

DEVELOPMENT DEPARTMENT

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The Report submitted by the Beggar Relief Committee appointed by Government to enquire into and report on the question of beggars in the State is published below for general information.

(By order of the Government of Cochin)

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REPORT OF THE COMMITTEE FOR BEGGAR RELIEF IN COCHIN STATE

PART I

The beggar problem—its nature and extent

CHAPTER I

PRELIMINARY

1. *Demand from the public.*—The Beggar problem in Cochin has been a subject of much discussion, both in the Legislative Council and outside, for some time past. On 13th December, 1935, Mr. Popatlal Goverdhan Lalan, M. L. C., moved a resolution in the Legislative Council recommending to Government the provision of the disabled beggars of the State with home, food and clothing. In pursuance of this resolution Government appointed an ad hoc committee consisting of the mover of the resolution and the then Chairmen of the Municipal Councils of Ernakulam and Mattancheri to report on the feasibility of giving relief to the beggars of Ernakulam and Mattancheri, as a first step. The Committee submitted its report on 27th January, 1937. But finding its recommendations impracticable, Government did not pursue the question any further. In 1940 Mr. M. K. Devassy, M. L. C., was granted leave to introduce in the Legislative Council his Cochin Vagrancy Bill which attempted to tackle the problem by the establishment of institutions for the reception, accommodation and treatment of beggars in the State. The motion for the introduction of the bill was, however, lost in the council on 3rd April, 1941. The beggar problem continued as acute as ever; and the newspapers continued inviting attention to the matter and criticising the apparent lethargy of the authorities. The "Corner" in food-stuffs created by the war gave renewed importance to this matter, and the three major municipalities of the State which were most affected by the beggar problem, took up the question for serious consideration. Also, a resolution sponsored by Mr. V. J. Mathai, M. L. C., was passed in the Council on 8th February, 1943, which recommended to Government appropriate legislation whereby begging is stopped, disabled beggars maintained, and able-bodied beggars made to work in work-houses

by each local authority,* and vagrant beggars transferred to their respective places of origin.

2. *Government appoint Committee.*—In response to this insistent demand, and also in view of the increasing importance of the question, the Government of His Highness the Maharaja in their G. P. D7-32716/18, dated 24th July, 1943, constituted this Committee to go into the whole question of beggary in the State and formulate definite proposals for legislative and other measures to solve the problem. The full text of the Government order is given as Appendix A to this report.

3. *The Personnel of the Committee.*—The personnel of the Committee will be found in the Government order in Appendix A. After the preliminary discussions, but before the report could be drafted, the Committee was deprived of the valuable assistance of Mr. V. J. Mathai who took a very keen interest in the work. Early in December, 1943, Mr. Mathai left for Assam on his appointment as Personal Assistant to Mr. R. Walker, the Chief Labour Liaison Officer for South Indian States Labour Units. His vacancy was not filled up. This report is, therefore, signed by the remaining eleven members only.

4. *Term of the Committee.*—The Committee was asked to submit its report before the end of October, 1943, but the terms of reference were so comprehensive and the subject matter so complex that the work could not possibly be completed in so short a time. Government realising the difficulty extended the term of the Committee by five months in all, at our request.

5. *Questionnaire issued.*—We lost no time in taking up the work entrusted to us. Deeming it expedient to ascertain public opinion before arriving at conclusions, we prepared a questionnaire and published it in the Cochin Government Gazette dated 7th August, 1943, as well as in the leading newspapers of the State. Copies of the Questionnaire (as many as 500) were issued to the members of the Legislative Council, the Heads of Departments, the Chairmen and the Commissioners of Municipalities, Presidents of Panchayats, Newspaper Editors, Heads of charitable and religious institutions and prominent citizens throughout the State. A copy of the questionnaire is given in Appendix B.

6. *Census of Beggars in Cochin State.*—A census of the beggars in the State was also taken. This work was done by the Municipal authorities in their respective areas, and by the Revenue authorities in collaboration with the Panchayat Department, elsewhere. The figures furnished by them are classified and shown in Appendix E.

7. *Answers to Questionnaire. Evidence 1.*—As many as 143 persons responded to the Questionnaire. A list of persons who replied to the questionnaire and helped us with their valuable suggestions is given in Appendix C, from which it will be seen that almost every section of the public of Cochin is keenly interested in this vital problem. The replies, fairly representative of the public opinion of the State are given, sorted and classified, in Appendix D.

8. *Witnesses examined. Evidence 2.*—In order to afford those interested in the Beggar problem an opportunity to deal with the question without the limitations imposed by the Questionnaire, we sat at the Municipal offices

at Trichur, Mattancheri and Ernakulam, in turn, to examine witnesses and collect oral evidence personally. Wide publicity was given to these sittings by the publication of notices in the Government Gazette and in the local Malayalam Dailies. Every one who came up to give evidence was examined. This procedure enabled us to get some of the doubts raised by the written replies to be cleared and also to secure further practical suggestions regarding the solution of our knotty problem. Appendix F which gives a list of the witnesses examined will show that almost all cross-sections of the public have received a hearing.

9. *Press Opinion. Evidence 3.* We also had the benefit of the views expressed by the responsible journals of the State, kindly made available to us by the State Publicity Department.

10. *Literature on beggary. Evidence 4.*—We also made a careful study of the literature on the subject of beggary, including poor law legislation in other States. The poor law legislation in England dating from 43 Elizabeth and culminating in the Poor Law Act of 1930, the Hyderabad Prevention of Beggary Act, 1942, the Bengal Vagrancy Ordinance of 1943, the Report of the Committee for the Prohibition of Beggary in Mysore, 1943, the series of articles relating to the Beggar Problem published in the June and September issues of "The Indian Journal of Social work" and the booklet "How to tackle Beggary" by Mr. John P. Valavi, published by the Social League, Ernakulam, are some of the interesting and instructive documents we have perused in this connection.

11. *The Sub-Committee.*—After a full discussion of the problem in the light of the literature perused, and the evidence collected, we enunciated the basic principles and took decisions. Next was formed a Sub-Committee from among ourselves to draft our Report and our Bill. In this work the sub-committee's work was considerably lightened by (1) the report of the Chief Engineer's (vide Appendix G) on the initial and recurring expenditure for building and maintaining beggar homes in three centres for one thousand beggars, (2) the report of the Director's of Agriculture (vide Appendix H) on the cost of providing farming and horticultural occupations for these beggars, (3) the report of the Director's of Industries and Commerce (vide Appendix I) on the starting of Industries suitable for poor homes, with an estimate of the outlay and possible return and (4) the reports of the Commissioner of Income-Tax, the Diwan Peishkar and the Municipal Councils, on the possible income from the levy of a poor cess.

12. *The frame of the report.*—The main body of the report has been divided, for greater clearness, into three parts. Part I deals with the nature and extent of the beggar problem, its menace to society, and the need for its proper solution at the earliest opportunity. Part II contains a discussion of the root causes of beggary and the methods adopted by other States to solve this problem and Part III deals in detail with our constructive scheme.

CHAPTER II

NATURE AND EXTENT OF THE PROBLEM

13. *Mendicancy as old as Society.*—The problem of the beggars is no new problem. Wealth and poverty like good and evil have ever existed side

by side, and beggary born of poverty has therefore been in existence in human society from its very inception. Economic and social conditions of the people have made the problem more or less complex and different countries have endeavoured to find solutions from time to time with varying measures of success. So far it has defied a successful solution in any country except perhaps in Soviet Russia where the economic policy followed is altogether revolutionary. Many countries in Europe and America are nevertheless valiantly fighting poverty to eradicate beggary because they rightly recognise that the index of the prosperity of a nation is the number of its beggars.

14. *In India beggary also a religious problem.*—In India, begging is traditional. The old *Varnasrama* prescribed begging for a section of the people. In course of time it was considered to have received religious sanction. Mr. John Barnabas, the Organising Secretary of the Lucknow Social League, in his article "Legislation relating to Beggary" says "perhaps India is the only country in the world where fourteen lakhs of its population wander about the streets with perfect freedom, living on the spontaneous unorganised charity of individual citizens. Again it is India where alone the census report can consider it fit to list 'beggary' and vagrancy among the occupations or means of livelihood, though unproductive. Still again in this age of science, it is India which unlike other progressive countries, gives beggary a professional status. Though beggars may be found in other parts of the civilized world, it is here that the public without the least feeling of disgrace tolerates persistent open and methodical begging in public place without let or hindrance. While in the west the beggar begs on the sly—and that too under the cover of some petty trade—and the citizens give alms with a feeling of remorse, in India the beggar begs importunately with the attitude of one demanding his daily wages or with the contentment of one proudly carrying on his parental profession; the citizen in his turn, doles out his charity with religious unction and the self-satisfaction of doing a good deed. Indeed, public begging is so common in our country largely because, on the one hand it carries with it no invidious implications while, on the other, it claims to have the support of religion". In India therefore the problem is more acute and more complex than in any of the western countries.

15. *Conditions in Cochin.*—If beggary tended to flourish in India in the shade of pseudo-religious sentiment, the joint family system exercised an effective control over mendicancy. But now the joint family is disorganised especially in towns where "modern" ideas prevail and therefore begging has become an increasingly difficult problem in our towns. In Cochin the problem is more or less similar to that in other parts of India. The time-honoured matriarchal joint family system has now been broken up and small families and small holdings have become the order of the day. The pressure of population has reached the record figure of 953 to a square mile, and though Cochin is one of the richest regions of Kerala long known as the land of plenty, the economic conditions of the masses is causing grave anxiety to the State. To find a considerable portion of Cochin's population without homes to live in or means to eke out an existence need not be a matter for surprise.

16. *Census of beggars.*—The census report of 1941 has shown that in Cochin, 2808 people follow 'begging' or 'vagrancy' as their principal means of

livelihood and that 2,932 others are either totally dependent on this means or have other means also in addition. That is to say, there are 5,740 people in our State who may be described as either beggars or vagrants. We are inclined to think that this is an under-estimate even if it is given for beggars alone. The means of livelihood as recorded in the imperial census operations cannot be entirely relied on as the return is made by the individuals concerned, and we cannot expect every beggar and every vagrant to confess following a profession of social degradation. We would therefore put more faith in the figure of 6,515 returned at the census taken by the Municipal and revenue authorities on 12th Kanni 1119 (28th August 1943) and accept that figure for the purpose of this report. The number of beggars we have to deal with is thus 6,515. This number does not take into account those destitutes who are in some way or other protected by the charitable institutions in the State and who would otherwise have been forced to go abegging; but it includes 815 foreign beggars who have come here from outside the State.

CHAPTER III

THE PROBLEM NEEDS URGENT SOLUTION

17. *Begging a serious public menace.*—Though no serious attempts have been made in Cochin, so far, to relieve the distress of the poor beggars, a provision was included in the Nuisance Act IV of 1098, penalising begging in public places. But this clause has remained a dead letter ever since, ostensibly because even persons in authority thought it inhuman to prevent public begging in the absence of established houses of charity. It is high time for the State to recognise begging as a problem that requires urgent attention not only in the interests of the beggars themselves but also from the point of view of public safety and welfare.

18. *Cochin should respond to the call of the spirit of the age.*—Many social evils are traceable to "Hunger left unsatisfied". The eradication of want is therefore among the foremost duties of every civilised Government. Happily for us the principle of social justice is now universally recognised. Soviet Russia has even gone to the extent of limiting private property in order to ensure a more even distribution of wealth and welfare among her people. The Soviet experiment is but an indication of the new outlook in this century in recognition of the fundamental right of man to be free from bodily want. This right promises to receive greater attention after the present war, as indicated by no less a document than the Atlantic Charter; and progressive Cochin though small in extent can no longer afford to play the role of a passive spectator.

19. *Increase of beggars in the last 50 years in Cochin State.*—During the last 50 years the population of the State has risen from 7,22,906 to 14,22,875, i.e., the population has nearly doubled itself, and to-day one out of every 218 persons is a beggar in the street as against one out of every 700 fifty years ago. In other words, the beggar population in Cochin State has in the course of the last 50 years increased 600 per cent. This is evidently a disturbing enough fact which demands the most serious and urgent attention.

20. *Beggars and public morale.*—Beggars are a real menace to public morale and to public health, both of which are of prime importance for national welfare and progress. In any organised society beggary reacting

upon society tends to destroy self-respect, self-confidence and all other similar qualities which constitute its moral backbone. If due to economic and other factors a member of society fails to find work for an honest living, society owes him a duty to help him in the right way, without detriment to his moral well-being, and if society does not realise this duty in time, the evils arising out of poverty and beggary will react on society and inevitably lead to social retrogression. It is therefore very essential to impress upon the mind of every member of society the fundamental law of nature that man should work for his existence and that he cannot depend upon others beyond a certain stage.

21. *Beggars a danger to public health.*—Beggars are hot-beds of infection. Due to malnutrition, and insanitary living conditions, most of them suffer from contagious and abnoxious diseases of one kind or other, and if they freely mingle with the crowd in public places and travel freely in public conveyances, they will be a source of great danger. They seem even to think that the more diseased they are the more they become qualified for their profession and that the more crowded the place, the greater their right of entry for alms-seeking. The sexual perverts among them—and they are not, we are afraid, a negligible number—communicate their disease very easily and produce a generation of physically wrecked, mentally deficient, and morally impervious children to complete the vicious circle of the swelling number of beggars. Beggars from villages go to the town and return, may be with some money, but most probably with some infected disease, for communication to others about them also. Dr. B. C. Das Gupta in his article “Beggars a menace to public health” graphically describes in the following words how beggars carry infection with better mobility than the flies.—“Beggars with communicable diseases such as tuberculosis, small-pox, measles, leprosy, etc., are at large in our country and they congregate in cities, at public fares and pilgrimage centres, travel by trains and sleep on footpaths in large cities at night. Helpless, mentally deficient children, victims of sex perversions and prostitution, also spread social diseases far and wide. Denied any sanitary conditions of living or opportunities for personal comforts which they cannot help snatching in open streets avoiding law such as it exists, these socially disinherited unfortunates become helpless agents of infection throughout the country, wherever they may chance to rest their weary heads”.

22. *Beggars with contagious diseases.*—In our State, the census of beggars has shown that 4,479 out of 5,700 beggars are either sick or infirm and that no less than 214 out of them are lepers. 214 lepers freely roaming about is a sufficiently alarming source of potential danger to public health. We are therefore willing to accept that figure as no under estimate, but we have no statistics to show whether any of the remaining 4,265 beggars suffer from any other infectious disease and if so how many. However, the control of beggars has an important bearing on public health which the State can ill afford to overlook.

23. *Present time most appropriate to tackle the problem.*—The conditions created by the war have in a way worsened the lot of the beggars, making the real problem more acute than ever. Though occupations in the various new activities connected with the war have tended to minimise unemployment in the land, and saved many an employable unemployed from poverty and

beggary, the food problem and the high cost of living, on the one hand, have tended to increase the number of the sick and infirm beggars and have struck a death blow to those unfortunate people who are outside the pale of the State's rationing system and who depend solely on charity for their daily food, and, on the other, have made private charity practically next to nothing. A solution of the beggar problem in these circumstances is therefore not only very appropriate but also most urgently needed at the present juncture.

PART II

CHAPTER I

THE ROOT CAUSES OF BEGGARY

24. In the two preceding chapters we discussed the nature and extent of the beggar problem, and indicated the necessity for immediate attention to and effective treatment of the great social malady of beggary. Since an effective cure presupposes careful diagnosis we have now to discover the root causes of beggary so that we may devise potent ways and means for their prevention and removal.

25. *Causes of beggary—Unemployment.*—By far the most common cause of beggary has always been and will, for a long time to come, continue to be, unemployment. The factors that tend to create unemployment are not constants for any given State or any given period of time, since they depend upon the reactions to several circumstances, economic and otherwise. It is said that in mediaeval Britain there was no unemployment; to-day, over-industrialisation has forced upon Britain unemployment "as a problem of industry". Whatever the conditions in mediaeval India, unemployment in India at the present day is a problem of agriculture. About 90 per cent of the huge population of four hundred millions in India live in villages, and 72 per cent depend for their livelihood on land. This high pressure of population on land and the comparatively very poor return from agriculture have evoked the following remarks from a well-known writer:—"Cultivators? starved, illiterate, ignorant and unemployed for a third of the year. Cattle? even more starved, ill-bred and illused. Land? cut up into silly little strips, tilled with the same primitive implements that were used in the days of Asoka or Buddha thousands of years ago, almost always starved of manure and thus drained of its precious salts, land and river banks washed away by the currents, other land often dry and parched for lack of water, forests no longer as rich and thick with trees and vegetation as they used to be."

26. *Conditions in Cochin.*—Fortunately for us, conditions in Cochin are much better than those in many other parts in India. Though according to the latest census the density of population in Cochin is 953 per square mile, and 81·8 per cent of its population live in Villages, only 30·1 per cent are totally dependent on land; and bountiful nature has made our agricultural occupations more remunerative than elsewhere in India. Besides, a good percentage of our people live on industry (13·0 per cent), on trades (7·7 per cent) and other similar enterprises. The total number of our unemployed according to the census is 6,163, of whom 5,549 are educated. Though the opening up of several new avenues of occupations created by the present war has considerably

reduced unemployment in Cochin, as a common cause of beggary unemployment has still to be recognised and guarded against in any scheme for its prevention.

27. *Causes of beggary. Under-employment.*—The rapid growth of population and the slow development of industrial and vocational occupation have combined to keep the people under-employed, without relaxing the pressure on land. Agriculture does not give people whole-time work; they are forced to sit idle for days together. The return from land will not ordinarily suffice for them to keep hunger and poverty at arms length all the year round. They are forced to beg, or what is equally bad—to borrow, to run into indebtedness and penury, the Slough of Despond and turn at last to the solace of alms. The census figures show that about 300 people beg because their jobs are not remunerative enough. If therefore unemployment and under-employment could be eradicated, especially from our agricultural population, most of the able-bodied beggars in the State could be drawn off their present pernicious course of life.

28. *Causes of beggary—Physical and mental defectiveness.*—A close study of the figures returned at the beggar census reveals the sad fact that in many cases beggary is the inevitable consequence of the disability imposed by physical or mental deficiency. Among the beggars we find the blind and the deaf-mute, the crippled and the maimed, the insane and the incurable, the old and the decrepit, the leper and the idiot. Most of these defectives live in villages and being unable to pull their own weight are sooner or later reduced to beggary. They are a burden to those about them and after a stage are left uncared for, to fend for themselves. The figures in Appendix E show that no less than two-thirds of the number of beggars in Cochin are such defectives.

29. *Causes of beggary—Psychopathic.*—The runaway and the sexual pervert, the social misfit and the emotionally unstable also form a fair proportion of the beggar population. Scared away from "their old milieu, with group controls and standards, they drift into a happy-go-lucky irresponsible life in which work and begging interpolate, with the latter gradually gaining ascendancy. They fall an easy prey to immorality and vice and multiplying their number, give rise to a degenerate class of humanity, at once a danger and a curse to society.

30. *Beggary enforced on helpless children.*—There is another class of beggars upon whom beggary is enforced. We mean the orphans, the Waifs and Strays, who are sometimes maimed or disfigured by their foster-parents, the beggars, and exhibited in public places to evoke public sympathy. If their piteous cries do not attract the attention of the passers-by, they are tortured into more heart-rending lamentations. It is even said that these beggar-children are sometime mortgaged, or bought and sold, between beggars the price depending on the hideousness of their deformity which is the measure of their alms-earning capacity.

31. *Causes of beggary—Misconceived religious sentiment.*—Religious beggars, whose number is legion, form a class apart. They beg within the pale of some religious sanction. Hindus and Mohammedans whose religions sanction the founding of mendicant orders under certain specified conditions,

blindly encourage all mendicants who beg in the name of religion. It is practically impossible to distinguish the genuine from the bogus religious mendicant. Misplaced religious sentiment has encouraged the latter class so much that to-day very few genuine ones go about begging.

32. *Other causes of beggary.*—In a complex society such as ours, it is wellnigh impossible to list all the causes that create beggary. Apart from the commonest causes that have been referred to above, there are several others also, a few of which may be mentioned here in passing.

(a) Indiscriminate philanthropy and disorganised charity have encouraged beggars to lead an idle and effortless life.

(b) Begging has drawn more and more people into its fold because in a beggar's life is to be found greater liberty and ease and freedom from many of the cares and anxieties of his brethren following honourable occupations.

(c) Disruption of the joint-family, with the consequent creation of several small families often unable to pull their own weight, is no infrequent cause of beggary.

(d) The cruelty of society in ostracising the unfortunate, the inadequacy of provision to control degeneracy in society and want of a machinery to instil into the minds of the uneducated people the dignity of labour are also causes that create beggary.

33. In any scheme for the abolition of beggary, therefore, the above causes have to be taken into account, and its success or failure will primarily depend on the extent to which they are sought to be removed.

CHAPTER II

BEGGAR RELIEF MEASURES IN OTHER COUNTRIES AND STATES

34. *A study of the Poor Relief Scheme in other places is useful.*—Before submitting our proposals for the removal of the root causes of beggary which we have dealt with in the previous chapter, we wish to indicate briefly what has been done towards beggar relief in other places in India as well as in Europe. A close study of the development of the poor relief measures in other places will show how far the schemes worked by other countries have been successful. And we can easily escape the blunders they committed in the earlier stages, which they learnt to avoid from bitter experience, and had to rectify at great cost.

35. *Charity in Ancient Europe.*—In ancient Europe the care of the poor and the destitute was as insignificant, and the methods of charity both public and private as disorganised as, perhaps is the case here, in India, to-day. After the fall of the Roman Empire, the Church, and thereafter the State, took upon itself the task of relieving the poor. But both under the church and under the State, relief measures such as arrangements for the free distribution of alms and the provision of homes, hospitals, etc., for the poor, aimed only at the cure rather than the prevention of the disease. Consequently there was aggravation, instead of reduction, of the menace. The number of beggars grew so alarmingly large, that in the earlier stages some countries had to come down upon the beggars with repressive measures.

36. *Development of poor relief in England.*—We are indebted to the Committee for the prohibition of beggary in Mysore for the following abstract from their report relating to the development of poor relief in England.—

Three periods of poor law legislation in England.—*The first period.*—The Poor Relief System in England is divisible into three periods—the first from 1388 to 1588, the second from 1588 to 1832 and the third from 1832 to the present times. During the first period—called the “Period of Repression”—the principle adopted was that “Poverty demands punishment” and laws were framed on the presumption that “a man’s poverty was the result of his own fault”. Begging was severely penalised and each district was made responsible for its own poor.

37. *The second period.*—The second period recognised that “Poverty demands pity” and during this period the epoch-making enactment of 1601 namely 43 Elizabeth which consolidated the Elizabethan Poor Law, was passed. This great Act, although its administrative details have been profoundly modified during the last 340 and odd years, still remains in principle the real basis of poor relief in England, to-day.

38. *Poor Law of 1601—the foundation of English Poor Law.*—Under the poor law of 1601 the beneficiaries were divided into three classes—the able-bodied, the disabled and the children. The able-bodied were made to work; refusal to work entailed punishment. For the disabled, relief was given in poor houses; and parents and grand parents were made responsible for the support of children. Dependent children were cared for by apprenticing them out—the boys till they were 24, and the girls till they were 21 or married. The funds for poor relief were raised by a tax, to be collected by “Overseers” from every parish. The administration of poor relief was left as before to the parish and was managed by two or more “Overseers” nominated by the Justices of the Peace, in whom the supervision of the administration of poor law was vested.

39. *The work house.*—During the period work-houses were built on a large scale and at great cost, and in these work-houses the paupers were lodged and maintained. But the way in which the system was worked, made the work-house a den, where, at first, all classes of paupers, the old and young, the male and the female, the healthy and the diseased were huddled together. The inmates were made to do dull, dreary work and there was nothing in that stuffy atmosphere to cheer up the inmate or to instil hope in him. The work-house presented a sad spectacle of human degradation.

40. *The farming out system.*—In 1723 an Act was passed which provided what is called “the farming out” of the poor. The parishes were authorised to contract with any person or persons for the lodging, keeping and employing of any or all the poor in their jurisdiction. From this “Farming out” system the gravest abuses sprang up in the Poor Houses and the work houses. Inhuman barbarities were committed by the contractors on the helpless inmates for the sake of their own gain. But in 1782 the Act known as Gilbert’s Act was passed and this Farming Out of the Poor was definitely abolished.

41. *Work-house test.*—By the same Act of 1723, “the Work House Test” was introduced which provided that no pauper would be entitled to

parochial relief, if he refuses to be lodged in the workhouse. The effect was that the amount expended for Poor Relief considerably decreased, for, the poor dreaded to enter the work-house. Many men who were idle were thus induced to work, but this made considerable inroad on private relief. Hence in 1796, this work-house test was abolished, and thereafter the opinion of the Justices of the Peace became the only test of destitution.

42. *The allowance system and Berkshire plan.*—In 1782, the Act that abolished the "Farming-out System" introduced what is known as the "Allowance System" by which only the old, the infirm, the poor and those unable to work were sent to the Poor House. The able-bodied poor were made to work near their own homes by the "guardians" who were to collect wages for them and apply the same towards their maintenance, supplementing any deficiency by a grant from the Relief Funds. The Allowance System reached its climax in 1795 when the "Berkshire Plan" was adopted. By this plan, all poor and industrious families whose income was deemed to be insufficient by the Justices of the Peace, were to be paid out of the Poor Fund. In this manner "Out-door" relief was freely given.

43. *Poor Law administration becomes lax.*—As a reaction resulting from the barbarities perpetrated in the work-houses under the Act of 1723, the Administration of Poor Relief became very lax since 1782. The poor rate increased and the expenditure rose abnormally. People became wholly dependent on Poor rates; pauperism increased and in addition to this, the labouring classes became pauperised and the labour market crippled, owing to the rigorous enforcement of the Settlement law and the introduction of the Allowance system. As each parish had to support its own poor, immigration of labour was hindered. In short, the situation became so bad that society well-nigh reached breaking point. The result was the Poor Law commission of 1830 and the Poor Law Act of 1834. The third period of the Poor Law System began from 1834, and during this period the principle that "Poverty demands scientific treatment" was accepted.

44. *Third Period.*—Till 1834, the administration of Poor Relief was so lax that "Relief offered a better living than work". The framers of the Act of 1834 introduced the principle of "Less Eligibility" according to which "the position of the person relieved should be less attractive than that of the workman". At first it was applied by making relief as deterrent as possible but later, humanitarian ideas prevailed and the aim of Poor Relief was to develop self-respect and restore the idea of the dignity of work in the inmates of the work-houses. Reformers found by experience the need to tackle the problem of pauperism in a more scientific and humanitarian manner than ever before.

45. *Administration centralised.*—The Act of 1834 enlarged the unit of administration from the parish to the county, and poor relief in each county was administered by the Board of Guardians subject, in important matters to the control and guidance of the Central Board of three Poor Law Commissioners constituted by the Government instead of the Justices of the Peace of old. It is this Act, with amendments, that now forms the code of Poor Law in England. The amendment of 1930 abolished the Board of Guardians, and the local authority was vested in the county councils and the central authority in the Ministry of Health. By this change uniformity of administration and

better control were secured throughout the kingdom and the poor law system became a State system, yet, the State did not interfere with the details of relief administered in the counties by the County Councils.

46. *Features of the existing Poor Laws in England.*—This in brief is the history of the Poor Laws in England. England takes care of its poor by means of the institutional system of relief which is otherwise known as Indoor Relief given under the work-house system. The Act of 1834 inaugurated the classification system by which separate work-houses were to be provided for each class of paupers, and this system was being extended though very slowly on account of the very large outlay involved in building different institutions for different classes of destitutes. The agitation for classification was in fact persistent because it afforded opportunities for curative and preventive treatment and so by slow degrees the destitutes were lodged separately and were being treated according to their need and capacity from the year 1900 onwards. And as regards the children, the policy has been to train them in schools specially designed for them, and thus educate them to attain independence, without allowing them to relapse into pauperism. Thus after the Act of 1834 Poor Relief in England became a slow, laborious and costly process. Gillin & Blackmir in their "Outlines of Sociology" say that "although England possesses the most elaborate State Poor Relief System in existence, no nation has greater burdens to bear from pauperism" because "the nation still suffers from the evils of a previous short-sighted policy", viz., the adoption of a system of institutional relief not based on scientific and humanitarian principles. Mr. John Barnabas in his article "Legislation relating to Beggary" commenting on the huge expenditure incurred by Britain for Poor relief remarks "In the year 1937 out of a total of about five hundred million pounds spent by Britain on what are known as public social services, more than three hundred million pounds were spent on poor relief, housing, widows, orphans and old age pensions, health insurance, unemployment insurance and allowances. It is the expenditure of these items that helps them to solve their beggar problem. It takes a net work of public social services to tackle poverty in all its ugly aspects".

47. The Mysore Committee in their report points out that "the defects of the Poor Law system are being rectified in England by such societies as the Charity Organisation Societies and the Social Settlements which are worked on scientific and humanitarian principles". We cannot do better than quote in extenso the committee's own words describing the working of these organisations that fill up the gaps of the existing Poor Law System in England to-day:—

Charity Organisation Societies.—"Apart from the Poor Relief Institutions established under the Poor Law, there are a number of institutions in England which have been started by private agencies. In spite of the public and private agencies for the relief of the poor, misery and destitution seemed to increase. Thinkers in England felt that a closer co-operation was needed between the Poor Law authorities and the dispensers of private charity. Organisation and co-ordination of public and private sources of relief was thought indispensable to prevent the spread of pauperism and the wholesale demoralisation of the poorer classes. Accordingly, Mr. Goschen, the then President of the Poor Law Board, the Bishop of London, the Earl of Shaftsbury

Edward Denizen and others took the lead in organising a voluntary society which should bring about effective co-operation between private charities themselves, so that fitting action be secured in all cases to repress mendacity. This was called the London Society for Organising Charitable Relief and Repressing Mendacity—a title which was soon popularly abbreviated to the Charity Organisation Society, which is the crown of the English system of public and private philanthropy. This Society is not primarily a relief giving organisation. It exists to correlate and systematise the activities of relief-giving agencies already in existence. The aim of the society is to cure poverty by the rational co-ordination of the charitable efforts of individuals, private associations and public authorities, by securing intelligent action in each case based upon a careful investigation of the facts, and by the rehabilitation of the individual through encouragement in habits of independence, thrift and industry. This investigation, if properly conducted, accomplishes three things:—(1) it reveals the causes of distress, (2) it shows in what way help can best be given, (3) it detects the impostor, if any, and protects the giver. The facts ascertained through investigation are carefully recorded and filled in a Register of Cases in the Central Office. The London Society consists of a Central Committee with four District Committees. The Central Committee has general supervision of the work of the society, specially of the District Committees. It endeavours to bring into systematic co-operation all charitable institutions and agencies both public and private. It seeks to improve the administration of Charity in every way and to diffuse knowledges concerning the proper methods of relief. The District Committees are the local branches of the London Society established for the purpose of carrying out in the District the practical work of the society. Their function is to receive, investigate and treat all applications for relief referred to them in their respective districts. For the performance of their work, they have executive officers. Sometimes a paid Secretary is appointed but generally the work is in charge of one or more paid investigating agents or enquiry officers. Thus the work of these societies is thoroughly constructive being both preventive and remedial, and so is a necessary complement to the work done under the Poor Law System of England”.

48. *The Social Settlement.*—“The highest expression of modern preventive philanthropy is to be found in the Social Settlement. The Settlement idea briefly is that in order to help the poor, one must live amongst them and share their life. The first settlement in England was established in 1885 in memory of Arnold Toynbee and it is called the Toynbee Hall. The leading spirit in its establishment was the Rev. S. S. Barnett. Here a colony of University men took up their residence not merely to lecture and to teach but chiefly to mingle freely with the poor in a social way, to share their life, and to become in all respects one with them. The activities of the settlement are predominantly educational. Not only regular courses of instruction in nearly all the useful and liberal branches of knowledge but also a series of lectures by public and literary men, are given. It is chiefly as a civic and social Centre that the settlement fulfils its highest function. Healthful entertainments of all sorts are provided for the people, and meetings are held at which political, economic and social questions are discussed whereby civic

consciousness is awakened. Hence such settlements are justly entitled to the first place among Preventive Institutions”.

49. *The Beveridge Plan.*—Over and above this, England has before it to-day the famous post-war reconstruction scheme, of social insurance against bodily want, disease and ignorance, known as the Beveridge Plan. This plan “fits a very highly industrialised nation which is rich and educated in a measure beyond India’s dreams today”; but the evolution of a plan of this kind is an indication to the other nations that a new concept of human welfare characteristic of modern life and thought, is evolving itself.

50. *Control of beggars in Germany.*—Having traced the very interesting and instructive history of the evolution of Poor Relief in England, we shall now proceed to discuss the fundamentals of the relief system that has been evolved in Germany.

51. In Germany whoever wanders about as a vagabond or begs or causes children to beg or allows those under his control to beg, commits a cognizable offence entailing detention in a Labour House; and people are forbidden to give alms to any such offender at the door. In the labour houses work is provided for those who could work, and gradually the helpless are taught to help themselves. Children are paid special attention. They are put in special schools where industrial training is given and particular care is taken to make them fit for a decent independent life. Hospitals are provided for the sick and institutional care is given for the old and the disabled. For administrative purposes the town or city into which the system is introduced is divided into Districts, each district having a Superintendent with a sufficient number of honorary officers under them, known as Helpers. The District Superintendents constitute an Appeal Board which deals with matters of general interest. The chairmen of the Appeal Boards constitute the Central Board which is the Final Appeal Board. This Central Board issues the rules regulating the work of poor relief, and controls the larger policies relating thereto.

52. *The Hamburg-Elberfeld system.*—*Its main features.*—This system which is in vogue in many cities not only in Germany but in other countries also, is known as the Hamburg-Elberfeld System, from the names of the two cities of Germany, Hamburg and Elberfeld, where the principles of the system were first experimented and then finally adopted. Whereas in England the main feature of the Poor Law System is indoor relief, that of the system in Germany is outdoor relief, indoor relief being restricted to the case of the old and the disabled alone. The Mysore Committee dealing with the features of the German scheme pertinently describes it as follows:—“The fundamental principles of the German System known as the Hamburg-Elberfeld system are, (1) thorough examination of each dependent individual, (2) continued and careful guardianship during the period of dependence, (3) constant effort to help him to regain economic independence, and (4) Honour offices. With the single exception of the Chairman of the Central Board, who usually belongs to the higher class of salaried municipal officials, all the offices including those of the Board, the District Superintendents, and also that of the Helper, are purely honour offices, i.e., offices carrying no remuneration, which maintain and encourage the spirit of willingness to serve the State; and it is this selfless spirit that has made the system successful. The machinery of Poor Relief is complemented by a thoroughly organised business management. It is composed

of a number of salaried officials forming a division of the Central Board whose work supplements that of the honour offices. Its duty is purely clerical: to gather statistics concerning each individual receiving aid, to examine the proceedings of the Circuits, and to bring to the notice of the Central Board any fault that may be discovered".

53. The expenditure on account of the scheme is met out of a fund contributed by the State as well as by the public and no special taxation is resorted to in order to raise money for Poor Relief in Germany. This is obviously based on the old idea that the community should take care of its own poor.

54. *Poor Relief not a State concern in India.*—Poor relief in India has been mostly in the hands of private individuals and institutions, and we have seen earlier in this report that want of co-ordination of the philanthropic activities of these agencies has unfortunately contributed only to increase beggars instead of decreasing them. Organised public opinion in India therefore began to express itself in favour of State action against begging and it is gratifying to note that some of the Indian States are now opening their eyes to the real situation and are taking methods to tackle their beggar problem step by step. We shall now discuss very briefly a few of the Poor Law legislations that have been or are being passed in some of the States and Provinces in India.

55. *The Hyderabad Act.*—The Government of H. E. H. the Nizam of Hyderabad passed an Act in December 1942 prohibiting begging in specified areas into which the Act is introduced after provision is made for the establishment of poor houses for the lodging and maintenance of poor beggars. The powers of establishment, recognition, and supervision of the institutions for beggars are vested in a Chief Central Committee which is either the Standing Committee of the Corporation of the city of Hyderabad, or a Sub-Committee of five nominated by the Municipal Council or the Local Board concerned. According to the law, the Chief Central Committee is responsible for the maintenance, supervision and control of the Poor House and is permitted to collect subscriptions from the public for the expenses connected therewith. Admission to the Poor House is either voluntary or by the direction of the court passing sentences of detention on beggars offending the provisions of the law, and discharge is after the expiry of the period specified in the agreement given by the inmate in the case of the volunteer and in other cases under the orders of a competent official or the court. Repetition of the offence of begging or absconding from the poor house is severely penalised. But however, no specialised treatment for the various types of beggars is indicated in the Act and no provision is seen made in it either for the prevention of almsgiving or for the repatriation of non-State beggars. The child beggar does not come in for special attention, and State control and direction are practically insignificant. There appears to be some truth in the statement of Mr. John Barnabas when he says "The purpose of the Act (the Hyderabad Act) evidently is prevention and not treatment".

56. *The Bengal Vagrancy Ordinance.*—The Bengal Vagrancy Ordinance, 1943, which was passed recently by the Government of Bengal to control vagrants and beggars as an emergency measure under the present war conditions is also calculated to prevent rather than cure the evils arising from destitution. Under this ordinance the term vagrant is meant to include a beggar also.

The Ordinance provides for the appointment of a Vagrancy Advisory Board and a Controller of Vagrancy, who is empowered to apprehend vagrants by production before special magistrates. Vagrants are handed over to receiving centres to be medically examined, classified and sent to a vagrant's home. Foreign vagrants are externed. Receiving centres and vagrants homes are established for specified areas. The vagrants home "may include provision for the teaching of agricultural, industrial or other pursuits and for the general education and medical care of the inmates" and it is under the immediate charge of a manager who is appointed by Government and subject to the orders of the Controller. The manager is to use his best endeavour to obtain outside the vagrants home suitable employment for those detained therein. A vagrant is discharged under the orders of the Controller on his being satisfied that the vagrant can maintain himself without begging. The expenditure involved in the administration of relief under this Ordinance is wholly met by Government.

57. *The scheme of the Mysore Committee on Beggary.*—The Draft Bill submitted by the Committee for the Prohibition of Beggary in Mysore contains many interesting and instructive features. It envisages the formation of a Central Relief Committee, the establishment of Receiving Centres and of institutions suitable for different types of beggars, grouping of beggars based on individualistic principles, the organisation of social settlements of the village community type where agricultural and industrial occupations are to be provided, and the repatriation of non-Mysorean beggars. Begging is prohibited but religious mendicants are permitted to beg under certain conditions. The scheme envisages a separate sick ward in the colonies for the treatment of the sick, a correction ward for the disorderly, a rescue home for the profligate women. The child beggar is paid particular attention. As far as possible his parent or guardian is made liable for his maintenance and protection. In the absence of any such maintenance and protection, the child is sent to the institution best suited for him. In the colony the normal child beggar is not to be separated from its parent and the beggar family is to be in one hut. The scheme provides for out-door relief also in the case of those who need no institutional care but only some material help to prevent them from stooping to beggary. The expenses of the scheme are to be met from the Beggar Relief Fund raised not by taxation but by public subscriptions, Government grants, Muzrai, grants from local authorities like Municipalities, District Boards, Panchayats, etc., fines under the Act and other sources, if any. The supervision and control of all matters relating to the administration of relief over the whole State is to be vested in the Central Committee constituted by Government but their activities are ultimately under the direction and control of Government.

CHAPTER III

IS BEGGING SANCTIONED BY RELIGION?

58. We said at an earlier stage that the Hindu Varnasrama was largely responsible for the growth and prevalence of the mendicant orders in ancient and mediaeval India and that it gave rise to the belief, in course of time, that begging is enjoined by religion on all Hindus. Beggary and charity are so closely associated in the popular mind with religion, that some doubt is likely

to lurk in the minds of the religious enthusiastic in this country regarding the equity of its prohibition. Therefore in order to silence any possible objection from any quarter and in order to place our recommendations on an unassailable basis, we think it necessary to examine, though briefly, how far begging has religious sanction behind it.

59. *Finding of a Committee appointed by the Bombay Government in 1919.*—We give below an extract from "Legislation relating to Beggary" by Mr. John Barnabas which deals with the particular question:—"Does religion really sanction beggary." As far back as 1919, the Bombay Government appointed an influential and representative committee to consider and formulate proposals for the prevention of professional beggary in the Bombay Presidency. Regarding the status of "religious" beggars the Committee consulted 14 heads of religious denominations of Hinduism and Jainism, and 23 gentlemen of Muslim faith. In addition to these they consulted 6 leading citizens in each of the districts of the Bombay Province recommended by the District Magistrates. The gist of their interesting and valuable finding is given below.—

(1) "There is no such thing as professional beggary among the followers of (a) Zoroastrianism, (b) Jainism in its two schools of Murtipujaks and non-Murtipujaks and (c) Vaishnavite School of Vallabhacharya and Swami Narayanan. Similarly among high class Sanyasins of the Sankaracharya Smarta School the nuisance is comparatively insignificant.

(2) "A large majority of professional religious mendicants who infest public streets come out of certain sets of denominations like Bawas, Bairagis, Jangams and Nagdas having no religious or secular education.

(3) "There is a consensus of opinion among religious heads of recognised denominations of Hinduism that although begging is permissible among those who renounce the World, the present mode of going-a-begging in public streets and thoroughfares is unjustifiable."

60. The Committee found some difference of opinion regarding Islamic sanction for beggary, but even those who thought that the "asking and making of charity" was sanctioned by Islam, agreed that the pest of beggars on public streets ought to be stopped.

61. The final conclusion of the Committee was as follows.—"The opinions collected by us leave no room for doubt that whatever may be the interpretation of the texts of Hindu or Mohammanan sacred literature on the question of begging, there is a consensus of opinion that begging in public streets and places as a *profession* is contrary to modern notions of religious sanctity."

62. *Finding of the Mysore Committee.*—The Mysore Committee has come to a similar conclusion. The finding of the Committee is that according to Hinduism it is only Brahmacharis and Ascetics who are allowed to beg, ascetics being persons who have renounced all things worldly and have made provision for the maintenance of their family. Turning to Islam, the direct descendants of the Prophet declared: "curse be on him who, though capable of bearing his burden, throws it on another." The prophet himself is said to have stated, "taking of charity is not legitimate for the well-to-do nor for an able-bodied healthy person, who may be able to work". Even for the Fakir,

his "first duty is to earn his livelihood by hard work". Zoroastrianism discountenanced begging. "Man is born to work and prosper, not to rest and rust..... Work is the law of life, for the poor and the rich alike".

63. *Our finding.*—We fully concur with the findings of these two committees. No religion approves of the kind of begging that is rampant to-day, which, going against the very fundamentals of life encourages idleness, spreads infection and affects public morale. The irrational liberty which the present system of mendacity and alms-giving encourages in the idlers and loafers who abound even among the religious mendicants of to-day is positively dangerous to society. We are convinced, therefore, that no religion stands in the way of the prohibition of beggary in the State.

64. *Opinions of witnesses.*—We are encouraged in our view by the evidences of the witnesses who, on account of their competency to give an authentic opinion on religious matters, were examined by us on this particular question. All of them were unanimous in their opinion that there is no objection, on religious grounds to prohibit begging as it exists to-day in the State. Two of them said that certain classes of religious mendicants such as Fakirs, Syeds, Bairagis, Kapalikas, etc., should be exempted from any legislation prohibiting begging, but even these witnesses were emphatically in favour of the view that there is no religious bar to the prohibition of beggary.

PART III

Our scheme for the solution of the beggar problem

CHAPTER I

THE FUNDAMENTALS OF OUR SCHEME

65. *Facts relating to beggars.*—We now proceed to indicate the general principles which we have deemed it desirable to adopt in the preparation of our scheme of beggar relief. And we wish to say at once that these principles have been arrived at after due deliberation, keeping in mind the general trend of public opinion as we have been able to gauge from various sources, and also the facts disclosed by the census figures relating to the beggars in the State. The facts are (1) There are more beggars in towns than in rural areas. (2) Nearly a third of the total number of beggars in the State are found in the three major Municipalities of Trichur, Mattancheri and Ernakulam. (3) About one-eighth of the total number is non-State beggars. (4) Sick and infirm beggars number about two-thirds. (5) A large number—nearly one-fourth of the total—is physically fit for manual labour. (6) The number of women beggars is almost equal to that of men. (7) A fair proportion of beggars is below 18 years of age. (8) No less than 214 beggars are lepers. (9) The number of beggars has increased several times in the last few decades. (10) Many are forced to beg only to supplement their income from other sources. (11) There are beggar families which multiply and produce hereditary beggars.

66. *Begging should be prohibited by law.*—(a) As we have already stated, public opinion as expressed in the replies to our questionnaire, in the evidences of witnesses and in the Press, is strikingly unanimous that begging

should be prohibited by law in the State. There is also a majority view that even the so-called "religious mendicants" should not be exempted from this prohibition. We accept these views and strongly recommend that all begging, not merely importunate begging, should be made an offence by law. We are not in favour of any exemption being granted to the so-called religious mendicants, because, in this State, the class for whom mendicancy is permitted by religion, does not exist to-day and those who now go a-begging in the name of religion are only abusing the religious feelings and charitable sentiments of society. They form a parasitic class of hypocrites who deserve to be put down. Accordingly provision has been made in our Bill to prohibit begging in any manner and by all classes of mendicants.

(b) Not only the person who begs but also the one who gives alms should be controlled by law. The person who by giving alms favours or encourages begging from door to door or in public places should be made an offender and punished accordingly. Our Bill therefore makes the alms giver also an offender.

67. *Prohibition and relief measures to go side by side.*—It is inhuman to prohibit begging by legislation without making at the same time provision for the protection and care of the disabled and the infirm, and finding alternative means of livelihood for those fit for work, among the unfortunate beings who are affected by the legislation. So, legislation and relief measures should go hand in hand. Our scheme includes and our Bill envisages the institution of such relief measures as well.

68. *Management of poor relief should vest in Government.*—A majority of the public feel that if any scheme for the relief of beggars is to be properly organised and made successful, it should be directly controlled and managed by Government. We agree with this view. In England, as we have seen Poor Relief is vested in the Ministry of Health. Modern opinion also places "Poor Relief" within the realm of Governmental activity and authority and the State cannot in fairness divest itself of the responsibility for taking care of its own poor. Moreover, if Government take the responsibility, there will be ready and willing co-operation from the local authorities as well as from the public and the co-ordination of efforts on the part of all concerned will be productive of the best results. Neither local authorities nor the public will confidently take the lead and shoulder the responsibility; it is in their anxiety to make the scheme of relief as successful as possible that they suggest that Government should undertake its direction and control. We accordingly recommend that Government should undertake the responsibility for affording relief to all the beggars and that in this task they shall be assisted by a committee consisting of officials and non-officials.

69. *Repatriation of non-Cochin beggars.*—We find that about one-eighth of the total number of beggars in Cochin is composed of non-State subjects. An overwhelming majority of public opinion is for repatriating them and for preventing their further influx. We concur with that opinion. It is only in the fitness of things that each State takes care of its own beggars, and, as we have already seen, this is one of principles on which all Beggar Relief Schemes are based in other places. For obvious reasons, it is also necessary rigorously to enforce this principle especially in the early stages of the working of our scheme.

70. *The financial burden.*—The agency that works the scheme of poor relief should naturally be prepared to bear the financial burden involved. Government should, therefore, find adequate funds for the initial outlay and the recurring charges. Of the several sources by which funds can be found by Government the trend of public opinion favours taxation more than any other, because it is the most up-to-date and feasible means of raising funds, because it is a perpetual reminder to society of its duty to its deserving poor, and because it is a sure source of definite income. The public spend money in indiscriminate charity but if the State undertakes to co-ordinate the efforts and shoulder the responsibility for affording relief to the poor, nobody can reasonably object to a measure of taxation to raise funds for the purpose. Voluntary subscriptions are unreliable, and a scheme that depends for its working solely on the results of vicarious begging is doomed to failure in the end. Donations and grants from local bodies such as Municipalities may help to supplement the income from other sources but cannot constitute the main source. Further we have noticed that in England they do not depend on any such subscriptions, donations or grants to finance their poor relief schemes. We, therefore, recommend that the financial burden involved in our scheme should, in the main, be borne by Government and that towards this end a beggar cess at the rate of one anna in the rupee of all taxes now paid in the State may be levied and collected by legislation.

71. *Relief should be based on humanitarian principles.*—The public are strongly of opinion that the relief of the poor should be based on humanitarian principles because they realise that the poverty of the poor is often not their own fault. We are in complete agreement with this view. We have borne in mind the need for providing a home atmosphere in the relief settlements that are contemplated in our scheme, and have taken care to avoid, as far as possible the defects of the dull and dreary life in institutions of the work-house type.

72. *Relief—Indoor and outdoor.*—We have seen from our survey of the administration of poor relief in England and in Germany that there are two well-known methods by which relief can be given, *viz.*, the indoor method and the outdoor method. While the English system of poor relief is based predominantly on the indoor and the German system on the outdoor method, each has developed assimilating the characteristic features of both the methods in the administration of relief. For example, in England indoor relief is given by the work-house, and out-door relief by the Charity Organisation Societies, the Social Settlement, etc. So, an ideal system should obviously provide for both these methods. While accepting this principle we beg to point out that in the earlier stages it is better and more convenient to organise relief based on the indoor method and then extend it by providing outdoor methods also in due course. We have therefore based our scheme on the indoor method to a predominant degree, but we have not failed to anticipate the development of the outdoor method also in course of time.

73. *Organised charity—the basis of relief.*—Relief should further be based on a recognition of the duty of society to help the unfortunate victims of poverty to rise above misery and want. So, whatever may be the method adopted, charity should emanate from sympathy and kindness, free from repression or cruelty. In other words relief should be an expression of real

organised charity. Our scheme recognises this principle as its rock-bottom basis.

74. *Individualistic principles accepted.*—There is a tendency to regard all beggars as belonging to a single type of human beings and requiring identical treatment. We have taken care to classify the beggars under different categories and have contemplated the provision of special institution to suit different types. We have in this connection remembered the Hamburg-Elberfeld individualistic system which provides for careful investigation into the causes of the distress, renders help by a process of prevention, cure and restoration, and aids the individuals in developing their sense of independence and self-reliance.

75. *Institutional care provided.*—Though our scheme rests essentially on the individualistic basis we have provided for institutional care for the different classes of beggars in the settlements, labour homes, etc. The census figures in Appendix "E" show that the sick and the infirm constitute about two-thirds of the total number of beggars. There are able bodied persons, and there are women, and children under 12. All these classes of persons should be taken care of in special institutions suited to the need of each class and to this extent our scheme takes in the principle of institutionalism also.

76. *Principle of less eligibility applied.*—We have also taken care to see that by our plan of relief we do not create a paradise for beggars in Cochin. Our intention is not to make the relief within the Poor Homes provide a more attractive living than work outside. As the Committee for prohibition of beggary in Mysore rightly points out, the institutions under a scheme of poor relief, "are not to be places where the beggar is pampered with the three primal needs of food, shelter and clothing for the mere asking, but our relief homes, like nature will have to be schools, where the Great Lessons of Life are to be taught". By applying the English principle of less eligibility we propose to provide in our Relief Settlements only the bare necessities of life, at the same time teaching the inmates by restorative methods how to deserve and obtain more.

77. *The Bill.*—Keeping the above broad principles of poor relief in view, we have prepared a bill for the prohibition of beggary in the State and for the provision of facilities for the relief and protection of the beggars affected by and dealt with under the bill. The bill will be found in Appendix J to this report.

CHAPTER II

OUR BILL

78. *Basis of our Bill.*—Our bill for the solution of the Beggar problem in this State is based mainly on the Bengal Vagrancy Ordinance, 1943. In framing this bill we have also given due consideration to the bill prepared under similar circumstances by the Committee for the prohibition of Beggary in Mysore State and which is now pending before the Mysore Legislature. We are, therefore, indebted to the Bengal Government and the Mysore Committee for furnishing us with legislative frame-work for our purpose. Wherever we differ from the provisions of the Bengal Ordinance or from the opinions of the Mysore Committee, on account of local conditions, public

opinion, administrative exigencies or otherwise, we have made suitable modifications in our bill. To prescribe the duty of family to relieve and maintain poor persons, we have, however, followed the relevant provision of the English Poor Relief Act, 1930.

79. *Begging an offence.*—The bill treats begging as an offence and has empowered Police Officers not below the rank of a Head Constable, Sanitary Inspectors, Scout Masters, Excise Officers not below Petty Officers and certain officers of the Relief Department under the bill to arrest beggars.

80. *Beggars to be brought before magistrates.*—The bill provides for the establishment of a Receiving Centre in each local area, for the reception of beggars who voluntarily turn up for relief or who are arrested under the bill and consigned under the orders of a Magistrate. As soon as a beggar is arrested, he is brought before the Magistrate who holds a summary enquiry and either releases him or sends him to the Receiving Centre with a declaration that he is a beggar to be taken care of by the Beggar Relief Authority.

81. *Summary discharge on condition.*—An opportunity is in the first instance given to a beggar to live, if he so chooses, in his own home, on condition that he gives an under-taking with or without surety to the Magistrate to the effect that he would not beg in future.

82. *The incurables to be segregated.*—The above procedure applies also to beggars suffering from any loathsome, incurable or contagious disease or from insanity, but when they are sent to the Receiving Centre or any other institution provided under our scheme, they are segregated and prevented from mutual association.

83. *Non-State beggars repatriated.*—Under the bill, Non-State beggars are to be repatriated and sent out of the State with a proper warrant from the Magistrate and at Government cost. Repetition of this offence is punished with imprisonment. In this connection we may refer to the fact that Travancore is contemplating similar legislative measures to control beggary in that State and that she expects to enact a law for this purpose by next September. If that be so, we are all the better justified in providing for repatriation of foreign beggars in our bill.

84. *Duty of family to relieve and maintain poor persons.*—The bill imposes a duty on the family to relieve and maintain poor or disabled persons who belong to it. The law of the State as it exists to-day does not make a person responsible for looking after his aged parents or grand parents, his grand children or other closely related members of his family. We feel that if this void in the Statute is filled up, it will nip in the bud many a beggar of to-morrow.

85. *Relatives liable for maintenance charges.*—We have further provided in the bill that if the beggar has a relative who is legally or personally liable to maintain him and that if that relative refrains from discharging his duty, the Magistrate may order that the cost of maintenance incurred by the Beggar Relief Authority be recovered from such relative.

86. *Classification of beggars.*—The beggars received in the Receiving Centre are classified by the Officer-in-charge and sent to the institution best

suited for them. We shall discuss the working of this Receiving Centre in a separate chapter.

87. *Relief—curative, preventive and restorative.*—The institutions where the beggars are taken care of are dealt with at a later stage. Suffice it to say here that the aim of these institutions is not to perpetuate a colony for beggars but on the other hand to train the beggars to regain their lost independence and self respect and to make them capable of pulling their own weight, without relapsing into beggary again.

88. *Discharge.*—The manager of the Relief Settlement is to use his best endeavours to obtain outside the settlement suitable employment for beggars detained therein. When once a beggar is admitted into any relief institution, under the scheme he can be discharged only if such employment has been found for him or on his becoming possessed of an income sufficient to enable him to support himself without resorting to begging. He may be also discharged if any of his relatives or any person interested in him undertakes with or without surety to look after and maintain him and prevent him from resorting to begging.

89. *Punishments.*—Under the bill a beggar is not imprisoned for begging. He is imprisoned only if he begs after he is first discharged or escapes from any relief institution or wilfully refuses to obey an officer acting under the provisions of the bill. Sometimes rigorous imprisonment alone will be an adequate deterrent punishment and so rigorous imprisonment is also provided for in extreme cases. In the case of persons who employ or cause others to beg we have provided for imprisonment also in the first instance. For the offence of giving alms in public places the punishment provided for is only a fine.

90. *Appeal.*—We have provided for appeal against the orders passed by a Magistrate to the District Magistrate and the decision of the District Magistrate on such appeal is made final.

91. *Protection to Officers.*—We have afforded protection to officers acting in good faith under the provisions of the bill.

92. *Machinery for administration.*—The administration of Poor Relief under the bill is vested in Government and in this task they are assisted by a Central Committee for the whole State and local committees for each local area. Provision is made for the constitution of these Committees and also for the appointment of an Officer called the "Beggars Relief Officer" and other officers and servants, who are necessary for the purpose of carrying out the provisions of the bill.

93. *Central Relief Advisory Committee.*—The Central Committee is to be constituted in the manner prescribed by rules in this behalf. The personnel of the Committee may consist of not less than 12 members, both officials and non-officials, with a non-official majority. While selecting the members, Government shall give due representation to the interests of Local Authorities such as Municipalities and Panchayats, of Labour, Agriculture, Industry, religious and charitable organisations and such other bodies or persons as take interest in philanthropic and sociological work. We suggest that to represent the interests of women two or three ladies may also be selected. We further suggest that one or two members of the Legislative

Council may also be included on the Committee. The Chairman of the Committee is to be nominated by Government from among the members of the Committee and the Beggar Relief Officer shall be the Secretary. The term of the Committee may be five years. The function of the Committee is to advise the Government in all matters concerning poor relief in the State; but they have power to enter and inspect at any time institutions under the bill. They shall also have power of control over the working and activities of the Local Committees.

94. *Local Relief Advisory Committee.*—(a) The Central Committee may nominate any Local Committees for the purpose of assisting it in the discharge of its duties. The constitution of the Local Committees is to be prescribed by rules. The Local Committee shall have power to enter and inspect any poor relief institution within its jurisdiction. They may submit proposals to the Central Committee for improving its efficiency and bettering the lot of the people who are taken care of therein.

(b) The personnel of this Committee shall not be less than seven, of whom three shall be women. As far as possible all local interests shall be represented in the Committee, including those of the local authorities like Municipalities and Panchayats. The Chairman of the Committee shall be the Municipal Chairman or the Municipal Commissioner or the President of the Village Panchayat as may be recommended by the Central Relief Board, and approved by the Government.

(c) The term of the Committee shall be co-extensive and co-terminous with that of the Central Committee.

95. *Finance.*—(a) The Bill provides for the levy of a beggar Cess at the rate of one anna on every rupee of all taxes paid in the State, *i.e.*, Land Revenue, Municipal taxes, Income-tax including Super-tax, Excess Profits tax and any other tax which is in force or may be introduced from time to time in the State.

(b) In order to avoid any invidious distinction between persons who pay land revenue and those who pay only a rent, as in the case of forest leases, etc., we have provided in the bill that in the case of lands taken on lease, the land revenue which would have been leviable, had the lands been taken on assignment from Government would be the basis for assessment to beggar cess and that the cess calculated on that basis should be paid in respect of such lands.

(c) Assessment of Beggar Cess based on income-tax paid, would exclude from the purview of the cess those persons whose income does not exceed Rs. 2,000 a year and also the first Rs. 1,500 of all incomes. We do not think it equitable that such persons and incomes should escape the liability to the cess. Our bill therefore provides that for the levy of the Beggar Cess income in excess of Rs. 500 a year shall be considered as liable to income-tax and assessment to the cess shall be made on the tax payable on that basis.

(d) In the course of our examination of witnesses, it was brought to our notice that there existed a practice among merchants in Cochin to collect a rate of 3 pies or more for every Rs. 100 of sales made towards a charity fund called "Dharmav" (Laga) which each merchant appropriates every year for the

purpose of some form of charity or other, that he thinks best. It was suggested to us that if the collections from this source are pooled together a considerable amount of money could be had for the purpose of some organised charity as the one now under consideration. Our bill makes this Laga collection compulsory and takes power to appropriate the collections for the relief of the poor. We hasten to point out in this connection that there is nothing novel about this source of taxation: for, the Gwalior Markets Act of 1986 (Samvat) provides for the control and disbursal of a similar collection called "Dharmadaya", which is a percentage of income set apart by merchants for charity.

96. *The Central Relief Fund.*—The collections from the Beggar Cess together with any subscriptions and donations received from the public, grants from local bodies such as Municipalities, contributions from charitable institutions and organisations and diversions from Charity Funds, endowments, etc., constitute the Central Relief Fund which shall be deposited in the Government treasuries. The Beggar Relief Officer is to be the administrator of the Fund and he is empowered to receive subscriptions and donations and also to collect the beggar cess. The Central Committee is also empowered to appoint a Committee for raising subscriptions from the public, charitable organisations and associations.

CHAPTER III

THE RECEIVING CENTRE

97. *The function of the Receiving Centre.*—The Receiving Centre is a place for the reception and temporary detention of beggars who either volunteer themselves to the care and protection of any relief institution or are brought there under the orders of the Magistrate. Its primary function is to classify the beggars and to send them to the institution best suited for them. The duties of the Officer-in-charge of the Centre are very responsible because he has to discover the right type of "treatment" for every individual beggar. We have in our report called this officer the "Helper" after the German fashion, even though in the bill we have designated him as the Officer-in-charge.

98. *The Helper.*—(a) As soon as a person presents himself at a Receiving Centre and applies for relief under the provisions of the bill, the Helper examines him carefully by asking such questions as he deems fit and if he is satisfied that the applicant is a person deserving relief he produces such person before the Magistrate for a declaration that the person concerned is a beggar.

(b) When a person is declared to be a beggar by the Magistrate and brought to the Receiving Centre under the orders of the Magistrate, the Helper enquires as to the place of his origin, his condition and circumstances and similar details. These details are entered in the Register of Cases maintained for the purpose; a personal description and an inventory of the personal "effects" of the beggar are also taken. The Helper then proceeds to prepare a history of the case and to record the real cause of beggary. A medical examination of the beggar ensues. He is then classified and sent to the Relief Settlement that is best suited for him or in case he is suffering from any incurable or communicable disease or insanity, to the Medical institution suited for his treatment.

99. *The Register of Cases.*—The Register of cases is an important record which should be maintained by the Helper properly indexed, as it will give the history of each beggar brought to the centre and will also indicate whether the beggar is a habitual offender or not. When any beggar is discharged from any Relief Settlement under this scheme, a copy of the discharge report will be sent to the Receiving Centre concerned so that the entries in this register may be completed.

100. *A Receiving Centre for each area.*—There must be at least one Receiving Centre for every local area working the Scheme, located at a convenient distance from the Magistrate's Court and a medical institution. The Receiving Centre may with advantage be located in a Relief Settlement. It should in any case be of reasonable size and have separate wards for men and women and also for children and invalids. The inmates of the Centre should not be detained longer than is absolutely necessary; but during such detention their primal needs should be adequately looked after. No person suffering from an infectious disease should be allowed to mingle or associate with any other person at the Centre.

101. *Staff.*—The Helper requires a staff to assist him in his duties. Such staff should include a part time Medical Officer, a clerk, two attendants, a male and a female, and a watchman.

102. *Honour Office.*—We have already seen that the German scheme owes much of its success to its characteristic Honour Offices. We therefore suggest that the Helper's may be an Honour Office to be filled up from among competent social workers who offer voluntary service. We are sure that there will be many such volunteers in Cochin and therefore we do not provide for the contingency of paid Helpers in our scheme.

CHAPTER IV

RELIEF INSTITUTIONS

103. *Beggars in the Relief Settlement.*—A beggar cannot enter a Relief Settlement except through a Receiving Centre. For admission to a Relief Settlement a beggar should be (1) a bona fide Cochinite (2) free from any infectious or incurable disease and (3) of normal sanity. Those who suffer from any infectious or incurable disease or are insane are as far as possible, directly sent to the appropriate medical institutions for treatment and cure prior to their acceptance at any Relief Settlement. Thus, in a Relief Settlement there will ordinarily be only the able-bodied, the disabled, the infirm and the old Cochinite beggars.

104. *The Relief Settlement.*—Our Relief Settlements are not of the English work-house type which "disregarded human feelings, broke up family life, branded poverty as a crime and degraded labour with punishment". We propose to make them settlements of the village type so that the inmates may live in natural environments, maintaining as far as possible, a homely and social atmosphere. In our Report we have therefore referred to this colony as the "Relief Settlement".

105. *Agricultural—cum—industrial type of Relief Settlement recommended.*—The public are almost unanimous as to the classification of the inmates of the

Relief Settlement into (a) able-bodied persons fit for work (b) the old, the infirm and the disabled who are unable to work (c) women, and children under 12 and (d) boys and girls between 12 and 18 and also as to how these various categories of beggars are to be dealt with. The able bodied should be employed in occupations such as agriculture and small-scale industries. The old, the infirm and the disabled should be lodged and looked after in homes. The women should be housed separately and given suitable work and children under 12 should be taken care of. Boys and girls between 12 and 18 should be trained properly and taught some useful trade. We have accepted these suggestions and planned a Relief Settlement where all these provisions are envisaged. Our Relief Settlement is a small village community embodying all aspects of rural life and combining the advantages of agricultural and industrial occupations. We have adopted this model because all the inmates of the settlement could not possibly be employed all the year round and also because variety in employment has also to be provided to reduce the tedium arising from hard manual labour on land.

106. *Relief Settlement.*—(a) *Location.*—There should be a relief settlement in each local area in some rural place outside, but within easy reach of, a town. For this purpose we suggest that the State be divided into six local areas as follows.—

1. Mattancheri with Cranganur.
2. Kanayannur.
3. Trichur Taluk.
4. Mukundapuram Taluk.
5. Talappalli Taluk. and
6. Chittur Taluk.

We do not propose that all these areas should be provided with a poor settlement, all at once. In fact, our recommendation is only that settlements should be started in the first three areas immediately. We are confident, however, that each of the above areas will enjoy the benefits of a Scheme in an equal measure within a reasonable time. Suitable areas will be available for the establishment of settlements in all these places where facilities exist for providing agricultural and other occupations for the settlers.

107. (b) *Size.*—We are almost sure that in the three areas where we recommend the starting of settlements immediately, there will not be altogether more than a thousand real beggars who deserve to be provided for. We suggest therefore that the settlement for the Trichur Taluk may be designed to accommodate 400 inmates and that provision for 300 each may be made in the two other areas. About 40 acres of land in the outskirts of Trichur Town, 30 acres in Vypeen or Cranganur and 30 acres in Mulanthuruthy or Arakunnam with facilities for cultivation and cottage industries should be selected. Of these, about 5 acres in each case may be set apart for the construction of the buildings required.

108. (c) *Buildings.*—The homes for the settlers should consist of blocks of semi-permanent sheds of reasonable size. The beggar families, if any, may be lodged either in separate blocks or in separate groups of small sheds; there must be different blocks for women, and children under 12 and also for boys as well as girls between the ages of 12 and 18; the old and the disabled should be housed separately. The industrial section of the settlement should

form a distinct block comprising sheds for keeping implements, stores and other requisites connected with the agricultural occupations of the settlers. The quarters of the Manager of the settlement and staff may be of pucca construction, but simple in style.

109. (d) *Occupations*.—The chief occupations of the settlers should be such as would bring them in return the food they eat and the clothes they wear. We suggest that they should be employed and trained in the following occupations.

A. Agricultural

(1) Planting of fruit trees including cocoanut trees (2) growing of inter crops such as ragi, cow-pea, modan paddy, etc. (3) Cultivating tapioca and other roots (4) Cultivating paddy lands, if available (5) Cultivating plantains and vegetables (6) Goat rearing and poultry farming.—

B. Industrial

(1) Spinning and weaving (2) Coir work (3) Making of bamboo and other mats and baskets (4) Carpentry and smithy.

The products of this labour should as a rule be utilised for the common good of the settlement. The surplus, if any, should be disposed of in the market and the sale proceeds credited to the settlement. For those who work should be prescribed such reasonable rates of wages as would give a sufficient incentive not only to work but also to earn more and to save. The habit of thrift should be inculcated in the minds of the settlers, and the life in the settlement should be made as simple as possible. If these suggestions are carried out, the settlement can easily be a self-supporting institution.

110. (e) *Division of labour*.—The work in the settlement should be distributed in such a way as to ensure division of labour. The Manager of the Settlement should study the taste and capacity of each of the settlers, and then employ some in cultivation work, others in industrial activities and a third party for domestic or menial work in the different blocks of the settlement.

111. (f) *Discipline in the Settlement*.—The inmates of the settlement should be kept under strict discipline. The beggar community being usually drawn from the lowest strata of society, unruly and recalcitrant elements will be by no means uncommon, and unless these elements are kept in check the settlement will easily degenerate into a pandemonium. Punishments proportionate to the gravity of the offence and suitable to the age and health of the offender should be prescribed and meted out, not in the way in which prison punishments are inflicted, but in a humane way, so as to create in the delinquents a sense of discipline and orderliness. In this way they should be trained to become decent citizens with healthy habits and good manners.

112. *Manager of the Settlement*.—The success of the Relief Settlement very much depends on the Manager. He should live within the settlement and be accessible to all the settlers at all times. He should cultivate personal acquaintance with every inmate of the settlement and act as a "friend, philosopher and guide" to one and all. A trained social worker should be appointed to the post on a reasonable salary. We do not foresee the need for any paid servant except this officer on the establishment of a Relief Settlement, because

all the routine work can be got done by one or other of the inmates themselves. The idea of self-help in all its aspects will thus be instilled into the minds of the inmates. The ordinary beggar is out of gear both mentally and physically and the aim of the settlement should therefore be to bring him round and restore him to normal life. This is the fundamental ideal which the Manager should always bear in mind.

113. *Special wards.* (a) *The sick ward.*—In a colony like the one we have contemplated special wards will naturally become necessary as, for example, for those who are ill or indisposed. There should therefore be in each relief settlement a sick-ward for those who require treatment on an intensive basis or for a comparatively long period. A small dispensary should be attached to the sick ward and the services of a part-time medical officer should be made available for service not only to the in-patients in the sick-ward but also to others if necessary.

114. (b) *Correction ward.*—There should be two correction wards in each settlement, one for men and the other for women, for segregating the inmates who exhibit undesirable traits of character. Bad elements such as rowdies, rogues, rebels and profligates are likely to corrupt the character of the other inmates; and, to prevent such contagion it is necessary to keep them separate in the correction wards, pending improvement by suitable disciplinary action and training.

115. *Recreations.*—“All work and no play makes Jack a dull boy”. A recreation ground should therefore be provided within the premises of the settlement where the inmates, especially the children, may enjoy some sports or games. The roving propensities of the settlers may be satisfied by an outing once a week to the shandy or other places of interest; but such outing should necessarily be under proper surveillance. An occasional festival of some simple rural type and a feasting on occasions like Onam, Christmas and Vishu will help to rejuvenate the drooping spirits of these settlers and to give a pleasing variety to the hum-drum life within the settlement.

116. *Relief Settlement—a self-governing social settlement.*—This in brief is our relief settlement which is planned on broad humanitarian and scientific principles. Under a competent and tactful Manager it should be possible in course of time to make the settlement not only a haven of relief from poverty and want, and what is more, a compact social body capable of looking after its own affairs in a spirit of co-operation, and flourishing in an atmosphere of homeliness and general goodwill.

CHAPTER V

THE CHILD BEGGAR

117. *The beggar child.*—While discussing the need for preventing beggary we pointed out how beggary begets beggary and how generations of beggars are produced without let or hindrance. “The child is father of the man” and a child beggar of to-day becomes the father beggar of to-morrow. Therefore if all children are eliminated from the sphere of beggary we shall have gone a long way in stamping out this evil of beggary for the future. The child beggar therefore assumes in our eyes greater importance than an adult and so we have given it the special notice that it deserves.

118. *The beggar child* of to-day and tomorrow.*—In order to check effectively the growth of the beggar population we should not only redeem the beggar children but also prevent the adult beggars from indiscriminate reproduction. In other words, we should tackle the beggar child of to-day in the proper way and prevent the beggar child of tomorrow from taking shape. As a preliminary to the elimination of beggary therefore the chances of multiplication of hereditary beggars and especially the mental defectives among them should be obliterated. The segregation of such cases from the other sex or other preventive methods should be adopted in unavoidable cases. This would check the growth of many a potential beggar of to-morrow.

119. *Mental defectives among beggars.*—It is quite possible that among the beggar children in the Relief Settlement between the ages of 3 and 18 there are some who exhibit symptoms of hereditary mental debility. Such children should be given proper medical attention even in the initial stages so that they might be restored to normal conditions.

120. *The normal child beggars.*—The normal child beggars should be taken care of and given suitable training in natural environments as far as possible so that their traits of beggarliness, if any, might be corrected in the embryonic stage itself. For this purpose the beggar children may be grouped under four classes, viz :

1. Children under 12 years of age with parents.
2. Children under 12 years of age without parents.
3. Children between the ages of 12 & 18 with parents.
4. Children between the ages of 12 & 18 without parents.

121. *Child beggars under 12.*—Children under 12 should not ordinarily be separated from their parents and denied the atmosphere of the family. We have accordingly recommended that families should be housed in separate sheds so that such children might grow up under parental care and supervision. The children without parents may either be entrusted to families willing to look after them or lodged in a separate block under the care of a competent woman inmate who is prepared to act as fosterparent. All these children under 12 should be sent to the nearest school where they can associate with the better class of children and learn to get rid of their inferiority complex. They should be given free education; and if possible, primary education should be made compulsory in their case. During leisure time they should be given some kind of vocational training also, so that they may pick up early enough the rudiments of some useful trade.

122. *Boys and girls between 12 & 18.*—Boys and girls between 12 and 18 should be allowed to live with their parents, should they have any. Those who have not, may be lodged in separate blocks under proper supervision and control. They should be encouraged to attend school, and given training in some trade or vocation, preferably of the industrial type.

123. *Religious and moral instruction.*—The settlement should be strictly cosmopolitan and non-sectarian. There should be absolutely no interference either with the religious sentiments of the different communities or with the forms of worship they desire to follow. At the same time all children should be given the benefit of religious and moral instruction once a week. The

value of such instruction to a community of young beggars cannot be overestimated or overemphasised.

CHAPTER VI

FINANCE

124. *Financial Commitments.*—We shall next examine the financial commitments of our scheme, initial as well as recurring, the extent to which they could be met by taxation and other sources, and the possibility of making the Relief Settlements self-sufficient and self-supporting, in due course of time.

125. *Estimate for three Relief Settlements—Initial cost.*—Since, however, our recommendation is that only three Relief Settlements need be started immediately, we shall estimate the expenses involved in the running of these settlements alone. When the scheme is extended to other centres also, as it must be, Government will be in a position to make their calculations on more accurate data out of the experience that they will have had by that time. The three settlements are to be so designed as to accommodate and cater to a thousand beggars of all types. The Director of Agriculture tells us that there are no suitable poramboke lands available for this purpose. It looks as if lands have to be acquired. We estimate that the initial cost of the construction of buildings including the cost of acquisition will come to Rs. 3,05,000, details of which will be found in Appendix K to this report. The Chief Engineer says, however, that if the work of construction be taken up now, the excess due to tender will be about 200% so that the ultimate cost may come to about Rs. 5,45,000. Our recommendation is that half of this should be met by an outright grant from Government and the other half by subscriptions and donations. We are sure that if some of our generous merchant princes come forward, the latter half of this fund can be easily found.

126. *Recurring cost.*—Mr. T. P. Verghese, Secretary, the "Beersheba Home for the Destitute", Trichur, tells us that the cost of maintaining eleven destitutes in his institution including the expenses on clothing and medical aid comes to Rs. 12—10—6 per head per month. The details of the expenditure as furnished by him are given in Appendix L. It will be readily admitted that when the number of inmates in the settlement is so large as 300 and 400 there will be considerable reduction in the per capita cost of maintenance. Therefore making liberal provision for the present fluctuating and abnormal conditions, we calculate that the cost of maintaining a beggar in our Relief Settlement will not exceed Rs. 10 per month; the annual recurring charges of the three settlements together may safely be put down therefore as Rs. 1,20,000. We have also estimated that the overhead charges for the administration of Poor Relief will come to Rs. 17,384 as per details furnished in Appendix M. These include the pay and allowance of the Beggar Relief Officer and of the paid staff at the receiving centres, the Relief Settlements, etc. The total recurring charges will thus be Rs. 1,37,384 per year.

127. *Receipts.*—The recurring charges should be met from the Beggar Relief Fund to which the money raised by taxation, subscriptions and donations are credited. On the basis of the data collected from the Departmental Heads concerned, we have estimated that receipts from the beggar Cess at the rate of 1 anna in the Rupee of all taxes paid would amount to Rs. 1,60,756 a year.

The merchant princes tell us that the Laga collections appropriated under the Bill will come to not less than Rs. 25,000 a year. Thus, an annual recurring income of about Rs. 1,85,756 may be expected year after year (Vide Appendix N) and this, together with the grants, donations and subscriptions from local bodies, charitable societies and philanthropic individuals will be ample for building up a Beggar Relief Fund sufficient not only to meet the recurring charges of the three Relief Settlements to be opened immediately but also to form the nucleus of a Reserve Fund for extending the scheme to the remaining centres at a very early date.

128. *Returns from agricultural occupations.*—On the authority of the information furnished by the Director of Agriculture we are in a position to say that if the Relief Centre in the Trichur Taluk could incur an initial expenditure of Rs. 3,300 for cultivation and meet a recurring cost of Rs. 1,675 it can reasonably expect a return of Rs. 3,150 in the first year. Similarly, if the centre spends Rs. 850 for purchasing live-stock such as goats and poultry and incur a recurring charge of Rs. 2,300 for their maintenance, the investment will fetch Rs. 2,400 in the first year, by way of milk and eggs alone. While recurring expenditure will be considerably reduced after the first year, the receipts will more or less be the same in subsequent years. For the other two centres also similar figures could be given, but what we want to emphasise is that if all available labour is carefully employed, the scheme would not only serve the purpose of giving training in manual work to the able-bodied beggars, but would also be highly remunerative in the long run.

129. *Returns from the Industrial occupations.*—The Industrial section of the Relief Settlement can similarly be worked on a remunerative basis. The Director of Industries tells us that a batch of 200 spinners can work the spinning industry and a unit of 100 coir workers can run a coir industry, self-sufficiently. The other industries likewise can be self-supporting.

130. *Advances to work farming and Industries.*—To meet the initial and recurring expenditure on the farming and industries referred to above, advances may be made to each settlement from the Beggar Relief Fund; and while these are run as remunerative enterprises it should not be forgotten that their main object is to provide work for the able-bodied beggars, to teach them some craft, and to train them to become self-reliant and self-confident citizens. If the inmates are not properly and intensively employed, they will be a source of danger because "Satan always finds some mischief for idle hands to do". Therefore, self-sufficiency should not be over-emphasised in providing work within a Relief Settlement.

131. *Grants and contributions.*—Each Municipality should be instructed to make annual contributions to the Beggar Relief Fund commensurate with the number of beggars the Relief Settlement in its vicinity caters to. The Ernakulam Municipality is now contributing Rs. 600 a year to the Rama Varma Poor House at Ernakulam which it manages. The Trichur Municipality is making annual contributions to several orphanages, poor homes and other charitable institutions in and around Trichur. Government are also giving annual grants to several similar institutions, all these grants and contributions should be pooled together and made available for the poor relief under report.

132. *Propaganda.*—For collecting subscriptions and donations from private bodies and individuals we have contemplated the constitution of a Committee. This committee can also carry on propaganda, educating the public in the aims and ideals of this scheme of Poor relief through pamphlets, lectures, articles in the press, etc. They can also point out to the public the danger to society from beggars, the social crime involved in encouraging beggary, and the need for public co-operation in eradicating the evil.

CHAPTER VII

OUTDOOR RELIEF

133. *Border-line cases of beggars.*—We have seen that a large number of the poor drift to beggary because their honourable occupations do not give them sufficient means to eke out an existence. Likewise there are others who are on the verge of poverty and beggary, but are restrained from openly assuming the beggars' role only by a flickering sense of self-respect. Obviously, it is undesirable to allow such people to fall head-long into penury before society lends them a helping hand through institutions like our Relief Settlements. The State has a duty to see that such border-line destitutes are saved from destruction by the institution of such forms of out-door relief as Unemployment Insurance, Sickness Insurance, Old age and Widow's pensions, etc.

134. *Schemes of social security.*—It is evidently outside the scope of this report to deal at length with such schemes of social security, but we wish to point out that the conquest of poverty and beggary will be incomplete unless victories are won at all the fronts; for the illness of beggary to be completely cured, treatment has to be applied to all the root causes; and since among the root causes of beggary are unemployment, under-employment, illness, old-age and other crises that lead to the disintegration of the home and to the debasement of human personality, it is up to the State to come to the rescue of the victims, through the medium of such social security schemes as are mentioned above.

135. *Social security and post-war Reconstruction.*—In all civilised countries there are some social security plans or other, worked with appreciable success and efficiency. For those countries the problem now is how to extend the benefits of these plans so that every unemployed or disabled citizen may benefit fully thereby. This is the objective of many a nation that has set itself to the task of post-war social planning; and England has already come out with her Beveridge plan. But in this country, we have to begin from the very beginning. We have no experience of any social security programme. None the less, all the evils and hazards in the social life of other countries exist here also. Old age, unemployment, illness and other cares that sap the vitality of a nation and affect its welfare, are universal problems. We therefore feel and strongly recommend that this problem should be boldly faced by our State and borne in mind in our post-war reconstruction efforts. Unless some such social security plans are also inaugurated in Cochin, our scheme for the prevention of beggary cannot be considered either complete or perfect.

CHAPTER VIII

AID TO PRIVATE INSTITUTIONS FOR POOR RELIEF

136. *Private Institutions apt to be affected by our scheme.*—There are in Cochin many private institutions financed and managed by charitable individuals and associations who are engaged in the task of relieving the poor and the distressed. The Orphanages, the Waifs and Strays Home, Homes for the Destitutes, Poor Houses, Houses of Providence, etc., are rendering yeoman service to the homeless and the destitute in many parts of the State. But for them the beggar population of the State would have been perhaps much larger than it is to-day. It is quite possible that when Government start Relief measures levying taxes and collecting subscriptions and donations, the warmth of public charity on which such institutions often depend will cool down in course of time. In such an event, the interests of these institutions are likely to be adversely affected and the good cause in which they have been so long engaged would suffer. These institutions will then naturally turn to Government for greater support and financial assistance than they do at present.

137. *Private Institutions co-operating with Government deserve aid.*—One may ask whether there will be any place at all for any such dispensers of private charity when Government runs its own poor relief institutions on a State-wide scale. We submit that poverty is at present and will be in future also so rampant in the land that there is bound to be ample scope for both public and private organisations of poor relief to exist and work side by side. We do desire private poor relief institutions to flourish and to continue to serve the poor and serve them on right lines and in right spirit. We further wish such institutions to work on humanitarian principles similar to those we have advocated and thereby supplement the relief measures that are undertaken by Government, according to its scheme. Such private agencies as would thus co-operate with Government to eradicate poverty and beggary, in a spirit of really humanitarian charity properly deserve Government recognition and support. We therefore recommend that such agencies should be helped by Government according to their deserts.

138. *Claim for aid requires circumspection.*—The grant of Government recognition and support, however, deserves careful circumspection. It will become the duty of Government as dispensers of public charity to subject each claim for help from Government to the greatest scrutiny before it is admitted. We emphasise the need for such scrutiny because we apprehend a possible tendency on the part of some of the private charitable agencies to pose many of their activities as relief of the poor in order to win Government recognition and support. Any such tendency and consequent un-healthy competition in the field should totally be suppressed. The true test for Government recognition and support should be real poor relief work based on the fundamentals of the scheme worked by Government.

139. *Conditions for Government aid.*—Our bill accordingly includes provision for the grant of financial assistance in deserving cases, and contemplates the framing of a set of rules by Government in consultation with the Central Committee to govern such grants in aid. Every institution has to satisfy the following conditions in order to be eligible for recognition and

support from Government (1) it should be non-sectarian (2) it should be free from any proselytising tendency (3) in it there must be religious toleration and complete freedom of worship (4) its treatment of its inmates should be based on humanitarian principles (5) provision should be made in it for the moral and physical development of the inmates (6) institutions of this kind should be located at reasonable distances from one another in order to avoid unnecessary duplication of expenditure on poor relief and also irregularities and difficulties arising out of unhealthy competition and a grabbling for Government aid and (7) the inmates maintained in these institutions for whom Government aid is claimed should be beggars declared as such by the Magistrate under the provisions of the Bill.

140. *Inspection of aided institutions.*—In order to ascertain whether the institution receiving financial aid do confirm do the rules framed by Government in this behalf, the Beggar Relief Officer and members of the Central Committee and of the local Committees under the scheme shall have power to enter and inspect these institutions and obtain from them the required information concerning their management; and any violation of these rules should entail a withdrawal of such aid. The expenditure involved in the grant of such aid should be debited to the Beggar Relief Fund.

CHAPTER IX

CONCLUSION

141. Before winding up our report in which we have formulated, as required of us, "definite proposals for legislative and executive measures to solve the problem of beggary in the State", we wish to make a brief survey of the field we have covered, in retrospect.

142. We have discussed the nature and extent of the Beggar problem as it exists to-day in India in general, and in our State in particular, and pointed out that the problem needs urgent solution, in the interests of the beggars themselves and in the interests of the physical, mental and moral well-being of society. We have indicated that according to modern conscience, State-effort at a practical solution of the problem at this juncture is most opportune. We have traced the root causes of beggary, and found that in Cochin, as elsewhere, it is the outcome of unemployment, under-employment, physical or mental defectiveness and other similar disabilities; we have also touched upon the part played by disorganised indiscriminate charity, misconceived religious responsibility and the absence of a well-organised institution for the needy and the helpless, in aggravating the evil. In the course of our investigation we came across the efforts made in other countries to eradicate the evil and we therefore dealt at some length with the methods developed in India and elsewhere, in order to receive instruction and guidance from them.

143. We next proceeded to enumerate the facts relating to beggars in this State and to formulate our general principles based generally on the majority views of the public and also on the schemes of poor relief in other places. In the light of these facts and findings we prepared a Bill for the prohibition of beggary in the State and for the protection of the poor and the destitute who might be affected by the Bill. We have also discussed at length the provisions of the Bill and the scheme contemplated therein.

144. A skeleton list of our main recommendations is given below.—

(1) Begging and indiscriminate alms-giving should be totally prohibited by legislation.

(2) Non-Cochinite beggars should be repatriated.

(3) The beggars should be classified and sent to the Relief Settlements that should be started in the vicinity of the three major Municipal towns of Trichur, Ernakulam and Mattancheri, with adequate provision for their lodging and maintenance.

(4) The Relief Settlement should be of the agricultural—cum—industrial type. The able-bodied should be given agricultural and industrial occupations according to capacity and taste. The old and the infirm should be given institutional care, the children under 18 should be given proper training both educational and vocational.

(5) Humanitarian principles should be adopted in the treatment of the inmates of the settlement.

(6) The aim of the Relief should be curative, preventive and restorative and not punitive or perpetuative.

(7) The administration of Poor Relief should be under Government control; but Government should be advised and guided by advisory bodies with non-official majorities.

(8) The scheme should be financed by a fresh taxation, supplemented by contributions and donations from public and private bodies and individuals.

(9) Those suffering from incurable and infectious diseases, and the mentally defectives may be sent for treatment in the Government Hospitals, pending the establishment, in due course, of special institutions for the purpose.

(10) The Relief provided in the settlements should in course of time be extended to Mukundapuram, Talapilli and Chittur Taluks also.

(11) Private charitable institutions following the principles of the scheme may be aided out of the Beggar Relief Fund in accordance with such rules as may be framed by Government.

(12) Social security schemes such as unemployment insurance, sickness insurance, old age and widows' pensions should be taken up along with post-war reconstruction measures of the State.

145. In framing our proposals we have taken care to see that our recommendations are as practicable as possible. We believe that our attempt has been fairly successful. We had to sacrifice perfection on the altar of feasibility. Hence our recommendation for the establishment of only three Relief Settlements to begin with, and our postponement of the establishment of special medical institutions for the incurables and the mentally defectives; hence also, our suggestion that social security plans might form a part of the post-war reconstruction scheme.

146. Our scheme does not depend for its working entirely on public subscriptions or on public will, which are both liable to waxing and waning. It is to be worked as a separate department under Government just like the department for the uplift of the depressed classes, with the Beggar Relief Officer as its administrative Head. Public co-operation and sympathy will

follow as a matter of course, if Government would take the initiative and make the scheme a *fait accompli*. We are confident that public-spirited and charitable philanthropists in the State would willingly come forward to help Government in this noble cause.

147. We feel we should even at the risk of repetition emphasise our conviction that the success of the scheme obviously depends almost entirely on the personnel of the Beggar Relief Officer. A very competent person with good personality, winning manners, and sympathy for the poor and destitute who will cheerfully do self-less work, should be selected for the post of the Beggar Relief Officer, and he should be paid decently, so that he might carry on his duties efficiently and contentedly. This observation applies equally to the members of the staff other than those of the honour offices, and we have kept this in view when suggesting the rates of pay of the staff in the statement of expenditure in Appendix M.

148. A word of thanks to the Government and our task is done. The members of this committee are profoundly grateful to the benign Government of H. H. the Maharaja for having given them this opportunity for going into and expressing their views on so vital and comprehensive a question as that of the beggars in the State. If their views are found helpful to the Government, as they hope they will be, their labours on this report would be amply repaid.

T. K. NAYAR
C. J. MATHEW
V. K. ARAVINDAKSHA MENON
T. VERGHESE
E. S. R. MENON
C. P. LONAPPAN

ISMAIL HAJEE ESSA SAIT
M. NANU MENON
P. P. DEVASSY
POPATLAL GOVERDHAN LALAN
Mrs. A. VELAYUDHA MENON

APPENDIX A

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF COCHIN DEVELOPMENT DEPARTMENT

Beggar Relief—Scheme for—Preparation of

Read Sarvadhikariakar's communication G. 3172/18, dated 20th July 1943.

Order D7-32716/18, dated 24th July 1943

A resolution tabled by Mr. V. J. Mathai, M. L. C. urging Government to take legislative and other measures to stop begging in public and to improve the conditions of disabled beggars was passed by the Legislative Council during the Legislative session this year. It has been repeatedly urged upon the Government through other sources also that the existence of beggars particularly in towns, is becoming a menace. With a view to formulate a definite scheme of beggar relief, the three major Municipalities of Ernakulam, Trichur and Mattancheri were asked by Government to submit proposals urgently. But no constructive practicable scheme has as far been received from them. Government consider that they can wait no longer.

Government are, therefore, pleased to appoint an *ad hoc* committee consisting of the following persons to go into the whole question of beggary in the State and to formulate definite proposals for legislative and other measures to solve the problem.

- | | | | | |
|---|-----------|--------------------------|--------------------------------------|----------|
| 1 | M. R. Ry. | T. K. Nayar | Avl., Minister for Rural Development | Chairman |
| 2 | " | C. J. Mathew | Avl., Joint Secretary to Government | Convener |
| 3 | " | V. K. Aravindaksha Menon | Avl., Chief Engineer | Member |
| 4 | Rao Sahib | T. Verghese, | Chief Medical Officer | do. |

5	Dr. E. S. R. Menon, Director of Public Health and Panchayats	Member
6	M. R. Ry. C. P. Lonappan Avl., Chairman, Trichur Municipality	do.
7	Khan Sahib Ismail Hajeessa Sait, Chairman, Mattancheri Municipality	do.
8	M. R. Ry. M. Nanoo Menon Avl., Chairman, Ernakulam Municipality	do.
9	" V. J. Mathai Avl., M. L. C.	do.
10	" P. P. Devassy Avl., M. L. C.	do.
11	" Popatlal Goverdhan Lalan Avl., M. L. C.	do.
12	Mrs. A. Velayudha Menon, Headmistress, Girls' High School, Ernakulam	do.

The Committee is requested to submit its report before the end of October, 1943.

A provision of Rs. 50,000 has been made in the 1119 budget estimate for working out a suitable scheme in this behalf.

(By order of the Government of Cochin)

(Sd)

Joint Secretary to Government

APPENDIX B

BEGGAR RELIEF QUESTIONNAIRE

The following questionnaire issued by the Beggar Relief Committee was published for the information of the public, requesting those interested in the beggar problem in the State to forward their valuable suggestions to the convener on or before Friday, the 27th August, 1943, corresponding to 11th Chingam, 1119.

1. Who are the persons you would bring under the category of beggars?
2. What are your proposals for stopping begging in the State?
3. Do you recommend the prevention of begging by legislation? If not, what other methods would you suggest?
4. What should be done in the case of non-Cochinite beggars? Should they be repatriated?
5. What should be done for the relief of the beggars if begging is to be prohibited?
6. What are your proposals for dealing with the following classes of beggars.—
 - (a) able-bodied,
 - (b) old and infirm,
 - (c) women and children,
 - (d) boys and girls between the ages of 12 and 18.
 and
 - (e) religious mendicants?
7. What are your proposals regarding the financing of the scheme? Are you in favour of levying a beggar cess?
8. What is the machinery you propose for beggar relief? Should it be left to local bodies, humanitarian societies, or taken up and managed directly by the Government? Should there be a scheme for the co-ordination of the various institutions engaged in beggar relief? Definite proposals may be given.
9. Which are the existing private, charitable or humanitarian institutions that are helping the beggars?
10. What, if any, are your further suggestions?

APPENDIX C

LIST OF PERSONS WHO SENT IN REPLIES TO OUR QUESTIONNAIRE

I. Government Officers

- 1 Khan Sahib Y. M. Roshan Sahib Bahadur, Commissioner of Police.
- 2 Mr. P. V. Raphael, M. A., Comptroller of Finance & Accounts.
- 3 " P. V. Lonappan, B. A., B. L., Excise Commissioner.
- 4 " M. M. Paul, B. A., B. L., Director of Food Supplies.
- 5 " Palakath Narayana Menon, B. A., B. L., Additional District Judge.
- 6 Mr. V. K. G. Menon, L. M., & S., Superintendent, Ayurvedic Hospitals.
- 7 " P. Gouri Ammal, L. R. C. P., M. R. C. S., Civil Surgeon, Maternity Hospital.
- 8 Mr. M. Balakrishna Menon, B. A., B. L., District Magistrate.

- 9 Mr. T. C. Sankara Menon, M. A., (Cantab), Professor of Economics.
 10 „ O. R. Chummar, B. A., B. L., Commissioner of Income-Tax.
 11 Mrs. K. M. George, B. A., L. T., Inspectress of Schools.
 12 Mr. T. I. Chummar, B. A., Municipal Commissioner, Trichur.
 13 „ V. K. Achyuta Menon, M. A., B. Com. Director of Industries & Commerce.
 14 „ M. Sankara Menon, Director of Agriculture.
 15 „ M. L. Joseph, B. A., B. L., Special Officer, Chittur Municipality.
 16 „ R. Sahasranama Ayyar, Headmaster, H. S., Tripunitura.
 17 „ Paul Verghese, M. Ed., B. A., Headmaster, H. S., Peringottukara.
 18 „ C. P. Subramania Ayyar, B. A., L. T., Headmaster, H. S., Chittur.
 19 „ P. Madhava Menon, B. A., B. T., Headmaster, L. S. School, Manalur.
 20 „ A. R. Akhileswara Ayyar, B. A. (Hons.) L. T., Headmaster, H. S., Vadakkancheri.
 21 „ C. K. Hanumanthacharya, B.A., B.L., L.T., Headmaster, T. D. High School, Cochin.
 22 „ K. A. Viswanatha Ayyar, H. S., Palanji.
 23 „ K. A. Darmaraja Ayyar, B.A., L.T., Headmaster, Irinjalkkuda.
 24 Srimathi V. K. Droupathi Ammal, B.A., L.T., Headmistress, Trichur.
 25 Mr. K. Raman Nambiar, Headmaster, S.R.V.H.S., Ernakulam.
 26 „ K. Madhava Menon, B.A., L.T., Headmaster, H. S., Trichur.
 27 Sister Joan, B.A., L.T., Headmistress, St. Joseph's C.G.H.S., Trichur.
 28 Mr. K. S. Sivanadan, Teacher, H. S. Irinjalkkuda.
 29 „ C. Swaminath, L.T.M. (Bom.), Industrial Inspector.
 30 „ T. I. Jacob, B.A., B.L., Revenue Inspector.

II. Retired Government Officers

- 31 Chevalier C. V. Antony, B.A., B.L., Retired Chief Justice.
 32 Rao Sahib K. Achyuta Menon, B.A., B.L., Retired Secretary to Government.
 33 Mr. A. Sankara Menon, Retired Government Advocate and Law Officer.
 34 „ I. Raman Menon, Retired Superintendent of Agriculture and Panchayats.
 35 „ M. D. Narayana Ayyar, B.A., B.E., Retired Assistant Engineer.
 36 „ T. P. Verghese, M.A., B. Paed.
 37 D. K. Rama Warriar, L.M. & S., Retired Civil Surgeon.
 38 Mr. P. Sivaramakrishna Ayyar, Retired Headmaster.
 39 „ K. Govinda Menon, Trichur.

III. Representatives of Institutions and Associations

- 40 The Secretary, Bar Association, Cochin.
 41 The President, The Friends' Group, Ernakulam.
 42 The Secretary, Y.M.C.A., Trichur.
 43 Rev. Fr. Antony Pullokaren, Director, St. Antony's Orphanage, Mala.
 44 The Secretary, Women's Association and Union Club, Trichur.
 45 The Manager, Kalpaka Oil Mills Ltd., Palluruthy.
 46 C. E. Zenana Mission, Trichur.
 47 The Manager St. Teresa's Convent H. S., Ernakulam.
 48 The General Secretary, Social League, Ernakulam.
 49 The Manager, Santa Cruz High School, British Cochin.
 50 The President, Muslim Anatha Samrakshna Sangham, Cochin.
 51 The Superintendent, Sri Ramakrishna Gurukul, Trichur.
 52 The Organising Secretary, The Waifs & Strays Relief Association, Ernakulam.
 53 The President, Seva Sangham, Mattancheri.
 54 The Municipal Committee, Mattancheri.
 55 The Secretary, Y.M.C.A., Ernakulam.
 56 The Agent The Catholic Union Bank Ltd.
 57 The Secretary, Ernakulam Thiya Samajam.
 58 The Vicar Holy Family Monastery, Palluruthy.
 59 The Secretary, The Young Men's Social League, Pookunnam.
 60 The Director, St. Anne's Orphanage, Trichur.
 61 The Secretary, Catholic Ladies Club, Ernakulam.
 62 The Secretary, Grama Seva Sangham, Panampukad.
 63 The Manager, Abalasaranam Girls' Industrial School, Ernakulam
 64 The Secretary, Bethel, Trichur.

- 65 The Catholic Congress, Ollur.
 66 The Secretary, Citizens' Club, Trichur.
 67 The Secretary, Boy's Scouts Association, Tattamangalam.

IV. Representatives of Village Panchayats

68	The President, Kunnankulam Panchayat	78	The President, Thanniam Panchayat				
69	" Ayyanthole "	79	" Elankulam "				
70	" Narakkal "	80	" Tholur group "				
71	" Vadama "	81	" Anthikad "				
72	" Oorakam "	82	" Kadavallur group "				
73	" Elankunnaphuza "	83	" Kizhakkummuri group "				
74	" Adat Group "	84	" Thiruvilwamala " "				
75	" Chazhur "	85	" Parappukara " "				
76	" Vilvattam "	86	" Koorkancheri " "				
77	" Alur Group "	87	" Vellukara " "				

V. Others

- 88 Mr. N. V. Subbarayan Chettiar, M.L.C.
 89 " A. T. Kunhipalu, M.L.C., Kattur.
 90 " N. Govinda Pai, M.L.C., Cochin.
 91 Dr. Ambadi Krishna Menon, Ernakulam.
 92 " P. V. Paul, M.B. Ch.B., Ernakulam.
 93 Mr. K. P. Rao, Manager, Tata Oil Mills Ltd. Tatapuram.
 94 Joseph Pettah Esq., M.A., (Hons.), Senior Professor, St. Thomas College.
 95 Mr. A. V. Moothedan, B.A., B.L., M.L.C.
 96 " A. B. Salem, B.A., B.L., M.L.C.
 97 " S. S. Koder, Cochin.
 98 " J. Lockhart, Burmah-Shell, Ernakulam.
 99 " M. Nanoo Menon, M.L.C., Municipal Chairman, Ernakulam.
 100 " C. P. Lonappan, Municipal Chairman, Trichur.
 101 " K. R. Ramakrishnan, M.L.C.
 102 " A. K. T. K. M. Narayanan Namboodiripad, Desamangalam.
 103 John M. Murray, Salvation Army, Medical Department.
 104 Dr. A. N. Verghese, L.M.S., Trichur.
 105 Mr. N. S. Ramakrishna Ayyar, Chairman, Irinjalkkudr Municipal Council.
 106 Dr. Mrs. P. Rama Bhai Bhat.
 107 Mr. O. Kappeler.
 108 " T. Velayudhan Nayur, Post Office, Cochin.
 109 " K. S. Kasturi Ayyar, B.A., B.L., Advocate, Ernakulam.
 110 " V. N. Sundaresan, Secretary, The Cochin Chamber of Commerce, Cochin.
 111 " P. Aravindaksha Menon, Chairman, Tattamangalam Municipality.
 112 " K. P. Muhammad Muhajir, British Cochin.
 113 The Principal, St. Teresa's College, Trichur.
 114 Mr. R. Velayudhan, B.A. Dip. S.S.A., Labour Welfare Officer, Tattapuram.
 115 Most Rev. Augustine Mandothil D.D., Archbishop of Ernakulam.
 116 Rev. Joseph Pullocaren, Headmaster, St. Thomas, H.S. Trichur.
 117 The Bishop of Cochin.
 118 Mgr. A. Pudichery, D.D., Lourdes' Cathedral Church, Trichur.
 119 Rt. Rev. Mgr. M. Edakolathur, Administrator, Trichur.
 120 The Most Rev. Mar Timotheus, Metropolitan of Malabar and India, Trichur.
 121 Chaplain, St. Francis' Church, Cochin.
 122 Fr. G. G. Thottakath.
 123 The Mother General, St. Mary's Convent, Ernakulam.
 124 Very Rev. Father Joseph Maliekal, Vicar Ambazhakad Church, Mala.
 125 Swami Ramanandan, Sidha Vydiasramam.
 126 Rev. Mother Superior, Lourdepuram, Thevara.
 127 Vicar R. C. Church, Cheralayam.
 128 Mr. E. T. Kunhipalu, Mala.
 129 " T. S. Krishna Ayyar, Nanthikara.
 130 " T. T. John, Municipal Councillor, Irinjalkkuda.

131	Mr. A. H. Pollock, Brigadier, Commander.
132	.. C. M. Menon, Second-in-Command, Cochin State Labour Force.
133	.. Manazhi Narayana Menon, Member, Taluk War Committee.
134	.. Paul Chittilapilli, B.A., Moorkanad.
135	.. K. N. Sankaran Menon, Ernakulam.
136	.. J. Sebastin, Student, St. Thomas College, Trichur.
137	.. K. K. Ali Muhammad, Cranganur.
138	.. C. T. George, Kalur, Ernakulam.
139	.. S. L. Cherian, Narakkal.
140	.. C. D. Inasu, Irinjilakkuda.
141	.. N. V. Mathew, Thiruvankulam.
142	.. C. V. Ouseph, Kokkalai, Trichur.
143	.. K. V. Sebastian, Andikadavu.

APPENDIX D

REPLIES TO THE QUESTIONNAIRE CLASSIFIED

The Questionnaire issued by the Beggar Committee was published in the Government Gazette dated 7th August 1943. It was also got published in the three Malayalam Dailies, i.e., "The Malabar Mail", "The Deepam" and "Gomathi" and also in the following papers,—

The Sahodaran,	The Panchajanyam.
The Satyanadam.	The Jenmabhoomi.
The Veera Kesari.	The Cochin Times.
The Cochin Argus.	The Malabar Herald.

The Jenma Sakthi.

Printed copies of the Questionnaire were sent to the following persons, institutions and associations.

1. All members of the Legislative Council.
2. All Heads of Departments.
3. All Municipal Chairmen and all Municipal Commissioners.
4. All Presidents of Village Panchayats.
5. All Judges of High Courts and District Judges.
6. All Principals of Colleges and Headmasters of High Schools.
7. All Secretaries of Bar Associations and the Secretary, Bar Council.
8. All Civil Surgeons.
9. All Charitable and Philanthropic institutions and associations.
10. Prominent persons of all profession.
11. Heads of religious institutions.
12. Retired Heads of Departments.

The opinions from 143 persons and representatives of institutions and associations were received. The opinions are classified below under the different headings of the Questionnaire.

OPINIONS

1. Who are the persons you would bring under the category of beggars?

<i>Trend of view</i>	<i>No. of persons who agree to this trend of view</i>
(i) Beggars are those who habitually seek alms and the dependents of these	70
(ii) " except religious mendicants	3
(iii) Beggars are those who are poor and infirm or unfit to earn a livelihood	56
(iv) Beggars are the destitute and the vagrant	8
2. What are your proposals for stopping begging in the State?	
(i) Prohibit begging after providing means of livelihood for beggars..	101
(ii) Establish poor houses and provide work for all. This will stop begging	24

<i>Trend of view</i>	<i>No. of persons who agree to this trend of view</i>
(iii) Give relief to the destitute and the vagrant. Educate the public to stop indiscriminate charity ..	4
(iv) Take care of the real beggar and prevent the professional one. Give work to the able-bodied and doles to the others ..	6
3. Do you recommend the prevention of begging by legislation? If not, what other methods would you suggest?	
(i) Yes ..	121
(ii) No legislation is necessary. Economic condition is the main cause ..	14
(iii) Begging in rural areas need not be prevented by legislation though this may be done in towns ..	3
4. What should be done in the case of non-Cochinite beggars? Should they be repatriated?	
(i) They should be repatriated ..	94
(ii) There is no need for repatriation. But fresh influx of beggars should be prevented ..	22
(iii) Treat all alike ..	6
(iv) Relief need not be extended to non-Cochinite beggars ..	6
(v) Repatriation not practicable in this small State with irregular boundaries. The question need not be considered ..	3
(vi) Repatriate the able-bodied and take care of the others ..	3
(vii) Non-Cochinites may beg in rural areas but not in towns ..	1
5. What should be done for the relief of the beggars if begging is to prohibited?	
(i) Poor houses should be established in various centres. Work should be provided according to capacity and aptitude. The disabled should be maintained free ..	111
(ii) Start new industries or works and compel beggars to work in them. The old and infirm and children should be taken care of ..	7
(iii) Leave the work to private agencies. Government giving them necessary help and support ..	4
(iv) Establish poor settlements or colonies for beggars ..	3
(v) Recognise certain forms of begging e.g., on occasions like Ramzan, etc. Take care of the destitute and the disabled ..	3
6. What are your proposals for dealing with the following classes of beggars.—	
(a) <i>Able bodied:</i>	
(i) Should be forced to work. But provide work for them and remove unemployment ..	126
(ii) Give them work by starting small-scale industries or work-houses ..	6
(iii) Start collective farms or colonies ..	3
(iv) They should be absorbed in factories, etc., through a bureau of information ..	2
(b) <i>Old and infirm</i>	
(i) They should be taken care of in Asylums. Work may be given according to capacity ..	128
(ii) Persons suffering from contagious diseases should be segregated ..	9
(iii) An old-age pension may be started ..	3
(c) <i>Women and Children</i>	
(i) They should be housed separately in Poor Houses and given suitable work. The children should be taken care of ..	128
(ii) Provision should also be made for education of children ..	18
(iii) Families of men beggars should be dealt along with those men beggars ..	3
(d) <i>Boys and girls between ages of 12 and 18</i>	
(i) They should be maintained in orphanages, taught a useful trade and made into workers ..	112

<i>Trend of view</i>	<i>No. of persons who agree to the trend of view</i>
(ii) They should be put in the work-houses under the scheme for men and women	12
(iii) They should be taught to look after themselves by absorbing into families as servants, etc.	6
(e) <i>Religious mendicants</i>	
(i) They may be left alone	34
(ii) They are also beggars and should be treated as such	29
(iii) They should be prohibited from begging. The religious institution to which they belong should maintain them	22
(iv) They may beg under a license	9
(v) Real ones should be taken care of. The others should be treated as beggars	7
(vi) They may beg in the premises of places of worship but not in public	5
(vii) They should be fed and clothed	1
(viii) They should be removed from the State	1
7. What are your proposals regarding the financing of the scheme? Are you in favour of levying a beggar cess?	
One or more of the following sources may be tapped to finance the scheme.	
(i) A beggar cess may be levied	88
(ii) A beggar cess should be the last resort only	16
(iii) Public donation	56
(iv) Government contribution	37
(v) Contribution from local bodies and charitable institutions	15
(vi) A portion of the State revenue should be set apart annually	14
(vii) Lotteries, proceeds from benefit shows, etc.,	10
8. What is the machinery you propose for beggar relief? Should it be left to local bodies, humanitarian societies, or taken up and managed directly by the Government? Should there be a scheme for the co-ordination of the various institutions engaged in beggar relief? Definite proposals may given	
(i) Should be directly managed by Government. Open a separate department like the Protector of Depressed classes.	44
(ii) Should be run by either local bodies or charitable institutions but under Government supervision and control	43
(iii) Should be run by charitable institutions and humanitarian societies	20
(iv) May be run by local bodies in towns and by Government in rural areas	10
(v) May be run by non-official committees supervised by Government	16
(vi) There should be a scheme for the co-ordination of the various institutions	17
(vii) Such co-ordination is not necessary	3
9. Which are the existing private, charitable, or humanitarian institutions that are helping the beggars?	
(a) Devji Bhimji Trust, Mattancheri	
(b) Sri Venketesa Seva Samiti, do.	
(c) Sri Purushotham Gala Anathasala, do.	
(d) Muslim Anatha Samrakshana Sangham, do.	
(e) Seva Sangham, do.	
(f) Grama Seva Sangham, Nazareth, do.	
(g) Cheriakadavu, do.	
(h) Vincent De Pul's Societies, Ernakulam & Trichur	
(i) House of Providence, Ernakulam	
(j) St. Anne's Convent, Trichur	
(k) Sri Rama Krishna Mission, Vilangans	

- (l) Orphanages of Mookannore, Koorkanchery & Irinjalakkuda
 (m) Trichur Women's club
 (n) Seva Sadanam, Trichur
 (o) St. Joseph's Latin Convent, Trichur
 (p) S. R. V. Poor House, Ernakulam
 (q) Poor House, Kunnamkulam
 (r) Widows' Home, Chiralayam, do.
 (s) Chakkunni Memmorial Poor Hous, do.
 (t) Tharu Memmorial Poor Hous, do.
 (u) St. Anne's Orphanage for girls and for boys of tender age, West Fort, Trichur
 (v) St. Mary's Orphanage (for boys only), Tope, Trichur
 (w) St. Clare's Orphanage, for girls, Karuvannur
 (x) St. Anthoy's Orphanage, Puliylakunnu, Vynthala
 (y) St. Xavier's Orphanage, (for boys), Kodakara
 (z) St. Anne's Home for the Aged (for men and women), West Fort, Trichur.
 (ai) St. Joseph's Home for the Aged (for women only), St. Joseph's Convent, Vynthala.
 (bi) St. Anne's Institute, West Fort, Trichur.
 (ci) St. Antony's Sankedam, Pariyaram.
 (di) St. Joseph's Home for the aged, Ampalakkad.
 (ei) St. Joseph's Orphanage, Kuzhikkattucheri.
 (fi) Holy Family Orphanage, Chiralayam, Kunnamkulam.
 (gi) St. Clare's Orphanage, Karuvannur.
 (hi) St. Mary's Orphanage, Chowannur, Kunnamkulam.
 (i i) Convent of our Lady, Palluruthi.
 (ji) St. Elizabeth's Convent, Kattiparambu.
 (ki) St. Antony's Poor Home, Ambazhakad.
 (li) Poor House, Thevara.
 (mi) "Beersheha", House for the Destitute, Nellikunnu, Trichur.
 (ni) St. Teresa's Orphanage, Ernakulam.
 (oi) Zenana Mission, Trichur.
 (pi) Nagal Mission, Trichur.

10. What, if any, are your further suggestions ?

- (a) Government should conduct a detailed survey before a scheme is prepared. Relief works should be started.
 (b) Appoint a protector for beggars.
 (c) Each taluk should have an agricultural farm and an industrial centre providing work for beggars in any number.
 (d) No perfect scheme ever devised. Make a start in Municipal towns with trained industrial workers.
 (e) Start institutions with agricultural farming.
 (f) Old and infirm should be handed over to humanitarian societies and the able-bodied registered with labour department for enlistment for work.
 (g) The scheme should work with the village or group of villages as units.
 (h) Expand agricultural industrial and public works activities as relief measures.
 (i) Follow the line of Poor Law Relief of England.
 (j) Start old-age pension scheme.
 (k) An advisory board is necessary to give advice in the matter of working any scheme of relief.

APPENDIX E

A census of beggars in the State was taken on 12th Chingam 1119 and the figures obtained are given below

	Municipal Towns						Rural Areas	Total
	Ernakulam	Mattancheri	Trichur	Irinjalakuda	Chittur	Tattamangalam		
Total No. of beggars ..	539	609	888	56	132	62	4,229	6,515
Non-Cochinites among them ..	81	269	107	15	21	14	308	815
Sick and infirm ..	204	348	274	10	55	41	3,547	4,479
Physically fit for work ..	175	220	324	22	57	21	682	1,501
Sex.—Males ..	278	357	456	32	68	44	2,128	3,363
Females ..	261	252	432	24	64	18	2,101	3,152
Up to 12 ..	160	173	276	22	20	2
Age.—12—18 ..	83	100	485	5	8	2
18—60 ..	240	260	..	22	71	48
above 60 ..	56	76	127	7	33	10
Lepers ..	8	4	38	1	1	3	159	214

Distribution of beggars in rural areas according to taluqs

	Total No. of beggars	No. of Non-Cochinites	No. of sick and infirm	No. physically fit for work	Sex		No. of lepers	Remarks
					Males	Females		
Cochin-Kanayannur ..	1,245	58	1,112	133	652	593	55	
Mukundapuram ..	717	47	643	74	367	350	23	
Trichur ..	510	15	390	120	264	246	11	
Talappalli ..	879	154	590	289	450	429	54	
Chittur ..	457	25	434	23	217	240	6	
Cranganur ..	421	9	378	43	178	243	10	
Total ..	4,229	308	3,547	682	2,128	2,101	159	

APPENDIX F

List of witnesses examined by the Committee

A. Trichur Centre

- Mrs. K. M. George, B.A., L.T., Inspectress of Schools.
- Dr. P. Gouri Ammal, Civil Surgeon, Maternity Hospital.
- The Secretary, Bethel, C.M.S., Quarters.
- Mr. I. Raman Menon, Retired Superintendent of Agriculture.
- Rao Sahib Komattil Achyuta Menon, B.A., B.L., Retired Secretary to Government.
- Mr. E. Ikkanda Warriar, B. A., B. L., Advocate.
- Mr. Asmuthulla Khan, Cloth Merchant.
- Mr. K. V. Iyyakku, Panchayat President, Kunnankulam.
- Mgr. Antony Pudicherri, D.D., Lourdes Cathedral Church.
- Mr. K. Raghavan Nayar, Editor, The Gomathi.
- Mr. M. V. Devassy, Panchayat President, Manalur.
- Mr. P. Aravindaksha Menon, Chairman, Tattamangalam Municipal Council.
- The Secretary, Y.M.C.A., Trichur.
- Mr. T. P. Verghese, M.A., B. Paed. Secretary, "Beersheba" Home for the Destitute.

B. Mattancheri

- Fr. Francis Figurado, Mattancheri Parish Priest.
- Dr. P. Madhavi Amma, Medical Practitioner.

17. Mr. C. K. Hanumanthachariar, B.A., B.L., L.T., Headmaster, T. D. High School
Cochin.
18. Fr. Thomas K. F., Chullikkal Chapel.
19. Mr. E. K. Subramania Ayyar, B.A., L.T., Headmaster, H. E. H. M. M., High School.
20. Mr. T. M. Satchit, Journalist.
21. Dr. Simon.
22. Dr. Kemal Pasha Thayyil.
23. Mr. N. Govinda Pai, M.L.C.
24. Mr. B. M. Peter, M.L.C.
25. Fr. Michael, Kadavilparambil.
26. Mr. M. V. Cherian, Ex. M.L.C. & Ex. Municipal Chairman.
27. Mr. Alroy Hallagua, Landlord and Hon. Mgte., Cochin.
28. Mr. Zainuddin, formerly a journalist.
29. Mr. Bappu, Municipal Councillor.
30. Mr. C. S. Venkiteswara Ayyar, B.A., B.L., Advocate.

C. Ernakulam

31. Mr. K. P. Rao, Manager, Tata Oil Mills Ltd.
32. Mr. K. S. Kasturi Ayyar, B.A., B.L., Advocate.
33. Mr. M. N. Sivaraman Nayar, B.A., B.L., Advocate.
34. Mr. A. Sankara Menon, B.A., B.L., Retired Government Advocate.
35. Miss Mary Thomas, B.A., & Mrs. E. V. Mathew.
36. Sri. Puranjanananda Swamy, Superintendent, Poor House, Ernakulam.
37. Mr. A. S. George, Secretary, Y.M.C.A., Ernakulam.
38. Fr. Joseph Illiparambil, Secretary to the Archbishop of Veropoly.
39. Fr. Joseph Padua, Vicar, Lourdes Church, Perumanur.
40. Mr. John P. Valavi, Secretary, The Social League, Ernakulam.

APPENDIX G

Copy of the Chief Engineer's letter

"Copies of the letters from the Director of Agriculture and Director of Industries and Commerce showing their requirements are enclosed. The houses for beggars and all buildings except quarters for Manager, Office and Store will be of the latest design for primary schools, viz., masonry walls without doors and windows on the veranda side but with openings instead, tiled roofing and floor. The office, store and quarters for the Manager will be of the usual type with doors and windows, etc. Apart from these I think that a building for medical aid will be required in each of the three centres. The cost of constructing these sheds according to the schedule of rates will be about Rs. 1,05,000; land acquisition charges have not been included. If the work has to be taken up now the excess due to tender will be about 200 per cent and the ultimate cost may come to Rs. 3,15,000."

Letter from the Director of Agriculture

I was attending a meeting of the Beggar Relief Committee on 1st Vrischigam 1119 and from what the Committee told me I understand that the sites for the beggar homes are to be fixed at least within 3 miles radius of the Municipal towns of Mattancheri, Ernakulam and Trichur. No definite sites have been chosen so far.

Regarding the nature and dimensions of the sheds, the O. M., dated 18th November 1943, has given some rough indication. The numbers of beggars to be accommodated in each centre are given and it is also stated that no pucca buildings are necessary. The Committee has also stated that about 32 sq. ft. of floor space will be ample for each beggar. I think sheds holding some 50 beggars each located in different parts of the sites chosen would be more advantageous for agricultural work in the areas rather than having all the sheds crowded together in one place. Kitchens too will have to be provided for each shed.

For farm work the following additional sheds too will be necessary in each centre:

1. Quarters for a Manager or superintendent.
2. A shed 40' x 20' to be used as Office and store.
3. A shed 30' x 16' for keeping implements and manure.
4. A shed to stall 2 dozen goats.

Letter from the Director of Industries & Commerce

"On a rough calculation it seems to me that each poor house should have two sheds about 60' x 20' with provision for two rooms to store manufactured items".

APPENDIX H

**Copy of the letter from the Director of Agriculture, dated 27th
November 1944 (11th Vrischigam 1119)**

Agricultural Occupation for Inmates of Beggar Homes

I have the honour to report as follows on the above subject.—

From the discussion held at the Huzur Secretariat on 17th February 1943, it is understood that sites for locating Beggar homes are to be selected in areas within 3 miles radius of the Municipal Towns of Ernakulam, Mattancheri and Trichur. It has not been possible for me to fix up any definite areas in these localities for this purpose. I have addressed the Diwan Peishkar to know if there are suitable poramboke lands in these areas and his reply is waited.

To give sufficient agricultural work to the numbers of beggars given in the Official Memorandum, a minimum of 25 acres each for the Mattancheri and Ernakulam areas and 40 acres for the Trichur area will be necessary. Lands are very costly now-a-days, especially so near Municipal Towns and if the lands are to be purchased a provision of Rs. 2,000 per acre will have to be made for the Mattancheri and Ernakulam areas and Rs. 500 per acre for the Trichur area. If there are improvements the cost will be even more.

Setting apart an area of 5 acres in each centre for the construction of buildings, foot paths and any industrial work, an area of 20 acres in the Cochin-Kanayannur Taluk blocks and 35 acres in the Trichur block will be available for agricultural work and these may be cultivated as follows.—

(A) COCHIN-KANAYANNUR TALUK CENTRES.—

	Rs.
1. Planting fruit trees such as graft mangoes, jacks, sapotas or coconuts in 5 acres	225 trees 300
2. Growing inter-crops like Ragi or cow-pea in the 5 acres under fruit trees at Rs. 15 per acre	75
3. Cultivating 10 acres under Tapioca at Rs. 40 per acre	400
4. Cultivating 3 acres of vegetables at Rs. 50 per acre	150
5. Cultivating 2 acres under plantains at Rs. 75 per acre	150
6. Purchase of implements and garden tools including copper pots or water cans for watering	L. S. 400
7. Fencing round the area with bamboo thorns, stakes coir, cadjan leaves, bamboo reapers, etc., 5 ft. high, at double the schedule rate	650
Total	2,125

Goat rearing and poultry farming (with the local country birds) may also be attempted. flock of 24 goats and a hundred birds may be given in each centre. The approximate cost will be as follows.—

	Rs.
1. Cost of 24 goats at Rs. 25 each	600
2. Maintenance of 2 annas per goat per day	1,100
3. Cost of poultry (100 birds)	250
4. Maintenance of poultry at 6 pies per bird per day	1,200
Total	3,150

Except for fencing no labour charges are included in any of the items shown above. It is expected that at least half the number to be stationed in each block would be able to do some agricultural work or other.

The following receipts can be expected from the 1st year of cultivation.—

	Rs.
1. Tapioca at Rs. 100 per acre 10 acres	1,000
2. Plantains and vegetables Rs. 100 per acre	500
3. Inter-crops—Ragi, cow-pea, etc., at Rs. 25 per acre	125
4. By sale of milk and kids from the livestock section—L. S.	1,200
5. By sale of poultry and eggs—L. S.	1,200
Total	<u>4,025</u>

Recurring charges

From the 2nd year onwards, the expenses on cultivation can be considerably reduced since there will be sufficient seed and planting material from the 1st years' crop. The recurring charges will be as follows.—

	Rs.
1. Maintenance of fruit trees, manuring, staking, etc.	50
2. Growing of inter-crops—5 acres	50
3. Growing tapioca—10 acres	250
4. Maintaining plantains—2 acres—manuring	100
5. Vegetable growing—3 acres	100
6. Implements and tools—repair and purchase	100
7. Fencing—maintenance of	325
Total	<u>975</u>

Live stock section.—

	Rs.
1. Maintenance of 24 goats	1,100
2. Maintenance of 100 birds	1,200
Total	<u>2,300</u>

Whereas the expenditure will be considerably reduced, the receipts will be more or less the same as in the 1st year.

B. TRICHUR CENTRE Expenditure

Expenses for cultivation—

	Rs.
1. Planting cashewnuts—5 acres	50
2. Planting fruit trees, graft mangoes, jacks, sapotas, coconuts—5 acres	300
3. Cultivation of inter-crops like modan paddy, chama, ragi, cow-pea, etc.—10 acres	150
4. Planting pine-apples—1 acre (manure and Sukcers)	400
5. Planting plantains—4 acres at Rs. 75 per acre	300
6. Planting tapioca—15 acres at Rs. 40 per acre	600
7. Planting vegetables—5 acres at Rs. 50	250
8. Purchase of implements and tools including copper pots and water cans	500
9. Fencing round the area with bamboo thorns, stakes coir and bamboo reepers—5 ft. high at double the schedule rate	750
Total	<u>3,300</u>

Goat breeding and poultry farming.—

	Rs.
1. Purchase of 24 goats at Rs. 25 per goat	600
2. Maintenance of 24 goats at 2 as. per goat	1,100
3. Purchase of 100 fowls	250
4. Maintenance of 100 fowls	1,200
Total	<u>3,150</u>

Receipts

The following receipts can be expected.—

	Rs.
1. 10 acres of inter-crops, paddy, millets, etc.	250
2. 1 acre pine-apple	500
3. 4 acres plantains	400
4. 15 acres of tapioca	1,500
5. 5 acres of vegetables	500
Total	<u>3,150</u>

Receipts from livestock section.—

	Rs.
1. By sale of milk and goats—L. S.	1,200
2. By sale of eggs and poultry—L. S.	1,200
Total	<u>2,400</u>

Recurring charges

At this centre also, the expenditure from the 2nd year onwards will be considerably less as shown below.—

	Rs.
1. Maintenance of orchards and cashewnut plantation	75
2. Growing of inter-crops—10 acres—cereals and pulses	100
3. Maintenance of pine-apple orchard—1 acre	200
4. Maintenance of plantains—4 acres	200
5. Planting tapioca—15 acres	375
6. Vegetable growing—5 acres	150
7. Repair and purchase of implements	200
8. Fencing—maintenance of	375
Total	<u>1,675</u>

Livestock section.—

	Rs.
1. Maintenance of 24 goats	1,100
2. Maintenance of 100 fowls	1,200
Total	<u>2,300</u>

Thus apart from the cost of land the expenditure and receipts for the three centres together during the 1st year will be as follows.—

	Expenditure Rs.	Receipts Rs.
2 centres in Cochin-Kanayannur Taluk	10,550	8,050
1 centre in Trichur Taluk	6,450	5,550
Total	<u>17,000</u>	<u>13,600</u>

From the 2nd year onwards the expenditure will be considerably reduced as shown below, but the receipts will be more or less the same.

Expenditure

	Rs.
2 centres in Cochin-Kanayannur Taluk	6,550
1 centre in Trichur Taluk	3,375
Total	<u>10,525</u>

In the above estimate, no provision is made for irrigation. If there are facilities for watering in the lands selected, a summer crop of vegetables too can be taken which will give additional work for the inmates and give some additional revenue also. It is also presumed that the Manager or Superintendent of each colony will be able to direct the agricultural work. If I may offer a suggestion, I may submit that agricultural trained people may be preferred for appointments as Managers of these colonies.

APPENDIX I

Copy of the letter from the Director of Industries and Commerce, dated 12th Vrischigam 1119

To begin with, it is best to select trades which are easy to learn. When the beggar homes get established, the question of introducing trades like carpentry and smithy where skill is acquired by long practice only can be considered. The occupations that may be introduced in the three centres suggested may be the following for the present.—

1. Spinning and weaving.
2. Coir work.
3. Making of bamboo mats and baskets.
4. Making of other mats from screw pine, Koragrass, etc.

All these trades are not to be introduced in all the three centres. The following is only a rough estimate of the investment required for each, of the industries, the expenses involved and the return expected.

Spinning and weaving

(Estimate of expenses, etc., for 100 spinners and 10 looms. All told
125 persons will be employed)

	Rs.	
Spinning and weaving equipments	1,000	
Investment on raw cotton (a three month's turn over is taken into consideration)	1,500	
	2,500	Rs.
Training expenses of spinners including waste of material	400	
Recurring supervision, etc., charges per mensem	100	
Return per mensem from the industry being wages due to workers (this is expected to increase with experience)	375	

Note.—200 spinners regularly supplying yarn can work as a self-sufficient unit and all expenses incurred for carrying on the industry will be met by the industry.

Coir work

(Estimate for 100 workers)

	Rs.	
Investment for the purchase of green husks	600	
Recurring supervision, etc., charges per mensem	50	
Return per mensem being wages, etc., to be paid to workers and profit, if any	400	

Note.—A unit of 100 coir workers can work self-sufficiently.

Bamboo Mats and Baskets

(Estimate for 50 workers)

	Rs.	
Investment for raw material bamboo	1,000	
Supervision, training, etc. (An instructor on Rs. 25—40 to be engaged who is also to do supervision, etc.)	25	
Return per mensem being wages and profits on sale, if any	400	

Screw pine mats
(*Estimate for 50 workers*)

Investment for raw material	Rs.	
Supervision, training, etc. (An instructor on Rs. 25—40 who could do supervision also)	..	1,000
Return being wages and profits, if any	..	25
	..	150

In the above estimates the returns are all approximate and they mainly represent the wages which the workers will earn. These are likely to increase with the increase in outturn. Market fluctuations will also have an effect on returns.

Industries that can be established in the three centres.—

1. Mattancheri and Cranganur

- (a) Spinning and weaving for 125 beggars.
- (b) Coir work for 100 beggars.

2. Kanayannur

- (a) Spinning and weaving for 125 beggars.
- (b) Coir work for 100 beggars.

3. Trichur Taluk

- (a) Spinning and weaving for 125 beggars.
- (b) Making of Bamboo mats and-baskets for 50 beggars.
- (c) Making of screwpine mats for 50 beggars.

APPENDIX J

A bill for the prohibition of beggary and the relief of beggars in Cochin State

Preamble.—Whereas it is expedient to take suitable measures to prohibit persons from resorting to begging as a means of livelihood and to make provision for the relief of such persons, it is hereby enacted as follows.—

CHAPTER I

PRELIMINARY

1. *Short title, extent and commencement.*—(i) This Act may be called “The Prohibition of Begging and Beggars’ Relief Act”.

(ii) Government may from time to time by notification in the Cochin Government Gazette, apply the whole or any of the provisions of this Act to the whole of Cochin State or any specified local area thereof, from such date as may be specified in the notification, and may in like manner cancel or modify such notification.

2. *Definitions.*—In this Act, unless there is anything repugnant in the subject or context,—

(i) “Alms” means anything given gratuitously to relieve a beggar, such as money, food—cooked or uncooked—grain or clothing or any other thing of value.

(ii) (a) “Beggar” means any person who obtains or is in the habit of obtaining his livelihood by soliciting alms, impliedly or explicitly, in any public place or a place to which the public resort and includes—

(b) any person who solicits alms wandering from door to door;

(c) any person who exposes or exhibits any sores, wounds or bodily ailments or deformities or makes false and fraudulent pretences with the object of exciting pity for securing alms;

(d) religious mendicants who ask for alms from door to door or in any public place or a place to which the public resort.

(iii) “Relief Officer” means the Beggar Relief Officer appointed by Government under sub-section 1 of section 7.

(iv) “Child” means a person under the age of 12 years.

(v) “Central Committee” means the Central Relief Advisory Committee constituted by Government, under sub-section (1) of section 5 of this Act.

(vi) "Goods" means all kinds of movable property other than actionable claims and includes stocks, shares and securities and all materials, commodities and articles.

(vii) "Institution" means and includes centre, colony or settlement area or any of the institutions declared as such by Government or any other authority constituted for the purpose under the provisions of this Act.

(viii) "Local Area" means any area declared as such by Government from time to time, for the purposes of this Act by notification in the Cochin Government Gazette.

(ix) "Local Committee" means the Committee appointed by the Central Committee for any local area.

(x) "Magistrate" means a person exercising powers of a Magistrate not below the rank of a Second Class Magistrate under the Code of Criminal Procedure, II of 1086.

(xi) "Merchant" means any wholesale dealer in goods and includes a Commission Agent.

(xii) "Offence" means an act or commission punishable under this Act.

(xiii) "Prescribed" means prescribed by rules under this Act.

(xiv) "Receiving Centre" means a house or institution for the reception and temporary detention of beggars provided by Government or certified as such under sub-section (1) of section 16.

(xv) "Turn-Over" means the aggregate amount for which goods are sold by a merchant for cash or for deferred payments or other valuable consideration and includes the aggregate amount of business transacted by or through a Commission Agent.

3. *Begging prohibited.*—No person shall beg in any area to which the provisions of this Act have been for the time being applied.

4. *Alms giving in public places prohibited.*—No person shall in any area to which section 3 has been applied give alms in any public place or any place to which the public resort.

5. *Central Relief Advisory Committee.*—(1) Government shall, as soon as possible after the commencement of this Act, constitute in the manner prescribed a Committee to be called "The Central Relief Advisory Committee", subject to the condition that the number of the members of the Committee shall not be less than 12 and that there shall always be a non-official majority.

(2) The function of this Committee shall be to advise Government on all matters relating to the control of beggars and in particular on the administration of this Act and for the aforesaid purposes any member of the Committee may enter and inspect at any time any receiving centre or Relief Settlement.

(3) The Central Committee may, with the previous approval of Government, make regulations to provide for—

- (a) the times and places at which its meetings shall be held;
- (b) the issue of notices concerning such meetings;
- (c) the conduct of business thereat; and
- (d) such other matters generally.

6. *Local Committees.*—The Central Committee may for the purposes of discharging its duties under this Act in any local area constitute in the manner prescribed a Local Committee.

(2) The function of the Local Committee shall be to advise the Central Committee on all matters relating to the control of beggars and in particular on the administration of this Act in the local area for which it is constituted and for the above mentioned purposes any member of the Local Committee may enter and inspect at any time any receiving centre or Relief Settlement in that area.

(3) The Local Committee may, with the previous approval of the Central Committee, make regulations to provide for—

- (a) the times and places at which its meetings shall be held;
- (b) the issue of notices concerning such meetings;
- (c) the conduct of business thereat; and
- (d) such other matters, generally.

7. (1) *Appointment of Beggar Relief Officer.*—For carrying out the purposes of this Act, Government may appoint a person to be Beggar Relief Officer together with such other persons to assist him as they think fit.

(2) Persons appointed under sub-section (1) shall exercise such powers as may be conferred and perform such functions as may be required by or under this Act.

8. (1) *Duty of family to relieve and maintain poor persons.*—It shall be the duty of the father, grandfather, mother, grandmother, husband or child, of a poor, old, blind, lame or impotent person, or other poor person not able to work, if possessed of sufficient means, to relieve and maintain that person.

(2) The mother of an illegitimate child, so long as she is unmarried or a widow, shall, if possessed of sufficient means, be bound to maintain the child as part of her family until the child attains majority or, in the case of a female child, until marriage, whichever is earlier.

(3) A man who marries a woman having a child, whether legitimate or illegitimate, at the time of the marriage, shall, if possessed of sufficient means, be liable to maintain the child as part of his family, and shall be chargeable with all relief granted to or on account of the child until the child attains the age of majority or, in the case of a female child, until marriage, or until the death of the mother of the child, whichever is earlier, and the child shall, for the purposes of this Act, be deemed to be part of the husband's family accordingly.

CHAPTER II

PROCEDURE

9. *Voluntary application for relief.*—Any person having no means of livelihood and no one to look after, may present himself at a receiving centre and apply to the Officer-in-charge for the relief provided under this Act. The Officer-in-charge shall thereupon hold such inquiry as he deems fit to hold and if he is satisfied that the applicant is a person deserving relief, produce him before a Magistrate. If after such inquiry the Officer-in-charge is not satisfied that the applicant is a person deserving relief his application shall be forthwith rejected.

10. *Power to require apparent beggar to appear before Magistrate.*—Any Police Officer not below the rank of a Head-Constable, any Sanitary Inspector, Scout Master, Excise Officer not below the rank of a Petty Officer or any Officer authorised by Government in this behalf may arrest any person who is found contravening the provisions of section 3 of this Act and produce him before the Magistrate having jurisdiction over the area in which the offence is committed.

11. (1) *Summary inquiry in respect of apparent beggar and declaration of person to be a beggar by Magistrate.*—When a person is brought before a Magistrate under section 9 or section 10 the Magistrate shall make a summary inquiry in the prescribed manner into the circumstances and character of such person and if, after hearing anything which such person may wish to say, he is satisfied that such person is a beggar, he shall record a declaration to this effect and the provisions of this Act relating to beggars shall thereupon apply to such person:

Provided that, in the case of person who has committed an offence under section 3, if the Magistrate is satisfied that such person, if released, shall not resort to begging, release him forthwith, with or without surety.

(2) If on making the summary inquiry referred to in sub-section (1) the Magistrate is not satisfied that the person brought before him is a beggar, such person shall forthwith be released.

(3) If the person released under the proviso to sub-section (1) or sub-section (2) is again produced before a Magistrate for a similar offence and if the same is proved against him, he shall not be released but shall be declared to be a beggar whereupon the provisions relating to beggars in this Act shall apply to such person.

(4) If, in the course of the summary inquiry by the Magistrate under sub-section (1) it is found that the beggar has any property in his own right or is entitled to a share in any property or has relatives who are bound to maintain him under section 8 and who wilfully neglect to maintain him, the Magistrate shall, while making the declaratory order, direct that the cost of maintaining the said beggar or such amount as specified by him be recovered as fine from the property of the beggar or the person or persons responsible for his maintenance under section 8.

(5) A Magistrate recording a declaration under sub-section (1) that a person is a beggar shall forthwith send a certified copy of such declaration to the Relief Officer and to the Officer-in-charge of the receiving centre to which such beggar is sent under sub-section (7) of section 12.

12. (1) *Detention in receiving centre and Medical examination of beggar.*—When a person has been declared to be a beggar under sub-section (1) of section 11, he shall forthwith be sent in the manner prescribed to the nearest receiving centre and there handed over to the custody of the Officer-in-charge of such receiving centre and such beggar shall be detained in such receiving centre until he is sent therefrom to a relief settlement under sub-section (1) of section 13.

(2) As soon as possible after the commencement of the detention of a beggar in a receiving centre, the Medical Officer of such receiving centre shall, with such medical help as may be necessary, medically examine the beggar in the manner prescribed as quickly as is consistent with the circumstances of the case and shall thereupon furnish the Officer-in-charge of the receiving centre with a medical report regarding the health and bodily condition of the beggar.

(3) The medical report referred to in sub-section (2) shall state, *inter alia*,—

- (a) the sex and age of the beggar;
- (b) whether the beggar is a leper;
- (c) from what, if any, communicable diseases other than leprosy the beggar is suffering;
- (d) whether the beggar is insane or mentally deficient;
- (e) what is the general state of health and bodily condition of the beggar and for which, if any, of the prescribed types of work he is fit.

13. *Procedure for sending beggar to Relief Settlement.*—(1) On receipt of the medical report referred to in sub-section (2) of section 12 the Officer-in-charge of a receiving centre shall, as soon as the necessary arrangements can be made, send the beggar in the prescribed manner to such relief settlement as the Relief Officer may, by general or special order in this behalf, direct, and the said Officer-in-charge shall, along with such beggar, send to the Manager of the said relief settlement—

(a) the certified copy of the declaration made under sub-section (1) of section 11 relating to such beggar and

(b) the said medical report.

(2) When a beggar is sent to a Relief Settlement under the provisions of sub-section (1), he shall be handed over to the custody of the Manager of such Relief Settlement and shall be detained therein or in a Relief Settlement to which he may be transferred under section 20, until duly discharged therefrom under section 22.

(3) In issuing any order under sub-section (1), the Relief Officer shall ensure that the following classes of beggars, namely,—

- (a) lepers,
- (b) the insane or mentally deficient,
- (c) those suffering from communicable diseases other than leprosy,
- (d) children,

are segregated from each other and from beggars who do not belong to any of the aforementioned classes in such manner as may be prescribed and shall also ensure that the male beggars are segregated from the female beggars;

Provided that the provisions of this sub-section in respect of beggar families and of children shall be relaxed in the manner prescribed.

14. *Repatriation.*—(1) If it is found in the course of the summary inquiry by the Magistrate under sub-section (1) of section 11 that the beggar is not a subject of His Highness the Maharaja, the Magistrate shall, in accordance with the rules prescribed, order the beggar to be expelled from the territories of Cochin State and he shall be expelled accordingly.

(2) Any beggar returning to Cochin State, after being so expelled, shall be liable on conviction by a Magistrate to imprisonment of either description for a term which may extend to 3 months and after the expiry of that term, be liable to be expelled from Cochin territories.

15. *Validity of custody and detention of beggar.*—A declaration that a person is a beggar recorded by a Magistrate under sub-section (1) of section 11 shall be sufficient authority to any person to retain such beggar in his custody when such person is under the provisions of this Act or of any rule made thereunder conveying a beggar from the court of a Magistrate to a receiving centre or from a receiving centre to a Relief Settlement or from one Relief Settlement to another

and to the Officer-in-charge of a receiving centre and to the Manager of a Relief Settlement for detaining such beggar in accordance with the provisions of this Act in a receiving centre or Relief Settlement, as the case may be.

CHAPTER III

RECEIVING CENTRES AND RELIEF SETTLEMENTS

16. *Provision of Receiving Centres.*—(1) Government may provide and maintain one or more receiving centres for each local area or may certify by notification in the Cochin Government Gazette any existing charitable or other institution, subject to the previous consent of the controlling authority of such institution and on such conditions as may be mutually agreed upon between Government and the said authority, to be a receiving centre for the purposes of this Act.

(2) For the purposes of this Act, every receiving centre shall be under the immediate control of an Officer-in-charge who shall be appointed by Government and who shall perform his functions subject to the orders of the Relief Officer.

(3) Government shall also appoint for every receiving centre one or more suitably qualified persons as medical officer.

17. *Provision of Relief Settlements.*—(1) Government may provide and maintain one or more Relief Settlements for each local area as they think fit and such relief settlement may include provision for the teaching of agricultural, industrial or other pursuits and for the general education and medical care of the inmates.

(2) Every such Relief Settlement shall be under the immediate charge of a Manager who shall be appointed by Government and who shall perform his functions subject to the orders of the Relief Officer.

(3) Government may appoint in respect of a relief settlement a suitably qualified person as Medical Officer and one or more suitably qualified persons as teachers.

18. *Search of beggars.*—Every Officer-in-charge of a receiving centre or Manager of a relief settlement may order that any beggar detained in such receiving centre or relief settlement shall be searched and that the personal effects of such beggar shall be inspected and any money then found with or on the beggar shall be applied in the manner prescribed towards the welfare of beggars and any of such effects other than money may be sold in auction and the proceeds of the sale shall be applied as aforesaid:

Provided that a female beggar shall be searched by a female only and with due regard to decency.

19. *Management and discipline.*—(1) Beggars detained in receiving centres or relief settlements under this Act shall be subject to such rules of management and discipline as may from time to time be prescribed.

Explanation.—Discipline includes the enforcement of the doing of manual or other work by a beggar.

(2) If any beggar wilfully disobeys or neglects to comply with any rule prescribed under sub-section (1), he shall, on conviction before a Magistrate, be liable to be punished with rigorous imprisonment for a term which may extend to three months.

(3) Government may authorise the Manager of a relief settlement to punish any beggar detained in such relief settlement who wilfully disobeys or neglects to comply with any rule prescribed under sub-section (1) with hard labour of the type prescribed, for any period not exceeding seven-days; and such punishment may be in lieu of or in addition to any punishment to which the beggar may be liable under sub-section (2).

20. *Transfer of beggars from one Relief Settlement to another.*—The Relief Officer may by order in writing direct the transfer of a beggar from one relief settlement to another and a beggar in respect of whom such an order is passed shall thereupon be sent in the manner prescribed to, and handed over to the custody of the Manager of, the relief settlement to which he has by such order been transferred.

21. *Outside employment to be obtained for beggars when possible.*—The Manager of a relief settlement shall use his best endeavours to obtain outside the relief settlement suitable employment for beggars detained therein.

22. *Discharge of beggars from relief settlement.*—(1) A beggar may be discharged from a relief settlement under orders of the Relief Officer—

(a) on the Manager of such relief settlement certifying in the prescribed manner that satisfactory employment has been obtained for such beggar;

(b) on it being shown to the satisfaction of the Relief Officer that such beggar has become possessed of an income sufficient to enable him to support himself without resorting to begging;

(c) on a relative of such beggar, or a person who the Relief Officer is satisfied is interested in the welfare of such beggar, entering into a bond with or without sureties for a sum prescribed, to look after and maintain such beggar and to prevent him from resorting to begging;

(d) for other good and sufficient reasons to be recorded by the Relief Officer in writing.

(2) When the employment referred to in clause (a) of sub-section (1) has been obtained for a beggar, any such beggar refusing or neglecting to avail himself thereof shall be liable to be punished on conviction before a Magistrate, with rigorous imprisonment for a term which may extend to one month.

CHAPTER IV

FINANCE

23. *Beggar Relief Fund.*—In order to carry out the purposes of this Act, a fund called "The Beggar Relief Fund" shall be formed. This fund shall consist of—

1. Subscriptions and donations.
2. Grants from local authorities.
3. Amounts collected by Government as cess under section 25.
4. Fines recovered under this Act.
5. Other sources, if any.

24. *Raising of subscriptions and donations.*—The Central Committee, subject to the sanction of Government and the rules prescribed, may appoint Committees in local areas for the raising of subscriptions and the receiving of donations, etc., from the public for the relief of beggars.

25. *Beggar Cess.*—(1) Every person shall pay an annual beggar cess of $6\frac{1}{2}$ per cent of the aggregate amount of tax paid by him to Government and to any local authority in the previous year.

(2) Every merchant shall be liable to pay an additional cess calculated at the rate of 3 pies for every one hundred rupees or part thereof of his turn-over of business in the previous year.

(3) Every lessee of immovable property other than buildings shall be liable to pay in respect of such lease hold a cess calculated at the rate of $6\frac{1}{2}$ per cent of the land revenue assessment on the said property.

(4) Every person whose income as defined in Cochin Income-tax Act, VI of 1117 in the previous year exceeds Rs. 500 but does not exceed Rs. 2,000 shall pay a cess calculated at the rate of one anna for every Rs. 25 or part thereof in excess of Rs. 500.

26. *Accounts.*—Accounts of the income and expenditure of the Central Committee and the local Committee shall be kept in such manner and such forms as may be prescribed by rules issued by Government in this behalf.

CHAPTER V

AID TO PRIVATE INSTITUTIONS

27. *Aid to Private Institutions engaged in beggar relief work.*—Where Government are satisfied on enquiry that any private institution is affording relief to beggars within the meaning of this Act, they may, subject to such conditions and restrictions as may be prescribed by them from time to time by rules issued under this Act, give aid to such institution from the Beggar Relief Fund.

CHAPTER VI

28. *Punishment for giving alms in a public place.*—Whoever gives or causes any person to give alms in any public place or any place to which the public resort, shall, on conviction before a Magistrate, be punished with fine which may extend to Rs. 25.

29. *Punishment for employing or causing persons to ask for alms.*—Whoever employs or causes any person to ask for alms, or abets the employment or the causing of a person to ask for alms, or whoever, having the custody, charge, or care of a child, connives at or encourages the employment or the causing of a child to ask for alms shall be liable to be punished on conviction before a Magistrate with rigorous imprisonment for a term which may extend to two years or with fine or with both.

30. *Punishment for refusing to go before a Magistrate.*—Any person refusing or failing to accompany a police officer or any other officer authorised in this behalf to, or to appear before a Magistrate, when required by such officer under section 10 to do so, may be arrested by any such officer without warrant and shall be liable to be punished on conviction before a Magistrate with rigorous imprisonment for a term which may extend to one month or with fine or with both.

31. *Punishment for refusing to submit to medical examination at a receiving centre.*—Any beggar who refuses to submit to a medical examination by the Medical Officer of a receiving centre or by any person assisting such Medical Officer under the provisions of sub-section (2) of section 12 shall be liable to be punished on conviction before a Magistrate with rigorous imprisonment for a term which may extend to one month.

32. *Punishment for escape from receiving centre or relief settlement and for begging after discharge.*—Any beggar who escapes from any custody to which he has been committed under this Act or any rule made thereunder or who leaves a receiving centre without the permission of the Officer-in-charge thereof, or who leaves a relief settlement without the permission of the Manager thereof or who, having with the permission of such Officer-in-charge or Manager, as the case may be, left a receiving centre or a relief settlement for a time specified under any rule referred to in sub-section (1) of section 19, wilfully fails to return on the expiration of such time, may be arrested without warrant, and shall for every such offence, be liable to be punished, on conviction before a Magistrate with simple or rigorous imprisonment for a term which may extend to six months.

(2) Any person who, after discharge from a relief settlement under section 22, is again found begging may be arrested by any of the officers mentioned in section 10 without warrant and be produced before a Magistrate who after summary enquiry may convict him and sentence him to simple or rigorous imprisonment for a period not exceeding three months.

33. *Procedure at the end of imprisonment.*—Every person imprisoned under the provisions of sub-section (3) of section 19, sub-section (2) of section 22, section 30, section 31 or section 32 shall at the end of his term of imprisonment be brought under police custody before the nearest Magistrate who shall forthwith deal with such person in the manner laid down in sections 11, 12, and 13 as if such person had been brought before such Magistrate under the provisions of section 10:

Provided that, if the said Magistrate is of the opinion that such person would, if detained under this Act as a beggar in a relief settlement, be eligible to be discharged therefrom under the provisions of sub-section (1) of section 22, he may, instead of dealing with such person as aforesaid, direct that such person, be released and such person shall thereupon be set at liberty.

34. *Fines.*—(1) Fines imposed under this Act may be recovered in the manner prescribed by the Code of Criminal Procedure, II of 1086.

(2) Fines recovered under this Act shall be credited to the Beggar Relief Fund.

35. *Appeal.*—Appeals shall lie to the District Magistrate from any order passed by Magistrate under the provisions of this Act and, notwithstanding the provisions of the Code of Criminal Procedure II of 1086 the orders passed by the District Magistrate on such appeal shall be final.

36. *Persons to be deemed public servants.*—All persons empowered to perform any function under this Act shall be deemed to be public servants within the meaning of section 15 of the Cochin Penal Code.

37. *Indemnity*.—No suit, prosecution or other legal proceeding shall lie against any person empowered to perform any function under this Act for anything which is in good faith done or intended to be done under this Act.

38. *Power to make rules*.—(1) Government may make rules for carrying out the purposes of this Act.

(2) In particular and without prejudice to the generality of the foregoing power, such rules may provide for all or any of the following matters, namely—

(a) the constitution of the Central and Local Committees;

(b) the manner in which the summary inquiry referred to in sub-section (1) of section 11 shall be made;

(c) the manner in which a beggar is to be sent to a receiving centre under sub-section (1) of section 12;

(d) the manner in which a medical officer is to examine a beggar under sub-section (2) of section 12;

(e) the types of works for which a beggar may be reported fit under clause (e) of sub-section (3) of section 12;

(f) the manner in which a beggar is to be sent to a relief settlement under sub-section (1) of section 13;

(g) the manner in and the extent to which the provisions of sub-section (3) of section 13 in respect of beggar families and children shall be released;

(h) the manner in which the money found with or on, or the proceeds of the sale of other personal effects of, a beggar may be applied to the welfare of beggars under section 18;

(i) the management and discipline referred to in sub-section (1) of section 19 to which beggars detained in receiving centres and relief settlements shall be subject;

(j) the type of the hard labour which is to form punishment which may be awarded under sub-section (3) of section 19;

(k) the manner in which a beggar may be sent from one relief settlement to another under section 20;

(l) the manner in which the Manager of a relief settlement is to certify under clause (a) of sub-section (1) of section 22 that satisfactory employment has been obtained for a beggar;

(m) the amount of the bond referred to in clause (c) of sub-section (1) of section 22;

(n) the manner in which the cess referred to in section 25 may be levied and collected.

APPENDIX K

Estimate for initial cost of opening three Relief settlements in the vicinity of the three Major Municipal Towns of the State to accommodate 1,000 beggars

<i>Items</i>	<i>Cost</i> <i>Rs.</i>
1. Land acquisition—100 acres at Rs. 20 a cent ..	2,00,000
2. Beggars' home and other connected buildings providing for a tender excess of 200 per cent ..	3,15,000
3. Equipment ..	30,000
Total ..	5,45,000