

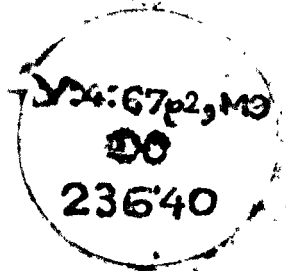
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Report of the Fourteenth

National Social Conference

Held in Lahore on 30th Dec. 1900

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Diwan SANTRAM
President 14th National Social Conference.

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INTRODUCTORY REMARKS.

THE FOURTEENTH INDIAN NATIONAL SOCIAL CONFERENCE.

The Lahore Tribune says:—"The Indian Social Conference was a grand success. The gathering was the largest ever witnessed at Lahore. The united protest, even in word, of a compact body of four or five thousand educated Punjabis against caste, early marriage, polygamy, enforced widowhood and other social evils was no small gain to the cause of Reform. There are hasty reformers who wonder why social reforms do not grow up like so many mushrooms. But they forget that the evils complained of have taken centuries to grow and it will take centuries to uproot them. Nevertheless, a beginning must be made. If time has not come, surely somebody must catch hold of him by the forelock, as this estimable gentleman has never come and never shall come of himself. Talking is necessary; without the tongue man is little better than an idiot. But the tongue is not the only organ of the body. I think we have already talked more than enough, and it is high time that we should try to do more and talk less. We now want actors, not professional or theatrical, but real, earnest actors. It is gratifying to observe that both the President and the speakers laid the greatest possible stress on the importance and necessity of practical reforms. The success of the meeting of the Indian National Social Conference was, in a large measure, due to the tact and untiring zeal of Professor Ruchi Ram, the General Secretary of the Provincial Conference and to the active co-operation of the leaders of the Arya Samaj and the Brahmo Samaj. The absence of Mr. Ranade

at the Conference, owing to ill health, was deeply regretted. Mr. Chandavarkar took his place, and Dewan Sant Ram, the widow marriage fame, was voted to the Chair with the unanimous consent of the delegates. Speeches were made and the resolutions passed as usual. One remarkable feature of the Conference this year was the presence of a few Punjab ladies. One of them, Mrs. Roshan Lal, made an excellent speech in Hindi. The Presidential address, read by Professor Ruchi Ram in the name of Diwan Sant Ram, is an extremely modest report of the work done by the Conference.

All that the Conference claims to do or to have done, that it "brings to a focus the enlightened opinion and aspirations of our educated countrymen on social matters." Its great weakness lies in the fact that it is not at all in touch with the many orthodox Sabhas and Associations whom it supposes or poses to represent and whose good work it records from year to year. Unfortunately for the country, in regard to this and other reforming agencies there is growing a wider "gulf" between the masses and the educated classes. We in the Punjab are progressing by leaps and bounds, and Mr. Chandavarkar predicts that in another twenty years the Punjab will lead all other provinces in India in matters of social reform at any rate. It seems we have very much impressed him with our aptitude for work. He says we Punjabis are practical men. I am not so very unpatriotic as to question the soundness of so high an opinion which Mr. Chandavarkar has formed of us, nor am I so ungrateful as to decline the great compliment he has kindly paid to us. But I must respectfully observe that the law of progress demands that we should be as little conscious of our good parts as possible, and that it is by carefully noticing our failures rather than by emphasising our achievements that we hope to attain to greater successes. Doubtless the Congress Hall, as Mr. Chandavarkar justly observed, is

standing monument of the great energy of the Punjabis. Indeed it is a great work, which no common mason can do. The erection of a large *pucca* hall in the short space of two or three months speaks volumes in favour of their organising power. But, after all, it is a masonry work, a material production, a house of brick and mortar. We have yet a grander work to do, a nobler and sublimer edifice to construct. We have to build up a nation. We have to uplift fallen Arya-*arta* to the height of its past greatness, yea, to a still higher greatness. And in order to do this, to raise this wondrous superstructure and to maintain its permanency, we have to lay the foundation in each individual character. The sure basis of all national greatness—a character that not only preserves what is worth preserving in the past, but adapts itself to every type of virtue that lies undeveloped in the bosom of the future, that absorbs and assimilates all goodness from whatever source it comes, that dreams no idle dreams of long-lost glory, that spurns to yield to falsehood, that makes no compromises, panders not to popular prejudices—a character, not the creature and cringer, the slave and server, but the creator, the absolute lord and ruler of all time and circumstance—a character full of righteousness, of the love of truth and justice, of world-wide sympathy and of charity that knows no bounds. Let us remember that it is only when we try, each and all, to live up to such a high ideal of life, easy to depict but tremendously difficult to realise, that we Punjabis deserve to be called real practical men.”

“ We are sure all friends and sympathisers of the Indian Social Conference will be glad to hear that in accordance with the request unanimously made to him by the members of the Reception Committee of the Conference, Diwan Sant Ram has expressed his willingness to act as President at the next session of the Indian Social Conference, which take

place at the Bradlaugh Hall during the Christmas holiday. Diwan Sant Ram, we need hardly say, fully deserves honour conferred on him. He belongs to a most respectable family in the Punjab. Diwan Sant Ram is descended from Diwan Mul Raj, the celebrated Governor of Multan under the Sikh rule. It is the noble example which he set a few years ago in celebrating the re-marriage of his young widowed daughter and which has been followed by a large number of high caste Hindus that has won for him the sincere esteem of all well-wishers of social reform in the Punjab. And we doubt not that a gentleman in the high position of Diwan Sant Ram taking a leading part in the deliberations of the Indian Social Conference, will give a strong impetus to the cause of practical reform in the country."

The Purity Servant says :—

The last week of December was full of activity in Lahore. On the 26th we had three Conferences at three different places. The Khatri Conference, the Punjab Agricultural Conference and the Technical Institute Conference held their sessions on this day. The session of the National Congress began on the 27th and held its deliberations for three days. On the 30th the Social Conference held its meeting. In the evening there was Devine Service in the Brahma Mandir conducted by the Hon'ble Mr. Chandavarkar the President of the National Congress. Later on a lecture was delivered in the Congress Hall by Mr. Tilak. Besides these there was a preliminary meeting of the Social Conference, a lecture by Lala Munsh Ram in the Wachhowali Arya Samaj and other important meetings. The sessions of the Congress and the Conference were perfectly successful. The absence of Mr. Ranade was sorely felt and it was apprehended that the meeting of the Conference would be dull and somewhat uninteresting but all

unanimous in declaring that this Conference was perhaps
 one of the best of the fourteen sessions held upto date. Mr.
 Pandavarkar occupied the place of Mr. Ranade. Professor
 Bokhale read the address of Mr. Ranade. The address of
 Diwan Sant Ram was read by Lala Ruchi Ram Sahni. M. A.
 the Punjab speakers in the National Congress could not dis-
 tinguish themselves but the speakers in the Social Confer-
 ence appeared in their best. The speeches of Lala Sundar
 Das Suri, Hansraj, Shiv Dayal, Ruchi Ram, Lajpat Rai,
 Vishen Narain Razdan, Diwan Narindra Nath and Munshi
 Ram were excellent. But Shrimati Hardevi the gifted wife
 of Mr. Roshan Lal excelled all. She was entrusted with
 the first Resolution on Female Education and she put the
 men to shame for having neglected the education of women.
 We had never expected that she would be able to speak so
 admirably. Roshan Lal is a good speaker and as President
 of the Reception Committee he performed his part well but
 we must gloriously confess that he was overshadowed by his
 better half. Our congratulations are to the noble pair. The
 persecutions and troubles to which they have often been sub-
 jected for their noble and practical advocacy of social reform
 will be illustrations of encouragement to the younger genera-
 tions. May they be long spared in our midst to carry on
 their work of usefulness is our prayer. Babu Surendra Nath
 Banerji spoke on the physical education of boys. But in
 short his speech was a summary of the Social Conference
 work. What he said on Temperance and Purity should be
 written in golden letters. The youths everywhere love him
 and he returns their love with the same enthusiasm. Baboo
 Surendra Nath is a total abstainer and his noble example
 should be followed by all youths. Pandit Madan Mohan Malaviya
 of Allahabad moved the Resolution regarding the establish-
 ment of orphanages all over the country. Who could have
 advocated the cause of the orphans better than the eloquent
 Pandit? He was seconded and supported by Lala Lajpat Rai

who deserves all credit for the establishment of orphanage in the Punjab. It is through his exertions that thousands of famine-stricken orphans have been rescued from starvation and death. Babu A. C. Majumdar announced the three subscriptions which he had been able to secure. Rs. 500 have been contributed by Diwan Ram Nath Sahib, Rs. 500 by Diwan Narindar Nath M. A. and Rs. 100 by Lala Harkish Lal. This excited the generosity of the audience and some donations were promised on the spot. We are glad to announce that about fourteen hundred rupees in all have been promised for the Hindu Orphanage, Lahore, on the occasion of the National Congress and Social Conference. The widow-remarriage question was moved by Mr. Subramani Iyer of Madras. There appeared an oppositionist on the scene but he did not receive a single supporter in the vast assembly. The poem on Temperance read by Lala Ram Prasad of Allahabad is still ringing in our ears. He had carried the audience when he read it. Pandit Bishern Narain Razdan and Lala Munshi Ram were entrusted with Resolutions on subjects for which they have become conspicuous in life viz Temperance and Elevation of Lower Castes respectively. Pandit Goverdhan Dass of Katha Kirtan fame from Karachi beautifully illustrated in his poetic manner the disgrace of nautches. Two young men one from Bengal and one from Allahabad distinguished themselves this year both in the Congress and in the Social Conference. One was Kumar Pramatha Nath Rai Chowdhery and the other was Mr. Sinha. The last-named gentleman is no other than the dear son-in-law of our late beloved friend Mr. Sewa Ram of Lahore. One thing worthy of notice in the Social Conference Meeting and perhaps this was the best practical reform done in the Punjab was the attendance of the Indian ladies in the meeting. They were all seated in the raised dais. As there are many scoffers of the Social re-

In work it is necessary we think to note who these ladies are. If we mistake not we noticed the following ;—

Mrs. Umrao Singh Majithia.
 Mrs. Roshan Lal.
 Mrs. Sinha.
 Mrs. A. C. Majumdar.
 Miss H. P. Majumdar.
 Mrs. M. S. Sircar.
 Mrs. Girdhar Roy.
 Mrs. Ruchi Ram.
 Mrs. Hurbhagwan.
 Miss Bhagwanti.
 Mrs. Tola Ram.
 Mrs. Jhinda Ram.
 Mrs. Kedar Nath Thapur.
 Mrs. Madho Ram.
 Mrs. Nand Lal.
 Mrs. Mukerji.
 Mrs. Thakur Das.

Mr. Roshan Lal, Barrister-at-Law who was the President of the Reception Committee welcomed the delegates to the Conference in the following terms:—

Brother delegates, Ladies and Gentlemen,—

It is my vivid privilege to welcome you to the fourteenth sitting of the Indian National Social Conference. Those delegates who have taken the trouble of coming from distant places, and those who have left their warm climates and have courted the cold of Lahore, are on that account doubly welcome. Your very presence here in such large numbers is a sufficient indication of the fact, that there is something wrong in our social fabric, which requires your attention. And it is a fact that the Indian Society has sunk to the lowest depth

in the scale of civilization. The disrespect and disregard shown towards fair sex is a serious blot on our name. E. Goshain Tulsi Dass a Puranic saint lamented their saying :—

O Creator! why hast thou created woman in the world. They are dependent on others and know no happiness even in a dream.

The cure for all social evils lies in female education. Elevate them intellectually and you will be elevated for,

Woman's cause is man's they sink or rise,
Together, dwarfed or Godlike bond or free.

As regards other items in to-day's programme you will soon have to deliberate upon them, but there is one crying need, for which I feel very keenly and which admits of no delay. It is the removal of the pernicious custom of enforced widowhood.

My experience as regards the fate of such widows has been very bitter. While I was yet a child, I had a girl friend who belonged to my family and we used to be playmates. She was hardly nine when her marriage took place. She was very proud of her jewellery and showed them to every one. She seemed so happy, but after six months the news was received suddenly that her husband was no more. Poor girl could not understand what all the lamentation in the family meant. But when according to custom, she was deprived of her ornaments her words were so piteous as to move the stoniest hearts. Even the family priest felt it and called the custom extremely cruel. This made a great impression on my young mind.

I am glad to find that others have similarly felt the injustice of it and the President elect of this meeting Diwan Sant Ram had the moral courage to marry his widowed daughter after the orthodox fashion and he was supported by

verdict in his favour of the Pandits of Kashi and other parts of India.

The late Seth Madhoda Raghunath Dass was another courageous man.

But we require many such heroic persons and require them immediately to wipe off the tears of millions of our widowed sisters and I trust that we will not wait longer for the needed reform.

With these few words I welcome you once more and resume my seat.

DIWAN SANT RAM'S PRESIDENTIAL ADDRESS.

DELEGATES, LADIES AND GENTLEMEN,

Allow me to thank you most sincerely for the very great honour you have conferred upon me in electing me to preside over the deliberations of this great assembly. I feel most keenly my unworthiness to occupy a position which has been filled by such distinguished reformers and scholars as Sir T. Madhava Rao, Dr. Bhandarkar and others, and if I have not, without hesitation, accepted the most responsible duty of conducting the proceedings of to-day, it is only in the hope that my presence here will in some measure, further the cause of one much needed reform for which the Conference has been labouring since its very inception, and with which I am also humbly associated.

We in the Punjab are fortunate, that the path of social reform is much smoother here than in other parts of India. Many important reforms which have engaged the earnest attention of the leaders of the Hindu community in other provinces and which are as far as ever from being carried out have come to us easily, naturally and without much effort. The sea-voyage question, for instance, which has proved such

a stumbling block elsewhere in the way of the legitimate aspirations of many an educated Indian, has lost any significance it ever had here. Again, the caste restrictions though bad enough in the Punjab, do not possess the same rigidity as they do in the rest of India. We have, therefore, good reason to be thankful for the many encouraging circumstances which make our work in the direction of social reform comparatively easier of achievement.) Ladies and gentlemen I need hardly tell you that we owe these and other advantages to the labours of many noble reformers who have worked earnestly in the past for the good of the millions of this land. In particular let us, on this important occasion, turn with grateful hearts to the founders of the great Sikh religion. We feel sure that the spirits of the great Baba Nanak and Gurn Govind Singh are looking with approbation on the aim and objects of this great assembly. Their blessings and prayers are with us in our efforts. With their great work the best interests of our country are identified. The conviction is more and more gaining ground in the minds of the thinking portion of the people of India that the remedy of the many evils which are eating into the very vitals of our society lies in our own hands, and that if we but make up our minds, and earnestly and honestly set about it, the salvation of India cannot be long delayed.

It is cheering to note that the forces at work over the length and breadth of India are all in the direction of a clearer recognition of our many national evils and a bolder attitude to combat them. Many reform associations, dealing with specific evils which are spread like a net-work over the country, point unmistakably to the tendencies of modern India. Indian Society is at the present moment in a state of transition. There is social unrest everywhere. Even the most orthodox communities are not free from the signs of

a new ferment which is surely, though imperceptibly, vivifying the whole mass of our society.

Here in the Punjab, for instance, as you must have noticed from the summary of the reports presented to you this morning all the castes and their sub-sections are busy (each in its own way) in carrying out important reforms within their own circle. The work done by these associations taken together such as to encourage us in the midst of our trials and difficulties. As illustrating the *modus operandi* and the nature and extent of achievement of those sectional organizations, I may be permitted to refer briefly to the work of one or two Khatri Sabhas culminating in the grand Khatri Conference, which was held within this week and at a place not very far from here. One of the most important of the Khatri associations is the Sarin Sabha. The first Sarin Sabha in the Punjab was established at Lahore in the year 1882. After five years' regular and earnest work, the Sabha found itself strong enough to invite members of their own community from other large towns of the Province to a Conference, which was held at Lahore in 1887. In the following year, another and a more successful Conference was held in the same place. This was quickly followed by the third Conference which was held at Hoshiarpur in 1889. In 1892, the fourth Conference was held at Amritsar and in 1895, the fifth and last Conference was held at Hoshiarpur again. Ladies and gentlemen, it is not easy for me to tell you how much these Conferences have done to advance the cause of social reform in the Sarin Section of the Punjab Khatri. Wine and the inevitable nautch-girls have been banished from their marriage parties, unequal matches have not only been condemned, but are made punishable by the Baradari, the marriageable age of girls has been raised, the expenses incurred on festive occasions have been curtailed and regulated and a healthy opinion on many other social questions has been created and fostered.

But if I refer to the Sarin Sabhas and Sarin Conference I do so, as I have already said merely to indicate the character and the influence of caste associations in general. There are many other equally important associations which are engaged in exactly the same kind of work as the Sarin Sabha has been doing. There is hardly a town of any importance in the Punjab which does not boast of at least one or two caste associations, the most influential of them being besides the Sarin Sabhas, the Bunjahi Khatri Sabhas the Agarwal Sabhas, the Kayastha Sabhas and the Arorbat Sabhas. Of the many happy signs of the time perhaps not the least encouraging, is the fact that the new ideas are slowly but surely filtering down to the hitherto impervious strata of rigid conservatism and orthodoxy, and that even the Gau Brahmins of the sacred land of Kurukshetra have begun to feel their silent influence.

Of the professedly religious societies, the Singh Sabhas, the Arya Samajas and the Brahmo Samajas are doing a great deal to push on the cause of social reform in this Province and I am glad to notice that during the present year the Singh Sabhas and the Arya Samajas have been particularly active in elevating the social status of certain lower castes of Hindus.

While speaking of these Sabhas and Samajas, I must draw your kind attention for a moment to the very useful work which they have been doing in advancing the cause of female education. In particular the Kanya Maha Vidyalaya of Julundur deserves special mention as a leading institution of its kind in this Province. Perhaps the most important feature of the Vidyalaya is a special class for widows and grown up ladies some of whom have come from considerable distances and are living in the Boarding House attached to the School. I am also glad to note that arrangements have lately been completed for the teaching of Elementary Science and Drawing, and

it is compulsory for all the scholars to take part in the exercises for which ample provision has been made. During the present year, there were about 125 girls on the rolls with an average daily attendance of 80 scholars.

Another important private institution working in the sphere of education, moral, religious, physical and technical is the Dayananda Anglo-Vedic College, Lahore. It is the leading institution of its kind and it is hardly necessary for me to dwell at length upon the benefits which it has conferred upon the general Hindu community.

I must also say a few words about the good work which has been done by the several temperance and purity associations working in the Punjab. Of these, I may be permitted to single out two for a passing reference. The Temperance Association at Amritsar is the most active Association in this Province. It has started several lines of work. It has a paid preacher who visits different stations and gives lectures on the evils of drink. It was the first in this country to make use of the stage for exposing the evils of intemperance. It has composed and put on the stage several Temperance plays which have, I believe, produced wholesome effect on the minds of our young men. It has published and distributed free of charge, thousands of copies of temperance tracts. This is the only Temperance Association in India which was represented at the World's Temperance Congress lately held in London, and it is a matter of pride to us that their representative was no other than Diwan Narindra Nath, M. A., the worthy President of this Conference, at its first sitting in this city. This Association has done a vast amount of good work in the Temperance cause, and I hope that its example will be largely followed by similar societies in other parts of the Province. One suggestion only I would like to make to the Temperance workers, not only in the Punjab but also in other parts of the country. I think much

is being done to put the educated classes on their guard against the temptations and evils of strong drink. But fear little or nothing has been attempted to reform the lower classes of our population which are so much addicted to vice.

The Punjab Purity Association is the other Society about which I should like to say a few words. It combines philanthropic and charitable work with the advocacy of the cause of Temperance and Purity. It maintains a charitable dispensary, which is attended by about a hundred patients every day. In the days of trouble, which we have just passed, it has been supporting a number of widows with funds specially collected for the purpose. It rendered conspicuous service to the poor homeless Bikaneris who sought refuge in this Province during the last famine. An important institution organised by the Association is the Pawitra Holi, an annual gathering which is held with the object of purging the holy festival of its obscenity and impurity.)

Ladies and gentlemen, I cannot allow this opportunity to pass without referring briefly to a subject in which I have taken a deep and personal interest; I mean the re-marriage of child widows. I can assure you that it was not without much earnest thought and inquiry that I took the somewhat bold step, about five years ago, of giving my widowed daughter in marriage to a young gentleman of my own caste. I ascertained the views of the most learned Pandits of Benares, Allahabad and other places, and I need hardly say that all the sacred authorities that were consulted—Mannu, Parasara, Vashishta, Yajnavalkya and others—sanctioned the re-marriage of child widows. I was further supported in my action by the fact that such an exalted personage as Maharaja Ram Chandra brought about the re-marriage of two widows, viz. Tara and Mandodari.

Thus you will see that the Shastras are in favour of this reform, and the enlightened sentiment of the Hindu Community supports it. In this connection I have very great pleasure to announce that since the re-marriage of my daughter, 50 other similar widows have been married in accordance with the Shastras, some of them belonging to families of such high positions as those of Rai Bahadur Gopal Singh of Gujranwala; Lala Rattan Chand Beri Lahore, and Lala Kishan Chand of Dera Ismail Khan.

The question is often asked what has the Conference done during the past fourteen years of its existence. Year after year, it has assembled in some centre of education and enlightenment, has passed resolutions and dispersed. It is said that the resolutions are not binding upon anybody, not even upon those who support them. Ladies and gentlemen, it is true that there has been wanting that living connection between the central organization and the various Reform associations in the country, and that a great deal still remains to be done to make such a connection vital and binding. Yet, this is but a partial view of the question. The work of the Conference lies in other and not less important directions. The Social Conference is the only institution in India which brings to a focus the enlightened opinion and the aspirations of our educated countrymen on social matters. It is difficult to over-estimate the silent influence that it exerts in educating public opinion. Every year the Social Conference issues and distributes broad-cast a large mass of literature on social reform questions. The reports of the Conference are reviewed by the Press of the country, both English and Vernacular, and the resolutions adopted at these annual gatherings are read by thousands and tens of thousands of intelligent people, over the length and breadth of India.

Besides, year by year, the constitution of the Conference is becoming more perfect and the area of its sympathy more extended. Round its flag are gathered together the devoted workers in the cause of social reform, and their voices cannot but be cheering to all those who labour in the same field.

And yet it is but the small beginning of a movement which is destined to exert a mighty influence upon the future social structure of the great nation which is slowly evolving itself in this ancient land. I believe it is a movement with a great future before it. Hitherto it has confined itself to a review of the principal achievements of the year in matters of social reform and the adoption of resolutions indicating the line on which the reform work should in future be carried on. I think it is time that the movement takes a more practical turn. A great deal yet remains to be done in disseminating social reform literature in preaching reform ideas to the masses, carrying the gospel of reform to every nook and corner of the vast land. For this we will require five or six powerful provincial associations working in concert with and under the guidance of the Central Organization. I am sure, there are devoted men enough in each Province for carrying on the movement with a steady zeal throughout the year.

I am glad to learn that the local Committee of the Conference has resolved to introduce the system of taking pledges for carrying out in actual practice some of the ideas which we have been preaching for so many years. I hope a sufficiently large number of persons will come forward to take these pledges and thus show, by their example, that they are really in earnest about the work which they have been so loudly advocating.

Ladies and gentlemen, we must always bear in mind that all good things are hard to achieve. In a large national cause many people must be prepared to go through the diffi-

ies and trials which have always beset the path of pioneers. To this great and sacred work of being pioneers the National Conference calls upon you. The difficulties are both great and numerous, but the interest of an entire nation depends upon your decision and action.

Providence has been pleased to send us in this century many heroic men who have tried their utmost to raise the social and moral condition of our countrymen. A country which has produced such illustrious reformers as Rammohun Roy, Ishwar Chandra Vidyasagar, Kesheb Chandra Sen, and Mahatma Jyotiba Phule need not despair of its future. Standing, as we do, on the threshold of the twentieth century, let us carry on their work with faith and devotion, let us nourish with all our care the tree which they have lovingly planted. May the new century, which soon dawns upon us bring forth the fruit of true life with it. May the old era of injustice and tyranny and unbrotherliness pass away and the new era of peace, progress and love begin in our midst !

THE INAUGURAL ADDRESS.

BY THE

HONOURABLE MR. JUSTICE RANADE.

READ BY PROF. G. K. GOKHALE.

Vashistha and Vishvamitra.

About this time last year I had occasion, at the inauguration of the Conference held at Lucknow, to dilate on a text of Nanaka, in which he proclaimed himself to be neither a Hindu nor a Mahomedan. To-day, I find myself in the extreme North-West corner of India, in the land of the five rivers, the original home of the Aryan settlers, who composed the Vedic hymns, and performed the great sacrifices. We are met to-day in the land of the Rishis, where Vashistha and Vishvamitra lived and flourished at a time when the

caste institution had not taken its root in our Indian land, when men and women enjoyed freedom and equality, asceticism had not over-shadowed the land, and life and its sweets were enjoyed in a spirit of joyous satisfaction. Punjab during its eventful history has well deserved the compliment that it is the land of the Rishis. The question then naturally arises who were these Rishis? What was the condition of society when they lived? What thoughts stirred them and what actions ennobled their lives and their struggles? For many of us, long habit has rendered it impossible to imagine a state of society, where men were not split up into petty divisions of caste with its artificial barriers, limiting men's activities and narrowing their sympathies. It is a revelation to many of us to be taken back to two or three thousand years ago, to a state of society when class divisions such as Brahmins, Kshatriyas, Vaishyas and Shudras were unknown or not established, and the only distinction recognized in marriage was between the Aryans and non-Aryans. To illustrate the gulf which separates our own times from the days when the Rishis flourished, we need only mention the fact that the daughter of the King of Vidarbha was given in marriage to the Agastya. Another Raja, by name Lomapada, gave his daughter in marriage to one Rishyashringa. The king Trinabindu thus gave his daughter to Pulasti, and Bhagiratha gave his daughter to Koutsa Rishi. The king Sharyati's daughter was given in marriage to Chyavana Rishi. Instances where the Brahmins gave their daughters in marriage to kings were also not uncommon. Thus Shukracharya's daughter Devayani was given in marriage to Yayati and Kritika to Aunha. Independently of marriage alliances, stories are told where Rishis, who were born in Royal houses or were Rajarshis, became by their sanctity and devotion entitled to be called Brahmarshis. One Priyamedha was so elevated, and Shini, Garga, and Traiyaruni were also so promoted to the

is of Brahmarshis. Also Mudgala and Gritsamada, who before kings, became thus Brahmins. The Brahmins on their side felt no scruple in learning the Dhanurveda or any other. Agastya Muni, as is well known, was skilled in the Dhanurveda and conquered the non-Aryan king Ilvala and the Kalakasyas, who were pirates on the sea-coast. Agniveya was also noted for his skill in archery and he was the teacher of Dronacharya, himself a great Brahmin Commander in the wars of the Mahabharata. His son Ashwatthama and his brother-in-law Kripa were similarly renowned. Instances where Brahmins caused the ruin of the kings of the world by their curses are, no doubt, more frequent than those where kings cursed the Brahmins and brought about their ruin. As illustrations of the first class, we may mention the stories about king Nahusha and Ven. Raja. Nahusha, as is well known, had by reason of his superior merits become the occupant of Indra's throne, but he made the Brahmins carry him in a palanquin; and Agastya Muni resented the ill-treatment and cursed him, which led to his downfall. King Ven. was similarly dethroned. Similarly Vashistha's curse against Sahasrarjuna enabled Parashurama to lop off his numerous hands. Vashistha is also mentioned as having cursed Raja Kalmashpada, and Raja Trishanku became a handala in consequence of the curse. On the other hand Vashistha himself did not escape unharmed. There is besides the story of Ambarisha, who was persecuted by Durvasa had to entreat Ambarisha to grant him pardon and withdraw the Sudarshana which perpetually followed him and gave him no rest. As regards the women, numerous stories are told of their remaining unmarried throughout their lives and of their engaging themselves in the pursuit of devotional exercises or in the study of philosophy. The story of Amba, who remained unmarried all her life, is well known. She wanted to marry with Shalva, but he would not take her and she would not accept the choice made by Bhishma for her. The

daughter of Kunigarga also remained unmarried during Gargivachaknavi, Vadavapratitheyi and Sulabhamaitrai—these are historical names of women who passed their life in celibacy and engaged in discussions on philosophic subjects in the court of Janaka.

Perhaps the most instructive of these ancient stories is that which is connected with the rivalry of Vashistha and Vishvamitra. Both these names occur in the Vedic hymns, and though their rivalry is noticeable even in these early hymns, they furnish no authority for the legend which gathered round their names in the period which succeeded the composition of the hymns. Vashistha is a great exponent of Brahmin orthodoxy. The legends seek to make out that Vishvamitra was not by right a Brahmarshi. He was only a Rajarshi and aspired to become a Brahmarshi. Vashistha would not support him in this ambition and that accounted for their strife. Throughout the story Vishvamitra represents the view of those who try to admit the non-Aryans into the Aryan community and seek to elevate them. The story of Trishanku, for instance, notwithstanding its exaggeration, has a moral of its own. Vashistha had without justice condemned Trishanku to be a Chandala simply because he aspired to go to heaven by the force of his merits. Vishvamitra took up his cause and performed the Yajna, because Trishanku had saved his wife and children during a great famine. The result was that Trishanku had accepted in heaven notwithstanding the curse of Vashistha. The story of Shunashepa, who was the son of a Brahmin and was purchased as a sacrificial victim to be offered to Varuna in the place of the king's son, who was first promised, is also full of the same liberality on the part of Vishvamitra, who saved the Brahmin's life by his meditation. The result of the conflict between Vashistha and Vishvamitra was a complete victory on the part of the latter, for Vashistha admitted

Vishvamisra's claim to be a Brahmarshi. Vashistha's line was continued by his grandson Parashara, Krishna dwaipayana, Vaishampayana, Yadnyavalkya Shukra muni, and Jaimini all belonged to the orthodox side. Vishvamitra's family was connected by alliances with that of Bhrigu, Jamadagni and Parashar. The great Rishis who colonised Southern India were undoubtedly Agastya and Atri, who with their wives, Lopamudra and Anasuya occupy a prominent place in the story of the Ramayana. King Rama stopped in their Ashrama, and Valmiki's description of these Ashrama presents a picture of these holy settlements, which does not, lose its charm even at the present day. These settlements were the pioneers of civilization in Southern India. There were similar establishments in other parts of India on the borders of the civilized kingdoms. The Rishi, with his wife and his numerous pupils, kept herds of cows, cultivated the land, and founded colonies or cities and helped the Rajas from the North to establish their power in the South. Jamadagni's story of the conflict with Kartavirya and the subsequent wars between Parashurama and the sons of Kartavirya no doubt refer to such expansion of power. King Rama himself was helped by Agastya in the final struggle with King Lavana. Parashurama is said to have similarly carried on a war with the Rakshasas which was put an end to by the meditation of Vashistha. The early Rishis were great both in peace and in war. In this respect the Rajarshis were as great as the Brahmarshis. Rasabhadeo, for instance, had one hundred sons, of whom nine devoted themselves to meditation and philosophy and eighty-one followed the karmamarga, and the remaining ten ruled over kingdoms. King Janaka was great as a sovereign ruler and greater still as a saint. Vamadeo was noted for his piety, devotion and knowledge which came to him in his mother's womb. The Brahmin Rishi Balaki was taught higher philosophy

by Ajatashatru, the Raja of Kashi. It may be seen that there was no monopoly of learning in those early times and Rajas and Brahmins sat at the feet of each other to learn wisdom. There was in fact no permanent division of function between the two orders, and therefore they were somewhat like the temporal and spiritual lords we know of England. They could interchange places and did in fact so interchange them in numerous instances.

This brief account of the time when the Rishis flourished in this country naturally leads to the inquiry as to how it was that in course of time Brahmin Rishis came practically to monopolize the title and deny it to the Rajas. The story of Vashistha and Vishvamitra furnishes some clue to a solution of this difficulty. The great names of Agastya and Atri, Vashistha and Jamadagni, Bhrigu and Bharadwaja, Parashara and Vamadeo, Vaishampayana and Yagnyavalkya, Valmiki and Vyasa, Kapila Muni and Shuka Muni naturally carried influence with all classes of people. The Rajarshis were not much known for their authorship, and when these old families succumbed to foreign conquerors in the early period of the Christian era, the new Rajput or Jat conquerors had no hold on the popular mind, and the Brahmins retained & increased their hold on the affections of the people. The Puranic literature which had its birth about this time confirmed this superiority of the Brahmins and the result was that the term Rishi came to be applied only to Brahmins as being the only literary or cultured class of the time. Their predominance continued unchecked except so far as Vaishnava movement came to the relief of the non-Brahmin classes. The Vaishnava movement has struck its deepest root in the Punjab, where the ten Gurus from Nanak to Gurn Gobind Sing have effected a change, the like of which no other part of India can exhibit. The Granth Sahib has taken the place of the old Vedas and Puraṇas and the Gurus and

descendants occupy the place of the Brahmins. Since the establishment of the British rules new forces have been created and the road is now again open by which the members of all classes might aspire as in the past to be the Rishis of the land. A movement which has been recently started in the Punjab may be accepted as a sign that you have begun to realize the full significance of the idea of creating a class of teachers who may well be trusted to take the place of the Gurus of old. The chief point, however, that is to be considered in this connection is who should be these Gurus of the future. It is with this view that I have endeavoured to place before you a brief account of the true Gurus of the past, namely, the Rishis who were both Brahmarshis and Rajarshis, only distinguished from one another by their individual inclinations and abilities. We must keep that ideal before us if we mean to prove ourselves worthy descendants of our earliest ancestors. Of course the teachings and the methods and the subjects taught in these days must be made to suit our new exigencies and environments, but the spirit animating the teachings must be the same as that which led the first settlers to cross the Thya Range, and establish their colonies in the South. In reviving our ancient traditions in this matter we may hope in the near future to instil into the minds of our young generations lessons of devotion to learning, diversity of studies and personal loyalty to the teacher without which no system of school or college education can ever bear any fruit. This, however, is not all. In addition to these lessons, our new teachers must know how to introduce their pupils to a correct appreciation of the forces which are at work in the wider world outside and which, in spite of temporary checks or seeming reverses, represent all that is best in human efforts for the elevation and happiness of man. Our teachers must enable their pupils to realize the dignity of man as man

and to apply the necessary correctives to tendencies to exclusiveness, which have grown in us with the growth of ages. They must see that our thoughts, our speech, our actions are inspired by a deep love of humanity, and that our conduct and our worship are freed where necessary from bondage of custom and made to conform as far as possible to the surer standard of our conscience. We must at the same time be careful that this class of teachers does not form a new order of monks. Much good, I am free to admit, has been done in the past and is being done in these days, in this as well as other countries by those we take the vow of lifelong celibacy and who consecrate their lives to the service of man and the greater glory of our Maker. But it may be doubted how far such men are able to realize life in all its fullness and in all its varied relations, and I think our best examples in this respect are furnished by Agastya with his wife Lopamudra, Atri with his wife Anasuya, and Vashistha with his wife Arundhati among the ancient Rishis, and in our own times by men like Dr. Bhandarkar on our side, Divan Bahadur Raghunath Row in Madras, the late Kesab Chander Sen and Babu Pratap Chandra Mozumdar in Calcutta, Pandit Shivanath Shastri in Bengal, and Lala Hansa Raj in Lahore, Lala Munshi Ram in your own province. A race that can ensure a continuance of such teachers can, in my opinion, never fail, and with the teachings of such men to guide and instruct and inspire us, I, for one, am confident that the time will be hastened when we may be vouchsafed a sight of the Promised Land.

RESOLUTIONS OF THE SOCIAL CONFERENCE.

1. This Conference places on record its very great regret at the absence from its present session of the Hon'ble Mr. Justice Ranade owing to ill-health, and takes this op-

possibility of expressing its sense of his great service to, and self-sacrifice in, the cause of social reform in India. It further prays that he will soon be restored to perfect health and be able to resume the work with which he has so much identified himself.

FEMALE EDUCATION.

2. That in the opinion of the Conference the permanent progress of our Society is not possible without a further spread of Female Education, and that the time has arrived when organized efforts should be made to raise the standards of Female Education in all parts of the country, so as to remove, as far as possible, the disparity which now exists between the education of men and women, which disparity is at the root of many of the social evils from which the country suffers. The Conference notes with satisfaction the work which some of the Reform Sabhas and Associations are already doing in the matter, and it repeats its recommendation of previous years that all Reform Associations in the country should earnestly interest themselves in this work which forms the very corner-stone of our social improvement.

PHYSICAL EDUCATION OF BOYS.

3. The Conference notes with satisfaction that in the Punjab, the N. W. Provinces and Oudh and Bombay, the Education Department is giving special attention to physical education by encouraging annual tournaments and giving prizes to the boys of the Primary and Secondary Schools, as also of Colleges, with a view to promote the physique of boys. Such tournaments and prizes, as also the establishment of Boarding Schools and the promotion of Brahmacharya are in the opinion of the Conference, the only available means for improving the physical stamina of the younger generation, and as such should engage the attention of all the Reform Associations.

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TEMPERANCE.

4. The Conference notes with sincere satisfaction the return of Mr. W. S. Caine to the House of Commons at the last General Election. It also notes with satisfaction the increased success which is attending the efforts made by the Kayastha Sabhas and by the other Temperance Associations at Amritsar, Lahore, Allahabad, Sukkur, Cawnpur, Ahmedabad, Calcutta, Bellary and other places to check the spread of the use of intoxicating liquors and narcotic drugs, and it trusts that every effort will be made by all Associations in the country to include the Temperance pledge as obligatory on all their members.

PURITY AND ANTI-NAUTCH MOVEMENT.

5. The Conference notes with pleasure that there is a general agreement in all Provinces about the desirability of promoting the cause of purity, and of discouraging the practice of giving Nautch parties, and it learnt with satisfaction that earnest efforts are being made in this direction in several places such as Lahore, Bellary, Mangalore and others. There is, however, considerable room for improvement everywhere, and the Conference is of opinion that the necessity of stricter observance of personal purity in speech, thought and action should be insisted on by every Association in the pledge of membership as a matter which can admit of no compromise, and that the use of Nautch girls in religious services and social parties and processions and abuses of the Holi be checked everywhere, and more innocent entertainments substituted in their place.

WIDOW-REMARRIAGE.

6. The Conference records with pleasure that 21 widow-marriages took place during the year in the different Provinces. In the opinion of the Conference, the marriage of child-widows, where their parents or guardians wish to give

marriage deserves every sympathy and encouragement from Reform Associations. The Conference further states that the improvement of the condition of children should engage the attention of all the Associations, not only by promoting education among them and teaching them to be self-dependent, their lot in life may be bettered and their assistance secured in philanthropic and charitable

ESTABLISHMENT OF ORPHANAGES.

Resolved that in the opinion of this Conference it is desirable that every community should establish orphanages or other similar institutions in which the large number of children left helpless through famine or other causes may be brought up and instructed in a suitable manner in their own country. The Government might be requested to help and encourage the maintenance of such institutions by means of local grants-in-aid.

INTER-MARRIAGES BETWEEN SUB-CASTES.

8. The Conference notes with satisfaction that an organized movement has been started in the Deccan to secure the sanction of the religious head of the Brahmin Community to inter-marriages between the sub-castes of that community which at present dine together; and as this is a reform which is not opposed to Shastras, the Conference commends the subject to the special notice of all caste associations; since unless such unions are encouraged in the smaller castes, no practical reform as regards several marriage customs is permanently possible under existing conditions.

MARRIAGE REFORM.

9. (a) The Conference notes with satisfaction that most of the reports received from the various Provinces furnish evidence that earnest efforts are being made to raise the marri-

ageable age of boys and girls, to prevent the expenditure of large sums of money, and to curtail expenditure on marriage occasions. It is, however, obvious that there is great need for improvement until the age is raised to at least 12 for girls and 18 to 21 for boys, and the Conference accordingly recommends that Local Associations formed for the promotion of Marriage Reform should not slacken their efforts to the standard laid down by the Walthamstow Rajput Hital, Sabha and acted upon by most of the Rajput States in the Agency and Malwa has become the rule with all throughout India, and the scales of expenditure laid down by the same organizations are accepted as the maximum limits.

(b). In the opinion of the Conference the sale of girls in marriage, ill-assorted marriages, polygamous marriages and exchange or Badla marriages are all opposed to the spirit of the Shastras and are abuses of the institution of marriage tending to degrade the marriage-tie, and the Conference recommends that strenuous efforts should be made by Reform Sabhas and Associations to discourage these abuses.

THE ELEVATION OF LOW-CASTES.

10. In the opinion of this Conference the education and social amelioration of the low castes in all parts of India is a duty which rests on all those who have the permanent good of their country at heart, and the Conference recommends that Reform Sabhas and Associations should make every effort in their power to raise these classes to a position where by education and industry, they may rise above the disadvantage of their condition.

THE RE-ADMISSION OF CONVERTS.

11. The conference regards with satisfaction the efforts which are being made in the Punjab and the N. W. Provinces and the Central Provinces for the re-admission of converts.

verts to other : and the Conference recommends that this subject should engage the favourable attention of Reform Associations in other Provinces, as such admission cannot fail to promote the cause of sincerity in matters of religious faith and in other respects to restore social fellow-feeling.

FOREIGN TRAVEL.

12. The Conference notes with satisfaction that the social hindrances in the way of admission into Hindu Society of those of its members who have undertaken distant sea-voyages are being gradually removed, and it recommends that where the prejudice against such admission is still strong, Reform Associations should help this most desirable change by all means in their power.

Mr. Gokal Chand of Abottabad in supporting the Resolution on Widow Remarriage said the following few words:-

One who comes on the platform in a Lahore meeting, on receiving cheers forgets what he has to say. When we come to read the reports and papers of other countries, we find they talk less and do much practical work. In our country we talk much and do little practical work. If you meet a friend and ask the cause of his looking sorrowful, he will tell you that his wife has given birth to a daughter. The birth of a daughter is equal to one's father's death. As soon as the girl reaches the age of 7 years she is married and if at the age of 9 years she becomes a widow her lot becomes miserable. She is to pass her whole life in a wretched state. Recently a Hindu of old age in Hazara District changed his religion for he wanted to have a wife. Another gentleman of the age of 60 has contracted a new marriage but got a daughter, a widow of 18 years age whom he will not allow to remarry. All of you on going back to your homes should try in this direction. It is better to leave the platform be-

fore the gong is struck. With these words I support the resolution.

Lala Ruchi Ram Sahni M. A., moved the Resolution on Purity and anti-nautch movement and the following is a resume of his speech:—

Mr. President, Ladies and Gentlemen,

The resolution which I have been asked to move runs as follows:—

The Conference notes with pleasure that there is a general agreement in all Provinces about the desirability of promoting the cause of purity and of discouraging the practice of giving Nautch parties, and it learns with satisfaction that earnest efforts are being made in this direction in several places such as Lahore, Bellary, Mangalore and others. There is, however, considerable room for improvement everywhere, and the Conference is of opinion that the necessity of stricter observance of personal purity in speech, thought and action should be insisted on by every Association in the pledge of membership as a matter which can admit of no compromise, and that the use of Nautch girls in religious services and social parties and processions and the abuses of the Holi be checked everywhere, and more innocent entertainments substituted in their place.

Now, ladies and gentlemen, not many words are needed from me to recommend this resolution to your unqualified and unanimous acceptance. Its key note is *Personal purity* and, I think, I would be doing an injustice to the intelligence and enlightenment of this vast assembly were I to dwell at any great length on the importance of a high standard of individual conduct and character as the basis of all social reform. I claim therefore for the resolution which has been entrusted to me the foremost place—the place of honour—in

the programme of all reform movements whether those movements have for their object the religious regeneration of the people of a country or the social purification and elevation of a particular community. This is a matter gentlemen, which as the resolution says, "can admit of no compromise." We must be pure in speech, thought and action. You cannot be thinking high and noble thoughts and, at the same time, living low and ignoble lives.

I am glad to be able to say before this Conference that a great deal has been done during the past few years to promote the cause of personal and social purity in this province. I am sure other provinces have done at least as much, but as my information is limited to the Punjab, I cannot speak for the rest of India. Thanks to the laborers of the Punjab Purity Association and other similar societies the practice of serving wine and giving *nautch* parties on marriage and other festive occasions has been greatly discouraged, but not quite abolished. Ten years ago, the use of liquor and the employment of nautch girls were counted among the marks of respectability. The Purity Association has made both disreputable in the extreme, so that at the present day, it requires a certain amount of shamfacedness in one to give a public entertainment of this kind. It is a happy sign of the times, that the Baradari Associations in the Punjab and elsewhere have also taken up this great question of personal and social purity and that many of them have already abolished the practice of giving *nautch* parties. There is, however, considerable room for improvement in this direction, but it is hoped that the unanimous condemnation of these impure and immoral usages by a great and representative assembly like this will ultimately stop the evil altogether.

One word more. I am glad to see a number of enlightened ladies on this platform. Their presence here cannot fail to

exercise an ennobling, purifying and elevating influence on this audience. I consider it a happy sign of the times that they should be here to advocate their own cause. The fulfilment of our hopes and aspirations cannot be very far indeed when they themselves are ready to co-operate with us for purifying our homes and our society. With these words, I beg to move the resolution which I have read out to you in the firm assurance that it will meet with your hearty approval.

Lala Kashi Ram seconded the resolution on Early and Ill-assorted Marriages. He said :—I heartily second this resolution. The customs of polygamy, early marriage and ill-assorted marriage are self-condemned evils. The question is, how to remove them. The President of the Indian National Congress, Mr. Chandavarkar, has said that we Punjabis are practical men. Now we must prove to him by facts and figures that we are really so. There are three or four thousand educated Punjabi gentlemen present here. Let each of them take a solemn vow before God that they will not allow any of these customs to be observed at least in their own family. And the result will be that when the Annual Session of the Indian Social Conference takes place in Calcutta, we will be able to say that in as many as three or four thousand Punjabi families these evils have entirely disappeared. This is the only way in which we can put down our national evils.

Babu A. C. Majumdar in supporting the Resolution regarding establishment of orphanages said :—

Sometimes good comes out of a mistake. You will all admit the truth of this in the present instance. I was to move this Resolution and in my absence Pandit Madan Mohan Malaviya had it. There could not have been a better person to do it admirably than the eloquent Pandit whose heart is full of love and sympathy for the poor orphans. L—A

Lajpat Rai who can be said to be the founder of all orphanages in the Punjab has seconded the Resolution and nothing has been left for me to speak. But the subject is such which does not so much want the force of speech for recommendation. If you kindly accompany me to the Hindu orphanage here you will be immediately convinced of the necessity of such noble institutions all over the country. Poor little ones who have no one in this world to call their own are cared for in the best manner possible but an institution, as the one in my charge requires labour of many and pecuniary help from a large number. If I was unable to appear at the platform at the first call of the President it was not because I had lost sight of the interests of the orphans who are like my children unto me, I must at once explain to you that I was busy outside in doing their work. These orphans had been brought here yesterday and their sight excited the sympathy of the visitors to the National assembly. About one hundred and fifty rupees were handed over to me in cash for the support of the orphans and now when I was outside Diwan Bahadur Pandit Ram Nath and Diwan Narendra Nath, M. A. offered me a donation of Rs. 500 each for the Building Fund of the orphanage for which I appealed to them and to the public at large. I do the same here to you and ask you to practically support the Resolution. There is a story about Mahatma Chaitanya. That while he was young he had a playmate whom he loved most. He used to remain constantly in his house and called his mother by the same affectionate term. One day the mother of his friend beat her son and when the father of the friend returned to his home Chaitanyaji complained to him of having been beaten. The gentleman became sorry at this action of his wife and though Chaitnaya was nothing but a son to them the idea of having beat a neighbour's son did not find favor with him. He therefore enquired from his wife the cause of her rude action

The lady became surprised and denied having ever beat Chaitanya. The story says that Chaitanya bared his back and showed thereon the marks of the five fingers of the mother. Chaitanya at once said that you had beat my friend and do you say that I did not receive the pain at my back. This may be taken as an exaggerated description of the feeling of sympathy which the prophet of Nuddia bore in his heart but this is actual sympathy. If we have sympathy for the orphans we must feel for them. In this cold weather when we make ourselves comfortable in warm clothes and dress our children sufficiently to avoid the effects of chill we must once realise the condition of the orphans who must be shivering for want of proper clothing. I need only remind you of the story of the Sikh who while fighting was going on between the Sikhs and the Muslims gave water to drink to all thirsty and wounded soldiers in the battle field. He was discovered to furnish water to the friends and to the foes. He was hauled up to Guru Govind Singh for having given water to the enemies. In explanation he said he saw Satguru in all and gave water to him and not to this man or to that man. God's children are suffering and the Punjab has shown its love to all orphans whether they come from the Central Provinces or Central India. We care not whether they belong to this people or to that people. We must support all orphans and invoke God's blessings on this work.

APPENDIX A.

SUMMARY OF THE REPORTS OF SOCIAL REFORM ASSOCIATIONS FOR THE YEAR 1900.

BOMBAY PRESIDENCY.

1 THE HINDU WIDOWS' HOME ASSOCIATION, (POONA.)

Professor Karve writes :—

1. The Hindu Widows' Home Association was organized in June 1896, mainly with the object of establishing a Home for Hindu Widows, belonging to castes that do not by custom allow remarriage of widows. In October 1898, however, its scope was, to certain extent, enlarged and the Association, with its aims and objects thus widened, was registered according to Act XXI of 1860.

2. The members of the Association consist of two classes :—Patrons and Sympathisers. Persons making donations of not less than Rs. 500, or paying an annual subscription of not less than Rs. 50, become its patrons; and those making a donation of not less than Rs. 100, or paying an annual subscription of not less than Rs. 10, become the sympathisers. Besides these there are well-wishers of the Association who make a gift of not less than Rs. 10, or pay an annual subscription of not less than Re. 1.

3. The Association commenced its work by maintaining a few widows at the Boarding establishment connected with the Female High School and the Female Training College,

Poona, and educating them at those Institutions. The "Anāth Bālikāshrama," the Widows' Home proper of the Association was independently started in January 1899, and located and worked in the City of Poona, till June 1900. It has since been removed, as a tentative measure, to its present quarters, erected for temporary purposes at an expense of Rs. 450, on a suitable site in the village of Hingne Budruk, about three miles from Poona. The site, extending as it does over as large an area as 6 acres of land, belong to Rao Bahadur Gokhale, who has kindly expressed his willingness to present the whole of it to the Association, if it should be finally fixed upon for the permanent location of the Ashrama. In addition to this free gift of the site, the gentleman also makes a donation of Rs. 750, with a desire that the sum be supplemented by an equal contribution from the funds of the Association and the whole be utilized in constructing a decent school house, in memory of his little daughter whom he lost there some three years ago. The Association has received two other donations towards the Building funds. Rao Saheb Vinayak Trimbak Agashe has placed at the disposal of the Association the generous sum of Rs. 1600, which, with another Rs. 1600, from the funds of the Association, would be expended in providing the Ashrama with permanent residential quarters. The construction of another block in the Buildings of the Association is guaranteed by the donation of Rs. 1000 by Mr. Ramchandra Vishnu Madgavkar, a Manchester Merchant. Thus the Building Funds of the Association, at present, amount to Rs. 5700.

4. The Ashrama is conducted under the supervision of Prof. Karve, assisted by a lady of experience who has been entrusted with the duties of a resident superintendent, so to say, who has to look after the general well-being of the inmates as well as to help them in household work. The work of tuition and instruction is mainly entrusted to a paid teacher selected and appointed by the Committee. He was

formerly a teacher in a Government Vernacular School and is now a pensioner. He thus possesses large acquaintance with teaching work. He is assisted in his work by a pupil teacher. And Prof. Karve himself devotes a couple of hours every day to the work of actual instruction in the Ashrama.

5. There are at present ten inmates of the Ashrama, of whom seven are Brahmins; one a Shenvi, one a Parbhn, and another, Sonar. Five are reading under the Vernacular 4th Standard, two under the 5th. In addition to the subjects prescribed in Government standards, they are also given lessons in English and Sanskrit. Of the two girls that receive English education one reads under the 4th English Standard and the other is preparing for the University Matriculation. In addition to these ten girls who board, lodge and receive instruction in the Ashrama, the Widows' Home supports a widow who is not an inmate of the Ashrama. She is reading under the 6th English Standard at the Female High School, Poona, and receives a monthly scholarship of Rs. 4 from the Home.

6. The Association cannot as yet, boast of a great tangible achievement. As a result of their humble work in the past they can only point to six widows, who were formerly supported from the funds of the Association, and are now otherwise provided for. Two of them are school mistresses, and have thus found an honourable and independent way of supporting themselves; two are qualifying themselves for the same work and are stipendary students at the Female Training College, while two others have won scholarships at the Female High School where they are reading under the second and fourth English standards.

7. As regards discipline and internal management, the conduct of the inmates is kept under reasonable control and supervision. Consistently with the ends and interests of good behaviour they are allowed every possible freedom in minor

matters. In matters religious non-interference is the policy strictly followed. All are allowed to follow the religious observances their guardians desire them to do. As a sort of moral education, extracts from the works of various modern Sadhus are read and explained to them and are made the basis of moral sermons. Along with intellectual and moral education, the girls receive also instruction in the duties of ordinary life. Inmates of the Ashrama are required to do certain portions of the household work on the principle of the division of labour. Another item and by far an important one, which the Committee of the Ashrama is anxious to introduce into the present curriculum is instruction in midwifery and nursing with a small decent lying-in hospital attached to the Ashrama. The Committee, however, regrets that it cannot for want of adequate funds give a practical shape to its idea in the immediate future. It will thus be seen that, the aim that the Ashrama has always in view, is to enable students not only to earn an honourable living after they go out into the world but also to lead a life of usefulness to their fellow-sisters if they only can and will it. Another and far higher object the Ashrama would ever endeavour to achieve, is, to bring up, from amongst its members, a band of what may be styled the Hindu Sisters of Charity ; i. e. a band of ladies who would devote themselves to the work of the Association and seek to widen the scope of usefulness of the Association's labours in the cause of the Helpless Hindu Widow.

8. The Permanent Funds of the Association, at present, amount, in round figures, to Rs. 7,500 and the current funds to Rs. 1,500, over and above the Building Funds of Rs. 5,700 referred to above. In addition to these sums actually realized the late Dr. Sadashiva Waman Kane has left a direction in his will that a sum of Rs. 2,000 be given to this Association. Another gentleman has assigned to the

Association a life policy for Rs. 5,000 in the Oriental Life Assurance Company, the gentleman himself paying the premia.

N. W. PROVINCES.

2 JAIN DIGAMBER MAHA SABHA.

(MATHURA)

Mr. Champatrai, General Secretary, writes:—

This Association was started four years ago. The General Meeting of the Sabha was held in October 1899. A committee of Educated Jain gentlemen was formed to give moral and religious instruction to the Jain students attending the English School in these parts. A resolution was passed to establish local branches for the promotion of the objects of the Sabha. The Association requested Government to make over Jain orphans into their charge; as many such orphans have been left unprovided for during the famine. A preacher's fund was also started. It is proposed to start local branch Associations, at Meerut, Lucknow, Delhi, Bombay, Mysore, Calcutta, Madras, Seoni, Jaipur, Ajmere, Gwalior, Chhapra and Lalitpur. The Association has been registered under Act 21 of 1860.

The 7th resolution of the Sabha related to Infant marriage and it was resolved that the marriageable ages of boys and girls should not be less than 16 and 12 respectively.

Another resolution was passed in favour of Female Education, and it was resolved that this Education should include instruction in Jain Religion. Digamber Jains should in filling up the census forms in 1901 should specify the sect of the Jain Religion to which they belong against their names. It was resolved that the members of the Association should strictly observe rules of the Jain caste in matter of food and drink.

The Sabha remarks with satisfaction that in connection with the annual examinations held, twenty-six Pathashalas sent their scholars for examination in place of 15 in the previous year.

The Jain Mahavidyalaya at Mathura was well conducted during the year under report. The receipts of the High School Fund were Rs. 2,073-4 and the expenses at Rs. 1,867.

The Association publishes a Jain gazette. The Library kept by the Association also showed large additions to its collection. There were two preachers employed by the Association and they did good work in collecting out-standings and fresh subscriptions.

The Association has arranged that its meetings be held at different places from year to year. The Association are thinking of establishing a Jain College.

The permanent Fund of the Mahavidyalaya is over Rs. 22,000.

MADRAS PRESIDENCY.

3 THE PROVINCIAL SOCIAL CONFERENCE.

(CALICUT.)

The printed report of the Madras Provincial Conference held at Calicut in June last has been sent to us.

The Conference opened at 8 A. M. on Saturday, the 12th May 1900, in the Jubilee Hall. The Elaya Rajah of Kadatnad, the Chairman of the Committee, was prevented by indisposition from attending and formally opening the Conference. In his unavoidable absence, Mr. C. M. Rarichan Muppan, the leader of the Local Tiyya community, was voted to the chair. The Elaya Rajah's address of welcome, which was in Malayalm, was then read by his Secretary, Mr. Iruvanad K. Narayanan Nambir, a member of the District Board. The following is a translation:—

“GENTLEMEN,—It has become my very pleasant duty to accord you a most cordial welcome to this Social Conference on behalf of the Conference Committee. Most of you have assembled here to know the English language and it would, therefore, be indeed proper to address you in that language. But not being acquainted with it, I am obliged to address you in Malayalam, which, however I feel sure, will not be unwelcome to many of you as this Conference is held in Malabar and as many who attend it know the Malayalam language. However, I believe that one who possesses the education and refinement of these days would have been better fitted to perform the functions assigned to me. But the local Conference Committee has elected me to perform it and having accepted it in the thought that it would not be right to refuse the wishes of my friends in such a matter, I must now discharge it to the best of my ability.

We are now holding in this town the Political Conference with a view to represent our political grievances to the Government and get them redressed. The opinion which some hold that our social evils deserve greater attention than our political grievances, is not altogether to be disregarded. How much will it be proper for a man to point out others' faults without attempting to remove his own? Those who blindly consider that our ancient institutions are all good and do not need reform are unfortunately our elders, who in every way deserve our respect, and therefore I do not propose to state anything about them at present.

Gentlemen, do not think, however, that I wish to leave matters of social reform to the whim of each individual. It is very necessary to effect such social reforms as are consistent with the requirements of the times and are acceptable to the masses. Even in olden times, reforms were effected in customs that had ceased to suit the times. The author of

one Smriti objected to horse-sacrifice, cow-sacrifice, asceticism, use of flesh at Sraddhas and begetting a son by one's husband's younger brother. A third contended that Parasara's Smriti was the highest authority in Kali Yuga. A fourth argued that, as *Srutis* and *Smritis* disagreed and *dharma* was hid in a cave, we were to walk in the path of the great men. These different opinions suggest that reforms suited to the times are certainly desirable. Although this is the truth, it is sometimes found very difficult to practically introduce even reforms that are unanimously considered necessary.

For example, the custom obtains in Malabar of women going about in the public streets with naked breasts in spite of most men in the district being opposed to the custom. There are many other examples too, which will all show the difficulty of introducing social reforms. But we are not to be deterred by this difficulty in our attempt at those reforms. On the other hand, the difficulty should be the reason for more earnest efforts. Persistent effort never fails in the end. Newspaper agitation has in this part of the country resulted in some healthy social reforms even among people of the rural parts. As a result, we find women of North Malabar boldly breaking through the old custom prohibiting their crossing the Korapuzha river. Frequent meetings and discussions of this kind are great helps in the cause of social reform. I do not consider it enough if we are merely able to say that the Social Conference met in Calicut and that it was resolved to encourage widow-marriages, to abolish infant marriages and the *talikettu* ceremony, to give up the observance of pollution by touch and approach, etc. It is desirable that we should do concrete work and endeavour to introduce reforms into our society as far as practicable.

The following Resolutions were adopted at the Conference :—

I. "The Conference is glad to note that, in spite of the opposition of the orthodox leaders of caste, the restrictions on foreign travel are being gradually relaxed in Southern India and that many Hindus, both Brahmin and non-Brahmin, are now able to travel to distant lands without being subjected on their return to extreme social penalties. The Conference, however, regrets that in some parts the prejudice is still strong, and hopes that educated men will make every endeavour to remove it and extend their active sympathy to those who suffer on account of it."

II. "The Conference regrets that the progress of Female Education in this Presidency is comparatively slow, and urges upon the people of each town and village to establish girls' schools where education of a wholesome kind will be imparted and on more national lines than is possible in "Mission Schools."

III. "The Conference regrets that infant marriage still prevails among many Hindu communities and appeals to the public to discountenance it as far as lies in their power. The Conference also urges upon caste Sabhas and leaders to promote the re-marriage of child-widows and discourage the disfigurement of widows."

IV. "The Conference regrets the Malabar Marriage Act is not being sufficiently availed of by the people for whom it is intended."

V. "The Conference regrets that the existing social rules among Hindus in this Presidency discountenance the readmission of converts to other religions and trusts that efforts will be made to remove the evil."

VI. The Conference notes with satisfaction the opening of new schools for the Panchnamas in some parts of the Presidency and urges upon social reform associations and the public in general the duty of bettering their condition.

VII. The Conference expresses its emphatic opinion that the Nautch should be entirely dissociated from religious festivals and so cial entertainments.

VIII. The Conference urges that efforts should be made for the fusion of sub-castes of each community by means of interdining and intermarriages.

IX. The Conference is of opinion that the observance of pollution by contact or approach, as obtaining in various parts of the country, is injurious to our social life and ought to be discouraged as far as possible.

X. The Conference is of opinion that the distribution of reform pamphlets, especially in the vernacular, is of great value for the promotion of social reform and notes with satisfaction the good work done by some reform associations in this direction. The Conference also urges the formation of reform associations in all important towns where they do not already exist.

XI. The Conference resolves that a copy of its proceedings and resolutions be sent to the *Matadhipathis* (heads of the various Mutts) and other recognised heads of religious and social institutions.

BOMBAY PRESIDENCY.

(4) CUTCHI DASSA OSSAWAL MANDAL.
(BOMBAY.)

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

As stated in previous year's report, the influence of the leading members of the Mandal, is on the increase and generally they are the moving factors in all the caste matters. In August last the Mandal was reorganized and more than sixty gentlemen of the community others than the old members joined the Mandal. Following resolutions were adopted on various occasions, during the year under report:—

(1) That this Mandal strongly condemns the custom prevailing amongst well-to-do members of the community of selling their daughters in marriage, for money considerations, as also the custom of Badla—Adoni—exchanging daughters and sons, without any regard being paid, to the age and qualification and consequently the future happiness of the couple.

(2) That the members of the Mandal solemnly pledge themselves not to dispose of girls under their care, in marriage for money considerations, under any circumstances.

(3) That the Mandal condemns the prevailing custom of giving dinners after death, since the practice is against the principles of Jain religion.

To give effect to the above resolution, some members of the Mandal have altogether ceased taking any part in such death feasts, and have pledged not to give such dinners, after the death of their relatives.

(4) *Agharni* or Pregnancy-dinners were condemned and some members have discontinued to attend such dinners.

(5) Some members have pledged not to attend Nautch parties nor to give any encouragement to such parties.

Besides the adoption of the above resolutions, the Mandal has succeeded in performing useful work and in promoting reform. It will be remembered that the reform party of the Bhatia Community, had sent two of its members to England to study for the Bar, and on their return in August last they were accorded a very hearty and enthusiastic reception but were subsequently excommunicated by some of the Shehtias. As the Cutchi Ossawal caste observes the same rules as the Bhatias in all social matters, an address of welcome was given to these Bhatia gentlemen under the Presidency of

Sir Bhalchandra Krishna, Kt. in the Tivoli Theatre, on 12th August 1900. On the occasion of an address of congratulations given to Sir Bhalchandra Krishna Kt. a dramatic performance was given under the auspices of the Mandal condemning Kalya Vikraya.

(1) One thousand copies of the play were distributed amongst the audience and forwarded to all the newspapers and libraries of Gujerat and Kathiawad.

(2) As stated in the report for 1897, the administrative authority of the caste was taken out of the hands of the old orthodox Shetias by Mr. Nursey Kesheoji Naik, who put the management under a regularly constituted committee, with a President and a Hon. Secretary &c. Mr. Kayani as the Hon. Secretary of the Community published a full report of the charities and institutions of the caste. The community has set an example by publishing accounts of the Temple and other Charity Funds.

(3) "*The Cutchi Dassa Ossawal Darpna*" a monthly magazine, started in January 1898, has been published by Mr. Kayani and has become popular in the community. It chiefly attacks, *Kanya-Vikraya*, child and unequal marriages, death-feasts and other evil practices prevailing in the caste.

Establishment of a Pathasalla:—It will be noted from the previous report, that the Mandal, contemplated to open an institute for the boys of the caste, in which religious education along with secular education could be imparted. This idea of the Mandal was realised this year and an institution under the name of "*Cutchi Dassa Ossawal Jain Pathasalla*," was opened in November last. Nearly Rs. 40,000, have been subscribed and a trust will be created for the maintainance of the institution. The Mahajans have given one of the bungalows in the Mahajana wadi, at Khadak for the use of this school. Four teachers are engaged, one of whom is a

graduate. At present the boys will be taught upto Fifth English standard along with instructions in Jain religion. There are about 100 boys.

Female Pathasalla:—It will be observed from the report of 1898, that the establishment of a similar institution for the education of grown-up girls and women of the community was also contemplated. Through the instrumentality of the members of the Mandal, Mrs. Jaithabhai Varathamam Poonsey, has given a large sum of money for the purpose and an institution has been started. Mrs. Jaithabhai herself is an educated lady and takes keen interest in the welfare of her sisters. This female *Pathasalla* is attended by nearly 75 grown up women and 30 girls. At present only religious instructions are imparted, but other branches of secular education will be shortly introduced.

Library:—Mr. Jaithabhai Damji Megji who had given Rs. 10,000 for the High School, has also given Rs. 1,000 for the establishment of a library. The Ossawal community has suffered a great loss in the death of Mr. Nersey Kesheoji Naik, the President by whose assistance the Mandal has been able to do all this useful work during the first few years. The choice of his successor, has fallen upon his eldest son Mr. Jaithabhai who fortunately possesses his late father's qualifications to a great extent and it is hoped that under his presidency reform will continue.

The Mandal has also to mourn the loss of Mr. Dharsey Madon Lodaya, who was one of the founders of the Mandal. He was a sincere and zealous worker and many of our educated members owe their education to him.

Mr. Kayani has been elected a delegate to represent the Mandal at the forthcoming Social Conference at Lahore.

MADRAS.

(5) SOCIAL REFORM IN THE VIZAGAPATAM DISTRICT.

Social Reform Association:—A District Social Reform Association was founded in 1898, when a District Social Conference was held here, Mr. B.N. Sarma B.A., B.L., High Court Vakil, was its President, and Mr. B. Venkatapathirase, B. A., B. L. its Secretary. But the Association has not done any work during the year. Apart, from this certain events of the year and progress of reform generally deserve to be noticed.

Female Education:—His Highness the late Maharajah of Vijayanagram was an ardent promoter of social reform, and he was maintaining a Girls Day School at Vijayanagram. On the demise of his Highness the school was ordered to be abolished by the Maharani. This unfortunate step on the part of the Maharani led to a local committee being formed to maintain the school at all costs, and accordingly the management of the school has been taken up by it. The committee consists of Messrs. K. Ramanujachari, M. A., B. L., Principal of the Maharajah's College; Dewan Bahadur V. Anantarao Pantulu, Head Manager of the Vijayanagram Samasthanam and others with Mr. Venkama Pantulu, as the Secretary. Under its present management the school has shown steady progress. The second anniversary of the school was held on the 18th November with Dewan Bahadur V. Anantarao Pantulu Garu in the chair. There are 120 girls in the school and the subjects taught include Arithmetic, Geography, Hygeine, Drawing, Needlework, and object lessons. Efforts are being made to raise the standard of the school and to make it more useful to the girls receiving instruction thereat.

Anti-Nautch Movement:—A Dramatic Company was started in the town consisting of professional prostitutes and

some so-called educated men. The matter was taken up by the local newspaper, the *Indian Herald*, and a very vigorous agitation was set on foot, which ended in a collapse of the company. This is the sign of the great hold the *Anti-Nautch* and purity movement has steadily secured on the public mind.

Widow Marriage:—The venerable pundit Viresalingam Pantulu has greatly popularised the movement for remarriages of the widows, and solely through his efforts all educated men have come to feel that enforced widowhood is not sanctioned by the *Shas'tras* and that the child widow at least, ought to be allowed to remarry. One widow-marriage was celebrated at Gajapatinagaram this year. Rao Bahadur K. Viresalingam Pantulu Garu came all the way from Madras for its performance. It is also satisfactory to observe that the practice of disfigurement of childwidows does not now prevail as largely as it was a few years back.

Marriage reform:—It is encouraging to notice that girls are not now married so early as they were a few years back. A few years ago no father could have dared to keep his daughter unmarried beyond her tenth or at the most eleventh year, but now it is not uncommon to see girls of 12 or even 13 remain unmarried. A decided change for the better is noticeable as regards the raising of the marriageable age for boys. Marriage expenses have generally been considerably curtailed and the ceremony which used to take 5 days before is now finished in one day. No progress seems to have been made, however, in the promotion of inter-marriages between such sub-castes as can inter-dine. The baneful custom of exacting money by parents of bride in consideration of the gift of girl in marriage is also on the increase. A new evil is the exorbitant price which the unfortunate father of a girl is made to pay for an educated bride-groom. This evil is increasing rapidly and working great mischief. It is a

great pity that the graduates and under-graduates of our University are the worst sinners in this respect, of reducing marriage to the level of monetary transactions so far as the bridegroom is concerned, and it is they that must be held chiefly responsible for creating this new social evil of *Varsulka* (वरशुल्क), in addition to the evil of *Kanyasulka* (कन्याशुल्क) already existing. Ill-assorted marriages also prevail largely; but being in a way the offshoots of *Varsulka* and *Kanyasulka*, they cannot be put down unless these two monster evils are made things of the past. Lastly, exchange marriages, popularly known *Kundamarpulu*, are also a great evil and must be discontinued.

Caste.—The tyranny of caste is gradually showing signs of relaxation. Ten or even five years ago, the practice of eating in the presence of a member of an inferior caste though the food may be cooked by members of one's own caste, could not have been tolerated or perhaps, even thought of. But this practice has now become fairly common, and in other respects also, caste restrictions are steadily though slowly, wearing off.

Lectures on Social Reform.—In the course of the year Mr. S. K. Nair of Travancore, delivered a lecture at Vijayanagram on the Indian Social Conference, and a similar lecture was delivered by Mr. C. Yajnesvarachintamani, at Chodavaram. It is very encouraging to find students evincing a sympathetic interest in Social Reform, and that the Vijayanagram Young Men's Association discussed during the course of the year among others, subjects such as, "The Necessity for Social Reform," "Female Education," "Early Marriage," "Widow Marriage," and "The Anti-Nautch movement."

Indian Social Reform.—That a volume of Essays and Speeches on Indian Social Reform is about to be brought out by the Editor of the *Indian Herald* with the aid of Mr. K. Venkanna Pantulu, a gentleman than whom no more ardent

social reformer can be found in the whole District. The book contains essays by men like Dr. Bhandarkar, Justice Amir Ali, Vidya Vinodi Anandachariu, the Hon. Mr. Chandavarkar, Mr. W. S. Caine, M. P., Mr. Dayaram Gidumal, Lala Baij Nath, Rao Bahadur Kolhatkar, and others; besides, the addresses by Mr. Justice Ranade at the Social Conferences, all the Presidential Addresses at the Indian National Social Conference; with a summary of resolutions passed by the Conference.

PUNJAB.

(6) KANYA MAHA VIDYALAYA.

JALLANDAR.

Lala Badridas, Secretary writes:—

With the advent of 1900 (Samvat 1957) the Vidyalaya enters the fifth year of its existence. The last year has been a year of progress all round. In the institution, improvement is visible in every direction, though financially the Vidyalaya had to meet with some embarrassment.

Constitution.—The final control of the institution continued to be exercised by the Head Council known as the Kanya Maha Vidyalaya Mukhya Sabha. The immediate management of the Institution, with a full discretion over minor matters is vested in the select committee of the Head Council, known as the managing committee or the Prabandh Kartri Sabha. The latter delegates its powers respecting the details of business concerning the conduct of the institution to three sub-committees formed yearly out of the managing Committee.

The Staff.—Six female teachers, two Pandits, and two monitresses compose the staff of the Vidyalaya. Besides these it employs a clerk, a watchman, two callers, a sweeper and a water-bearer. The staff has, this year, increased by one female teacher and one monitress. One caller has also been added.

Management and Supervision.—Lala Dev Raj continued to be the honorary Manager of the institution and Lala Munshi Ram and Lala Sant Ram worked as honorary Inspectors.

The Classes.—There continued to be ten classes in all, including the special class for grown-up ladies. The highest class in the institution is the eighth.

Examination results.—Besides the annual test examinations home examinations are held from time to time. The results were highly satisfactory. The result of the special Sanskrit test in Manu, Grammar and translation from Hindi into Sanskrit and *vice versa* requires special mention. Two girls appeared in this examination and both of them passed.

Number and attendance.—The number of girls on the rolls of the institution on the 1st April 1900 was 107. The average monthly number during the year has been 119. There is a slight decrease in the total number of girls on the rolls. This was due to the great opposition, the institution had to encounter on account of the well known Rahtya question, which, thank God, is now dying out. But in spite of the fall in total number there has been a distinct increase in the average daily attendance which has been 80.5 during the year under report.

The civil condition of the girls.—One of the greatest obstacles in the way of female education is that the parents, if they send their daughters to school at all, call them away from their classes when they attain the age of ten or eleven. But the custom seems to relax its vigour in the case of the Vidyalaya. Girls even after they are married continue to attend the institution. The interest taken by grown-up ladies in education is an unmistakable indication of the popularity which the institution enjoys in the local community. Mo-

thers and daughters, mothers-in-law and daughters-in-law come together to receive instruction in the Vidyalaya. The following is a list giving the civil condition of the girls in Vidyalaya:—

Unmarried	...	...	...	90
Married	...	...	...	9
Widowed	...	...	...	8

Training of teachers and preachers:—Besides those that are now studying in the Vidyalaya for becoming teachers and preachers, the institution has up to this produced eight teachers that are working in different schools at different places.

Scholarships:—The Vidyalaya holds out little attraction to scholars by affording them pecuniary help. On the other hand, several scholars are actually deprived of the benefit of education because the Vidyalaya cannot help them with small scholarships.

At present there are only eight scholarships available in the institution. This is a very small number indeed. The attention of the public is earnestly invited to the fact.

The Library:—There is a small library attached to the Vidyalaya. This library, containing, for the present books worth about Rs. 85 has proved highly useful to the teachers and the scholars. But it is very small and requires a good deal of extension with increased pecuniary help.

The Museum:—Large additions were made to the number of objects comprised in the museum. For this the authorities are thankful to the magnificence of Shrimati Hardevi. Great use can be made of the museum provided the teachers take special pains in illustrating the object lessons with suitable models available in the museum. But, so long as specially trained teachers themselves appreciating the help that these objects can afford, do not occupy the chairs girls schools museums can never receive due attention.

Mental arithmetic.—Due attention was paid to this subject.

Science.—The class opened last year continued to exist, but any further progress must be postponed for want of teachers.

Drawing etc.—Plain drawing is also taught in the Vidyalaya. Marked improvement was made in caligraphy. The Anathalaya girls have made special progress in the subject.

Sewing etc.—A special mistress was appointed this year for this subject and great improvement was the result. Instruction in this subject has now been satisfactorily arranged for. Embroidery, gauze work, knitting, sewing and cutting are some of the subjects taught. The working on sewing machines is also practised.

Cooking.—Is also taught. Besides teaching them cookery from a book, the girls of the Ashrama have been receiving practical lessons. The work in this direction has been satisfactory.

Exercise.—Physical exercise proceeds side by side with intellectual training in the Vidyalaya. Much attention was devoted to the physical development of the scholars this year. The use of dumb-bells was introduced for the first time in the Ashrama. A special period is always set apart during the school time.

Religious instruction occupies the most important position in the scheme of studies. Besides teaching books on religious subjects, the following means are adopted for imparting religious instruction.

- (a) Requiring the girls to learn by heart verses on social and moral subjects. They are made to learn specially composed dialogues and deeply impressive plays replete with moral and religious lessons.

- (b) Making the girls commit to memory Veda, Mantras, Sandhya etc. The girls have this year learnt to recite Shanti Path, Swasti Wachan, Purush Sakta, Arya Abhivanay and other pieces.
- (c) Imparting instruction by relating to them interesting stories and asking them to repeat the same. They are then questioned as to the morals they teach, thus bringing home to them the lessons inculcated in them.
- (d) Making them learn the lives of great men and women.
- (e) Delivering lectures and sermons to the classes.
- (f) Teaching them to sing religious, moral and historical songs.
- (g) Encouraging them to hold discussion on easy subjects. Besides imparting an intelligent interest in the subject dealt with these instructions improve their language and give a fluency to their tongues.

self-help.—In order to engender a spirit of self-help among the girls and to create in them a sense of duty, the girls are in turn entrusted with certain tasks which they are expected to look after without being daily asked by their teachers to do. Some of them are required to see that the scholars keep themselves in order, that their shoes are placed in a line, while others are entrusted with the duty of enquiring of the scholars whether they have bathed in the morning and performed their Sandhya. Some of them take upon themselves to induce the girls to keep their clothes neat, while others take the duty of having faces of the little girls properly washed. The terms of service last for a week when new batches are made to relieve their sisters.

Discipline—has been excellent throughout the year. The teachers and the mistresses speak very highly of the girls in this respect.

Mai Bhagawati Widow Relief fund.—The Vidyalaya deeply mourns the loss of the late Mai Bhagawati. In order to commemorate her good work in connection with female reform, this fund was established with the object of helping destitute widows in educating themselves. Rs. 607 were collected this year in aid of the fund.

II. THE ASHRAM (BOARDING HOUSE.)

The close of the year 1899 completes the fifth year of the Ashrama.

The Staff.—Besides the honorary Manager and two honorary Inspectresses, there is an Assistant Lady Superintendent. The Ashrama is provided with the following servants (1) a cook, (2) a water-bearer, (3) a nain (hair dresser), (4) a sweeper, and (5) two door keepers.

Number.—On the 1st April 1900, the Ashrama accommodated 28 girls, as compared with 22, the number of boarders on the corresponding date of the last year.

Stations.—The girls come from the following stations:—

Banu, Dera Ismail Khan, Pishin, Muzaffargarh, Multan, Montgomery, Lahore, Dharamsala (Kangra Dist.), Dharampore and Berawal, (Hoshiarpur District), Nawa-shahar, Nakodar, Jullundhur, Wazirabad, Kamalia, Batala, Bepal (Ambala Dist.), Pind Dari (Amballa Dist.), Khera Afghanan (Saharunpur Dist.), Kagarole (Agra Dist.) Mehgan (Gawalia State), Gorakhpore, and Bombay.

Civil Condition.—The boarders may be classed thus:—

Married	...	...	3
Widowed	...	...	2
Unmarried	...	...	23

Age.—The youngest girl in the Ashrama is 5 years old and the oldest 26.

Health.—Like previous years the boarders kept very good health. In this respect there is a marked difference between the boarders and the day scholars. Some of the girls who joined the Ashrama in a precarious health have remarkably improved. All this is mostly due to physical exercise, open air walks, sanitation, and healthy diet.

The Boarders.—The position secured by the boarders in the last annual examination illustrates most clearly the advantage of living in the Ashrama.

Fees.—Six Rupees a month are charged from every girl in the boarding house, for board, lodging, medical advice etc. Besides that the parents have only to provide the girls with books and clothing.

BOMBAY.

(7) SARASWATI MANDEER.

SHOLAPUR.

Mr. Degaokar, Hon. Secretary writes:—

This institution was established in 1895, for the education of the grown up girls who cannot attend schools on account of age and other difficulties.

2. *Constitution.*—Her Highness the Rani Saheb of Akalkot is the President; Mrs. Laxmibai Deshmukh, Mrs. Daibai Vichand and Mrs. Basawati Warad are the vice-presidents of the Mandeer. Pandita Anasuyabai, Mrs. Laxmibai Kirloskar, Mrs. G. mabai Nagpurkar, Mrs. Parwatibai Degaokar, and Mrs. Radhabai Apte form the managing Committee to look after the school business. An executive Committee consisting of ten gentlemen with Dr. Kirloskar and Messrs Nagpurkar and Degaokar as Honorary Secretaries look after the general business of the Mandeer.

3. *Aims and objects.*—The Mandeer has maintained a school which is managed by a competent female teacher from the Poona High School, who has also got some practical training in the Kindergarten Education. At present two classes are opened in connection with the school. The morning class has been kept opened to young boys and girls, below the age of ten, who are given Kindergarten Education and the afternoon class is opened to grown up girls and ladies. In that class, besides elementary education, special instructions are given in embroidery, needle work etc. The class is at present attended by 12 to 15 students and the afternoon class by 5 to 10 ladies. The school has a building of its own with a small decent garden.

4. *Purans.*—Pandita Annusnyabai, who is the general superintendent of the school, has been residing in the Mandeer of late and is enlightening the minds of the ladies by occasional Purans and preaching. Her Puran is liked by good many ladies. The present building not being sufficient for the audience, the Mandeer is thinking of having a separate building for the Puran. Rao Bahadur K. B. Marathe B. A. L L. B., and Mr. J. M. Samant B. A. L L. B., who are well versed in the Sanskrit Literature, also favoured the Mandeer by occasional recitals from the Bhagawat-Gita and Mahabharata.

5. *Upadesamala.*—A series of lectures called Upadesamala, forms another feature of the work done by the Mandeer. The essays written by the members and well-wishers of the Mandeer are read to the ladies in the Mandeer and are then published. The Committee has also prepared songs to be sung by ladies. They relate to social and moral subjects and are much appreciated by the women. There took place two such lectures one by Miss Garland of London and the other by Mrs. Ruiker of Kolhapur. There also took place six gatherings of the Mandeer in the course of the year.

6. *Exhibition of needle work.*—This was a special feature of the work done by the Mandeer this year. The exhibition was held during the Diwali holidays and was restricted to the home-made work of the ladies in the city and Camp. The notice was given only a fortnight before the date of exhibition, still about 250 articles were received mostly from the European, Eurasian, Parsi, Brahmin and Lingayet Ladies. This being the first exhibition of its kind in Sholapur, many ladies and gentlemen were attracted by it. The ladies liked it most and have promised good many articles for the next exhibition. Being thus encouraged, the Mandeer has resolved to hold another exhibition in the Christmas of 1901 and get all the home-made articles from abroad for the exhibition.

7. *Building.*—The Mandeer created a small school building with out-houses last year at a cost of Rs. 1500. But this accommodation is found insufficient for the growing requirements of the Mandeer. It is found necessary to erect a big hall for the Purans and lectures.

8. *Finances.*—The receipts of the Mandeer during the year were:—Subscriptions Rs. 300. Donations Rs. 200. The expenses were in proportion to the income. The donations promised but not yet realized amount to Rs. 1100. It is hoped that this amount will be recovered soon and the Mandeer will be in a more prosperous condition next year.

BOMBAY

(8) KHED SUDHARAK SABHA.

AGAR.

Mr. Umargikar writes:—

That the Samaj is continuing its efforts to remove popular prejudices against the reforms of various kinds and enlighten public opinion. The two dramas inculcating reform have been published. One of them has been acted on

the stage and it is proposed to preach reform through the theatre by acting these plays throughout the neighbouring district. The number of members has slightly increased during the year. The subjects proposed by the general secretary meet with our approval and the Samaj has no other subject to suggest.

BOMBAY (Sind)
(9) REFORM ASSOCIATION.

SAKKAR.

Mr. Virumal Begraj, Secretary, writes:—

Members and Sympathisers.—The number of members of the association is 21 and that of sympathisers, 100. In addition to the resolutions already passed by the association to bind the members to do certain things as mentioned in my last report, a resolution was passed this year to the effect that each member should have family prayers.

Meetings held during the year were 29. Ten lectures were delivered at the association mandeer by the members of the association on different subjects like Truth, Self-culture, etc. The preachers who favoured us this year by their presence and lectures were Bhai Jagatsingh of Arya Samaj, Bhai Baldev Narayan of Brahmo Samaj, Bhai Mahadev of Dev Samaj and Bhai Dharamdas Vedanti.

During Shimga or Holi Holidays temperance procession consisting of the members and some sympathisers went out preaching in Bazars against drinking. We approached as in previous years the local Panchayats to get some of the evil customs put down and I am glad to say that we were successful to a certain extent.

Women going to see the Mohrum have been prohibited. Beating of breasts by women in the open streets on the occasions of death, the use of abusive language by women at the

marriage, the use of liquor during ceremony, have all been put a stop to, to a certain extent. The works of public utility that the association aimed to accomplish were varied.

Our girls' School and the night School for boys are doing well. A Sadhan Mandali has been started for the benefit of the members themselves and is doing useful work. An orphanage has been started at Sakkar by the aid of some charitable gentlemen. There are at present 39 orphans half of which have been brought from Raigarh (Central provinces) and the remainder from Chitore (Rajputana.) The association is of opinion that the Subjects proposed to be discussed at the next meeting of the conference are worthy of consideration. This association hopes that, while considering the subject of female education in connection with the Jalandar Maha Kanya Vidyalaya, the conference will be pleased to request the authorities to pay particular attention to the tuition of cookery, sewing, and such other useful arts as are of importance to the girls. In the matter of charities the question of the regulation of the religious endowment should be considered.

BOMBAY

(10) WIDOW MARRIAGE ASSOCIATION.

POONA.

Prof. G. C. Bhate, Secretary, writes :—

Prof. D. K. Karve, who, as the Hon. Secretary of the Association from its very birth, had been the guiding spirit of the Association and to whose untiring zeal and devotion the Association owes its present position, resigned his post in order to work, with a singleness of purpose and enthusiasm peculiar to him, for the Widow's Home. It was not possible to secure another secretary of Prof. Karve's devotion and earnestness. In the absence of such the Association had to appoint some one to take up the office and the choice of the Association fell upon the present Hon. Secretary.

As stated in the last year's report Mr. V. V. Joshi was relieved, at the beginning of this year, from the work of the Hindu Widow's Home. He is now the paid secretary of the widow marriage Association only. It is settled that Mr. Joshi should move about, through the whole of Maharashtra, all the year round and should try to remove doubts by giving lectures and seeing the leaders in different places regarding the question of widow marriage; to explain the aims and objects of the Association and to secure sympathy and support for the poor widow's cause. He has been on tour for these four months.

The rules and regulations of the Association have been thoroughly revised and the Association was, at last, registered according to the act XXI of 1860, at the beginning of this year. It has now attained greater stability and permanence which will, it is hoped, add to its usefulness all the more.

Through the efforts of Prof. Karve and other influential members of the Association, the Vishnu Shastree Pandit Memorial Fund of Rs. 1000 was added under certain conditions, to the permanent fund of the Association. The Association has now a permanent fund of Rs. 3500 besides the small sum in the current account.

Mr. Joshi the paid secretary, has learned the duties of a priest to act at marriage ceremonies. Two remarriages were celebrated under the auspices of the Association during the year under report.

A new scheme for securing active and abiding sympathy for the cause of widow marriage in being worked out practically. For this purpose the Hon. secretary, with the assistance of Prof. D. K. Karve and Mr. B. N. Bhajekar, visited the chief towns of the Southern Maratha Country. They held meetings and explained the scheme at Satara, Karad, Belgam, Dharwad, Hubli, Gadag, Bijapur and Sholapur,

They found that there was great sympathy for the cause among sensible people. But unless this active and passive sympathy scattered here and there be brought to a focus no appreciable result can be produced. The Association means to work in this direction for some time to come.

BOMBAY.

(11) FRIENDS' LIBERAL ASSOCIATION.

POONA.

Mr. V. R. Joshi Secretary, writes :—

The Friends' Liberal Association, Poona, was formed in the year 1896, by a few young men, chiefly graduates and undergraduates from the local colleges, with a view to unite young men having firm sympathies with the cause of reform, and to promote a friendly feeling among them, to discuss various social, moral and religious subjects, and to secure for themselves and the public, facilities for education. Every member is required to take temperance and purity pledges before his election.

The only work which the Association was able to undertake with success during the past calamitous year was a series of public lectures. All other work on the programme had to be left unattempted, because the respite of a few months they had from plague was too short, to admit of it. The series consisted of nine lectures, kindly delivered by gentlemen who are looked upon as authorities in their subjects. Dr. R. G. Bhandarkar, The Hon. Mr. Justice M. G. Ranade, Principal F. G. Selby, Rev. Dr. D. M. Mackichan, the Hon. Mr. N. G. Chandavarkar, Prof. K. D. Naigamwala, Prof. J. N. Fraser, Prof. S. B. Paranjpe and Miss. Bhore, addressed the public on social, moral, literary, historical and scientific subjects. The lectures were very respectfully and attentively listened to by crowded meetings in the public

theatre; the scientific lectures were illustrated by experiments. The Right Rev. Mc.Arthur, Lord Bishop of Bombay delivered an address, under the auspices of the association. A sum of rupees 70 which remained after defraying the expenses from the income of this last meeting, was handed over to the Collector of Poona to be spent in helping the famine stricken. One of the members of the Association Mr. G. K. Gadgil has proceeded to England to study for the bar. Another member Mr. Moti Bulasa B. A. was chosen by the Foreign Unitarian church to study theology and philosophy in England, he proceeded as far as Port Said, and there succumbed to an attack of acute rheumatism. This sad event has cast a gloom over the Association. Mr. Moti was an enthusiastic member of the Association, who owe much to his zeal and energy. The Association will not soon be able to repair this loss. It is fervently hoped that the association will be able to show better results next year. The Association is affiliated to the Anglo—Indian temperance league. One weekly journal and one magazine both advocating social and religious reform were conducted during the past year by members of this Association.

BOMBAY.

(12) ANAVIL SADDHARMA SAMAJ.

SURAT.

MR. Govindji Gopalji Desai, reports as follows:—

Date of Establishment of the Samaj:—Maha Sud 15th Samvat 1943, the 8th February 1887.

Constitution.—There are about 227 families in different villages who follow the rules and regulations of the Samaj. These families elect members of the village Punch every third year. The members in village Punch in their turn elect members for the caste Committee. The members elect a President from amongst themselves who holds office for three

years. Mr. Bhimbhai Govindji Desai of Variav who may be said to be the founder of the Samaj acts as an elected President for these 13 years.

Objects :—

- (a) Prevention of ill assorted marriages.
- (b) Prevention of plurality of wives.
- (c) Curtailment of marriage and funeral expenses.
- (d) Prevention of Kanya Vikraya.
- (e) Prevention of exchange (Balala) marriages.
- (f) Prevention of Var Vikriya.
- (g) Encouragement of religious and moral training.
- (h) Prevention of infant-marriages.
- (i) Discouragement of weeping and beating of the breasts in the street.

Marriages.—This year being one of Famine there were only 6 marriages. It is satisfactory to note that the rules of the Samaj were strictly adhered to. There was no infringement.

Samaj Fund.—The Fund of the Samaj amounts to Rs. 6000. Almost the whole of it is invested at 6 p. c. interest, the debtors being, some of the well-to-do members of the Association.

Education.—The Samaj gives scholarships to deserving Students of the Association. This year there was no application for help. Miss. Vajia, daughter of Mr. Makanji Bhimbhai of the Samaj, Taluka School Master Chikhli, presented herself at the competitive examination for the Middle School Scholarship, held in Surat last September.

Weeping and beating of breasts.—Mr. Bhimbhai Govindji, the President of the Samaj has set a good example by taking the lead in putting a stop to weeping and beating of breasts in Streets.

Although the Samaj is working on the lines of least resistance, it is not without its enemies. It is a matter to be regretted that some graduates figure among them.

Rao Bahadur Bhimbhai Kriparam is a member of the Samaj and lately when he had to give away his daughter in marriage some personal representations or rather misrepresentations were made to him and letters poured in from the enemy's Camp. Contrary to etiquette, proposals unprecedently low and mean were made to win over the Rao Bahadur to their side. But the Rao Bahadur remained true to the Samaj. With his characteristic firmness and strength, he adhered to the Samaj principles, and got his daughter married according to the rules of the Samaj. It was an exemplary marriage, both for its simplicity and the stir which it had caused. All the arrangements were simple, and were unostentatiously carried. It is needless to say that this marriage has doubly strengthened the cause of the Samaj.

Another note-worthy event of the year in the Anavil caste was the marriage of Bai Manchha, a grown up daughter of Mr. Manibhai Khandubhai Desai of Chikhli with Professor Bhimbhai Jivanji Naik, M. A. a widower of Katargam. This marriage derives its importance from the fact that it affords one more instance, in which the custom or *रुढी*, was departed from. Mr. Manibhai is sincerely to be congratulated for the moral courage he has shown in successfully overcoming a strong opposition. Mr. Bhimbhai is a sympathiser of the Samaj, and the marriage was solemnized without being a burden in any way to the father of the girl. This marriage proves that parents are now more anxious to make their daughters happy and with this end in view, they select men of education and substance, paying little or no regard to superficial aspect of things.

MADRAS:

(13) SOCIAL REFORM ASSOCIATION.

COCONADA.

Mr. M. Shobhanadri Rao, Secretary, writes:—

There are now 17 members on the rolls of Association as against 15 last year. Two meetings were held this year under the auspices of the Association to consider what steps might be taken in order to prevent Kanyasulka and Varasulka marriages in our town.

A few gentlemen of importance—Brahmins and Vaisyas—were present. Two local pandits pointed out from the Shastras that Kanyasulkam was forbidden as a sin and said that acceptance of Varasulka is bad in principle as it deprives in several cases parents of girls of their limited property. A discussion as to what practical measures should be adopted for prevention of the above practices ensued, but, the matter was adjourned for consideration to a future date. At the next meeting a pretty large number of our townsmen were in attendance. The pandits were present and some members of the Association again addressed the assembled upon the evil effects following the above objectionable practices. It was then requested that those who were convinced that the said marriages were improper should promise in writing that they would not perform such in their own families and that they would not either attend such marriages when performed by others or dine with them. But, only 5 gentlemen took the two pledges and 12 only one.

As in the previous year a few periodicals and books have been circulated among Zenana ladies who were able to read them. A pamphlet in Telegu on "Training of children" was also written by a member of the association and distributed to Zenana ladies.

The association regrets it has not been able to send preacher to the various centres of the district to point out the necessity and the mode of the reforms advocated by association.

N. W. PROVINCES.

(14) KANYA KUBJA SABHA.

KALAKANKAR.

Pandit Sheetala Prasada Upadhyaya, President reports :—

This Sabha was established in 1899 in order to improve the present position of the Kanya Kubja Brahmins and to introduce social reform among them. During the year 1899 it held 24 meetings under the presidentship of Pt. Bachnesh Misra, and its members discussed various social questions of the day :—such as, the evils of Early marriage, extravagant expenses in marriage, and other ceremonies, as well as on the importance of female education. In one of its meetings the Sabha strongly condemned the practice of exchange marriage which are called the *Badata* marriage in N. W. P. and Oudh, and passed a resolution that as the demand of heavy dowry and *Tilaka* is the cause of such marriages and other ruinous evils, an appeal should be made to the Kanya Kubja Brahmins to pledge themselves not to fix a certain sum of dowry or *Tilaka* which is called *Thhahroan* in the marriage of their sons. 1000 copies of this appeal in pathetic words have been circulated among Kanya Kubja Brahmins explaining them the evils of appointment of dowry in their sons' marriages. It is undoubtedly very encouraging to the members of this Sabha that fifty educated and influential Kanya Kubjas have signed their names on the pledge forms which were sent to them with the appeal. We expect many more. Pandit Darshan Lal Dube and Pandit

Bachnesh Misra have taken the task of making tours in these Provinces in order to lecture and to discuss the subject. The Kalakankar Kanya Kubja Sabha fully agrees with the landable aims and objects of the Indian National Social Conference, and supports the subjects to be taken up in its next meeting at Lahore.

N. W. P.

(15.) DESHOPAKARINI SABHA.

KALAKANKAR.

Pandit Sital Prasad Upadhyaya is vice-President of this Sabha.

During the year 1900 this Sabha discussed various social subjects such as female education, widow marriage, restriction of foreign travel and caste system. Pandit Deodutt Sharma, one of the members of the Sabha delivered speeches at periodical fairs in the district of Partabgarh, Oudh. In its last meeting the Sabha discussed on the subjects to be taken up in the next meeting of the Social Conference, and passed a resolution that unless an earnest attempt is made to introduce the *Dola* system among the poor *Hindus* the practices of exchange marriage and of girls cannot be stopped.

The Sabha is also of opinion that female education should be encouraged.

BOMBAY.

(16) SOCIAL AND LITERARY ASSOCIATION.

PALANPUR.

Mr. Surajmal Metha, Secretary, writes :—

The Association has now 73 members on its roll with two life members and has Sir B. K. Bhatwadekar, Kt. L. M.,

as its Patron. In addition to the 12 lectures on various social and literary subjects, delivered in the weekly meeting of the Association, a public lecture on "The evils of caste factions," was delivered under the presidentship of Sir B. K. Bhawadekar, Kt., it was attended by a large number of citizens of Palanpur. The Association has this time also opened competitive prizes of the value of Rs. 30 for lectures and essays in English and Gujarathi. One hundred and twenty persons have subscribed to some or all of the pledges mentioned in the last year's report and of this number there are nearly sixty who are non-members; this fact alone is sufficient to attest to the favourable acceptance of the pledge-system. The library of the Association contains 300 volumes both in English and Gujarathi. The Association has taken under its supervision a Borah School in Palanpur, which enjoys the privilege of having a member of the Association as its Honorary Superintendent who gives necessary instructions to the staff and the managing Committee of the school for their guidance; it has also under its supervision a branch-society called, "Students' self-improving Club," which is guided by two members of the Association, nominated by the Managing Committee; these two members advise them in all their affairs and direct the business of their Meetings. The Association has not been able to do any appreciably practical work in the matter of female education by way of opening home classes. With regard to the custom of beating the chests, the Association intends very shortly to write to the leaders of the different communities here, to prohibit it, in virtue of the powers vested in them as the Heads of the castes. The permanent fund of the Association is now Rs. 1317, and the income derived from fees, contributions etc, is Rs. 200, to meet current expenses of the Association.

PANJAB.

(17) SHRIMATI GAUR MAHA SABHA.

KURUKSHETRA.

Mr. Ramchandra, Secretary, Gaur Sabha writes :—

The Gaur Maha Sabha was established in December 1896 with the avowed object of introducing social reform into the community of Gaur Brahmins of the Panjab and N. W. P. Aims and objects of the Maha Sabha are the eradication of evil customs prevailing in the community, curtailment of extravagant expenditure on marriages and funerals, spread of education, special attention towards the cultivation of the Sanskrit &c.

The principle resolutions passed from time to time, by the Maha Sabha are as follow:—At the meeting held in Thanesar, December 1896.

1. It was resolved that the observance of Vedic and Pauranic Karma, Dharma and Sanskara and the cultivation of Sanskrit amongst our Biradari Should be the most important duty of the Maha Sabha.

2. That local Gaur Sabhas be established in various cities and towns.

3. That learned Upadeshaks be appointed for the furtherance of the cause of Social Reform and that two paid Upadeshaks or preachers at least, be engaged for the purpose.

4. *a.* That marriage and funeral expenses be reduced. Detail to be worked out by the local Gaur Sabhas.

b. The practice, opposed to the Shastras such as Bakher, Gondla, Bagha, fireworks, nautch parties, be altogether discontinued.

c. Singing of obscene songs, by men and women, on all occasions and *Sithna*, singing by women of songs in marriage parties, be totally put a stop to.

d. That the marriageable age be raised to 16 in case of boys and 12 years in case of girls.

e. That the Upanayana Sanskar, Initiation Ceremony be performed between 8 and 16 years and that it be not delayed till marriage ; and that after Upanayana Sanskar it should be the important duty of the parents to teach Sandhya, Gayatri and Nitya Karma to their sons and insist upon the performance of such religious duties every day.

5. The daughters and wives of priest should not be permitted to go to their Yajmans' houses for cooking &c.

6. That a Fund be opened in the name of Gaur Uddhar Nidhi.

7. That an Executive committee be formed—there are about 43 members on the Executive committee.

At the meeting held at Umballa in December 1897:—

8. It was resolved that all Gaur Brahmins should believe in Avatars, Pratima Puja and the sanctity of Tiraths i. e. holy places &c. according to Sanatana Dharma.

9. That measures be taken to remove Dhara-Bandi in the community in every town and village.

10. That the special attention of the community be directed towards the resolutions regarding age limit in marriages and reduction of expenditure passed in the previous year and the Biradari be requested to work out the details.

11. That steps be taken to provide means for giving higher education in English and Sanskrit to the rising generation of Gaur Brahmins.

12. That no consideration should be received for marrying daughters. In case of straitened circumstances, only a very small party say of 4 or 5 persons be invited, and the local panchayats should help the poor Brahmins in disposing of their girls.

13. That books and pamphlets written to further the cause of social reform which are not prejudicial to the interests and objects of the Maha Sabha may, by the sanction of the Executive committee, be published and distributed amongst the community free of cost.

14. At the meeting held in Meerut in December 1898, it was resolved that in order to effectually remove Dhara-bandi, the local panchs and panchayats and local Gaur Sabhas should try heart and soul to promote brotherly feelings and union among the Biradari concerned ; but if their exertions also prove unfruitful, some influential members of the Biradari of other places should be asked to intervene to accomplish the same object.

15. That the necessity of reduction in marriage expenditure be again impressed on the Biradari.

16. That in marriages the scale of expenditure on Bari Palta Tika and Milai should be regulated according to the means of the girl's father and no disputes should be raised in connection with them.

17. That the feast or Brahm Bhoj on the death of an old member of family should not be discontinued but the expenditure of it should be reduced to suit the means of the person concerned. Some donation should also be given to Sanskrit Pathashalas on such occasions.

18. That a newspaper be published and that Pandit Piyari Lal be requested to take charge of it.

19. That some learned Pandits be appointed to act as Honorary Upadeshaks. The undermentioned gentlemen volunteered to act as Honorary Upadeshaks for a limited time. Swami Chhuttan Lal of Parichchat Garh, Pandit Parasar Ramsaram Jyotishi of Delhi, Pandit Govind Ram Shastri of Muradabad; Pandit Lakshmi Narayan Shastri, Swami Sukhans Lal and Pandit Gokul Chand of Meerat.

20. That a donation of Re. 1 at least be given to Gaur Maha Sabha on the occasion of each wedding.

21. That a scholarship of Rs. 15, per mensem be awarded to a Gaur Brahmin student of the Meerut College who passes the F. A. Examination and takes up Sanskrit as a second language for his B. A. Examination.

Also, Lala Munnalal Sahib, son of Lala Kishan Sahay Sahib Rai Bahadur, of Meerut, promised to give another scholarship of the same amount, Rs. 15 to Gaur Brahmin student, subject to such conditions as may be laid down by the Gaur Maha Sabha. Several other gentlemen promised to give prizes to Gaur candidates.

The annual meetings at Thaneshwar and Amballa in 1896 and 1897 were held under the Presidency of Pandit Shridhar Shastri and Pandit Haryasrai Shastri in 1898 at Meerut.

(a) At each of these Meetings about 300 to 400 delegates attended.

(e) In addition to the honorary preachers there are two paid Upadeshaks, who have made a fair progress in impressing the necessity of the above reforms on the minds of the Biradari and are doing good work.

(f) In addition to the above mentioned monthly scholarship of Rs. 15 a further sum of Rs. 150 per annum is set apart for the purpose of giving aid to the deserving and poor students, also a sum of Rs. 200 was recommended, subject to the sanction of the Maha Sabha by a sub-Committee of the Maha Sabha for the same purpose during the current year, as it was a year of special distress. More than one thousand rupees have been spent for this purpose.

(g) The Maha Sabha has sustained a great loss by the death of venerable Pandit Haryash Raiji Shastri the late President, and by the deaths of its zealous workers Pandit

Ram Lalji Shastri of Raipur, Raja Harbhan Singh Sahab of Sheikeshipura, Pandit Ambica Charan Viyas, Sahityacharya Bharat Ratna of Kashi, Pandit Mahesh Bal, late Judge of Jummoo and Swami Kirpa Ram of Dera Dun.

The Gaur Sabha will hold its meeting this year during Christmas at Hardwar.

BERARS.

(18) BERARS SOCIAL REFORM ASSOCIATION.

AKOLA.

Mr. Venkatrao Mudholkar, Secretary, writes:—

Nothing very important occurred in the Berars in the matter of Social Reform. This was due to the famine. Though we have to record no special activity, the association is glad to note that the marriageable limits for boys and girls are slowly raised. There are many families where girls above 13 and boys above 19 have remained unmarried. This raising of the age limit is the result of the agitation kept on by the Reformers in the press and on the platform. No remarriage was celebrated in the Berars last year, but great toleration is being showed to those who have already married widows.

Rao Bahadur Vamanrao Mahadeo Kolhatkar found great difficulty when he had occasion to visit Amraoti ten years ago, as to where he should put up. Latterly when he came here he was entertained by a host of friends with great enthusiasm.

When Mr. Joshi, the assistant Secretary, widow marriage association Poona, came here on his tour, he was well received, twenty ladies gave him their opinions in support of widow marriage, and five of them have agreed to dine in the company of married widows.

The movement for the introduction of inter-marriage among the different sections of Brahmins has found great favour with the people, but no marriage has yet taken place. The Sattara friends have taken up this question in right earnest and their circular has been received for signature. Though much is not expected from the action of the Shankaracharya in the matter, the agitation will not fail to do some good. In the course of the last year the Shankaracharyas of Sankeshwar and Shringeri were appealed to for help in the matter of two marriages which were objected to on the ground of the parties being of the same gotra and were performed by stealth without the consent of the guardians. Both the Acharyas declared against the validity of such marriages. But the Swami at Shringeri gave permission to the girl to be married again, while the other Swami at Sankeshwar refused to grant such permission.

The Swami of Sharada Matha at Dwarka in Gujarath is also reputed to have given his opinion that marriages of girls should be postponed till the 16th year.

It is to be hoped that at the Parishada to be held at Kurundwad, these social matters will be considered and satisfactorily disposed.

Mr. Candy, the Director of Public Instructions, Berars, is taking active measures to start a class of Female Teachers for the girls' schools. A Home class for ladies has been started at Amraoti and the training class for nurses will be kept up. Five ladies from Berars have joined the Nagpur Nurses class at Nagpur.

Raja Indra Karna Bahadur, a noble of Hyderabad is now an Honorary Attache at Akola and he has published a pamphlet on Sea-voyage which has created some stir. In regard to charity greater discrimination is being shown by the ladies, one of whom gave her charity to famine stricken people in place of feeding Brahmins. The temperance is making slow progress.

The Deshamukha Sabha was held this year at Chandor. And a new Sabha, Kunbi-Agriculturist Sabha has been started on the same lines. Last year the people of the Berars had to mourn the loss of Janu Mahar, who took great interest in the education of Mahars in the Berars.

This report was adopted at the meeting of the Sabha held on the 6th November 1900; when Rao Bahadur Mahajani presided. In the speech he stated that at present the number of members was 350. He exhorted those present to display greater earnestness in the promotion of reform. Other speakers took part in the discussion. Mr. Candy, who was present on the occasion gave his support to the efforts made towards Social Reform.

BERARS.

(19) DESHAMUKHA SABHA.

CHANDOR.

Mr. Krishna Rao Deshamukha, Secretary writes:—

The Deshamukha Sabha was held at Chandor on 4th February last. Three hundred Members were present on the occasion. The arrangements made for the reception of the delegates were excellent. Mr. Bhimrao Venkatesh Deshamukha, Secretary opened the business of the Sabha. Mr. Deorao Deshamukha was elected to the chair. The joint Secretary gave an account as to the way in which the members had observed or failed to observe the nine pledges taken by them. Mr. Janrao Deshamukha showed the evils of marrying more than one wife at a time.

Mr. Danlatrao Deshamukha suggested that age-limit for marriage could be raised by adopting the practice of making betrothals and postponing actual marriage to a later day. Another gentleman spoke against the practice of taking

heavy sums as Hundas. Other speakers addressed on the remaining pledges and again the Sabha re-affirmed the necessity of observing all the nine pledges contained in the rules. After electing the new board of the association, the proceedings closed.

(20) THE KUNBI SABHA.

MALKAPUR.

Mr. Maruti Rao Patil, Secretary writes:—

The meeting of this new association was held at Malkapur, over 700 people attended. Mr. Maruti Patil of Tapovan is the promoter of the association. Four pledges were adopted by the Sabha, one to educate the children and the second not to spend more than six months' income for boy's marriage and 12 months' for girl's, 3rd pledge fixed the marriageable age limit at 9 for girls and 16 for boys and the 4th pledge related to the encouragement of widow marriage.

These points were fully discussed and proceedings closed with thanks to Mr. Maruti Rao.

PUNJAB.

(20) AMRITSAR.

Mr. Nundlal Secretary, writes:—

As mentioned in the last report the Amritsar Temperance Society commenced their crusade against intemperance in 1891 and the different measures it adopted since then to stamp out the use of intoxicants, were:—

(1) Lecturing and songs to serve as an appeal to the learned and instruction to the uncultured and amusement to all.

(2) Temperance processions.

(3) Publication and free distribution of tracts, leaflets and booklets in the most common languages prevalent and spoken among the people.

(4) Street preaching.

(5) Performance of Temperance Dramas.

(6) Starting a *Temperance Reading Room*.

(7) *Award of prizes* as an incentive and stimulus towards the special study of Temperance literature.

The work of the Society for the year, under report may be summarised as follows:—

I. *Sunday Meetings*.—The Amritsar Temperance Society holds a public meeting every Sunday to preach total abstinence outside the Hall Gate in the open space in front of the Temperance Reading Room. The place by its situation is very much suited to the purpose it aims at. All persons and passers-by are attracted by the melodious Temperance songs sung by the members. Sadha Parma Nand, has been a very effective preacher.

II. *The Temperance Concert Hall*.—Besides the Sunday meeting Wednesday gatherings were held with the object of recreation by means of music to those who have no opportunity to enjoy pleasure with instruction. In these meetings members of Golden Temple Lodge, Independent order of Good Templars have been taking a great interest by co-operating and sympathising with us in our undertakings. They now and then deliver lectures in English and have shown a great fervour and zeal in the furtherance of the cause. They have suggested us to open a Native lodge and to frame a set of rules inculcating such principles as we have been tried in their own case and have proved fruitful in harmonising mutual relations and creating brotherly love. The proposal is under consideration. The members of the society also take advantage of attending the meeting of the Good Templars which are held every Saturday in Amritsar Canton-

ment in order to study the measures that are being adopted by English men to grapple and cope with the difficult question of drink.

III. *Magic lantern lectures*.—The Amritsar Temperance Society introduced this novel method as an effective means of reclaiming a great majority for the virtues of intemperance.

IV. *Christmas tour*.—A deputation consisting of eight earnest workers paid visits to Lahore, Jallundar and Ludhiana during the Christmas. Successful meetings were held at the above stations and processions were organized in the last two cities.

V. *Publications*.—The following books have been added to the list issued by the Society last year and more than eight thousand copies of different tracts have been distributed to the public during the year. In almost all the districts and villages of Punjab these tracts have been distributed.

POETRY.

	Number
1. <i>Drama Tohfa a Mohsin</i> —by L. Amar Natha	375
2. <i>Abjad</i> —by Munshi Ghulam Fourukh	700
3. <i>Sangit</i> —by L. Nandlal, Secretary of the Society	700
4. <i>Temperance Bhajans</i> —by L. Nandlal, Secretary	1450
5. <i>Judai</i> —The account by Pandit Bishan Nand	700
6. <i>Address</i> —For Pandit Bishan	200
7. <i>Holi</i> —by Pandit Sam Narain B. A.	700
8. <i>Anmol Moti</i> —by B. Amar Singh B. A.	1200
9. <i>Anmol Moti in English</i> —by Pandit Beshan Narain	500
10. Report of our work in English	200
11. <i>Calendar</i> —in Urdu by B. Amar Singh B. A.	200
12. <i>Om Xmas work</i> —By some member of the Society	

Nearly eight thousand books were circulated.

DRAMAS.

- (1) Tohfa Mobsam Ingam-a-sharab by L. Amar Nath.
- (2) Dushman-i-Jan (Enemy of Life) by Pandit Swarup Narain B. A., was performed on the stage on the ninth anniversary of this Society.

VI. *Fair preaching*.—Sadhu Parma Nand preacher and many others were sent to preach the precepts of the Society at Basant, Holi, Farandaran, Ram Tirth, Desahra, Gondwal, Baisakhi, Deewali and Kotha fairs which came off during the year.

VII. *Street preaching*.—In addition to the daily preaching of Sadhu Parma Nand in different squares of the city, seven other big meetings were held during the year as follows:—Two in Namak Mandi, Two in Majita Mandi, one in Sunaranwala one in Balli Hall and one in the garden of Rai Bahadur Gagar Mall on the Holi festival; and 104 extra speeches were made by the members on different occasions in addition to the usual Sunday and Wednesday speeches.

VIII. *Temperance Missionary to England*.—The society congratulates Pandit Sahib Datt Ram, who was sent to England to see, among other things, into the workings of the various Temperance organisations, and associations, and to study the dogmas and constitution in vogue among the Englishmen and the methods which they had adopted to minimise the drink traffic. The above gentleman attended many Temperance meetings and societies and collected valuable information in connection with the Western aspect of the drink question.

IX. *World's Temperance Congress and the Amritsar Temperance Society*.—The Society and World's temperance held its sittings at London after a lapse of fifty-four years. The Amritsar Temperance Society was invited to send its

delegate, and Dewan Narindra Nath M. A. Fellow of the Punjab University and Deputy Commissioner Gujranwala attended on its behalf. The society is much thankful to the friends of Temperance cause in London, who so cordially received and honoured their delegate.

SPECIAL MEETINGS.

Among a happy succession of glorious events Right Worthy Grand Chief Templar of independent order of Good Templars committee councillor paid a visit to Amritsar.

The total number of members who have pledged themselves to the Temperance Cause is 1013.

FINANCE.¹

The main sources of income of this society are the monthly subscriptions paid by the members of the Executive Committee and the donations now and then received from charitable temperance members in aid of the movement. The income during the year amounted to ... Rs. 661—4—0 and expenditure amounted to „ 647—14—0 Balance in hand on 30-9-1900 .. 13— 6—0

MADRAS PRESIDENCY.

(22) WIDOW RE-MARRIAGE ASSOCIATION.

MADRAS.

Rao Bahadur Viresh Lingum Pantulu President sends the following report about the progress of the widow marriages movement in the Madras Presidency during the past year. Two widow marriages were celebrated during the course of the year. A Smart Brahmin widow aged 20 years who was under his protection married at Gajupatinagram to a Madhwa gentleman who is a graduate of the Madras University on the 26th February 1900. The Madhwa gentleman is an Inspector in the salt department and gets Rs. 300 per month. On the 20th October last the marriage of another Smart widow

was performed at his house in Madras. The girl's age was 18, and the bridegroom's age was 32. They both belong to Kistna district.

A widow's home was established at Madras and there are four Brahmin widows at the home. We understand that the widows are maintained by Rao Bahadur Pantulu and a Jamat. He expects to be soon able to provide a building for the Home.

N. W. PROVINCES.

(23) BENARES ARYA SAMAJ.

BENARES.

Jagadeo Gour, Secretary of the Arya Samaj Benares, writes:—

That the members of the Samaj gave lectures in the city as well as in the neighbouring villages, on the subject of (1) Child-marriage (2) enforced widowhood (3) Abstention from liquor and (4) Gambling. The people are favourable to help the proposals to postpone child marriage and as to the subject of enforced widowhood there is no active opposition but people think it is too big a jump to be undertaken for the present. They are all disposed to support the temperance movement. A girls' school has been established in Benares where Mrs. Dutt, wife of Pandit Indra Dutt of the Arya Samaj gives instructions. There was every prospect of two widow marriages being celebrated this year but unforeseen difficulties came in the way.

BOMBAY PRESIDENCY.

(24) HINDU SOCIAL REFORM ASSOCIATION.

HYDERABAD (SIND.)

Mr. Hiranand Khemsing, Secretary, writes:—

That the Hindu Social Reform Association Hyderabad (Sind) has continued to maintain the two monthly periodi-

cals, viz the Saraswati and Sudhar Patrikas for the education of the females and the three schools for girls which were started under the auspices of the association some seven years ago. The work of the association has thus been of a quiet and unostentatious character and it is hoped will bear fruit in good time. The periodicals are as popular as before and the schools even more flourishing than in the years gone by.

MADRAS.

(25) THE SANMARGA SAMAJ.

BELLARY.

The Secretary Sanmarga Samaj writes:—

The Samaj has been working as usual on a non-sectarian basis for the progress of the Moral, Social and Religious welfare of the masses. The members of the Samaj are 50 in number and there are many sympathisers in the town and elsewhere. The honorary Secretary of the Samaj is not only a preacher of the Samaj, but a special lecturer for the Temperance cause. He travelled during the year over 6 districts and preached on various subjects referring to Hindu religion, social reform and evils of drinking. A vernacular weekly paper designated the "Sanmarga Bodhini" is published by the Samaj ventilating opinions on the above subjects. 260 copies are being circulated weekly. The following different departments are maintained by the Samaj and work under each is being carried on as much as possible and to the extent of the funds (which are rather low) can command (1) Feeding branch; (2) Preaching branch; (3) Publication branch; (4) Free Sanskrit School branch; (5) Free Reading Room and Library branch; (6) Free Ayurvedic Dispensary branch; 24 boys of Brahmins and non-Brahmins are reading in the Sanskrit School.

During the year, an additional preacher, a Mahommedan bhakta has been engaged by the Samaj out of the funds provided by the generous President of the Samaj, and is sent out to villages to preach to the masses, on universal religion, morals etc. The attitude of the Samaj towards the anti-nautch movement, advocacy of female education, the purity movements, etc. is maintained unchanged. The Samaj has been endeavouring to promote the elevation of the masses in every possible way.

BOMBAY.

(26) BHAKTA SAMAJ.

KARAD.

Mr. Balaji N. Behre, Secretary, writes :—

That the Samaj has been unable to do any regular work, besides the weekly services. Owing to the deaths from plague and other causes, our number of members was reduced to six. We are, however, glad to note that Dr. Ramrao Shamrao in charge of the Hospital here has been doing great service. Among the notable events of the year was the visit of professor Karve and his two friends in connection with their tour of public preaching with a view to create public opinion about widow-marriage. The lectures were largely attended by the town people. Mr. Bhagawat the leading pleader of the place presided. He showed great interest suggesting a plan of operation.

Among the subjects proposed for consideration at the next social conference, our Samaj favours the admission of England-returnd-men without requiring any Prayaschitta. They are also in favour of prevention of early marriages, spread of female education, and abolishing Hindu.

The movement started at Satara for inter-marriages between different sections of Brahmins has our hearty support.

BOMBAY.

(27) LIBERAL ASSOCIATION.

SATARA.

Mr. R. R. Kale, Secretary, writes :—

During the early part of the year, the Association was not able to do much work owing to the prevalence of plague which continued to rage in the City till the month of May. The notable event, however, of the year under report was the first meeting of the Provincial Social Conference in this Presidency which was held under the auspices of the Liberal Association, Satara. A small sketch of the proceedings of that meeting accompanies this report and it briefly sets forth the work done by the Association in that connection.

2. One of the subjects laid down in the Resolution framed at the time of Provincial Conference. viz—"The promotion of inter-marriages between the three sub-divisions of the Brahmins in the Deccan and Karnatic"—was actively taken up by some of the leading people of this place, notably by Rao Bahadur Bhaskarrao Ramchandra Heblikar, a Jahagirdar of high family connections. Encouraging replies were received to the communications addressed on this subject to several Chiefs and Jahagirdars in the Southern Maratha Country and others descended from noble families, who have all expressed their approval of the proposed unions. Even many an orthodox family has taken to the subject kindly, as appears from a petition addressed by the Satara Brahma Vrinda to their spiritual head, praying for an express sanction of their Gura for this purpose. Lectures were delivered on the subject and the matter has also been favourably criticized by the Vernacular press generally.

3. A series of lectures on social subjects was organized.

4. A new institution called the Sanatana Dharma Sabha was started here in July last, for the propagation of the

eternal principles of religion and morality as embodied in the Bhagawat Dharma and the Bhakti Marga amongst the various classes of the Hindoos. The members of the Sabha meet on Saturdays at the house of Mr. R. R. Kale when readings from the Bhagavata Purana take place. Each sitting concludes with Bhajana.

(28) BOMBAY PROVINCIAL SOCIAL CONFERENCE.

SATARA.

The first provincial Social Conference was held at Satara under the auspices of the Liberal association, Satara.

PUBLIC MEETING.

Public Meeting :—The first session of the Bombay Provincial Social Conference was held at 4 P. M. on Monday, the 14th May 1900, in the political Conference building (Ghate's Theatre). Tickets were issued to friends and sympathisers of Social Reform. The place was overcrowded and nearly six hundred persons attended. Among those, present on the Platform, were the Honourable Mr. Justice Ranade, Rao Bahadur V. N. Pathak, (President of the Conference), Rao Bahadur V. M. Bhide, R. P. Karandikar, B. S. Sahasrabudhhe, R. R. Kale, Prof. Rajaram Ramkrishna Bhagwat, Mr. N. M. Samarth, Mr. Moti Bulasa, Prof. Karve, Principal G. R. Kale, of Aurangabad, Messrs. G. K. Kale, S. K. Nair, R. D. Nagarkar, P. N. Bhadkamkar, N. K. Agashe, Dosabhoj Manekjee, Rev. Kasam Bhai, S. Y. Javere, W. V. Lele, V. G. Chirmule, D. G. Divekar, D. N. Nabar, V. R. Joshi, Prof. Bhate, B. N. Bhajekar, V. G. Sant, V. R. Natu, S. A. Chhatre, N. V. Gokhale, N. M. Samarth, Sardar D. N. Phadnis, K. G. Mahajani, G. B. Phansalkar, Rao Bahadur B. M. Kharkar, Bapusaheb Kanhere, N. V. Sathe, S. V. Devdhar, Bapusaheb Mohite, B. A. Bhagvat, S. T. Dravid, Appasaheb Deshpande, Tatyasaheb Mutalik, Rao Bahadur

Dadasaheb Agte, R. V. Desai, Sajaundin, G. L. Desai, M. R. Bodas, V. B. Bhide, C. G. Ranade, Prof. Vijapurkar, Gokuldas Gandhi, Dr. Bhadwale, D. R. Vaidya, P. V. Chitale, V. V. Joshi, Baburao Rangole, V. G. Ghanekar, M. S. Datar, D. V. Gurjar, and others.

There was also a good gathering of Hindu ladies in the galleries to witness the proceedings of the Conference.

The proceedings were opened by Rao Bahadur V. M. Bhide, proposing that Rao Bahadur Vithal Narayan Pathak, M.A. should take the chair. The motion was seconded by Mr. Baburao Rangole and supported by Prof. Rajaram Shastri Bhagwat of Bombay.

The proposition having been carried with acclamation, Rao Bahadur Pathak took the chair and introduced Mr. Justice Ranade to the meeting.

An address was then delivered by Mr. Justice Ranade, which has been separately published.

After the English address was over a printed Marathi translation of the same prepared by Mr. S. G. Deodhar was read out from the platform by Mr. N. M. Samarth of Bombay for the benefit of those, who did not understand English.

The following resolution for the formation of a Committee as intimated in Mr. Ranade's address, was proposed, by Mr. S. K. Nair of Dharwar, and seconded by Mr. N. A. Chitnis and duly came unanimously.

“In the opinion of the various representatives of the different associations of workers and sympathisers with the cause of social progress in the Dekkan, and the Karnatic, it is desirable that provincial sessions of the Indian Social Conference should be held from time to time, and in different parts of the Presidency and with a view to carry out this

object, we undertake to become members of a Central Conference Committee for the promotion of Social reform on the lines laid down by the Indian Social Conference in the different sessions held in the Capital towns and large cities in India during the last 13 years. We resolve as members of this committee, each in his own place and to the extent of his opportunities to do our best by means of pledges or otherwise to promote as many of the reforms mentioned below as appear to us to be most needed in the existing condition of our respective communities. These reforms embrace—(1) The promotion of higher female education. (2) Total abstinence. (3) Removal of obstructions in the way of foreign travel. (4) Discouragement by every means of the practice of early marriage and consummation of boys and girls in our respective castes and communities. (5) Reduction of extravagant expenses and the levy of Shulk and Hunda payments. (6) The securing of public sympathy and support for the bettering of the condition of child-widows either by means of education or re-marriage. (7) Putting a stop to involuntary disfigurement. (8) Prevention of ill-assorted marriages. (9) Readmission of converts whenever they desire to come back into Hindu Society. (10) Promotion of intermarriages among sub-castes by all practical means. (11) Cultivation of purity in our private and social life. (12) Bettering the condition of the lower classes. (13) Promotion of sympathy and good feeling among the members of the several castes.

We feel firmly convinced that until these great defects and evil practices in our social system are remedied, no real progress in our society is possible and that all attempts to ignore the existence of these evils will drag us as they have hitherto done to still lower depths of helplessness and decay. In this conviction we pledge ourselves to promote the cause of elevation and the social emancipation of our people.

SATARA.		POONA.	
R. B.	V. N. Pathak.	Mr.	D. K. Karve.
Mr.	G. R. Kale.	,,	G. C. Bhate.
,,	R. R. Kale.	,,	R. V. Melag.
,,	V. G. Chirmule.	,,	V. R. Joshi.
,,	D. G. Divekar.	,,	V. R. Gupte.
,,	D. N. Nabar.	,,	V. G. Sant.
,,	S. Y. Javare.	,,	Moti Bulasa.
,,	Ganapati Hari Bagde.	,,	Ahmednagar.
,,	A. G. Kale.	,,	B. R. Hivargaonkar.
,,	S. G. Devdhar.	,,	L. K. Joshi.
	SHOLAPUR.	,,	D. M. Deshmukh.
,,	P. L. Nagpoorkar.	,,	R. G. Nisal.
	DHARWAR.	,,	R. M. Rajahansa.
,,	Roddha Vyasrao.		
	BOMBAY.		
,,	B. A. Bhagwat.		

Copies of this resolution are being circulated to all the associations for signatures.

N. B. A report of the Provincial Conference has been published in extenso by the Committee.

N. W. P.

(29) FRIENDS' INSTITUTE.

CAWNPORE.

Mr. Ram Narain Vaisya, Secretary, writes :—

The year under review the eleventh of the institute opened with a very impressive and eloquent address on Female Education by Miss. Garland who paid us a visit in the first week of January, last.

Another remarkable event of the year was a social gathering which was held in March last and was a great success. Light refreshments were provided to the members

who for the first time in our history partook of it at the same table. It must be noted that some of our members are orthodox Hindus, Vaishnavas in the liberal sense of the word and it may be said with confidence that the social gathering will have the way for further reform. In the beginning of the month of April a circulating Library was started in connection with our Society. This attracted a larger number of members than we had anticipated.

The Institute is glad to note that Pundit Bishambhar Nath has established a girls' school at Allahabad. The public mind at Cawnpore was very much excited by the events connected with plague riots. It was owing to this circumstance that our institution was prevented from doing any work.

PUNJAB.

(30) SOCIAL REFORM SOCIETY.

HOSHIARPUR.

Mr. Mathuradas, Secretary, writes:—

That our Society regrets that owing to the loss of two of its members it could not do any appreciable work. As the Sanatana Dharma Sabha Hoshiarpur has included the promotion of Social Reforms amongst its objects this Society worked jointly with the Sanatanists and has merged into that organisation and ceased to be a separate society.

BOMBAY.

(31) MAHARASHTRA, VILLAGE EDUCATION SOCIETY.

BARAMATI.

Mr. R. A. Kalaskar Secretary, writes:—

With a view to do something towards the accomplishment of this arduous, yet noble task of spreading education

among lower classes in remote villages the "Wangi Village Education Society" was formed on the 11th February 1889.

The society began its work by establishing a Boarding School at Wangi in the Sholapur District. But the want of suitable accommodation for students suggested the transfer of the Institution to a Taluka town. In order to secure a healthy and convenient centre for the students coming from different places such as Poona, Satara, Sholapur and Ahmednagar it was unanimously proposed to transfer this Institution to Baramati in the Poona District. This proposal was carried out by the transfer of the Institution in January 1896. From December 1895 the name of the Institution was changed into the Maharashtra Village Education Society. It has now under its control eleven Institutions in all, at different places, in the Poona District.

For the internal management of the society's Institutions the Chief Managing Board has also been formed. This Board gives effect to the orders of the Standing Council and directs the Subordinate Managing Boards which are formed to look after the local management of the different Institutions of the Society at different places.

THE INSTITUTIONS OF THE SOCIETY.

- (1) Baramati Boarding English School.
- (2) Baramati Technical School.
- (3) Baramati Low-caste School.
- (4) Kalas Low-caste School.
- (5) Mekhali Low-caste School.
- (6) Kazad Marathi School.
- (7) Akola Low-caste School.
- (8) Katphal Low-caste School.
- (9) Ruce Marathi School.
- (10) Parevadi Marathi School.
- (11) Society's Library.

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

The Society has been giving primary and secondary education for the last ten years. As there was no Technical School until now, managed for the convenience of the poor, the primary or secondary education hitherto imparted was utilized for service hunting only. The Society has opened a Technical School at Baramati to meet the want to some extent. Thus the Society has tried to turn the current of the present-day education in other directions. At present the Society has managed to give free education in Drawing, Carpentry, and painting in this school. If the funds allow, Society ardently desires to introduce agriculture and smith's work next year.

The experience of the last ten years shows that the Society's annual expenditure including the cost of the free poor boarders comes up to nearly Rs. 2,000. This expenditure has upto this time been met by the donations given by generous gentlemen to the Society, and the Society has not yet succeeded in securing a permanent fund. In order to remedy this evil and to meet the annual expenses out of a permanent fund, the Council and some of the well-wishers of the Society have issued appeals to the educated and generous public. It is satisfactory to state that the appeals have been promptly responded to by liberal-minded gentlemen.

Some liberal-minded gentlemen of the Bombay Presidency contribute annual subscriptions to the funds of the Society; but the minds of the public being restless on account of the terrible plague, the annual income of the Society has

sunk low. The Society had never before to meet with such a critical time as during the current year.

It is absolutely necessary to insert here the names of all these gentlemen; but for want of space only a few have been given:—His Highness Chhatrapati Maharaja of Kolhapur, Shrimant Serlaskar Bahadur, Kolhapur, the Hon. Mr. Justice M. G. Ranade, R. B. Moro Chintaman Joshi, Messrs. D. E. Watcha, Dorabji Manekji Wadia, Sir George Cotton, R. A. Bonus and Drs. Dhargalkar, and Santuji Ramji Lad. The Society is thankful for the pecuniary help given by these gentlemen. Besides this the Society obtained a special help in corn, money and clothes from the Committee of the Bombay Prarthana Samaj from February 1900 to the end of September last which enabled the Society to conduct all its schools as usual. The number of students in all the schools having been decreased the Society would have been compelled to close all its schools had it not received such a generous and timely help from the Samaj.

Education is imparted free to pupils belonging to the low-castes and backward classes. Moreover to create a taste for learning in their minds monthly scholarships are awarded. The number of pupils learning under the Society's Institutions at present is 251 out of which 136 pupils belong to what are called the backward classes.

MADRAS PRESIDENCY.

(32) THE HINDU SOCIAL REFORM ASSOCIATION.

TRICHINOPOLY.

Mr. S. M. Raja Ram Raw, Secretary sends the following report:—

There has been only one addition to the number of members, making up a total of 19. A course of public lectures on social questions was arranged for and subjoined is a list

of lectures delivered. 1 Position of women in India. 2 Education of the masses. 3 Position of women in England. 4 Marriage Reform.

It is gratifying to note that Rev. Smith's lecture on "Position of women in England" attracted a wide attention and the Tamil translation of it ran through 3 issues of the Tamil Zenana Magazine intended for native ladies. Two prizes in the name of the association, were awarded to the Hindu Girls' school. The only event of social importance in our province was the Provincial Social Conference held at Calicut in May last and P. K. Remunni Menon, a member attended its sittings as our delegate. We are sorry that our appeal for help to form a library of Social Reform Literature has not met with any encouragement. We hope to submit a better report next year.

CENTRAL PROVINCES.

(33) REPORT ON SOCIAL PROGRESS IN THE CENTRAL PROVINCES FOR 1900.

HOSHANGABAD,

Rao Bahadur Y. M. Kolhatkar sends the following report :—

Besides widow marriage, the subjects which are engaging the attention of the social reformers in the Central Provinces are—

- 1—Foreign travel.
- 2—Intermarriage between sub-sections of the same caste.
- 3—Adult marriages.
- 4—Disfigurement of widows.

The first subject is necessarily pressing upon our attention owing to the comparatively large number of youths our provinces have been sending out during a decade and more

to England and other parts of the world. One of these youths—Mr. Gharpure has successfully passed the Indian Civil Service Examination this year and his success is sure to stimulate a number of other clever youths to compete for that service. The social difficulty connected with the subject of foreign travel is being solved in two ways. Those of us who wish to proceed on the well-known lines of least resistance are in favour of passing through a kind of penance (प्रायश्चित्त) and Nasik is the place which is generally selected for this purpose, the learned Shastris there having taken a more liberal view of the breach of religion involved in the act of crossing the kalapani. The more forward school, however, sets its face sternly against the act of making penance which they consider to be a sheer farce or mockery. Time alone will prove which of these solutions is the true one; for there are at present no special advantages gained by the party who are in favour of the first method.

A marriage of a Kokanastha lad with a Deshastha girl was celebrated in Nagpur in last March and the occasion was graced by the presence of almost the whole of the elite of the Nagpur Brahmin community. The priestly class was of course conspicuous by its absence but it is a matter of no surprise. Two other marriages on the same lines are now in contemplation and it is hoped they will be accomplished facts very soon.

One of the remarkable features of the Nagpur marriage was the fact that the bride had reached the limit of 14 years which all true lovers of this country wish to lay down as the minimum age for marriage. Another gratifying feature was the fact that although both the bride and the bridegroom were of an age, when consummation of marriage can, or even must, from an orthodox point of view, take place it was agreed on both sides that the marriage should be looked upon as only a betrothal until the bride and bride-groom should both com-

plete their education such as is being given to them. There are two other girls, who although they have passed the twelve years' limit of marriageable age are still being kept unmarried both for the purpose of reaching the minimum limit of 14 years and giving them as much education as can be given to them before they are tied down by wed-lock.

There are several families already which don't allow their widows to be disfigured and this reform shows signs of becoming more popular ere long. A disfigured young widow is however not such an object of scorn and displeasure in these provinces, where the Deshastha population predominates as a similar individual would meet in the Bombay Presidency.

N. W. PROVINCES.

33) REFORM WORK AMONG KASHMEER PANDITS.

LUCKNOW.

Mr. Manoharlal Zutshi sends an interesting description of the progress of social reform among the Kashmiri Pandits of Lucknow and Northern India generally. The Kashmiri Pandits belong to the Saraswata subsection. These Pandits have in Kashmeer always enjoyed great reputation for learning. There is a tradition among them that when they were pressed, in the 13th century by the Mahomedans, they formed alliances with the Maratha Pandits, and only eleven families held aloof from this alliance. Those who formed alliances with the Maratha are called Bhon Masses, and those who held aloof are still known as Mal Masses. In the 18th Century a very large number of Kashmiri Pandits had to leave the valley and spread over Northern India chiefly on account of the Mahomedan oppression who converted all the other Hindu castes except the Pandits by force. Many of the Pandits themselves are reported to have been slaugh-

tered and their bodies tied in sacks were thrown into the Jhelam and their women were dishonoured by the Moslems. To avoid this fate the Pandits disfigured their women by cutting off their noses. As was to be expected, a large number left Kashmeer and went to Delhi. In course of time these men rose to high positions in the service of later Mahomedan emperors. Outside Kashmeer the Pandits are now to be found in considerable force at Lahore, Delhi and Lucknow. They adopted the language, the dress, the food and the vices of the Mahomedans and some of them became great Persian and Urdu Scholars. The name of Dayashankar of Lucknow and Ratannath also of Lucknow are well-known as the authors of *Gulgar-i-Nasni* and *Fesan-i-Ajad*, poems in Urdu. Similarly, Rati Rai Dilaram of Lucknow and Raja Dinanath of Lahore obtained high services under the Mahomedan and Sikh Kingdoms established at Lucknow and Lahore. When the English conquered Northern India, Pandit Mohan of Delhi accompanied Lt. Burns in his first expedition into Afganiasthan and Persia in 1831 and was made a knight of the Persian order. Mohanlal accompanied the army which invaded the Afghans in 1839 and was honoured by Shaha Suja. After the war was over, Mohanlal visited England and was honoured by the East India company and H. M. the Queen in 1843. On his return to India, he was not admitted by his caste people. Mohanlal's travels have been published and form interesting reading. Among the Lucknow Pandits, the name most revered was that of Mr. Shiva Narayan who published a monthly Magazine in Urdu, "*Muraslai*" in 1872. In this journal social questions were discussed, and it became the organ of the advanced party. Through its efforts, reforms in curtailing marriage expenses were carried out and Child marriage was stopped among the Pandits. Shiva Narayan's brother Mr. Shyam Narayan became the leader of the reformed Pandits, and this gentleman who is still alive, is

returned as the leader of the reform movement in Lucknow. In 1881, a Kashmiri club was started at Lucknow by Pt. Prana Nath who is now Principal of the college at Gwalior. The members of this club took pledges to abstain from gambling, intemperance, Nautch parties, smoking and Holi obscenities. Of course these young reformers had their orthodox opponents who regarded these reforms with dislike and raised the cry of "religion" in danger. The Mursalai party of reform who joined this club led by Shyam Narayan and Prana Nath maintained the fight, and the opposition was exasperated greatly when the reformers succeeded in encouraging Pt. Bhisani Narayan Dhar to visit England for the purpose of study. Prana Nath and his friends were excommunicated, but later on, peace was restored. When Mr. Bhisani Narayan Dhar returned in 1887, the struggle commenced again. As the leaders of the orthodox party refused to admit him into caste, the reform party, with the help of a Maratha Pandit called Gangadhar Shastri of Benares, who was then the professor of Sanskrit in Canning college, succeeded in admitting Bhisani Narayan into their own party which then consisted of a dozen families. The Bhisani party and the Dharma Sabha party continued to struggle for mastery for some time, but in the end, the reformers succeeded chiefly by the help of Mr. Shyam Narayan's leadership and the moderation of Mr. Bhisani Narayan himself. When Mr. Bhisani Narayan visited Lahore he was admitted into caste by the Kashmiri Pandits there in 1895. The Dharma Sabha still remained, but the opposition to the sea-voyage movement has practically ceased. Two other Kashmiri Pandits have since returned from England. One is a member of the Indian Medical Service, Lt. Surgeon Attal and the other is a Captain in the Bharatpur service, Mr. Kanta Kishan Zutshi. The latter having gone to England for the jubilee was admitted by the Dharma Sabha on his return, into the caste. The reform party

at Lucknow have not confined their efforts to achieve the success of the sea-voyage movement only. But they have started a school for girls at Lucknow. Social Conferences of the Kashmiri Pandits have been held and nine such conferences have met during the past few years, the last one being held on the 23rd of October, when resolutions about the curtailment of marriage expenses, spread of female and religious education and the raising of the girl's and boy's age in marriage were passed. There is a boys' school managed by a Kashmiri Pandit which is presided over by Pandit Harhar-nath, who is also the Secretary of the conference.

The liberal section of the community at Lahore have a separate association. They also meet during Christmas in conference. They have a journal in Urdu called Kashmir Pandit, conducted by Mr. Manakeshvarnath which is devoted to social reform. Several Kashmiri ladies contribute to this journal. One other reform may be noted which though it relates to a small matter, shows how men's minds are being expanded. The Kashmiri Pandits were very particular about having Brahmin Cooks of their own subcaste. They are not particular about the use of meat in their daily food, but hitherto, they were very particular on the point that the meat should be served by their own Brahmins. A number of persons willing to act as cooks in that community is not as large as their needs require and the movement to employ other Brahmin cooks has found favour recently, but not without struggle.

N. W. PROVINCES.
(34) SARIN SABHA.
HOSHIARPUR.

No Conference of the Sabha was held during the present year. The monthly organ of the Sabha (" Sarin Journal ") however continues to do good work. It is published at Ho-

shiarpur and has a large circulation. Nautches have been dispensed with altogether and the service of wine and meet on the occasion of marriage dinners has been altogether stopped. Several obscene or useless customs have been abolished. The *Syapa* system has been persistently discouraged and the Secretary says, that chiefly through the efforts of Lala Ganesh Das Chadha, Pleader, a considerable measure of success has been achieved in this direction. No girl is given away in marriage before she is twelve years of age, and polygamy has been severely condemned. Second marriage of a widower above the age of forty years is discouraged. The Sarin Journal seems to be doing very useful work by publicly exposing those who go against the resolutions of the Biradari. It also publishes a list of marriageable boys with the names of their parents, their sub-caste and their status in life.

PUNJAB.

REPORT OF THE PUNJAB ASSOCIATIONS.

LAHORE.

Prof. Lala Ruchiram sends the following report:—

The year that is about to close has been an year of fair activity in social reform circles. The work all round has been carried on the old lines, the only new movement of any importance being an attempt to organise the various sections of the Khatries of the Panjab into one compact body with common aims, objects and aspirations. The credit of setting this movement on foot belongs to Lala Sangam Lal who is sparing no pains to make it successful. A Conference of the Khatries of all classes will be held during the Christmas holidays to formulate the objects of the society and to decide upon a working Committee for it.

(35) ARORBANS PANCHAYAT SABHA.

LAHORE.

The Panchayat has directed its efforts during the present year.

(1) To the private settlement of disputes between members of the Biradari.

(2) To the discouragement of polygamy. The Panchayat has passed a strong resolution disallowing members of the Biradari from taking a second wife during the lifetime of the first. There was one case of disobedience of the Bidadaris' resolution on the subject and both the marrying parties have been excommunicated. The singing of obscene songs by women has stopped and the expenses of festive occasions have been very much cut down. The Panchayat has published and distributed some tracts dealing with Social Reform Questions. There were nine meetings of the General Committee, sixteen of the Executive Committee and the special meetings were held during the current year.

(36) SABHASAPNIAN.

BHERA.

This is a very influential Society. It has held general meetings during the year. Its chief achievement was in the direction of cutting down expenses on festive and other ceremonial occasions. It has fixed a scale of expense for each social ceremony, adherence to which is strictly enforced by the fear of a penalty to be imposed by the Biradari. One or two very influential men have been punished under this rule. An attempt is also being made to stop obscene songs but in this the Sabha has not so far met with much success.

(37) SAT SABHA.

This is one of the oldest theistic and Social Reform Associations in the Punjab. It was established by the late Lala

Behari Lal Puri to whom the Punjab is greatly indebted for the purification of Panjabi literature. His publications have been the means of giving no small impetus to the cause of female education. The Sat Sabha continues to do good work on the lines on which it was started, though the death of its founder has unfortunately stopped its growth. Several useful lectures on moral and social subjects have been given under the auspices of the Sabha during the present year. The Sabha also maintains an Anglo Vernacular boys' school which is doing substantial work. One important feature of the school is that regular lessons on moral subjects are given to the boys.

(38) MOHIYAL MITRA SABHA.

LAHORE.

The following are the objects of this Sabha:—

- (1) to abolish evil customs.
- (2) to cut down the expenditure.
- (3) to help widows and indigent boys.

In all of these objects a fair measure of success has attended the efforts of the association—obscene songs sung on the occasions of marriages have been stopped. Certain useless items of expenditure have been done away with. And the Sabha has collected Rs. 2000 to help poor boys belonging to Mohiyal Sub-Caste. The Sabha had a monthly Journal of its own but this has unfortunately been stopped.

(39) ABBOTTABAD.

Bakshi Gokul Chand sends the following report about the Social reform work done at Abbottabad during the current year.

The Arya Samaj at Abbottabad maintains a high school for boys and there are about two hundred students on its

roll. It has also a girl school in which instruction is given through the medium of Hindi and Gurmukhi. There are some forty girls on the rolls of the school. The Samaj has also two orphans under its protection.

There is also another private girl school at Abbottabad which is supported entirely by Sirdar Rocha Ram. There are about forty girls on the rolls of the school. Last year a widow remarriage was celebrated in a Dharamsala. The widow belonged to the Goldsmith caste and the bridegroom was a *Bahl* Khatri.

PUNJAB N. W. P.

(40) BRIEF REPORT OF THE PUNJAB PURITY ASSOCIATION FOR THE YEAR 1900.

LAHORE.

Babu Avinash Chunder Muzumdar, Secretary, writes:—

The Punjab Purity Association, Lahore, was established on the 10th January 1891. It has nearly completed the tenth year of its existence and during this period, it can safely be said, that it has achieved some amount of success in its works. The chief object of the Association is to advance the cause of Temperance, to elevate the moral tone of the public to help the students and young men in their struggle for moral elevation, to infuse the spirit of fellow-feeling among the people, and to relieve the distress of the suffering humanity. To accomplish these objects it has different branches of work and a brief report under each head will illustrate what it is doing and how far it has fulfilled the mission of its existence.

(1) *The Purity Servant*—This was started as a monthly organ of the Association in March 1892. In 1894 it was made fortnightly and since then it has been regularly

published twice every month. The present number of its circulation is about five hundred. It has become self-supporting. It has impressed the people of the several social evils that prevail in the country, has greatly helped in suppressing the Nautches in the Punjab, created sympathy in favour of the famine stricken Bikanaris and the inmates of the Hindu Orphanage at Lahore. It has aided in awakening the public mind against the evils of intemperance, in establishing Temperance Societies and in introducing Temperance processions in the province. It has always advocated social reforms and has always given its services for the cause of social conference and other reform bodies in the province. Its voice is heard as very often its criticisms have produced a sort of healthy agitation in community of the educated public.

(2) *The Pawitra Holi*.—Holi is a festival of colour daubing and obscenity in the Punjab. At the last meeting more than a couple of thousand of men were present and this increasing popularity is a proof of its success. Pawitra Holi meetings have been commenced in several towns in Punjab and Sindh and it is hoped that in time the old filthy Holi will make room for the Pawitra Holi in all towns and cities in the Punjab. The Pawitra Holi meeting of 1900 was a great success owing to the feast that was given to about one thousand Bikanaris who were under the protection of the Purity Association and who were made to forget for the time being their woe and misery of scarcity and privation. Pawitra Holi meetings generally last for three days. Singing forms one of its attractive features. Rababis are engaged morning and evening to sing. But Temperance Society of Amritsar attracts thousands to enjoy the sweet hymns sung by its members. Latifas produce laughter and provide innocent amusement to the people. Recitation by boys adds much to the pleasure of the public. Lectures by eminent speakers instruct how the Holi should be celebrated. The public mind is gra-

dually being trained towards higher and nobler entertainments by Pawitra Holi meetings.

(3) *Temperance*.—The Punjab Purity Association aids the Temperance Societies of Lahore, Amritsar and elsewhere in furthering the cause of Total Abstinence. The Amritsar Temperance Society has now become too well distinguished to need any introduction here. A Temperance Society with Lala Dewan Chand, Sant Ram, R. S. Bhishen Das and Dharam Das Suri as leaders has been established and two temperance Dramas were enacted this year much to the instruction and entertainment of Lahore public. Some meetings were also organised by this society in which lectures were delivered. But this branch of the work has been well taken up by another Temperance Society called the Youngmen's Temperance Association. Fortnightly meetings are being held in different places in the town. All Temperance workers have combined in delivering lectures and helping to push onward the noble cause of Total Abstinence. Dr. J. C. R. Ewing the respected leader of the Temperance movement in Lahore has joined this Society. All the old veteran workers Lala Kashi Ram, Lala Ruchi Ram, Lala Roshan Lal Barrister at-law, Babu A. C. Majumdar, Rai Sabib Bishen Das and Lala Dharam Das Suri, Maulvi Abdul Kadir and many others have gathered round the banner of this Association. Young enthusiastic men like Lala Raghunath Sahai and Ram Nairain Gupta have become its President and Secretary respectively. All the men mentioned above are acknowledged workers of the Purity movement and this Association may be taken as representing fairly the Temperance side of the Purity Association Lahore.

(4) *The Charitable Dispensary*.—Cholera and fever that largely prevailing in 1892 influenced the mind of some of the workers of the Purity Association and they went about with medicines in their hands from street to street visiting

the sick poor. The generous public placed a small fund in their hands and a charitable dispensary was the outcome of it. It has continued since 1892 distributing medicines free to all. Its monthly expenditure is about fifty rupees per month including the little help which it gives to some disabled poor. No subscription book has ever been opened nor any patient has ever been told of the difficulties in finance but the workers can boldly give evidence of the noble charity of the public and mostly of the grace which has visited them from on high confirming them in their faith that true noble work can never suffer for want of funds. The number of patients registered every month is between 6 to 8 hundred. The average daily attendance is always over a hundred. Three men have been trained to Homeopathy and they are carrying on the work as labour of love. The Dispensary generally remains open for an hour and a half in the morning and about an hour in the evening. The dispensary has been the cause of eliciting the sympathy of a large number of people to other works of the Purity Association.

(5) *Widow Relief*.—On account of severe scarcity in the Province, Widow Relief was again opened this year as was done in 1896-97 and fifty widows were regularly given one rupee per month for seven months. The Lahore Famine Committee did splendid work in this respect. Hundreds of widows received aid at the rate of one rupee monthly for several months through Miss M. Bose, Lady Superintendent of the Victoria Girls School and Miss Fox of the Zenana Mission. Clothes were also distributed by the Famine Committee to widows. The Punjab Purity Association besides its own fund received help from the Famine Committee also for distribution of money and clothes to widows.

The Punjab Purity Association has all along felt the necessity of female teachers. In order to have teachers of its own the Association gave help to two widows of Rs. 5 per

month for one year. The idea was to get widows trained for teachership by a course of training for three years one of which should be devoted to religious training of Japji, Gita and other Hindu Scriptures in Hindi or Gurmukhi. But unfortunately one died and the other could not continue her work. Another widow was helped in her education for a few months by a scholarship of Rs. 2 per month and she has passed the Upper Primary examination from the Victoria Girls School. She has secured an appointment through the kind help of Miss Bose. Scholarship of Rs. 2 is now being given to a widow who has promised to undergo a training for three years. She has passed the Upper Primary Examination and probably suit the purpose of the Association. The want of funds is sorely felt for this purpose.

(6) *The Nautches.*—The Punjab Parity Association was the first in this Province to raise its voice against the evil effects of nautches by prostitutes and organised a crusade against the evil custom. Opinions on this question were collected, printed and distributed. Public opinion was created against it and the result is that from many marriages and other social festivities the nautch has been eliminated. There are very few now who dare defend the evil custom but a few stick to it in the absence, as they say, of any other entertainment. Several Biradaris have passed resolutions condemning the nautch and in a few years time it is hoped the evil custom will cease to become a part of the public entertainment. The Sirin Sabha of the Punjab represents a strong community of the Khatri and notwithstanding the strong resistance of some of the conservative members, the nautch was condemned by the Sirin Conference. The Bhunjai Khatri in a Conference held this year at Patiala strongly condemned it with a perfect unanimity which speaks a great deal in favour of the elevated moral tone of its members. The members of the Arya Samaj and the Brahmo Samaj are

by their adherence to their religion, dead against nautches and other similar immoral customs. Persistent efforts on the part of the Purity Association will one day succeed in removing the little of what is left of this monstrous and evil custom.

(7) *Removing Prostitutes, from main streets.*—The existence of the women of ill fame in Anarkali Bazar and in other frequented quarters belittle all endeavours of the Purity Association in this respect. Efforts have been made but without any practical result. This requires renewed and continued struggle. A special clause in the Punjab Municipal Act has been inserted to check this evil. The Lahore Municipality has after all through the efforts of Lala Narinjan Das, Pleader and Municipal Commissioner, been invested with powers conferred by the Act. But until the prostitutes are shifted to some dirty lanes out of the way quarter of the city the Purity Association can not plume to have done any thing.

(8) *The Famine Relief.*—The purity Association was put to the sorest trial by having undertaken the relief of the famine-stricken Bikaniris who came in very large numbers to take protection in the capital of the Punjab. The efforts put fourth by the Hindu to protect and feed them were very praiseworthy. Men and women in the city forgot their own comforts and gave to the Bikaniris food and clothes. The Punjab cold was too much for them and the Purity Association built huts for them. The authorities rightly apprehended that the influx of such a large number of low class famished people might spread some epidemic in the city. These Bikaniris were therefore removed to the large old Serai at Shahdara. The Punjab Purity Association took upon itself the task of removing them to the Serai, to provide them with clothes, quilts, blankets etc. and to look after their requirements. They were then engaged on the canal work.

Sardar Mehar Singh Chawla, Lala Dewan Chand, Lala Ram Chand of Anglo-Sanskrit Press and a few others joined together and raised a sum of about a thousand rupees to give the Bikaniris grain at the rate of sixteen seers per rupee and meet the deficit from the fund. The poor people earned wages according to famine Code *viz.* 6 pice for males, 5 pice for females. The grain supplied at cheap rate saved their life. The Purity Association supplied money to the weak, old, disabled and to children not able to work. Besides quilts and blankets the Purity Association supplied Lahungas and chaddars to women and Kurtas to children. A colony of six and seven hundred men remained for some months in the charge of the Purity Association. The work was stupendous and at one time it was feared that all efforts to rescue the famine stricken people might fail and some epidemic might carry away a large number. But thank God the small colony at Begamkot on the other side of the river suffered no misery and only a few deaths occurred on account of old age and such other natural causes. The whole credit of good management and trust on the Purity Association was due to our sympathetic Deputy Commissioner Mr. C. H. Atkins. The Purity Association latterly received a large pecuniary help from the Local Famine Committee to carry on this work of relief. All the Bikaniris were then railed and sent away to their homes a few days before the rains had set in. The Manager of the N. W. Railway had sanctioned carriage of these people to their homes at half fare over his line.

9. *The Orphan Relief.*—About one hundred new orphans were brought from Central India in April 1900 to the Hindu orphanage Lahore. The Purity Association found the inmates in distress and resolved to feed the orphans at least once a week. A few workers have since joined themselves together and found out persons ready to give them one day's breakfast. The boys of the orphanage are taken to the

host's lane and fed there. Over thirty meals have thus been provided. It is a long list to enumerate the names of all the kind hearted hosts. It is trusted that one year's vow will be completed in this way. The first feast was given by the Purity Association on the Baisakhi day, the New Years Day of the Hindus.

N. W. PROVINCES.

(41) BHARGAV SABHA.

AGRA.

Mr. Jagannath Prashad, Secretary sends the following report:—

The 11th Bhargav conference was held at Meerut during the Christmas week in 1899, Rai Bahadur Lala Behari Lal Saheb Bhargav, the president of the Bhargav Sabha Agra, Honorary Magistrate and Rais of Jubbulpur in the Central provinces, presided. 120 delegates from about 34 districts attended the Meeting. On the 27th December 1899 the first day and on the subsequent days of the session the following Resolutions were adopted.

(1) The Conference Code was passed to regulate the rules and the procedure of the Conference.

(2) The select committee was formed to determine what should and what should not be laid before the Conference.

(3 .) The Bhargav Sabha Agra report was read which stated:—

(a) the numbers, and the result of examination, of the students of the Agra Bhargav Boarding house which was in all respects satisfactory one.

(b) Seven students in the Bhargav Boarding House Agra and one at Dehra Dun are supported by the Bhargav Sabha Agra.

(c) A book is being Prepared which will show how the Bhargav Boarding house at Agra and Rewari came into existence, who contributed towards them and in what sums and other particulars relating thereto.

(d) There are 23 students in the Agra Bhargav Boarding house who attend the various collegiate and school classes in the Agra College.

(e) Twenty four widows of the Bhargav community from different districts are being supported at the rate of Rs. 2 ans. 8 a month from the Widow fund.

(f) The Kishori Raman Patshala is also in a good condition.

(g) The Bhargav Bank at Jubbulpur under the supervision of Rai Bahadar Lala Behari Lal Sahab Bhargav is in a prosperous condition and rendering good service to the Bhargav community.

(h) Upadeshaks also are doing good work both in preaching and collecting funds for the conference. They have been discharging their duties to the entire satisfaction of the officials concerned.

The Bhargav Sabha Rewari Report was read. The Boarding house at Rewari is also in its usual state. The accounts of both the Sabhas, as examined by the auditors, were passed.

A directory was proposed to be prepared of the Bhargavs of different places when the Census proceedings commence in the year 1901—and consequently a Committee was formed to this effect.

(I) The resolutions relating to the reduction in marriage &c. expenses as previously passed were revised and confirmed—and a code has been prepared defining the limit of expenses on each occasion. Some persons who had been

guilty of breach admitted their guilt and were consequently censured by the Conference.

(II) Home education of females should be encouraged.

(III) The annual amount of the Subscription to be paid by each city to provide for the expenses of holding the Bhargav Conference was enhanced.

(IV) Resolved that the students in the Boarding houses at Agra and Rewari should be given religious education specially.

(V) The marriageable age of the boys and girls are fixed 16 and 12 respectively.

(VI) Bhargav Patrika is now placed on a better footing and is expected to be published regularly and steadily.

(VII) Bhargav Patrika is now proposed to be printed word by word in Hindi characters as well, for the information of the Bhargav ladies. This change is made with a view that the Bhargav ladies may be able to read the Patrika.

(VIII) Technical education such as Cooking, Sewing &c. should also be imparted to the ladies at home.

BOMBAY GUJARAT.

(42) SOCIAL CONFERENCE CIRCLE GUJARAT.

AHMEDABAD.

R. B. Lalshankar Umiashankar Secretary Social Conference Circle Gujarat, writes:—

I have the honour to send the following report of the progress made by the Social Reform Movement in Gujarat during the year 1900.

Female Education.—Female education continued to progress as before. Mrs. Yesodabai Shripat Thakur went up for the B. A. Examination. The result is not yet known. Mrs. Vidya Ramanbhai Mahipatram is preparing for the

B. A. examination. 'All these ladies belong to Prarthana Samajist families.

Competitive Lectures by women before female audiences.—The Subject of the lectures given this year on the 7th and 8th December 1900 under the system organized by the Gujarat Vernacular Society was "The various customs prevailing in Gujarat about the observance of mourning after death. The evil consequences resulting therefrom and the remedies for averting these evils" The lectures were largely attended.

The Ladies Club—The Ladies club continues to meet regularly at the Bholanath Sarabhai Literary Institute for women. There are at present 50 lady members in the club.

Education of grown up Women.—The Gujarat Vernacular Society contemplates holding annual examination of grown up women in books useful to women and prescribed beforehand. This is calculated to promote the education of women who cannot attend school.

Temperance.—Dr. Joseph Benjamin and Dr. Nilkanthrai Dahyabhai are the Secretaries of the Temperance society. Leaflets on the subject have been published by Gujarat Vernacular Society and widely circulated. Lectures also have been given to gatherings of castes among whom drinking is prevalent.

Anti-Nautch Movement.—There are 12 pledged members in the Society for discouraging Nautches and promoting purity. The custom of holding Nautches on festive occasions is dying out in Hindu community.

Sea Voyage and Foreign Travels.—One gentleman of the Jain Community went to Europe this year to visit the Paris exhibition. He has returned and no difficulty has been raised by his caste about his status.

Registration under Act VI of 1882.—There are 30 registered members on the roll of the Hindu Sansar Sudhara

Samaj. The objects of the association are the prevention of early marriages, promotion of female education and curtailment of marriage expenses.

Widow Re-marriage.—There have been four remarriages among the Gujarati Hindus during this year. One widow remarriage was celebrated at Ahmedabad this year under the auspices of the Widow Remarriage Association of which Mr. Ramanbhai Mahipatram is the Secretary. The bride belonged to the Auditch Brahman caste and the bridegroom to the Rayakwal caste. The age of the bride was 23 and that of the bridegroom 39 years. Three widow remarriages in the Gujarat community were celebrated at Bombay under the protection of Mr. Bhagwandas Madhavdas Raghunathdas, the most noteworthy among them being the marriage of Mr. Balchandra Indusa Patni of Yeola with Bai Mani of Broach. Mr. Balchandra is a Jain gentleman of well-to-do and respectable position and could easily obtain a virgin wife. But he preferred to marry a widow with the object of promoting the cause of widow remarriage.

Caste Divisions and Inter-marriages.—The hardships caused by the numerous castes divisions in the matter of finding brides for marriages are being felt very keenly and inter-marriages, are now and then taking place among several Bania and Brahmin castes which formerly did not allow such marriages. The Gujarat Vernacular Society some years ago got published a prize essay on the desirability of forming marriage relations between castes which do not object to interdine. The inter-marriages that are now coming in vogue are attributable to the agitation set on foot by that work and to the need felt by castes for wider marriage relations. A marriage took place at Nadiad where one party belonged to the Porwad Bania caste, and the other to the Khadaita Bania caste. Another marriage of the kind was that of an orphan inmate of the Mahipatram Rupram Anath Ashram who belonged to

the Sarvaria Brahmin caste with a person of the Auditch Tolakia Brahmin caste. The pair has been admitted to the Auditch Tolakia Brahmin caste. The Lad Vanias of Ahmedabad have resolved to allow marriages with other Bania castes.

The paucity of brides due to caste division leads to several cases of kidnapping and sale of married girls which are from time to time being brought before the Criminal Courts. The privations of the last famine have slackened caste bonds to a great extent.

Caste Reforms.—The Dasha shrimali sthanakwasi shravak castes (who are more generally known as Dhandias or dissentient jains) have passed several rules to mitigate some evils. These rules (1) prohibit females from indecently exposing their bosoms while beating their breast on funeral occasions; (2) enjoin that public weeping on such occasions should be held for one day and beating the breast for two days only so as not to endanger the health of females; (3) direct that distribution of money presents on marriage occasions should be reduced by half and (4) lay down that gifts to bridegroom costing from Rs. 100 to Rs. 2,000 are in future to be restricted to the maximum of Rs. 650.

MADRAS PRESIDENCY.

(43) HINDU SOCIAL REFORM ASSOCIATION.

MADRAS.

Mr. Varad, Secretary, writes:—

Numerical Strength.—The year began with 62 members and 54 sympathisers on the rolls and closed with 6 members and 51 sympathisers. Of this number 24 members and 16 sympathisers, are in the town of Madras and the rest in the mofussil districts. There were six admissions and four resignations besides one death, *viz*, that of Mr. C. Sesha Chariar which the Committee records with regret.

Executive Committee.—The previous year's Committee which was composed of Messrs. O. Kandasami Chetti, P. Lakhmi Narsum Naidu, H. Naraina Rao, V. Ranganatham Naidu, S. S. Somasundram Pillai, Rai Bahadur Viresalin-gam Pantulu and B. Varda Charlu was re-elected to office. The Committee met seven times for the transaction of business.

Meetings.—Five general meetings of the Association were held during the year. Two of these were devoted to a consideration of the best means of increasing the popularity of the lectures for ladies.

There were besides four social gatherings. The gathering in February was called to meet Mr. M. H. Hydari of the Indian Finance Department, Mr. V. Venugopal Chetti I. C. S. and Reverend Fletcher Williams of the Unitarian Society.

Three public lectures were delivered under the auspices of the Association during the year. Of these one was by Mr. Fletcher Williams on the life and teachings of the late Dr. Martineau on February 7th.

Monthly Lectures for Ladies.—The Committee was unable to arrange for more than five of these. The Association got up a social gathering of ladies in March at the residence of Mr. Hydari to meet Miss Alison Garland.

Finance.—The Committee regrets that there has been no improvement in the financial condition of the Association. There is a deficit of over Rs. 200, and the outstanding arrears of subscriptions amount to nearly double that amount.

General.—Two re-marriages of widows were celebrated in the course of the year. The parties to one of them are both well connected and belong to the Niyogi Sect. The bridegroom is a graduate and holds a responsible position under Government. In the other case the parties belong to the

Telegu Smarta (Vaidik) community and it is noteworthy that the bridegroom is a village Karnam (accountant) in the Kristna district. In both cases the brides are about 18 years of age and the marriages were brought about by the Veteran reformer R. B. Pandit Viresalingum. Two of the members of the Association returned from foreign travel during the year. One of them Dr. S. Swaminathan M. A. Bar-at-law, has achieved distinction in the English and American Universities. The other Dr. S. Palpu of the Mysore Medical Service received a special course in Sanitary Science and Bactriology at the instance of the Durbar. Towards the close of the year, the Association was enabled, through the generosity of one of its members, to shift into a building of its own in Pursewakam. On the eve of H. E. the Viceroy's tour through Southern India the Association submitted to H. E. a memorial against the nautch system. No reply to it has yet been received.

This year's Provincial Conference met at Calicut and was as successful as it could be expected to be in a conservative place like Malabar.

BOMBAY.

(44) BHATIYA MITRA MANDAL.

BOMBAY.

Mr. Ramdas Ludha, Secretary, writes:—

There are 3 classes of membership. Life Members, fee 100, Resident Membership fee Rs. 6 annually; Mofussil Membership, fee Rs. 1-8 annually. There were 53 Life Members, 288 Resident Members and 76 Mofussil Members at the end of this year.

The annual income derived from fees and other sources was Rs. 2,000 while the expenditure amounted to Rs. 1,900.

The amount of Rs. 5,300 received from Life Members is reserved specially for the Building Fund.

(a) *Education Fund*.— There was an increase of Rs 1,600 to this Fund during the year by public donations. It now amounts to Rs. 38,000 and yields an annual income of Rs. 2,000 from investments. Fortyfour Bhatia students are maintained and supported from this fund by giving the aid of Boarding, School Books, Fees &c.

(b) *Bhatia Orphanage Fund*.— This year Rs. 500 were subscribed by the Bhatia public to this fund and it now amounts to Rs. 1,500. This fund is not utilized as this amount is very small.

(c) *Motibai girls prize Fund*.—Rs. 200 were received from Rao Saheb Purshotum Odavji as a Permanent Fund for establishing a prize fund in the name of his deceased daughter Motibai on condition that the income thereof should be spent for distributing prize or prizes to some Bhatia girls studying in Bombay.

3. As the Mandal requires its own building, a building fund was opened for the purpose in 1953. This year the Bhatia public have subscribed Rs.700 to this fund and Rs. 5300 were added to this fund being the amount received from life members. Last year the amount to the credit of this fund was Rs. 3,700 which with Rs. 6000 added this year amounts to Rs. 9,700.

4. Owing to prevalence of plague in Bombay for nearly six months the Mandal was unable to raise any important question of social reform. However, there was great agitation in the Bhatia caste on the following two questions that suddenly arose:—

(1) Marriage of several Bhatias with Haradvav Bhatia girls.

(2) The arrival of two Bhatia Barristers-at-law, Messrs. Laxmidas Rowji and Kalianji Murarji raised the question whether the caste should allow the Bhatias to go to England and other foreign countries.

It is generally known that there is great scarcity of girls among Bhatias of Bombay, Cutch and Katiawar and owing to this state of things Bhatya gentlemen cannot secure the betrothal with suitable girls except on payment amounting from Rs. 4,000 to 5000. Those who could not afford to pay such high prices have found it necessary to form alliances with Haradvar girls. It is said that the parents of these girls are Bhatias or chandravasi Rajputs who were originally of the same stock as that of Bombay Bhatias. Some 3 or 4 Bhatias went in April last to Haradvar and married there. Since that time nearly 150 marriages have taken place and still many bachelors and widowers are going there to seek these girls. Several orthodox members of the caste did not like such marriages and made a great uproar in the caste, advocating their excommunication from caste. A strong party of orthodox members was formed for the purpose of excommunicating them. Some leading Shetias of the caste joined this party and party spirit rose high in the caste on this question. The agitation spread wide in the whole caste. As it was found very difficult to pass a resolution of excommunication in a meeting of the whole caste the leading orthodox Shetias did not call meeting of the whole caste as is usually done but they called a meeting of the committee of Shetias and passed a resolution of excommunication without any trial or asking any explanation. This aroused great public feeling against the Shetias who took the caste authority in their own hands. The Shetias were forced to call a meeting of the whole caste in which resolutions were passed to the effect that a commission be appointed to investigate this matter and that those who had

married the Haradvar girls should not be excommunicated till the Report of the Commission was received.

This commission is composed of 8 gentlemen and is investigating the matter fully. Many members of the Mandal support the side of the Haradvari.

The other question connected with the admission of the Bhatya-Barristers has not been yet taken in hand by the whole caste. Only Shetias have suspended them from caste communication until the whole caste decide the question.

A prominent member of this Mandal Mr. Liladhar Gorhandas has gone to England as a merchant. The Mandal held a reception in his honour at the Framji Cowasji Institute on 16th November 1900.

The Mandal presented an address of congratulations to both the Bhatia-Barristers in a public meeting held under the presidency of Mr. Lakhmidas Khimji on 16th November last.

BEHAR.

(45) KAYASTHA SABHA.

MONGHYR.

Mr. Ram Sahaya, Secretary, writes:—

That no Member of the Sabha will be able to attend the Lahore conference this year. The report of the Kayastha conference held at Monghyr in December 1899 is being printed at Lucknow. That in the course of the year few meetings have been held. The work of the Sabha however is carried on in its charity section as before. The number of orphan boys and widows supported by the Sabha remains unchanged. That Shri Upenchundra's Ashram at Gujarat will be placed

on a more secure footing when the Sadhus are trained to be useful to the society. That no encouragement should be given to those who can not prove so useful. Institutions like the Poona Widow's Home should be multiplied in other places. Young widows should be educated so as to make them useful members of the society. English and Hindu journals should be started advocating the cause of Social Reform. It is by undertaking punctual work like this that the conference can hope to succeed and it should not undertake reforms which are repugnant to the Hindoo religion.

BENGAL.

(46) HITAKARINI SABHA.

RAYAGANGA.

Mr. Bishnupad Sen writes:—

That there was nothing particular to report about the work of the Sabha this year. The Sabha had eight monthly meetings. The principal topic discussed was as to how the Hindus and the Mahomedans can socially mix with each other on festive occasions. Though the Hindoos invite Christians on such occasions, the Mahomedans are excluded, and in consequence the Mahomedans treat also the Hindoos similarly. This is a matter to be much regretted. The fault seems more to be with the Hindoos than the Mahomedans. The Mahomedan Inspector of schools of Rayaganga circle is prepared to co-operate with the Sabha. The President of the Sabha published a pamphlet on Hindooism and Social Conference which was widely distributed. The members of the Sabha are doing their best to promote a better feeling towards social reform, though in Bengal this is a very hard work to accomplish.

(47) HINDU SOCIAL REFORM ASSOCIATION.

MANGALORE.

Mr. K. Rangrao, Secretary writes:—

This Association consists of 16 members and 21 sympathisers.

Two casualties occurred amongst the members and sympathisers of the Association viz. Mr. K. Narain Krishna Kudva M. A. B. L., Dr. C. P. Ganapati.

The Hon'ble Mr. N. G. Chandavarkar, an Honorary Member of the Association kindly paid a visit to this station at the invitation of the Association and the Local Brahmo Samaj. Mr. Chandavarkar delivered several learned and edifying addresses in the town and created much enthusiasm amongst the educated portion of the public, for social and religious progress. His lecture on Reform and Anti-reform Principles delivered under the presidency of Mr. Mark Hunter, Principal of the local Government College, was published in pamphlet form by the Association together with the President's learned speech. Another lecture delivered by Mr. Chandavarkar to the Saraswat Brahmin community, to which he belongs, as well as a Canarese version of it were published by Mr. U. S. Raghavendra Rao for circulation amongst the members of the community.

At the close of the year, Mr. S. K. Nair visited the station and delivered six addresses to crowded audiences on subjects of Social, Political, Educational and Religious progress. The lectures were very much appreciated by the audience, Mr. U. Raghunathaya also delivered a number of addresses in the vernacular on subjects of social and religious reform.

Mr. S. K. Nair has been elected a delegate by the Committee of the Association to represent the Association at the next National Social Conference, to be held at Lahore, and

has been particularly requested to move the question of the desirability of getting the help of law to prevent the compulsory disfigurement of widows during their minority.

The pupil sent to Poona in 1897 continues her studies in the Female High School there. Another who receives monthly stipend from the Association is also making satisfactory progress in a local girls' School. It is satisfactory to note, in this connection, that seven Hindu Girls from Mangalore, have this year gone up for the Lower Secondary examination, five of these are Brahmin girls and two of these five are virgin widows.

The Hon'ble Mr. Chandavarkar's lecture on Reform and Anti-reform Principles was the only tract published by the Association this year. 120 copies of this tract were sold. 170 copies of it and about 400 copies of other tracts published in the previous years by the Association were distributed amongst the public.

Mr. G. Venkat Rao, author of the Canarese novel Indira Bai noticed in the last year's report published a Canarese tract entitled Ladupriyacharya which is an interesting caricature of the Purohits of the present day. He has written another novel in Canarese entitled Bhagirathi in advocacy of the cause of female education. It is in the press and appears as a serial in the *Mysore Vritanta Patrika*.

The Association receives the *Indian Social Reformer* of Madras, the *Maharani's College Magazine*, an Anglo-Canarese monthly and *Mahilasaki*, a Canarese monthly intended for women. The last two have been subscribed for by the Association for the use of some pupils in a local girls' school. The publication of the *Maharani's College Magazine* has been stopped temporarily by the Mysore Government under whose auspices it used to be issued.

Only 17 marriages have been registered up to date, under the Malabar Marriage Act since it came into force. Only five marriages were registered in the current year. The progress of the Act has been extremely slow in this District owing to the ignorance of the masses, and the stolid indifference on the part of their educated leaders.

The School for the Panchamas started last year by some members of the Association with the encouragement and help received mostly from a few benevolent European Gentlemen of this place, who still continue to finance it, is making satisfactory progress. It has on its roll, at present 25 pupils who in addition to free education receive aid in the shape of clothing, books and stationary.

An association of students which had borne the name of "The students' Library and Debating Society" has this year changed its name into "The Students' Social, Moral and Intellectual Improvement Society." One of the members of their society delivered a lecture on several questions of Social Reform under the presidency of Mr. M. Srinivas Rao B.A.B.L. Deputy Collector, and the nautch question in particular was discussed on the occasion. Some leading members of this society worked an agitation when the Holi festival of the year was approaching and in the result, the nautch was dispensed with and the Holi festival, for the first time in the annals of the Saraswat community to which most of the members of this society belong, was celebrated without its usual indecencies. But the employment of nautches on other occasions still continues, though to a much diminished extent owing to the perversity of some of the leaders of that community.

CENTRAL PROVINCES.

(48) SOCIAL ACTIVITIES.

NAGPUR:

Mr. M. K. Padhye, connected with the Deshsevak newspaper, sends the following account about Social activities in the Central Provinces :—

One widow-marriage was celebrated this year. Mr. Durga Shanker, Telng Brahmin, head clerk in the Court of Wards, Nagpur, aged 27 married a widow of twenty of his own community.

Mr. Dhundiraj Pant Thengadi belonging to the class of Deshasth Brahmin gave his daughter aged 15 to one Parasharampant Dandekar aged about 20 belonging to Konkanasth class in last summer. The marriage ceremony was celebrated in the shortest Possible time avoiding all lavish expenditure.

The Missionaries have opened a middle school which teaches girls up to 4th English class. The Dufferin Hospital midwifery class has been doing valuable service to the cause of female education. 12 students obtained diplomas of midwives. Of these many belong to the respectable class of Hindus and some to the high class Brahmin families. Mr. Gangadhar Narayen Ghate Munsiff Hoshangabad got his wife diplomated as a midwife. 13 more students have been admitted this year in the class. 3 of them are without stipends. Kumaris Joglekar and Karun Raj Pai have gone from here to Agra Medical School for qualifying themselves as Hospital Assistants.

Recently a prize distribution ceremony of the city aided girl-school took place under the presidentship of Kuwar Laxman Rao Bhonsle. Some 50 students mostly of the Brahmin community are being educated up to the 4th Marathi

standard. The credit of this school is to Mr. Raoji Kashi nath Gokhale, pleader.

At Bhandara a district town in C. Ps. a very fine girl school is making progress under the supervision of Messrs Chandra Kumar Chatarji and Baburao Gokhale.

PUNJAB.

(49) THE TEMPERANCE ASSOCIATION.

LAHORE.

This is a new Association which was started in November last year. With the exception of two or three months it has been regularly holding its fortnightly meetings in different parts of the town. It is mainly organised by young men but it has also succeeded in enlisting the sympathy and support of some of the elders of the Community who are interested in the success of the temperance cause. Among others the following gentlemen have materially helped the Association. Dr. J. C. R. Ewing, Principal Mission College, Lahore. Lala Dharmdas Suri, Pleader Chief Court, Lahore, Rai Shaleb Lala Bishen Dass Asstt. Manager N. W. Railway, Lala Roshan Lal B. A., Barrister-at-Law. Moulvi Abdul Kadir B. A. Editor Punjab Observer. It is proposed to hold a grand meeting of the Association on the 23rd December 1900 to perform a temperance drama on the evening of the 24th.

PUNJAB.

(50) THE TEMPERANCE SOCIETY.

LAHORE.

There is another Young Society called the Temperance Society, Lahore, with very much the same objects as the one mentioned above, Lala Dharmdas Suri Pleader is the

Secretary and Rai Sahib Bishen Das President of the Society. It has secured as many as 708 temperance pledges from young men during the past year. It gave two temperance dramatic performances during the year which were very much appreciated. The Society is arranging to give another performance during the coming Christmas holidays.

PUNJAB.

(51) THE BRAHMO SAMAJ.

LAHORE.

Although, a religious body it has always taken a leading part in all kinds of social, moral and educational reforms. All its members are total abstainers and its most prominent members notably Baboo A. C. Muzumdar and Lala Kashi Ram have always taken the lead in temperance and purity work. Baboo Aubinash Chunder is the life and soul of the purity movement in the Punjab and the purity Association of which he is the President has done large amount of most useful work. A full report of the Purity Association is enclosed. The Samaj has started a Sunday School during the year which is attended by about forty boys and girls. The instruction is given to the children in religious, social and moral subjects. The boarding house for college students, which has been in existence for the last five years has been placed under the direct control of the Brahmo Samaj. It is now called Raja Ram Mohan Roy Ashram. There are at present forty inmates of the Ashram. An appeal has been issued for fund to provide a permanent local habitation for the Ashram and some money has already been collected for the purpose. Another new institution which has been started in connection with the Brahmo Samaj is the Sadhak Mandali. It is a society with self-discipline and the removal of individual defects and shortcomings as its principal object. A

weekly Sat Sang meeting has been regularly held during the last year. These meetings were attended by about 150 to 200 young men. Religious, moral, social and educational subjects were discussed at these meetings. In social matters the Brahmo Samaj is an advanced community. Most of them marry their children when they are fully grown up. Several remarriages and intermarriages have been celebrated during the past few years. No distinction is made in the treatment of boys and girls and the daughters of several Brahmos have received the benefit of good education. They are ardent advocates of female education and they have been maintaining a good girls' school during the past eighteen years. At present there are eighty girls on the rolls of the school. The missionaries and lay workers of the Samaj now and again visit the mofussil stations in the Punjab, Baluchistan and Sindh and deliver lectures on subjects connected with temperance and purity movements and other social reforms according to the needs of the people. On the occasion of the last anniversary of the Samaj, a Nari samaj was established with the wife of the Secretary of the Brahmo Samaj as its Secretary and the wife of the President of the Arya Samaj as its President.

PUNJAB.

(52) THE SABHA BIRADARI BHATIA.

LAHORE.

Professor Lala Ruchiram sends the following report:—

This Sabha has been in existence now for some years past. Its objects are:—

(1) To ameliorate the general condition of the Bhatia community.

(2) To bring into closer connection the Bhatias scattered all over India.

In order to further these objects the Sabha publishes a monthly Journal called "The Bhatia Gazette," edited by Lala Kirpa Ram Rakkha, B.A., and issued under the Supervision of Dr. Hira Lal, L.M.S., Junior Demonstrator, of Anatomy Medical College, Lahore, Lala Bashi Ram, Head clerk, office of Inspector of Schools, Jallunder Circle, Lala Lachmi Sabai, Translator, chief court, Punjab, Lahore, Lala Guranditta Mall, clerk office of Inspector General of Civil Hospitals, Punjab, Lahore, and the Secretary to the Sabha (Lala Kirpa Ram, Librarian, Punjab Public Library, Lahore). The Sabha has done very useful work especially during the year about to close in doing away with some of the objectionable Social customs in vogue in the Biradari.

APPENDIX B.

THE NINTH VAISHYA CONFERENCE,

ALIGARH.

The Ninth Vaishya Conference was held at Aligarh on the 28th, 29th and 30th December 1900, in response to the invitation of the Vaishya Community of that place. Aligarh is not a large Vaishya centre, but the enthusiasm shown by the Vaishya Community of that place, and the care and trouble bestowed by them in carrying out the Conference programme, threw many larger and more important Vaishya centres into shade. The gathering this year was by far the largest of any previous years and more than 2,000 delegates and visitors from the N. W. P. Punjab, Rajputana and Oudh attended the sittings of the Conference. So great was the interest shown in its proceedings, and so keen the discussion, that the sittings had to be prolonged for three instead of two days. The arrangements made by the Reception Committee were on a very liberal scale and left nothing to be desired; every member of that body was anxious to do his utmost to make the Conference a success. The Committee comprised among them almost all the leading Vaishyas of Aligarh, who by throwing themselves heartily into the movement, made it a greater success than it had been in any previous year.

Lala Lokman Das, one of the oldest and most respected Pleaders of Aligarh, as President of the Reception Committee, welcomed the delegates and visitors in a short but impressive speech and asked them to elect their President for the occasion. Rai Bahadur Lala Natthi Mal, Rais and Honorary Magistrate of Khurja, who commands much influ-

ence in and is highly respected by the Vaishya Community of Khurja and the adjoining places, was then elected President of the Conference. In his address, after reviewing the work done by the Conference during the nine years it has been in existence, the President laid great stress upon the necessity of practical action on the part of all who were interested in the progress of the community and of furnishing by their own conduct examples to their less enlightened brethren to follow. The President showed his own earnestness in the matter by pledging himself to carry out most of the resolutions of the Conference and doing his best to help the movement on by every means in his power.

Reports of local Sabhas and brief accounts of the work done by the Upadeshaks of the Conference and the various institutions like the Vaishya Orphanage at Meerut and the Vaishya Boarding House at Agra managed by it, were then read before the meeting, and the undermentioned resolutions discussed and passed.

Most of these resolutions had already been passed at previous Conferences, but what distinguished this year's proceedings was the earnestness with which the speakers treated their subjects and the attention with which the vast concourse of 2,000 people present at the Conference meeting listened to them. The speakers comprised among them men of all ranks most of them fully capable of handling the subjects entrusted to them. There was great unanimity of opinion upon almost all the subjects discussed, and wherever there was difference of opinion, the discussion was always most friendly resulting in a resolution which showed the force with which the subjects appealed to the community. Besides the Vaishyas a number of Shastris of rank and authority were also present in the Conference. Two of them, Pandit Ram Misra Shastri Mahamahopadyaya of Benares, and Pandit Madhusudan Lal Goswami of Brindaban, spoke in favour of the resolu-

tions against early marriages and cited authorities to show that the practice had not the sanction of the Shastras. Among other important practical steps taken by the Conference to carry out its programme, was the formation of a band of workers who pledged themselves to carry out all the resolutions in their daily lives, as well as to have them enforced among the rest of the community as far as possible. These men were not only those who had received an English education, but also others who commanded great influence and were reckoned as the leaders of the community in their respective places. Their names are given in Appendix A. The number has since increased and in the last annual meeting of the Vaishya Sabha at Begumabad a large number of people pledged themselves to carry out the Conference resolutions like their brethren at Aligarh. A Scholarship of Rs. 30 a month, tenable for three years, was also founded by Rai Bahadur Babu Shyam Sunder Lal, Minister of Kishengarh; Rai Kedar Nath, District Judge, Hoshiarpur, Lala Ramanuj Dayal, and the General Secretary, to have a Vaishya student trained in the Victoria Jubilee Technical Institute at Bombay and Babu Prayag Narain, a Vaishya who has passed the F.A. Examination of the Allahabad University, has accordingly been sent to be trained in Cotton Mill Engineering for a period of three years. The Conference has also sent Lala Babu Lal, a Vaishya student of Khurja, to Tokio in Japan for technical education. The cost of the training will be about Rs. 3,000, and it is hoped that the members of the community will utilize these young men's services by establishing their own mills and factories for the purpose of encouraging Indian Manufactures and affording their countrymen a wider field of useful employment.

In order to find out how far the allegation that the Conference was not making much headway among the Vaishya community in general was true, a circular letter was issued

to all the members of the Vaishya Maha Sabha and others interested in the movement, to ascertain and report as to how far our programme had received the sympathy and co-operation of the people. The replies received and the number of people who attended the last Conference, and the sympathetic spirit in which they received our resolutions, showed that, though slowly, we were making good impression upon the community, and that given a large number of men determined to labour for the good of the community, as well as to act up to their convictions in their own daily lives, our success was sure. Social reform, which aims to strike at the root of practices prevalent in a community for centuries, can neither be popular nor successful in the beginning, nor can those who sow the good seed hope to see it grow and bring forth fruit in a single life time. If they can only clear the ground and make the soil fit for receiving it, they may rest assured of the result coming in good time; and what we saw of the Vaishya Conference at Aligarh, leads us to hope that the new century will mark an era in the history of the Vaishya Conference in cementing a bond of union, not merely between a few practical and earnest workers, but throughout the Vaishya community. With these remarks, I commend the undermentioned resolutions to the members of the Vaishya community in particular, and Indian reformers in general; hoping that the former will receive them in the spirit in which their representatives have hitherto received them in their annual conferences, and the latter will sympathize with our efforts to advance our community in the scale of Indian Nations and favor us with suggestions to extend our sphere of public usefulness.

RESOLUTIONS.

I. The Conference notices with regret that difference^s and disunion still prevail amongst the members of the community in most places on trivial matters. Such difference

are mostly due to misapprehension and prove a great stumbling-block in the way of progress of union among the community.

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

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

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

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

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

(e) The names of all such members who help to carry out the above objects should be sent to the Maha Sabha in order that public thanks be given to them in the Conference.

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

I am glad to note that this resolution is being attempted to be carried out in a practical manner, for the Vaishya

Maha Sabha often receives appeals on caste disputes and intimation of the willingness of the parties to abide by its decision.

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

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

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

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

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

This resolution is also not a dead letter; on the contrary, local bodies of important centres often ask the aid of the Vaishya Maha Sabha in framing rules for regulating expenses incurred in marriage and other ceremonies. Efforts are, moreover, being made to apply money spent on such occasions to useful public purposes, while lectures on social reform are now and then resorted to in place of nautches. Donations are often given to the Vaishya Orphanage and other useful institutions, instead of money being thrown away among crowds of able-bodied beggars, and the community is beginning to understand that the right use of money is not to throw it away on marriages, but to employ it on the educa-

tion of children, as well as in work of public utility. One of the richest bankers of Ajmere told me the other day that had the Conference come into existence 20 years earlier, he would have saved lacs of rupees he had thrown away in marriages and had applied them in a more useful manner. It is also some satisfaction to note that our local Sabhas are doing some good work in this respect. In Kota, for instance the expenses of each particular marriage are regulated by the Kota Vaishya Sabha. The parties apply for permission to celebrate the marriage and the Sabha determines the amount to be spent on such occasion, regard being had to their position in life. It has thus been able to effect a saving of many thousands of rupees (*vide* Appendix B.), and it is hoped that a similar procedure will be adopted in other places.

III. The third of the twice-born castes being designated *Vaishyas* in the Hindu Shastras, this Conference impresses upon all members of the community the necessity of giving the name of their caste as *Vaishyas*, and not as *Bania*, *Bakal* or any other term which is employed to denote a particular trade.

(1) The Conference cordially approves of the letters sent by the *Vaishya* Maha Sabha to the Census Commissioner for India and the Superintendent of Census Operations N. W. P., and resolves that a Memorial be sent to His Honor the Lieutenant-Governor, N. W. P., with the prayer that those members of the community who wish to style themselves *Vaishyas* in any public proceeding or return, be entered as *Vaishyas* and not as *Bania* or *Bakal*.

(2) This Conference expresses its deep obligation to the Census Commissioner for India for his reply to the General Secretary's letter, that "the instructions in the Census Code have the same object as that contemplated by the Maha Sabha, *viz.*, the substitution of real caste names for general

occupational terms." It also tenders its thanks to the Superintendent of Census Operations, N. W. P., for his reply to the Maha Sabha's letter, that "the object of the rules enjoining the use of the word Bania for Vaishya was not to cause annoyance to any section of the community," The Conference, however, submits, that the use of the word *Bania* for *Vaishya* would lead to errors in the Census Returns, while, on account of the inferior education of the greater number of enumerators, the use of a term likely to mislead as well as to hurt the feelings of a large section of a loyal community, should not be considered desirable.

(3) That a Vyavastha of some recognized Shastris be taken and sent up with the memorial.

In accordance with this resolution, a memorial was submitted to the Local Government. The memorial and the Government reply, together with further correspondence on the subject, are printed as an Appendix to this report. The Vaishya Maha Sabha has already collected and is collecting information likely to lead to a settlement of the question as to which of the present mercantile castes of India represent the Vaishyas of the Shastras and why they do so. The enquiry is likely to take some time, and involve much labour, but the Sabha hopes to furnish to the Vaishya community as full and exhaustive an account of the origin and location of its different sections as is possible out of the materials at command.

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

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

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

In accordance with this resolution, the Hon'ble R. B. Lala Nihal Chand has given a donation of Rs. 25 for those of the Vaishya students who show themselves proficient in manly exercises, and this money will be distributed in the shape of medals to the Vaishya students of the Meerut, Agra, and Rohilkhand Divisions.

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

This resolution, as I have already said, was supported by two of the most eminent authorities on Hindu Law, Mahamahopadhyaya Pandit Ram Misra Shastri of Benares and Goswami Madhusudan Lal of Brindaban. Pandit Ram Misra challenged any Pandit to show that infant marriages were recognized by the Shastras; and he cited his own example in support of the resolution. In fact, he went further and maintained that Brahmacharya ought to be observed till, and no marriage take place before, the age of eighteen. He proved from quotations from the Shastras that the meaning of the rule enjoining the marriage of girls at eight has been misunderstood by the community.

There is no doubt that this resolution is making much headway among the Vaishya community and it is only the wealthy and highly conservative in towns, who advocate infant marriages on the plea that it is difficult to get suitable bridegrooms after the girl has reached a certain age. How

far this plea ought to hold good in these days, let our young men answer.

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

(a) That the Vaishya Maha Sabha devote a portion of its funds towards the education of women to qualify for tutoresses, in such schools as the Sabha may direct.

(b) That prizes be given by the Vaishya Maha Sabha from time to time to authors of useful works on female education.

This resolution has already been partly carried out by the Vaishya Maha Sabha, in utilizing the services of Lala Sannu Lal, Supervisor Qanoongo of Bulandshahar, who is the author of several popular works for Indian females, to compile a series of graduated readers in Hindi for girls. He has already compiled two of the series, both of which have been published by the Sabha, and Lala Sannu Lal has been thanked by the Conference for his labours.

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

The Conference notes with satisfaction that its members have established manufactories at some of the more impor-

tant Indian centres, but in order to make such efforts successful, much more ought to be done in this direction. The Conference also hopes that its members will encourage native arts and industries and will use native articles of consumption as far as practicable:—

(a) All members of the caste who own manufacturing, trading or banking firms, may be requested to train a certain number of youths of the caste in their respective concerns, and those who express their readiness to help in this good work may be asked to send in their names, the number of youths they are ready to train, and the terms of training, if any, to the office of the Vaishya Maha Sabha.

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

(c) That the Vaishya Maha Sabha send by April next a Vaishya student to Japan, for the purpose of receiving technical education, in accordance with the resolution passed at the Bareilly Conference of December 1899 and defray the necessary expenses.

This resolution has been partly carried out by the Vaishya Maha Sabha and one student has already been sent for technical education in the Victoria Technical Institute at Bombay, and another to Japan for the same purpose. The number of cotton and other factories owned by Vaishyas is largely on the increase, but much remains to be done in this direction, and the fact cannot be too strongly impressed upon all, that the wealth of the community does not increase by its exclusive devotion to money-lending or land-holding, but by promoting the arts and industries of the country. Our annual exhibition is not large, but it affords promise for the future. Among other things exhibited at Aligarh were specimens of Egyptian and American cotton and American

Indian-corn ruised, and of Gur manufactured from the latter by Lala Ram Chandra, Rais of Sisauli, in the Muzaffarnagar District. Babus Prayag Narain and Sri Narain of the Vaishya Young Men's Association, Meerut, also showed a machine for calico-printing. This contrivance, though very crude and yet in its very first stages shows that our young men are turning their attention in directions other than the Bar or Government service. Lala Gobind Ram of Kasganj also exhibited some excellent photographs showing great skill for an amateur photographer.

VIII. That this Conference invites the attention of all members of the community to the undesirability of marriages by widowers, after the age of forty in any case. It also recommends that the practice of giving young girls in marriage to old men, on receipt of money consideration for such marriages, ought to be put a stop to. Such practices are pernicious and demoralising, and are looked upon by the Sabha with the strongest disapproval.

This resolution was passed by a majority of votes, after a very hot and spirited discussion, and the attitude of the meeting showed how strong was the feeling against the marriage of widowers after forty, whether they had children or not, and whether their health was good or otherwise. How far the rest of the community will respond to this resolution remains to be seen.

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

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

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

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

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

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

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

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

prehensions which may be prevailing regarding them, and such tracts should be distributed through the Upadeshaks.

I have already alluded to the pledges taken by some of our members. The Conference employs two paid and a number of Honorary Upadeshaks who visit various places in the country to disseminate its programme among the Vaishya community. Greater success has been achieved by us in the smaller towns and villages of the N. W. P. and Rajputana and the Punjab than in the larger towns, where the influx of wealth, strength of zenana and priestly influence and sectional pride often prevent people from realizing the necessity of immediate action in social matters. There is, however, ground for hope that future years will show that the Vaishyas of our larger towns, who claim to be more advanced than their brethren in villages, are really so, not in mere devotion to money-making, but also in reforming their home-life.

X. The Conference hopes that all members of the community shall contribute to its funds at least one rupee at births and two at marriages, as well as help its funds on other occasions of charity also.

This resolution has not been without effect, for the last marriage season brought us a fair amount of money, both for the Orphanage and the funds of the Vaishya Maha Sabha.

XI. That in the opinion of this Conference, it is most desirable that in public offices and courts where the Urdu character is still exclusively used, as in the Punjab, the Nagari character be also employed in all processes and proceedings.

The Conference records its deep obligation to the Hon'ble Sir Antony Macdonnell, Lieutenant-Governor, N. W. P. and Oudh, for sanctioning the use of the Nagari character, along with Urdu, in all courts of the N. W. P., and hopes that all members of the community shall largely profit by a conces-

sion which removes a serious impediment in the way of the progress of Hindi Literature, and that they will encourage and promote it by the publication of works in accordance with the exigencies of the time.

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

(a) Education be given to every child in the beginning in the Devanagari character, and all schools (Pathashalas) which have been established by the members of the community, be superintended, and their system of education so regulated by the Vaishya Maha Sabha in consultation with their founders and managers, as to be able to impart sound and useful instruction.

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

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

In accordance with this resolution, Seth Bansi Dhar of Bulandshahar has given a prize of Rs. 10 to the Vaishya student who passed first in Sanskrit in an Examination of the Allahabad University; and the Vaishya Maha Sabha two of Rs. 25. Three medals shall therefore be given in the current year to students passing the B.A., F.A. and the Entrance Examinations of the Allahabad University held in January 1901.

(d) Authors of useful works in Sanskrit and Hindi be encouraged by means of prizes, as far as the funds of the

Vaishya Maha Sabha permit, and their works, if approved of by the said Sabha, be published.

(e) Small tracts and pamphlets on social reform, improvement of trade and manufactures, and principles of morality and religion, be, from time to time, published and distributed by the Vaishya Maha Sabha. The Sabha should take early steps towards carrying out this resolution in a practical manner.

Rai Bahadur Lala Lalta Prasad of Pilibhit has carried out this resolution by establishing a Pathashala for higher Sanskrit learning at a cost of rupees one hundred and fifty per month. This Pathashala ought soon to be raised to the status of a good Sanskrit College.

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

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

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

XIV. That this Conference notices with regret that the present system of both school and college education still tells very heavily upon both the physique and the intellect of the students, and very often leaves them unfit for practical life, and it draws the attention of all University and Educational authorities to make such other changes in their curriculum as shall remove this complaint.

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

While the resolutions about practical action were being discussed, an appeal for funds was made and the following gentlemen helped the several movements organized by the Conference with the amounts specified against their names:—

Names.	Widow Fund.	Upadeshak Fund.	Japan Fund.	General Fund.	Orphanage Fund.
	Rs.	Rs.	Rs.	Rs.	Rs.
1. Lala Ramanuj Dayal Sahib, Rais. meerut ...	...	...	...	...	750
2. B. Jai Lal, Sub Judge, Azamgarh ...	...	100	100	100	100
3. Rai Bahadur Seth Nathi Mal, Rais and Hony. Magistrate Khurja ...	...	50	...	240	100
4. Rai Kedar Nath, M. A., District Judge, Hosharpur ...	50	...	100	...	100
5. Agarwal Kadam Conference, through the President. L. Shiv Prasad, Rais, Muzafarnagar ...	25	25	25	25	25
6. Lala Faqir Chand Maheshwari Delhi ...	...	...	...	...	50
7. Lala Murli Dhar, Vakil, Umballa, on occasion of Marriage, ...	...	...	...	25	25
8. Babu Ganpat Rai, Sub-Divisional Officer, Thatoun, (Burmah) ...	...	50	...	...	...
9. Lala Jugal Kishore Sahib Rais, Thoura, Bulandshahr District ...	...	...	...	...	25
Other Subscriptions less than Rs. 25 ...	44	8	...	24	130

On the evening of the 29th December 1900, an evening party was held in the Conference Pandal for the delegates and visitors to meet and form each other's acquaintance as well as exchange friendly greetings.

At the conclusion of the programme, cordial votes of thanks were given to the President and the Vice-President of the Conference, and the President and Members of the Reception Committee; and with three cheers for Her Majesty the Queen-Empress the meeting dispersed, the delegates and visitors greatly appreciating the brotherly feeling and the kindness shown to them by their hosts in Aligarh.

In concluding this brief summary of our work at the Aligarh Conference, let me impress upon all members of the Vaishya community the fact that unless they rise to their tradition of mutual help and co-operation, and march with the times, they can never hope to hold their own in the Present race for progress. Courage of conviction, perseverance and determination to do the right because it is right, pure domestic life, commercial integrity and high moral character, simple habits, soundness and moderation of judgment, are all objects which the Conference is steadily setting before the Vaishya community to attain. Let me hope that they will soon be attained.

BAIJ NATH,
General Secretary.

APPENDIX C.

REPORT OF THE WALTERKRIT RAJAPUTRA HITAKARINI SABHA FOR THE YEAR 1899. PRESIDENTIAL ADDRESS.

DELEGATES OF THE WALTERKRIT RAJAPUTRA HITAKARINI
SABHA,—

The report shows a good deal of work done in the year. The marriages that have come within the scope of the Committee rules number in all 5,177, and the funerals to 1,480. Of these 4,755 marriages have been regular and 1,377 funerals. Among the different associations I notice with especial pleasure the highly satisfactory account given of the Ajmer Committee's working. Kishangarh, Tonk, Karauli, Bikaner, Jhalawar, Partabgarh, Jodhpur and Alwar all earn the General Committee's special commendations. I think that in Bikaner we may trace the influence of His Highness the Maharaja in the interest which the Committee of that State has shown in the performance of its duties. I agree with this Committee in thinking that the sentence of four month's imprisonment passed in one of the States on a delinquent is a punishment that is too severe for the offence. The aim of the Committee is a social aim, and its object is to induce rather than to punish. It would be a misfortune if owing to the infliction of severe punishment an impression got abroad that the Committee's rules could be used as a means of harassing those who do not obey them, and placing them on the same footing as those who break the criminal law. Of the precise circumstances of the case I

refer to I am not aware, but I am fully in agreement with the Committee that a word of caution is required.

I join with the Committee in thinking that the presence of the Central India delegate among them is very satisfactory, and I notice the favourable way in which the Committee speak of the officials by whom their work has been conducted.

ANNUAL GENERAL REPORT

FROM

THE MEMBERS OF THE GENERAL COMMITTEE

OF THE

WALTERKRIT RAJAPUTRA HITAKARINI SABHA

TO

A. L. P. TUCKER, Esq., C.S.,

COMMISSIONER, AJMER-MERWARA, AND VICE-PRESIDENT
AND CHAIRMAN OF THE SABHA.

Dated Ajmer, the 2nd April 1900.

SIR,

We, the members of the General Committee of the Walterkrit Rajaputra Hitakarini Sabha, Rajputana, have assembled here at Ajmer, as delegates from the districts of Ajmer-Merwara and the Native States of Rajputana mentioned below, in order to attend the Thirteenth Annual Session of the Sabha :—

Alwar.

Bharatpur.

Bikaner.

Dholpur.

Jaipur.

Jaisalmer.

Jhalawar.

Jodhpur.

Karauli.

Kishangarh.

Kotah.

Pratapgarh.

Tonk.

Udaipur.

We held our preliminary meetings from the 26th to the 31st March 1900, and the reports and statements were laid before us by the General Secretary of the Sabha, which were read to and discussed by us.

From the statements and other records which we perused during the last week it appears that 4,980 marriages and 1,430 funerals among the Rajputs, and 197 marriages and 50 funerals among the Charans were registered during 1899, the year under report. It further appears that the total number of cases which were according to rule aggregated 4,584 marriages and 1,330 funerals among the Rajputs, and 171 marriages and 47 funerals among the Charans. Infringements of the Sabha rules were noticed as follows:—

		Rajput		Charan	
		Marriages	Per cent	Marriages	Per cent
(A)	Against rule in respect of age	191	3.8	8	4.06
	" " expense	39	.78	...	...
	" " <i>tyag</i>	37	.7	17	8.6
	" " rit	14	.28	...	...
	" marriage party	115	2.3	1	.5
	Pending cases	370	7.4	2	1
Total		766	15.26	28	14.2
		Rajput		Charan	
		Funerals	Per cent	Funerals	Per cent
(B)	Against rule in respect of				
	expense,	14	.97	3	6
	Pending cases	86	6.01	...	...
Total		100	6.98	3	6

The ceremonies performed among the Brahmins, Sidhs, Rajguru-Purohits and Jats were also mentioned in the report and statements. We are glad to see the Bikaner Local Committee has been trying to propagate the influence of Sabha

rules on other castes. We have noticed the interest which the Committee has taken in the performance of its duties, with which we are pleased.

APPENDIX I.

APPENDIX I.

General Statement of Marriages and Funerals performed among the Rajputs during the year 1899.

		MARRIAGES.																FUNERALS.							
Number.	NAME OF STATE OR DISTRICT.	IN RESPECT OF AGE.				IN RESPECT OF EXPENSES.				IN RESPECT OF TYAG.				IN RESPECT OF RIT.				IN RESPECT OF WEDDING PARTY.				IN RESPECT OF EXPENSES.			
		According to Rule.	Against Rule.	Pending.	Total.	According to Rule.	Against Rule.	Pending.	Total.	According to Rule.	Against Rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to Rule.	Against rule.	Pending.	Total.
1	Ajmer-Merwara	143	1	...	144	140	4	...	144	144	...	...	144	144	...	...	144	144	...	...	144	38	...	...	38
2	Alwar	291	2	...	293	290	...	3	293	292	1	...	293	293	...	...	293	288	5	...	293	17	...	1	18
3	Banswara	13	3	...	21	21	...	...	21	21	...	...	21	21	...	...	21	17	4	...	21	28	...	...	28
4	Bharatpur	6	...	...	6	6	...	...	6	6	...	...	6	6	...	...	6	6	...	...	6	24	...	1	25
5	Bikaner	520	4	2	526	514	10	2	526	519	7	...	526	517	9	...	526	522	1	3	526	67	...	...	67
6	Bundi	75	...	...	75	75	...	...	75	75	...	...	75	74	1	...	75	63	11	1	75	38	1	...	39
7	Dholpur	229	...	...	229	229	...	...	229	229	...	...	229	229	...	...	229	198	31	...	229	72	...	...	72
8	Dungarpur	40	1	...	41	41	...	...	41	41	...	...	41	39	2	...	41	41	...	...	41	24	...	2	26
9	Jeipur	1,646	4	64	1,714	1,631	8	75	1,714	1,677	2	35	1,714	1,714	...	...	1,714	1,622	41	51	1,714	330	2	74	415
10	Jaisalmer	344	4	30	378	332	11	35	378	370	3	5	378	368	2	8	378	375	...	3	378	50	1	...	51
11	Jhalawar	81	4	1	86	85	...	1	86	85	1	...	86	86	...	...	86	85	...	1	86	37	...	...	37
12	Jodhpur	449	11	2	462	459	2	1	462	460	2	...	462	462	...	...	462	461	...	1	462	...	...	...	...
13	Karauli	126	...	...	126	126	...	...	126	126	...	...	126	126	...	...	126	126	...	...	126	42	1	...	43
14	Kishangarh	83	...	...	83	81	...	2	83	83	...	...	83	83	...	...	83	83	...	...	83	73	...	...	73
15	Kotah	96	7	3	106	104	...	2	106	103	3	...	106	106	...	...	106	90	13	3	106	51	2	...	53
16	Partabgarh	30	...	3	33	29	...	4	33	32	...	1	33	31	2	...	33	31	...	2	33	12	...	5	17
17	Sirohi	29	10	...	39	39	...	...	39	39	...	...	39	39	...	...	39	36	3	...	39	22	...	...	22
18	Tonk	54	...	...	54	54	...	...	54	54	...	...	54	54	...	...	54	53	1	...	54	18	...	...	18
19	Udaipur	410	140	14	564	556	4	4	564	544	18	2	564	561	...	3	564	558	5	1	564	378	6	4	388
Total		4,670	191	119	4,980	4,812	39	129	4,980	4,900	37	43	4,980	4,953	14	13	4,980	4,799	115	60	4,980	1,330	14	36	1,420

APPENDIX II.

General Statement of Marriages and Funerals performed among the Charans during the year 1899

Number.	Name of State or District.	MARRIAGES.												FUNERALS.											
		IN RESPECT OF AGE.				IN RESPECT OF EXPENSES.				IN RESPECT OF TYAG.				IN RESPECT OF RIT.				IN RESPECT OF WEDDING PARTY.				IN RESPECT OF EXPENSES.			
		According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.
1	Ajmer-Merwara.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2	Alwar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3	Banswara	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4	Bharatpur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5	Bikaner	61	2	...	63	63	...	...	63	62	1	...	63	63	...	...	63	63	...	...	...	63	3	...	8
6	Bundi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7	Dholpur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8	Dungarpur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9	Jaipur	50	...	...	50	50	...	...	50	34	16	...	50	50	...	...	50	49	1	...	50	12	...	...	12
10	Jaisalmer	21	1	...	22	22	...	...	22	22	...	...	22	22	...	...	22	22	...	...	22	11	2	...	13
11	Jhalawar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12	Jodhpur	44	...	...	44	44	...	...	44	44	...	...	44	44	...	...	44	44	...	...	44	...	...	...	...
13	Karauli	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
14	Kishangarh	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15	Kotah	2	...	...	2	2	...	...	2	2	...	...	2	2	...	...	2	2	...	...	2	4	...	...	4
16	Partabgarh	1	...	...	1	1	...	...	1	1	...	...	1	1	...	...	1	1	...	...	1	2	...	...	2
17	Sirohi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
18	Tonk	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
19	Udaipur	10	5	...	15	13	2	...	15	15	...	...	15	15	...	...	15	15	...	...	15	7	...	...	7
	Total...	189	8	...	197	195	2	...	197	180	17	...	197	197	...	...	197	196	1	...	197	47	3	...	50

PROCEEDINGS OF THE GENERAL COMMITTEE OF
THE WALTERKRIT RAJAPUTRA HITAKARINI
SABHA AT THEIR 13TH ANNUAL SESSION,
HELD AT AJMER, FROM THE 26TH
MARCH TO 2ND APRIL 1900:—

I.—An application dated the 30th March 1900 was submitted by the Local Sabha, Jodhpur, to the following purport :—

It has been seen that some of the Native States in Rajputana try to recover the expenses of the Local Sabhas from the Zemindars (landholders and cultivators). This action on their part will earn a bad reputation for the Local Sabhas. It would therefore be better to arrange so that the State treasuries only, and not the Zemindars and other subjects, be liable to pay their expenses.

Resolved unanimously.—That the above proposal may be carried into effect.

II.—The Bikaner Local Sabha submitted a copy of some Sabha rules which seem to have been omitted in the last Code of Sabha Rules, and proposed that they may be given a place in the new Code of Sabha Rules.

Resolved unanimously.—That action may be taken as suggested above.

III.—The Local Sabha, Tonk, in an application, dated the 28th March 1900, stated that owing to famine the funeral feasts have for the present been discontinued among the Rajputs of the Tonk State, and are replaced by Brahmbohj feasts to Brahmans) as an act of charity. The Sabha wishes to know if the expenses incurred at the Brahmbohj should be entered in the funeral returns.

Resolved.—That such feasts to the Brahmans, together with the expenses, should find a place in the funeral returns.

IV.—Moved by the Bikaner Sabha :—According to the Sabha Rules every person governed by them is entitled to expend any sum not exceeding Rs. 100 in a marriage, without any consideration to his income. It has also been ruled that the father of a bride may, if poor and moneyless, receive a sum to the extent of Rs. 100 *as rit* from the father of the bridegroom for marriage expenses. It may therefore be clearly laid down whether the bride's father is entitled to spend Rs. 200 under these circumstances.

Resolved unanimously.—That under the circumstances mentioned above, the bride's father is not allowed to spend more than Rs. 100.

V.—Moved by the Bikaner Sabha:—That from the perusal of the cash account it is found that the fund of the Walterkrit Rajaputra Hitakarini Sabha consists of a large sum. The annual subscription from the different Native States may therefore be discontinued for the present, and may be re-levied when necessary.

Resolved unanimously.—That the suggestion may be placed before the Agent to the Governor-General in Rajputana, and President Walterkrit Rajaputra Hitakarini Sabha, and action may be taken according to the orders which he may be pleased to pass.

VI.—Petition dated the 15th March 1900 from Bhup Singh, Rajput of Gadeli in Jaipur, complaining against Dungji of Nand in Shekhawati for setting up Thakur Fateh Singh of Parasrampura and his Thakurani to quarrel, and praying that the matter may be investigated and tried through the Jaipur Residency.

The petition being read before the Genesal Committee it was resolved that after being submitted to the A. G. G. and President W. R. H. Sabha it may be forwarded to the Local Committee, Jaipur.

VII.—Moved by the Bikaner Sabha :—Resolution No. 4 of 1899 lays down that the half-yearly returns and kaifiats, etc., should be submitted by the different Local Committees in clear and legible handwriting, and in the Devanagari characters and language. It has, however, been observed this year that the returns, etc. from some Local Committees are drawn up in the local dialects and characters of the Native States in Rajputana. It may therefore be pointed out that the returns and kaifiats, etc., should, in future, be submitted in the manner enjoined in Resolution No. 4 of 1899.

Resolved unanimously.—That a strict compliance with the aforesaid resolution should be observed by all Local Committees.

VIII.—Moved by the Bikaner Sabha :—Whether Resolution No. 1 of 1899, which exempts the giver of less Tyag from punishment, is applicable to Rajputs and Charans both or to the former only.

Resolved.—That the aforesaid Resolution is intended for Rajputs alone.

IX.—Enquiry by the Malwa Rajaputra Hitakarini Sabha on the following point :—

In the event of more than one marriage and funeral being performed within a year in the same family, what should be the scale of expenses to be incurred for them ?

Resolved.—That the scale of expenses under the above circumstance cannot be different from that which is already laid down for each separate ceremony.

No enhancement or reduction can be made in the scale owing to the multiplicity of ceremonies.

X.—By order of the Agent Governor-General and President Walterkrit Rajaputra Hitakarini Sabha the following case was put before the General Committee by the General Secretary:—In 1894 the daughter of the Thakur of

Lawa in Jaipur was betrothed to the Thakur of Jamoli in Mewar. In connection with this betrothal the Thakur of Lawa alleges to have given to the Jamoli Thakur cash-money and property valued at Rs. 2,826-9-6 as Tika, and the latter received it. Subsequently the Jamoli Thakur married another girl. Whereupon the Lawa Thakur asked the Jamoli Thakur to return the cash and property. The two lists of cash and property, submitted by the two Thakurs, do not agree with each other.

In the opinion of the General Committee the gift and acceptance of Tika and marrying another girl in spite of previous betrothal are acts which the Sabha rules do not allow. The Committee has after inquiries come to know that the Lawa Thikana of the Nurukas, formerly connected with Tonk, is now under the Jaipur Residency. No marriage and funeral statements are submitted by this thikana. As Lawa is situated in Rajputana it should submit the marriage and funeral returns, and be governed by the Sabha rules.

Resolved unanimously.—That the Agent Governor-General and President of the Sabha be humbly approached with the request that the Sabha rules may be made applicable to Lawa, and this case may be forwarded to the Political Officer of the state under which Lawa may be considered for the purposes of the Sabha, for disposal. And as Jamoli belongs to Mewar the Local Committee of Udaipur should, after the decision of the case, award due punishment to the person who received the Tika in question.

XI.—Moved by the Pratapgarh Local Sabha:—That at present the Rajputs who go from Rajputana to Malwa for contracting marriages, and also those who come from Malwa to Rajputana for the purpose are required to distribute tyag in accordance with the Malwa Sabha rules, whereby the Charans are put to a great loss. The proper course to be

followed in the distribution of tyag seems to be this, that when a Rajput goes to Malwa for a marriage he should be governed by the Sabha rules of that place, and when he comes to Rajputana the Walterkrit Sabha rules should be applicable to him.

Resolved.—That a rule which is embodied in Resolution No. I of 1897 has already been laid down for the distribution of tyag in cases of intermarriages with Rajputana and Malwa Rajputs, and which purports to the same thing. The said Resolution (of 1897) is not clearly worded, and may therefore be amended accordingly.

APPENDIX D.

The following is a copy of the memorial submitted to H. E. the Viceroy about two months ago and His Excellency's reply thereto.

The humble Memorial of the Hindu Social Reform Association of Madras.

Most Respectfully Sheweth :—

I. That there exists in the Indian community a class of women commonly known as nautch-girls.

2. That the reputed profession of this class is prostitution.

3. That these public women are often employed for entertaining guests at social functions.

4. That European guests, when invited to these entertainments, would seem to have hitherto felt constrained to be present at them out of a sense of delicacy and irrespective of their own sentiments.

5. That a strong feeling is springing up among the more thoughtful of the educated classes of this country against the prevalence of this practice of employing nautch-girls, as tending to lower the moral tone of society and as inconsistent with social propriety and those ideas of self-respect which are coming to be adopted under the influence of modern education.

6. That a movement was started in Madras in 1893 to discourage this practice, and that at the Indian Social Conference, not to mention Provincial Social Conferences, resolutions have repeatedly been passed in condemnation of the practice.

7. That, as a result of the growing feeling against the practice, nautch-girls are not so largely employed at private entertainments as was once the case; and even at public entertainments nowadays in honour of the highest representatives of the State, the nautch has not infrequently been dispensed with.

8. That in the opinion of Your Excellency's memorialists, the time has come when European guests of rank and position may, without violence to Native sentiment, let it be understood, either generally or as occasion may arise, that they would not notice the absence of the nautch, if it should be dropped in any entertainment given in their honour,

9. That your memorialists feel confident, from the noble standard of duty and righteousness insisted on by Your Excellency in the administration of the country, that you will aid, by all proper means, efforts made to remove social evils of the kind herein mentioned.

10. That your memorialists accordingly appeal to Your Excellency to discourage, by such means as may lie within Your Excellency's power, the pernicious practice of employing nautch girls at social entertainments and thus to facilitate the attainment of that social ideal which owes its birth in this country to the moral influence of British rule.

The reform Association has received the following reply to the above :—

CALCUTTA, 22ND DECEMBER 1900.

SIR,

I am directed by his Excellency to acknowledge the receipt of your letter of 23rd, October last forwarding a memorial on the employment of nautch-girls at entertainments. The Viceroy is not himself interested in their performances; but

he hardly thinks that the matter is one upon which he is called upon to make any pronouncement or to take any action.

I am, yours faithfully.

(Signed) W. LAWRENCE.

Private Secretary to the Viceroy.
