APPENDIX - I

"THE DECLARATION OF THE RIGHTS OF MAN"

A famous statement of the constitution and principles of civil society and government adopted by the French National Assembly in August 1789. "The National Assembly recognizes and declares, in the sight and under the auspices of the Supreme Being, the following rights of the man and the citizen":

**Article I:** Men are born and live free and equal as regards their rights. Social distinctions can be based only on the common interest.

**Article II:** The end of every political association is the conservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.

**Article III:** The principle of all sovereignty resides essentially in the nation. No office and no individual can exercise an authority not expressly emanating from it.

**Article IV:** Liberty consists essentially in being able to do whatever is not harmful to others, thus the exercise of the natural rights of each individual has no limits, except those which
ensure to other members of society the enjoyment of these same rights. These limits can be determined only by the law.

**Article V:** The law has the right to prohibit actions harmful to society. Whatever is not forbidden by the law cannot be prevented, and no one can be constrained to do what the law does not command.

**Article VI:** The law is the expression of the general will. All citizens have the right to take part, either personally or through their representatives, in its formation. The law must be equal for all, whether it protects or punishes. Since all citizens are equal before it, all are equally admissible to all dignities, offices, and public employments, according to their capacities and without any other distinction but those of virtue and intellect.

**Article VII:** No man may be accused, arrested, or detained, except in cases contemplated by the law and according to the forms which it prescribes. Those who promote, transmit, carry out, or cause others to carry out arbitrary orders must be punished, but every citizen summoned or arrested in pursuance of the law must instantly obey.
Article VIII: The law must only establish penalties strictly and obviously necessary, and no one must be punished except in pursuance of a law passed and promulgated previously to the offence and legally applied.

Article IX: Since every one is presumed innocent until he has been declared guilty, if it is considered necessary to arrest him, all severity except what is necessary in order to secure his person must be expressed by the law in the most determined manner.

Article X: No one must be disturbed in his opinions, whether religious or other, provided their expression does not disturb the public order established by law.

Article XI: The free communication of thought and opinion is one of the most precious rights of man. Every citizen may accordingly speak, write, and published freely, except that he shall be answerable for the abuse of this freedom in cases contemplated by the law.

Article XII: To guarantee the rights of the man and the citizen, public force is necessary, this is therefore instituted for the advantage of all, and not for the private interest of those to whom it is entrusted.
Article XIII: For the maintenance of the public force, and for the expenses of administration, a general contribution is indispensable. It ought to be divided among all citizens in proportion of their wealth.

Article XIV: All citizens have the right to examine for themselves, through their representatives, the necessity of the public contribution, to consent freely to its imposition, to watch over its employment, and to determine its amount, its distribution, its exaction, and its duration.

Article XV: Society has the right to demand from every public official an account of his administration.

Article XVI: Any society in which rights are not securely guaranteed, and the separation of powers is not determined, has no constitution.

Article XVII: Property, being an inviolable and sacred right, can in no case be taken away except where public necessity, legally determined, clearly demands it, and always on condition of a preceding indemnity.
"SUMMARY OF RESOLUTIONS PASSED AT THE VARIOUS SESSIONS OF THE INDIAN NATIONAL SOCIAL CONFERENCE".

Madras had the honour of being the birth-place of the Conference, for the First Indian Social Conference was held at Madras in December 1887. Rajah Sir T. Madhavarao, was elected President, Rao Bahadur M.G. Ranade, Vice-President, and Dewan Bahadur R. Raghunatha Rao, General Secretary of the Conference. From that time the Conference has been held every year in the Congress Pandal, except when the Congress met at Poona in 1895. This informal but close co-operation accomplished two objectives. It allowed liberal Congress delegates to attend the Conferences conveniently, so as to support social reform without jeopardizing political unity. And since the Social Conference was a non-political organization, men like Ranade who were reformers and also government servants could assume direct leadership of an all-India organization. Thirteen sessions of the Conference had been held, and the fourteenth met at Lahore last year. The following will show the places where the Conference met and the names of the Presidents of the Conference:-
<table>
<thead>
<tr>
<th>No.</th>
<th>Year</th>
<th>Place of Meetings</th>
<th>Name of President</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>1887</td>
<td>Madras</td>
<td>Rajah Sir T. Madhava Rao</td>
</tr>
<tr>
<td>(2)</td>
<td>1888</td>
<td>Allahabad</td>
<td>Rai Bahadur A. Sabhapathi</td>
</tr>
<tr>
<td>(3)</td>
<td>1889</td>
<td>Bombay</td>
<td>Justice K.T. Telang</td>
</tr>
<tr>
<td>(4)</td>
<td>1890</td>
<td>Calcutta</td>
<td>Dr. Mahendra Lal Sircar</td>
</tr>
<tr>
<td>(5)</td>
<td>1891</td>
<td>Nagpur</td>
<td>Ganesh Sri Krishana Khaparde</td>
</tr>
<tr>
<td>(6)</td>
<td>1892</td>
<td>Allahabad</td>
<td>Rai Bahadur Ram Kali Chaudhuri</td>
</tr>
<tr>
<td>(7)</td>
<td>1893</td>
<td>Lahore</td>
<td>Dewan Narendra Nath</td>
</tr>
<tr>
<td>(8)</td>
<td>1894</td>
<td>Madras</td>
<td>Sir S. Subramania Iyer</td>
</tr>
<tr>
<td>(9)</td>
<td>1895</td>
<td>Poona</td>
<td>Dr. R.G. Bhandarkar</td>
</tr>
<tr>
<td>(10)</td>
<td>1896</td>
<td>Calcutta</td>
<td>Babu Norenda Nath Sen</td>
</tr>
<tr>
<td>(11)</td>
<td>1897</td>
<td>Amraoti</td>
<td>Rao Bahadur W.M. Kolhatkar</td>
</tr>
<tr>
<td>(12)</td>
<td>1898</td>
<td>Madras</td>
<td>Rao Bahadur K. Viresalingam Pantulu</td>
</tr>
<tr>
<td>(13)</td>
<td>1899</td>
<td>Lucknow</td>
<td>Rao Bahadur Lala Baij Nath</td>
</tr>
</tbody>
</table>
VII

We give below one resolutions on each of the above subjects, the same being in our opinion the best - worded and most comprehensive of all resolutions that were adopted at the several sessions of the Conference.

(1) The work done at this First Conference, however, was not much. "Among other important resolutions it was agreed by the members then present, that this meeting recognised the necessity of holding Annual National Conferences in different parts of India for considering and adopting measures necessary for the improvement of the status of our society, and of our social usages, that steps should be taken to organise and establish Provincial Sub-Committees of the Conference, that among other social subjects which the Conference might take up, those relating to the disabilities attendant on distant sea-voyages, the ruinous expenses of marriage, the limitations of age below which marriages should not take place, the remarriages of youthful widows, the evils of the re-marriages of old men with young girls, the forms and evidences of marriages, and inter-marriages between sub-divisions of the same caste- should form the subjects for discussion and determination, that the fundamental principles, implied in the pledge of the membership of each of the Sub-Committees, should
be binding upon the members under the penalties agreed upon by the members of such Sub-Committees, and that these principles should be carried out and enforced as regards the members who might agree to be bound by such penalties, (a) by the Sub-Committees themselves, or (b) through their spiritual hands, whenever it was possible to do so, or (c) through Civil Courts, or failing all, (d) by application to Government for enabling the Committees to enforce the rules in respect of their own pledged members".

(2) That this Conference recommends the following methods of operation, leaving it to each provincial or local association, to adapt them to its own local circumstances: (a) Formations of a social reform fund. (b) Employment of preachers. (c) Periodical lectures on social reform. (d) Formation of local or caste associations. (e) Publication and distribution of social reform literature, both in English and the Vernacular. (f) Registration of Associations under Section 26 of the Companies Act VI of 1882. (g) Pledges by members against marrying their male or female relations below a certain age, as well as for educating all their female relations to the best of their ability, and in case of breach to pay a prescribed penalty. [Resolution IV, Second Conference, Allahabad, 1888.]
(3) That in the opinion of this Conference, the distinction made by the Penal Code, between the general age of consent (12 years) laid down in Section 90 and the special age prescribed in clause 5 and the exception in Section 375, is both unnecessary and indefensible, and that with a view to prevent early completion of marriages, which leads to the impairment of physical health of both husband and wife, and to the growth of a weakly progeny, cohabitation before the wife is 12 years old should be punishable as a criminal offence, and that every effort should be made by awakening public conscience to the grave dangers incurred to postpone the completion of marriage till the age of 14 at least, as being in accordance with the dictates of our ancient medical works and modern science, and countenanced by the approved sentiment and practice of the country that every members, joining any of the Social Reform Associations connected will this Conference should be asked to pledge himself, not to complete in his own case or in the case of his children, who are minors, any marriages before the bride completes her 14th year. [Resolution 1, Third Conference, Bombay, 1889.]

(4) That this Conference is of opinion that the well-being of the community demands that the practice of child-marriage be discouraged by public sentiment, and that
within the sphere of the various castes and communities, strenuous efforts to be made to postpone the celebration of marriage rites till 12 in the case of girls and 18 in the case of boys, and the consummation of the marriage till after they attain the age of 14 and 20, respectively, and that the members of the various Social Reform Associations in the country should pledge themselves to see that these limits of age are realised in actual practice, and public opinion educated to advance these limits still higher [Resolution II, Fourth Conference, Calcutta, 1890].

(5) The Conference regards with the deepest regret the many religious disputes between the lower classes of Hindus and Mahomedans, which have occurred in several parts of the country, and led to serious riots and loss of life. The Conference is of opinion that if Panchayats were established with the sanction of the authorities, and included the leading representatives of the two communities, the rules framed by them with the cognizance of the authorities, should be carried out and enforced, and the Panchayat leaders should freely exert themselves to help the authorities in restoring peace and order and reconciling both the parties to live amicably together. [Resolution VI. Fifth Conference, Nagpur, 1891.]
(6) That the Conference considers it expedient that Act XXI of 1860, under which benevolent and educational Association can be registered, should be made applicable to Social Reform Associations, that Section 26 of Act VI of 1882, under which Associations not formed for profit can be licensed by Local Governments and registered, should be so amended as to empower such Governments to exempt such Associations from any obligation imposed by the Act upon Mercantile Companies, that under the same Act no fees should be exacted from Associations registered under Act XXI of 1886, and that the General Secretary of the Conference be empowered to send a representation based on the Resolution to the Government of India in the Legislative Department for their consideration.  
[Resolution VIII, Sixth Conference, Allahabad, 1892]

(7) For securing more effective co-operation of Social Reform Associations in the work of the Conference, and for advising and guiding local efforts, it is desirable in the opinion of the Conference, that Provincial Branch Committees be established in each Province, with special funds of their own to be devoted to the purpose of employing preachers and publishing tracts, collecting information regarding existing social customs and the evils arising therefore, etc., and
that representative Committees should be formed to undertake the work in the course of this year. [Resolution X, Seventh Conference, Lahore, 1893]

(8) That, in the opinion of the Conference, it is a matter of satisfaction to find that the educated classes require that private life and morals of public men should be as pure and self-denying as the proper discharge of their public duties demand, and the Conference recommends that every member of societies for social reform should endeavour as far as possible to realise the ideal professed by him in his private life [Resolution XI, Right Conference, Madras, 1894]

(9) The Conference notes with satisfaction that there now exists no difficulty in the admission of foreign travelled people among the Khatri and Sikh Communities of the Punjab, and that the admission of similar people in Guzerath and Southern Indian has been secured during the present year on more easy conditions than were possible some years ago. The Conference recommends these examples to the kayastha community in the N.W. Provinces, where more difficulty has been experienced, and to the Brahmins and other high castes in all parts of the country, among whom the prejudice against foreign travel of sea is still strong [Resolution V, Ninth Conference, Poona, 1895]
(10) 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 best way is to proceed on national lines by employing in female schools, female teachers of good character and descended from respectable Hindu families, to establish training schools to secure a sufficient number of qualified female teachers, to open home classes for grown up ladies who cannot attend regular schools with extra female teachers to visit and help, and impart religious and moral instruction to ladies, to impart instruction in needle works, hygiene, culinary art, domestic economy, and training of children in secondary schools. [Resolution I, Tenth Conference, Calcutta, 1896]

(11) That the Conference strongly denounces the abuse of the institution of marriage practice in certain parts of India and among certain classes where men marry more than one wife without any adequate cause such as is recognised by ancient law texts, and recommends that all Social Reform Associations should discourage this practice of polygamy as at once degrading and pernicious in its consequences, that steps should be taken to enforce that no such second marriage takes place without an adequate provision being made for the
discarded wife and children if any, the associations should pledge their members not to encourage such marriages by their presence and support. [Resolution IX, Tenth Conference, Calcutta, 1896]

(12) That the experience of the last 40 years' working of the Widow Marriage Act Of 1856 has, in the opinion of the Conference, established the fact that the Act fails to secure to the remarrying widow the full enjoyment of her rights in the following respects: first, that such widow is made to forfeit her life-interest in her husband's immovable property for a doing a lawful act when such forfeiture would not have resulted if she had misconducted herself, secondly, that even in respect of Stridhan proper, over which her power of disposal is absolute, there is a general impression that she loses proprietary rights over her moveable in favour of her husband's relations, who otherwise could not have interfered with her free disposal of the same, thirdly, in many cases, she and her second husband are not only ex-communicated but the right of worship in public temples has been denied to them, and no relief has been given to them in the Civil Courts, fourthly, in some parts of the country, she is subjected to disfigurement before she has arrived at the age of majority without any freedom
being given to her to exercise her choice. [Resolution VII, Eleventh Conference, Amraoti, 1897]

(13) The Conference learns with satisfaction that the Marriage Regulations in Mysore have been worked by the Mysore Durbar with judicious mildness and with great regard for the feelings of the people concerned, as shown by the small number of prosecutions and convictions. The success which has attended this legislation will, the Conference hopes, encourage other States to follow the example of Myspre [Resolution III, Twelfth Conference, Madras, 1898]

(14) The Conference learns with regret that the Government of India has refused to sanction the introduction of the Infant Marriage Prevention Bills in the legislative Council of Madras, on the ground that in its opinion the measures proposed were in advance of public opinion. As both the Marriage Bills were drafted on the lines of the Mysore Marriage Regulations and fixed the minimum limits below the ages which are now observed by most of the classes of people, the Conference hopes that, if the fact were properly placed before the Government, it would be satisfied that the Bills were not open to the objections taken to them. [Resolution IV, Twelfth Conference, Madras, 1898]
(15) The Conference notes with satisfaction that in the N.W. provinces and Oudh, the Educational Department has given special attention to physical education and encourages annual tournaments and the giving the prizes to the boys of the Primary and Secondary Schools, as also of Colleges, with a view to improve 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 the Reform Associations. [Resolution XIII, Thirteenth Conference, Lucknow, 1899]