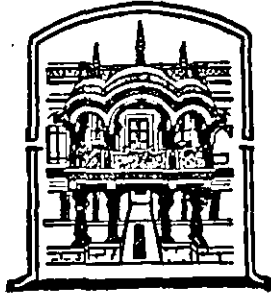


**POONA : LOOK & OUTLOOK**

**1951 OTURKAR, ED.**

**G. I. P. E.,**



# Poona : Look and Outlook

1951

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*Editor-in-chief*

Prof. R. V. OTURKAR, M. A.

THE POONA MUNICIPAL CORPORATION,  
POONA CITY

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PRICE RS. 4

"A city is not simply a static geographical concept indicating limitation in space. It represents a dynamic growth as a product of history, always enriching itself by assimilating all that is best and ever justifying its existence by freely placing itself at the service of the region in which it is situated."

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Poona Municipal Corporation, 796, Sadashiv Peth, Poona 2.

## PREFACE

The need for a single book describing in full the civic and institutional life of the Poona City was keenly felt for a long time. The Poona Municipal Corporation was contemplating to bring out such a publication when the organisers of the XXVI Indian Philosophical Congress to be held in Poona in December 1951, expressed a wish that the book be published in time for the Session of the Congress so as to be useful to the large number of distinguished visitors coming to the town for the occasion. I am glad this has been possible. The best thanks of the Corporation are due to the Editorial Board who have expended much of their valuable time and taken great pains over the compilation. It has been a labour of love with them. But for their assistance, it would hardly have been possible for the Corporation to produce this volume so soon.

The civic life of a City throbs and is lived largely in its many institutions. Those who would know Poona well, must acquaint themselves with the aims, purposes and achievements of Poona's many institutions in all fields of cultural activity. As the first civic institution of the City the Poona Municipal Corporation feels great pleasure in publishing this conspectus of Poona's civic life.

Vishrambag wada,  
Poona 2.  
21st December 1951.

S. G. BARVE,  
Municipal Commissioner,  
for  
the Poona Municipal Corporation.



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## INTRODUCTION

Poona is growing rapidly both in size and importance, and outsiders from all parts of the country continue to pour into this city in large numbers and in all seasons.

The object of this book is to introduce Poona, social and cultural, to outsiders, in a volume at once moderate in size and price. This is not a Directory or a Guide, though a special chapter under the title Information for Visitors has been included to meet such a purpose, enumerating informative details useful to a traveller. It is an effort to represent the life of Poona in words and in pictures.

This is not the first attempt of its kind. As the bibliography at the end will show, books on Poona have been written from time to time since 1868. Publication of many of them, however, was only incidental and they have since then become out of date. The object of this volume is to give a balanced picture of Poona life and to serve more than a passing purpose.

The idea of preparing such a volume started with Prof. D. D. Vadekar, the Local Secretary of the 26th Session of the Indian Philosophical Congress to be held in Poona in December 1951, who requested some of his friends and colleagues to prepare a handbook of Poona for the use of the delegates attending the Session. A somewhat similar Guide to Poona was, at the same time, being contemplated and planned by the energetic Commissioner of the Poona Municipal Corporation. As there was a good deal that was common to both these plans, the two were assembled together and a common plan was evolved. A joint editorial committee was formed in July 1951 to work out the details. It was a happy idea that the Professors of the University and the authorities of the Corporation should co-operate for a common end to present a concise picture of Poona life for all those that are attracted to this historic city.

Poona is a city of institutions. A general appeal was, therefore, made inviting information from all of them with the object of incorporating

the volume. Other sources were also tapped for the purpose. It is possible, however, that with the best of efforts, there may still remain a few omissions. We request the indulgent reader to bring them to our notice. Naturally, in a work like this to be executed according to a schedule within a period of less than four months, it was not possible to begin with everything anew. Information from previous publications has, therefore, been very freely used and full liberty has been taken to reproduce a number of passages from them. We take this opportunity to express our indebtedness to them. We are specially obliged to Sardar S. C. Moodliar and his son Rao Bahadur N. S. Moodliar for having sent information of a number of institutions in the eastern part of the city. Our thanks are also due to Principal S. V. Dandekar and Dr. M. G. Dikshit who helped the Editorial Board in preparing portions of this book.

I cannot conclude this brief Introduction without expressing our sincere thanks to Prof. R. S. Joag, M. A., for going through the final proofs and thus rendering invaluable help to the editors.

Full credit must go to Mr. S. G. Barve, I. C. S., the present Commissioner of the Poona Municipal Corporation, for having seized the idea of bringing about the combination and harnessing the academic forces of the city for the realisation of a worthy civic purpose.

S. P. College, Tilak Road,  
Poona 2.  
October 15, 1951.

R. V. OTURKAR,  
Editor-in-Chief.

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# Poona: Look and Outlook

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## 1. POONA: A GENERAL VIEW

1. *A Regional Concept* : Poona may not yet enjoy priority in a sight-seer's list ; but by tradition and history it is the metropolis of the Maharashtra region. It is the intellectual hub of the Marathi-speaking region, always attracting to itself, from all over Maharashtra, men of affairs and ability and in its turn radiating light and leadership over many a difficult problem of the day. Poona derives this influence through its patriotic men and women who are themselves attracted to Poona for the facilities it offers for development of every type. Poona is thus not so much a geographical place-name as a representative regional concept. Look to the formidable list of institutions ( see chapter IX, infra ) raised and reared in Poona ; and note how general and universal is their appeal and application. Poonaites are some times criticized for indulging in discussions over their subtle differences of opinion and carrying them too far sometimes ; but it is often overlooked that the root of all this is to be found in their unassailable integrity, no less than in their courage of convictions.

2. *Atmosphere and Associations* : Poona has a fine natural scenery around it ; and the fort of Sinhagad in the background recalls its inspiring historical traditions. It is the autumn seat of the Bombay ( State ) Government. Poona has a moderate rainfall and a healthy climate. It is, therefore, chosen as the site for all-India institutions like the National Chemical Laboratory at Pashan and the Military Academy at Khadakwasla. It boasts neither of the glory of Delhi or Agra nor of the glitter of Bombay or Calcutta. And yet Poona is a lovable and a respectable name. It is rich in its atmosphere and associations. It is associated with historical personalities like Shivaji the Great and Bajirao I, and in recent times, with patriots like Ranade, Phule, Chiplunkar, Tilak, Gokhale and Kelkar, with scholars, social workers and public men, like Dr. Bhandarkar, Rajwade Brothers and Ketkar, Maharshi Karve and Vithal Ramji Shinde, as well as Mahamahopadhyaya Potdâr and Prof. D. R. Gadgil, men who have been instrumental in placing Poona on the map of India and of the wider world. Poona has remarkable traditions, an unforgettable past and a hopeful future.

3. *Old Traditions Modified* : The old traditions of Poona are essentially political and military. Surrounded by low hills and vast camping grounds and holding several monuments, including relics of an old city wall and a palace fort, with narrow lanes and crowding mansions, the .

city till recently was very much like a mediaeval town. Those older traditions have been greatly modified by educational and cultural ideals steadily pursued for the last seventy years ; and it is hoped that Poona may soon become a modern educational centre as great as Calcutta. The ideal of a separate regional University of Poona has very recently materialized. The Poona Corporation has followed in its wake. Though coming rather late, both are welcome developments and are expected to give an added impetus to the moral and material progress of Poona and Maharashtra.

4. *Industry of Education* : Poona lacks productive industries and the maddening buzz of an industrial centre. It was regarded as the pensioners' and the students' paradise. The principal industry of Poona is education and politics in an agreeable blend. It is estimated that the student population of Poona is about 80,000 out of a total of nearly five lakhs. Free primary compulsory education is provided since 1943 ; and with it the literacy ratio and the number of readers of the morning dailies from among the common men are rising with a rapid pace. Young men of all castes and classes have developed a passion for learning and are clamouring for night colleges to enable them to continue their education which they get in night schools, while pursuing their gainful occupation.

5. *A City of Institutions* : Poona is a city of institutions, which excited the envy of eminent men like the late Pandit Madan Mohan Malaviya. Poona, like Maharashtra, is not rich. But it has fortunately harvested a good crop of devoted and self-sacrificing workers. Have a good idea ; and you will not find it difficult to secure selfless men to work for it in Poona. The Press in Poona, as is well-known, began as a patriotic mission. The Press and the Platform both work hand in hand in Poona, on terms of the same old alliance which marked their relations when they both suffered in the service of freedom. Neither of these is remunerative ; and still Poona feels happy in running them. It has evolved a special and arduous method of organization of public work, which, if it lacks the high speed gear of richly financed corporations, has the merit of an honest and economical management. Poona, no doubt, may have to learn many things from others. But it may also teach. There are things and ideas which one can meet only in Poona. Poona is proud of them and yet welcomes all to its friendly arms.

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## 2. POONA GEOGRAPHICAL

1. *Geological Aspect*: The rocks of the Poona District were formed by the outpouring of enormous lava flows which spread over vast areas in Western and Central India. These rocks, soft as well as hard, exhibit a tendency to spheroidal weathering by the exfoliation of roughly concentric shells, and hence rounded weathered masses called 'boulders' are very common. Another structural feature is the prismatic and columnar jointing. Laterite, with its characteristic red and brown colour, caps the summit of some of the tall hills of the district. As bricking stone and as aggregate for cement concrete, the rocks of the district are very valuable.

2. *Climatic Condition*: Its height above the sea, its freedom from alluvial deposits and the prevalence of westerly breezes make the climate of Poona dry and invigorating. A cold season from November to February, a hot season from March to May, and a wet season from June to October comprise the climatic year. The maximum rainfall of the district is at Lonavla, with a mean of 181", and a maximum of 250". Rainfall is heavy in the western part of the district. Poona has a mean rainfall of 26.63", with 48 rainy days on an average. The lowest recorded temperature 35° is in January; and the maximum is about 105° in April and May, though on very rare occasions, temperature as high as 110° has been recorded in these months.

3. *Botanical Aspect*: The sides and plateaus of the main Sahyadri-range and its spurs that pass through the district are studded with evergreen forests in several places. In these woods, the chief trees are the mango (*Mangifera indica*), the ain (*Terminalia tomentosa*), the kalam (*Mitragyna parvifolia*), the asana (*Bridelia retusa*), the savar (*Bombax malabaricum*), the teak or sag (*Tectona grandis*), the jambhul (*Eugenia jambolana*), the myrobalan or hirda (*Terminalia chebula*), bamboo and others. In the plains, mostly alluvial deposits, babhul (*Acacia Arabica*) is the principal tree grown. In the fruit-plantations and specially maintained gardens of the district a large variety of plants is grown.

4. *Animals and Birds*: Wild beasts are to be found in fairly large numbers. The tiger is rare, to be found only occasionally in the wooded west, but leopards are still not quite so rare. The jungle-cat, the bear, the wolf, the jackal and the wild dog are also found. Of the smaller animals allied to the dog and the cat family are the common ottee (*Panmanjar*) and the mongoose. Among the bats, the flying-fox is the most prevalent and destructive. Among rodents, the Indian porcupine is common. The giant squirrel is noteworthy. The blacknaped hare, the sawhar, the spotted deer and the antelope are other interesting animals of the district.

Some 300 species of birds may be found in the district, of which about 90 are winter visitors, wild fowl being most noticeable among them. The

principal game birds of the district are : grey and painted partridges (chitru), green and yellow-legged pigeons, sandgrouse and pea-fowls. Parrots of several varieties are seen. The black-headed Oriole is a brilliant bird. Of song-birds, the district possesses the blackbird, the thrush, the magpie, the robin and the spotted babbler.

5. *Area and Population* : Lying between  $17^{\circ} 54'$  and  $19^{\circ} 22'$  north latitude and  $70^{\circ} 24'$  and  $75^{\circ} 14'$  east longitude, the district of Poona has an area of about 5,320 sq. miles and a population of 13,59,408 or 255 to a square mile according to the 1941 census. The district of Poona is crossed by many rivers and streams which have their origin in or near the Sahyadris and flow east and south across the district. The chief river of the district is the Bhima which crosses part of the district and, for more than 100 miles, forms its eastern boundary. The Mula and Mutha, on whose confluence Poona is situated, are tributaries of Bhima.

6. *Poona City* : Poona is pleasantly situated at a height of about 1850 ft. above sea level, at the confluence of Mula and Mutha rivers—two of the countless rivulets that originate in the Western Ghats, numerous spurs from which almost enter the city, both from the West and the South. The Country is somewhat undulating towards the North. To the East it opens out into fertile plains through which the combined waters of the two streams flow.

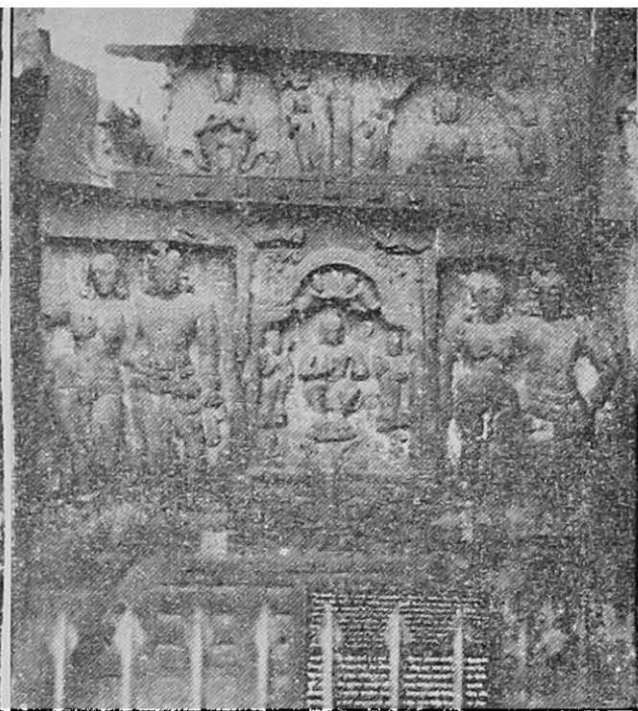
7. *Recent Growth* : The oldest part of the city, called the Kasba Peth, situated between the old stone culvert called the Dagadi Pool and the new Lloyd Bridge, has outgrown into the present city that spreads on the South side of Mula-Mutha. The Greater Poona, however, extends both over the space between the two rivulets, and on the North side of the Mula-Mutha as far as Kirkee. The entire city with its suburbs, the Camp and all its extensions, old and new, comprise an area of nearly twentyfive square miles, its length from the foot of the Vetal Hill in the West to the far end of Ghorpadi in the East, and the breadth from the foot of the Parvati Hill in the South to the far end of Kirkee in the North, being more than five and a half miles and four and a half miles respectively. The Poona City Municipality has recently been raised to the status of a Municipal Corporation by an Act of the Bombay State Legislature; and its present population is well over 4,86,000.

8. *A Centre of Communications* : Another special feature of the city is that it is a junction of two railway routes,—the former G. I. P. and M. S. M. The railway station is situated opposite the Sangam towards the East. Poona is also a great centre of State ( Motor ) Transport by which one can travel to Satara, Mahabaleshwar, Kolhapur, Ahmednagar, Junnar, Nasik, Bombay and Chiplun. There are two State Transport stations, one near the Swar Gate from which motors start for the Southern route, and the other near the Lloyd Bridge meant for all other routes.

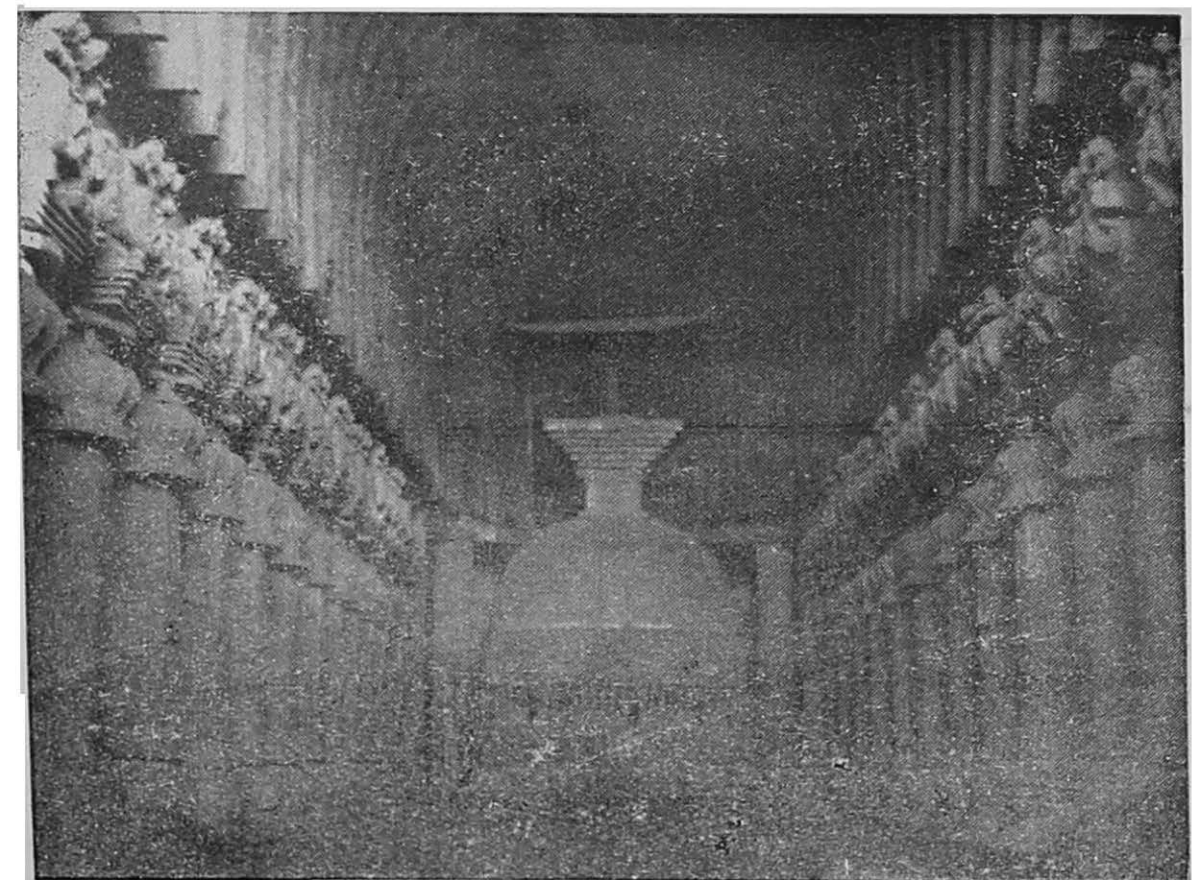




The Ashok Stambha at the entrance to the assembly hall (Karla Caves).



Rock-cut sculpture (Karla Caves).



The great Stupa of the Karla Caves.

### 3. POONA ARCHÆOLOGICAL

1. *Prehistoric Finds*: Poona is not known for any prehistoric remains of great significance. Solitary specimens of tools supposed by some scholars as belonging to Early Man have been found in the river-beds; and likewise, flakes of agate, quartz, chalcedon etc. have also been traced on the Fergusson College hill and the Dighi hill. These may be regarded, though doubtfully, as representatives of the ancient microlithic culture of this land.

2. *Caves*: The geological structure of Poona is a vast tableland composed of Deccan trap; and there are numerous valleys and ridges, high and low, everywhere. Such regional features have been advantageously used for carving caves and rock-temples by Buddhist votaries of the Shalivahan period. The world-famous caves of Karla are the premier illustration of this type of architecture. Here one is astonished to find the transition from wooden to stone architecture. The arched roofs are supported actually with wooden rafters and the pillars are not straight, but lean, as those of bamboo huts, inwards. This clearly shows a copy of the wooden buildings prevailing in former times.

There are also storeys in a few of these caves as in houses. Likewise, we meet with study rooms, council halls, kitchens, refectories and other housing conveniences. These caves have figure sculptures which are very notable and form a separate topic of study.

There is one Brahmanical cave of a later date in Poona, on the Jangali Maharaj Road, just near the Jangali Maharaj Temple. It is known as the Panchaleshwar or Pataleshwar Temple. The circular Nandi-mandap looks grand and imposing. The main cave is a huge rectangular building with several rows of square pillars. Next to the Shiva caves of Elephanta and Ellora, this is the largest single cave. It was excavated probably in the 8th or 9th century A. D. A few Brahmanical cells exist in the Fergusson College hill also.

3. *Forts*: Like the Buddhist and Brahmanic votaries, the early rulers of the Deccan have also used the hills, not for any religious but for their political purpose. They built on them strong defence fortresses which occupy prominent strategic positions. There are about fifteen such forts in the district of Poona. Out of these, the Shivaneri, the Purandar and the Sinhagad may be the oldest, belonging, as they do, to the early Muslim period. The archæological history of the Shivaneri, the birth-place of Shivaji the Great, goes back at least to 2,000 years, since we find there caves, rock-cut steps, cisterns, arched gateways, etc. in the same spur. The fort of Lohagad also is very old, as it has a few Buddhist caves of the Shalivahan

period. All these forts have clear traces of bastions, gates, temples, mosques and some other buildings, which are the remnants of their past glory. These buildings and the residential quarters, perching on the hill tops, on several forts in Maharashtra, were pulled down, as a matter of policy, by the British.

The elaborate system of their gateways and the strong fortification walls of these forts speak very highly of the military strategem of the Maharthas. The bastions occupy very important key positions of defence. As against the delicate, artistic and beautiful hill-forts of North India, the Deccan forts rise up the hills as very strong and burly citadels, devoid of any special earthly comforts for their inmates. Their unitary character is less majestic, but more useful for the purpose for which they were fortified.

4. *Temples*: Oldest temples in Poona are of the Yadava period. Although Punyeshwar and Narayaneshwar temples on the river Mutha have been converted into Muslim tombs in the 14th century and thenceforward known as large and small Shaikh Sallas, the traces of lintels, pillars, ceilings and other sculptures in them reveal that formerly they were Hindu temples. The 'ghats' below these temples on the river bank have a few decorative *motifs* of the Yadava Period. Temples at Pur (Junnar Taluka) and Yevat (Bhuleshwar) belong to the same period. The Bhuleshwar has a number of panels depicting some exquisite sculptures.

The archæological monuments of the mediæval and Maratha periods are seen at places of pilgrimage, such as Alandi, Dehu and Jejuri. There are in the City of Poona a few important old temples, such as the temples of Nageshwar (15th century), Omkareshwar (early 18th century), Belbaug and Tulshibaug (latter part of the 18th century). The Omkareshwar temple is built in the Saracenic style. The Tulshibaug has a very elegant conical spire, 140' high and ornamented with figures, foliage and niches. The Shiva temple at Sangam seems remarkable in having a 'gopura' in the Dravidian style. The hill-temple of Parvati bears historical reminiscences.

The temples in Poona, mostly erected during the Maratha period, are the direct descendants of the decadent Bijapur style of architecture. Built on large plinths, these have two component parts, consisting of a basic stone-structure superimposed with moulded brick-work, their pinnacles or the *kalasas* invariably being in brick. In the Gosavi-pura, there is the tomb of an unknown priest, very exquisite for its carvings, and built in the late Mughal style. Only a few of the temples in Poona retain their original form, there having been several accretions and additions at various intervals.

5. *Wadas*: Old Wadas (mansions) of high officials and Sardars are also worthy of a reference here from architectural point of view. They are generally surrounded by high walls and have two or three quadrangles

inside. The Shaniwar Wada Palace of the Peshwa may be aptly mentioned in this connection. This magnificent mansion of the Peshwa in the City of Poona, for a hundred years, has witnessed several historic events, both happy and unhappy. The Delhi Gateway of the Wada between two bastions, consists of a double door studded with long iron spikes. The pointed arch reveals traces of colour decoration. Above is a long gallery with a projecting roof. The excavations made by the Archæological Department nicely expose various kinds of cisterns and basements of apartments allotted to the family members of the Peshwas. The *hazari-karanja* (fountain with a thousand spouts) is a very fine exhibit indicating the old glory of the Wada.

The Vishrambag Palace of the Peshwa, now used as the Central Office of the Municipal Corporation, is also remarkable for its handsome and elaborate blackwood carving. Ten massive pillars in the cypress or 'suru' form line the verandah. Similar columns appear on the upper balcony, its conopy-shaped roof being supported by monkey figures.

The mansion of Ghashiram, the notorious Kotwal (City Police-chief) in the regime of Peshwa Sawai Madhava Rao, is seen today in ruins only. The entrance is a beautiful example of the Mughal architecture in cut-stone. The projecting balcony is an architectural gem of the Maratha period.

The Sassoon Hospital, the Deccan College and the Council Hall are buildings of the last century constructed in the Gothic style. Another imposing minor building is the present University of Poona. Till recently, that is, before the inception of the University, it was the Government House, the seasonal residence of the successive Governors of Bombay, and is built in the Italian Gothic style.

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\* For a few more decorative buildings recently built, see Chapter XI, 'Poona and its Environs.'

## 4. POONA HISTORICAL

1. *Earliest Historical References* : The earliest reliable and specific reference to Poona is to be found in the copper-plate inscriptions of the Rashtrakuta Kings in the eighth century A. D. The history of Poona before that period must to be based only upon some indirect evidence and conjectural conclusions. For instance, in the village of Kazad in the Indapur Taluka towards the east of Poona, some coins of Traikutaka King Dahragana, (A. D. 465) were discovered. From this we might hazard a guess that Poona was under these Kings at that time. The silver coins discovered at Junnar show that the region was also probably under the Andhra Kings. There is, however, a gap of over three centuries, between these Kings and the Rashtrakutas. The Rashtrakutas seem to have conquered this region from the Chalukyas in the year 754 A. D.

2. *Rashtrakuta copper-plate of 758 A. D.* : A copper-plate inscription of the Rashtrakuta King Krishna I, dated A. D. 758, mentions the Poona region. It refers to the Poona region as '*Punya Vishaya*'. Another copper-plate inscription of King Krishna I, dated A. D. 768, refers to the Poona region as '*Punak Vishaya*'. In the Rashtrakuta inscription of the 10th Century (993 A. D.), the town itself is mentioned as '*Punaka Vishaya*'.

3. *Poona—Its Etymology* : 'Punaka' is the name by which Poona was known in the ancient times. The etymology of the name is uncertain. The word may have been derived from the Sanskrit root 'poo', to purify. Dr. D. R. Bhandarkar observes that '*Purna*' is the Sanskrit form of the Prakrit word '*Punna*'; but he has also no doubt that the word '*Punna*' was the original, from which '*Purna*' was derived, apparently to suit the Sanskrit form. Sacredness was attached to the town because of the confluence of the rivers 'Mula' and 'Mutha' in its neighbourhood. Hindus have always looked upon such confluences as sacred. Another explanation of the origin of the name suggests that the town derived its name from the temple of '*Punyeshwar*' situated within the old town limits.

4. *Namdev's Visit to Poona Temples* : The Rashtrakutas were overthrown in 973 A. D., and Poona passed under the Yadava Kings of Daulatabad. That the Poona District was held by the Yadavas after the Rashtrakutas is indicated by several monuments of that period still to be seen in the District. (*vide* Dr. H. D. Sankalia's '*Monuments of the Yadava Period in the Poona District*', D. C. P. G. R. Institute's Bulletin, June 1941). It was apparently under the Yadav rule that the famous saint Namdev visited Poona in the course of his pilgrimage to holy places. In one of his *Abhangas* he refers to the '*Punyeshwar*' and the '*Nageshwar*' which are old temples in Poona, as noted before.

5. *Mohamedan Conquest* : In 1294 A. D., Raja Ram Deva, the last Yadava King, was attacked by Alla-ud-Din Khalji. The Yadava King had to submit and to accept the suzerainty of the Delhi Sultan. In subsequent expeditions Alla-ud-Din conquered the whole of the Deccan. Poona and its surrounding parts, thus, came to be governed by the Mohamedan rulers of Delhi. The memory of the Mohamedan conquest survives in the local story that Hisamud-Din and four other Muslim ascetics came to Poona and turned the two temples of 'Narayaneshwar' and 'Punyeshwar' into two Muslim shrines or *Dargahs* of the younger and the elder Shaikh Sallas respectively. According to the traditional account, Burya Arab built the fort of Chakan and thence administered Poona. Poona thus developed into a small town and came to be known as 'Kasabe Pune.' Governed by its local chiefs, Poona continued to be formally under the Mohamedan regime right up to the end of the 16th century; and the Khaljis, the Tughlugs, the Bahamanis, and later the Nizamshahi rulers continued to rule in succession over that region.

6. *The Bengali Saint visits Poona in 1510 A. D.* : In 1510 A. D. Shri Chaitanya from Bengal in his pilgrimage through the country came to Poona. He seems to have travelled over the region, going first of all to Madras side and then entering the present Bombay state from the Bijapur side. His disciple Govindadas has left an account, in Bengali verse, of his impressions regarding the city as it was then. He speaks of a lake in the vicinity of the town where several Brahmins and their disciples were busy in repeating Vedic hymns. Govindadas found the town full of Pathashalas, where the Bhagwad-Gita and Bhagwata were taught. Poona region, therefore, seems to have been regarded as a sacred and cultural centre as early as in the 16th century.

7. *Shahaji obtains the Jagir of Poona* : During the latter part of the 16th century, the Bhonsales rose to Power and eminence under the Nizamshahi Kings. Maloji Bhonsale, the grandfather of Shivaji, and his brother Vithoji, rose from insignificant Manasabdars to great position by sheer dint of their valour and ability. In 1595 A. D. the Nizamshah conferred on Maloji and Vithoji the *Jagir* of Poona and Supa. It was, however, not destined to remain with the Bhonsales continuously. In the course of the attacks on the Nizamshahi Kingdom coming from the Mughals, the region often passed from one rule to another. The triangular fight between the Mughals, the Nizamshah and the Adilshah created unsettled conditions in the Poona region. Shahaji, the able son of Maloji, fished in these troubled waters. In 1620 A. D. Poona seems to have been governed by Raya Rao on behalf of Bijapur. The administration was carried on from the fort of Bhuleshwar or Daulatmangal, near the present Yevat in the Poona District. At the news of the termination of friendly relations between the Adilshah and the Nizamshah, Raya Rao began to collect money by oppressing the subjects. Shahaji was despatched against him by Malik Amber,

Nizamshah's Minister, to turn him out of the district. On the performance of this service, Shahaji obtained the 'Mokasa' or the superintending powers over the Paraganas of Poona and Shirval, from the Nizamshah.

8. *Famine of 1631* : While in the service of Nizamshah, Shahaji bravely fought against the Mughals. In 1630, however, Nizamshah traitorously murdered Lukhaji Jadhavarao, Shahaji's father-in-law. Thereupon Shahaji broke off his connexion with the Nizamshah and retired to the districts of Poona and Chakan. He raised the banner of revolt and created mighty disturbance in the neighbouring Adilshahi and Nizamshahi dominions. From several grants—papers it appears that Poona was in his possession up to 1630. Then Murar Jagdeo Pandit, a Sardar in the service of the Adilshah, attacked Poona in 1631 and captured it. He plundered the city and literally razed it to the ground. An ass-driven plough is said to have been driven over the whole place. A terrible famine followed in the wake of this calamity, and Poona and its surrounding parts became deserted. Shahaji then sought preferment under Shah Jahan. After a period, he again changed his master and staged a come-back to the tottering Nizamshahi as a King-maker. In 1636 the Mughal General Khan Zaman attacked him and came up to Poona. Shahaji was making valiant and persistent attempts to bolster up the failing Nizamshahi. But his efforts were of no avail. The Mughals, acting in combination with Adilshahi, pressed home their attack. Shahaji had at last to yield and had to make peace with them. In December 1636, he gave up the shadowy Sultan Nizam Shah to the Mughals, ceded to them Junnar and seven other forts, still held by him, and himself entered the service of Bijapur. Muhammad Adil Shah treated him with honour and confirmed the grant to him of the ancient Jagirs of Chambhargunda, Supa and Poona, which constituted the border-land between the Mughal and Bijapur territories. Shahaji thus had to bear the brunt of future Mughal invasions upon the Bijapur territory.

9. *Dadaji Kondadev in-charge of Poona Jagir* : Soon after his taking the service of Adil Shah, Shahaji was deputed on a mission towards southern Karnatak. Shahaji was, therefore, prevented from staying in Poona and managing his own Jagir. In 1637, he appointed Dadaji Kondadev, one of his trusted assistants, as his representative in Poona. He was charged with the management of the Jagir and was assisted by one thousand horses under the command of the Abyssinian, Shiddi Hallal. It appears that Shahaji's son Shivaji and Jijabai, Shivaji's mother, were sent to Poona 3 or 4 years later. Dadaji Kondadev immediately set about the task of reconstructing and consolidating the Jagir of his master. His first concern was to recreate the city of Poona from its ruins. Since Murar Jagdeo's devastating raid on the city, the place had been almost deserted. It was supposed to be a 'cursed' place as Murar Jagadeo had levelled it with an ass-driven plough. Dadaji Kondadev performed some religious ceremonies to drive away the evil spirits haunting the place. He had the

whole ground ploughed again, starting the auspicious work with a plough made of pure gold. A Kaul (royal assurance) for five years, to the inhabitants of the city, was issued. The territories round the city were dilapidated and had gone barren. Dadaji Kondadev, with consummate skill, restored law and order in the land. Dams were constructed and the fields that had remained fallow for years were again brought under cultivation. The city of Poona again became a habitable place; and Dadaji Kondadev constructed in the city a palace, known as Lal Mahal, for his young master Shivaji. Poona thus became the central place of the Jagir and began to acquire importance.

10. *Shaista Khan in Poona*: In 1656 or thereabouts, Shivaji began his activities with the definite aim of establishing the Maratha Empire and succeeded in founding a small independent kingdom in a few years. Shivaji's efforts at establishing Swaraj were strenuously opposed by the Adilshahi and by the Mughal Emperor at Delhi. Aurangzeb dispatched Shaista Khan to the Deccan in 1660, with express instructions to extirpate this menace to the Mughal power. Shaista Khan launched his attack vigorously; and in May 1660 he stormed and captured Poona. He encamped at Poona and stayed in the Lal Mahal. In 1663, however, Shivaji scored a success over him by a clever manœuvre and compelled him to flee from the city. As Poona was found to be too open to attack and was bare of any natural defences, Shivaji removed his capital to Rajgad.

11. *Shivaji fights the Mughals*: Shaista Khan's defeat at the hands of Shivaji, however, did not dislodge Aurangzeb from his cherished determination to destroy the Maratha power. In 1664, the veteran General of the Mughal Emperor, Mirza Raja Jayasingh, was dispatched to the Deccan by Imperial command. He had orders to uproot and destroy Shivaji. Raja Jayasingh pursued his campaign methodically and, slowly but surely, captured a large part of Shivaji's Kingdom. Poona was captured (March 1665) by the Mughals; and it remained in their hands till it was again restored to Shivaji by the Imperial *Firman*. A treaty was signed between Shivaji and the Mughal Emperor, according to which Shivaji had to surrender a large part of his territories. In 1666, Shivaji had to go to Delhi at the Imperial behest. Aurangzeb then conferred on him his old Jagir of Poona and Supa, except the forts of Kondana (Sinhadgad) and Chakan. For a few years after his escape from the custody of the Mughal Emperor, Shivaji remained in peace with Aurangzeb; but in 1670, the Mughals violated the terms of agreement, when Shivaji broke off his relations with them and finally declared his complete independence. Within a few years, Shivaji recovered a large portion of the Deccan which had been for some time ruled by the Mughals.

12. *Poona under Aurangzeb*: With the death of Shivaji in 1680, Aurangzeb revived his plans of conquering and subjugating the whole of the Deccan. In 1682, Aurangzeb opened his grand southern offensive



with the avowed intention of 'ferreting out the mountain rat' and himself led the attack. Sambhaji, the son of Shivaji, who had succeeded to the Maratha throne, valiantly resisted and fought single-handed, but could not stem the rising tide; and the Mughals began to conquer the Maratha territory at great speed. In 1685, Poona was stormed and conquered by Khan Zaman; and this time it remained under the Mughals for a long period. In 1702, Prince Muhammad Mohin'l-Milat, son of Prince Kam Baksh, son of Aurangzeb, died at Poona in his teens; and he was buried in the precincts of the shrine of the younger Shaikh Salla. Aurangzeb himself came to Poona in 1703 to direct the operations for the capture of fort Sinhagad or Kondana. He pitched his tents in the Borban near Poona, the site of the present Bhavani Peth of the City. Khafi Khan records that Aurangzeb then renamed the town of Poona as Mohiyabad.

The grand offensive of the Mughal Emperor was, however, petering out. Defeated but not daunted, the Maratha nation played a waiting game and bided its time. Rajaram, the second son of Shivaji, who had succeeded Sambhaji, was able to stem the tide, but he died in 1700 at fort Sinhagad. Queen Tarabai, Rajaram's widow, took his place and very ably conducted and directed the Maratha affairs upto 1707. In that year Aurangzeb died at Ahamednagar, his dreams of a great southern conquest remaining unrealised.

13. *Balaji Vishwanath as the Subhedar of Poona*: Available historical documents show that Balaji Vishwanath, who later in 1713 became the Peshwa, was the Subhedar of the Poona Prant or district in 1699. Poona, during this period, was under a double Government. Both the Marathas and the Mughals claimed sovereignty over it. In 1707, Rambhaji Nimbalkar, a subordinate of Nizam-ul-Mulk, captured Poona. For eight years the city was under Rambhaji Nimbalkar. In 1713, the Mughals conferred on him the *Jagir* of Poona district. Balaji Vishwanath, however, secured the possession of Poona, on behalf of the Marathas, by sending his own soldiers under the command of Vakoji Dhamdhare. The Peshwa took over the charge and appointed Ambaji Trimbak Purandare as the administrator of the City. In 1718, the ill-feeling between the Peshwa and Rambhaji Nimbalkar ran high, and Nimbalkar plundered the City as a reprisal. The Peshwa was, however, well in the saddle by then and his forces drove Nimbalkar away from Poona. The Peshwa thus became the undisputed master of the City. According to the grant made by the Mughal Emperor in 1720, Poona once again became one of Shahu's eight Swarajya districts.

14. *Poona—The Headquarters of the Peshwas*: In 1720, Balaji Vishwanath died and his son Bajirao I was installed as the Peshwa. The Maratha power now increased rapidly; and the face of Maratha diplomacy was resolutely turned towards Delhi. With this new orientation of policy, the Peshwa began to feel the pressing need of a central place or headquarters

from which to conduct his far-flung affairs. Bajirao I fixed on Poona; and Shahu approved the choice. In 1725, Shahu conferred on Bajirao I the *Jagir* of Poona. Poona as the centre of Maratha activities now began to expand and grow. In 1730, Bajirao built for himself the Shanwar Wada Palace in Poona. In the reign of Balaji Bajirao, son of Bajirao I, with the growing prosperity of the Maratha realm, the City expanded still more.

In 1761, however, the Marathas sustained a mortal defeat at Panipat. The Peshwa died of this severe shock in the same year. He was succeeded by his young son, Madhavrao. Taking advantage of the disorganisation after the death of the Peshwa, the Nizam attacked the Marathas. The dissensions at the Maratha Court, at this time, were so great that the Nizam directly attacked and overwhelmed Poona in 1763. At his approach, the population of Poona fled from the City, and the important state offices were shifted to Sinhagad. His forces ransacked the City, burnt and damaged it. Madhavrao, however, was a man of ability and soon turned the tables by inflicting a crushing defeat on the Nizam at Rakshasbhuvan in 1763. Fortunes of the Marathas rose during the next ten years; but Poona again suffered a set-back in 1773 due to the murder of the Peshwa Narayanrao. The last two decades of the eighteenth century witnessed the rise of Nana Phadanavis who ably governed the realm for the young Peshwa, Sawai Madhavrao.

15. *Bad Days for Poona* : In 1795, Sawai Madhavrao met his death by jumping in a fit of unsound mind, from the terrace of the Shanwar Wada. He was succeeded by Bajirao II. A struggle for power and supremacy developed between Nana Phadanavis who was in power and Daulatrao Shinde of Gwalior who aspired for it. In December 1797, Sarjerao Ghatge, Shinde's lieutenant, arrested Nana Phadanavis in Poona. Sarjerao Ghatge then let his forces plunder the City for several days. In 1800, Nana Phadanavis died. The Peshwa was incapable of controlling and organising the various Maratha Sardars. Sardar Yeshwantrao Holkar, who wished to pay off old scores, bore down on Poona and captured it in 1802. He plundered and looted the City. The Peshwa fled away to Bassein and signed a treaty with the English. This treaty was practically the end of the independent Maratha Empire. What remained and continued for some more years was the pale shadow of a once mighty power.

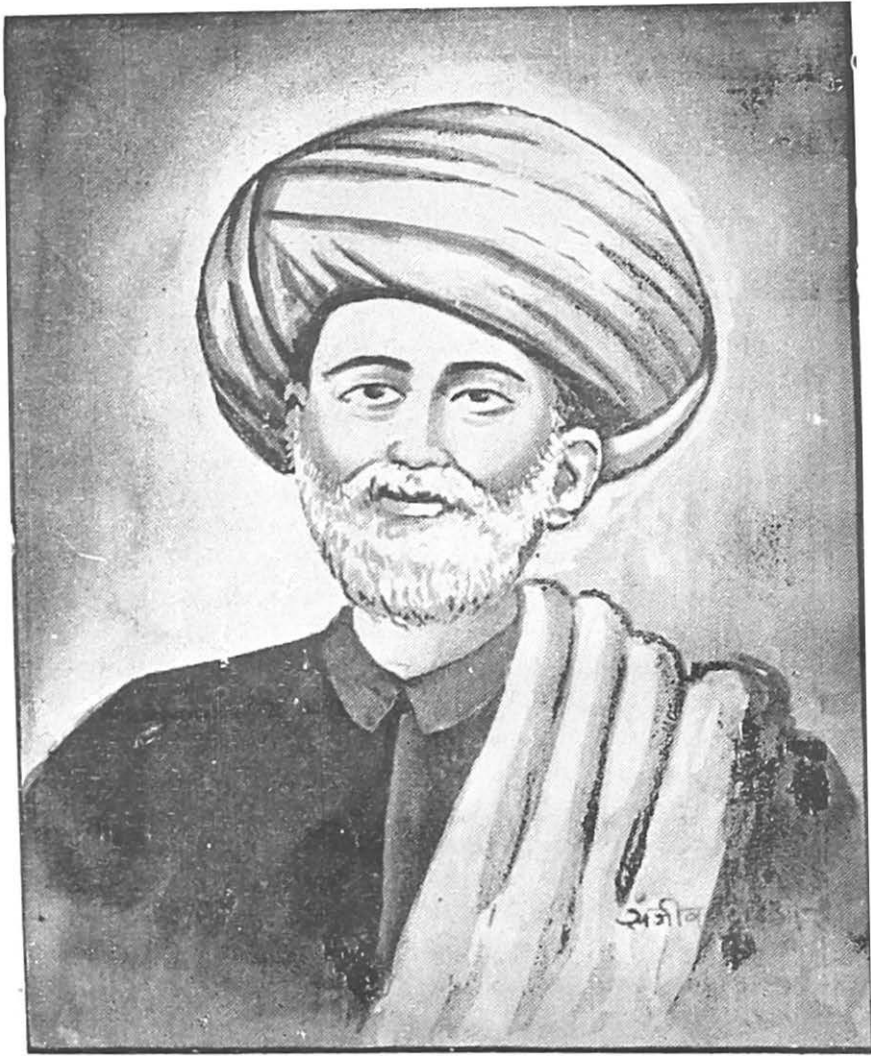
16. *The English Flag Hoisted* : According to the treaty of Bassein, the English were to restore the Peshwa to the throne. So the English forces under General Wellesley invested and captured Poona on 20th April 1803, and the Peshwa was re-installed. In 1804 and the subsequent years, a terrible famine ravaged Poona and the surrounding parts. During the next few years, the disintegration of the Maratha power continued apace. Many Maratha Sardars made peace with the English by accepting the treaty. The Peshwa soon began to feel the growing burden of the English yoke. His attempts at throwing it away were unsuccessful; and on 17th November 1817

the English forces occupied Poona and hoisted their flag, and deprived the Peshwa of whatever power he had. Bajirao II then left Poona for Bithur. Poona thus came to be governed by the English.

Once Bajirao II left Poona for Bithur, Poona lost its old grandeur; and the petty chiefs and the Jahagirdars fell under evil days. There was a great rising of Ramoshis under Umaji Naik in 1827, to the south of Poona and it was followed by another on the part of Kolis in the northwest. There is evidence that the Shanwar Wada Palace of Poona was on fire in 1827. Those who left with Bajirao seldom returned to Poona and were left unnoticed. Even the news of the death of Bajirao II appeared in an obscure corner of the local paper, Dnyanaprakash. Poona was free from open acts of resistance in the eventful year of 1857, but in 1879 the Deccan famine came and was followed by a rebellion of the Ramoshis, which was led by Vasudev Balwant Phadke of Poona.

17. *Glory of Poona Revived* : The glory of Poona, however, was destined to revive in a new form. Thanks to the general spirit of renaissance that affected Maharashtra in the middle of the 19th century, Poona was destined to be, what it is to-day, the seasonal seat of the state Government and the cultural capital of Maharashtra. During the regime of the last three or four Peshwas, it was customary to invite learned men from different parts of India and distribute to them money-gifts called *Dakshina*. Mount Stuart Elphinstone, who had the sole charge of administration after 1818, decided to utilise the money spent by the Peshwa on the *Dakshina* by setting apart a part of it as a fund of Rs. 50,000 to provide amenities to the learned Brahmins and by using the remaining part for founding a Sanskrit Pathashala in Poona in 1821. This Pathashala may be regarded as the precursor of all the educational institutions in this city. In 1842 an English class was attached to it; and in 1851 it was raised to the status of a collegiate institution and began to be called the Poona College. In 1863 it was found necessary to remove it outside the city; and in 1868 it was finally located in the buildings on the other side of the Mula-Mutha confluence, and has been since known as the Deccan College. The part of the institution remaining in the city, however, continued to do its useful work as a high school, known later as the Vishrambag High School, because it was located in the Vishrambag Palace (now occupied by the Poona Municipal Corporation). To this high school was attached a class for training teachers, and an unsuccessful attempt was made later to develop it into an institution of the status of the Deccan College, imparting all instructions in Marathi. When the University of Bombay was constituted in 1857, knowledge of English became the chief criterion of learning. Sanskrit became a second language; and the study of Marathi almost disappeared.

18. *Rapid Advance of English Education* : In the results of the Matriculation examination of 1859 appear names of three persons from Poona, Baba Gokhale, Venkatrao Ramachandra and V. B. Sohoni. They



Mahatma Jotirao Phule

were contemporaries of R. G. Bhandarkar, V. A. Modak, N. M. Paramanand, M. G. Ranade, K. Bedarkar and B. M. Wagle, all of whom occupied high positions in later life. English education was steadily gaining in popularity. In 1876, the number of students appearing at the Matriculation was a little more than 1100; and the number of B. A.s in that year was 16. Tilak was the 180th B. A. of the Bombay University. Even at this stage complaints were raised about the new education. The following criticism is found in an issue of *Dnyanaprakash* (a newspaper) about this time: "The rapid advance of English education is making the students weak and unhealthy. They become unqualified to shoulder the burden of college studies; and even if they do shoulder it, they grow weaker still." Of course it was not suggested that the cure lay in discontinuing English education.

19. *The First Women's Association*: In 1871 was established the first Women's Association called the 'Vicharavatee Stree Sabha' with 8 women members. Commenting on it, writes the *Dnyanaprakash* of 9th January 1871: "We are pleased at the fact that the city of Poona has an association of women, a thing unknown in any part of the Presidency, perhaps in the whole of India." But, proceeds the paper, "Some people believe that founding such associations now is like asking a child to run before it learns to crawl."

20. *Jotiba Fule*: The non-Brahmins in Poona were backward in education; and their first leader in this city was Jotiba Fule, a *mali* by caste. He was apparently much ahead of his time. In 1848 he started a school for the backward classes, taught his wife to read and to write and made her a teacher in his school where girls were also admitted. He also conducted for a time a school for the depressed classes, and an orphanage for discarded children. His work was very much appreciated by Government and Christian Missionaries, as also by the advanced section of the Poona public. In 1874, he established his 'Satyashodhak Samaj', an 'Association of the Seekers of Truth' and advocated chiefly the release of the non-Brahmin class from the slavery of the priesthood. In 1877 he started a weekly journal called 'Deenabandhu', 'Friend of the Oppressed', and thus anticipated Tilak and Agarkar who, later, started 'Kesari' and 'Sudharak' to propagate their views on political and social matters. Fule's publications came to be violently criticised and perhaps that criticism was not altogether unjustified, considering his unbalanced writings; but at this distance of time he deserves an honourable mention among the pioneers who worked for the advancement of the non-Brahmin (less advanced) classes.

21. *New Fashions and Faiths*: The newspaper '*Dnyanaprakash*' was first published in Poona in February 1849. It was a weekly and had eight pages of 10" x 8". It was then lithographed and its subscription was Rs. 10 per year. Fifteen years later it came to be printed from types

and the subscription was reduced. It passed through many vicissitudes, being first purely Marathi, then Anglo-Marathi, again purely Marathi, being also first a weekly, then a bi-weekly and then a daily. It became defunct only since the 1st January 1951.

In the issue of Dnyanaprakash of 18th September 1871 a contributor writes : " In the last fifty years faith has got wings and is flying up in the air. The old '*Angarkha*' is fast disappearing, yielding its place to coats and trousers. One does not feel one looks graceful without boots and stockings. The turban is now out of fashion and the people appear to favour woolen sailor-caps instead. In winter, formerly, one tied round one's head the *rumal*; now they use the comforter. Shirts have usurped the place of double-breasted jackets. In summer, people drank cool, scented water; now the ærated water is the fashion. There was but one Shankaracharya formerly; now the Shankaracharyas are to be found in every house. The gate-keeper's work is taken by the tailless dog; the wine-merchants are getting rich and many new religious sects are coming into existence."

22. *Pioneers of the New Age*: The public had in these days remembered the Swarajya that was lost, but had little idea of the Swarajya to come; and credit must be given to Mahadeo Govind Ranade for giving to his countrymen an idea of the political future of the country. Vishnushastri Chiplunkar, unlike Ranade, gave up his government service in order to have the necessary freedom to pursue his objective and became the founder of great institutions in Poona working on the principle of self-help. Tilak and Agarkar did not enter government service at all. Ranade, Agarkar and Tilak were responsible for stimulating the three powerful lines of thought that have given shape to the Maharashtra of to-day. Liberalism of Ranade, Rationalism of Agarkar and Nationalism of Tilak may be regarded broadly, as the main thought currents of Modern Maharashtra. \* The problem of the generation that followed was to translate the general awakening into various constructive activities by developing institutions suitable for the purpose. The subsequent history of Poona is, therefore, largely the history of institutions such as the Deccan Education Society, the Servants of India Society, the Sarvajanik Sabha, the Shivaji Maratha Society, the Depressed Classes Mission, the Widows' Home Association, the Poor Students' Home, the Maharashtra Mandali, the Bharat Itihas Samshodhak Mandal, the Bhandarkar Oriental Research Institute and the like. Poona of to-day is what her institutions have made it, and these institutions were made by the great men of Poona. In the field of scholarship, Shankar Balkrishna Dikshit, R. G. Bhandarkar, V. K. Rajwade and Shridhar Venkatesh Ketkar have been inspiring beacon lights.

\* In recent times the process of regeneration has been further enriched by the rise of the Gandhian School and the School of Socialist thought in the country.

H. N. Apte, N. C. Kelkar and V. M. Joshi have enriched Marathi literature. D. K. Karve and G. K. Devdhar upheld the cause of women. It is significant to note that all these *savants* chose Poona as the centre of their activities. Poona is what its great men have made it.

23. *Study of Philosophy*: In the field of philosophic studies the interest of the earlier generation about the turn of the last century was largely confined to the translation of standard English works, such as those of Mill and Spencer. The late B. G. Tilak, no doubt, came out with his *Geeta-Rahasya*, a new interpretation of the Bhagwad-Geeta. But Tilak's attention was mainly concentrated upon the political fortunes of his country. Prof. R. D. Ranade's 'Constructive Survey of the Upanishadic Philosophy' published in 1926 is a pioneering work in its field. Mention may also be made of the late Prof. V. M. Joshi as an enthusiastic exponent of philosophic problems.

24. *Religion*: In matters religious in Poona we may refer to such modern developments as (i) The Prarthanasamaj, a school of devotion largely resembling the Brahma Samaj; (ii) the revivalist school typified by the Dharma-Nirnaya-Mandal, that seeks to re-interpret old religious texts for the re-orientation of the social policies; (iii) the nationalist school represented by Tilak, that sought to harness religion for creating a national awakening and upheaval; (iv) the Varkari school, which follows the time-honoured traditions of Jnaneshwar and Tukaram for developing the right attitude towards life, and (v) the Theosophic school, which sought to find unity in the midst of the diversity of religious teachings and thus sought to make Theosophy a religion of humanity. This list is by no means exhaustive. Suffice it to say here that, with the possible exception of Bombay, Poona was the vanguard of modern religious revival in Maharashtra.

25. *Poona University*: With the establishment of the University of Poona in 1948 opens up a new chapter in the history of this city. It is hoped that it will be a University of the people and will symbolise the cherished aspirations of resurgent Maharashtra.

## 5. MAKERS OF POONA

In the limited space allotted to this chapter, it is very difficult to pay even an humble tribute to the long list of illustrious persons who have contributed to the making of Poona and of whom Poona is so proud. An attempt, however, has been made in the following to refer only to those great men who have done much to improve and expand the city and left their permanent impress upon its being.

*Bada Arab (13th century)* : An Arab commander of a small garrison that was left behind by the Pathan Emperor of Delhi, Ala-ud-Din Khalji, erected a small mud wall on the river-side, known long as 'Pandhari Kot'. It is said that only the Mohammedan population stayed in this fortified area. The two oldest temples of the Yadava period, namely, Punyeshwara and Narayaneshwara, might have been converted into mosques, the present two Sheikh Sallas, in his regime.

*Maloji Bhonsle (1550-1620)* : The Bhonsle family of Deogad has given Maharashtra an illustrious line of heroes and chiefs. Maloji Raje, Shivaji's grandfather, was a Nizamshahi Sardar of great repute and a *jagirdar* of the Poona District. He can be rightly designated as the first Maratha ruler of Poona.

*Shahaji Bhonsle (1601-1664)* : Maloji's worthy son, Shahaji, succeeded him in this *jagir*. He had to make good the damages done to the City of Poona by the punitive expedition despatched in 1630 by the Bijapur Emperor. It is said that a golden plough was drawn along the distracted track and the walls were rebuilt. After this, the town of Poona entered upon a new lease of progress and prosperity under Shahaji's able administrator, Dadaji Kondadeo.

*Dadaji Kondadeo (d. 1647)* : Along with the estates of Poona and around, belonging to Shahaji Raje, Dadaji was entrusted with the charge of young Shivaji, the future maker of Maharashtra's independence. This honest and most capable administrator encouraged the agriculture of this area, wiped out the dangerous pest of wolves and wild animals, and thus rehabilitated the land. The various dams erected by him across the streams running through the town and its suburbs are still seen in their dilapidated condition. He may aptly be called the first maker of old Poona.

He built a palace, by name the 'Lal Mahal', for his ward, in the Kasba area, just opposite the present Ganesh Gate of the Shanwar Wada.

*Shivaji the Great (1630-1680)* : From Poona as his headquarters, Shivaji must have issued orders to carry out the plans of his 'Marhast Rajya' and attempted to organise his followers in Maval. The well-known dramatic episode of a nocturnal attack on Shahista Khan's camp in Poona





Vishnushastri Chiplunkar



Justice M. G. Ranade



Hari Narayan Apte

has been described by many a European writer. The forts of Sinhagad, Purandar, Torna and Rajgad, which were the main strongholds of Shivaji's military strength, are all situated around Poona.

*Aurangzeb (1618-1707)*: When reports reached the Emperor Aurangzeb that Mussalman wards of the City of Poona were almost deserted and reverting to jungle conditions as before, the alert Emperor at once appointed an officer, Mohanlal by name, to repopulate these parts. As this administrator expired before that work could be completed, Aurangzeb himself came and stayed a month in Poona in 1703 and renamed the City as Mohiyabad after the deceased Commissioner.

*Balaji Vishwanath (d. 1720)*: Balaji Vishwanath, who later on became Peshwa, was the Sar Subhedar of Poona in 1699. His illustrious son Bajirao I, first began to shift the venue of the Maratha administration to this City.

*Bajirao Peshwa (1700-1740)*: This warrior Peshwa appointed Bapuji Shripat Chitrao as a Commissioner to govern Poona. This capable Brahmin attended to the industrial prosperity of the City. He inaugurated various reforms. The Peshwas entrusted him with the work of building the Shanwar Wada.

As Bajirao made Poona his headquarters, it became the administrative centre of the Maratha Empire and the City began to rise to the status of a capital.

*Balaji Bajirao Peshwa (1721-1761)*: Bajirao's son Balaji furthered the development of Poona to a great extent. Now Poona had naturally become the virtual capital of the Maratha Empire; and consulates of other kingdoms and foreign nations were opened here. This regime is marked for many architectural constructions. The famous hill temple of Parvati, the lake at the foot of that hill, the Tulshibag, the Lakdi Bridge, the development of some wards and the construction of many wadas belonging to the Sardars all over India, belong to this period. The Shanwar Wada Palace was completed and a water-pipe line from the Katraj Lake was laid through the City. This Peshwa may be aptly called the second great Maker of old Poona.

*Naro Appaji (died 1775)*: Naro Appaji was the Kotwal and Kamavisdar of Poona. The police, revenue and other administrative systems were nicely planned and operated by him. He reconstructed the City after it had been ransacked by the Nizam in 1763.

*Nana Phadnavis (1742-1800)*: Nana Phadnavis, the famous Regent and Prime Minister of the Peshwa Sawai Madhavrao, followed the policy of Naro Appaji and brought Poona to eminence again. Camps of all Maratha Sardars and foreign consuls were pitched in and around the City.

and grand darbars of the state were often held in the Ganesh Mahal of the Shanwar Wada. Nana got a separate water line laid out from a village, some eight miles distant and supplied good drinking water to the City. The city was further extended by the addition of four new wards.

*Bajirao II Peshwa (1775-1851)* : This last Peshwa, although notorious in many ways, added to the beauty of Poona by building three additional palaces, viz., Shukrawar, Budhwar and Vishrambag. He also introduced new reforms such as vaccination, fire brigade etc. The city markets were replenished with articles coming from far off places.

*Elphinstone (1779-1859) and Robertson (C. 1818)* : The British Resident Elphinstone and Robertson, the Commissioner of Poona, had to persuade the citizens slowly to abandon the old mediæval habits and take to new mode of life and education. A part of the *Dakshina* was used for founding a Sanskrit Pathshala in 1821, which later on developed into the well-known Deccan College.

*Mahadev Govind Ranade (1842-1901)* : Mahadev Govind Ranade may rightly be described as the maker of Modern Maharashtra. His social, religious and political activities first took root in Poona; and the institutions founded by him to carry on the new work, such as the Deccan Sabha, Vaktrivottejak Sabha, Vasant Vyakhyan Mala, etc., are still carrying on the useful work started by him. Gopal Hari Deshmukh, *alias* 'Lokahitavadi' was his co-worker in many fields. The active propaganda of female education and widow re-marriage was in the hands of his followers such as Agarkar, Vishnu Shastri Pandit and Prof. Karve. The school of liberalism in politics was followed by his disciple G. K. Gokhale, the founder of the Servants of India Society. Ranade's zeal for *Swadeshi* was taken up by Madhavrao Namjoshi. The Ranade Industrial and Economic Institute was started by Mr. Gokhale to perpetuate the memory of his *Guru*. Mr. Wad and Mr. Parasnis were his followers in the field of Maratha History.

*Jyotiba Phule (1827-1890)* : This great leader of the masses devoted all his life to the uplift of the backward classes. In 1851 he started the first girls' school in Poona and in the succeeding year opened two schools for the children of the depressed classes. The Harijana-Sevak-Sangh of the present day is largely working on the same lines. Mr. Phule also founded an institute to take care of illegitimate children and thus to prevent infanticide. In fact, Jyotiba can be ranked with Ranade as a pioneer of social reform in Poona. He was the founder of the Satya-Shodhak Samaj, which later on rallied the awakened Maratha youth under its banner, with the object of throwing off the yoke of privileged priesthood in Hinduism.

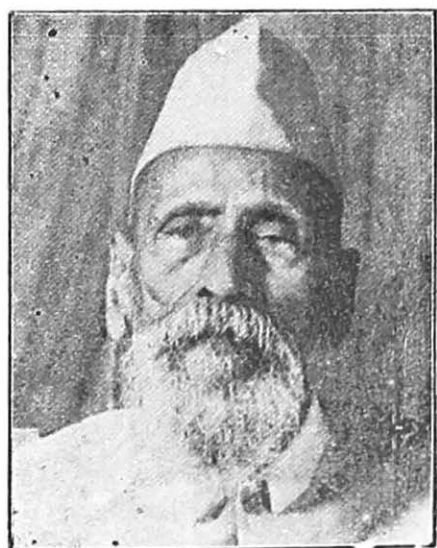
*Vishnushastri Chiplunkar (1850-1882)* : This 'Shivaji' of modern Marathi awakened in the hearts of his people a deep sense of respect for their history, literature and religion, through the medium of his magazine



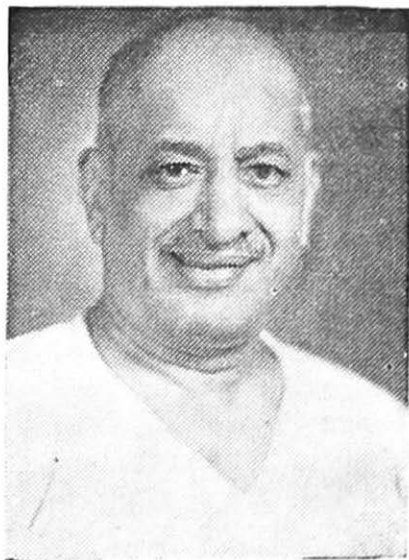
G. K. Gokhale



Lokamanya B. G. Tilak



Dr. D. K. Karve



N. C. Kelkar

the 'Nibandha-Mala'. He started two journals, one in Marathi (Kesari) and the other in English (Mahratta), both of which later on were taken over by Lokamanya Tilak, and which continue to be published ever since. His other memorable achievement was to open a private High School run on national lines, the famous New English School of the D. E. Society, with the object of making education an instrument of national regeneration. He also started the Chitra-Shala and the Kitabkhana, the one for the preparation and printing of artistic pictures depicting scenes from mythology and history, and the other a book depot establishing a book service for the people.

*Sir M. Visvesvarayya (born 1861)*: The services of Sir M. Visvesvarayya to Poona in the field of engineering are very significant. He conceived the Block System of Irrigation which was adopted by the Government of Bombay for the Nira Canal in the beginning of this century. He designed the automatic gate system which was introduced at (Lake Fife) Khadakvasla in 1903. The result was that the storage of water in the reservoir could be increased by about 25 per cent. without raising the dam. These automatic gates, invented by him, are copied all over the world and are used in the Panama Canal. He was responsible for preparing a project for a modern pipe sewerage scheme to be applied to the City of Poona. The scheme was sanctioned by the Poona Municipal Board which was then presided over by the late Hon. Mr. G. K. Gokhale.

*Sarvajanik Kaka (1828-1880)*: A public spirited pleader, Mr. G. V. Joshi, started in 1864 an institution called the 'Sarvajanik Sabha', for ventilating the grievances of the people. He may be rightly described as the pioneer Swadeshi propagandist and a perfectly selfless and courageous public worker, whose example was followed by Tilak in his public life.

*Bal Gangadhar Tilak (1856-1920)*: This young colleague of Vishnu-shastri Chiplunkar devoted his whole life to the cause of Indian political movement and came to be described as the father of political discontent in India. Poona being the place of his residence almost since his college days, all his activities were carried on from here. Hence people from all parts of India at one time looked to Poona as a place of political pilgrimage. His 'Kesari' roared every week, awakening nooks and corners of Maharashtra, to action. His philosophy of Karmayoga as expounded in his Geeta-Rahasya was unique. He was the leader of a political party named by his critics as a party of extremists as opposed to the moderates.

*Madhavrao Ballal Nomjoshi (1853-1896)*: This co-worker of Tilak was an active public worker. He tried to make Maharastra industrially great and therefore founded the Industrial Conference. The Deccan Paper Mill, the Reay Industrial Museum, the V. J. Technical Institute and some other industrial concerns were started by him. He also conducted some journals in Poona through which he criticized the industrial policy of the Government.

*Narasinha Chintaman Kelkar ( 1872-1947 )* : Kelkar began his career as a right-hand man of Lokmanya Tilak. Besides his political activities, he made Marathi literature his life's hobby. His was a versatile genius and his pen flashed in almost all branches of Marathi. As a result of his many-sided interests and leadership, he came to be the president of numerous public institutions in Poona and outside. He was the first elected president of the Poona City Municipality and in that capacity introduced many outstanding reforms in the layout of the City.

*Gopal Krishna Gokhale ( 1863-1915 )* : The Hon'ble Mr. Gokhale was a great leader of the Liberal Party. He carried on the work of his *Guru*, Ranade, and made a name for himself in the political history of India. He made Poona a centre of political education by starting the Servants of India Society. His successor, Mr. G. K. Deodhar, took mainly to the cause of social reform by working in the Seva Sadan, a society for women's education in all its aspects.

*Dhondo Keshav Karve ( born 1858 )* : Prof. Karve's name will always be remembered in the history of Women's emancipation in India. His first move was to open a Widows' Home at Hingne. This small institution developed slowly into high schools and colleges and lastly into a Women's University. Principal Agarkar had already tilled the hard soil of orthodox public opinion through his weekly 'Sudharak', and Karve as a patient agriculturist sowed the seed of Women's education very effectively and has fortunately been spared us to reap a rich harvest of the fruit of his efforts.

*Vasudeo Bapuji Kanitkar ( died 1904 )* : This famous architect of Poona quite fits in in the line of old architects of the Peshwa period,—men like Nagarkar, the builder of Vishram Baug and other palaces. The Reay Market, the Nagar Wachan Mandir and the Fergusson College (main building) are works that commemorate his architectural skill as also his public spirit. This tradition of public spirited engineers was later maintained by men like Messrs K. R. Godbole, V. N. Vartak, V. N. Agashe and others.

*Shankar Ramchandra Bhagwat ( Chief Officer, Poona Municipality 1924 )* : Mr. Bhagwat worked as Chief Officer of the Poona City Municipality for many years; and his sincere, systematic and ingenious service to the Municipality helped to keep in order the fairly complicated affairs of this elected body. The Deccan Gymkhana Colony was planned and started by him.

*Sadashiv Govind Barve, I.C.S.* : The first and the present Commissioner of the Municipal Corporation of Poona has, within a short time, rejuvenated veritably the city by his rich and resourceful imagination, his versatile and original planning and his quick and efficient execution of his projects. He is, indeed, changing the face of this city, which is rapidly developing the appearance of a model city. In a literal sense, he is both a product and a maker of modern Poona.

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## 6. POONA UNDER THE MUNICIPALITY AND UNDER THE CORPORATION

The first step towards establishing a municipal government in the City of Poona was taken in the year 1856 when the Poona Municipality came into existence under the Act of 1850. The City was then bounded on the West and North by the Railway Bridge, on the East by the Sassoon Road and Cantonment and on the South by Nana Shankarshet Road, Swargate to Canal Road and Ambil Odha.

The Act of 1850 (No. XXVI of 1850) which brought this municipality into existence provided that a municipal agency should be established in any town or suburb on the application of its residents. At first, this agency used to consist of 'the Magistrate and a committee of members appointed by Government'.

The next important advance was made in 1873 when, by a Bombay Act No. VI of 1873, the municipalities obtained corporate existence. Municipal districts having not less than 10,000 people were called city municipalities and those containing not less than 2,000 people were called town municipalities. The former used to consist of 2/3rd non-official members appointed by Government and 1/3rd Government officials ex-officio, although the Governor in Council was empowered to direct that the whole or any part of the non-official Commissioners be appointed by election. The principle of election was thus introduced for the first time in 1873, but it was put into practice in 1882 in the case of the then existing ten city municipalities. The Collector was the President of both the town and the city municipalities.

There is no official record now available with the Municipality which will give us any idea as to the exact composition of the Municipality during the period 1856 to 1877. We only know that it was a unicellular organism presided over by the Collector of Poona. In the absence of any record, it is not possible to state how this organism functioned, what were its powers, what were its sources of income and what were the restrictions and limitations on its powers of expenditure. From 1877, however, we tread on firmer ground as we have official record to go by. In the year 1877-78 the number of members of this municipality was only 36, out of which 9 were ex-officio and 27 others appointed by Government. This state of things continued till the year 1880-81 when the composition of the municipal body was changed as under :—

Ex-officio	...	9
Nominated	...	7
Elected	...	12

The Collector of Poona continued to be the President of the municipal body till the year 1885, and it was in the year 1886 that a nominated member, Sardar Dorabji Pudumjee, became the President of the municipal body. In 1899-1900 the number of members appointed or nominated by Government was 19 and that elected by the citizens was 20.

In the year 1920, there was an important change in the composition of the municipal council whereby the number of nominated members was considerably reduced and the elected element strengthened; but the most important change made at this time was that an elected member could be the President of the municipal council and the well-known patriot and litterateur Shri. N. C. Kelkar became the first elected President of the municipal council. In the year 1923 the total number of members was raised to 50 out of which only 7 were nominated by Government. The number of nominated members was reduced to 5 in the year 1929 and the nominated element completely disappeared in the year 1938 when the total number of members was increased from 50 to 60. The general elections of the Poona Municipal Corporation will shortly be held when 65 councillors elected by 20 different wards of the city will take their place as members of the Corporation and resume the interrupted control of the civic administration of the town which is now in the hands of the Municipal Commissioner.

This short summary of the development of the municipal body from the year of its establishment to the present day will show how from a fully official body consisting entirely of officials appointed by the Government it has progressed to a fully elected body enjoying very wide powers. The evolution in this process has been gradual, but it is characterised by definite landmarks and a definite aim.

Every municipal act enumerates the primary duties of a municipal body. Along with such duties it enumerates quite a number of optional or discretionary duties and it is important to understand the distinction drawn by law between these two categories of duties or functions. Maintaining the town roads in good repair, keeping them clean, lighting them at night etc., are some of the primary obligations of a municipal Government. Where the municipality controls a water supply, it will be its duty to guarantee an adequate supply of pure water to the inhabitants of the town; where there is a water-borne drainage system, it will be its duty to see that all drains are kept clear and sullage or sewage water does not accumulate in them but is disposed of in a proper manner at a convenient distance from the city. The manner in which the municipality discharges these functions are an index of its efficiency. If, in addition to this, it can arrange within its income or with such easily repayable loans, if necessary, schemes for the improvement and progressive development of the town, if it can, for instance, provide parks and gardens, secondary schools or technical schools, quarters for the lower and middle classes, maternity



homes and child-welfare centres, hospitals and dispensaries, libraries and free reading-rooms, it will deserve the best thanks of the citizens who will not grudge even an extra tax if they get all such amenities which a modern citizen expects and demands.

It will be my endeavour to show in the course of this article how far the Poona Municipality has discharged its primary obligations and what steps it has taken during its long career extending over a period of 95 years, towards providing all the amenities that a progressive municipality is expected to provide to the citizens of a developing town. Unlike Bombay, Poona is an old town with a historical background. It can never be modern in the truest sense of that term and its growth and development will essentially be circumscribed by conditions of its historic origin. This municipality has grown from stage to stage and its sources of income, powers of taxation, powers of expenditure - all these have varied and changed from time to time. There has been a gradual expansion of its permissible field of activities. After taking into consideration all these factors, if we come to the conclusion that the municipality has done or attempted to do within its income and the means available, all that a progressive municipality is expected to do, it has justified its existence. Let us now proceed to examine how far it has succeeded in doing this.

Though the Municipality came into existence in 1856 it actually began to function in 1858. Its income in the year 1858 was Rs. 28,005. The area under its jurisdiction then was 3 square miles and the population within its limits was 90,436. It will be interesting to compare these figures with the corresponding figures for the year 1950-51. We will then know what immense strides the municipality has taken on the path of progress. The total income of the municipality during the year 1950-51 is Rs. 1,28,77,859, its area is about 50 square miles and the actual population is in the vicinity of 5 lakhs. This will show that its income has increased by more than 400 times, its area by 17 times and the population 5 times, in the course of a century.

The budget of a municipality is the best official evidence of its activities. We have, unfortunately, no municipal budgets available for the years prior to 1877 and we do not, therefore, know in what manner the municipal exchequer was expended during this period. We have, however, definite evidence for the period subsequent to 1877. The following table will show the figures of total receipts and disbursements of the municipality from 1879-1880 to 1950-1951.

<i>Year</i>	<i>Receipts</i> Rs.	<i>Disbursement</i> Rs.
1879-80	2,06,763-10-0	1,73,174- 0-7
1891-92	2,93,278-13-5	2,85,065-14-8
1901-02	3,70,417-14-1	2,91,721- 5-8
1911-12	7,73,991- 0-0	6,78,149- 0-0

Year	Receipts Rs.	Disbursement Rs.
1921-22	15,55,868- 0-0	13,64,221- 0-0
1931-32	31,22,505- 0-0	29,97,490- 0-0
1941-42	34,54,025- 0-0	33,06,233- 0-0

The main sources of income of a municipality are, of course, its taxes. In the year 1866-67 the total income from taxes was Rs. 25,039. The taxes then levied were House Tax, Bhangi Patti, Water Tax and Wheel Tax. The income from these taxes rose to Rs. 55,513 in the year 1879-1880. The following table will show how the income from various taxes rose in every ten years.

Tax	1891-92	1901-02	1911-12	1921-22	1931-32	1941-42	1950-51
House Tax ...	23,777	24,967	35,908	1,09,304	2,02,407	3,18,701	22,52,287
Water Tax ...	23,464	22,042	45,945	74,111	1,46,896	2,34,967	5,54,314
Privy Cess ...	23,852	32,690	36,555	48,416	23,857	*1,044	4,96,366 (Conservancy Tax)
Wheel Tax ...	2,814	4,915	7,420	14,614	24,606	25,706	3,00,839
Drainage Tax	...	...	...	58,222	1,32,993	2,41,362	Abolished
Tax on Hotels and Boarding Houses ...	...	...	...	4,522	5,235	8,665	46,780
Tax on Theatres ...	...	...	...	5,103	6,221	12,018	1,01,791

\* The income from this source decreased with the increase in the number of flushing latrines.

It will appear from this table that quite a number of taxes like the Drainage Tax, the Theatre Tax, and the Hotel Tax were introduced in the Poona City for the first time in the year 1921-22. The drainage tax was levied on completion of the underground drainage system in the city to cover the expenses of the drainage scheme. It was levied at  $\frac{1}{4}$ ths of the house tax. With the introduction of the General Tax by the Municipal Corporation, it has ceased to exist. The increase in the yield from taxes as shown by this table is due in a large measure to the expansion of the city and consequent increase in the number of properties or vehicles, but

it has to be remembered that this expansion of the city was not merely a natural phenomenon but was the result of the activities of the municipality in all directions. The increase in the yield of house tax, for instance, was certainly due to the increase in the number of houses, but this increase in the number of houses itself was due to the numerous road widening and town planning schemes undertaken by the municipality. This will also explain the increase in water tax, the number of water connections increasing with the number of properties.

The Poona Municipal limits as they existed in 1856 have already been described elsewhere. As the Act of 1850 is not now before me, it is not possible to say exactly what were the powers given to the 'Municipal Agency' when it was established on the application from its residents. We do not, therefore, know what were the sources of income of this agency and what were its powers of expenditure. As has been repeated so often, a coherent account of the municipal administration can be given only from the year 1877 from which year positive municipal record is available. This record shows that the municipal council started levying taxes such as House Tax, Wheel Tax, Bhangi Patti and Octroi within 10 years of its existence. It will be interesting as well as instructive to trace the history of these taxes as they form the sinews of the municipal exchequer.

*House Tax*: Though the octroi tax of the municipality has always been its chief source of income, it is of later origin than the house tax, the next best source of our income. The House Tax was levied in 1866 while the octroi tax came in 9 years later. The House Tax was first levied at 4% of the annual rental value of the property after deducting 10% from the gross value for repairs etc. The Table on the previous page will show how the income from house tax rose from Rs. 23,777 in 1891-92 to Rs. 5,83,161 in 1948-49. The causes of this increase are, of course, the increase in the number of properties from about 12,000 to 21,000 and the appreciation in the rental value. This value appreciated because of the better type of constructions that sprang up and also because of the road frontages secured by a large number of properties as a result of the municipal schemes of road-widening.

The House Tax at 5% gave place to the Property Tax at 12% (this tax replaced the old House Tax, Drainage Tax, General Water Cess and Non-Privy Cess) in July 1949 and the latter was replaced in its turn by the General Tax in April 1950. It is now levied as under:

Rateable Value Group	Rate %
Rs. 1 to 1,000	12
Rs. 1,001 to 2,000	13
Rs. 2,001 to 5,000	14
Rs. 5,001 and above	16

*Octroi*: This tax was first levied in 1875 and in the very first year of its levy, it returned an income which was equal to nearly 2/3rd of the

total income of the municipality. This will show that the octroi has ever been the main-stay of the municipal body. The following table will give the octroi income of the municipality at certain specific stages of its career.

<i>Year</i>	<i>Income</i>	<i>Year</i>	<i>Income</i>
	<i>Rs.</i>		<i>Rs.</i>
1879-80 ...	92,213	1921-22 ...	4,09,612
1891-92 ...	1,80,655	1931-32 ...	8,06,773
1901-02 ...	1,69,251	1941-42 ...	16,15,726
1911-12 ...	2,76,952	1950-51 ...	40,36,049

As this tax is to be collected at the outposts of the city, the following octroi nakas fixed in 1875 will reveal the limits of the city then:—

- |                 |                |
|-----------------|----------------|
| 1. Bhawani Peth | 7. Kumbhar Wes |
| 2. Pestanji     | 8. Lakadi Pool |
| 3. Quarter gate | 9. Navi Peth   |
| 4. Bhatti gate  | 10. Ambarai    |
| 5. Gosavi Pura  | 11. Swargate   |
| 6. Mangalwar    | 12. Ghorpade   |

In the year 1881 the Poona Cantonment was included in the Octroi Cordon for the purpose of the levy of the octroi duty. In the year 1883-84 the area of the Surburban Municipality was included into the octroi cordon and that of the Kirkee Cantonment in the year 1911.

The first octroi schedule of rates was prepared in the year 1869. Most of the imports then were by means of bullock-carts and it will be interesting to note that this schedule prescribes octroi duties on imports by bullock-carts, camels, asses and other animals only. The schedule has been revised from time to time, i. e., in the year 1888-89, 1903, 1918-19, 1921-22, 1932-33, 1942 and recently when the Corporation came into existence.

The extraordinary increase in the yield from this tax has provoked the comment that the municipality has been raising the duty indiscriminately, which has had a very adverse effect on the industry in Poona, and it is feared that it will totally be destroyed if the municipality continues its octroi imposts in this fashion. This comment is misconceived as it will be seen that the octroi tax is never borne by the actual importers but by the consumer of the goods, i. e., the average citizen, and its incidence on him is so low that he never feels it, as the addition to the price he has to pay for any article is quite insignificant. The municipality has, moreover, taken care to see that the goods required by the poorer classes, such as food-grains, vegetables etc. are charged at a very concessional rate and it is only the luxury articles that are subject to a higher tax. It is not, therefore, correct to say that this tax is unjust and is levied in equal proportion on the rich and the poor alike. The complaint that it has almost killed the industry in Poona is quite mischievous,

Before the amalgamation of the Poona Suburban Municipality with the City Municipality, the former body was, like the Poona Cantonment, an independent sharer in the octroi proceeds, claiming its share on the proportion of its population. With the formation of the Corporation, of course, it has ceased to exist as an independent partner. The Poona Cantonment now gets its share on the basis of population and the Kirkee Cantonment gets a fixed amount of Rs. 33,000 every year.

With the addition of new areas and a large number of villages in the Corporation, on 1st August 1951, a considerable reshuffling of Nakas was inevitable and the total number of Nakas is now about 25.

It will be interesting to note how the Nakas of 1875 are now replaced.

The old Bhawani Peth, Pestanji and Quarter Gate Nakas have now been replaced by the Hadapsar Naka, the Lakdi Pool Naka by the Varje and Paud Nakas, Navi Peth by Vithalwadi Naka, Ambarai by Pashan and Aundh Road Nakas. The Swargate and Ghorpade Nakas have gone further up. This will give the reader an idea about the vast expansion of the city since 1875.

*Water Rate :* Upto 1875 Poona City was provided with a good water supply from the Katraj Tank about six miles to the South of the City, constructed by the Peshwas in 1760. This source provided about 8 lakhs of gallons daily. There were also three private supplies belonging to different Sardars in the city providing about one lakh gallons each. These private supplies have recently fallen out of use.

Figures showing the income from the water rate during the first twenty years after the establishment of the municipality are not available. In the year 1876-77 there were 549 houses with water connections. In the year 1877-78 the municipal income from water rate was Rs. 7,810. Poona's sources of water supply then were the Mutha River, the Nagzari, about 1200 wells, 170 public Houds and a few private Houds belonging to Sardars. Government began to construct the Khadakwasla Dam in 1870 and the work was completed in 1879. Canals were taken out through this dam, one on the right and the other on the left of the dam, the former measuring 70 miles and the latter 18 miles. The city derives its water supply from the Mutha Right Bank Canal. The water received at the Swargate Water Works is pumped into the High Level Tanks at Shankarshet Road after screening it through a bypass and giving it chlorine and alum treatment; it is supplied from these tanks mostly to the Eastern portion of the city. The Western side of the city being on a lower level it was possible to supply water to it merely by gravitation during the early stages of the development of the city, but when the population began to increase on this side mostly owing to the Town Planning Scheme No. 1, some other arrangements had to be made for securing an adequate supply of water to this area. A special tank was, therefore, constructed on the

Fergusson College Hills and water pumped up from a sump well near the Arya Bhushan Press. The Municipal Corporation has now nearly finished the construction of an additional high level tank on the Shankarshet Road. This, along with another scheme, that of doubling the capacity of the reservoir on the top of the Fergusson College Hill when completed, will solve most of the difficulties about inadequate pressure experienced at higher levels of the city.

Definite information about the water rates prevailing prior to 1898 is not available. In the year 1898, however, it appears that the municipality used to charge at the following rates :—

½" connection	Rs. 18
¾" connection	Rs. 27
1" connection	Rs. 36

These rates were increased in the year 1927 in respect of ¾" and 1" connections. They were increased from Rs. 27 to Rs. 32 and from Rs. 36 to Rs. 54.

The rates were again revised in the year 1940-41. They were as below :—

½" connection, if the total house tax payable was Rs. 10 or less annually	...	...	...	...	18
½" connection, if the total house tax payable on the property was above Rs. 10 annually	...	...	...	...	22
¾" connection	...	...	...	...	50
1" connection	...	...	...	...	88

The Municipal income from this source in the year 1941-42 was Rs. 2,34,967.

The present daily supply from the canal amounts to about 12,00,000 gallons. With a supplementary supply from the Katraj Tank of about 4,00,000 gallons per day, the total quantity supplied per head per day is 25 gallons. The Corporation has to pay to the Government for canal water at the rate of Rs. 3-4-0 per 62,500 gallons upto 12,00,000 and Rs. 5-4-0 per 62,500 gallons above this limit. The annual cost of raw water which the municipality has to pay to the Government is nearly 2½ lakhs of rupees. Samples of raw water and chlorinated water are sent daily to the Public Health Laboratory for testing. Nearly 80% of the city's water supply is supplied by gravitation and the rest by high level tanks.

The present water rates are :—

Connection	Rate p.-a.
	Rs.
½"	36
¾"	72
1"	144

*Wheel Tax* : Public conveyances started plying their trade from 1870 onwards and the conveyances that used to be seen on the road then were the Shigram and the Phaitan. There was one more vehicle which was known as a Brone. The number of all such vehicles then was only 60. The Victoria first came on the road in 1896 and the Tonga in 1903. The number of tongas now on the road exceeds 800 while the Shigrams and Phaitans have almost disappeared. It appears from the old record that the municipality started levying wheel tax nearly from the date of its establishment. The number of conveyances in the early years is not known. At present it is 8,620.

*Drainage* : The drainage tax, the theatre tax, the hotel tax—these three taxes were levied by the municipality first in the year 1920-21. The drainage tax was levied to cover the expenses incurred by the municipality in laying underground drainage system in the year 1919. It was levied at  $\frac{1}{4}$ th of the house rate and was abolished in the year 1949 when this tax along with the house tax was replaced by the property tax levied at 15% of the rental value.

We have so far traced the various important sources of the municipal revenue from the date of their first levy to their present formidable bulk. It is for us now to see how this income was actually spent by the municipality during its long career. The principal spending departments of the municipality are, as everybody knows, the Health Department and the Engineering Department, and let us now review their activities in the past and the present.

*Public Health Department* : The importance of the Health Department in the scheme of municipal services cannot be over-emphasised. The extent to which a municipality succeeds in discharging its primary obligation of maintaining the town in a healthy condition is the surest measure of its efficiency. We will see how this responsibility has been discharged by the Poona Municipality. In the year 1856 the area in the municipal limits was approximately 3 square miles. In the year 1944 it was about 8 square miles and now it is about 50 square miles. The population of the city was about 90,000 in 1856; 2,37,000 in 1944 and it is nearly 5 lakhs in 1950-51. The total mileage of roads and lanes was only 46 miles in 1879-80 and it has now gone upto 119 miles. These figures will show how the city has expanded especially in recent years and how the Health Department of the municipality has been required to bear an increasing strain on its man-power and its resources to meet the sanitary needs of this rapidly growing town.

The organisation of the Health Department lends itself to the following principal functional divisions :—

(1) Conservancy, (2) Medical Aid, (3) Prevention of dangerous and infectious diseases, (4) Supervision and Control of Markets and Slaughter

Houses; (5) Management of Cremation and Burial grounds, and (6) Registration of vital statistics.

*Conservancy* : Sweeping the city roads is, of course, one of the primary duties of the Health Department. The general method of doing this is to 'distribute' all the roads among the available staff of road sweepers and get the roads swept at certain stated hours of the day. Ever since 1856 this branch has worked on these lines. In the year 1879-80 the number of road sweepers was only 131 and they were expected to 'do' 32 miles of roads and 14 miles of lanes. The practice then was that roads with considerable traffic were swept twice a day, other roads once a day and the lanes once in two days. The number of sweepers naturally increased with the expansion of the city. Their number went upto 290 in the year 1944 and it is more than 300 in 1950-51. The city roads are cleaned twice a day. The refuse collected is taken to the dustbins at various places in the city from which it is removed to the Kachra Depot at Bibewadi by refuse lorries. The average number of lorries employed in this work is 15 per day. Till about 1946 there were nearly 100 bullock-carts employed in addition to the refuse lorries for removal of street refuse. In that year, however, the municipality resolved to do away with this antiquated method of removing street refuse and concentrated on more lorries. Quite a large part of the refuse taken to the Bibewadi Depot is turned into manure and it is interesting to note that the Poona Municipality has stood first among all municipalities in the State in the field of turning out manure from street refuse. During the last year the quantity of manure prepared by it was 7,512 lorry loads.

*Medical Aid* : In the year 1877-78 the municipality used to contribute a sum of Rs. 1,000 to private hospitals. In the year 1878 a free medical dispensary was started at the junction of Narayan Peth and Shanwar Peth. Two years after, an Ayurvedic dispensary was opened in Sadashiv Peth and an Alopathic dispensary in Nana Peth. The number of alopathic dispensaries was gradually increased and the total number of such dispensaries now is ten.

The Ayurvedic dispensaries in Sadashiv, Raviwar and Shukrawar Peths were discontinued by the municipality and the Unani dispensary started for the Muslim patients was discontinued on 1st September 1942.

A new centre for the treatment of venereal diseases has been started by the Corporation and is now functioning for about a year. A Child Welfare Centre is now run by the Corporation and a Maternity Home at Yeravda. A family Planning Centre has also been started by the Corporation and it appears to be getting popular. The Municipality and now the Corporation provides anti-rabic treatment and has been contributing to the maintenance charges of pauper lunatics. A dispensary for the diseases of the chest started a few years ago in Bhawani Peth is continuing to do its good work and 911 patients took advantage of this dispensary in the year 1950-51.



Apart from these direct efforts in the field of medical relief the Corporation (formerly the municipality also) pays grants to various hospitals in the city. In the year 1950-51 an amount of Rs. 33,650 was paid by way of grants to hospitals and an amount of Rs. 22,392 was paid to the Mental Hospital towards maintenance charges of pauper lunatics.

*Prevention of Dangerous and Infectious Diseases:* Plague has been a constant associate of Poona since 1896 till about 1946, since which year it has almost completely disappeared. The first plague case in the history of Poona took place in 1896 on 19th December. Since then for about 30 years it has been visiting Poona almost every year and during the period 1896 to 1900, 1902 to 1907, 1916-17 and 1932-33 it played havoc in the city. 29th October 1897 is a day which has special significance for Poona citizens. On this day alone there were 72 cases of plague. The remedies adopted during all these years were destruction of rats, disinfection of infected houses and removing the population to outlying camps, then subsequently inoculation and treatment in the plague hospital. The remedy of inoculation, however, evoked a very poor response at least in the early stages of its introduction. But later on people learnt the advantages of inoculation. In the year 1940 it was surely due to inoculation and other swift steps taken by the municipality that the plague had to 'retire' with 8 attacks and 6 deaths. During the period of only a month and a half there were 93,000 inoculations which must be considered to be a proud achievement of the Health Department. Cyanogassing was another remedy tried at this time.

Newer remedies are now tried and the most successful so far has been the spraying of DDT over all houses in the city. The old stress on rat catching and cyanogassing has now been given up in favour of DDT spraying, "house by house."

Small pox, chickenpox and cholera, though occasional visitors to the city, have never been a source of worry to the Health Department. The vaccination branch particularly has been very efficiently organised and this disease has never had any terror for the citizens of Poona. Cholera has not made its appearance in Poona as an epidemic after 1930-31.

There is a large number of lepers noticeable on all the public streets and public places in Poona and it might perhaps be wondered why the municipality or the Corporation did not take any step for removing them from the city area. The difficulty has all along been about finding accommodation for them. The Kondhwa leper asylum is quite full and the asylum authorities are not in a position to admit any more lepers and unless accommodation there is increased, it is not possible to do anything in this matter.

The Infectious Diseases Hospital in Poona, which admits cases of infectious diseases from the city and the Cantonment areas had been in receipt

of a grant from the municipality ever since its inception. The city was charged on the basis of its population which was resented by the municipality as the number of admissions from the city area was comparatively very small. There was a protracted controversy with the hospital authorities and the Government for a number of years and ultimately in the year 1938 it was finally decided that the share of the Poona City Municipality should be on the admission and not on the population basis. This came to 37:5. The Corporation has recently taken over the management of this hospital.

*Supervision and Control of Markets and Slaughter Houses :* The Kondhwa Slaughter House and the mutton markets in the city are under the control of the Health Department. The mutton markets owned by the municipality are 7. There is only one fish market. In the year 1879-80 there were only 3 mutton markets belonging to the municipality. There has been a gradual increase in this number consequent perhaps upon the increase in the flesh-eating population. Slaughtering of animals used to be done in these markets until the last year when the Corporation constructed a central slaughter house at Kondhwa where slaughtering is now concentrated. There is no slaughter house now attached to any municipal market. The centralisation of slaughter has now made it possible for the Health Department to exercise stricter control over the slaughter of animals meant as food. The diffusion of slaughter houses at different places in the city rendered this control quite inadequate.

The Vegetables Markets in the city are not under the control of the Health Department but a word about them will not be out of place here. The principal vegetable market known for a number of years as the Reay Market but now known as Mahatma Phule Market, was built in the year 1886 at a cost of Rs. 2,30,139. This building is octagonal in shape and contains about 500 stalls. Its design and pattern has served as a model for numerous municipal markets in the country.

This big building together with the large open Maidan behind it, could not, however, meet the requirements of the growing population of Poona and though centrally situated once, was certainly found to be quite inconvenient for the outlying areas of this rapidly expanding city. Another vegetable market was, therefore, built by the Corporation near the Lloyd Bridge only this year and it is hoped that it will serve the needs of the Shivajinagar area.

*Cremation and Burial Grounds :* There are in all 59 places for the disposal of the dead. The division of these places according to religion is as below :—

Hindus 12, Mohamedans 42, Christians 4, Parsi 1.

Only 5 cremation grounds and 2 burial grounds are owned and managed by the Corporation. The rest are privately owned and managed. No dead body can, however, be disposed of in any of these without a pass from the Health Department.

*Registration of Births and Deaths:* This branch has all along been under the control of the Health Department. This is a very important part of its duty as it is on the proper maintenance of vital statistics that the activities of the Public Health Department ultimately depend. As stated earlier, no dead body can be disposed of without obtaining a pass from the Municipality and the death figures must, therefore, be deemed to be reliable. But this is not the case in respect of births, as information about births is not always given to the municipality by uneducated families: Every birth in a Maternity Home is reported by the maternity home authorities to the Municipality but births in private houses are not always so reported and the statistics about births are not very reliable. It has, therefore, been made the duty of the health staff to detect unreported births and launch prosecutions against those who fail to report them.

I am giving below a table showing the average death rate during the census periods since 1901.

Years	Average Census Population	Average Deaths	Average Death-Rate
1901 to 1911	1,14,318	6,331	55.38
1911 to 1922	1,25,241	5,819	46.46
1922 to 1931	1,48,064	5,887	39.76
1931 to 1941	2,00,251	7,060	35.26
1941 to 1951	3,14,591	7,859	24.98

It will appear from this table that there is a steady decline in the death rate. The average has come down from 55.38 to 24.98 per one thousand of population. Most of the credit must, of course, go to the Municipality which has taken such special pains for improving the sanitary conditions in the city. But the actual results arising out of an improvement in the mortality rate are far more far-reaching than one is apt to realize from a study of mortality figures in cold print. So many less deaths per year does not merely mean so many lives saved, but it also means so much contribution to the Nation in the form of man-power, so much addition to the wealth producing factors, so much gain to the society in general. A nation in which the people live long is bound to prosper.

From this brief review of the activities of the Health Department, particularly in the field of refuse removal and medical relief, it will be observed that the Department has always been active and progressive, always conscious of the needs of the population and always prone to try newer or better methods for maintaining the health of the town. Poona is blessed by nature with an equable climate, but all the advantages of this blessing of Mother Nature were lost because of the unhealthy conditions created by the congestion of population in certain Peths of the old city, its almost airtight hovels called 'Houses' by courtesy, its slums, its open drains and refuse-littered streets. Plague was its annual monsoon visitor and other members of this fraternity followed in its wake. Inoculation had become almost a routine and the none-too-patient citizen of Poona cursed the municipality while offering his arm to his Doctor for the prick. The silently suffering municipality was in the meanwhile doing all it could and with stricter measures and newer remedies brought about a considerable improvement in the general living conditions in the city. Superficial remedies afford only temporary relief and to secure lasting results what was necessary was to attack the problem at its source. This, the municipality has tried in its own humble way and with its humble means and the results are already very encouraging.

*The Engineering Department :* The next important spending department is, of course, the Engineering Department. Both the Health Department and the Engineering Department spend by lacs annually and it is by the activity and efficiency of these departments that the municipality is judged. It is here that the taxpayer sees the return of his money and if he does not see any tangible evidence of the activities of these departments, he naturally grumbles and asks why. If the Health Department does not clean the dustbin near his house every day or if the Engineer's road-roller does not make its appearance even if the road opposite his house is full of trenches, he will wonder where goes all his money. How have our Engineers discharged their responsibilities during all these years? The answer is : they have done fairly well. If we merely consider the number of road-widening schemes undertaken by the municipality, schemes which have opened up congested localities, provided light and air to houses which were denied these gifts of nature, and provided easy accesses to distant places, we will have to admit that they have justified their maintenance at the cost of the public exchequer. New Town Planning Schemes, construction of additional High Level Reservoirs, laying of new larger-sized water and drainage mains— all these are only a few of their achievements. Like the Health Department, this department also has had to strain its resources to meet the growing needs of the growing population and until the Corporation came into existence, its resources were really limited and its activities few. The department had apparently gone to sleep! The municipal roads were in a scandalous condition and people wondered... !

The asphalt roads constructed years ago had been in a very bad condition owing to absence of any proper maintenance. This was because of the shortage of asphalt during the war period and also due to lack of sufficient financial provision in the subsequent periods. Adequate resurfacing or patch-work could not, therefore, be done with the result that there were pot-holes and even ruts in the streets. An ambitious programme of extensive resurfacing and repairing of roads was then chalked out and road-repairs costing lacks of rupees were undertaken by the Corporation in the year 1949-50 and 1950-51.

The road programme for the latter period included 11 major roads in the city and the rest in different Peths and Town Planning areas. The following are some of the major roads which were repaired or resurfaced:—

- (1) The Jangali Maharaj Road,
- (2) The Fergusson College Road,
- (3) The Tilak Road,
- (4) The Laxmi Road,
- (5) The Station Road,
- (6) The Shivaji Road.

The condition of these roads has now considerably improved. The Jangali Mahraj road, for instance, has almost been newly laid, a road of which the city can well be proud.

*River Improvements* : This is another piece of good work that this department has done all these years and has been doing still. Poona was formerly notorious for its malaria and the chief cause that contributed to it was the very dirty bed of the Mutha river which runs through the city. This attracted the attention of the city councillors first in the year 1917 when they suggested that the height of the Jamshetji bund should be reduced so that the rain water accumulating in the monsoon should overflow and should not accumulate in pools so as to form a breeding place of mosquitoes. In spite of the efforts of the municipality, Government took no action whatever till the year 1932 when they consented to open one of the gates in the bund. This experiment proved completely successful and the river was cleared of the accumulated dirt. A regular plan for the improvement of the city was then prepared by the municipality, the salient features of which wear as below:—

- (1) The flow of sewage in the river to be entirely stopped.
- (2) The Peshwa drains to be cleared up of all silt and the percolation therefrom to be stopped.
- (3) The various pools in the bed of the river to be filled up.
- (4) The flow of water to be regulated in a 100' wide central channel.
- (5) Both the sides of the channel to be planted with Haraji.
- (6) A special provision to be made for washermen and milkmen at suitable places.

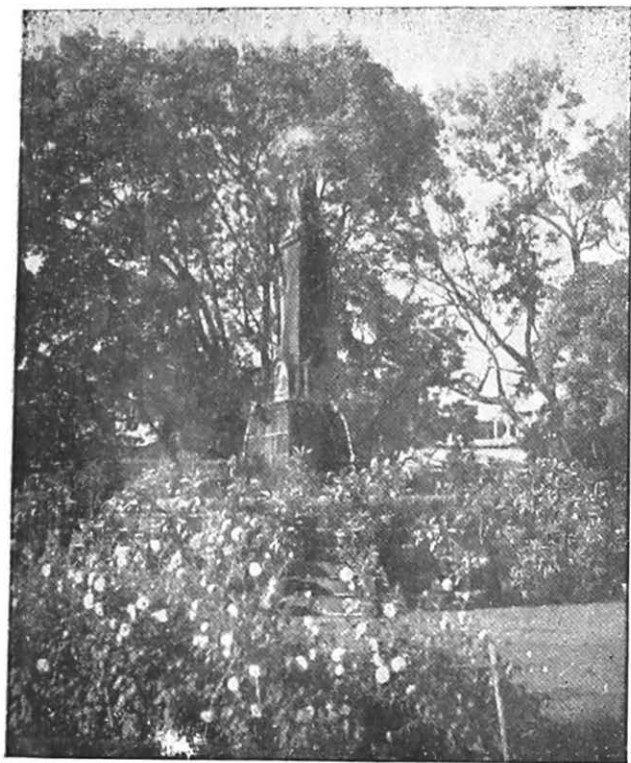
With this end in view, the river was divided into five sections and the whole scheme was estimated to cost about Rs. 1,50,000. This scheme was pushed through from year to year with some alterations in detail and it is nearing completion. In the year 1949-50 an amount of Rs. 50,000 was spent over this work. The scheme which was started in the year 1931 envisages, as stated above, the canalising of the river stream between the Lakdi Bridge and the Railway Bridge, a stretch of a mile and a quarter. After execution of the work of the channel over the greater length in the early years, very little was done for the completion of this scheme and the work had been suffered to fall into serious disrepair. The channel had broken down in many places owing to lack of maintenance and all this had to be remedied.

The river improvement scheme is an ambitious project and, when completed, it would make available hundreds of acres of land in highly congested areas as open air spaces for the public and beautify the entire river side.

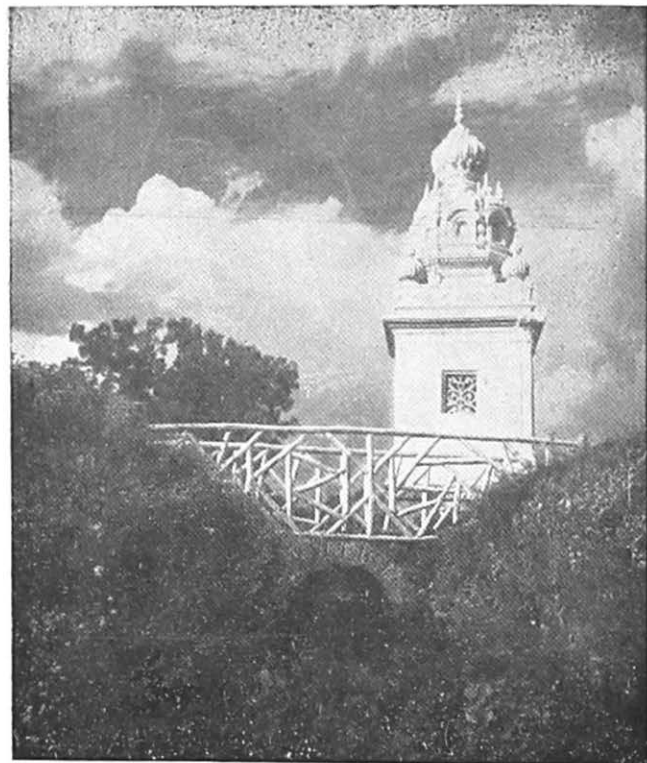
*Street Lighting:* This is another engineering activity. In the year 1877-78 there were 431 lamps on various roads, lit by the municipality. Out of these 431 lamps, 380 were cocoanut oil lamps and 51 kerosene oil lamps. The number of cocoanut oil lamps came down to zero in a space of two years and all lamps on the various streets were kerosene lamps. This number was gradually increased from year to year. Kerosene lamps were gradually replaced by electric lamps from the year 1921-22. The policy that was followed in regard to electric installation in the year 1922 was as follows :—

30 watt lamps were put up on roads of less than 16' width and lamps with 40 wattage were put up on roads of more than 16' width. 60 watt lamps were put up in big squares and 100 watt lamps at traffic points where the policemen on point duty regulated the traffic. The number of electric lamps in the year 1935 was 1035 while in 1950-51 it has gone upto 3762. With the establishment of the Corporation, improvements were made in electric installation of the city and lights with greater wattages were put up at different streets and in important squares. Mercury vapour lamps have been put up in almost all the important squares in the city now. The actual installation at different points is made by the Poona Electric Supply Company at the cost of the municipality. The Municipality used to pay about a lakh of rupees every year to the Electric Supply Company for the energy consumed. The Corporation comprising as it does of considerable additional area and because of the improved lighting, is paying much more. In 1950-51 its expenditure under lighting is Rs. 2,28,855.

*Primary Education:* Though the Poona Municipality came into existence in the year 1856 it had nothing to do with primary education till the year 1884 when it was authorised to conduct primary schools.



Tower fountain in the Victoria Gardens.



A Beauty spot in the Sambhaji Park.

The number of primary schools then in existence was 16, out of which 8 were boys' schools, 5 girls' schools, 1 was exclusively for Harijans, 1 was Hindustani school and the other an Urdu school. All these schools were under the control of Government and the municipality had to contribute about Rs. 600 per year to Government and Rs. 180 to an institution known as 'the Native Institute.' Its income from fees during the first year went upto Rs. 28,000 which will show that the municipality has paid very serious attention to primary education in the city from the very beginning. When the municipality took over primary education in the city, a committee of prominent citizens in the city used to look after this work from 1886 onwards. This committee consisted of men like Justice Ranade. Compulsory Primary Education in the city was introduced in the year 1929. It was introduced first in the backward areas of the city like the Nana, Bhawani, Ganj, Ghorpade and Gultekadi Peths. Compulsory education has now been extended to the whole city. Before the establishment of the Corporation primary education was administered by the Municipal School Board of the Poona City Municipality. The schools in the Suburban Municipal limits were also administered for that body by the Poona Municipal School Board. With the establishment of the Corporation there has been no practical difference in the administrative set-up as the school board is still in charge of the primary education under the Corporation Act, with the only difference that the Administrative Officer of the School Board is now appointed by the Corporation. The present School Board is allowed to continue in office by the Act during the transitional period before elections are held.

The Municipal Primary Schools numbering 101 are held in 24 school buildings owned by the Corporation, 4 in rent-free buildings and 66 in private-owned rented school houses. The latter being originally meant for residential purposes are not quite suitable for school purposes. The Corporation has now undertaken a programme of constructing several new school buildings and 5 such buildings have already been constructed; one in Mangalwar Peth, one in Bhawani Peth, one near the Daruwala Bridge, the fourth in Shiwajinagar area and the fifth in the Town Planning Area in Chatushrungi.

*Other Amenities:* The Poona Municipality maintained about 10 gardens before the advent of the Corporation. The Sambhaji Park, now our most beautiful garden, was given special attention by the Municipal Corporation. Formerly it was only a waste and was not much looked after. With the amalgamation of the Suburban Municipality into the municipal limits the gardens maintained by that body have also come under the management of the Municipal Corporation. With the appointment of a Special Officer to look after Parks and Gardens it has been possible to lay down a method and a policy for expansion and development of various gardens in the



municipal limits. A big garden in the eastern part of the city was necessary. A large piece of land near the Gadge Maharaj Math with a big well in it was taken up in hand and rapidly developed into a garden by the Municipal Corporation. A swimming pool with a filtration plant is under construction in this garden and, when completed, it will provide swimming facilities to the residents of the eastern part of the city who cannot take advantage of the swimming pool now maintained by the Corporation opposite the Congress House, because of the distance.

*Poona Municipal Transport :* The Municipal Bus Service came into existence on 1st March 1950. With the municipalisation of this service a larger number of vehicles was put on the road and the convenience of the public is now scrupulously looked after. The buses are run with more frequency, which has been possible because of the large number of buses available. In addition to the buses acquired from the old operator, 35 new Chevrolet buses with specially built bodies were purchased by the Poona Municipal Transport and put into commission last year. Some diesel oil buses, the modern trend in all transport organisations, are now on the road and order for more has been placed. Roads which were not covered by the buses of the old operator are now covered. There were practically no shelters for passengers when the Municipal Corporation took over the bus service. Shelters have now been constructed at all important bus stops. Larger and more comfortable buses covering practically all the important roads in the city are running with more frequency than before ; this is the special feature of the Poona Municipal Transport.

19th January 1949 must be deemed to be a Red Letter Day in the annals of the Poona Municipality. On this day a Municipal Commissioner was appointed under the provisions of the Municipal Commissioner's Appointment Act, 1948. The Municipal Commissioner took over the administrations of the Poona City and the Poona Suburban Municipalities on this date and from this date the wheels of administration in both the municipalities began to move with a rapidity formerly unknown. Various schemes planned by the old City Municipality which could not, for some reason or the other, materialise, came into fruition with the advent of a Government Officer who pursued them and brought them to completion in the shortest possible time. The councillors of both the municipalities who were then in office gave him every co-operation which rendered his task much simpler than it would ordinarily have been. When the Provincial Municipal Corporations Act came into force the members of the Poona City Municipality went out of office. The Suburban Municipality was already suspended and the Municipal Commissioner under the interim provisions came to be vested with all the powers of the Standing Committee and the Municipal Corporation. The centralisation of powers in the hands of one officer, an officer of great administrative ability and endowed with foresight and imagination resulted not only in the rapid completion of the old schemes

but in the introduction of new ones calculated to promote the interests of the citizens in every possible direction. Not only was the administration tightened and a certain amount of efficiency introduced in the working of all the departments but the interests of the citizens were zealously looked after and various measures which strictly had nothing to do with the primary activities of a municipality were also taken up—such as starting of Free Reading Rooms and Libraries, opening of Gardens and Swimming Pools etc. New Markets were opened, traffic islands were put up at various places, new housing schemes undertaken for the benefit of Harijan employees of the Corporation, Child Welfare Centres started and numerous other things which cannot be mentioned in the compass of this short article have been pursued. In fact, a fear has been expressed that the Commissioner is going rather too fast and is trying to make 'a glittering Bombay of our old town' to use his own words. He himself has answered this charge and I can do no better than quote him again—"It is my fond hope that the ordinary man in the street has witnessed in these endeavours at least the existence of an earnest desire for an attempt at improvement of the town and the greater service of its citizens."

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## 7. HUMANITARIAN WORK IN POONA

The following few pages contain a brief account of various institutions in and around Poona which, for want of a better word, may be termed 'Humanitarian Institutions'. There are several such institutions and it is not possible in the short space available here to give a detailed account of their work. We have confined ourselves, therefore, to giving as brief an account of them as possible.

For this purpose, we may conveniently divide these institutions into four groups:—

- (a) Institutions which look after the sick. Hospitals come in this category. We have been content here to give only the names and addresses of hospitals and have indicated the special type of work, if any, done there.
- (b) Institutions which look after the disabled, infirm, maimed etc. as well as those which try to improve the mental condition of their inmates.
- (c) Institutions which look after educational activities of a special nature. It is needless to say that ordinary schools and colleges are not included in this category but only those which are doing some sort of a special educational effort.
- (d) There is a fourth category of institutions which could be named 'auxiliary institutions', such as the Red Cross Society, the Blood Transfusion Centre, which help other bodies by providing funds, amenities etc.

### A. HOSPITALS

(1) *The Sassoon Hospital*: This is the oldest and largest hospital. It was established in 1867 and has at present an accommodation for nearly 400 beds. It is a general hospital conducted by the Government of Bombay and comprises all branches of medicine, viz. Medical, Surgical, Obstetrical and Gynaecological as well as Ophthalmic, Orthopaedic and Oto-Rhino-laryngological. It has a large X-ray plant as also equipments such as an Iron-lung and short wave and deep X-ray therapy. It is a teaching hospital attached to the B. J. Medical College, Poona. It has attached to it a large number of highly qualified medical men in an honorary capacity. The hospital accommodation is now going to be increased to 800 beds.

(2) *The Shet Tarachand Ramnath Ayurvedic Hospital*: This is a hospital established in 1925 and has an accommodation of about 120 beds. It is conducted by a Society mainly with the help of donations from the public and grants-in-aid from the government of Bombay and the

Poona Municipal Corporation. This is a general hospital; but the special feature is that, in Medicine, it uses only the Ayurvedic method of treatment. It has attached to it for instruction students of the Tilak Mahavidyalaya which trains students for the degrees in Ayurveda granted by the State Faculty in Medicine.

(3) *The Cantonment General Hospital*, Shankarshet Road, consists of 63 beds. It is conducted by the Poona Cantonment Board and is a general hospital.

(4) *The N. M. Wadia Hospital* of the Church of Scotland Mission, has a total accommodation of 100 beds and is managed under the general supervision of the Church of Scotland in Edinburgh.

(5) *The King Edward Memorial Hospital*, Rasta Peth : This hospital is doing Maternity and Gynæcological work and has a total accommodation of about 60 beds. It has attached to it an Orphan Babies' Home and an Eye-clinic.

(6) *The Infectious Diseases Hospital*, Kennedy Road, is now taken over from the Government by the Poona Municipal Corporation. It has a normal capacity of 120 beds, but during epidemics, it can take in about 200 beds. This hospital has done yeoman service during the Plague epidemic which used to be an annual visitor to Poona and the vicinity.

(7) *Central Hospital for Mental Diseases*, Yeravda : this is a Government Hospital with an authorised accommodation for 1247 patients. It takes in-patients in accordance with the Indian Lunacy Act, 1912, and the Bombay Lunacy Act, 1921. It has an extensive area which provides for occupational treatment for suitable cases, Modern Therapeutic facilities such as Psychotherapy, Narco-analysis, electric, convulsive and Insulin Shock therapy, as well as prefrontal leucotomy are also provided.

(8) *Hospital for Diseases of the Chest*, Aundh, is a recently started Hospital for Tuberculosis and other chest diseases. It is run entirely by the Government of Bombay and has a total accommodation of 125 beds. There is no outpatients department, but cases directed by Doctors and hospitals are admitted for special treatment.

(9) *Talegaon General Hospital*, near the Railway Station at Talegaon, about 21 miles from Poona : This hospital began originally as an eye-hospital but has now developed into a General Hospital with 50 beds.

A Tuberculosis Sanatorium is recently attached to this hospital. This Sanatorium has an accommodation of about 50 beds and has an X-ray plant, a clinical laboratory etc.

(10) *The Kondhwa Leprosarium* was started in 1908 and is now managed by the Government. It has an accommodation of 200 beds for Leprosy patients.

(11) *The Nanal T. B. Sanatorium* near Katraj, about 6 miles from Poona, is yet to start functioning, but all preliminary work has been done. When started, it will have an accommodation of 25 beds to begin with.

(12) *St. Margaret's Hospital*, Mangalwar Peth, is an Obstetric and Gynæcological Hospital started in 1892 and has an accommodation of 120 beds. This Hospital is run by the Church of Scotland Mission.

## B. INSTITUTIONS FOR DISABLES

(1) *The David Sassoon Infirm Asylum*, 71 Sadashiv Peth, Thosar Paga, Poona 2 :—This Asylum was founded by some generous and philanthropic-minded citizens of Poona in 1863 and has since been continuously working for the crippled and infirm poor for the last 87 years. It is giving shelter to every one that comes under its protection, irrespective of caste, creed, sex or age. So far, it has not denied shelter to anyone. The Asylum has, this year, been recognised by the Government as a Certified Institution under the Beggars' Act.

The Asylum provides food, clothing, bedding and all other amenities of life as far as are practicable in its humble income and funds, for all the inmates, free of cost. The present number of inmates is 60—17 females and 49 males. Of these 10 are blind, 19 infirms, 1 paralytic and 30 are old and suffering from various other disabilities.

The Asylum is run in a very economic manner. The average number of inmates has been continuously increasing and the funds of the Asylum are found to be very inadequate.

(2) *The Deaf and Dumb Uplift Society* near the Phule Market, Poona 2, was established by Mr. N. G. Gondhalekar in 1924, with a view to giving elementary education to deaf and dumb children. Children are taught elements of speech, reading, writing and simple handicraft. The School was recognised by and receives grant from the Department of Public Instruction and from the Poona Corporation. The Institution is registered under Act XXI of 1860. Efforts are made in this institution to teach simple, elementary crafts like drawing, weaving etc. and to enable these children to support themselves when they grow up. The Institution is open to all castes and religions and no fees are charged; the school depends entirely on public support.

(3) *The Poona School and Industrial Home for the Blind* :—The Poona School and Industrial Home for the Blind was founded in February 1934, and it is running its 16th year.

The main objects of the Institution are :

To arrange for lodging and boarding for the blind and give them education, with knowledge of arts and handicrafts, with a view to rendering them fit to earn their livelihood by their independent efforts.

To adopt preventive measures for the diseases of the eye which lead to blindness and to treat those diseases in charitable dispensaries to be set up for the purpose, and by sending special field workers to the villages for such treatments.

To educate the sighted masses in the matter of the care of the eye by organising lectures, exhibitions, demonstrations, conferences and by preparation of magic lantern slides and by publication of literature relating to the amelioration of the blind amongst the public.

This Institution has been started under the auspices of the Blind Relief Association, Bombay, and Dr. S. R. Machave has been invested with full powers of general management and collection of funds and also of appointing Committees, advisory or managing, or any other sub-committees deemed necessary by him for the proper collection of funds.

In the institution, instruction in Braille, reading, writing, making accounts and arithmetic as well as training in arts and crafts like music, instrumental and vocal, cane-work, Bidi-making, weaving, tailoring, fan-making and wire-work, is given free. Students are admitted from ages of 8 to 16. There are 45 blind boys, 40 residential and 5 non-residential; who came from the city for their education and manual training. The institution has also arranged for the transport of non-residential students from their places to the Home and back. Blind children sent by the Juvenile Court under the Children's Act, are admitted to this institution and they are progressing well in their education. Boys from N. S. D. Industrial Home for the Blind, Bombay, who are not keeping good health, are also transferred to the Poona Home for change of climate. The institution is open to the members of all communities irrespective of caste, colour or creed. It has recently been shifted to its own buildings on Koregaon Park Road, Poona.

(4) *The Remand Home, Poona* : The Remand Home is an Institution for housing the boys brought before the Juvenile Court, Poona. The boys are kept here on remand by the Juvenile Court, Poona. It is a place for the protection, inquiry, observation, treatment and research about these children.

Girls brought before the Juvenile Court, Poona, are kept on remand either at Mahila Seva Gram, Poona or Hindu Women's Rescue Home, Poona. Babies on remand are kept at the K. E. M. Hospital, Babies' Home.

The Remand Home is maintained and managed by the District Probation and After-Care Association, Poona, formed in 1933, to d

'After-Care' work for lads released from the Borstal School, Dharwar. Gradually, the Association has become responsible for the entire working of the Bombay Children's Act in the Poona District. Besides the Juvenile Court work under the Children's Act, it is also responsible for work under the Probation of Offenders' Act and for the supervision work of children released on licence from various Certified Schools in the State of Bombay and from the Borstal School, Dharwar.

The Association does welfare work for destitute, neglected, dependent victimized children and child-offenders.

The Association gets its finances from Government; from the local bodies and from the public. Its annual budget is of about Rs. 50,000.

Till 1940 the Remand Home was located in the building of the Backward Class Office, Poona. Since 1940, it is on its present premises at 402 Nana Peth, opposite Quarter Gate, Poona 2. It is a rented building. In 1945, the Association has taken on rent an adjoining plot and has built on it an extension building at its own cost.

As the present premises were found insufficient to accommodate the rapidly increasing number of boys, the Association has purchased on 1st June 1950, a spacious building at 1162/6, Shivaji Nagar, Ganesh Khind Road, near the Observatory, Poona 5. The building was purchased for Rs. 1,05,000, of which the Government contributed by a special grant a sum of Rs. 52,500.

It has already started the work of its 'Child Guidance Centre' in the new building, to give treatment to children suffering from psychological problems. The services of the centre are available to the Poona public.

(5) *Queen Mary's Technical School for Disabled Soldiers* : The Queen Mary's Technical School for Disabled Indian Soldiers, Kirkee, was established in 1917 through the efforts of the Countess of Willingdon, C. I., G. B. E., out of funds subscribed by Ruling Princes and wealthy donors, and is maintained by war funds.

It is situated between the Kirkee Railway Station and the Poona University.

The object of the school is to impart training to disabled personnel of the Defence Forces in one of the following trades and later earn a living. The trades taught are: Oil Engine driving, Tailoring, Hosiery Knitting, Hand and Power loom Weaving, Electricity and Dyeing and Printing. There is accommodation for 100 students. Students receive, while under training, free cooked food, accommodation, clothing, Rs. 12 per month and wages according to saleable work produced, also railway warrants from and to their homes.

The School is affiliated to the Education Department of the Government of Bombay. Each successful candidate receives a School Diploma and a Government Certificate.

The Homi Mehta Colony for Disabled Soldiers attached to the School, serves the needs of some ex-trainees, who live with their families in the Colony, work with the equipment and raw materials provided and thus earn a living.

Successful trainees are also helped to find employment in Ordnance Factories, Civil Government Departments, Military Units and under private employers, through the Employment Exchanges.

(6) *Artificial Limb Centre, Poona*: This centre came into existence in 1948 and is run by Government. It was started mainly for soldiers disabled during the war but also caters for civilians. It has a highly trained specialist staff who have to their credit the fact that they have helped many a soldier to go back to civilian life as useful members of society.

### C. SPECIAL EDUCATIONAL INSTITUTIONS

(1) *Poona Anatha Vidyarthi Griha, 624, Sadashiv, Poona 2*: This is an institution founded in 1909 with the object of helping poor and deserving students to educate and support themselves. It is providing free lodging and boarding to over 100 students who are admitted to the institution at the age of 11 after a critical and competitive test. Many a poor boy, who would otherwise have gone without education, has been able to complete his education upto the degree examination. Many of its past students are now themselves doing public service and thus returning the obligations they received from public charity. It has helped not a few to secure foreign scholarships and go abroad. The institution is a living example of what organised charity can achieve.

From its inception, the institution has won a place in public esteem. It is working at two centres - Poona and Nasik. It started a high school - The Maharashtra Vidyalaya - in 1921, which is the only free high school in Poona and it has a strength of 350 students. Besides the high school, the institution conducts a Press and a School of Printing, a library and a free reading room. It is the aim of this institution to work for public education and for public service.

The Lokasangraha Press belonging to this institution and its publication department, aim at the printing and publication of select books useful for education purposes. It is at present financing 'The Progress of Education', a monthly journal devoted mainly to the cause of secondary education and edited by Prof. N. V. Kinkar, Dr. G. S. Khair and others. The institution has steadily upheld the cause of Swadeshi.



The high school has an industrial and religious bias. The founder of the institution was an unassuming teacher, the late Mr. V. G. Ketkar, who died in 1950 after a service of 40 years. The Anatha Vidyarthi Griha has inspired similar efforts in other places in Maharashtra and many institutions on the same lines, for poor and deserving students are organised at other centres.

(2) *Saraswati Math, Poona* : In 1927 a few persons inspired with the spirit of social service established a society called *Rashtra-Dharma*, with a view to reducing illiteracy, and started sanitation and maternity centres in rural areas. The society is at present working in villages around Poona near the Dehu Road Centre. Besides this, the work of the society is going on in 18 other centres called *Saraswati Math*, spread over the three districts of Poona, Sholapur and Kolaba. Mrs. Pundalik and Mr. S. A. Gopujkar are the moving spirits of the society.

#### D. AUXILIARY INSTITUTIONS

(1) *The Students' Health Association* was started in 1949. It looks after the medical inspection of schools and follow-up work. This Association works with the help of medical practitioners, head masters of schools and the general public.

(2) *Child Guidance Centre* was started in 1948 and offers guidance to boys and girls under sixteen who may be mal-adjusted in their social behaviour, which may be due to mental deficiency, emotional aberration or moral depravity. Expert psychologists, psychiatrists and social workers help in the work of the centre.

(3) *Family Planning Association* started its work in 1950 and has at present two centres, where advice and instructions about family planning are given. Similar work is also being done by the Poona Municipal Corporation at two centres.

(4) *The Red Cross Society* has now a civil Branch doing useful work in providing amenities to patients in the various hospitals. It has recently made arrangements for a Blood-Bank where poor persons can get blood for transfusion, free of cost.

(5) *The Arogya Mandal*, Kedari Building, Laxmi Road, is an old body of social workers, started in 1914. It holds periodical health inspections of the city and conducts a child welfare centre in Raviwar Peth. It also runs a health propaganda by films, slides and a health museum.

## 8. POONA : RELIGIOUS AND PHILOSOPHICAL

In and around Poona, within a radius of twenty miles, there are temples and holy places rich with traditions which are centuries old, and which have continued to influence the Marathi-speaking people even to this day. The peculiar characteristics of the Maharashtrian mind are the result of the teachings of Jnanadev, Tukaram and Ramdas, which in essence, are a beautiful synthesis of Karma, Bhakti and Jnana. Fort Sajjangad of Ramdas is some 68 miles from Poona ; but Alandi, the place of Jnanadev's activity, and Dehu of Tukaram, are within twenty miles from the city. Even now the palanquins of these two Maratha saints are annually taken in procession with great *eclat* through the streets of Poona. It is the writings of these poet saints of Maharashtra that have determined the religion and philosophy of the masses. These traditions were sought to be reoriented in a form suited to the age by the late Justice M. G. Ranade and the late Lokamanya B. G. Tilak. Of these two, Tilak's *Geeta-rahasya* has made the philosophy of *nishkama-karma* very popular among the educated classes. There can be no doubt that the spirit of selflessness which marked the heroic struggle for India's Independence in 1930 and 1942 can only be understood in the context of the teachings of men like Ranade and Tilak who, as it were, prepared the ground for the purpose. Yet, side by side with the new wave, the age-old tradition of Jnanadev and Tukaram still prevails, powerful and apparently unaffected by political upheavals and revolutions. It is not our intention to enter into an analysis of this phenomenon. We shall be content in what follows in this chapter to give factual data regarding places of worship, institutions and authors in the Poona area, that are worthy of attention at present in this behalf.

### PLACES OF WORSHIP

#### HINDU

*Amriteshwar* (Shaniwar Peth) : A temple dedicated to God Shiva. It was built by Bhiubai, sister of Peshwa Bajirao I.

*Bel-Baug* : A beautiful temple in the heart of the city, dedicated to Vishnu and Laxmi. The temple was built by the famous Maratha politician, Nana Phadnavis.

*Chatusshringi* : A temple situated on a hill about 3 miles to the North-West of Poona. It is not far from the Geneshkhind, the seat of the Poona University. Tradition associates the temple with one Durlabhaseth, a rich banker and mint-owner who maintained a mint in Poona. He was asked to worship the goddess Chatusshringi, as the goddess was supposed to represent the other famous goddess on the Saptashringi hill near Nasik.

*Jogeshwari* : A very old temple in the heart of the city, dedicated to Jogeshwari, one of the guardian deities of the city. This is known as 'red' Jogeshwari; there are two others - the 'Yellow' Jogeshwari in Shukrawar Peth and the 'Black' Jogeshwari in Budhwar Peth.

*Kasba Ganapati* : A very old temple in the heart of the city dedicated to Ganapati. Shiwaji's palace called the 'Lal Mahal' was quite nearby this temple; and Jijabai, Shiwaji's mother, is said to have built the stone *mandap* of this temple with pillars in the 'Hemadpanti' style. This Ganapati is another guardian deity of the city. There is a social custom in Poona that any auspicious ceremony, like a wedding, etc. should commence with the *darshan* of this Ganapati.

*Nageshwar* : One of the oldest temples in Poona in Nagesh Peth, dedicated to Shankar. Legend says that the famous Maratha saint-poet Jnaneshwar used to take his bath in the well near this temple. Saint Namdeo (13th century) has referred to this temple in his devotional songs.

*Narpatgir* ( in Somwar Peth ) : Under the later Peshwas, the Gosavi sect assumed considerable importance, both as traders and as soldiers. In Somwar Peth, there is a separate ward known as Gosavi Pura, and one of the Gosavis, Narpatgir Gosavi, built this temple dedicated to the deity of the sect.

*Omkareshwar* : A river-side temple, dedicated to Mahadeo, built between 1740-1760, by one Chitrao with the help of Sadashivrao *alias* Bhau-sahab Peshwa, a cousin of the Peshwa Balaji Bajirao. The Temple has a large quadrangle with verandahs running around and a Nagar-khana or Drum-house in front. The place was used by Shastrees for religious discussions and meetings under the Peshwas. There is a cremation ground near the temple. Nearby is the tomb of Annapurnabai, wife of Chimaji Appa.

*Padmavati* : A temple of the deity of that name, three miles from Poona, on the Satara Road. There is an adjoining stream whose water is supposed to possess certain curative properties.

*Panchaleshwar* ( Bhamburda ) : Also called Pataleshwar. This is an ancient rock-cut cave temple in Bhamburda, situated between the Shivaji statue and the Meteorological Office. It has huge pillars and a shrine of Shiva in the centre, with the Nandi in front under a tortoise-shaped canopy, all apparently hewn from a single rock. Adjoining this cave temple is the temple of Jangali Maharaj (presumably so called because the *sadhu* who developed this temple was staying in this locality which was more or less a jungle, years ago.).

*Parvati* : A beautiful eighteenth century temple built on a hill, over 250 feet high, on the south-western outskirts of the city. Peshwa Nana-sahab built it in 1756 A. D. and dedicated it to God Devadeveshwar.



Tree-canopied walk in the Botanical Gardens.



Dhanurdhari Rama Mandir (*Anath Vidyarthi Griha*).

There are other temples too on the hill, dedicated to various other deities such as Ganapati, Soorya and Kartik Swami. The hill commands a beautiful view of the city and the plains beyond. The way up to the temples is paved with stones. There is a place called 'Ramna' at the foot of the hill, where, in the days of the Peshwas, 'dakshina' (money presents) was distributed to thousands of learned Brahmins assembled from all over India in the month of Shravan.

*Tulshibaug* (Shukrawar Peth): A beautiful old temple in the heart of the city and dedicated to Rama. The images of Rama, Seeta and Laxman are carved in beautiful white marble. The temple was built by one Naro Appaji Khire who was the Kotwal (police chief) and the Subhedar of Poona under Peshwa Madhaorao I. The temple hall was used for religious discussions and meetings.

*Vetal* (Guruwar Peth): A very old temple dedicated to Vetal, a deity held sacred by persons who believe in the efficacy of mystic mantras.

*Khunya Murtidhar* (Sadashiv Peth): An old temple with an attractive idol of Krishna, called 'Khunya', because of some *murderous* skirmish which took place there in the 18th century.

*Nivadungya Vithoba* (Nana Peth): An old temple dedicated to God Vithoba, very popular with the followers of the Varkari sect. A centre where varkaris halt in the course of their pilgrimage to Pandharpur.

*Bhikardas Maruti* (Shukrawar Peth): An old and popular temple dedicated to God Hanuman, the site of which once was a jungle and is now surrounded by new residential colonies.

*Vithalwadi Temple* (On the way to fort Sinhagad, about two miles from Poona): An old temple dedicated to God Vithal, of which the set-up has been designed on the model of the famous Pandharpur temple.

*Dhanurdhari Rama* (in the Poor Students' Home, Sadashiv Peth): A new temple with beautiful images of Rama and Laxman (and no Seeta).

#### JAIN

*Parasnath* (Vetal Peth): A group of four old Jain temples dedicated to the Jain Teerthankar Parshwanath and others. It is said that the permission for the building work was given by the Peshwas in 1750 after the consent of Shankaracharya had been obtained.

#### MOHOMMEDAN

*Sheikh-sallas* (Shaniwar Peth): Two Dargas situated on the sites of what originally were Hindu temples, dedicated to Narayaneshwar and Punyeshwar in the 13th century. The 'Dargas', known as the 'younger' Sheikh-salla and the 'elder' Sheikh-salla respectively, were built in 1290 A. D. on the banks of the Mutha. The Imams of these 'dargas' are the converted brahmins of old. In the premises of the 'younger' Sheikh-salla, there is the mausoleum of Mohil-ul-Mulk, the grandson of Aurangzeb.

*Jumma Masjid* (Raviwar Peth): The biggest Masjid in Poona. It was constructed in 1839. Religious assemblies of Mussalmans are held here.

*Angadshah's Takya* (Bhavani Peth): An old and important sanctuary. Angadshah was a Mohammedan saint, a contemporary of Tukaram, the Maratha saint-poet. Mambaji Gosavi, who persecuted Tukaram, was directed by Angadshah to seek pardon of the Maratha saint-poet. Legend says that Mambaji Gosavi felt a burning sensation after bathing in the well near the Takya of Angadshah.

*Bohori Jamatkhana* (Raviwar Peth): A meeting place of Bohra Mohammedans, built about 1730 A. D. There is a large tank and a mosque with cypress pillars. The building is now being utilized for holding the Bohra school, the 'Madrasa Badaria'.

#### JEW

*Synagogue* (Cantonment): A beautiful red-brick building with a high tower. It was built by Sir David Sassoon in 1867.

#### PARSEE

*Fire Temples* (Nana Peth): The two Parsee Fire Temples, Sir J. J. Fire Temple and Sardar Dastur's Fire Temple. The Tower of Silence, about 100 years old, is on the Gultekdi, a small hill on the southern outskirts of Poona.

#### CHRISTIAN

*St. Paul's Church*: Built by Government in 1867 after the style of St. Chapel in Paris, for civil and military officers.

*St. Xavier's Church*: is on Convent street, in Sadar Bazaar.

*Church of the Immaculation*: An old Roman Catholic church. The site was granted by the Peshwas who also made a grant to the church.

*St. Mary's Church* (Bhavani Peth): An old church built in 1824 on the site which originally belonged to Ghashiram Kotwal of Poona.

#### INSTITUTIONS

(1) *Acharya-Kula*: A philosophical institute in Poona (Sadashiv Peth) founded in 1926 by the late Acharya Vishnushastri Bapat. The object of the Institute is to train students in the Vedantic philosophy. The Institute has so far trained about 50 students. The curriculum extends over 12 years and deserving students are provided free board and lodging during the training period. The founder of the Institute—Acharya Vishnushastri Bapat—died in 1932 leaving behind him his valuable writings and books of the value of about Rs. 50,000. After him, a Trust has been made of the properties of the Institute. The Trustees are (1) Lady Premaleelabai Thackersey, (2) Mr. Ramchandra Gopal Marathe and (3) Mr. Govind

Narhar Pandharpure. Mr. Pandharpure—Vedantacharya and Vedanta-Upanishad-Teerth—is now carrying on the work of his *Guru Acharya Bapat*.

(2) *Divine Life Society, Kirkee (Branch)*: A branch of the Society, of that name established in 1950. The branch is fortunate in having been able to have Darshan and Satsangh of many Celebrated Souls, within a short period of its birth. The visit of the Founder President H. H. Swami Sivanandaji Maharaj on 25th October 1950 has paved the way for a vigorous search of spiritual wisdom. A number of worthy persons belonging to the Ramakrishna Mission have paid a visit to this branch. In all, this branch Society has had the privilege of being able to conduct 16 Satsangas and publish 6 bulletins for the propagation of Spiritual Knowledge.

(3) *Geeta Dharma Mandal*: An institution founded by the late Shri. Sadashivshastri Bhide and Shri. G. V. Ketkar on 23rd July 1924, with a view to propagating the philosophy of 'Karmayoga' as propounded in the Bhagavad Geeta and explained by the late Lok. Tilak in his *Geeta-Rahasya*. The main article of the faith of the founders is that the teaching of this philosophy will help in the building up of a healthy national spirit amongst Indians. Thanks to the efforts of the organisers, Geeta-Jayanti is celebrated every year in a number of places in Maharashtra when lectures are arranged, philosophical topics pertaining to the Geeta are discussed and recital of verses from the Geeta is encouraged in the student-world by giving away prizes to competitors.

(4) *Hari-Keertana Path-Shala*: An Institution originally founded in 1882 by the late Shri. E. W. Kemkar under the name of 'Harikeertanotejini'. The aim of the founder was to revive and spread the old religious practice of Hari-Keertana. In 1898 the institution was reorganized under the title 'Shri-Hari-Keertanottejaka Sabha' by V. S. S. Morshastri Dixit and others. It organized lectures, *keertans* and *pravachans*. The institution was again reorganized in 1938. It conducts a magazine, 'the Narad', and it coaches pupils in the art of Keertan, conducts examinations and gives certificates.

(5) *Poona Philosophy Union*: A Philosophical Club established in February 1944 by Prof. P. R. Damle and Professors of Philosophy from the three Arts and Science Colleges in Poona and other friends from the City of Poona, interested in philosophical studies. The late Mr. N. C. Kelkar and Dr. S. K. Belvalkar were amongst its founder members. It has been holding about a dozen meetings every year when papers on philosophical subjects are read and discussed or talks are delivered. The medium has usually been English; but talks and papers in Marathi have also been given. The scope of philosophy has been understood in a catholic spirit so as to include the discussion of first principles in any province of knowledge and

experience. The Union has been fortunate in securing a good response from the public and students; and the average attendance at its meetings has been between 25 and 50. Since July 1948, the Union has undertaken a new activity of conducting extension classes in Metaphysics through the medium of Marathi. The response to this new undertaking too has been encouraging, since as many as 30 persons, including professors, doctors as well as students have registered and attended regularly.

(6) *Prarthana Samaj*: A Branch of the Institution of that name originally founded in Bombay in 1867 through the efforts of the late Justice M. G. Ranade, Dr. R. G. Bhandarkar and others. The Branch in Poona has a Mandir of its own in Raviwar Peth, where the followers of the Samaj under the leadership of Prof. V. K. Joag and Mr. Garud, meet and conduct the prayers.

(7) *Sakhare Maharaj Math*: A Math (Monastery) was established by Nanamaharaj Sakhare, who, after a long life devoted to the study and teaching of the holy Jnaneshwary, which he carried on in this Math, died in 1903. His work was vigorously carried on by Vinayakbuva *alias* Dadamaharaj Sakhare. The Math is still used for similar purposes by his disciples.

(8) *The Theosophy Group*: The Theosophy Group of Poona follows the United Lodge of Theosophists in its aims and objects. Starting with a handful of students, it has gradually gathered strength; it holds its weekly class (every Thursday) and its monthly public lecture at the Gokhale Hall, Poona City. It makes the theosophical teachings available to the public during these meetings.

(9) *The Poona Lodge of the Theosophical Society*: The 'Poona Lodge' was founded in 1882 by the late Col. Olcott, the first President of the International Theosophical Society (now spread over some 56 countries) and is one of the oldest cultural institutions in Poona. It is a part of an absolutely unsectarian body of world-wide seekers after Truth, striving to serve humanity on spiritual lines. Since 1927 the institution has its own two-storeyed building, erected on a free gift plot of land in the Ambarai Camp, donated by Shri. L. R. Gokhale, its present President.

Its three objects are the same as those of the Parent Society, viz.

(1) To form a nucleus of Universal Brotherhood, without distinction of race, creed, sex, caste or colour; (2) To encourage the study of Comparative Religion, Science, and Philosophy; (3) To investigate the unexplained laws of Nature and the powers latent in man.

(10) *Christa-Prema-Seva-Sangha-Ashram*: This Sangha consists of men and women desiring to express in their lives, by Prayer and Service, the Love of Christ. The Ashram is its centre, and a home of unmarried men, members and associates. Here a simple life of devotion, study and prayer is followed. Members engage in various occupations outside the



Ashram, and give their free time to social and religious activities, according to their gifts. The purpose is to unite in fellowship Indians and Europeans who, while retaining the heritage of traditional Christianity, seek to enrich its understanding and practice along lines familiar to India, and establish ties with those of other faiths.

Attached to the Ashram is a Hostel for college students. Visitors are welcome. The present Sevak of the Ashram is Father Harold Satchell. The Acharya for the last seventeen years has been Fr. W. Q. Lash, now the Bishop of Bombay.

(11) *Shri Vivekanand Society* : The Shri Vivekanand Society, Poona, was started in 1926 at the initiation of Shri. Swami Sarvanandji, the ablest organising Swami of the Rama Krishna Mission.

Weekly classes were started at Sardar Moodliar's house. Leading scholars in philosophy conducted these classes, where the Bhagawad Geeta, Upanishads, Shri Shankaracharya's commentary on Geeta and similar books were studied. Similarly, annual celebrations of Shri Rama Krishna and Shri Vivekanand anniversaries and the feeding of the poor were also started. The last item is not functioning now. At present only the Annual celebrations have been kept up.

The President of the Bombay Khar Ashram visits Poona annually, or oftener if required, to give lectures and place before the audience the work of the Mission. It is now the desire of many of the devotees to request the Head Quarters at the Belur Math, that an Ashram should be started in Poona.

### PHILOSOPHICAL AND RELIGIOUS AUTHORSHIP

*Dr. Sir Ramkrishna Bhandarkar ( 1837-1925 ) :*

1. Early History of the Deccan ( 1884 ).
2. Outlines of Vaishnavism, Shaivism and Minor Religious Sects ( 1913 ).

*Bal Gangadhar Tilak ( 1856-1920 ) :*

1. The Orion or Researches into the Antiquity of the Vedas ( 1893 )
2. The Arctic Home in the Vedas ( 1903 ).
3. Geeta-Rahasya ( 1915 ). ( Marathi )
4. Chaldean Vedas ( 1918 ).

*Prof. C. G. Bhanu ( 1856-1930 ) :* He acquainted the Marathi reader with the contents of the Upanishads and the Geeta, explaining the texts in simple Marathi. He has also written works in Marathi dealing with the principles of Ethics, translating eminent English authors on the subject.

*Mahadeo Shivaram Gole ( 1858-1907 ) :*

1. Brahmins and their Lore ( 1895 ) ( Marathi ).
2. Hindu Religion and Reform ( 1898 ) ( Marathi ).

*Chintaman Vinayak Vaidya ( 1861-1938 ) :*

1. Mahabharat — A Criticism ( 1905 ).
2. Riddle of the Ramayana ( 1906 ).
3. Epic India ( 1907 ).
4. Epilogue to the Mahabharata ( 1918 ) ( Marathi ).
5. Principles of Hinduism ( 1931 ) ( Marathi ).

*Mahamahopadhyaya Vasudeoshastri Abhyankar ( 1862-1943 ) :*

1. Translation of Shankara's Bhashya on the Brahmasutras ( 1911 ). ( Marathi ).
2. Vishistadvaita of Ramanuja ( 1915 ). ( Marathi ).
3. Advaitawada ( 1918 ). ( Sanskrit ).
4. Sutrantara Parigraha Vichar ( 1922 ).
5. Sarwa-darshana Sangraha Teeka ( 1924 ). ( Sanskrit ).
6. Siddhanta Bindu Teeka ( 1928 ). ( Sanskrit ).
7. Dharma Tattva Nirnaya ( 1929 ). ( Sanskrit ).
8. Meemamsa Nyaya Prakash Teeka ( 1937 ). ( Sanskrit ).
9. Kayaparishuddhi ( 1939 ). ( Sanskrit ).

*Narasinha alias Vishnubuva Jog Maharaj ( 1864-1920 ) :*

1. Vedanta Vichar ( 1915 ). ( Marathi ).
2. Tukaram Sartha Gatha, Part I and II. ( Marathi ).

*Govind Chimnaji Bhate ( 1870-1946 ) :*

1. Carlyle and Hindu Customs and Manners ( 1920 ). ( Marathi ).
2. Three Philosophers ( 1921 ). ( Marathi ).
3. Lalita Kala Meemamsa ( 1925 ). ( Marathi ).
4. Kant and Shankaracharya ( 1931 ). ( Marathi ).

*Acharya Vishnushastri Bapat ( 1871-1932 ) :* He rendered valuable service to Marathi readers by translating important Sanskrit religious and philosophical works, especially most of those of Shankaracharya.

*Narasinha Chintaman Kelkar ( 1872-1947 ) :*

1. Indian Philosophy ( 1934 ). ( Marathi ).

*J. S. Karandikar ( born 1875 ) :*

1. Hindutva Vada ( 1941 ). ( Marathi ).
2. Geeta Tatva Manjari ( 1947 ). ( Marathi ).

*Sadashivshastri Bhide ( 1875-1939 ) :*

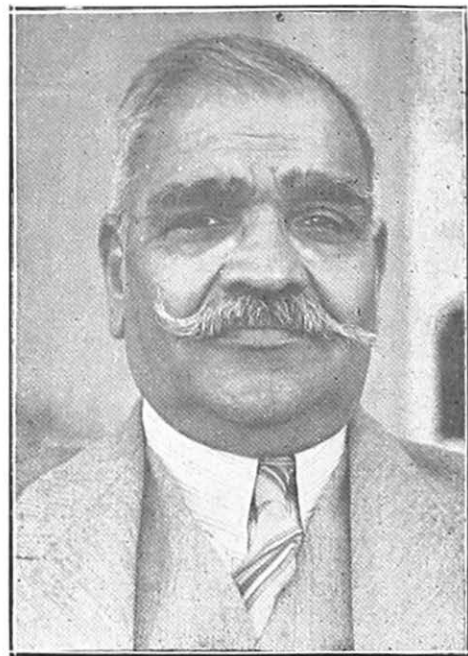
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*R. V. Patwardhan ( 1875-1949 ) :*

1. Aitareya Upanishad ( 1913 ). ( Marathi ).
2. All Religions' Conference ( 1914 ). ( Marathi ).
3. Shrutibodha ( Translation of Rigveda ) ( 1940-42 ). ( Marathi ).



Shri. B. G. Jagtap



Sir R. P. Paranjpye

*Dr. Sir Raghunath Paranjapye ( born 1876 ) :*

1. The Crux of the Indian Problem ( 1931 ).
2. Rationalism in Practice ( 1935 ).
3. Religion and the Indian Problem ( 1943 ).

*Ahitagni Shankar Ramchandra Rajavade ( born 1879 ) :*

1. Geeta-bhashya ( 1916 ). ( Marathi ).
2. Nasadeeya-Sukta-Bhasya, Vols. I and II ( 1927 and 1939 ). ( Marathi ).
3. Nietzsche's Anti-Christ, Part I ( 1931 ). ( Marathi ).

*Dr. S. K. Belwalkar ( born 1880 ) :*

1. Shankaracharya and Rahasyakar. ( Marathi ).
2. History of Indian Philosophy - The Creative Period ( 1927 ).
3. Jaimini's Shareeraka-Sutra ( 1927 ).
4. Shree Gopal Basu Mallik Lectures on Vedanta Philosophy, Part I, Lectures ( 1-6 ).
5. Brahma Sutras of Badarayana with the Comment of Shankaracharya, Chapter II, Quarter I and II ( 1931 ).
6. Shreemad Bhagavad-Geeta with the Jnana-Karma-Samuchhaya Commentary of Anandavardhana ( 1941 ).
7. Bhagavad-Geeta ( Authorised Text and Translation ). ( Sanskrit and English ).

*Vaman Malhar Joshi ( 1882 - 1943 ) :*

1. Introduction to Ethics ( 1919 ). ( Marathi ).
2. Socratic Dialogues ( 1922 ). ( Marathi ).

*Shridhar Venkatesh Ketkar ( 1884-1937 ) :*

1. History of Caste in India ( 1909 ).
2. Hinduism: Its formation and Future ( 1911 ).
3. Hindu Law ( 1914 ).
4. Prolegomena to the Encyclopædia, 5 volumes ( 1920-23 ) ( Marathi ).

*R. D. Ranade ( born 1886 ) :*

1. Constructive Survey of the Upanishadic Philosophy ( 1926 ).
2. Mysticism in Maharashtra ( 1933 ).
3. Source-books on Maharashtra Mysticism, 4 Volumes. ( Marathi ).

*Prof. N. G. Damale ( born 1894 ) :*

1. Several Papers on philosophical subjects.
2. Civics for Beginners.

*Siddheshwarshastri Chitrao ( born 1894 ) :*

1. Translation of the Rigveda ( 1928 ). ( Marathi ).
2. Dictionary of Biography-Ancient, Mediaeval and Modern ( 1932, 1937, 1946 ). ( Marathi ).

*S. V. Dandekar ( born 1896 ) :*

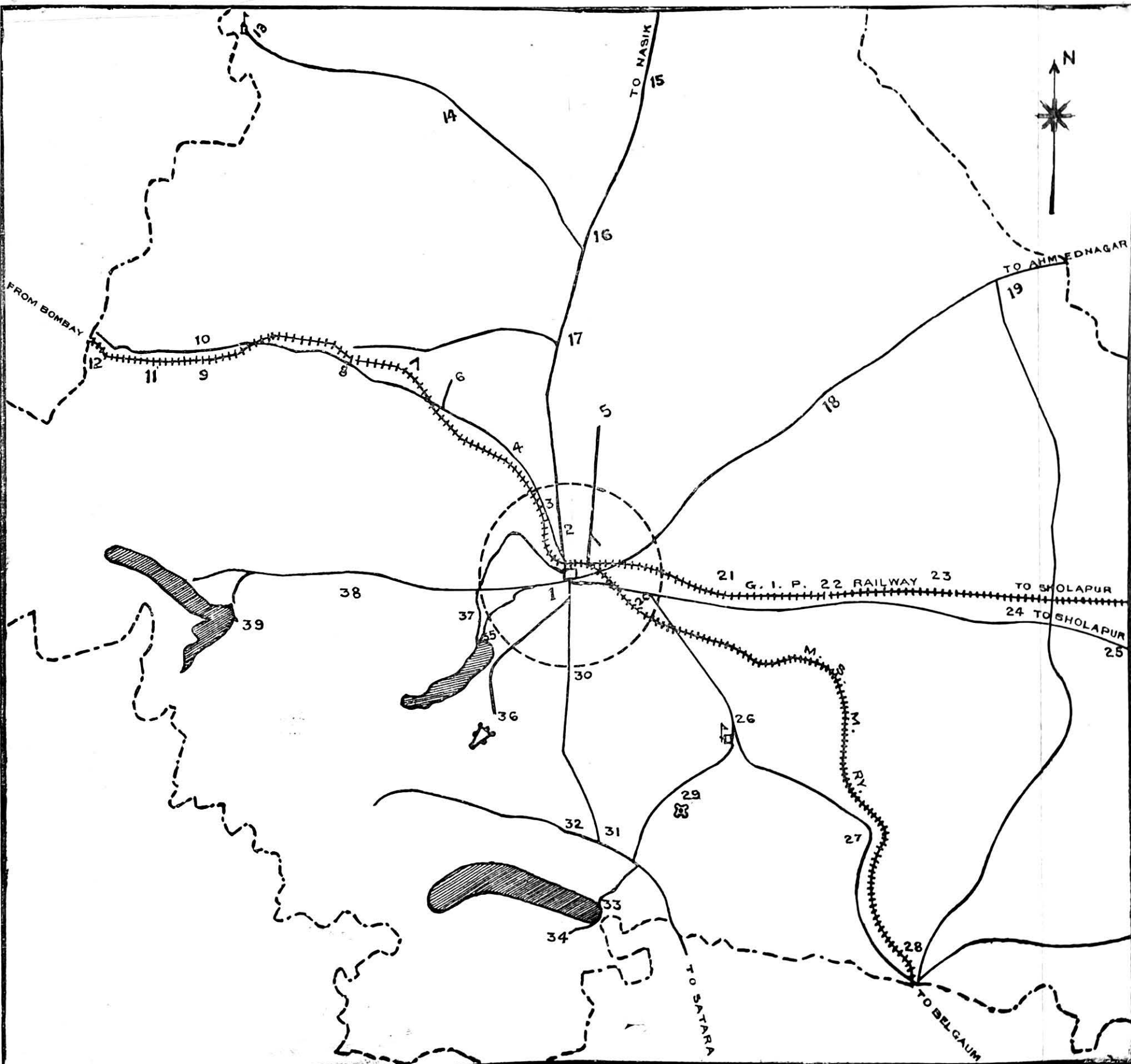
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3. Theism ( 1941 ) ( Marathi ).
4. Numerous Papers and Articles ( Marathi and English )

*D. D. Vadekar ( born 1902 ) :*

1. Bhagawad-Geeta : A Fresh Study ( 1928 ).
2. Indian Psychological Terminology ( 1944 ) ( English-Indian ).
3. Modern Psychology—History and Schools ( 1951 ) ( Marathi ).

*R. N. Dandekar ( born 1909 ) :*

1. Twentyfive years of Vedic Studies ( 1942 ).
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**Places of Interest in the neighbourhood of Poona.**

1. Greater Poona ( dotted circle )
2. Kirkee
3. Dapodi
4. Chinchwad
5. Ahundi
6. Dehu
7. Talegaon
8. Wadgaon
9. Bhaje Caves
10. Karla Caves
11. Lonavla
12. Khandala
13. Bhimashankar
14. Wade
15. Manchar
16. Khed
17. Chakan
18. Shikrapur
19. Ghodmadi
20. Hadapsar
21. Loni-Kalbhori
22. Uruli-Kanchan
23. Yavat
24. Kedgaon
25. Patas
26. Sasvad
27. Jejuri
28. Nira
29. Purandhar
30. Katraj
31. Nasrapur
32. Baneshwar
33. Bhutghar Dam
34. Bhor
35. Khadakwasta Dam
36. Sinhagad
37. National Defence Academy
38. Paud
39. Mulshi Dam

## 9. IN AND AROUND POONA

### (PLACES OF INTEREST)

*A. General View of the City :* Poona, situated on both sides of the Mutha river, is fast growing on either side and has almost reached the outskirts of the surrounding hills. One gets an aerial view of the whole city from the Parvati Hill, the Law College Hill, the Fergusson College Hill, the Chatusshringi Hill and the Parnakuti Hill. Quite a charming panorama unfolds itself picturesquely, to the eyes of a *connoisseur* who would take his stand on the 'Lakdi Bridge' and look southwest to the fort Sinhagad. Another low point of equal interest would be the Bund Gardens from where a glance to the northeast would be rewarded by another very interesting view. With the establishment of the Poona Municipal Corporation, the face of Poona is fast changing. The Laxmi Road in the heart of the City, especially the Saraswati Vilas Square on it, and the Deccan Gymkhana Square, with the Hinda Vijaya Theatre, are considered as an earnest of what is coming to the citizens of Poona in the near future.

*Ambarkhana or Lal Mahal Palace of Shivaji :* It was situated on the site of the present municipal garden near the Shaniwar Wada. It was here that Shahistakhan is said to have been surprised by Shivaji in a night sortie from Sinhagad in which the Khan lost his fingers in spite of his attempt to escape through a window.

*Bharat Itihas Samshodhak Mandal :* This Indian Historical Research Institution is noted for its excellent collection of rare old paintings of various schools, pictures of historical personalities, Mss., articles, arms and weapons, coins and copperplates, maps and charts and original letters in the handwritings of several Maratha statesmen of note.

*Chatusshringi :* This is a temple about three miles from Poona on the Ganeshkind Road, and is an important place of worship. This hillock and the part around are taken by some geologists to be of prehistoric primary formation. The Ganeshkind nearby is suggested to be the same as the Kishkindha Mountain of the Ramayana fame. Further towards the west is the Vetal Hill on whose plateau was started the former Flying Club.

*College Buildings :* In the absence of many big public buildings, such as Government offices, usually to be found in capital towns like Bombay, the fine college buildings in Poona are naturally centres of interest. Designed and built at different times and by different agencies, they present a refreshing variety of architecture and execution. The *College of Engineering*, (1865) is the oldest and typifies the Gothic style. The *Fergusson College* (1895) has many structures of mixed architecture. The *College of Agriculture* (1911) is known for its dome; and the *Law College* (1936) for its

modern design in plain concrete. The *Sir Parashurambhau College (1927)* is recognized by the characteristically ornate arches to be found in India, while the *Wadia College (1936)* is a square-built modern and commodious construction. The building of the *Medical College (1951)* which is under construction is another remarkable addition to the temples of education and typifies several features of new construction in solid concrete.

*Dadaji Konjadev's Dam*: There are remains of this old dam on the Ambil Odha or the stream that flows by the foot of the Parvati Hill. It is a massive dam and is in a condition of preservation.

*French Tombs*: On the Shankar Seth Road, there are some historic tombs traditionally connected with the French officers in the armies of the Scindia and the Holkar.

*Mansions or Wadas*: Poona was the capital of Maharashtra in the 18th century; and the chiefs and Sardars then naturally maintained their establishments in Poona. This was the the origin of the several solid complicated building structures called the *Wadas*. Many of them are now in ruins or are completely changed out of recognition. These *Wadas* were very extensive and provided an asylum for hundreds. They were well defended and were almost miniature fortresses. Some idea of the real purpose of such *wadas* can be had from the famous Purandare Wada still standing defiantly in Saswad, about 20 miles from Poona. We mention here only those that are still maintained somewhat in an intact condition.

1. *Vishrambag Wada*: Built in 1808 by the Peshwa Bajirao II, this magnificent *Wada* is situated in the Sadashiv Peth. Its entrance, still surmounted by a 'meghadambari', presents a fine appearance. At present in it is located the head office of the Poona Municipal Corporation. The *wada* has important educational associations. In 1821 was established a Sanskrit Pathshala in this *wada*, out of the Dakshina Fund of the Peshwas. It was later converted into the Poona College in 1842 when the study of English was introduced under the Principalship of Major Candy. The Poona College later became the Deccan College in 1856 and was removed to its present location in 1868.

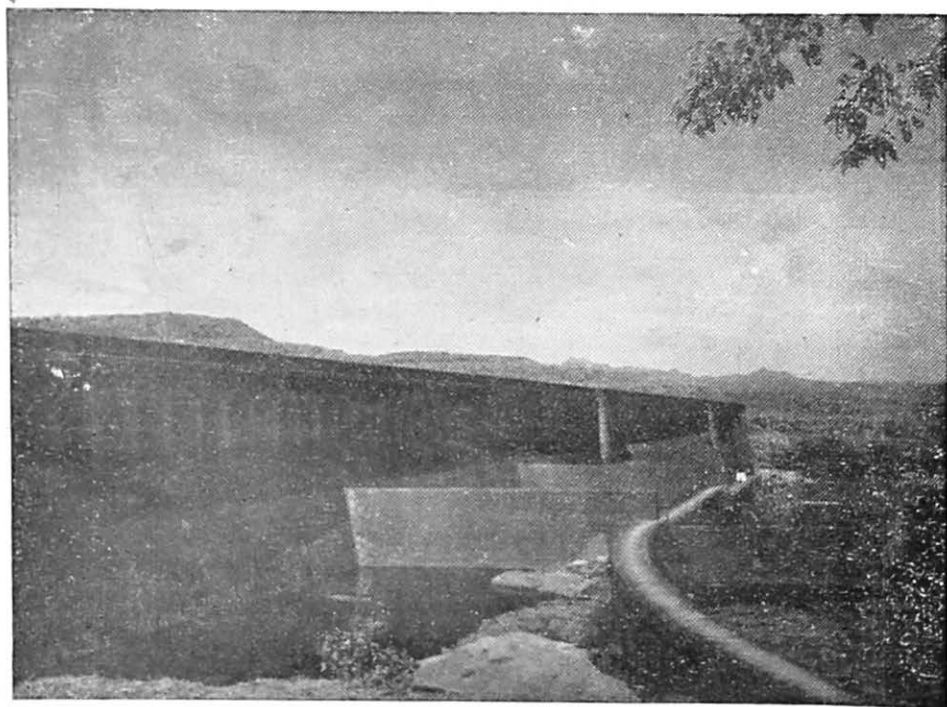
2. *Nana Wada*: This is the *wada* of the Peshwa's famous minister Nana Phadnavis, who built it for his own residence. It is just to the south of the Shaniwar Wada, the palace of the Peshwa. Only the front hall with its beautiful ceiling and the meghadambari room are preserved in good condition. It is now in the possession of the New English School of the Deccan Education Society and will soon pass into the hands of the Poona Municipal Corporation.

3. *Raste Wada*: Raste's *wada* in the Rasta Peth was built between 1777 and 1784 at a cost of nine lakhs of rupees, by Anandrao Bhikaji Raste, the Peshwa's cavalry officer. The mansion covers an extensive plot of ground and had its own water supply brought through an aqueduct from





Temples at Baneshwar.



A part of the gigantic Dam at Bhatghar.

Wanavdi. The wada is in the possession of the descendants of the Rastes and is in a fairly good state of preservation. There is a beautiful Ram Mandir nearby, in the same compound.

*Memorial Halls* : Poona has four memorial halls of some importance. The *Tilak Smarak Mandir* on the Tilak Road is a plain building just to typify the simplicity of Maharashtra. The *Gokhale Hall* has a majestic front on the Laxmi Road. The *Chiplunkar Memorial Hall* is the upper storey of the *Patwardhan Memorial Hall* of the Maharashtra Sahitya Parishad on the Tilak Road. There is also the *John Small Memorial Hall* of the Christian Missionaries in the Budhwar Peth.

*Modern Buildings* : The old types of buildings, like the mansions or *wadas* of well-known families, are gradually being displaced by new ones. The Council Hall (a two-storeyed structure in Venetian Gothic style constructed in 1861) and the Government Central Offices near the Sassoon Hospital (both in the Camp area), the new Judicial Court buildings in Bhamburda, H. H. the Aga Khan's Palace at Yeravda, the Parnakuti (the palace of the Thackerseys) on the picturesque hill near the Bund, the Saraswati Vilas on the Laxmi Road and the Commonwealth Assurance Building in the same area, are some of the modern public buildings of note. The Peshwa's Daftar (the Alienation Office opposite the Council Hall in the Camp) is a fireproof building for the preservation of a vast collection of old State papers and is well worth a visit by the historically minded. The number of grand and sumptuous residential buildings constructed in the most uptodate styles, is also growing with the development of the City.

*Alandi* : This sacred village is situated on the left bank of the Indrayani river, about twelve miles from Poona, on the Poona-Nasik road. It is the place of the *Samadhi* (tomb) of Jnaneshwar (13th Century), the inspired author of the *Jnaneshwari*, the famous Marathi commentary on the *Bhagwad-geeta*. The *Varkaris* revere Alandi only next to Pandharpur. There is a fair on every Ekadashi day at Alandi but the Ashadhi and Kartiki fairs are the most important.

*Baneshwar* : This is a temple of Shiva in jungle surroundings, about 20 miles from Poona, off the Poona-Satara road. There is a pleasant, copious water supply, thanks to the ingenious engineering of a well-constructed tank and a perennial source of water, so common in this part. The temple is said to have been built by Sadashivrao Bhau, the hero of Panipat. There is a big Portuguese bell in the temple (cast in 1683). Ruins of a Peshwa's wada nearby indicate that it was a resort of the Peshwas, or at least an occasional halting place.

At the spot where the Poona-Satara road branches off to Baneshwar, there has recently been installed by His Highness the Rajasheh of Bhor a Memorial Pillar to remind the passers—by of the historic activities of Shivaji in these parts in the 17th century.

*Bedse* : This is a small village, 5 miles southwest of Kamshet station. There is a group of two simple caves of about the 1st century A. D.

*Bhaje* : This is a small village, 2 miles south of Malawali station (G. I. P.). There is a group of about 18 early Buddhist caves of about the 1st and 2nd centuries B. C.

*Bhatghar or the Lloyd Dam* : Bhatghar is very near Bhor, some 30 miles from Poona. The Lloyd Dam is one of the largest dams in point of volume, and is built across the valley of the Yelwandi river near its confluence with the Nira. The lake is 17 miles long with a perimeter of 46 miles. It is nearly as large as the island of Bombay. Two canals run on either banks of the Nira river, each about 100 miles long.

*Chinchwad* : This is a village, well-known for its Ganesh temple, about 10 miles from Poona and on the right bank of the river Pavna. It is famous for the Samadhi of Moraya Gosavi, a great devotee of the Ganesh cult and later regarded as the human *avatar* of the Ganapati himself.

*Dehu* : This is a village about 19 miles from Poona, three miles from the Dehu Road railway station, on the banks of the Indrayani river. It is the birth-place of the famous Maratha saint Tukaram (17th century). On the anniversary of Tukaram's death a crowded fair is still annually held at Dehu. There is a direct S. T. bus to Dehu. In the last war this part had been converted into a military area for the Supply and Transport Depot and it is now becoming an industrial zone.

*Jejuri* : This is a village with a station on the M. and S. M. Railway on the Poona-Bangalore Line, about ten miles southeast of Saswad. Jejuri is famous for its fairs in honour of the God Khandoba, the family deity of the Royal Family of the Holkars of Indore and of several Maratha and Brahmin families. The temple dedicated to God Khandoba is a remarkable specimen of the temple castles of old.

*Karla Caves* : These caves are about 40 miles to the North-West of Poona and can be reached both by road and by rail. The nearest railway station is Malavli, about 4 miles from the caves. The caves belong to the 1st or 2nd century A. D. The beautifully decorated central hall is 124 feet long, 45 feet wide and 45 feet high,— a Buddhist structure remarkable for its imposing workmanship.

*Katraj* : A village about 11 miles from Poona, on the Satara road, at the foot of the Ghat of the same name. It has a reservoir of water dating back to the days of the Peshwas, who built a large conduit from here to the City of Poona for water supply. It is a good specimen of skilful water engineering of those old days.

*Khadakwasla* : This village, is about 11 miles from Poona on the Sinhagad road and is known for the extensive reservoir of water, which supplies drinking water to the City of Poona. It is often visited by picnic

parties. There is the Government Irrigation Research Station of all-India importance known as 'Cwiners' covering a wide area of 130 acres, where model studies on barrages, canal falls, railway and river bridges and river training are pursued. Nearly 150 important investigations, involving more than 2,000 experiments have been carried out during 1938-48. These include measures of protection against breaches and floods in rivers, prevention of excess sand entering canals, training of tidal and non-tidal waters and things of that nature.

*Khandala-Lonavla*: About 40 miles from Poona, these twin railway stations, especially the latter, are the favourite summer resorts, with many beauty spots of nature nearby. Lonavla is also the seat of the newly started Yogic academy. Nearby is the Walwan Dam, one of the water reservoirs supplying hydraulic power to the Khopoli power house just below the Bhor Ghat.

*Khopoli*: Just below Khandala at the base of the Bhor Ghat is this village. A power-generating station of the Tata Hydro-electric Works is situated in this village. There is a beautiful tank here built by Nana Phadnavis, the famous minister of the Peshwas.

*Lohagad*: It is one of the oldest and famous forts in the Deccan, with a commanding position above the high road to the Bhor Ghat. It can be approached *via* the Malawli Station, about three miles to the south.

## PARKS AND GARDENS

*Botanical Gardens*: These beautiful gardens are rich with enchanting scenery and are often visited by picnic parties. They cover a considerable tract of land, about half a mile north of the Poona University and adjoining the Mula river and the village of Aundh. They were laid out in 1865, when Dapodi was abandoned in favour of the present site.

*Bund Gardens*: These pretty gardens, completed in 1850, lie to the left of the Khadki road near the Jamsetji Bund, across the Mula-Mutha river. The gardens are a favourite place of the visitors' resort. Constructed in connection with the water supply of Poona, the bund was operated from above through a tower inlet and filter beds. The pumping was done at first by bullocks and later on by steam.

*The Empress ( Botanical ) Gardens*: These gardens lie just beyond the Race Course on the western border of the cantonment. They cover about 41 acres and were originally intended to be worked by garrison troops. The botanical gardens were transferred here from Ganeshkhind in 1884.

Besides these extensive gardens, there are over a dozen parks and gardens maintained by the Corporation and developed for the use of the citizens of Poona. The *Somwar Peth Garden* is the biggest garden in the eastern part of the City; and the *Sambhaji Park* on the Jungli Maharaj road is the biggest and the most lavishly equipped park of the whole of the City and also the most frequented daily resort of hundreds of people.

*Pashan* : This is a small village 4 miles northwest of Poona, with a small reservoir supplying water to the Government House area at Ganeshkhind. There is here a Shiva temple of Someshwar, built at the orders of Ohhatrapati Shahu's mother. The original Shiva temple is in fact much older and regarded as a sacred place of mythological association of a visit by Swami Kartikeya.

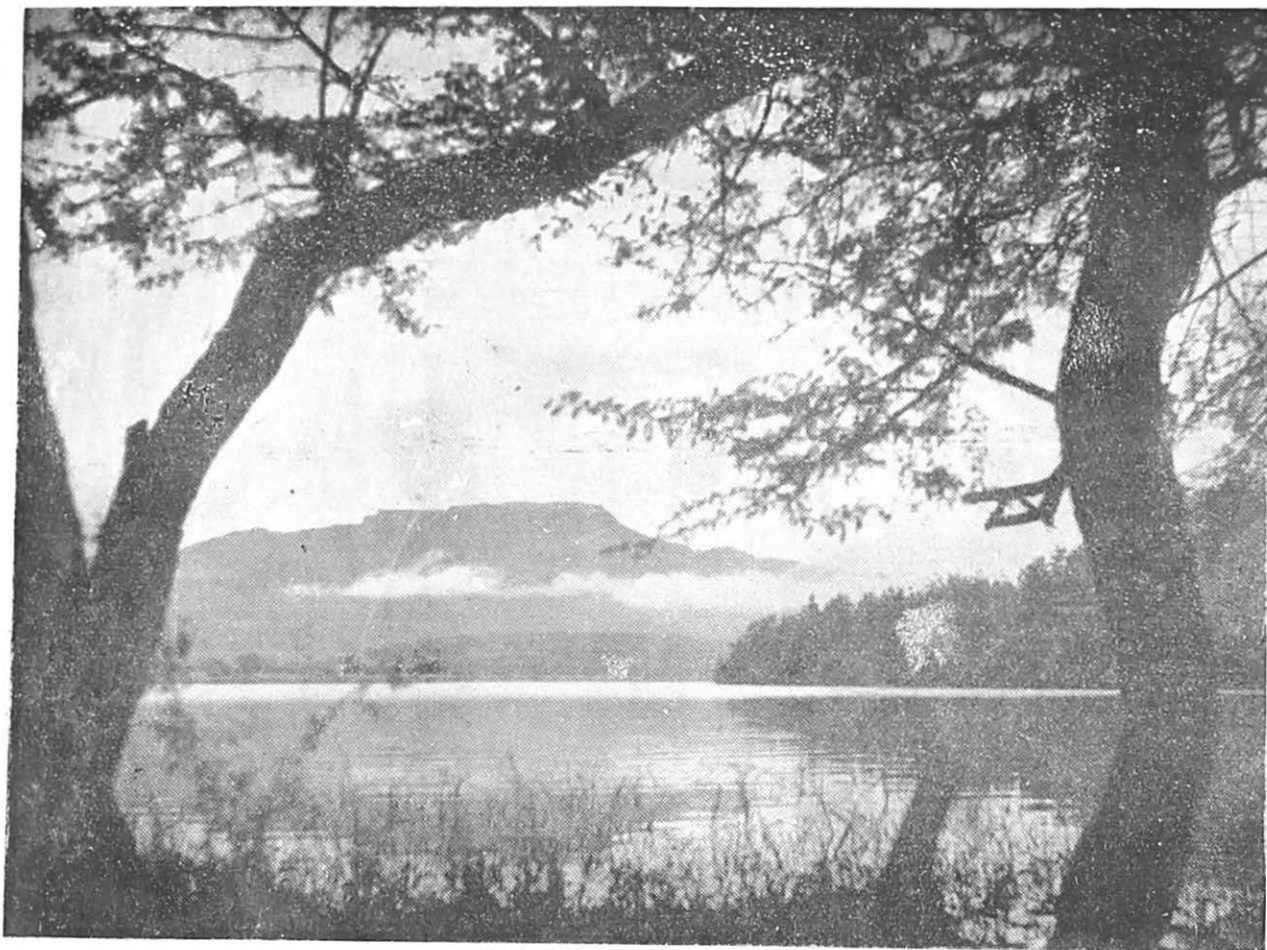
*The Phule Market* : The old Reay Market is recently named after the great social reformer the late Mr. Phule. It is very nicely planned vegetables and fruit market, having several wings fanning out from the centre. It supplies the growing needs of the ever-growing city and is now supplemented by other markets in other parts of the city. It also houses the Reay Industrial Museum.

*Suitable Places for Picnic Parties* : Holidaying in Poona is becoming more and more popular; and there are a number of places nearby suitable for picnic parties according to the time one desires to spend for the purpose. *Aranyeshwar*, a comparatively modern temple, with a well and a small garden resort is on the road branching from the Poona-Satara road from the 4th milestone and is a favourite place for small parties. A more quiet place can be found nearby, viz. the medicinal water reservoir of *Padmavati*, a mile away on the same side. *Sarasbag*, now an empty tank on the road to the Parvati Hill, which has the old island temple of Ganpati, is another suitable place very near the town. *Vithal Wadi*, mentioned already under places of worship, is only 2 miles away and affords ample opportunities for recreation, with its rocky bed of the Mutha river and sylvan surroundings. The *Empress Gardens*, the *Bund Gardens*, the *Botanical Gardens*, and the *Ganeshkhind Gardens* (only recently opened to the general public since the inauguration of the University of Poona), are not much far off and are becoming easily accessible by suitable bus services.

The temple hills, like the Parvati and the Chatusshringi are the other places of equal convenience. People are also found taking advantage of the railway service, to visit such distant places as Karla, Lonavla, the Duke's Nose, etc. on the one side and Theur, Jejuri etc. on the other.

*Places of Worship* : See Poona Religious and philosophical.

*Public Places* : Poona, of course, affords a number of modern amenities usually associated with civilized life and having a special appeal to particular sections of the people. The *Aerodrome* is located near the Central Jail at Yerawda. The *Beam Wireless Transmitting Station* is located near Dighi, a village about 8½ miles from Poona, on the Poona-Alandi road, and occupies an extensive area of 770 acres. The *Receiving Station* is at Dhond, 50 miles east of Poona. The *Race Course* of Poona is on the Sholapur Road opposite the Empress Gardens and is run by the Western India Turf Club. The racing season in Poona is from July to October. The *Railway Station* of Poona is a junction of the G. I. P. and M. & S. M. Railways. The *Hirabag* has the unique distinction of being the old



Cloud-girdled Sinhagad reflects its majesty in the still waters of Khadakwasla.

Town Hall of Poona, with which the late Justice M. G. Ranade was associated. Poona is also studded with a number of clubs and gymkhanas. The *Cricket Club of Maharashtra*, situated in the vicinity of the Hirabag, occupies a leading position. The *Poona University Buildings and Compound*, which formerly constituted the Government House, do retain their former grandeur and awe and are well worth a visit on account of their sylvan surroundings. The *Wadia Library* of the Fergusson College is a typical library building, and a visit will repay a book-loving visitor. The only thing that an informed visitor will miss in Poona is a *Broadcasting Station* of its own.

*Purandar Fort* : This typical hill-fort, 24 miles to the South-East of Poona, is reached by the Babdeo or the Diva pass *via* Saswad. The summit is 4,560 feet above sea level. The fort was one of the earliest captures and for some time the capital of Shivaji. It is the birth-place of Sambhaji and Sawai Madhavrao.

*Sangam* : The confluence of the Mula and Mutha rivers is just near Poona. There is the *Samadhi* of Saganbhau, the great Maratha bard, nearby. There is also a temple with a Gopura in the South-Indian style. Sir Charles Mallet, the first British Resident with the Peshwa, built a house at the Sangam, which was later burnt. The present District Judge's bungalow is a modern structure built on the ruins of the old Residency.

*Scindia's Chhatri* : This is the place in the village Wanavdi, about 3 miles to the South-East of Poona, where the great Maratha hero, Mahadji Scindia used to live and where his mortal remains were cremated after his death. Here is the memorial erected by the late Maharaja of Gwalior to his illustrious ancestor, the great Mahadji of Delhi fame.

*Sheikh Sallas*, the older (*thorla*) and the younger (*dhakta*) : These *dargas*, on the bank of the Mutha, are said to be as old as 1290 A. D. They stand on the site of two old Hindu temples of Panyeshwar and Narayaneswar, near the Lloyd Bridge.

*Shaniwar Wada* : This was the famous magnificent palace of the Peshwas built in the 18th century, of which now only the excavated plinth remains. The surrounding fort-wall, however, is almost intact. The old palace had four large gates and many state-rooms, as well as chambers and apartments for the Peshawa family and retainers. The annual Ganpati Festival in the Wada used to be held in the Darbar Hall, which was also the place where state guests were publicly received.

*Shivaneri Fort* : This is another fort highly cherished by the Maratha people as the birth-place of Shivaji and is about 56 miles from Poona by a motorable road.

*Sinhagad or the Lion Fort* : This historic fort is about 16 miles to the Southwest of Poona, one of the earliest to be captured by Shivaji. It was from here that Shivaji proceeded to surprise Shahistakhan putting up at his

own Lal Mahal palace. The hill top is 4,200 feet above sea level. A small plain tomb is recently dedicated to Tanaji, the hero of Sinhagad, who fell there in 1670. There are now a few modern bungalows occupied in summer by visitors. It was a place of resort of the late Lokamanya B. G. Tilak and other eminent persons.

*Statues* : there are only two notable statues erected in public places. That of *Lokamanya Tilak* was erected in front of the Phule Market in 1924 by a resolution of the Poona City Municipality ; and the imposing equestrian bronze statue of *Chhatrapati Shivaji* was unveiled in 1928 in the compound of the Shivaji Preparatory Military School on the other side of the Mutha river, opposite to the Delhi Gate of the Shaniwar Wada. The statue is 14 feet tall, horse and rider combined, and weighs eleven tons.

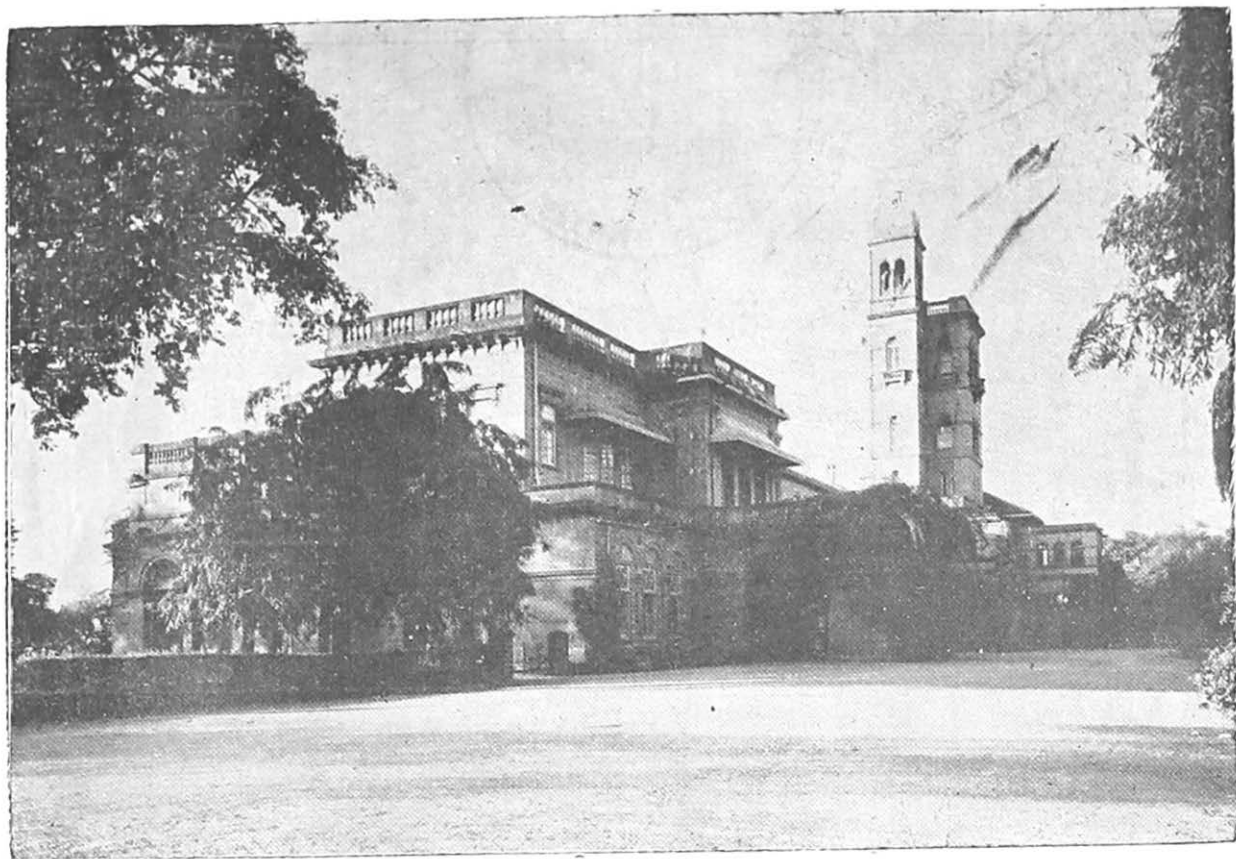
*Talegaon (Dabhade)* : About 21 miles from Poona, this town was the seat of the Dabhades who were the Commanders of the Maratha forces in the days of Chhatrapati Shahu. On the outskirts of this town are now situated the Paisa Fund Glass Factory, the once famous nationalist secondary school called the Samarth Vidyalaya and a very efficient Ophthalmic and T. B. Hospital.

*Theatres* ; Poona has now no theatre devoted solely to dramatic performances. *Bhanu-Vilas* off the Laxmi Road was specially built for dramas ; but it also projects films when not engaged that way. There are about twenty-five cinema theatres all over the City. The *Hinda-Vijaya* is the latest (1950) addition to these and is also the most spectacular and most comfortable and occupies a commanding place near the Deccan Gymkhana Bus stand.

*Theur* : This is a small village about 16 miles South-east of Poona, which is famous for the temple of Ganesh where the Peshwas paid their frequent visits for devotion. The fourth Peshwa Madhavrao I died there ; and his wife Ramabai became *sati* by burning herself on the funeral pyre of her husband.

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University of Poona

## 10. UNIVERSITY OF POONA

### ITS GENESIS, GROWTH AND FUTURE

*Genesis* : Educationists in Maharashtra, various literary associations and cultural organisations were always demanding a University for Maharashtra. The Bombay Presidency Educational Conference in 1917 presided over by Sir Narayan Chandavarkar adopted a resolution in favour of the establishment of five universities, each for one linguistic division of the State of Bombay. In 1932, Dr. Jayakar and others made a representation to the Government asking for a University for Maharashtra. It is not necessary here to refer to certain attempts which were made to prevent the creation of regional universities. These have been referred to in his speech by the Hon'ble Shri. B. G. Kher in moving the first reading of the Poona University Bill. It was, however, only in 1942 that the State Government appointed a Committee under the Chairmanship of the Right Hon'ble Dr. M. R. Jayakar to report on the feasibility of a University for Maharashtra and on its form, constitution, jurisdiction and financial implications.

The Jayakar Committee recommended :

1. The establishment of a regional University for Maharashtra with a strong and efficient centre of University work which would maintain a close contact with the intellectual, economic and social life of Maharashtra. The Committee specifically urged, with a view to getting over the narrowness inherent in a regional cultural centre, that the University should be a seat of *Universal* learning 'which recognises no frontiers or barriers except those of the human mind itself'.

2. The University should organise its *courses* in such a manner as to contribute to the study of Marathi Language and Literature, Civilisation, Art and Culture of Maharashtra, and in general, every branch of study relating to what may be regarded as the distinctive features of the life and thought of the people of all classes and communities.

3. To diffuse widely the benefits of University education among all *classes* by organising centres of extra-mural teaching and University extension activities, and encouraging the production of popular literature on scientific and cultural subjects.

4. To lay the foundation of a strong teaching University by creating a central organization in Poona, for conducting directly all teaching in graduate and post-graduate courses and for organising and carrying on research in the Faculties of Arts, Science, Technology, Law, Medicine and such other Faculties as occasion may require.

5. The territorial jurisdiction should be co-extensive with the Marathi-speaking area of the state excluding Bombay City and Bombay Suburban District.

The Report of the Jayakar Committee was accepted by the Government and a Committee called the Poona University Committee was appointed 'to suggest ways and means and to go into all the details of the Scheme of the University.'

The Hon'ble Mr. B. G. Kher introduced the Poona University Bill in the Legislative Assembly on 29th October 1947; the Chief Minister claimed that the provisions in the bill represented the concensus of opinion expressed by the Poona University Committee. The bill became an Act on 24th March 1948.

Soon after the passing of the University Act, the Government of Bombay appointed on 15th April 1948, the Right Hon'ble Dr. M. R. Jayakar, P. C., M. A., D. C. L., LL. D., as the first Vice-Chancellor. The University is historically very young but Poona and Maharashtra carry a great tradition of learning. Situated within the City of Poona are institutions in which scholars have devoted decades of patient labour in research, and colleges which have imparted education up to the highest standards to generations of students. It is the good fortune of this young University to have the benefits of experience and knowledge of these institutions.

*Constitution* : The University is both of the teaching and affiliating type and the University Act has been made to suit these requirements. Under the provisions of Section 40 of the Poona University Act, all Post-Intermediate instruction, teaching and training within the Poona area is under the direct control of the University and all Post-Graduate teaching within the University area is similarly under its control. For exercising effective control over these, the Act has made provision for the appointment of a 'Board of University Teaching in Poona'.

The usual machinery of a University viz. the Boards of Studies, Faculties, Academic and Executive Councils and the Court, has been provided in the Act. The Radhakrishnan University Commission recommended that the Court should be a representative body representing non-teachers' educational view-point and the local bodies. It recommended that the Court should consist of about 100 members. Like all post-Sadler Universities, the powers of the Court are very limited but it can express its opinion by way of resolutions on financial estimates and the annual report; its consent is necessary for the Statutes and it can reject Ordinances by a majority of two thirds of the members present.

The Court, by the nature of its representative character, is rather a large body and though it consists of more than 100 members, it is indeed a very representative body. Section 16 of the Act gives representation to teachers of high Schools, Head-Masters, teachers of Colleges, Municipalities, District Local Bodies, registered Trade Unions and registered graduates.

The Heads of University Departments, Principals of Affiliated Colleges and the Heads of recognised institutes are ex-officio members, thus ensuring that they shall not be exposed to the vagaries of the ballot box. The Radhakrishnan University Commission has very strongly commented on the 'politics' prevalent in many Universities resulting in an unhealthy dilution of the academic atmosphere. The Commission recommends that elections should be reduced to a minimum.

Equally important is the constitution of the Boards of Studies. Section 25 provides that each Board of Studies shall consist of some ex-officio members who, on the ground that they are the Heads of Departments in the University and Colleges, are ex-officio members.

The Executive Council has a large non-teacher representation. As against five teachers representing the Faculties, there are nine elected by the Court, some or all of these may not be teachers. The first Executive Council is a very representative body consisting of four Principals of Colleges and recognised institutes in Poona, two Principals of Colleges outside Poona, two Professors of Colleges and seven non-teachers who are eminent men in their own spheres of activity.

The quality of instruction invariably depends on the quality of the teacher. Section 47 of the Act makes it obligatory on the University to subject the qualifications of a teacher of the University to a scrutiny by experts.

A word may also be said about the selection of examiners. While the recommendation of a panel of names is strictly the function of an expert body like the Board of Studies, the final selection is left to a Committee who will ensure that the final selection is so made that it does not operate unfairly against a College and that the examiners are drawn from a larger area. In many post-Sadler Universities, the Act provides for the appointment of at least 50% of examiners who shall not be teachers in Colleges within the University.

The Act provides for the constitution of a Board of Extra-Mural Studies. Various activities can be assigned to this Board, but the most important of its activities will be organising lectures for the benefit of those who have not had the benefit of University Education and for those who would like to widen the horizons of their knowledge.

In this connection, it would not be out of place to mention the institution of 'External Degrees'. All gainfully employed persons in the Poona University area and all married women residing in the Poona University area may appear at the F. Y. Arts, Inter Arts, B. A. (General) and M. A. examinations. Their other occupations preclude them from devoting as much time to studies as is devoted by a whole time student and hence they are required to spend a longer period between two examinations. A University degree is considered as the essence of 'better service' apart from the

opportunities it affords for widening the horizons of knowledge. In both these respects, the opportunity afforded by the University is quite necessary.

Under the Act, the University has the power to institute Diplomas. The University has instituted a Diploma in Music and the statutes governing admission of candidates to this diploma are under consideration of the University authorities.

*Working and Future :* The Government have placed at the disposal of the University the old Government House and several other buildings in the area. These have provided the University with rooms for its offices and meetings. The spacious dining hall which is beautifully panelled has been utilised to house the Library. It contains only 20,000 volumes at present but adequate provision will be made to make substantial additions from year to year.

During the few years of its existence, the University has received unconditional donations of about a lac of rupees and donations for endowment of Scholarships and prizes of about *eight lacs of rupees*. A small amount of Rs. 3 lacs has been saved but this amount and the annual grant from Government are too inadequate to provide properly equipped, spacious laboratories, lecture halls and a library. Calcutta was fortunate in possessing Sir Rash Behari Ghosh and Sir Tarak Nath Palit who, by their princely endowments, laid the foundations of centralised Post-graduate teaching in Arts and Science under the direct control of the University.

A very noticeable feature of this University is the establishment of a broad-casting station owned by the University. It is the desire of the Poona University through this to carry knowledge to the doors of those who by circumstances have been prevented from coming to the doors of the University. The Radhakrishnan University Commission laid emphasis on Rural Education in this subcontinent with a large population residing in villages. The Poona University hopes that very soon it would be able to reach knowledge to the villages.

The activity of the University is a great social co-operative endeavour with reactions on the life and thought of the people. The University hopes that in years to come it would receive a large measure of support of the rich and the wise so that it may be a true temple of learning and preserve and enrich the age-long traditions of research and learning of Maharashtra.

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# 11. POONA INSTITUTIONAL

## 1 EDUCATIONAL

(1) *Adult Education Committee*: The Maharashtra Committee of Adult Education, appointed by the Bombay Government, has its headquarters in Poona, with Mr. B. G. Jagtap as its President. The pioneering work in the field was done by Mr. S. R. Bhagwat in 1937, when he formed the Rural Reconstruction Association. The popular Government extended a helping hand to these efforts, and now has come into existence a well-organised grant-in-aid Adult Education scheme for the whole Province, looked after by the three committees, one each for Gujarat, Karnatak and Maharashtra. In the Poona area the Maharashtra Committee is conducting over 800 classes and 192 free village Libraries and Reading-rooms.

(2) *Adult Education League*: This private institution was established in 1929 with the object of promoting knowledge among the adults, with the aid of magic lantern, films, maps, charts etc. Address: M. V. Apte, Tilak Road, Poona 2.

(3) *New Education Society's Agarkar Girls' High School*: This high school for girls was started in 1934 and experience has proved that it has supplied a long-felt need in the eastern part of the City. The school has recently built its own building in Rasta Peth and has a strength of over 600 girls. Besides, there is a primary school having 400 pupils on its roll, run by the same society.

(4) *The College of Agriculture, Poona*: Higher education in Agriculture in the Bombay State dates from 1878 when a course of instruction in the agricultural science was instituted at the Poona Science College. Two years later, a farm was established to provide for practical training in agriculture, and the students who successfully completed the course were awarded a diploma. In 1899 the University of Bombay instituted a licentiate-ship in agriculture, which was awarded to the students who had satisfactorily completed a three years' course of training at the Poona Science College.

The demand for advanced training in agriculture resulted in the establishment of a separate College of Agriculture at Poona in 1908. This institution was equipped for scientific research as well as for training of students in the theory and practice of agriculture and animal husbandry. In 1909, the University of Bombay instituted the degree of Bachelor of Agriculture. In 1939-40 the syllabus of the degree course

was revised to provide for more intensive instruction in practical agriculture and livestock work. The degree of Bachelor of Agriculture was substituted in 1937 by the degree of Bachelor of Science in Agriculture.

The course for the B. Sc. (Agri.) degree lasts for three years and the qualification for admission to this course is the First Year Science Examination of the Universities of Bombay and Poona or the Intermediate Examination in Science of a recognised Indian University. The College of Agriculture, Poona, is now affiliated to the newly constituted University of Poona. In 1951, the B. Sc. (Agri.) course has again been revised by turning it into a four years' course, but allowing admission to those that have passed the Secondary School Certificate examination or the Matriculation or an equivalent examination. The College is under the management of the Department of Agriculture and combines the functions of education with those of research and serves as the central research institution of the Agricultural Department.

The Poona College of Agriculture has drawn students to its portals from all over India, Burma, Ceylon and Nepal. A number of its alumni today occupy positions of responsibility in their respective countries. In spite of the fact that many of the provinces in India have established their own agricultural colleges, a small number of students from other provinces and States are still admitted to the Poona College every year. There are now 203 students on the rolls of the College and of these 11 students are from outside the Province.

The Poona College of Agriculture provides adequate facilities for post-graduate training in all branches of the agricultural science and prepares students for the M. Sc. and Ph. D. degrees of the University of Poona. The College maintains well-equipped laboratories, farms and gardens for research and higher instruction in agriculture. The College library maintains a collection of 12,000 books and 8,000 bound volumes of scientific periodicals and journals dealing with agriculture and cognate sciences.

(5) *Anglo-Urdu High School*: This school is said to have sprung from an ancient seminary, which flourished in Poona during the days of the Mughals, for the promotion of Urdu language and literature. In 1856 it began to cater for Gujrati-speaking pupils, mostly Parsis. Urdu classes were attached in 1873. Till 1920 the school maintained 2 sides—Urdu and Gujarati. It was then turned into a full-fledged Anglo-Urdu High School.

(6) *Armed Forces Medical College*: This college came into existence in May 1948. It is situated in Eve's Estate. The activities of the college are:—

- (1) Training Junior Medical Officers in the ways of Armed Forces in a course of 3 to 4 months.
- (2) Training of Senior Officers in advanced methods of administration and also in professional subjects in a course of 5 to 6 months.
- (3) Training specialists for the Armed Forces, the course lasting 9 to 18 months, depending on the subjects.
- (4) Refresher courses to regimental Medical Officers in Hygiene and sanitation.
- (5) Training courses for recruiting Medical Officers.
- (6) Training of Junior Commissioned Officers and other ranks of the Indian Army Medical Corps.
- (7) Special classes are also held for non-Medical Officers of the Army and non-Medical soldiers in Hygiene and sanitation.

(7) *The Ayurveda Mahavidyalaya*: 22 Nagesh Peth, Poona 2, has the following departments: (i) A Physics Laboratory, (ii) A Chemistry Laboratory, (iii) A Laboratory for Physiology and Pathology, (iv) A Dissection Hall, (v) A Pharmacy Department, (vi) A Museum, (vii) A Library, (viii) A Research Department. It trains students for Ayurveda Visharada and Parangata degrees. The Seth Tarachand Ramnath Ayurvedic Hospital is useful to the school for practical instruction.

(8) *B. J. Medical (School) College*: The Bairamji Jijeebhai Medical School was opened in 1878, with 22 pupils, and the medical men that passed out from the School were called Hospital Assistants. This name has subsequently been changed to Subordinate Medical Officers. Since 1906 the curriculum was of three years which was extended to 4½ years later on in the case of the L. C. P. S. course and 3½ years in the case of the L. M. P. Course; but since 1937, candidates who had passed Inter-Science Examination were only eligible for admission. The School was affiliated to the College of Physicians and Surgeons of Bombay, who conferred the diplomas of L. C. P. S. on the candidates who passed the final examination. Since 1943, however, the candidates were given the diploma of L. M. P., by the State Medical Faculty, Bombay.

The last batch of students was admitted to the School in June, 1945. Since 1946, admissions are made to the College only. The College began functioning in the old School Buildings but these were not adequate for imparting instruction of a University standard. The foundation stone of the New College Building was laid by the Chief Minister of Bombay, Shri. B. G. Kher, on the 2nd October, 1948.



At present there are about 390 students in the College, of which nearly 25% are girls. Only 50 students are admitted every year. The College also admits 15 students annually for the condensed course. It has been affiliated to the Poona University since the beginning of 1949.

The non-clinical Departments of the College are well-organised and properly-equipped. The Departments of Pathology, Anatomy and Physiology have a professor, two lecturers and four demonstrators in each department and the Pharmacology Department has a professor, a lecturer and three demonstrators. All the posts of demonstrators in Pathology and Pharmacology have been recognized by the Poona University for the M. D. Examinations and two posts of demonstrators in Anatomy, Pathology, and Physiology have been recognized for the F. C. P. S. Examination of the College of Physicians and Surgeons, Bombay.

The Clinical instruction is given in the Sassoon Group of Hospitals which at present contain 305 beds. In the New Scheme it is intended to add 500 more beds, making altogether a total of 800 beds in the teaching Hospitals. The teaching staff on the Clinical side works in an Honorary capacity. There are 19 Honoraries and 19 Assistant Honoraries. Besides, there are full-time doctors working as Housemen and Registrars. The total of these is about 26 at present.

Besides the M. B. B. S. Degree courses, this College has also been recognized for teaching post-graduate courses for M. S. and M. D. degrees of the University of Poona.

The new building of the College, costing about 22 lacs of rupees, is expected to be ready by June, 1952.

(9) *The Camp Education Society, Poona*: This Society was established in 1890 in Poona Camp with the object of imparting primary and secondary education to the children of poor and backward classes irrespective of their caste, creed or religion, and this purpose is kept in view even to this day.

The Society at present conducts two full-fledged High Schools one in Camp and one in Nagesh Peth, and a Primary School in Camp.

There is provision for teaching paper work, cardboard modelling and leather work, as also for teaching Persian, Urdu and Ardhamagadhi.

(10) *The Deccan Education Society*: The D. E. Society, the first of its kind in this part of India, is a private educational body conducting several schools and colleges in and outside Poona. It owes its origin to the New

English School, started in 1880 by Messrs V. K. Chiplonkar, B. G. Tilak, and M. B. Namjoshi, with the object of educating the people, with or without the aid of the Government, creating more facilities for education and bringing it within the reach of the common man. Out of this institution arose the Deccan Education Society in the year 1884 as a preliminary step in the establishment of a collegiate institution in January 1885, known since then as the Fergusson College. The Society consists mainly of a band of workers who pledge themselves to devote their life to the institution and are hence known as the Life-members. These workers act under the control of the Governing Body, consisting of representatives of Life-members and the Council of the Society to which the Governing Body is ultimately responsible. The Council consists of all the Life-members and an equal number of representatives of the General Body of the Fellows and Patrons of the Society. There are at present 37 Life-members on its roll.

The Society looks after the working and maintenance of the several institutions started under its aegis and acts as a unifying and controlling force. The Fergusson College, of course, is the premier institution under its control and has a proud record of work extending over a period of more than sixty years. Since the inception of the University of Poona, it has become a Constituent College of the University, and is playing an important role in the co-ordinated instruction of the Arts and Science courses up to the degree stage.

The New English School, out of which arose the edifice of the Society, has naturally the longest record, and has completed in 1951 seventyone years of its life of steady, useful and valuable work. With a number of more than two thousand pupils on its roll, it was for long carrying on its work in two sections in different localities and has now separated itself into two independent institutions, the New English School (Nana Wada) and the New English School (Ramanbag), Poona. Each of these schools has over a thousand pupils and is placed under the direct supervision of a Life-member.

The New English School proved to be a feeder institution for the Fergusson College. In the same manner the Navin Marathi Shala has been serving the two branches of the New English School. This School is a model primary school and was started in December 1898. The school has its own set of buildings and a play-ground. The school can now boast of a number which, with the Infant and Nursery Classes, goes to nearly a thousand.

With a view to expanding its activities outside Poona and reaching the masses away from the cities, the Society decided to start an English High School at Satara in 1899. The Society took up later the Dravid High School at Wai in the course of its further expansion in the moffusil. The Society is conducting since 1919 another High School at Umbergaon,

known as the Mawji Madhavji English School, about 80 miles to the north of Bombay, in the district of Thana.

The youngest school belonging to the Society is the Ahalyadevi Girls' High School in Poona. The large number of girls taking education in the two sections of the New English School made it necessary for the Society to open an independent school for girls which was started in 1939, and is growing stronger every year. It carries the name of Ahalyadevi, the well-known historical figure from the Holkar family of Indore, in whose memory the Holkar Darbar gave a munificent grant of twentyfive thousand rupees in addition to the gift of the Holkar Wada in Poona.

It was naturally to be expected that the Society should expand its activities in the field of higher education also. The first attempt in this direction which bore fruit was the establishment of a collegiate institution midway between Miraj and Sangli in the Southern Maratha Country. With the active support and help from the many princes in the neighbourhood, this institution known as the Willingdon College, Sangli, has been successfully serving the educational needs of the country roundabout for the last thirty years.

The other collegiate institution belonging to the Society is the Brihan Maharashtra College of Commerce which came into existence in 1943. Getting its name from the well-known Sugar Syndicate, from which it has received a donation of Rs. two lakhs, it caters for the much-needed commercial education of Maharashtra outside Bombay.

The Society has conducted a Technical Institute for the last 13 years. It has a two years' course of studies preparing candidates for the Government Diploma in Paints and Varnishes. It has a separate building of its own which houses the necessary machinery and equipment.

*The Fergusson College* : Situated now at the foot of the small range of hills known by its name, the Fergusson College first came into existence in the old Gadre Wada in the City, in the year 1885. The College owes its name to Sir James Fergusson, Governor of Bombay, in its year of opening. This was meant to be a tribute to his liberal and sympathetic attitude towards private education in general, and to his personal interest in the New English School in particular. Before long i. e. by the year 1890, the B. A. class was added. In 1892 the 1st B. Sc. class was opened and the first student of the College taking the B. Sc. degree was its future principal, Mr. (now Sir) Raghunath Purushottam Paranjapye. In 1895, the College shifted to its present site, stretching along the two sides of the Mutha Left Bank Canal, to the north-west of the city. During the course of sixty years and more, it has grown out of all proportion and has now become an institution having on its roll a number in the neighbourhood of 1800, a teaching staff in proportion to this number, with a set of buildings appropriate to its multifarious needs and altogether presenting an appearance of a university than of a college. On the Arts side, the College provided facilities for study in Languages, Philosophy, History, Economics

and Mathematics up to the M. A. stage until recently when the post-intermediate teaching has been taken over by the University. Similar provision was made in subjects of the science faculty, such as Chemistry, Physics, Botany, Zoology and Geology. Mention must be made of the encouragement and facilities afforded for the study of the Prakrit languages like Pali and Ardhamagadhi, and foreign languages like the German. On the Science side the geological branch and the botanical garden deserve more than a passing reference.

The first and the oldest building on the premises is, of course, the Main Building formally opened by Lord Sandhurst in the year 1895. The next important addition was that of the Chemical Laboratory named after Dr. Kashinath Waman Kane. A donation of Rs. 25,000 received from the N. M. Wadia Charities went a long way in the construction of the Amphitheatre with its imposing and solid front and the two wings. It is therefore known as the N. M. Wadia Amphitheatre. It serves the need of an assembly hall for the students of the Fergusson College besides providing two large and several small class-rooms. The Amphitheatre is temporarily placed at the disposal of the Brihan-Maharashtra College of Commerce. Side by side with the Amphitheatre grew the Physics Laboratory built partly out of Government grants and partly from the college reserves. The Physics Department can now boast of three big class-rooms and a small one, and four separate laboratories for the four classes. A munificent donation by the Maharaja Holkar of Indore made it possible for the College to build up the Biological Laboratory with a wing for the Geological Laboratory, situated to the south of the Physics Buildings. Sir Shapurji Bharucha's name is associated with the students' Reading Room on account of his very useful donation of Rs. 10,000. The Bai Jerbai Wadia Library opposite to the Main Building completes this picture with its magnificent building which consists of a hall and gallery on the ground floor containing a stock of books more than 80,000 in number, and a spacious reading hall with an accommodation for 200 readers at a time, on the first floor.

The *hostels* consist mainly of three blocks, double-storeyed and quadrangular in size, with an open space inside each of them. The first block is the oldest and is called the Sir Bhagwatsinhaji Quarters in memory of the Maharaja of Gondal. The other two blocks owe their existence to the liberal donations of Tulsidas Tejpal, Soorji Pragji and Seth Madhavji Hariram. An extension to the last block was possible on account of the efforts of Principal K. R. Kanitkar. These hostels carry with them their necessary attachments like kitchens, mess rooms, the big dining hall, the bath-rooms and the canteen. A hostel for girls began with a modest effort of two rooms dedicated to the memory of the late Principal Agarkar. It has now developed into a structure composite in character and serving the needs of 70 resident students coming from different parts of the country. Quarters for twelve members of the staff

and several menials must also be counted among the residential buildings on the premises of the College. The Chandwadkar Pavilion situated between the two spacious play-grounds, the two Badminton courts, more than half a dozen Tennis-courts and grounds for other minor games afford excellent facilities of physical culture and recreation for those who reside on the college premises. The water works of the College cannot be forgotten in any description of this institution.

*The Brihan-Maharashtra College of Commerce*: Started by the Deccan Education Society in 1943, this College supplies the long-felt need for commerce education in South Maharashtra. It imparts instruction to students going upto the B. Com. and the M. Com. degrees of the Poona University. The present strength of the College is over 600 students.

Soon after the College was inaugurated the Brihan-Maharashtra Sugar Syndicate came out with the generous offer of an unconditional donation of Rs. 2 lakhs towards the building fund of the College. In recognition of this gesture of active good-will, the D. E. Society decided, on its own motion to name the College "The Brihan-Maharashtra College of Commerce."

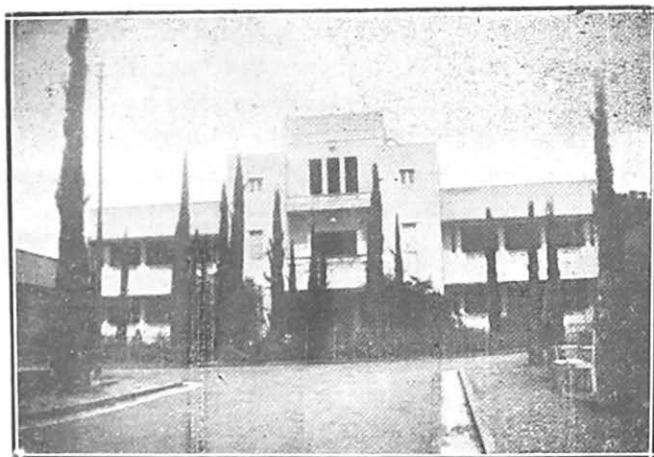
The Sir Dorabji Tata Trust of Bombay has also sanctioned a donation of Rs.50,000 towards the construction of an Assembly Hall for the College.

For the present the College is housed in a block of buildings in the Fergusson College premises. Its new premises behind the Servants of India Society are soon expected to be ready for occupation.

(11) *The Deccan Institute of Commerce*: The Deccan Institute of Commerce was established in the year 1918 by Prof. G. K. Bhopatkar, F. C. I. It is the pioneer Institute in Poona offering instruction in all the compulsory and optional subjects, leading up to the Diploma Examinations of various foreign and Indian societies.

The Institute offers training in various commercial subjects forming the subject-matter of either single subjects or Diploma Examinations of the following Bodies :—

1. The Institute of Book-keepers, London.
2. London Chamber of Commerce, London.
3. Government Diploma in Commerce and Certificate Examination (G. D. C.)
4. The Indian Merchants' Chamber, Bombay, (D. Com. Diploma)
5. Government Diploma in Co-operation and Accountancy (G. D. C. and A) for graduates only.
6. 'First' Examination under the Chartered Accountants Regulations, 1949, framed under the Chartered Accountants Act, 1949 (C. A. 1st Part), for graduates only.
7. The Corporation of Certified Secretaries, London.
8. The Indian Institute of Bankers.



Law College



College of Engineering

Recently a secondary school with a commercial bias, training students for the S. S. C. Examination has also been started. The response is encouraging.

(12) *De Nobili College, Poona*: The De Nobili College is a theological college conducted by the Jesuit Fathers, primarily for the training of members of their own Order. Members of the Order, admitted normally after having passed the B. A. or B. Sc., examination are given first a two years' Spiritual Training, then a two or three years' course in Latin, Greek, some Indian language etc., further a three years' course in Philosophy, and finally a four years' course in Theology. About two thirds of the students are Indian, the rest hail from various parts of Europe and America.

The College is named after Father De Nobili (1577-1656), a Missionary and a Sanskrit scholar who, in his own person and work, had to a large extent realized the ideal of combining classical Indian culture with the Catholic Faith.

(13) *The Depressed Classes Mission Society of India, Poona Branch*: The Society was founded by the late Mr. Vitthal Ramji Shinde in 1906, in Bombay, and the Poona branch was started in 1908 to work for the all-round progress of the Harijans, by promoting education, by providing employment and by removing their social disabilities.

The Poona branch conducts a number of primary schools for boys and girls in which education is given free. In addition, the students are supplied with clothes and books. The branch also conducts a night school for adults. In addition, there is a good recognised training class attached to the schools.

(14) *The College of Engineering, Poona*: The Poona Engineering class and Mechanical School was the nucleus from which the College has developed. The Government of India and the Government of Bombay spent eleven years from 1854 to 1865 in deliberation over the scheme for the establishment of an Engineering College in the Bombay Presidency.

It is interesting to recall that officers of the Army, the Public Works Department and the Department of Public Instruction, who were consulted in the matter, were unanimous in their view that the College should be situated in Poona. It was also intended originally that the College should train Military Engineering Officers. Military engineering was never taught in the College as intended in 1855, but we find today the fulfilment of that 95 years old wish in the establishment of the School of Military Engineering near Harris Bridge by the side of the river Mula, three miles upstream from the site of this College. It is a happy augury, and a glorious future awaits both these institutions working in close co-operation with each other.

The educational buildings, including the workshop, laboratories and drawing halls are situated on a 23 acre tract in Shivajinagar, between the

G. I. P. Railway line and the river Mula, just beyond the Sangam Bridge. The Bombay-Poona road cuts through this tract, with the College buildings standing on either side of the road. The hostels, the gymkhana and the play-ground cover an area of about 21 acres on the other side of the railway line. The College estate thus extends to about 44 acres.

There are at present six independent educational buildings which house the various departments. The workshop attached to this college is perhaps the largest and the best equipped workshop of its kind in the country. The Mechanical Engineering Laboratory is housed in a fine building with a striking chimney and contains a very complete collection of machines on a single floor with a basement. The Laboratory compares very favourably with the best that can be seen in this country or abroad. The Electrical Engineering Laboratory is well equipped with machines of all types and possesses a very large number of instruments. A wing has recently been added to house the high voltage laboratory and the Advanced Electrical Engineering Laboratory.

A separate laboratory for Tele-Communication Engineering is being fitted up with air-conditioned standard rooms and studios and with complete equipment for broadcast and C. W. transmission and reception, including F. M. and television, for picture transmission by wire, automatic telephone, carrier current telephone and multi-channel telegraph, and with tele-printing machine and a standard test gear for testing line and radio equipment.

Government have sanctioned a separate organisation known as Test Houses for Bombay Province for the purpose of carrying out routine tests and development work in the various branches of Engineering and Industry. A special scheme of Road Test Tract and Soil Mechanics Laboratory for research work on roads has also been sanctioned.

Accommodation is available for about 400 resident students in the hostels attached to the College. There are six hostel blocks of which four have been constructed recently.

The long association of the College with the University of Bombay, to which it was affiliated, ended in March 1949, when it became a Constituent College of the University of Poona.

The College provides degree courses in Civil Engineering, Mechanical and Electrical Engineering, in Tele-Communication Engineering and in Metallurgy, and Diploma Courses in Civil Engineering, in Mechanical Engineering, in Electrical Engineering, in Tele-Communication Engineering and in Metallurgy.

The Diplomas are awarded by the Government of Bombay. The Diploma course is of 3 years' duration in all the branches while all the degree courses are of 3½ years' duration. The advanced certificate courses are open to Engineering Graduates and are of short duration.



Post-graduate courses of one and half years' duration leading to the degree of M. E. in Civil Engineering and Electrical Engineering have been started.

Admissions to the First Year of the degree courses in all the branches taken together are limited to 150 students while an equal number is admitted to the diploma courses every year.

The statement below indicates the growth of the College during the last twentyfive years.

Number of students on rolls during :—

	1923-24	1937-38	1946-47	1947-48	1948-49
Degree Courses	199	210	418	707	723
Diploma Courses	196	225	389	470	486
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	395	465	807	1,177	1,211

A visitor to the College is always thrilled with the many illustrious names to be seen on the Honours Boards which contain the names of all those who have passed their degree examination in the First Class. It is with a glow of pride that one reflects that the greatest living engineer in the country Shri. M. Vishveshwarayya is an alumnus of this College.

(15) *Educational Institutions conducted by Christians* : Christians began to take interest in the education of the children of Poona as early as 1829 and started a Marathi Primary School at 2, Staveley Road. During the period of 125 years that have followed, several Christian Societies have stepped into this field and are now conducting 10 High Schools, 2 Training Colleges, 13 Lower and Upper Primary Schools, 3 Nursery Schools and 1 Night School, making a total of 28 institutions and giving instruction to not less than 10,599 students. The youngest of these schools, St. John's Secondary School, was started as recently as 1948. Ten of these institutions are located in the Cantonment area and the rest in the City, where they are scattered from Rasta Peth to Shivajinagar. St. Ornella's High School, which is located in Rasta Peth is built on the grounds gifted by the Peshwas to the late Col. Pinto for the building of a church. (Address : Church of Scotland Mission, 1 Staveley Road, Poona 1.)

(16) *The High School for Indian Girls, Huzur Paga, Poona* : This High School for Indian Girls, situated in the heart of Poona City, is the first and foremost Private School for girls. It came into existence in 1884, as the fruit of the untiring efforts of Poona's great educationists such as Rao Bahadur Pandit, Dr. Sir Ramkrishna Bhandarkar and Justice M. G. Ranade. Dr. Bhandarkar and Rao Bahadur Pandit conceived the idea of making the donation of Rs. 10,000 offered by Sir William Wedderburn in memory of his brother, the nucleus of a fund to provide English Education for Indian girls. For the location of the High School and its adjuncts

the lease of the site of Huzur Paga was secured from the then Chief of Sangli. At the suggestion of Government, the Maharashtra Female Education Society (now the Maharashtra Girl's Education Society) was formed in 1884 and registered in 1887.

During the course of the last sixty years and more, the School has grown out of all proportions and has now on its rolls more than 1,100 girls.

Among the special features of the school may be mentioned the Hostel where a number of students hail from outside the province. It is thoroughly cosmopolitan in character.

Special provision is made for Physical Training, Drawing, Music and Needle-work. The Balikadarsha Magazine, Balika Vastu Bhandar (Co-operative Society), Vanita Samaj (Debating Society) House System, Girl Guides etc., are the special features. The last but not the least is Domestic Science which is reputed to be the speciality of the School.

(17) *Industrial Training Institute, Aundh, Poona*: This Institute known as the Industrial Training Institute has been started for the training the Adult Civilians in various crafts. The following are the crafts that are taught here:—

<i>Technical Trades</i>		<i>Vocational Trades</i>	
1. Carpentry	16	1. Bleaching, Dyeing & Calico Printing	16
2. Clock & Watch Repairing	16	2. Block-making and Engraving	16
3. Draughtsmanship (Civil)	22	3. Cutting and Tailoring	32
4. Draughtsmanship (Mech.)	19	4. Hand weaving of fancy & furnishing fabrics with cotton, wool and silk	16
5. Linemen and Wiremen	32	5. Knitting with hand and machine	16
6. Mechanic (General)	32		
7. Mechanic (Motor)	51		
8. Painter and Decorator	16		
9. Sheet Metal Worker	17		
10. Trimmer (Upholstry)	12		
	233		96

The Training is free. Admission is given to adults between the ages of 18 and 25. The minimum educational qualification required is two standards below Matric for all the trades except Draughtsmanship (Civil and Mech.) for which the standard of Matriculation is required. The duration of the course for Technical Trades is two years and that for Vocational Trades is one year. About 50% of the poor and deserving students get a scholarship of Rs. 25 per month.

The Institute is situated 7 miles away from Poona on the old Bombay Poona Road beyond the Aundh Village, which is now known as Ganeshkhind Road.

(18) *The Indian Law Society's Law College, Poona*: With the concurrence of lawyers in Bombay, Poona and outside, a Society called The Indian Law Society was established at Bombay on the 4th of March 1923, with the late Sir Narayanrao Chandavarkar, as its president. The Right Hon'ble Dr. M. R. Jayakar is the present President. The objects of the Society are, among others, the following :—

- (a) To provide facilities for the study of law by starting colleges at various centres in the country, where law will be taught and may be studied as required by the curricula of the several Universities and High Courts, and on a scientific basis.
- (b) To open schools for imparting a general knowledge of law to the citizens.
- (c) To make provision for imparting instruction in Law and Constitution to those who require it for qualifying themselves for any special purpose, and to do all such things as would further the said objects.

In pursuance of these, the first step taken by the Society was the opening of the Law College at Poona in 1924. The response that it received, and has ever since been receiving, has made it clear that such an institution was a long-felt want. The College classes were temporarily held in the premises of the Fergusson College. A large plot of ground had been negotiated for, where the main building of the College, with the Library, the Residential Quarters for the Principal and the professors and the students, the Gymkhana Pavilion and the Platoon Headquarters of its University Training Corps platoon, and other buildings have now been located.

Encouraged by the result of the working of the Law College, the objects of the Society were clarified by introducing the following amendment viz. "To provide facilities for the study of subjects included in the curricula of the Indian Universities".

The Society, accordingly, started enlarging its activities in that direction, with the result that under its auspices was established 'The Maharashtra Association for the Cultivation of Science'.

The present growth of the Society is largely due to the untiring efforts of its founder, Principal J. R. Gharpure, who recently retired from active service.

(19) *The Maharashtra Education Society*: This is the oldest educational institution in Poona, being founded in the year 1874, by Messrs Bhave and Indapurkar. It was organised with the object of imparting literary, scientific and industrial education to the 'natives' of Poona and the places nearby, and was, for some time, called the Poona Native Institution. In 1922, the association renamed itself as the M. E.

Society, and with the march of time extended its sphere of activity in Poona and outside too, thanks to the untiring efforts of its Life Members and the sympathy of the public.

To-day the Society conducts ten institutions, imparting instruction from the primary to the collegiate stages. There are two big primary schools, three big High Schools (one of them being a girls' school) and a collegiate institution. There is also a Nursery and Kindergarten school and a Secondary Teachers' Training Institute, where students are coached for the Secondary Teachers' Certificate examination. Outside Poona, the Society is conducting two High Schools, one at Baramati and one at Saswad.

The Diamond Jubilee of the Society's main High School was celebrated in 1935, while the Baramati High School celebrated its Jubilee in 1936.

All the schools of the Society are well-equipped with modern and up-to-date apparatus and spacious playgrounds and big buildings. The total number of students attending all the institutions of the Society is nearly 6,000, out of which more than 1,000 are girl students.

In the year 1948, the Society opened a College of Arts and Science which was then affiliated to the University of Bombay. Now it is affiliated to the University of Poona and has become a constituent college of that University.

(20) *The Modern Education Society, Poona* : The Society was founded in February 1932, by a group of educationists from Poona, with the help of friends from Poona and Bombay interested in the spread of higher education, the foremost among these being Sir Cusrow Wadia and Sir Ness Wadia. The management of the Society is vested in a Senate composed of representatives of Donor Members and Workers. The Senate works through two executive bodies viz. the Academic Council and the Finance Council. Sir Cusrow Wadia has been the President of the Society since its foundation and Sir Ness Wadia a Vice-President.

*The Nowrosjee Wadia College* : The Society established in June 1932, its Nowrosjee Wadia College as a full grade institution. The College was first housed in the Connaught House near the Poona Railway Station. The present site on the Bund Garden Road, measuring about 18 acres, was acquired through Government in 1935 and in June 1936 the Main Building (cost Rs. 1,68,000), the Lalji Naranji Hall for the College Mess (cost Rs. 31,000) and one block each of men's and women's hostels were completed and occupied. The Vicaji D. B. Taraporewala Institute of Science (cost Rs. 1,40,000), the Sir Dorabji Tata Assembly (cost 64,000), the Ardeshir K. Irani Gymkhana Pavilion (cost 12,500) followed in the next year. Permanent affiliation for teaching courses in Arts upto M. A. and in Science upto M. Sc. was obtained from the University of Bombay in due course. Now the College has become a constituent college of the Poona University.

*The Sir Cusrow Wadia Institute of Electrical Technology (attached to the Wadia College), Poona :*

Since the inception of the first Wireless Company in India in 1923, one of the founder directors, Sir Cusrow Wadia (a Benefactor and President of the Modern Education Society) realized what was necessary as the first step in the direction of harnessing the talent in the country. In those early days of Wireless, the courses available in this country were either of a very intensive character or were purely academic. As the industry was entering upon a new phase, the uses of electrical form of energy were multiplying. The demand for intelligent skilled workers, superior to the average switch-board attendant but not exactly a designer, was keenly felt. Sir Cusrow realized the scarcity of the supervisory staff and with his inspiration, in 1938, the Modern Education Society started a Department of Applied Electricity which grew into the present Institute of Electrical Technology with an initial cost of Rs. 1,60,000. It was named after Sir Cusrow Wadia in grateful recognition of the princely gift of its entire cost given by him. The tall aerial masts of the Institute engage the attention of the visitors to the Bund Garden. The Institute has its own Electrical and Radio Laboratories, Wireless Booths, Drawing Office and Workshop. The Courses here are of a practical rather than of a purely academic nature. In addition to the regular three years' diploma course in Electrical Technology, the Institute also runs a few short term practical courses in the morning and evening. All the courses are recognised by the Government of Bombay, from whom the Institute receives a grant-in-aid. It works in close co-operation with Industry. Its students, at the end of each year, undergo practical training for three months at actual works in factories or power generating stations. The Institute undertakes works for the local public and the Industry. The equipment and the scientific skill of its staff are made available to local concerns in conducting routine tests. The staff investigates special problems that confront the local technical institutes. In the past, its staff has solved some scientific problems of electric heating and insulation and also properties of the radio cabinets. Recently the staff gave impetus to the formation of a telegraph code for the Indian languages. The workshop manufactures some of the apparatus, model machines and mechanical jigs required for the Physics and Chemistry Laboratories. The students are drawn from all parts of the country and from all communities. On the completion of the course they get some professional concessions from certain Government Departments and Engineering bodies.

The Institute has been a Technical Training Centre of the Government of India for the last seven or eight years. It trains, at present, about 250 trainees in the diverse trades of moulding, fitting, carpentry, tin and copper smithy, and profession of electricians, draughtsmen, radio servicing and wireless operators. It has before it several plans of extending its

work and if the desired help from Provincial and Central Governments is available, it hopes to become a full-fledged polytechnic for this part of the country.

(21) *Moledina Anglo-Urdu High School, Poona* : The School was founded by Khan Bahadur M. H. Moledina in the year 1932 and began working as a Middle School until the year 1948 when it reached the status of a full-fledged High School. It caters for 250 boys comprising of Hindus, Muslims and Sikhs. It is housed in buildings donated to the school by its founder Khan Bahadur Moledina, and is located on the East Street.

(22) *Abdul Wahed Urdu Primary School* : Founded in the year 1891 by a Society known as Anjuman-E-Taqviyat-Ul-Islam (since defunct). It is now managed by Khan Bahadur M. H. Moledina. It has a strength of over 200 children of all communities such as Muslims, Hindus and Sikhs. It is located in the compound of the Moledina High School.

(23) *Muslim Students' Union, Poona* : The Union was founded in 1920 with the objects of aiding and assisting deserving Muslim students by the grant of scholarships, loans, fees, books etc. It holds annual sports, games and elocution competitions amongst the students of various schools and colleges. It has the patronage of persons like His Royal Highness the Aga Khan and other leading gentries.

Address : 313, Mahatma Gandhi Road, Poona 1.

(24) *National Defence Academy, Khadakvasla* : Nestling in the foot-hills of the Sahyadri that form the western watershed of the Mutha valley, within an easy ten miles' drive from Poona, is the site of the National Defence Academy for the training of the Officer Corps of the Armed Forces. The Academy estate comprises a shallow, elongated trough, some 6,000 acres in extent, stretching across the valley almost to the left bank of the river. On one side is Lake Fife, formed by the damming of the river about 70 years ago, which provides Poona with its drinking water and the Mutha and Mula-Mutha valleys with perennial irrigation in their upper reaches and seasonal irrigation in their lower, through a canal on either bank. In the near background, almost overshadowing the lake above which it rises a sheer 2,300 ft., is a beetling crag crowned at its summit by the crumbling walls of Sinhagad, an ancient mountain fortress, wrested from the Mughals by Tanaji Rao, the lion-hearted lieutenant of that redoubtable Maharatta warrior-king and main spring of the Hindu *risorgimento* of the XVII century, Shivaji the Great. In this picturesque and historic setting will spring up the Academy township of about 15,000 souls, devoted wholly to the training of young officers of the three Services.

The genesis of the National Defence Academy can be traced to the Government of India's decision in 1945 that the most suitable form that

the Indian National Memorial of World War II could take was a Military Academy like the one at West Point, with this difference that, whereas West Point catered for the education and basic training of only army officers, the Indian Academy should be an Inter-Services training centre.

The Government of India envisaged education at the Academy being imparted up to the University standard and covering a comprehensive course in history, modern languages, sciences and engineering as well as purely military subjects, and a Committee, with the then Commander-in-Chief, Field Marshall Sir Claude Auchinleck, as Chairman, was appointed to prepare a detailed scheme for the establishment of the Academy.

The Committee gave its opinion that one Academy for training of cadets for commissions (other than medical) in the Royal Indian Navy, the Indian Army and the Royal Indian Air Force was a sound idea.

In regard to the location of the Academy, the Committee carefully considering a large number of sites including Poona, Bangalore, Bhopal, Dehra Dun, Puri, Jubbulpore and Secunderabad, recommended that the Academy should be located near the Khadakvasla Lake. The points that weighed with the Committee were that the Academy would be near Poona, would not be far from the sea, and would enjoy a temperate climate almost throughout the year. Khadakvasla, in their opinion, met 'all the requirements of an ideal site'. It may be added that the lake affords ample scope for boat drill and sailing exercises on the spot.

The salient features of the scheme recommended by the Auchinleck Committee may be briefly enumerated as under :— (1) Admission to the Academy should be governed by merit. (2) The minimum educational qualification should be the Matriculation Examination or its equivalent, but candidates should be required to pass a special qualifying test prior to appearing before a Selection Board. (3) The tuition, clothing and messing at the Academy should be free. (4) Candidates must be between 16 and 18 years. (5) The period of training should be 4 years.

The Government of independent India has since approved of the Committee's scheme in broad outline, but has decided that the period of training should be three years instead of four. The yearly admission, for which provision is being made, will be 500 as against the 640 cadets of the Auchinleck Committee's scheme. The courses of instruction, of which details are being freshly worked out by a special committee, will follow the general lines of the courses recommended by the Auchinleck Committee.

At the end of the 1st year's academic and service course, the cadets will proceed to an attachment camp, from where they will be sent to the three different Services (Army, Navy and Air Force) so that each cadet can obtain a fair knowledge of each of the Services, and his suitability and aptitude can be determined at the end of the II year's academic and service

course, at which stage of his training selection for the three Services will be made. The cadet, thereafter, will be attached to the camps of the Service for which he has been selected.

It will be of interest to educationists to note that the 'Recitation' method used at West Point and Annapolis will be employed at the Academy. The 'Recitation' method, it may be explained, is an applicatory method much in favour in the U. S. A. Each day the cadet is given 'an assignment in text' from which he is expected to become so familiar with the principles in the lesson for the day that he will be able to explain them, if called upon to do so, in the class.

In addition to the usual instructional accommodation, comprising class-rooms, laboratories and workshops, the Academy will have an Assembly Hall, Library, Museum and Memorial Hall; the usual Quarter-Master Stores, Guard-Room and Armoury; residential accommodation for the cadets and staff, a welfare centre and a hospital; recreational facilities including a stadium, club houses, gymnasia, swimming-pools, squash courts, cinema etc., and ancillary buildings such as markets, laundries, bakeries, dairies, press stables and M. T. garages. In short, the Academy township will be a microcosm of the outside world, leading its own corporate life and animated by a common purpose; and the Gentlemen-cadets when they leave its portals will, it is hoped, form a *corps d'elite* which will preserve inviolate their country's new-found freedom in the difficult times that lie ahead.

(25) *The National Model School, Poona* (A Public School with Military Bias): The School was founded in the year 1947 in a private bungalow, but now it is situated on the estates of the famous old Deccan College.

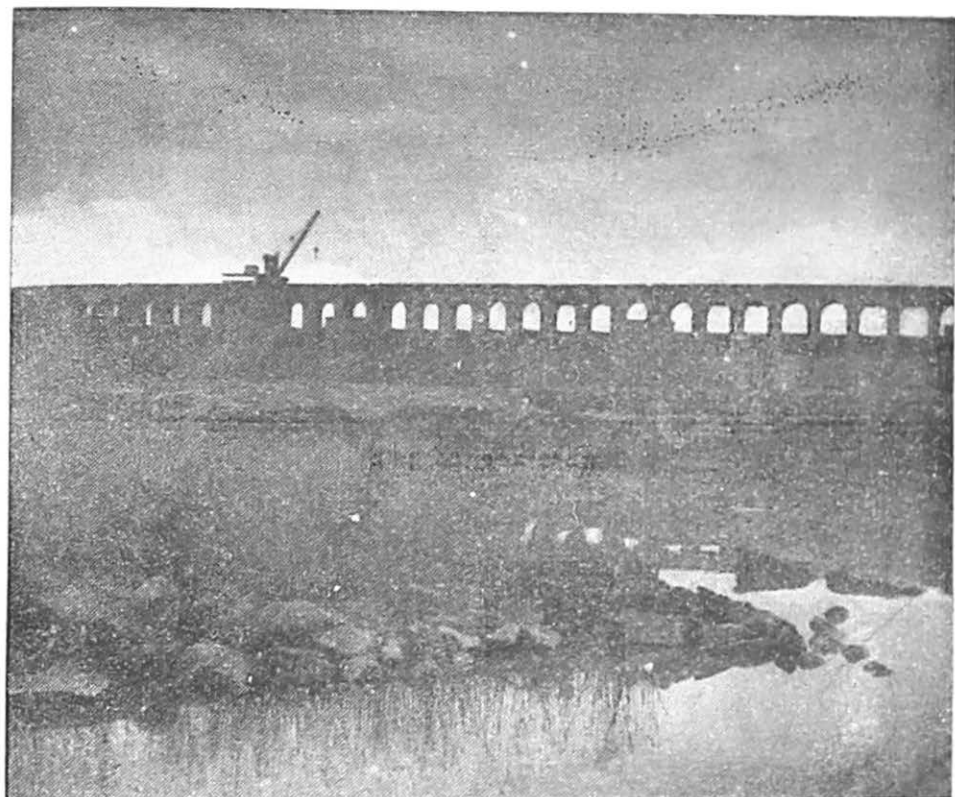
The school is mainly a residential school and all the students of different castes and communities live here as members of a family. The medium of instruction from Std. I to VIII is Hindi, and the management takes good care to see that the students do not neglect the regional language.

The whole school does P. T. at 6-40 a. m. for six days in a week and all games are compulsorily taught to each and every student. The school at present has over a hundred students.

Besides preparing candidates for the S. S. C. Examination, the school prepares them for the competitive examination for entrance to the Armed Forces.

(26) *Poona Training College for Women*: It is a Government Institution in Poona, started in 1870. Female students are admitted after their passing the Vernacular Final Examination, for a two years' course. Since 1947 the course has undergone a revolutionary change. Education





A part of the Khadakwasla Dam.



The Mulshi Dam.

through books is supplemented by a basic course with a vocational bias. The College : attached to it, has a practising school in Rasta Peth. Importance of adult education in rural areas is impressed upon the students.

(27) *The Progressive Education Society* : This is an educational society established in 1934 with the object of spreading education by conducting primary, secondary and teacher-training institutions. 'The Modern High School' of Poona conducted by the society aims at preparing cultured and useful citizens. Its special features are individual attention to each pupil's studies and a training in useful activities like Shorthand and Typewriting, Book-keeping etc.

(28) *The Salvation Army—Poona Section* : Of the thirteen day schools operated by the Salvation Army in this area, three primary schools are conducted in the Poona Cantonment with a total of 463 children on the rolls receiving free education. Two of these schools teach up to the IVth standard, the remaining one teaching up to the VIth standard.

Trained Officer-teachers of the Salvation Army are in charge, and it is interesting to see children of many castes and creeds sitting together in one common effort to learn. The latest Governmental educational requirements are being met. Due respect is given to days of national importance, and every endeavour is made to instil into each child the foundation of worthy citizenship for future usefulness.

Contacts between the teaching staffs and parents of the children, many of whom are very poor, is maintained, so that a more personal attention to the children brings an understanding and helpfulness.

Youth Clubs at two centres are helping the elder day scholars, as well as assisting in an 'after-care' work amongst former students, which is considered to be very desirable, and which helps to keep the young people off the streets.

A Youth Club, conducted at the headquarters of this organization in the Cantonment is conducted in English every Friday evening, providing recreational, cultural and spiritual activities, is attended mostly by high school and college students in this part of the town.

(29) *Saraswati Mandir Samstha* : This is an educational society founded in 1920, by some prominent members of the Maharashtra Dnyanakosh Mandal. With a view to provide educational facilities to persons who have to work during day-time for their bread, the Society started the 'Poona Night High. School' in 1920. Later it also started a day school in 1926. Further extension of its activities was in the direction of starting English classes attached to Primary Schools in the villages. The Society also conducts a magazine called the 'Saraswati Mandir'.

(30) *Saraswati Vidyalaya Union* : The Saraswati Vidyalaya Union is a registered association with a membership of nearly 150 individuals. The aims and objects of the Union are : (1) the administration and maintenance of the Saraswati Vidyalaya for the education of boys and girls on modern lines and (2) the culture of the mind and the body of the youths coming under the influence of the Institution.

The Vidyalaya started as a primary school in 1919 and became a full-fledged High School in 1943. At present there are nearly 700 pupils studying in the High and Primary Schools. The results in the Matriculation Examination have been uniformly excellent. The school is also imparting instruction in craft work such as weaving, carpet-making, cane work etc.

Under the auspices of the Union classes in Hindi are run for the benefit of adults, during the mornings and evenings. Music classes also are conducted in the evenings.

(31) *The School of Military Engineering, Kirkee* : It is intended to train personnel of the Corps of Engineers. This includes training of officers, technicians and craftsmen.

The School is also responsible for undertaking research and trials on military engineering matters.

*Organisation* : The School is organised in the following wings :—

(i) Headquarters, (ii) Administration Wing, (iii) Field Engineering Wing, (iv) Civil Engineering Wing, (v) Electrical and Mechanical Engineering Wing, (vi) Engineer Research Wing.

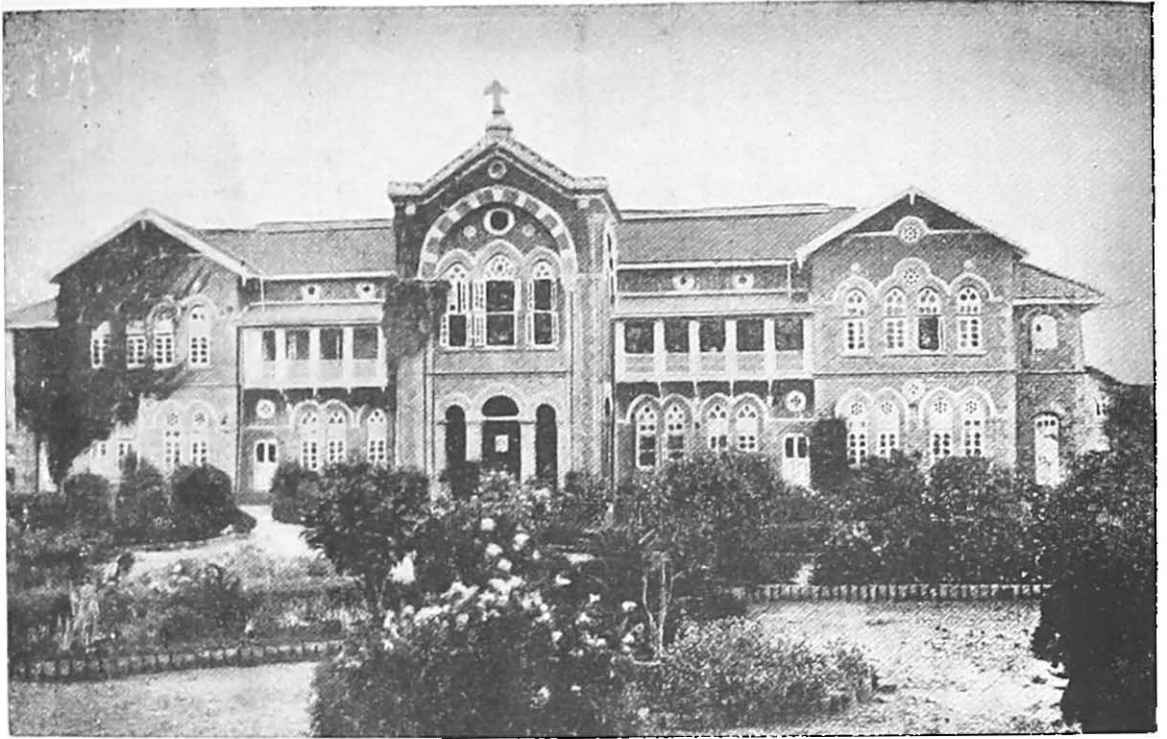
The Administration Wing looks after the administration of the School, covering all the duties connected with accommodation, messing, discipline, stores, transport, etc.

The Field Engineering Wing is organised into Wing H. Q., Field Works, Bridging, Mechanical Equipment, and Tactical Schools. Each School is responsible for the training peculiar to it. The majority of the subjects covered under this Wing are peculiar to the service needs of the Corps of Engineers. All instructors are service personnel.

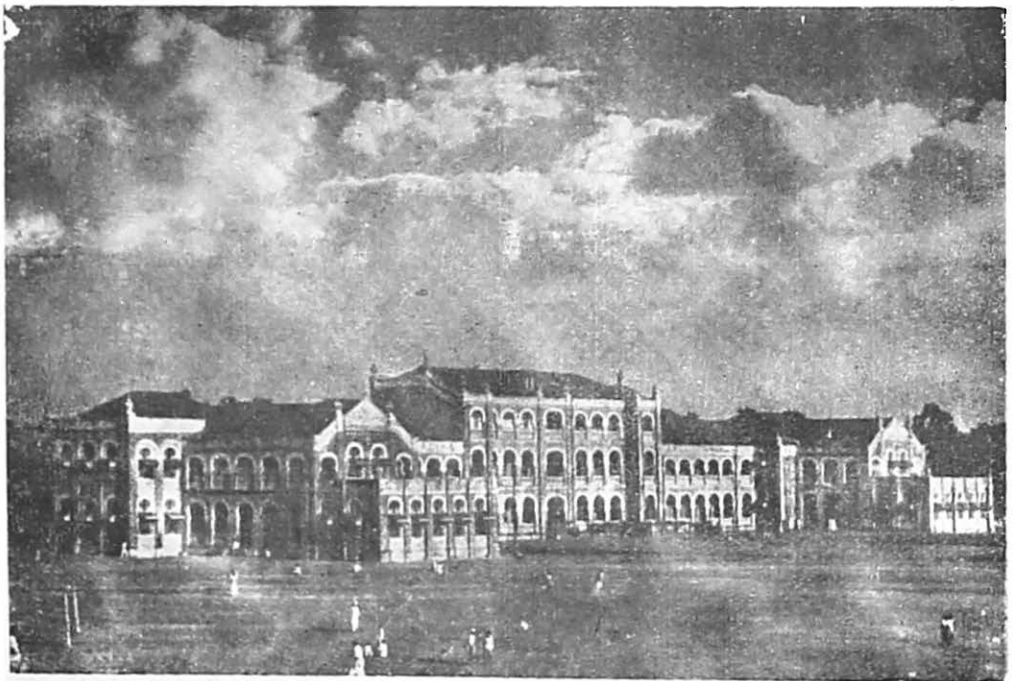
The Civil Engineering Wing is responsible for training officers in civil engineering matters and consists of Wing H. Q., Construction School, Applied Mechanics School, M. E. S. Procedure School and Survey School. The Applied Mechanics School is run under a civilian professor.

The Electrical and Mechanical Engineering Wing includes Wing H. Q., Electrical School, Mechanical School, Plant School, Applied Science School and Workshops. There is a civilian professorial staff.

The Engineer Research Wing undertakes study, experiment, and test on Methods and Materials of a civil engineering nature. It is organized into H. Q. and Soils and General Engineering Sections.



Fergusson College ( Main Building )



Sir Parashurambhau College

*Construction Project* : The cost of the building project will be approximately 3 crores, and the construction should be finished by 1954.

It is confidently anticipated that, when completed, the School of Military Engineering will be second to none, as it will provide the army with fully qualified technical officers who are so essential for the successful defence of the country in war and for its continued development in peace.

(32) *The Shikshana Prasarak Mandali, Poona* : The Shikshana Prasarak Mandali was founded as early as 1883, by a small but devoted band of primary teachers at Poona to commemorate the first anniversary of the late Vishnushastri Chiplonkar, one of the pioneer educationists with a national outlook. The Mandali has all along been fortunate in securing workers of outstanding qualifications, who, satisfied with a living wage, have selflessly devoted their lives to the cause of education. Since then, the Mandali has slowly but steadily kept on advancing. The Nootan Marathi Vidyalaya at Poona (the Mandali's first High School) sent its first batch of 11 students in 1896 for the Matriculation, and not only did every one of them pass the Examination but one of the students, the late Dr. V. S. Ghate, secured the First Jagannath Shankarshet Scholarship. The Primary School working in the heart of the city has been from the first very carefully attended to. In 1916, twenty years later, the Mandali started its Arts College at Poona, now known as the Sir Parashurambhau College. One of the principal aims of the Mandali is the popularising of higher education wherever possible; and true to this ideal, in response to the request of the leading public of Sholapur, the Mandali took over in 1918, the New English School at Sholapur from Mr. R. B. Apte, renamed it as Haribhai Deokaran High School in grateful acknowledgment of the handsome donation of Rs. 27,000 from Seth Hirachand Ramchand Gandhi on behalf of the firm of Haribhai Deokaran & Sons, and developed the Anglo-Vernacular School into a full-fledged High School.

*Sir Parashurambhau College* : In 1920 the Arts College, then known as the New Poona College, sent its batch of graduates. In 1924, the Mandali started an institution which is perhaps unique in the whole of India, the Meemamsa Vidyalaya, an institution for the preservation and study of ancient lore. In 1926, the College had a magnificent building of its own on an extensive area of 28 acres of land. In 1927, the Science department was added and until recently the College offered instruction up to M. A. and M. Sc. courses. In 1928, the Chieftsaheb of Jamkhandi, with a view to perpetuate the memory of his revered father, offered to the Mandali a generous donation of Rs. two lakhs and the Mandali named the College as Sir Parashurambhau College and offered to teach 50 Jamkhandi students free of all tuition fees. Since the establishment of the Poona University, it has now become a constituent degree college of the University and a central teaching place of all Arts courses and some of the Science courses.

In the year 1937, the Mandali started the Ramnarain Ruia College (Arts and Science) at Matunga, Bombay, and to-day it has a strength of over 2,400 students. On the occasion of the Silver Jubilee celebrations of the S. P. College, the Mandali started in the year 1941, a Commerce College at Matunga, known as Ramniranjan Anandilal Poddar College of Commerce and Economics, and the Tilak College of Education at Poona.

The educational activities of the Mandali have thus evolved from a small beginning. The authorities of the Mandali are the Managing Council and the Board of Life-Members. To-day the Mandali has in all its institutions over 9,500 students and over 310 members of the teaching staff. The motto of the Mandali is, 'Efforts unending'. ( 'निर्वहः प्रतिपन्नवस्तुषु ।' )

*School of Radio-Physics and Electronics* : Universities were established in India with the principal object of giving a liberal type of higher education. Attempts, however, are being made to direct the student world to vocational institutions. Broad-casting is developing in our days at a very rapid rate and is bound to play an increasing part in the development of India. Besides, Radio-Physics and Electronics find increasing applications in Aviation, Geo-physical prospecting, Meteorological research, the Cinema industry etc. It was decided in 1935 to make some beginning in giving vocational training, and a School of Radio-Physics and Electronics, attached to the S. P. College at Poona, was opened.

The School is recognised by the Board of Technical and Industrial Training, Bombay Province, for purposes of examinations in Advanced Radio Communication and Radio Servicing and by the Government of Bombay for grant-in-aid purposes. The School possesses a good library containing many important books on Radio-Physics and Electronics and a large collection of monographs on special branches of the subject.

A special workshop is provided to enable the student to learn all that he needs in carpentry, wood and metal turning, coil winding, cutting, soldering etc. The Radio Servicing Laboratory has the most modern precision instruments for servicing radio receivers, amplifiers, etc. The laboratory possesses meters and instruments of the latest types and there is a large stock of components. There are also a good many receivers, amplifiers etc. of different makes. The training given in the laboratory is modelled on up-to-date lines. The resourcefulness of the student is developed to the maximum possible extent. Limited Hostel accommodation is available for the students of this School in the S. P. College Hostels.

The following courses of studies can be taken in this School:—

- (1) Wireless Telegraphy to train Licensed Wireless Operators for work in aeroplanes, ships and at land stations.
- (2) Radio Service Work for the benefit of those who propose to take to Radio Servicing as a profession.

(3) Advanced Radio Communication includes all aspects of Radio Physics and Engineering including Radio Servicing, Wireless Telegraphy etc. It is of two years' duration and is meant for graduates. It is of an advanced character and students taking up this course are expected to reach an honours degree standard in the subject at the end of the second year.

(33) *Shreemati Nathibai Damodhar Thackersey Indian Women's University*: The University was founded by Prof. D. K. Karve in 1916 with the following aims and objects:—(a) To make provision for the higher education of women through modern Indian Languages as media of examinations and instruction, by starting, aiding, and affiliating institutions for such education. (b) To formulate and lay down courses of studies specially suited to the needs and requirements of women. (c) To institute and confer Degrees and Diplomas, etc., as may be prescribed by the regulations.

The University is conducting one College at Poona and one at Bombay and two Colleges, one at Ahmedabad and the other at Baroda, are affiliated to it. There are two High Schools, one at Bombay and the other at Poona conducted by the University and 15 schools are working along the lines laid down by the University. The total number of students studying in all these schools numbered over 5,000 in 1948. About 75 students are studying in the Training School affiliated to the University.

The University has so far turned out 1,223 Graduates, 81 Proficients in Arts; 34 candidates have taken the Degree of B. T.

The Entrance Examination Certificate and the Degree awarded by this University are recognized for purposes of services by the Government of Bombay as equivalent to the Matriculation Examination Certificate and the corresponding Degrees awarded by the University of Bombay.

On 21st June 1920 the late Sir Vithaldas D. Thackersey donated Rs. 15 lakhs in 3½% which established the University. The interest on Rs. 15 lakhs is being received while the corpus is held by the Trust to be handed over to the University if the University gets either the Charter from the Government or collects an equal amount from the public.

The Government of Bombay have now enacted a bill granting statutory recognition to this University; but the grant of statutory recognition will not solve all problems. The University will have to start several Faculties such as medical, nursing, home-industries etc., which will require enormous funds and the public will have to come to the rescue of the University in the prosecution of its efforts for the uplift of India's Womanhood.

(34) *The Shivaji Maratha Society*: The Society, established in 1918 was founded with the object of promoting literacy and learning in the Maratha community by establishing educational institutions. It is at present running the well conducted Shivaji Maratha High School, housed in

its own building and also the Gandhi Training College. There is a boarding house, where the corporate spirit is fostered among the students. The Society aims at promoting unity and fostering a feeling of brotherhood and co-operation amongst the Marathas. It is inspired with a determination and a spirit of removing the stamp of backwardness attached to the community and thanks to the zeal of Mr. B. G. Jagatap and his colleagues, it is successful in bringing about a complete change in the outlook, shedding orthodoxy and conservatism.

(35) *Shri Shivaji Preparatory Military School*: It was founded in 1932 to perpetuate the memory of Shivaji, the founder of the Maratha Empire. Its aim is not merely to prepare students for the Matriculation—now the S. S. C.—or the Cambridge Certificate Examinations though these tests are kept well in view.

From the very start great care is taken to see that students attending this institution cultivate good habits and are trained to a sense of discipline and responsibility and loyalty to their Country and its Constitution.

It was, therefore, considered that a School conducted on non-denominational lines, and kept open to all, would produce a type of boy imbued with a spirit of toleration and a sense of his responsibility towards his Mother Country. Though no military education as such is imparted, all physical exercises and manly sports receive special encouragement and a regular drill used to be taught by a Drill Master selected from the Army.

Special attention is paid to the formation of character and sound habits of thought that will raise the pupils above feelings of communalism, creed or colour. These qualities are essential especially in the warlike professions of the Army, the Navy or the Air Force, where men have to work in pursuance of a Common end.

The School has supplied till to-day about 50 officers of all ranks to the Army, Navy and Air Force.

(36) *Sirdar Dastur Hoshang Boys' High School*; It was founded in 1912 in memory of Shams-ulema Sirdar Khan Bahadur Dr. Dastur Hoshang Jamasp, M.A., Ph.D., who was a moving force in the social circles of Poona. In 1929 boarding facilities were made available for Parsee students. Besides physical and intellectual education, care is taken of the students' spiritual and moral welfare. There are daily prayers and weekly lectures on Zoroastrian religion and philosophy.

(37) *Sirdar Dastur Noshervan Girls' High School*: The school was founded in 1893 in memory of Dastur Noshervan—Dastur Jamasp Asana—first High Priest of the Deccan. The boarding establishment is one of the best in India. The school activities include swimming, dancing, Red-cross work, literary society and a French Circle.



(38) *Tilak Maharashtra Vidyapeeth, Poona*: The Tilak Maharashtra Vidyapeeth was founded in 1921 in memory of the late Lokamanya Tilak, and with a view to provide facilities in National Education for such students as had left their schools and colleges, in obedience to the call from Mahatma Gandhi in 1920 and later.

The Vaidik Samshodhan Mandal was started under the auspices of the Vidyapeeth, for research and publication of Vedic Literature and during these years it has completed the editing and the publication of Rigved Sayana Bhashya in four volumes. It is looking forward to undertake work of a similar character.

From 1945, the Vidyapeeth has started Marathi Shastriya Granth Mandal to prepare and publish scientific books in Marathi for the masses and for the collegiate study. Up to now it has published 16 such books of different grades.

Since last year the Tilak Vidyapeeth, with an object of creating liking and impetus for Sanskrit learning, has prepared Sanskrit courses of different standards, and has started lower Sanskrit Examinations. From 1949, it has also started a Sanskrit College to teach for all the higher examinations in Sanskrit, with an arrangement of free lodging and boarding for its students.

The Vidyapeeth prepared a definite scheme and a suitable curriculum for the training of village workers. And since 1949 a Sarvodaya Vidyalaya is being conducted to train up such workers.

The Vidyapeeth is an examining as well as a teaching body. Its Ayurvedic Course of education has won increasing popularity.

(39) *Training College for Men*: It is an off-shoot of the Sanskrit Pathashala (1826) and is one of the oldest Government Institutions in Poona. A Normal class was first opened which developed into the present Training College for Men. The English branch developed into the Deccan College. The institution prepares Teachers for Vernacular schools in the Marathi speaking districts. It has a practising school and has a hostel attached to it. It is a centre of popular educational activities sponsored by Government.

(40) *Vaktrivottejaka Sabha*: This institution was founded in 1871 by the efforts of Krishnashastri Chiplonkar, Anna Moreshwar Kunte, Mahadeo Govind Ranade and others; the object was to cultivate and promote the art of elocution. The institute organizes Elocution competitions at various centres in Maharashtra and awards prizes. Students, both boys and girls, from schools and colleges take part in large numbers in these competitions.

(41) *Vasant Vyakhyan Mala*: This institution was founded by Mahadeo Govind Ranade in 1875. It organizes a series of lectures in the month of May. The series has been known by several names in the past-

as the Summer Vacation Series, the Hirabag Lecture Series etc. The object of this institution is the spreading of universal knowledge through lectures arranged in the May vacation for the public. Renowned speakers are invited to express their views on various subjects of interest, political, social, educational etc. This institution receives grant from the 'Vaktritya Sabha' and from the Ranade Trust. It is run strictly on non-party lines.

(42) *Veda Pathshala, Poona 2*: This institution was established in Shaka 1803 (A. D. 1881), with a view to preserve and encourage Vedic knowledge. It trains pupils in the various branches of Vedic learning. Old classical method of training is followed.

(43) *The Vedashastrottejak Sabha, Poona*: The object of the Sabha is to encourage and support learning of the Vedas, Six shastras and Puranas and allied sciences, such as Indian medicine, astronomy, music, etc. The function of the Sabha is to examine students every year in the curriculum prepared by the Sabha, award prizes to successful candidates, award scholarships to deserving students, give financial help to Pathashalas and *sambhavana* to the teachers who send students for the examination held by the Sabha.

Students from all parts of India, from Benares to Bangalore come to Poona for examinations held every year. During the last seventyfive years nearly two thousand students passed in different subjects.

(44) *Vidya Prasarini Sabha*: In 1922 a band of teachers under the leadership of Mr. G. C. Angal decided to start a new high school in Poona particularly in the eastern part of the city. The school was named Bharat High School. Soon a society known as the Vidya Prasarini Sabha was formed, consisting of donors and sympathisers and it undertook the management of the school. The Sabha further spread its activities in the mofussil by taking over the management of the high school at Lonavla. The Bharat High School today has a fine building of its own in Raviwar Peth, near the Parthana Samaj, and is serving a very useful purpose as a good education centre in Poona East.

(45) *Yeravda Industrial School*: The institution is situated near the Golf Club and is in the neighbourhood of the Deccan College estates.

Unique in its nature and singular in its purpose, it is still the largest and the oldest Government Institute of the State. It was founded on 17th June 1889 as a Reformatory School for the care of young offenders. It was then a mere annexe to the Yeravda Jail. It was started with 46 offenders.

The question of juvenile care attracted growing attention of the social workers as well as of the Government. The Government had passed the

Reformatory Schools Act in 1897 for young offenders. And the schools were administered by the Jail Department. Later in 1924, the Government of Bombay passed the Bombay Children Act for the care and treatment of socially handicapped children viz., the delinquents, the destitutes, the neglected, the uncontrollable and the victimized juveniles under the age of 16 years. It was held as a remarkable landmark, being a very progressive piece of legislation. The control of the school was transferred over to the Educational Department with a view that the school should run on educational lines. Later it was thought worthwhile to co-ordinate the various activities in this field and a special Juvenile Branch was organized in 1934 under the Backward Class Officer, the Chief Inspector of Certified Schools.

These changes are amply indicative of a constant endeavour at a constructive approach and a shift from penal to rehabilitative aspect of the problem. The philosophy underlying proper child care gained ground and psychological and sociological implications were slowly being understood.

The field can be divided broadly into 3 stages—the pre-care stage where protection and custody and inquiry are ensured in a Remand Home; the institutional care, which is responsible for mental, moral and intellectual development and the after-care which helps them to settle in normal social life.

The children are admitted from various Juvenile Courts of the State. The Yeravda Industrial School accommodates about 400 juveniles. It has facilities for technical and literary education. Although a walled Institution it has accommodation for 100 boys in the open air dormitories. Technical bias is a feature of the Institute. As many as 18 occupations are provided—Carpentry, Tailoring, Smithy, Cane-work, Wool-knitting and Weaving, Drawing and Book-binding, Tin-smithy, Power-loom Weaving, Laundry, Mochi-work, Farming, Gardening, Poultry, Goat-dairy, Hair-cutting and Cooking.

Annual tests are held and certificates are issued by the Director of Technical Education, Bombay, for Carpentry, Tailoring, Agricultural Smithy, Cane-work, and Wool-knitting and Weaving, and for the Elementary and Intermediate Grade Drawing Examinations by the Inspector of Drawing and Craft-works, Bombay.

There is provision for teaching boys in their vernaculars viz., Marathi, Urdu, Gujarati, Kannad and Hindi. There were 385 students in the year 1948-49.

## 2 RESEARCH INSTITUTIONS

1) *Anandashram* ( 22 Budhwar, Poona 2): This Institution was founded in 1887 by the late Mahadeo Chimnaji Apte. The object of the Institution is to preserve and publish old Sanskrit works and to

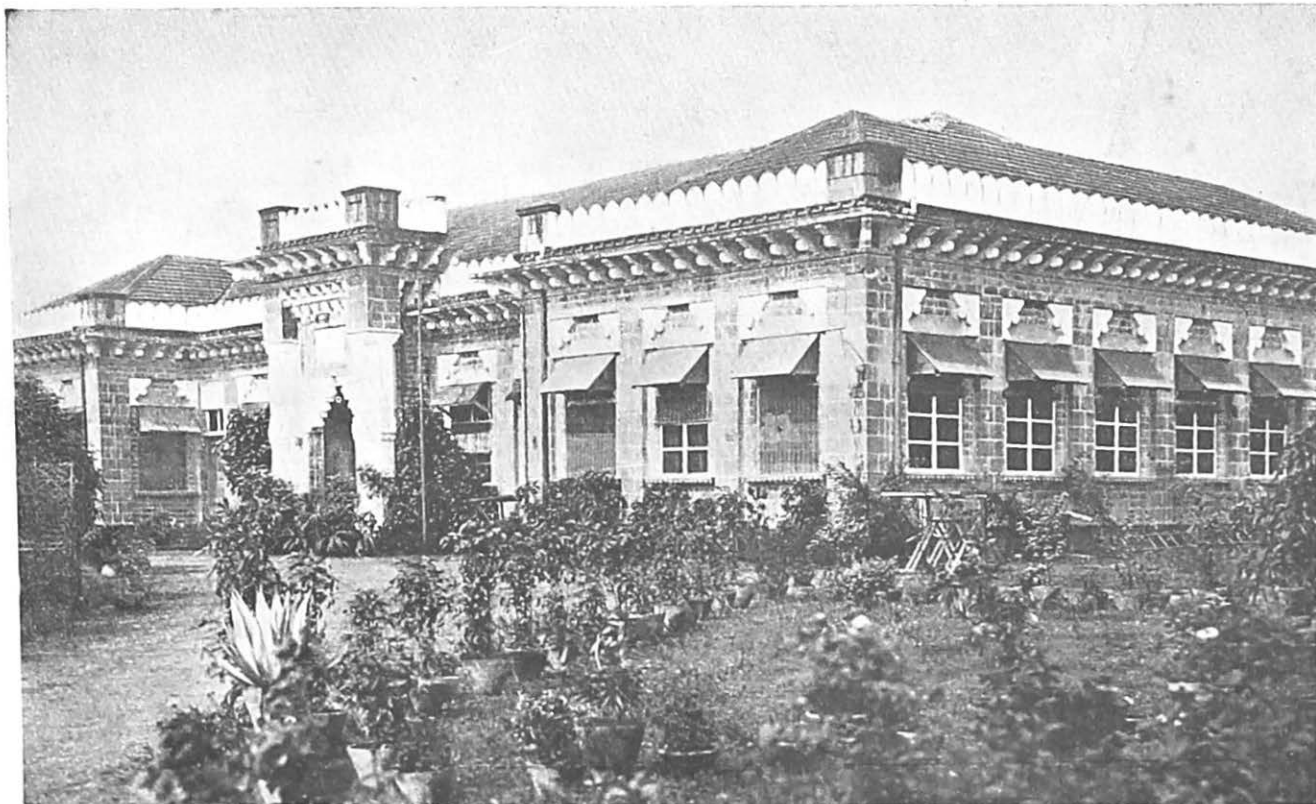
promote Ancient Indian Culture. The Institution has a collection of about 8,000 old Sanskrit manuscripts. It has so far published over 105 Sanskrit works on religion, philosophy, medicine etc. The Institution also makes arrangements for the boarding and lodging of a few students specially devoted to the study of oriental learning.

(2) *D. V. Apte Memorial Association*: This was formed in 1943 in memory of the late Mr. D. V. Apte, a great research scholar in the field of Maratha History. Rs. 6,000 have been collected and annually a prize of Rs. 125 is given to a research essay written by a scholar specially invited for the purpose.

(3) *Ayurveda Samshodhan Mandal*: This Institution was established to promote the study of Indian Ayurvedic systems of medicine and therapy. Its object includes research into the ancient Sanskrit Ayurvedic literature on the various branches of medical studies—physiology, anatomy, etc.; to publish works in conformity with the old Ayurvedic tradition; to investigate into the properties of various Indian medicinal plants; and to ascertain the traditional terminology in the subject.

(4) *Bhandarkar Oriental Research Institute, Poona 4*: I. *Origin and History*: The idea of an Oriental Institute offering facilities to research workers and at the same time commemorating the work and name of the late Sir R. G. Bhandarkar, originated towards the middle of 1915. The scheme was received enthusiastically and with public support, Government sympathy and chiefly the noble aid rendered by the Tata and the Jain community, the scheme soon materialised and the Institute was formally inaugurated by H. E. Lord Willingdon on the 6th July 1917. The Institute began its literary work in October 1918, when the Government of Bombay transferred to the Institute the Manuscripts Library formerly deposited at the Deccan College (together with the maintenance grant of Rs. 3,000), at the same time handing over to the Institute the management of the *Bombay Sanskrit and Prakrit Series* together with a grant of Rs. 12,000 set aside for that purpose. The main hall of the building named the 'J. N. Tata Research Hall' was occupied in 1918, and the two side halls named the 'Khetsikhiasi Manuscripts Hall' and the 'Ratan Tata Iranian and Semitic Hall' were occupied in 1922. The total expense on the whole building has been Rs. 1,25,000. Two more buildings, one to house the press and stock, and the other designated as the 'Nizam Guest House' were completed in 1933.

II. *Work*: 1. *The Manuscript Department* contains about 20,000 Sanskrit and Prakrit Manuscripts which are lent out to all bonafide scholars under certain conditions. These Manuscripts were collected for the Government of Bombay by Buhler, Kielhorn, Bhandarkar and others since 1866, and they form one of the largest and most valuable collections



The Bhandarkar Oriental Research Institute

of Sanskrit Manuscripts, which is being properly catalogued and looked after. Thirteen volumes of the Descriptive Catalogue of these Manuscripts have so far been published.

2. *The Iranian and Semitic Department* was inaugurated in 1920 for the collection and preservation of Avesta Pehlavi, Persian and Arabic manuscripts. A number of old and rare manuscripts have already been collected and the working library of printed books pertaining to these subjects is also being built up.

3. *The Publication Department*, besides conducting the work of the Bombay Sanskrit and Prakrit Series, has started a new series called the Government Oriental Series which includes texts, translations as well as independent original works. In recognition of the handsome help rendered by the Jain community, the Institute is devoting special attention to the publication of Jain literature. Recently the Institute published a Catalogue Catalogorum of all Jain manuscripts. The Institute has started its own series called the Bhandarkar Oriental Series in which seven books have so far been published.

4. *The Sales Department* carries on the sale of all the publications of the Institute as also of the old stock of the Bombay Sanskrit and Prakrit Series transferred by Government in 1922. There are over 100 different books now available for sale. The members of the Institute get a special discount on their purchase. The Institute is appointed the sole agent for the sale of the Reports, transactions and Proceedings of the All India Oriental Conference.

5. *The Journal Department* looks to the conduct of the Annals of the Institute which was started in 1919 and is now published quarterly. Members obtain the Annals free of cost. To others the annual subscription is Rs. 10 only. It is also sent in exchange for journals and magazines of status in and outside India.

6. *The Library Department*: The private collection of books of the late Sir R. G. Bhandarkar was transferred to the Institute in 1925 and consists of about 3,000 old and rare volumes on Indology. Books from this library are not lent out, but are available to members at the Institute for purposes of study and reference. The Institute also purchases and receives as presents several books and learned periodicals each year. Books are issued to members under certain conditions. For the use of members a reading room of select oriental journals of India, Europe and America is being built up and made up to date. The total number of books in the library now stands at about 12,000.

7. *The Research Department*: The Institute opened in 1927 a centre for Post-graduate Instruction and research where students in Sanskrit Prakrit and Ardhamagadhi as well as in Ancient Indian Culture studying for M. A. and other higher examinations both by papers and by thesis are

trained. This centre was affiliated to the University of Poona in 1948. At present some students are working for the Ph. D. and M. A. under the guidance of the professors recognised by the University and working in this Department.

8. *The Mahabharata Department* is engaged in bringing out since 1919 a *Critical Edition of the Mahabharata*, the great epic of India. The Parvas of the Mahabharata published so far are 8 comprising a total of more than 5,000 pages. So far the Institute has collected and spent about six lakhs of rupees on the scheme. The entire work is likely to be completed after about 15 years.

(5) *The Bharat Itihas Samshodhak Mandal*: This Association of workers in the field of Indian historical research was established in 1910 by the late Mr. V. K. Rajwade and Sardar K. C. Mehendale with the object of collecting material for historical research, to promote scientific study of history and to edit and publish books and manuscripts which would accelerate these objectives. The Mandal edits a quarterly. Although there are no constitutional restrictions on its field of activities, owing to the special facilities available to its members, they have concentrated their efforts more on the investigation of the history of Maharashtra in the last three hundred years. It has an excellent collection of original letters, manuscripts, copper-plates, coins, old pictures, arms etc., and thus offers exceptional opportunities to the students of history, for doing research work. There is also a collection of paintings, inscriptions, sculptures etc., and a very large collection of historical records (Daftar-khana), containing several valuable individual collections.

Over 80 works have so far been published by the Mandal in addition to the 30 volumes of the Quarterly. There are 50 other volumes published in a different series, but in co-operation with the Mandal.

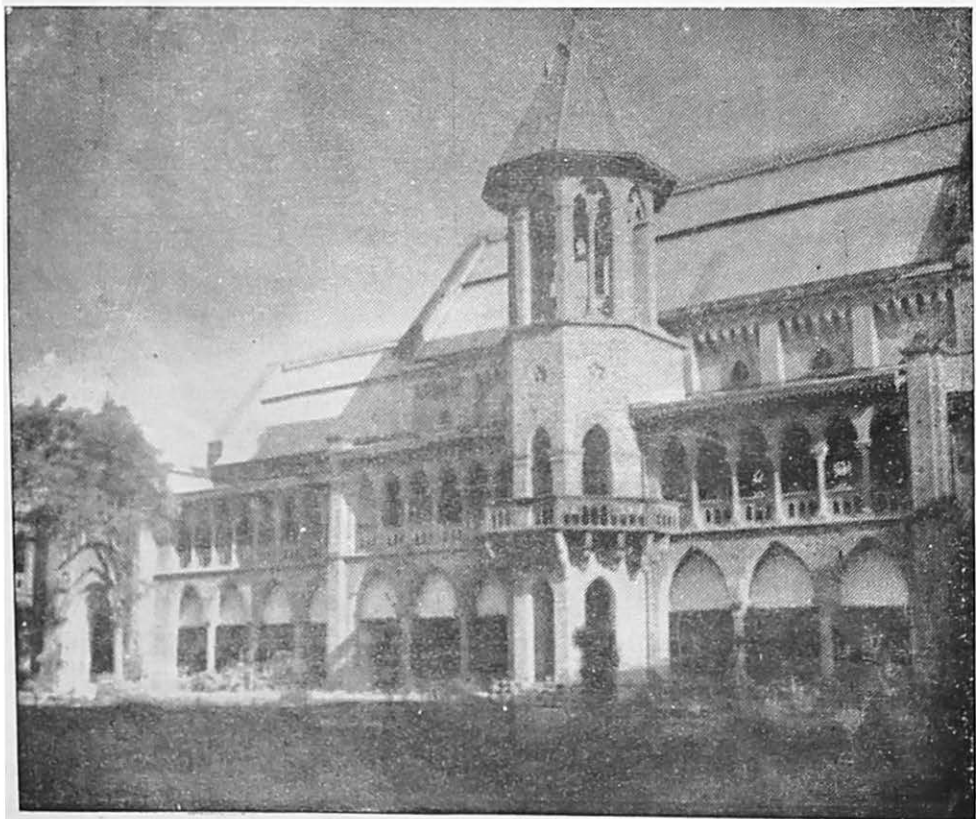
It is an organization which enables several individual workers in Poona and in the mofussil, devoted to special branches of Maratha history to pool their results together and prosecute the research programme as a team.

(6) *The Deccan Agricultural Research Association*: This was established in 1909. In 1932 it conducted rural reconstruction work at Khed-Shivapur. It has always worked for rousing interest in conducting experiments in agriculture and popularising scientific methods amongst the peasants. Rao Saheb K. V. Joshi and Rao Bahadur D. L. Sahasrabudhe have guided the management of this institution. Its working has since been recognised by Government.

(7) *The Central Water-power Research Station, Khadakvasla*: See 'Khadakvasla' in 'Poona and its Environments'.



Across the Bund the Parnakuty awakens on a misty morn.



The Deccan College.



(8) *The Deccan College Post-graduate and Research Institute, Poona:* The Dakshina Fund of the Peshwas was partly utilised by their successors, the British, in founding a Sanskrit College in 1821 which was afterwards expanded into a full grade Government College, named the Deccan College. It was one of the oldest collegiate institutions in Western India. The name of the old Deccan College was familiar to Indologists all the world over, as eminent orientalisists of the latter half of the nineteenth century, Martin Haug, Kielhorn, Bhandarkar, Peterson etc., were on the teaching staff of this College. For reasons of financial stringency, however, Government decided in 1934 to close down the Deccan College for good, but owing to the litigation that followed it was revived according to the provisions of a Consent Decree, in the form of a Post-graduate and Research Institute in 1939. Facilities for Post-graduate research are provided in two subjects, Linguistics and History, each having four departments namely, (i) Indo-European Philology, (ii) Dravidian Philology, (iii) Semitic Languages and Literature, (iv) Sanskrit Literature (especially Vedic), (v) Proto and Ancient Indian History, (vi) Mediaeval Indian History, (vii) Maratha History, and (viii) Sociology.

There are 2 Professors and 5 Readers in all. The administrative staff, besides the Director, consists of the Registrar, the Curator of the Museum and the Librarian.

During the past 10 years 140 students joined the Institute as research scholars coming from 14 different Universities in India. The Institute provides open scholarships for students.

*Research Facilities:* The Institute has a specialised Library for research in Linguistics and History consisting of about 25,000 volumes and complete sets of many important Indian and foreign periodicals.

The Museum of the Institute contains Palaeolithic and Microlithic finds, a large collection of historical papers, a coin-cabinet (1,377 coins), pictures, charts, etc.

The Institute has a very large collection of about 10,000 Sanskrit and Marathi Manuscripts.

In the section on Dravidian Philology there is a Phonetics Laboratory at the Institute and it is understood to be the only functioning laboratory of its kind in India.

In the Department of Proto and Ancient Indian History attention is concentrated on the study of pre-history and pre-historic surveys are carried out of some of the rivers in Gujarat and the Deccan. Four Expeditions in North Gujarat were undertaken and the excavations have yielded a very rich material calculated to throw some light on Pre-historic Man in Gujarat. On behalf of the Kolhapur State, excavations were carried out at Brahmपुरi near Kolhapur. They supplied evidence for three distinct

cultural phases, beginning from the early Satavahan period to the Muslim period which could be traced in the excavated areas. The report of the First Pre-historic Expedition to North Gujarat has been published by the Baroda Government and that of Brahmapuri Excavations is press-ready. Brief notices of the intervening expeditions have been published from time to time.

Besides a number of articles on Ancient Indian History, Archaeology, Epigraphy etc., the following publications are made :—

The University of Nalanda, Archaeology of Gujarat, Pre-historic Archaeology of Gujarat, Studies in the Historical and Cultural Geography and Ethnography of Gujarat.

In the Sociology Department studies are completed of kinship terminology and usages from the Vedic to the present times, by collecting a number of folk-songs, attempting some caste-surveys and carrying out anthropometric measurements and blood-group tests for a number of castes in the Deccan, Central India, Bihar and Malabar.

In addition to research papers the following two monographs are published :

Anthropometric Measurements of the Madhyandina Brahmins.

Anthropometric Measurements of the Marathas.

To the existing departments, one more new Department has been added since August 1948, that of the Dictionary of Sanskrit on Historical Principles.

(9) *Gokhale Institute of Politics and Economics* : The Gokhale Institute of Politics and Economics was founded in 1930 as the result of a donation of nearly one lakh and twenty thousand rupees made for the purpose by Rao Bahadur R. R. Kale, M. L. C. of Satara, to the Servants of India Society. The Institute is located in the Servants of India Society's Home and its foundation was made possible by the splendid collection of books, reports etc., built up in the Servants of India Society's Library since the time of the late Mr. Gokhale. The main purpose of the Institute is to conduct investigations into economic and political problems of India, the results of which may provide the basis for future constructive work. The Institute is a Constituent Post-graduate Institution of the Poona University and participates in Graduate and Post-graduate teaching at the University. The Institute has not been able to develop its Political Science Branch so far and has only published a few studies in the field. As a result of a generous donation of Rs. 15,000 per annum for 5 years made by the Trustees of the Sir Dorabjee Tata Trust, the Institute was able to open the Sir Dorabjee Tata Section in Agricultural Economics from 1st January 1947. The Section is, at present, engaged in carrying out a comprehensive Economic Survey of the famine-liable tract of the Bombay Deccan and Karnatak. The Institute has also specialised in

urban economics and has so far carried out Socio-economic surveys of 3 important cities in Maharashtra, Poona, Sholapur and Kolhapur. Several important publications have been made by the Institute on quite a variety of topics. The Institute co-operated with Government in conducting Sample Survey of the National Income of India, in twelve districts of the Bombay State. Prof. D. R. Gadgil, the Director of the Institute was invited to be a member of the Expert Committee set up by United Nations to report on ways and means to bring about the economic development of undeveloped areas of the world.

(10) *Jyotirvidya Parisamstha* (Nana Wada : Poona 2). This institution was founded in 1944 by a band of research workers in Astronomy. The objects of the institution are the promotion of astronomical knowledge, organizing demonstrations and lectures, and collecting apparatus and instruments for observation with a view to establish a well-equipped observatory. It also seeks to promote the study of Ancient Indian Astronomy and publish astronomical works and studies:

(11) *Maharashtra Association for the Cultivation of Science*: The Aims and Objects of the Association (started in 1946) have been defined as follows :—

- ( i ) The promotion of science including its practical application to problems of national welfare.
- ( ii ) Maintaining an institute or institutes of scientific research.
- ( iii ) Establishing a science library.
- ( iv ) Disseminating the knowledge of pure and applied science by means of lectures, publications, demonstrations, exhibitions etc.
- ( v ) Taking such other steps as may appear to the Association to be necessary and found desirable for the furtherance of scientific research.

The Association has been recognized by the Poona University as an Institution for specialized studies and research.

The Research Institute of the Association is located at present in the basement of the Law College, Poona, and includes the departments of Botany, Mycology and Plant-Pathology, Microbiology, and Entomology. A sum of about Rs. 45,000 has been spent on equipments up to now.

Research work in these branches of science is being carried on by the staff and students, the majority of whom are working for M. Sc. and Ph. D. degrees of the Poona University. Research work is also being done on certain schemes financed by outside bodies like the Indian Council of Agricultural Research and the Industrial Research Committee of the Bombay State. Among the various problems of research handled so far, the following deserve special mention :—

- ( i ) The preparation of fuel gas and clean manure from cattle dung by anaerobic fermentation. A patent has been obtained for the process which is being exploited by Prof. N. V. Joshi, the inventor.
- ( ii ) The preparation of activated carbon from waste materials.
- ( iii ) The preservation of milk and its products.

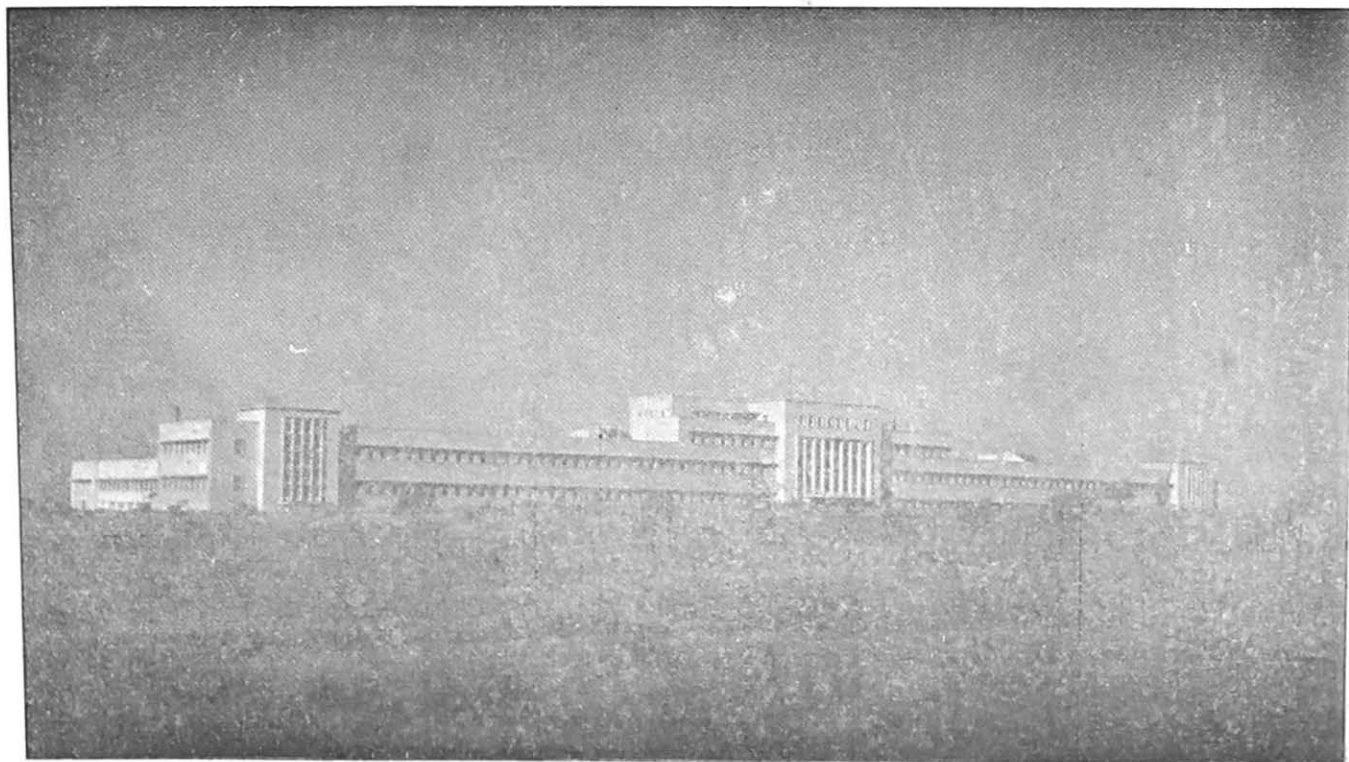
The Institute has the benefit of guidance from veteran retired professors like Dr. S. P. Agharkar, Prof. S. L. Ajrekar and Prof. G. R. Paranjpe.

( 12 ) *Meteorological Office, Poona* : This is the Technical Headquarters of the India Meteorological Department and is located on the Ganeshkhind Road at Shivajinagar, in a magnificent building with a conspicuous clock tower. It is the seat of the Deputy Director General (Climatology and Geophysics) and Deputy Director General (Forecasting); the former is responsible for climatology, agricultural meteorology, seismology, rainfall registration, the seasonal forecasts and departmental publications; the latter is responsible for the issue of the Indian Daily Weather Report and Weekly Weather Report, the Monthly Weather Report, the technical control of the forecasting work of the Department, the supervision of meteorological telecommunications, marine meteorology and the Departmental Training School. There is also a section for Instruments and Supplies with a workshop and a laboratory.

( 13 ) *The National Chemical Laboratory of India, Poona. ( Communicated by the N. C. I. authorities )* : The National Chemical Laboratory is one of the most important links in the chain of National Laboratories which the Council of Scientific and Industrial Research has sponsored. The Laboratory is situated on the Pashan Road ( on an area of approx. 470 acres ) on a beautiful plateau. The foundation stone of the Laboratory was laid on the 6th April 1947 by the Hon'ble Shri. B. G. Kher, Premier of Bombay, at a function presided over by Shri. C. Rajgopalachari, who referred to this laboratory in the following words on that memorable occasion.

“ The National Chemical Laboratory will harness knowledge and investigation in the field of Chemistry for the benefit of industry throughout India. It is not unlikely that the research carried out in the National Chemical Laboratory at Poona may, from the point of view of immediate results for the benefit of industry, prove by far the most important of all the National Laboratories which are being established in various centres in India ”.

The Tata Organisation took keen interest in the establishment of the National Chemical Laboratory and placed a sum Rs. 8,30,000 at the disposal of the Council of Scientific and Industrial Research for the purpose.



National Chemical Laboratory, Poona.

Construction work of the Laboratory was started in February 1948, and a year after (March 1949), some sections of the Laboratory were moved from Dehli to this place. Prof. James W. McBain, F. R. S., Emeritus Professor of Chemistry, Standford University, and an eminent scientist took charge of the Laboratory in October 1949.

The scientific work of the National Chemical Laboratory is conducted through the following seven divisions:—

(1) Inorganic and Analytical Chemistry, (2) Physical Chemistry, (3) Organic Chemistry, (4) Chemistry of High Polymers, (5) Biochemistry and Biological Evaluation, (6) Chemical Engineering, (7) Survey and Intelligence.

In addition to these seven divisions, there is a division for administration of the Laboratory, which may undertake standardization and production of pure chemicals.

The staff originally proposed for the Laboratory included the Director, 8 Assistant Directors, 43 Research Officers, and 64 Research Assistants, in addition to administration staff and services. Further scientific staff are anticipated to help deal with the many demands being made by Government departments and by private industry.

The Laboratory has an up-to-date library containing over 12,000 volumes on various subjects in Chemistry. Over 200 journals on subjects in pure and applied chemistry are already being received and more are expected.

The Laboratory has a floor area of about 1,80,000 sq. ft. There is a main building with east and west wings, in addition to a central wing (about 1,50,000 sq. ft.) housing the library, museum, administrative offices, auditorium, laboratories and stores. Auxiliary buildings (about 30,000 sq. ft.) will provide boilers, gas plant, and pilot plants as they later become necessary.

(14) *Poona Nagar Samshodhana Mandal*: This is a branch of the Bharat Itihas Samsodhak Mandal, started for concentrating on research in the local area. Old documentary information about historical places is collected and old sites are visited. Fortnightly meetings are held to read papers on these bits of information gathered. The sources are published in the quarterly of the Bharat Itihas Samshodhak Mandal. Three such volumes are out so far. The Poona Municipality takes interest in this work and also gives some annual grant-in-aid to it.

(15) *The Ranade Industrial and Economic Institute*: The Ranade Industrial and Economic Institute was founded as a memorial to Mahadeo Govind Ranade, in 1908, out of a public contribution of a lakh of rupees collected by Mr. G. K. Gokhale. One of the objects of the Institute was 'to promote the spread of industrial, technical and scientific knowledge in the country'. Accordingly Mr. D. B. Limaye was taken up as a Chemist in

the Techno-chemical Laboratory of the Institute. He worked on problems of industrial importance and made investigations on, among others, vegetable oils like Neem oil, Undi oil, Karanja oil, etc. From the oil of Karanja, Limaye isolated a crystalline constituent called by him as Karanjina. On further study it was proved that not only was it a new substance but its chemical constitution also was remarkable—it being the first natural product to possess a furoflavonol ring system. Since 1930, the Institute began to admit post-graduate students who worked on problems connected with Baryl-glutaconic acids, based on Limaye's general procedure of obtaining such acids by the condensation of phenolic ethers with acetone-di-carboxylic acid, arising out of the synthesis of coumaryl-4-acetic acid. The first successful synthesis in the furo-coumarin group (1932) and a 2-acyl-resorcin by the Nidhone process (1934) were by Limaye from the Rasayana Nidhi. Since that time, all attention was concentrated on these and several other allied fields and as many as fifty post-graduate students have worked in the Institute for M. Sc. and Ph. D. Lately important contributions to organic chemistry, such as the syntheses of furoflavones, furo-coumaranones, coumarino-y-pyrones, through suitable chalk-one derivatives by adopting Kostanecki procedure from the products of the Nidhone process have been made.

In June 1949, the affairs of the Institute were handed over to the Poona University, which has continued it as its main centre of chemical research.

(16) *The Rasayana Mandira*: This laboratory is conducted by the Rasayana Nidhi—a public trust started by Prof. D. B. Limaye in 1930 for the progress of chemical science. At present four research workers are carrying on work in the Mandira on problems arising out of the Nidhone Process for the syntheses of 2-acyl-resorcins and the Rasoda reaction for the syntheses of flavonols, developed under the auspices of the Rasayana Nidhi.

At present the laboratory is housed in the Kapilashrama and attempts are being made to collect additional funds for erecting an independent laboratory building for the Mandira. The present Trustees of the Rasayana Nidhi are Prof. D. B. Limaye and Rao Bahadur Prof. V. A. Tamhane.

The research papers from the Mandira are published in the *Rasayanam*—a publication of the Nidhi.

(17) *The Vaidik Samshodhana Mandal*: see 'Tilak Maharashtra Vidyapeeth.'

### 3. LITERARY INSTITUTIONS

(1) *The Deccan Vernacular Translation Society*: This Society was founded in 1894 with the object of promoting Marathi language and literature. It seeks to encourage the production of original Marathi works and

also translations of important books from other languages into Marathi, by making suitable awards to authors and translators.

The Society is located at 1003, Sadashiv Peth, Poona 2.

(2) *The Maharashtra Rashtrabhasha Sabha, Poona*: This institution was established in 1937 with the object of promoting the spread of the national language Hindi in Marathi-speaking parts of India. It is affiliated to the All India Hindi Parishad founded in Dehli under the presidency of Dr. Rajendra Prasad, which aims at the promotion of the study of the national language and the Devanagari script in accordance with the principles enunciated in Part XVII of the Constitution of the Indian Republic. The Sabha conducts examinations and undertakes publication of books to this end. The Sabha also organises elocution competitions in Hindi. Examinations are conducted every six months in about 500 centres and about 50,000 students are examined every year.

The Sabha publishes a monthly journal the 'Rashtra-Vani'. The Sabha has about 7000 members on its roll.

(3) *Maharashtra Sahitya Parishad*: This is an old institution established in 1906 with the object of promoting the study and growth of Marathi language and literature. Towards this end, it organizes annually literary conferences of Marathi-speaking people, in different parts of Samyukta Maharashtra. It also helps the organization of branch-institutions affiliated to the main body. It co-operates with similar literary associations working in the field of other Indian languages for the attainment of common ends. It aims at framing suitable terminology of technical words in various sciences. It holds examinations and grants diplomas which have obtained recognition in the public.

It conducts a Marathi Quarterly known as the 'Sahitya Patrika' which has been very ably edited and which is running through its 24th year of existence. In short, it does everything to foster the love and promote the growth of Marathi literature. The Institution is housed in a spacious building of its own where memorial halls have been constructed in memory of Vishnushastri Chiplunkar and Prof. M. T. Patwardhan.

(4) *The Maharashtra Granthalaya*: There is no 'Public Libraries Act' either in India or in the State of Bombay and there is no Public Library in Poona in the sense in which the term is used in the progressive countries of the West, i. e. a free public library entirely financed by Government. The only library which approaches this democratic ideal is the 'Maharashtra Granthalaya' (30,000) housed in the Gokhale Hall, which is open to the general public free of any charge whatever. It is the regional library for Maharashtra and forms part of the general scheme sponsored by the Bombay Government, following the recommendations of the Library Development Committee's Report—1941. It was founded



in 1947 as the copyright and the reservoir library for the Marathi region. Though its principal function is to collect and preserve every book in Marathi, it also caters to the general reference needs of the ordinary reader.

Public libraries as opposed to private or personal collections and open for the use of all on payment of a fee in some form or the other are of course more in evidence. Poona is a city of institutions and all the colleges, important schools and special institutions like the Bharat Itihas Samshodhaka Mandal (10,000),\* the Bhandarkar Oriental Research Institute (12,000), the Servants of India Society (50,000), the Kesari-Maratha Granthshala (20,000) provide adequate reading facilities. The Ferguson College Library (85,000) the oldest of the college group is easily the best and the most well-equipped general library and is the proud possession of several important donated collections including the Mandlik Library. The Deccan College Research Institute (23,000) is noted for its many valuable and unusual features.

The Poona University Library (20,000) is bound to grow very fast. Pune Nagar Wahan Mandir, (15,000), the first library in Poona to celebrate its centenary in 1948, is the favourite resort of the elite of Poona and is the natural leader and a careful associate of the library movement in the Maharashtra region. The library of the Albert Edward Institute can be mentioned as the leading library in the Eastern part of Poona. The United Service Library formerly occupied this place of honour before it suffered a great fire calamity from which it is now slowly recovering.

'Free Libraries' the patriotic growth of the teens and twenties have now succumbed to the more well-equipped and better managed business proposition of the type of 'Paisa Wahanalaya', which serves the need of the ordinary man with a lean purse.

This gives us a general picture of the library world in Poona, which is the result of unbalanced development without any plan and one cannot but get the impression that there is ample scope for corporate co-ordinating action both from the State and the Municipal authorities, especially with a view to provide library facilities to the common man, woman and the child.

(5) *The Regional Library Committee* (founded 1946) is the body of representatives of originally twelve major libraries in Poona entrusted by Government with the management of the Maharashtra Granthalaya or the Regional Library for the Marathi region, started in 1947, according

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\* Figures into brackets indicate approximate number of books in the library.

to the recommendations of the Library Development Committee's Report, 1941.

(6) *Maharashtra Granthalaya Sangha*: i. e. the Library Association founded at the first 'Maharashtra Library Conference' held in Poona in 1949, in which were merged similar previously existing associations. The Sangha organises the library movement in Maharashtra and does everything for the improvement of libraries and of the conditions of library service in the region, including library training and publication of library literature. The Sangha is recognized by and receives an annual grant from, the State Government.

(7) *The Nagar Vachan Mandir*: Established in 1848. Originally known as the 'Poona Native General Library'. This premier library of the city has been functioning for more than 100 years. Its present home was built in 1889. In 1921 its name was changed to 'Nagar Vachan Mandir.'

(8) *The Ravi-Kiran Mandal*: This is a small group of Marathi poets and literary critics organized in 1923. In its early days the group included some of the most eminent of Marathi poets and prose writers, some of whom, unfortunately, are now no more. The Mandal has brought out a few volumes of excellent Marathi poetry and prose writings.

(9) *The Maharashtra Rashtrabhasha Prachar Samiti*: The institution aims at the promotion and popularisation of Hindi as the national language and Devanagari as the national script. It lays emphasis on Sanskritised Hindi as the truly national language of India and is opposed to any effort for the admission of Hindustani to a similar status.

Address: 866 Sadashiv, Poona 2.

#### 4. POLITICAL INSTITUTIONS

(1) *The Deccan Sabha*: This Institution was founded in 1896 by Justice Mahadeo Govind Ranade, the Hon'ble Gopal Krishna Gokhale and others. The Sabha was mainly organized as a political institution with the object of realizing India's national ideal as then conceived viz. the Status of a Dominion in the British Commonwealth of Nations. This object was sought to be achieved by making representations, by organizing public opinion and by sending deputations and by all other peaceful constitutional methods. The Hon'ble G. K. Gokhale, the first Secretary of the Deccan Sabha, went to England in 1897 as a witness before the Welby Commission. The Institute was, till 1918, associated with the Indian National Congress; since then, however, it is affiliated to the Liberal Party. The office is in Sadashiv Peth, Poona 2.

(2) *The Maharashtra Hindu Sabha*: The Poona Hindu Sabha was established in 1923. Shri. S. V. Chitrao was its first President and Shri. S. R. Date, its first Secretary. The main activity of the Hindu Sabha was

cultural and the *shuddhi* movement was intensely carried on in Maharashtra. In course of time the organisation grew into Maharashtra Provincial Hindu Sabha with its branches all over Maharashtra. Shri. L. B. Bhopatkar, Shri. J. S. Karandikar were its Presidents. Shri. B. N. Mandlik is its present President for the last three years. The Maharashtra Provincial Hindu Sabha is working as a political body in Maharashtra, as a part of the All India organisation 'The Akhil Bharat Hindu Mahasabha'. Two all India sessions of the Mahasabha were held in Poona in 1935 and 1950 with great success.

(3) *The Maharashtra Provincial Congress Committee*: The Maharashtra Provincial Congress Committee is the branch of the Indian National Congress.

The office of the Committee is situated at the Congress Bhavan, Shivajinagar, Poona 5.

The following represents the strength of different committees:—

Congress Committee	135
Provincial Congress Working Committee	17
Representatives on the Indian National Congress	17
Member of the Congress Working Committee	

Shri. Bhausahab Hirey, M. P.

*Jurisdiction*: The jurisdiction of the Maharashtra Congress Committee comprises the following districts:—

(1) Poona, (2) Thana, (3) Sholapur, (4) Ahmednagar, (5) Nasik, (6) Dang, (7) East Khandesh, (8) West Khandesh, (9) North Satara, (10) South Satara, (11) Kolaba, (12) Ratnagiri and (13) Kolhapur.

*District Committees*: There are 12 District Congress Committees.

*Taluka Committees*: There are 112 Taluka Congress Committees under the Maharashtra Provincial Committee. Shri. Bhausahab Hirey is the President of the M. P. C. C. and Mr. Madhavrao Memane and Dr. Shamrao Patil are its Secretaries.

(4) *The Periodicals of Poona*: The Poona Press claims Lokamanya Tilak as its founder and its political traditions of constituting itself into a powerful 'opposition' as also the faithful guardian of public freedom are still maintained. Poona was originally represented by very few papers. Indeed it was served for some time by only one daily i. e. the Dnyan Prakash (started 1849). It was later joined by the Kesari (started 1881) the favourite weekly of Maharashtra. Both these will be remembered as the leaders of two opposite Camps, which between them organised and dominated the political life of the region and for some time of the whole of the country. The late Mr. Gopal Krishna Gokhale and the Servants of India Society on one side and the late Lokamanya Tilak, Namjoshi, V. K. Chiplunkar and G. K. Agarkar on the other, are the names to be conjured with.

But in these seventy or odd years Poona has made great strides and is now the home of 8 dailies, 21 weeklies, 15 fortnightlies, 69 monthlies and bimonthlies, 8 quarterlies and about 50 irregular publications such as college and school termies (six-monthlies) or annuals. Marathi is the normal medium of nearly 90% of the periodicals, though educational institutions such as colleges and schools encourage representation to the various language groups, to English and now to Hindi as the state language of our Dominion. Poona in the recent forties has fast developed into a surprisingly more and more cosmopolitan City with the result that an English daily newspaper called the 'Poona Daily News' is making an almost balanced living for about a year now. Poona is a great cultural and institutional centre and harbours the headquarters of a number of useful and propagandist associations, publishing their own periodicals. Journals of learned institutions constitute a great majority of the quiet quarterlies. The Poona Municipal Corporation has entered recently into the arena and devotes a lively fortnightly to the cause of the education of the civic population.

The old days of bipartite journalism have disappeared and with the advent of Swaraj we have today almost every shade of political and other opinion running its own paper. The Lokashakti leads the Congress group, the Kal the Hindu Mahasabha group, the Bharat and the Prabhat are rather independent, while the Kesari still maintains its popularity as the paper of Maharashtra. The Sakal of all papers having initiated the purely journalistic tendencies of U. S. A., has started a line of its own. It has succeeded in making a morning paper as much a necessity as the morning cup of tea and shares with Prabhat the enviable popularity of being found at such odd places as even the hair-cutting saloon.

The India Civil Liberties Bulletin, the mouthpiece of the All India Civil Liberties Council deserves a special mention and reminds one of the now defunct Servant of India which is rightly remembered for its high quality.

(5) *The Sarvajanik Sabha* : This Institution was founded in 1870 by Justice M. G. Ranade, Ganesh Vasudeo Joshi and others. The object of the Sabha was to provide a platform for the ventilation of public grievances, and for the voicing of public opinion on matters of general public interest. This was necessary in those days when, after the downfall of the Peshwas and other Indian rulers, the people of India were faced with an alien government under alien rulers. A different adjustment and a different approach to solve problems of public interest were felt necessary. This kind of approach and this adjustment were suggested by the Sabha. The Sabha showed the way to organize public opinion by preparing representations, petitions, publications, and such propaganda work. The Sabha did important work during the Famine of 1877-78, and on a number of other occasions. The office is in Shukrawar Peth, Poona 2.

(6) *The Servants of India Society, Poona* : The Servants of India Society, founded by the late Mr. G. K. Gokhale, on June 12, 1905, is a body of men who are pledged to devote their whole life to the service of the country on such allowances as the Society may be able to give. Its objects are to train national missionaries for the service of India and to promote, by all constitutional means, the interests of the Indian people. Its present strength is 24 members. The Society has its home in Poona with branches at Madras, Bombay, Allahabad and Nagpur, and other centres of work at Mayanoor, Mangalore and Calicut in the Madras Presidency, Shendurjana in C. P., Lucknow, Kotdwara and Sarsa in U. P., Ambala in East Punjab, and Cuttack and Rayagada in Orissa.

The work which the Society assigns to its members is all-sided—political, social, educational, economic etc. The political work is done mainly through the legislatures and non-official political organisations, by means of newspapers, and deputations to foreign countries, etc.

In the field of social, economic and educational work, the Society's activities are varied. Some of the members are practically the founders of such institutions as the Poona Seva Sadan, Bombay and Madras Social Service Leagues, the U. P. Seva Samiti, and the Bhil Seva Mandal catering for the needs and uplift of the aboriginal tribes in Gujarat. The Society has been conducting a Depressed Classes Mission in Mangalore and the Devadhar Malabar Reconstruction Trust activities in Malabar district. During natural calamities such as floods, famine and epidemics, the Society has done relief work in every part of India.

An important feature of the Society's activities is that the institution, while keeping its doors open to all castes and creeds, is itself above them all, recognising no distinctions in this respect. Its members, therefore, are administered a vow to look upon themselves as Indians and not as belonging to any particular section. As a necessary consequence of this, the members can take up only secular or non-religious and non-sectarian work, the tie which binds them together and binds them for life being, not a common faith, as in many other public bodies, but a common patriotism and common ideals in regard to social and political reform.

Another feature of the Society's organisation is that most members carry on the activities to which they are called neither on their individual account nor on account of the Society as a whole, but as parts of and in the name of other institutions specially formed for the purpose. Though its membership is therefore very severely restricted, it is enabled, with the help of other institutions with which it co-operates, to turn out a fairly large quantity of work, though the credit for it does not belong to it exclusively. Indeed, each of its members forms as it were a centre of a particular activity and often supplies the driving power to the institution formed *ad hoc* for carrying it on.

The Society also takes part in activities like trade union organisation, scouting, co-operation, rural uplift work, etc. In some of these fields it has the honour of doing more or less pioneer work. In fact its avowed object is to take up new activities, conduct them in such a way as to pass them on to other agencies and then to retire from the particular field, choosing another field of work which might still remain virgin.

The Society conducts the *Hitavada*, an English daily issued from Nagpur. The *Dnyanaprakash*, a Marathi daily of Poona, which was conducted for over hundred years was stopped last year (1950). The Society has also published several pamphlets on public questions of the day.

(7) *The Socialist Party*: The Socialist Party stands for a classless and casteless society and works for the social and economic emancipation of the Indian people and believes that the same can be achieved through democratic means. The Party in Poona is a local branch of the All India Party. The Maharashtra Provincial Head-quarters of the Party is also situated in the City of Poona.

The Poona branch is engaged in manifold activities. It has organised 3,000 workers in about 25 trade unions. Efforts are being made to improve the lot of slum areas. Party workers are taking keen interest in the co-operative movement in the city. Free classes in Hindi and Gujarati are conducted to cultivate closer relation between different linguistic people. The Party has a little over 2,000 members in the city. The party conducts a Marathi weekly 'Janawani' from Poona. The Party claims the services of about 100 full-time workers in the whole of Maharashtra. Messrs S. M. Joshi, N. G. Gore and Madhu Limaye are a few of its leading members.

## 5. WOMEN'S INSTITUTIONS

(1) *Bazm-E-Khawateen, Poona*: (Society of Ladies) The Society was founded in the year 1945 and has as its activities (a) social work among ladies; (b) distribution of scholarships to deserving lady students; (c) distribution of warm clothing, medicines etc., to poor indigent women sufferers in hospitals.

President: Miss Ashrafi Dostmohamed Chenoy.

Secretary: Miss H. Khan.

Address: 313, Mahatma Gandhi Road, Poona 1.

(2) *The Hindu Women's Rescue Home Society, Poona*: The object of the Society is to provide shelter for and render assistance to the Hindu women and children in distress without any kind of distinction of class or caste. The fallen woman, the deserted wife, the despised widow, the betrayed virgin, the neglected orphan, these are some of the grave sores of the Hindu community, which the Hindu Women's Rescue Home Society endeavours to heal up.

With this object in view the Society was registered in 1935 at the inspiration of the late Shri. N. C. Kelkar, the great leader of Maharashtra. The Government of Bombay have recognised the Society as a Certified School. The circumstances under which admission is sought to this Ashram are varied and it is impossible to frame hard and fast rules for admission. Among the number of applications for admission in this Home are cases in which admission is sought for by near relatives of the orphans only because there is none at home to look after them or the guardians are unable to support them, or there is some quarrel in the family. Sometimes they are prepared to pay the expenses of maintenance. There is an urgent need for a separate institution for paying inmates.

*Educational Facilities :* Girls and boys below the age of 18 coming to the Home have been given all kinds of educational facilities. The Society maintains a primary school of its own and the inmates are taught there up to the fourth standard in Marathi. Others are sent to the various local educational institutions and the managers of such institutions have been kind and sympathetic enough to give them every kind of help. During the last year there were 120 students in the primary school; 50 in the local secondary vernacular and English schools, and their results also are very satisfactory. This year one student passed the S. S. C. examination, one passed the First Year Training, and two the Second Year Training.

It was mainly due to the very generous donation of Rs. 10,000 by the late Mrs. Krishnabai Kolhatkar, professor in the Benares Hindu University, that the Society was able to construct a school building of its own for the primary school. The opening ceremony of the building was performed at the hands of Shri. K. H. Dhamdhere, a prominent businessman of Bombay.

The Society conducts a weaving class under the guidance of a trained instructor. The object of this branch is to give some practical training to the inmates during their leisure time, rather than to make it a source of income to the institution. Besides weaving, sewing, knitting, embroidery and button-making are also taught. A music class is also started under the able direction of Prin. Vinayakrao Patwardhan, founder of the Gandharva Mahavidyalaya, Poona.

(3) *The Hingne Stree-Shikshana Samstha, Hingne Budruk, Poona 4 :* Dr. Dhondo Keshav Karve started the Anatha Balikashram in Poona in 1896, in order to educate young, poor and deserving Hindu widows, so as to make them self-reliant and useful to Society. In the year 1900, during the plague epidemic, the late Rao Bahadur Ganesh Govind Gokhale offered to place some of his land in the village of Hingne Budruk, situated at a distance of about four miles from Poona (now included in the Poona Municipal Corporation area), at the disposal of the institution. A mud hut, which is now preserved as a monument, was built on this site and the

Home was established there. A number of unmarried girls were attracted to the Widows' Home, and a new school named 'Mahila Vidyalaya' had to be started for them in 1907 in the City. Great efforts were made in order to induce parents not to marry their daughters at an early age and to educate them. This school flourished in Poona till 1912, when it was also removed to Hingne. In 1915, both the schools were amalgamated and the Hindu Widow's Home Association became a general institution for the education of married and unmarried girls and widows.

At present, there are at Hingne the following departments, all expanded around the nucleus of the mud-hut of 1900 in the course of the last 54 years—(1) Mahilashram High School preparing students for the S. S. C. Examination, (2) Parvatibai Adhyapika Shala - Training College for Primary Teachers, (3) Anandibai Karve Primary School. In these there are altogether about 500 pupils (about 50 widows, 65 married and 340 unmarried girls and 45 boys) of all Hindu sub-castes, including Harijans numbering about 60 (with a very few non-Hindus also), from the age of 5 up to the age of about 25 years, who stay in the four hostels conducted at Hingne. Out of these, about 100 students are maintained free or half-free by the Institution, and nearly 150 children of educable type and with good antecedents come from the various Juvenile Courts. The Institution is thus helping numerous women to be self-supporting.

The Kanyashala (High School for girls) at Satara, with about 475 girls, is conducted by the Institution entirely on its own responsibility. The Kanyashala-at Wai, which has about 150 girls is also taken over by the Institution and is now run as its branch. A nursery school with 3 branches and a Nursery Training Institution are conducted in Poona City, where about 200 children and 30 teachers take advantage of the centre.

The Institution has so far sent out about 500 trained teachers, while many nurses, midwives, doctors and other educated women have received their preliminary education in this Institution, and it has thus helped hundreds of women to secure means of independent livelihood. More than 2,000 widows and an equal number of virgins and married ladies of all castes have received education in this place. Some of them have come to the forefront in the field of political, social and educational activities.

This Institution was chiefly instrumental in developing the idea of the Indian Women's University and making it successful. The University and its Institutions were run by the life-workers of the Hingne Samstha, which had also lent services of its life-workers to develop girls' schools in district towns such as Belgaum, Sholapur and Dhulia.

There are eleven life-workers (out of whom five are ladies) who have promised to serve for life on the basis of self-sacrifice and to carry on the activities of the Institution. They are all well qualified, two out of the five lady life-workers having foreign qualifications.



The Institution has depended all along on public support, although it has received some annual grant from the Indian Women's University and the Government of Bombay. The Institution at present owns about 18 acres of land together with the buildings worth about 3½ lakhs of rupees at Hingne, and about 2,100 Sq. Yards of land and buildings costing about Rs. 1,06,000 at Satara. A little over one acre of land has been recently secured on the Karve Road at Yerandavna, Poona, at a cost of about Rs. 36,000 and a plot of 11,000 sq. ft. with four sheds in the Deccan Gymkhana Colony, Poona, is bought for Rs. 55,000, where further developments are expected soon. The annual recurring expenditure of the Institution is about Rs. 2,70,000 and every year a deficit of about Rs. 10,000 has to be faced.

(4) *The Poona Women's Council* : This is a branch of the 'Bombay Presidency Women's Council' opened in Poona in 1925. It has no bias in favour of any particular social, political or religious organization. Its aims are : (1) To bring women of all castes on one common social platform and to work for the welfare of all; (2) To instil the spirit of true citizenship amongst women; (3) To work for the welfare of women and children all the world over. The institution has done important work in connection with the 'Sharada Act' and the Prostitution Act.

(5) *The Seva Sajan Society, Poona* : This Society was founded on 2nd October 1909 in Poona for the uplift and education of those women, who, for reasons of poverty etc., could not avail themselves of cultural and social education. The idea originated with Mr. Gopal Krishna Deodhar while he was engaged in doing social work in U. P. on behalf of the Servants of India Society in 1907. Lady Ramabai Ranade, wife of Justice M. G. Ranade, was the first President. The Society was lucky in getting an enthusiastic band of workers like Shri. Seetabai Bhandarkar, Shri. Jankibai Bhat and others. Within a few years the Institution proved its utility so well that in 1917 it had 1,349 students on its roll. The Society was registered under Act XXI of 1860 in 1917.

The objects of the Society include conducting schools and classes in religious, scientific, literary, medical, vocational and other kinds of education for women; running primary, secondary and collegiate institutions; promoting knowledge amongst women by organizing lectures, tours, etc., and by publishing journals and magazines; disseminating amongst women the importance of social education and the value of self-reliance; to give them the requisite training; in general, making efforts to ensure an all-sided development and progress of women in the general interest of the Indian nation. The Society at present conducts a number of schools, a training college, Adult Education Classes, First Aid Class, Vocational Education Classes, a Hostel, a Rescue Home (अनाथालय) and such other institutions. It has a press of its own. It has a number of branches in

far-flung places like Nagpur, Madras, Gwalior etc., where maternity homes, schools, nursing classes, child guidance clinics etc., are conducted under the Society's auspices. The Society's representatives have often taken active part in organizing relief work in times of national calamities like the Mopla Revolt, floods, epidemics etc.

Shrimant Lady Laxmidevi Naik Nimbalkar is the present President of the Society.

(6) *The Mahila Seva Gram*: The Mahila Seva Gram, a rescue home for women and girls belonging to all communities, was started in 1940, by a small group of Christians under the auspices of the Christa Prema Seva Sangh. Gradually a proper constitution was drawn up under which a Managing Committee began to function, the members of which were Indian, English, Christian or non-Christian and either represented other organisations or were directly elected. Since its foundation in 1940, nearly 1,700 women, girls and young children belonging to all communities have been admitted. During the last five years, owing to the pressure of Children Act work in Poona, the majority have been admitted on remand or commitment from the Poona Juvenile Courts. Older girls and women are, however, also privately admitted. This Institution serves a real social need, and, given more financial support, could make better progress. The present warden is Miss A. K. Davis, Yerandavna, Poona 4.

## 6. SOCIAL INSTITUTIONS

(1) *The Jati-Nirmoolan Samstha or The Association for the Abolition of Castes*: The Jati-Nirmoolan-Samstha was started in Poona on 16th January 1949, by Shri. K. V. Godbole, B.A., LL.B. He was encouraged and supported by Dr. D. K. Karve, the Great Social Reformer of India, the Hon'ble Shri. M. M. Naik-Nimbalkar, Minister for Labour and Industries, Bombay, (formerly the Ruelr of Phaltan), Dr. R. P. Paranjapye, the late Shri. B. V. Jadhav and the late Dewan Bahadur B. P. Jagtap and others. A conference of leading men and women of all communities in Maharashtra was called at Poona on 10th October 1948 to elicit public opinion on the question.

As a complementary activity an Inter-Caste Marriage Bureau is conducted by the Institution. A monthly periodical styled 'Manavi Samata' (Human Equality) is published in Marathi as a joint propaganda organ of the 'Samata Sangh' (a sister social service association) and the Jati-Nirmoolan Samstha. The periodical is sent free to members of the Samstha.

(2) *The General Conference of Seventh-Day Adventists*: On the eastern outskirts of Poona is Salisbury Park, where are situated the headquarters office of the Seventh-Day Adventist Mission for Southern

Asia. Their widely known institution here is the Voice of Prophecy Bible Correspondence School. This school enjoys the largest enrolment of any Bible Correspondence School in the world.

The Seventh-Day Adventists began work in India in 1895. This Mission is now operating 8 hospitals, 10 dispensaries, 2 colleges, 98 schools of all grades, and employs 987 workers. In 1949 they spent Rs. 26,28,949/1 in their medical and educational work.

(3) *Pant Sachiv Scout Head-Quarters*: To the East of S. P. College, opposite Bhikardas Police Chowky in Sadashiv Peth, is a nice building (with scout badges engraved) which is erected from public funds, the main donor being H. H. The Rajasahib of Bhor, who is also the President of the Association for the last 28 years. The Poona City Scout Association was started in Poona in 1919 with the late Shri. N. C. Kelkar as its first President. This Association was then affiliated to the Indian Boy Scouts Association, started by the late Dr. Annie Besant.

As the I. B. S. A. was amalgamated with the Boy Scouts Association, the Poona Association also by 1922, became a branch of the Boy Scouts Association. In 1938, the Poona Branch was affiliated to the Hindustani Scouts Association and was working under its auspices till 1950, when after the merger of the B. S. A. and H. S. A., it became a part of the ' Bharat Scouts and Guides '. This ' Bharat Scouts and Guides ' is affiliated to the International Bureau. The ' Bharat Scouts and Guides ' is non-political, non-communal and non-sectarian educational movement which is open to boys and girls of all classes and creeds.

The object of this movement is to help boys and girls to become good citizens of their motherland, promising to do their duties to God and country, to help other peoples at all times and to obey the scout laws. The movement caters for boys and girls from the ages of 7 to 25, and is divided into three branches—the cubs, the scouts and the rovers for boys and the bulbul, the guides and the rangers for the girls. The programme is so drafted that it suits the needs of the boys and girls of these particular ages. Outing and open air are the main features of scouting and the activities consist of camping, pioneering, map-drawing, signalling, first aid, handicrafts, hobbies, service, health education, games and singing. There are badges for efficiency and proficiency. The uniform is attractive and useful.

The scout training is useful for citizens in all walks of life as it is a basic training in citizenship. There are nearly 1,000 scouts and 500 guides working under the Poona Scouts Association. A visitor can see

scouts and guides engaged in some kind of healthy activities every evening on the spacious ground of the Pant Sachiv Scout Head-Quarters. Address : Pant Sachiv Scouts Head-Quarters, Sadashiv Peth, Poona 2.

(4) *The Saraswat Social Union, 433/12 Saraswat Colony, Somwar Peth, Poona 2* : The Saraswat Social Union was established in 1909.

Its aims and objects are to promote friendly intercourse among members of the Saraswat Brahmin Community and to strive for their social, moral, intellectual and physical development, to foster healthy and cordial relations with other communities and to promote universal brotherhood. To achieve the above objects the Union (a) arranges lectures, (b) provides entertainment and playing facilities, (c) organises social gatherings etc.

The number of members on its roll at present is nearly 200.

Since 1949 the Saraswat Social Union has opened its doors to members of other communities also.

Since 1948 a branch of the Montessorie School (बालविकास मंदिर) is housed in the premises of the Saraswat Social Union for the benefit of the children of all communities residing in and around the Saraswat Colony. The number of children attending this school is about 75.

The Union has got an allied organisation called the Bhagini Samaj.

(5) *The Rashtra Seva Dal* : The Rashtra Seva Dal is a volunteers' organisation doing educative and constructive work in Maharashtra, Karnatak and Bombay for the last ten years. Shri S. M. Joshi is the Dal Pramukh. The central office of the Rashtsa Seva Dal is in Poona, at 432, Sadashiv Peth. There are two divisions of the Rashtra Seva Dal, a male and a female. [There are four categories of the branches of the Rashtra Seva Dal—(i) children, (ii) Adolescents, (iii) Youths, (iv) Grown-ups.] There are at present 363 branches of the Rashtra Seva Dal, and the total number of volunteers is 7,438. In Poona, there are seventeen branches and 550 volunteers. The Rashtra Seva Dal holds training camps, generally during vacations to impart ideological training to volunteers. There is a permanent squad of volunteers that stays at a village for about a fortnight and with the help of the villagers undertakes some useful piece of work, like the building of a road, or cleaning a tank or digging a canal. There is a provincial cultural squad which tours the province and stages its performances where special emphasis is laid on folk songs, folk dances, and the folk drama. The aim of the Rashtra Seva Dal is to promote dutiful and efficient social workers who would dedicate themselves to constructive work, who would fight the class and social injustice by peaceful and just means and thus would do everything to make India a democratic socialist nation. The Rashtra Seva Dal emphasises training through direct work.

(6) *The Nagarik Sanghatana Samiti*: This is a registered body founded in 1947, with its office at Congress House, Poona 5. The motto of the Samiti is 'Service is religion'. It is a non-political and non-party organization with the object, among others, 'to work for the relief and rehabilitation of refugees and other persons in distress due to any calamity natural or man-created'.

The ameliorative work undertaken by the Samiti is directed to the allround uplift of the people. Towards this end the Samiti has built up welfare units such as : for children upto 3 years and mothers a Milk Centre; for children of the pre-primary age 3-6 years, a Balvihar; for children 6-12 years old, a Primary School and Play Centre; for adults, occasional night classes and Panchayat and social activities held at nights; for betterment of living conditions, which forms the crux of the problem, by organizing the Ashanagar Co-operative Housing Society, which is soon launching its Building Scheme; for better health conditions, an evening dispensary and a proposed maternity service centre.

Dr. (Mrs.) Krishnabai Nimbkar, and Shri. N. D. Abhyankar are the Secretaries of the Institution.

(7) *The Rashtriya Swayamsevak Sangh, Poona*: The Rashtriya Swayamsevak Sangh was first started at Nagpur in 1925 by the late Dr. Hedgewar. The aims and objects of the Sangh are to weld together the diverse groups within the Hindu Society and revitalize and rejuvenate the same on the basis of its religion and culture, that it may achieve an all-sided development of Bharatvarsha. The Sangh as such, has no politics and is devoted to purely cultural work. Any male Hindu taking the Sangh pledge can join the Sangh.

The routine of the Sangh consists in organising branches where member volunteers assemble daily, for an hour, for physical, mental and intellectual training, with a view to develop mutual love, national character, spirit of co-operation, physical fitness etc. They recite a common prayer in the presence of the Bhagwa Flag. The prayer emphasises the ideals of the Sangh and avows complete devotion to the cause of the Hindu Society. The Sangh also holds many public functions like Varsha Prati-pada, Guru Pournima, Vijaya Dashami and 26th January as the Ganarajya Dina, during the year. Besides these, winter gatherings and training classes are held for which every Hindu brother is invited.

In Poona, the work of the R. S. S. was started in 1932. For the last 19 years the Sangh has achieved success in creating a net-work of its branches in every nook and corner of the city. Late Shri. N. C. Kelkar, Pandit Kunzaru, Shri. K. M. Munshi, Dr. Radhakrishnan, Shri. N. V. Gadgil, Dr. Mukerjee, Br. Savarkar, and such other high ranking leaders of the country, have observed the work and have given their blessings, when they had come to address the volunteers' meetings in Poona. The Institution

exerted to contribute to the funds to help the needy and the poor in East Punjab and Bengal at the time of the partition of the country. Recently members of the Sangh collected food grains from house to house and sent it to Bihar.

The Sangh is trying to create a spirit of service, sacrifice and selfless devotion to the Hindu Society amongst Hindus and to build up an organised and well disciplined corporate life to bring about an all-round regeneration of our dear motherland.

(8) *The Akhil Bharatiya Vidyarthi Parishad*: This institute came into being on 5th July 1948 at Delhi with the following objects:

- (1) to create a country-wide organization of students on a democratic basis and to work through suitable means for the all-round welfare and development of students.
- (2) to eradicate provincialism, sectarianism and similar other disruptive forces by making students alive to the fundamental unity of our national life.
- (3) to awaken faith in Bharatiya ideals and outlook among the students and to work for the realisation of Bharatiya type of individual and national life in the country.

The Poona branch commenced its work on 11th June 1949 having its office at 27, Budhwar Peth, Poona. The Poona Vidyarthi Parishad, for the fulfilment of these aims and objects, mentioned above, carried out various programmes in the last two years amongst which the following are worth mentioning.

1. Bharatiya Karan Week- A gallop poll was conducted. About 35 voting papers were sent to Delhi office in respect of the country's name, national language and national anthem.
2. Several volunteers of the Parishad carried the sacred message of country's freedom to the various villages in the surrounding of Poona on 26th January 1950.
- (3) The Parishad conducted the sports tournaments in the east part of the city.
- (4) The Parishad also conducted six literacy classes in various parts of the city.
- (2) The Parishad is conducting one free library for the students of the Agricultural College.

The present office-bearers of the Parishad are:

- (1) Shri. B. G. Jagatap, B. A., B. T., President.
- (2) Shri. R. K. Mhalgi, B. A., LL. B., Pradhan Mantri.

## 7 INSTITUTIONS OF MUSIC

Poona is an important centre of education in Indian Music as it is an important centre of education in Arts and Sciences. Poona is the home of several distinguished musicians like Sangeet-Choodamani Vinayakbuwa Patwardhan, Sangeet-Kalanidhi Master Krishnarao, Gayanhira Sau. Hirabai Badodekar, Mr. Sureshbabu Mane, Mr. D. V. Paluskar, Mr. Mirashibuwa and others. The principal music-teaching institutions in Poona are the Gandharva Mahavidyalaya, the Bharat Gayan Samaj, the Gopal Gayan Samaj and several other smaller institutions, which altogether cater to above five to six hundred students. Most of the Girls' Schools and many Boys' Schools also provide instruction in music. These institutions prepare pupils for the degrees of 'Sangeet-Visharad', 'Sangeet-Alankar' and 'Sangeet-Praveen' after a training of 5, 7 and 9 years respectively. The Tilak Maharashtra Vidyapeeth has included Music in its courses of studies.

Instrumental music is also taught in various institutions, in which Indian and foreign musical instruments are used for training. So also, there are institutions that coach pupils in dancing.

There are also a few institutions in Poona 'The Poona Music Circle', the 'Sangeet Kala Kendra' etc. which organise musical concerts and invite distinguished musicians from outside Poona. There are also held open public competitions in vocal and instrumental music, some open to ladies only, others to all.

Especially notable is the achievement of two young Poona student—Mr. N. V. Patwardhan and Mrs. Kamal Ketkar—who carried away the First Prize in the competition organized by the All India Music Conference Trust, at Calcutta.

There are several books on music published in Poona. The Poona University is contemplating including music in its courses of studies.

(1) *The Bharat Gayan Samaj*: The Late Gayanacharya Bhaskarbuwa Bakhale founded in Poona the well-known institution, the 'Bharat Gayan Samaj' in the year 1911. Pandit Bakhale was an outstanding figure in the realm of music and was widely known throughout India. He has among his disciples, Master Krishnarao—the famous singer and composer, Balagandharva—the man who ruled the stage for over three decades in Maharashtra, Mr. Govindrao Tembe—the well-known Harmonium-player, Mr. Bapurao Ketkar, the late Mr. Bagalkotkar, Pandit Dileepchand Vedi, Sangeet-ratna Patankar, Mr. Purohit, Mr. Datar and many others. Pandit Bakhale died in 1922 at the time when his guidance was absolutely essential to the Samaj. Messrs Shankarbuwa Ashtekar, Bapurao Ketkar and D. G. Datar conducted the school with great perseverance after the demise of Pandit Bakhale. In 1940, 'The Poona Gayan

Samaj', another institution of music which was started in 1874, was amalgamated with the 'Bharat Gayan Samaj'. The amalgamated institution was named 'The Poona Bharat Gayan Samaj'.

(2) *The Gandharva Mahavidyalaya, Poona*: The Gandharva Mahavidyalaya is a unique institution in Poona imparting regular instruction in music (both vocal and instrumental). It was originally started by Pandit Vinayak Louwa Patwardhan in 1932 with an intention to achieve for the Indian music an all round status by fostering the study of classical music on scientific lines among the general public and during the ten years that followed the Vidyalaya attained a high position. It was thereafter affiliated to a body named the Bharatiya Sangeet Prasarak Mandal, Poona, which was formed and registered in 1942 under the Indian Society's Registration Act XXI of 1860. The Vidyalaya is recognised by Government. The entire course of study in music is spread over a period of nine years. Students studying under the prescribed course are declared eligible for the diplomas in music viz. (1) Sangeet Praveshika, (2) Sangeet Visharad, (3) Sangeet Alankar and (4) Sangeet Praveen, on passing the respective examinations. During the past few years a large number of students—male and female—has taken advantage of the facilities provided by the Vidyalaya and many of such students are working as music teachers in different schools while some have also conducted music schools of their own in different parts of the country.

(3) *The Gopal Gayan Samaj Sangeet Mahavidyalaya*: This institution was founded in 1918 in Poona by Mr. Govindrao Desai, a well-known pupil of the late Pandit Vishnu Digambar Paluskar, with the object of popularising classical music, and through it to serve the motherland. The proprietor developed the present institution. A nine-years' course of classical music has been devised and every year examinations are held. The institution is pioneer in starting a certificate course and awarding degrees in music. Extra-curricular activities like Keertans, Sangeet, and Bhajans during Ganesh Festival were taken up by this institution for the first time for mass enlightenment. An appeal was made to the masses by reviving historical ballads dealing with the valour and exploits of our ancestors. Competitive tests are held every year in which people of all classes take part with the result that classical music has now reached every strata of the society.

(4) *The Maharashtra Kalopasaka, Poona*: The Maharashtra Kalopasaka, Poona, is a cultural and research institution in Poona, devoted to the study of the art of the theatre since 1949. Under the guidance of its President Mahamahopadhyaya Datto Vaman Potdar and its Vice-President Shri. Keshavrao Date (famous actor and director) it has organised the study and practice of dramatics on scientific lines and through its activities like Inter-school Dramatic Competitions and 'Rasik Kula' (Family



Circle) it has succeeded in promoting and fostering love for the theatre in the residents of Poona. The Government of Bombay have been pleased to recognise it as a 'cultural and research institute' since this year. One of the aims of the Kalopasaka is to introduce the study of the art of dramatics in the University and they have framed a detailed curriculum which is submitted to the University of Poona for consideration. The work of the Kalopasaka has been appreciated by eminent educationists and veterans of the Marathi Stage. With such support and backing the institution hopes to establish in Poona an academy of dramatics in the near future.

(5) *The Social Club*: The Club was established in the year 1895. The object of the Social Club is to cultivate the public taste for good plays. To this end, it stages dramas with the help of amateur actors recruited from educated classes. The proceeds of the play are usually donated to some work of public utility. The Club has so far donated more than Rs. 25,000 to useful social activities.

## 8. PAINTING AND PHOTOGRAPHY

The study of painting on modern lines caught the fancy of art-lovers in Poona sometime in the third decade of the twentieth century. There were, of course, scattered attempts at organised study prior to this; but serious students of Art looked mostly to Bombay, where the J. J. School of Art had been doing splendid work in the field of painting and sculpture.

During the last fifteen years' a few 'Classes' of Drawing and Painting, either attached to high schools or conducted privately, have been paving the way for a future Academy of Art in Poona, for the establishment of which, there is an ever-increasing demand from the people of this great city. The Institution of Modern Art, the Lalita-kala-mahamandal, the Fine Art Classes and the School of Art attached to the Dastoor Girls High School in the Camp, may be mentioned among the many institutions imparting instructions in Drawing and Painting and preparing students for the various Art Examinations of the State Government. One of the above institutions has recently been recognised for the course of Drawing Teacher's Certificate Examination.

The Camera Club of Poona is an organised group of enthusiastic photographers, some of its members being A. R. P. S. This group has hit a brilliant record recently by its outstanding achievement as the Best Club in India, at the All India Exhibition at Delhi in 1951. Some of the members have been honoured with a place of respect in International Photographic Exhibitions held at London, in Switzerland and at other places the world over.

## 9. PHYSICAL & RECREATIONAL INSTITUTIONS

(1) *The Akhil Maharashtra Shareerik Shikshan Mandal*: From the very early years of this century, games and sports, Indian as well as

foreign, were played in Poona and other towns of Maharashtra with great keenness. Inter-school sports were held with enthusiasm. Many schools reserved a period for Physical Training (P. T.) at least once a week. The Deccan Gymkhana of Poona was the pioneer in making the games and sports more popular by organising tournaments, making rules, erecting arenas, developing play-fields etc. A number of sportsmen played games there with great interest all over the year and looked to these tournaments for the test of their skill. Athletics, Gymnastics, Marathon Race, Wrestling and Indian games were the main items which received attention. Sportsmen, not only from Maharashtra but from many parts of India, were attracted by these sports. In 1927 the first Maharashtra Physical Education Conference was held in Poona. In the Conference it was desired that an institution should be started to carry on the work of the Conference throughout the year. The Akhil Maharashtra Shareerik Shikshan Mandal thus came into existence with the object of spreading the cause of Physical Education in general and organising the Indian games and sports in particular on a national basis.

Conferences were held under the auspices of this Mandal at various places during the last twentytwo years.

(2) *The Deccan Gymkhana, Poona 4*: In the year 1906 the Gymkhana was founded with the object of cultivating a taste in the public for physical culture, for Indian and foreign sports. It is open to all classes, castes and creeds. From 1910 wrestling tournaments have been arranged by the Gymkhana for encouraging that popular sport. The Deccan Gymkhana has done pioneer work in organizing sports and tournaments on a large scale. The Gymkhana opened its Tilak Tank in 1923. It has several other activities like a Co-operative Housing Society, a Co-operative Library etc. The Gymkhana has also done important work in editing and publishing rules of many Indian and foreign games.

(3) *The 'Himalaya Mandal'*: This institution was founded in 1949 with the special object of promoting the study of the Himalayas from various points of view. The objects of the Mandal include organizing mountaineering expeditions to the various Himalayan ranges and to carrying out research in Botany, Geology in the Himalayan regions. One member of the Mandal recently reached the height of 18,000 ft. on the Himalayas without the aid of any scientific instruments. The Institution hopes to instil the spirit of mountaineering in the Indian people.

(4) *The Jolly Club*: This Club was established in 1916 with the object of promoting a sense of friendship and fraternity amongst the members of the community, through the organisation of indoor games, competitions, and tournaments. Several musical events were organized by the institution and prizes awarded to deserving artists. The institution organizes every year All India Chess Tournaments and awards prizes to deserving players.

(5) *The Maharastreeya Mandal* : The Maharastreeya Mandal, the pioneer physical culture institute in Maharashtra, was started in 1924 and was registered in 1928. Its principal aim is to equip its members physically so as to render them useful units of the society by making them fit and alert to bear the responsibilities of modern life. The institution provides facilities for, and training in all forms and kinds (Western and Eastern) of physical exercises, athletics, games and sports. To achieve these aims, the Mandal conducts a Vyayam Shala as a Physical Culture Institute. The membership is open to all, irrespective of caste, colour and creed.

In the Vyayam Shala, the students, after medical examination, are distributed in different groups and classes and a graded training is given to them, according to the syllabus specially prepared for them. Training is imparted in wrestling, swimming, malkhamb, boxing, Lathi, Lezim, Lakdi, fencing, spear, dagger fight, club, single bar, double bar, Atya-patya, Kho-kho, Hututu, and many other field and individual games. Over 600 members take training in different games, sports and athletics. The daily attendance is over 500, out of whom 200 are ladies and girls.

Free Physical Training Classes are conducted every year in the month of May, both for males and females. Tuition is imparted in P. T., different games and sports, exercises, First-Aid, science and technique of physical education, organization of gymnasia and so forth. These classes have got a special curriculum different from that of the Vyayam Shala. At the end of the course, the students are regularly examined and the successful candidates are given certificates. These classes are specially meant for outsiders, and are taken advantage of by school teachers and instructors deputed by various gymnasia, physical culture institutions, schools and colleges, District Local Boards, municipalities and such other bodies. Arrangements for lodging and boarding are provided by the Mandal.

Attempts have been made by the Mandal to reduce the paucity of literature on physical culture by publishing several books and charts.

The Mandal also runs a Physical Culture Library and subscribes to various magazines on the subject, both Eastern and Western.

(6) *The Poona Young Cricketers' Hindu Gymkhana* : Originally started as a small cricket club, this Gymkhana soon extended its activities and came to be known by its present name in 1912. Amongst its objects are—(1) to make common and easily available to all classes and grades of the society, the means and amenities for recreation; (2) to promote amongst members a taste for social work and discipline; (3) to instil in the minds of the young generation a genuine love for all indoor and outdoor games, Indian as well as foreign; and (4) to work for the physical and moral betterment of the Hindus.

The Institution grew to its present size owing largely to the munificent support of various rulers of Indian States and businessmen, lawyers, doctors and the public at large. The Gymkhana organizes open tournaments in cricket, tennis and other games, and awards Trophies.

## 10 REGIONAL & SECTIONAL INSTITUTIONS

(1) *The Andhra Association & Achanta Seshamamba Telugu Library, Deccan Gymkhana, Poona 4*. The association was started on November 1, 1941 under the name of Achanta Seshamamaba Andhra Library. Later on, in 1944, this name was changed to the present one and the institution registered in 1947. Promotion and dissemination of knowledge, particularly literature, fine arts, and drama amongst the Telugu-speaking population of Poona, are the primary objects of this institution. The outlook of the association has always been cosmopolitan.

The current membership on the rolls is about 200. The Library contains about 1,300 books (in English and Telugu). There are also the facilities of a reading room with the usual daily news-papers, periodicals, a manuscript Magazine in Telugu, and of indoor games like Ping-Pong, Chess, Carrom etc. and a Radio.

(2) *Brahman Karyalaya, Poona*: This was established in 1925. The object is to build or purchase buildings, by collecting funds by donations and subscriptions, for religious or social functions, especially marriages, thread ceremonies etc. of the Brahmin community. These buildings are equipped with necessary material such as utensils, carpets, lights etc. required for these functions. Two buildings are at present owned by this Society (269 and 1027 Sadashiv Peth, Poona). The management is conducted under the guidance of the Managing Committee of 10 members elected by donors every two years. The free use of these buildings is allowed to institutions of Brahmins. When given to individuals for personal use, moderate rent is charged to meet current expenditure and depreciation.

(3) *The Bengalees of Poona and Kirkee*: The Bengalees now resident in Poona and Kirkee number about 2000. Their 'Bangiya Sammeelan' (Association), dating its origin to about 15 years back, started the present Bengali Club in the Gangaram Buildings on Follower's Road, Kirkee, on the Diwali day in October 1939. It has about 200 members and it is managed by an elected Executive Committee. The Association provides amenities for social and cultural activities to its members and the club has arrangements for indoor and outdoor sports, and maintains a lending library which now has about 1,800 Bengali books.

The Association has been sponsoring annually the collective celebration of the most important festival of the Bengalees, the Durga Pooja,

for the last 12 years in succession. For this function funds are raised by special subscription, and during the five days of the celebrations, theatrical performances, variety entertainments and social gatherings provide occasions for the closer mixing of the members of the community resident in Poona and Kirkee and also of those coming from as far as Lonavla and Dhond. Each year some contribution is made from the Pooja Funds towards some charitable or humanitarian work through some recognised institution.

Functions are also held to celebrate other occasions such as the Saraswati Pooja, Tagore Jayanti and other days of national importance. In 1943 the Club organised a charity performance of a Bengali drama, and from the sale proceeds of the tickets donated nearly Rs. 3,500 to the Bengal Famine Relief Fund. In August 1951 the Amateur Bengali Dramatic Society very successfully staged a Hindi play in aid of the Poona District Leprosy Fund and the Bengal Refugee Relief Fund, and contributed about Rs. 3,000/- to these funds. Through such activities and efforts the Association hopes to establish closer social and cultural contacts with the people of the other non-Bengali communities in Poona and with the people of Maharashtra.

(4) *List of Christian Educational and Cultural Institutions, in Poona :*

A. CATHOLIC

1. De Nobili College, Poona 6.
2. Indian Institute of Social Order, St. Vincent's Street, Poona 1.
3. St. Vincent's High School, Poona 1, and Hostel.
4. Convent of Jesus and Mary, S. Cambridge and High School, Day and Boarding School.
5. Ornella's High School.
6. Carmel High School ( for girls ).

*Middle Schools.*

7. St. Anthony's School ( Sholapur Bazar ).
8. St. Anne's school ( Kirkee ).
9. St. Joseph's High School, St. Vincent's Street, Poona 1.

*Churches :*

10. St. Patrick's Cathedral, Prince of Wales Drive.
11. St. Xavier's Church, near Cantonement Market.
12. Church of the Immaculate Conception ( an old venerable Church endowed by the Peshwas ).
13. St. Anne's Church ( Sholapur Bazar ).
14. St. Ignatius' Church ( Kirkee ).

## B. PROTESTANT

*The C. P. S. S. Ashram, Poona 5:* The Christa Prema Seva Sangha, or 'the Society of the Ministry of the Love of Christ,' is a company of men and women who believe that the Divine Love can most truly have free course through a ministry, in which all barriers of wealth, position, and prestige are broken down. It has as its Patron St. Francis of Assisi. The home of the Sangha is the Ashram at Poona which was founded in 1928. According to their capacity, the members undertake tasks of Christian ministry, education and social service beyond the Ashram boundaries. All they have they desire to share with others. The Ashram doors are ever open to guests who come, some for a few hours, some for days and weeks. The members live in clothing and food, according to customs of the country. Besides the members who live in the Ashram, there are others, both men and women, living in different parts of the country, in close touch with the Ashram.

*The United Theological College of Western India, Prince of Wales Drive, Poona 1:* Formerly the Ahmednagar Theological Seminary which was founded by the late Rev. Dr. R. A. Hume, in January 1878. In 1930 the present name was adopted and the Institution was moved to Poona.

*The Women Teachers' Training College:* St. Mary's Training College, Poona 1.

*High Schools :*

- Bishop's High School, Poona 1.
- St. Mary's High School, Poona 1.
- St. Andrew's High School.
- Hutchings High School.
- St. Hilda's School and 3 Hostels, Panch Howd.
- St. Helena's School for Girls.

*Middle Schools :*

- St. Margaret's School and Orphanage.
- St. Edward's Day School.
- Bene Israel School.

*Industrial School :*

- Technical School and Workshop, Panch Howd.

*Hospitals :*

- St. Margaret's Hospital for Women, Poona 2.
- Wadia Hospital, Poona 2.

*Welfare Centres :*

- St. Gabriel's Home for Boys.
- St. Michael's Hostel (for girls).

St. Catharine's Hostel.  
 Y. M. C. A. Hostel.  
 Infant Welfare Centre.  
 St. John's Hostel ( Panch Howd ).  
 St. Joseph's Hostel.  
 St. Luke's Hostel.  
 Students' Hostel (Rasta Peth )  
 C. P. S. S. Hostel.

*Churches* ( buildings ) :

Panch Howd.  
 St. Mary's Church.  
 Church of the Holy Angels.  
 St. Paul's ChurchChurbh .  
 St. Mathews Church.  
 Christ Church.  
 Oldham Church.  
 St. Andrews Church.  
 All Saints' Church.

### GUJARATI INSTITUTIONS

( 5 ) *Gujarati Kelvani Mandal*: The Poona Gujarati Kelvani Mandal was started in 1926 by the efforts of Shri. Dadubhai P. Desai, M. L. C., Sir Chunilal V. Metha, K. C. S. I., Principal N. M. Shah, Professor J. P. Trivedi, L. C. E., Rao Bahadur Lallubhai Damodardas and Professor B. S. Patel. The objects of the Mandal were to advance the cause of education—primary, secondary, higher, commercial and technical of the Gujarati-speaking population of Poona.

The Mandal collected a donation of Rs. 30,000 and gave it to the Poona City Municipality in 1928 to construct a building for Sheth Nathubhai Hakamchand Gujarati Primary School and provide for free education from the Infants class upto Gujarati seventh and English third standards. The school is at present situated near the Post Office on Laxmi Road and managed by the School Board, Poona Municipal Corporation, and about 350 pupils take advantage of free education.

With the rise in the number of pupils of the Municipal School, the problem of providing further education through the mother tongue was tackled by the Mandal by starting the Ratanben Chunilal Mehta High School in 1936. From a very humble beginning of about 35 students, the school has now achieved the status of a full-fledged first grade High School with 380 boys and 130 girls on its rolls from classes VII to XI. In 1940 the Mandal started Sheth Hakamchand Ishwardas Gujarati Primary School and Bal-Mandir after securing its own place and building on 65 Raviwar Peth, Poona City, near Daruwala Bridge. The total strength in the Primary School from class I to VI is at present 700 of which more than 300

are girls and the number of children in the Bal-Mandir is also nearing 100. In 1944 the Mandal started Sheth Motiram Laxmiram Commercial Institute and Rao Bahadur Lallubhai Damodardas Vachan-Mandir. About a hundred students take advantage of the Institute for commercial education in type-writing and short-hand and 150 are regular adult members of the library.

With the increase of population in Poona, Shree Gujarati Shikshan Pracharak Mandal started Sheth M. V. Gujarati Vidya Mandir Primary School from standard I to V in 1934. The school has a strength of about 350 pupils.

Poona is a city of distances and the Cantonment being far from the City, it was found necessary to have another institution in the Cantonment area. The Gujarati Kelvani Hitavardhan Mandal, therefore, has been conducting a High School, a Primary School and a Bal-Mandir for the last 15 years. The total number of pupils studying in all these institutions is more than 600.

But all the educational institutions of Poona City and Cantonment are indebted for their origin and progress to the Poona Gujarati Bandhu Samaj, a social and cultural institution, which was a common meeting ground for the Gujarati-speaking population of Poona from 1915. The literary genius of Prof. Balwantray K. Thakor and the selfless devoted service of Prof. Jayashankar Pitambar Trivedi, the two founders of this social institution, have been a source of inspiration to others for a number of years. The present cultural and educational achievements of Gujaratis in Poona have been due to the foundation of the Bandhu-Samaj, which was the only pioneer institution after the first World War. The Samaj is planning to fulfil its obligations to the late Prof. J. P. Trivedi by raising a fitting memorial to him in Poona.

(6) *Jewish and Bene Israel Institutions, Poona:* The Jews of Poona have two synagogues. The Bene Israel Community have their synagogue, the 'Sufcath Shelomo Synagogue' built in 1921 at 93, Rasta Peth, Poona 2, conducting Daily and Holiday Prayers. This institution also runs a Hebrew School for imparting knowledge of Hebrew to the boys and girls of the community. The school is conducted by the Synagogue at its own expense, there being no Grant-in-Aid either from the Education Department, Local Board or the Municipality. The Synagogue also runs a library which has mainly books in English, Marathi and Hebrew on Jewish Religion in particular; a number of members of the Synagogue take advantage of the library from time to time.

There is also another library, conducted by the members of the Bene Israel Community, known as 'The Poona Jewish Reading Room and Library' located at Rasta Peth. It has been in existence for the last 65 years. It has some 4,000 books both English and Marathi, and a dozen



monthly magazines mainly in Marathi. The doors of this institution are open to Jews as well as to non-Jews. The Bene Israels of Poona also run the Poona Jewish Recreation Club at the Y. M. C. A., Nana Peth.

The Jews of Poona have also another synagogue, the 'Ohe! David Synagogue' commonly known as 'The Sassoon Synagogue' at Synagogue Street, Camp, Poona 1. It was built under the Trust Deed of the late Sir David Sassoon about seventy years ago. The 'Habonim Movement', an organisation for Jewish children and youths, holds Hebrew classes in the compound of the above synagogue and teaches Jewish History and Culture.

The Sassoon Hospital is another institution founded by the munificence of Sir David Sassoon.

(7) *The Karnatak Sangha* has, since the year 1915, been the centre of Kannada activities in the City of Poona. It possesses a well-equipped library containing the latest publications in the Kannada language. It runs a reading room which subscribes for the leading Kannada newspapers and magazines. Better known than these amenities is the celebration, by the Sangh, of Nadahabba (Dasara) every year which is the only event in the whole year which brings together at one place the largest number of Kannadigas and whereat renowned personalities like the late Shri. B. M. Shreekanthaiya, Shri. A. N. Krishnarao and D. R. Bendre, the poet laureate of Karnatak, were chief guests. As part of the Nadahabba celebrations, Kannada dramas are enacted and these are the only entertainments for the Poona Kannadigas in their own language. Besides observing Nadahabba, the Sangh has time and again arranged lectures of distinguished men of Karnatak, namely Shri. Masti Venkatesh Iyengar of Bangalore and Shri. Rangarao Diwakar of Dharwar etc., to acquaint the Poona Public with the problems facing our country. Address: 262 Budhwar Peth, Poona 2.

(8) *The Poona Rigvedi Deshastha Shikshanottejak Samstha, Poona.* This institution was started in October, 1924, with a view to render monetary help to poor deserving and clever students of that community to prosecute their studies in schools and colleges. On account of Government legislation against Kulkarni and Joshi Vatsas, many families of the community flocked to Poona, leaving their villages and their property to their fate. It was observed by certain enthusiastic educationists like Shri. V. K. Khasnis, B. Ag., Shri. G. C. Angal, B. A., B. T., Vidyanidhi Shri. V. K. Siddheshwarshastri Chitrao etc. that it was absolutely necessary to start an association that would lend help and guide the bewildered young students of the time. Hence, under the leadership of the late N. B. alias Babasaheb Chandrachud, an eminent practising pleader of Poona, this institution was started by the above trio and there was a gratifying response from the community. Since then the institution is

rendering financial help every year to about 50 students by granting scholarships and fees to the extent of Rs. 1,200 per annum. The institution is a registered body and has secured a sort of permanency by making a sound property trust. It is located in 524, Budhawar Peth and its present President and General Secretary are Sardar R. S. alias Balasaheb Purandare, B. A. and Shri. V. K. Khasnis, B. A., s. t. c. respectively.

(9) *Sakharam Hari Gupte C. K. P. Karyalaya* : The above Karyalaya is situated at 4 Narayan Peth, Poona, on a site secured from the Sardar Ambegavkar family of Baroda on a nominal rent, through the efforts of the C. K. P. Swayamsevak Sangh which also collected donations from members of the C. K. P. community for the construction of the building. The property of the Karyalaya was made into a 'Trust' in 1943. The objects of the trust are to promote the educational, moral and cultural welfare of the C. K. P. community. The premises are let out particularly for marriage and thread ceremonies to members of the community and when possible to other communities as well. The trust also renders some monetary help to poor school going students of the community.

(10) *The South Indian Association, 1950* : The objects of this Association are :—

(1) To foster an *esprit de corps* amongst the South Indian community and to provide opportunities and facilities for social contact through :—

- (a) a club for recreation, including indoor and outdoor games,
- (b) a reading-room and library,
- (c) lectures, excursions and social gatherings,
- (d) the formation of a Ladies' Section as an adjunct, and
- (e) such other ways and means consistent with the needs and resources of the Association as may be devised by the Executive Committee and the General Body, from time to time.

(2) To co-operate with the activities of other sister organisations in the furtherance of the above objects.

Membership is open to all persons above the age of 18 interested in the welfare of the South Indian community. All members have equal privileges. The number of members on roll is 105. The management of the Association is vested in an Executive Committee duly elected by the General Body every year at its Annual Meeting.

(11) *The Yadnyavalkya Ashram* : (121, Kasba Peth, Poona 2.) The Yadnyavalkya Ashram is an institution mainly devoted to the educational, social and cultural advancement of Shukla Yajurvediya Madhyandina Brahmins of Maharashtra. It was founded in 1927 and is registered under the Societies Registration Act of 1860. Besides giving

annual scholarships to poor deserving students, the Ashram celebrates the Yadnyavalkya Day in the month of Ashadh and the Dnyaneshwar Day in the month of Kartik when eminent scholars deliver lectures on various aspects of Indian philosophy, religion and culture.

The Ashram houses a small but useful Katyayana library in which books about Vedic literature are kept. There is also a good collection of old Sanskrit and Marathi manuscripts. The institution is also conducting for the last three years a cultural quarterly in Marathi, called Dnyaneshwar, in which learned and informative articles on various religious, philosophical and cultural subjects find their place.

The institution, in short, is serving the cultural needs of the general public in that part of the city.

### MISCELLANEOUS INSTITUTIONS

(1) *Ayurveda Rasashala, Poona*: The Ayurveda Rasashala, Poona Ltd., is a pharmaceutical manufactory and owes its foundation to the untiring efforts of the late Ayurvedacharya Purushottamshastri Nanal and Dr. B. C. Lagu.

The factory manufactures both Ayurvedic and Allopathic preparations on a large scale. Half of the profits accrued in the business are utilised for charitable purposes and are donated to the Rashtriya Shikshan Mandal for the maintenance of Sheth Tarachand Ramnath Ayurvedic Charitable Hospital and the Ayurveda Mahavidyalaya.

The principal aim of the Rasashala is to manufacture standardized Ayurvedic medicines. The technical part of the work is being carried out at the laboratory maintained by the factory. The experimental results obtained in the technical research work are being applied to the actual manufacture and due modifications are being made in the processes of the preparations. Sufficient work has been done especially on the fermentation process of the preparations of *Asavas* and *Arishtas*. Physical and chemical standards have been set up for the finished products. The processes of manufacture have been defined and various controls have been set up.

The Chopra Committee, appointed by the Government of India, and the Yodh Committee, appointed by the Government of Bombay to inquire into the Indian System of Medicines, visited the factory and expressed their entire satisfaction with particular reference to the work of standardisation of the process of the manufacture, under the supervision of well-trained chemists. With respect to the scientific technique of Ayurvedic manufacture, the Ayurveda Rasashala claims to be one of the pioneer institutions.

(2) *Ganesh Utsava Mandal*: (A committee for the celebration of Ganesh Festivity). Although the Ganesh as a deity has been worshipped by the Hindus for centuries, its celebration as a social festivity, was developed probably under the Peshwas. The late Lok. Tilak revived it in 1894. Since then, it has been instrumental in creating great awakening, both religious and political, and has a great mass appeal.

The celebration continues in the city for ten days commencing from *Ganesh Chaturthi* in the month of Bhadrapad and ending on *Anant Chaturdashi* when all the Ganapati idols in Poona, over three hundred in number, are taken in procession by the devotees, with great eclat. The procession terminates at the Lakadi bridge and is followed by a public meeting. A committee has been appointed for bringing about co-ordination in the various programmes of the celebration, with Shri. J. S. Karandikar, B.A., LL. B., as its president and Messrs Krishnashastry Kavade and K. T. Jadhav as the joint Secretaries.

(3) *The International Book Service*: The International Book Service (Deccan Gymkhana, Poona 4) was started in 1931 with a view to establish and promote relations between intellectual, cultural and learned societies in India and abroad and to foster mutual cultural intercourse.

In order to achieve these aim's the organisation maintains one permanent Show-room where (a) a representative collection of the latest, important publications on all subjects is kept for inspection and (b) descriptive catalogues, bibliographies of all important publishers and learned bodies in the world are kept for reference purposes free of any charge.

[ Visiting time 8-30 a. m. to 12-30 p. m. and 4-30 to 8-30 p. m. ]

(4) *The Mahratta Chamber of Commerce & Industries, Poona 2*: The Mahratta Chamber of Commerce and Industries, Poona, the premier institutional organisation representing economic, commercial, trade and industrial interests of Maharashtra was established as a result of untiring efforts on the part of Shri. A. R. Bhat, in association with Shri D. K. Sathe, late Shri. B. S. Kamat and Prof. V. G. Kale. Shri. Bhat and his colleague Shri. G. D. Apte, Chartered Accountant, continue to be the Honorary Secretaries of the Chamber.

The Chamber has been accorded representation on various official and non-official bodies, among which mention may be made of the Bombay State Industrial Advisory Council, Bombay, Board of Communications, Post & Telegraph Advisory Committee, Lord Reay Maharashtra Industrial Museum and the Poona University Court.

The Chamber's noteworthy achievements include promotion of the Bank of Maharashtra, Ltd., Poona, successful advocacy for the grant of post-war protection to cocoa-powder and cocoa chocolate and hurricane lantern industries. Besides, awards of G. S. Parkhe Industrial

Moritz Prizes, B. S. Kunt Memorial Prizes, holding of G. P. Ogale Memorial Economic Lectures are its usual annual features.

The offices of the Chamber are housed in its own beautiful premises situated on Tilak Road, Poona 2.

(5) *Rama Mathav Mandal, Theur (Poona Dist.)*: This Mandal commemorates at Theur (Poona District) the memory of Peshwa Madhavarao I and his virtuous wife Ramabai, who entered very devotedly the funeral pyre of her husband and thus won reverence as *Sati*. The Mandal holds on the anniversary day at Theur a meeting in which speeches in praise of Madhavarao and Ramabai are made. The Mandal has collected a small fund and acquired the old wada of the Peshwa at Theur.

(6) *Lord Reay Maharashtra Industrial Museum*: The Lord Reay Maharashtra Industrial Museum, Poona, was founded by the Late Justice M. G. Ranade, about sixty years ago and was managed by the Industrial Association of Western India, Poona. In the year 1888, the Association organized an inter-provincial exhibition of indigenous articles and handicrafts of India and the Museum arose out of it. The Museum later came under the control of the Municipality, but since the year 1896 remained defunct due to ravages of plague and famine. The affairs of the Museum are at present controlled by a Board of Trustees which consists of ten members, four representing the Poona City Municipality, two representing the Government of Bombay, and three representing the donors to the Museum.

The Government of Bombay have now passed an Act for the management and the development of the Museum and the new Board of Trustees will come into existence shortly and start functioning.

The Museum receives an annual grant of Rs. 7,500 from the Poona Mpl. Corporation and Rs. 7,000 from the Government of Bombay over and above some occasional grants of a non-recurring nature. The Poona Suburban Municipality and the Poona Cantonment Board had also been giving annual grants to the Museum.

*Information Bureau*: Enquiries on Industrial, Commercial and Technical matters are received and the necessary information is supplied to the parties.

*Library and Reading Room in the Museum*: It contains periodicals, books, catalogues and other literature dealing with technical, scientific and industrial subjects. There are round about 200 periodicals, and literature regarding Patents and Trade Marks etc. published by the Patent Office, Calcutta. The Museum Library possesses over 25,000 patent specifications.

*Emporium of Arts and Crafts*: The Emporium conducted by the Museum started working from December 1939, and is situated in the Commonwealth Building on Laxmi Road. It has on view a very wide range of arts and crafts and products of cottage industries collected from all parts of India. Tatas have taken an interest in this phase of the Museum activity and through their bounty the Museum possesses the richest and the best literature on this subject.

The Museum organised large-scale inter-provincial industrial exhibitions, in the years 1933, 1935 and 1939.

*Museum Education*: The Museum is a training centre and the work of educating the public in general and the students in particular goes on all the year round. A qualified lecturer and guide has been placed in charge of this activity and close co-operation with educational institutions is established. The following are the different phases of the Museum Education Scheme:—

- (1) Lectures and talks to the students of primary and secondary schools, training colleges, technical institutions, both from Poona and outside.
- (2) Excursions to the Museum by the above institutions.
- (3) Talks by the Museum Lecturer in different educational institutions, both local and outside.
- (4) Lending the display material and literature from the Museum to teachers and pupil-teachers for their project lessons in their schools.
- (5) Dissemination of knowledge and information among the agriculturists and villagers on subjects like agriculture, forestry, irrigation, soil-erosion, water conservation, village industries, health etc. with the help of Training College final-year students and participation in agricultural and other shows organized in the district and elsewhere.

(7) *The Shivaji Raygad Smarak Mandala*: A body started in 1895 primarily to look after the maintenance of the Samadhi of Chhatrapati Shivaji at Raygad in Kolaba district. Its scope has lately been increased to provide for the collection, preservation, upkeep, publicity and publication of all relics connected with Shivaji—literary, architectural or otherwise. It arranges for suitable annual celebrations at the fort and has been instrumental in making excavations on the site in close co-operation with the Department of Archaeology, at a considerable cost.

(8) *Thorale Bajirao Mandal*: Some enthusiastic pensioners in Poona founded this Mandal and commemorate this Peshwa Warrior on his anniversary day. A small fund is collected for this, which is now transferred to the Bharat Itihas Samshodhak Mandal. Hence the Bharat Itihas Samshodhak Mandal arranges a lecture on the anniversary day of Bajirao, which generally falls in May.

## 12. A CHRONOLOGY OF MEMORABLE EVENTS IN POONA, IN RECENT HISTORY.

- 1817—(5th November) Battle of Kirkee, which brought Poona under the British rule.
- 1820—Sanskrit Pathshala opened in the Vishrambag Palace.
- 1826—First Marathi Primary School started.
- 1828—Wellesley Bridge near Sangam opened.
- 1840—Lakadi Bridge rebuilt.
- 1842—English class attached to the Poona Sanskrit College.
- 1848—Native General Library (present 'Nagar Vachan Mandir') opened.
- 1849—First Marathi newspaper 'Dnyanaprakash' started.
- 1850—Bund Garden Dam completed.
- 1851—Normal School for Males opened.
- 1852—School for Depressed Classes opened by Jyotiba Phule.
- 1854—First Telegram sent to Bombay.
- 1855—First Post Office opened.
- 1856—Municipality established.
- „ —Deccan College instituted out of the old Poona College.
- 1858—Meeting for opening a cloth mill, held in Rasta Wada.
- 1860—Railway Line opened.
- 1862—New Industrial School opened by Ramchandra Babaji.
- 1864—Construction of the Government House in Ganeshkhind started.
- 1865—College of Engineering built.
- „ —Lay-out of the Botanical Gardens made.
- 1869—Normal School for females opened.
- 1870—'Sarvajanik Sabha' established.
- 1871—'Vicharavati Stree Sabha' established by Sarvajanik Kaka.
- 1873—Three Swadeshi cloth shops opened.
- 1874—'Nibandha-Mala' of Vishnushastri Chiplunkar started.
- „ —First widow remarriage took place.
- „ —Poona Native Institution ('Bhave School') started.
- 1878—B. J. Medical School opened.
- 1879—Budhwar Wada and Vishrambag Wada burnt.
- 1880—New English School started by Vishnushastri Chiplunkar.
- 1881—'Kesari' and 'Maharatta' started by Vishnushastri Chiplunkar.
- 1883—Nutan Marathi Vidyalaya started.
- 1885—Fergusson College started.
- „ —Reay Market completed.
- 1888—'Sudharak' started by Agarkar.
- „ —Kerosene Lamps first lighted.
- 1890—Consent Bill Controversy.

- 1890—Panch Howd Tea Controversy.  
 „ —Reay Industrial Museum established.
- 1893—Hindu-Muslim Riot.
- 1894—Ganapati Festival started.
- 1895—Indian National Congress 11th Session took place!  
 „ —Principal G. G. Agarkar died.
- 1896—Plague broke out.  
 „ —Anath-Balikhshram (Hindu Widows' Home) started by Karve
- 1901—Justice Ranade died.
- 1905—Servants of India Society started by Hon. Mr. G. K. Gokhale.
- 1908—College of Agriculture opened.
- 1909—Seva Sadan Society started by Mr. G. K. Deodhar.
- 1910—Bharat Itihas Samshodhak Mandal started by Rajwade.
- 1914—Lokamanya Tilak released from prison.  
 „ —His Geetarahasya published.
- 1915—Hon. G. K. Gokhale died.
- 1916—Home Rule Movement started by Lok. Tilak.  
 „ —New Poona College (present Sir Parashurambhau College) started.
- 1917—Bhandarkar Oriental Research Institute opened.
- 1918—Electric Lights appeared for the first time in the streets.
- 1921—Tilak Maharashtra Vidyapeeth founded.
- 1924—Law College started by Gharpure.
- 1930—Gokhale Institute of Politics and Economics founded.
- 1932—Historic Fast by Mahatma Gandhi in the Yeravda Jail.  
 „ —Poona Pact signed and separate electorates for Harijans removed.  
 „ —Nowrosjee Wadia College started.
- 1939—Deccan College Post-Graduate & Research Institute started.  
 (Revival of the old Deccan College.)
- 1945—M. E. Society's Arts and Science College started.
- 1948—University of Poona established.
- 1949—National Chemical Laboratory Started.
- 1950—Poona Municipal Corporation established.
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#### 14. INFORMATION FOR VISITORS

*Situation and Approaches :* The city of Poona is situated to the Southeast of Bombay at a distance of about sixty miles as the crow flies, at a height of 1,800 feet from the mean sea level. By rail it is 119 miles and by road ( National Highway from Bombay to Bangalore ) 112 miles from Bombay. The journey is remarkable, both by rail and by road, for the variety of natural scenery presented by the Bhor Ghat popularly known as the Khandala Ghat, between Karjat and Lonavla on the S. E. main line of the G. I. P. and between Khopoli and Lonavla on the National Highway. Lonavla, a popular summer resort, is situated at a height of nearly 2,100 feet.

Electrically driven trains ply between Bombay and Poona on double lines. Trains proceeding further down the S. E. line (single) from Poona to the South-east towards Hyderabad (Dn.) and Madras are worked by steam locomotives.

The Metre-gauge line (single) of the M. & S. M. Rly. starting from Poona and extending up to Bangalore to the South, gives Poona the importance of being a junction.

Passenger Air Service is available daily between Bombay and Poona and the journey takes less than one hour. Plane services between Poona and the South to Kolhapur, Bangalore, Mysore and Madras are frequent and regular. The Poona air - port at Lohogaon is situated to the North-east of Poona junction at a distance of about six miles.

National Highways can be said to converge on Poona from all directions. The Bombay-Poona road keeps constant company to the rail road coming from North-west; the road from Nasik comes from the North; the road from Ahmednagar approaches from the North-east; that from

Sholapur runs in from the East and the Highway from Bangalore to the South connects Poona with Satara, Kolhapur, Belgaum and such other big cities in the southern direction. Besides these, there are a number of Provincial and major District Highways radiating from Poona in almost all directions.

The Railway-lines of the G. I. P. divide Greater Poona into two broad sections: the one to the South accommodates the City proper, a part of the Cantonment and the recently developed areas of Yerandavna, the Deccan Gymkhana, Shivajinagar and the Ganeshkhind which is the seat of the Poona University, the National Chemical Laboratories at Pashan and the Hospitals at Aundh. To the North and East of the Railway lines lie the areas of the Kirkee Arsenals, the Military establishments, the Yeravda Prison and the Lohogaon Aerodrome, which constitute the other section.

The old city lies to the East of the Mutha river coming from the Khadakwasla dam to the South; and on the West of this river are developing the Yerandavna, the Deccan Gymkhana and Shivajinagar areas. These areas are connected with the old city by means of three principal bridges: from South to North—the Lakdi bridge, the Lloyd bridge and the Railway bridge. The fourth bridge called the 'Sangam' bridge, derives its name from the confluence of the Mula and Mutha rivers close by, and caters to the needs of the northern section as does also the Holkar bridge further north across the Mula river.

*Where to Stay:* A visitor arriving in Poona from any direction, either by rail or by the highways (all of which are now monopolised by the Bombay State Transport for passenger traffic), can select his own place for stay from amongst the numerous Hotels and Boarding Houses detailed in the Telephone Directory and classified below according to the areas where they are situated.

*Nearest to the Rly. Station:* 1. Dave Hindu Hotel, 2. The Badashahi Hindu Lodge, 3. Green Hotel, 4. National Hotel.

*The Cantonment Area:*

1. Hotel Kohinoor, 3, Queen's Garden;
2. Hotel Marina, 77, Mahatma Gandhi Rd.;
- B. Imperial Hotel, 9, Castellino Road;
4. Napier Hotel, Oppo. West End Talkies;
5. Poona Hotel, Connought Road;
6. Ritz Hotel, Connought Road;
7. Wellesley Hotel, Arsenal Road;
8. Royal Hotel, Arsenal Road.

*The City Area:*

1. Badashahi Boarding House, Budhwar Peth;
2. Gujarat Hindu Lodge, Dane Ali;

3. Park Guest House, Padamji Park, Bhavani Peth;
4. Chhaya Boarding & Lodging House, Budhwar Peth;
5. Deccan Lodge, 199, Somwar Peth;
6. Poona Guest House, Laxmi Road, Budhwar Peth;
7. Aram Lodge, Kitab Minar, Budhwar Peth;
8. Desai Hindu Lodge, Tilak Road, Sadashiv Peth;
9. Badashahi Boarding, Tilak Road, Sadashiv Peth;

*The Deccan Gymkhana Area:*

1. The Swagat Lodge, opposite Hind-Vijaya Talkies;
2. Meena Lodge, near Deccan Talkies;

This list is by no means complete, and a number of other decent lodging houses are situated in all parts of the city.

WHAT TO SEE: - For the convenience of visitors places of interest are classified as under:—

*North of the Railway Lines:*

1. Aerodrome at Lohogaoan, 2. Yeravda Prison and Industrial School, 3. Deccan College, 4. The Bund Gardens, 5. The Empress Gardens, 6. Wanavadi - Scindia's Chhatri, 7. The Wadia College, 8. B. J. Medical College and the Sassoon Hospitals.

*The City Area:*

1. The Parvati, 2. Shanwar Wada, 3. S. P. College, 4. The Phule Market, 5. The Vishrambag Wada, 6. Lord Reay Industrial Museum.

*The Deccan Gymkhana Area:*

1. Destitute Women's Home - Hingne, 2. The Indian Women's University, 3. The Law College, 4. Bhandarkar O. R. Institute, 5. Servants of India Society, 6. The Fergusson College and the B. M. College of Commerce, 7. The Sambhaji Park, 8. Pataleshwar Caves, 9. Shivaji Preparatory Military School, 10. The Meteorological Observatory, 11. College of Agriculture, 12. College of Engineering, 13. The Poona University, 14. National Chemical Laboratories and 15. The Botanical gardens.

*In the neighbourhood of Poona:* 1. The Khadakwasla Dam and the Military Academy, 2. Sinhagad, 3. The Mulshi Dam, 4. The Bhatghar Dam, 5. Dehu and 6. Alandi.

TRANSPORT: - Almost all the above mentioned places (except those mentioned in the last category) can be visited by means of the Poona Municipal Transport (PMT) Buses plying regularly on their scheduled routes. The principal Termini of the PMT are 1. The Rly. Stn., 2. The Swar Gate (Southern end of the city) and 3. The Deccan Gymkhana.

The most economical conveyance is the Auto-Riksha accommodating two passengers. Taxi-cabs upto 7 seats' capacity are available at scheduled fares. The age-old Tonga is always at your service, but needs tactful bargaining for fixing a reasonable fare.

Buses of the Bombay State Transport (ST) are available at regular intervals for visiting places of interest in the neighbourhood of Poona, mentioned in the last category. The Shivajinagar Stand is the terminus of Buses plying on the Northern and North-eastern routes while the Swar Gate Stand controls the traffic running on the Eastern, Southern and Western roads.

#### IMPORTANT TELEPHONE NUMBERS :

##### *Police Stations :*

- 2619 Cantonment.
- 2435 B Div. Poona 2, City.
- 3180 A Div. " " "
- 2133 C Div. " " "
- 2350 D Div. Poona 4, Gymkhana.
- 3333 Pharaskhana, Poona City.
- 2824 D. S. P., Poona 1, (personal).

##### *Fire Brigades :*

- 2532 Budhwar Fire Brigade Station,
- 2894 Bhavani Peth . " "
- 2053 Cantonment . " "
- 2105 Suburban . " "

##### *Hospitals :*

- 2345 Sassoon Hospital Ambulance.
- 2822 King Edward Memorial Hospital.
- 2983 N. M. Wadia Hospital.
- 2166 Tarachand Ramnath Hospital.
- 2530 Cantonment Hospital Ambulance.

*Railway Inquiries : 2410.*

*Local Telephone Inquiries : 97.*