

**A CRITICAL STUDY OF ROLE OF NEWSPAPERS
IN AHMEDNAGAR DISTRICT (DNYANODAYA,
NYAYASINDHU AND JAGADADARSH 1841 - 1900 A. D.)**

A Thesis

SUBMITTED TO THE

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HISTORY

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BY

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DEPARTMENT OF NEHRU INSTITUTE OF SOCIAL STUDIES

Year – October 2021.

Annexure III

Tilak Maharashtra Vidyapeeth, Pune

Undertaking

I **Swati Bhaskar Shinde** is the Ph. D. Scholar of the Tilak Maharashtra Vidyapeeth in **History** subject. Thesis entitled **A Critical Study of Role of Newspapers In Ahmednagar District (Dnyanodaya, Nyayasindhu and Jagadadarsh 1841 - 1900 A.D.)** under the supervision of **Dr. B. D. Kulkarni**, solemnly affirm that the thesis submitted by me is my own work. I have not copied it from any source. I have gone through extensive review of literature of the related published / unpublished research works and the use of such references made has been acknowledged in my thesis. The title and the content of research is original. I understand that, in case of any complaint especially plagiarism, regarding my Ph. D. research from any party, I have to go through the enquiry procedure as decided by the Vidyapeeth at any point of time. I understand that, if my Ph.D. thesis (or part of it) is found duplicate at any point of time, my research degree will be withdrawn and, in such circumstances, I will be solely responsible and liable for any consequences arises thereby. I will not hold the TMV, Pune responsible and liable in any case.

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Annexure IV

CERTIFICATE OF THE SUPERVISOR

It is certified that work entitled **A Critical Study of Role of Newspapers In Ahmednagar District (Dnyanodaya, Nyayasindhu and Jagadadarsh 1841-1900 A.D.)** is an original research work done by **Swati Bhaskar Shinde** under my supervision for the degree of **Doctor of Philosophy in History** to be awarded by Tilak Maharashtra Vidyapeeth, Pune. To best of my knowledge this thesis embodies the work of candidate herself has duly been completed fulfils the requirement of the ordinance related to Ph. D. degree of the TMV up to the standard in respect of both content and language for being referred to the examiner.

Signature of the Supervisor,

Dr. B. D. Kulkarni.

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5. New Arts Commerce and Science College Library, Ahmednagar,
6. Dinmitra Newspaper Library Tarwadi,
7. Sanatan Dharma Sabha Library, Ahmednagar,
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Researcher

Swati Bhaskar Shinde

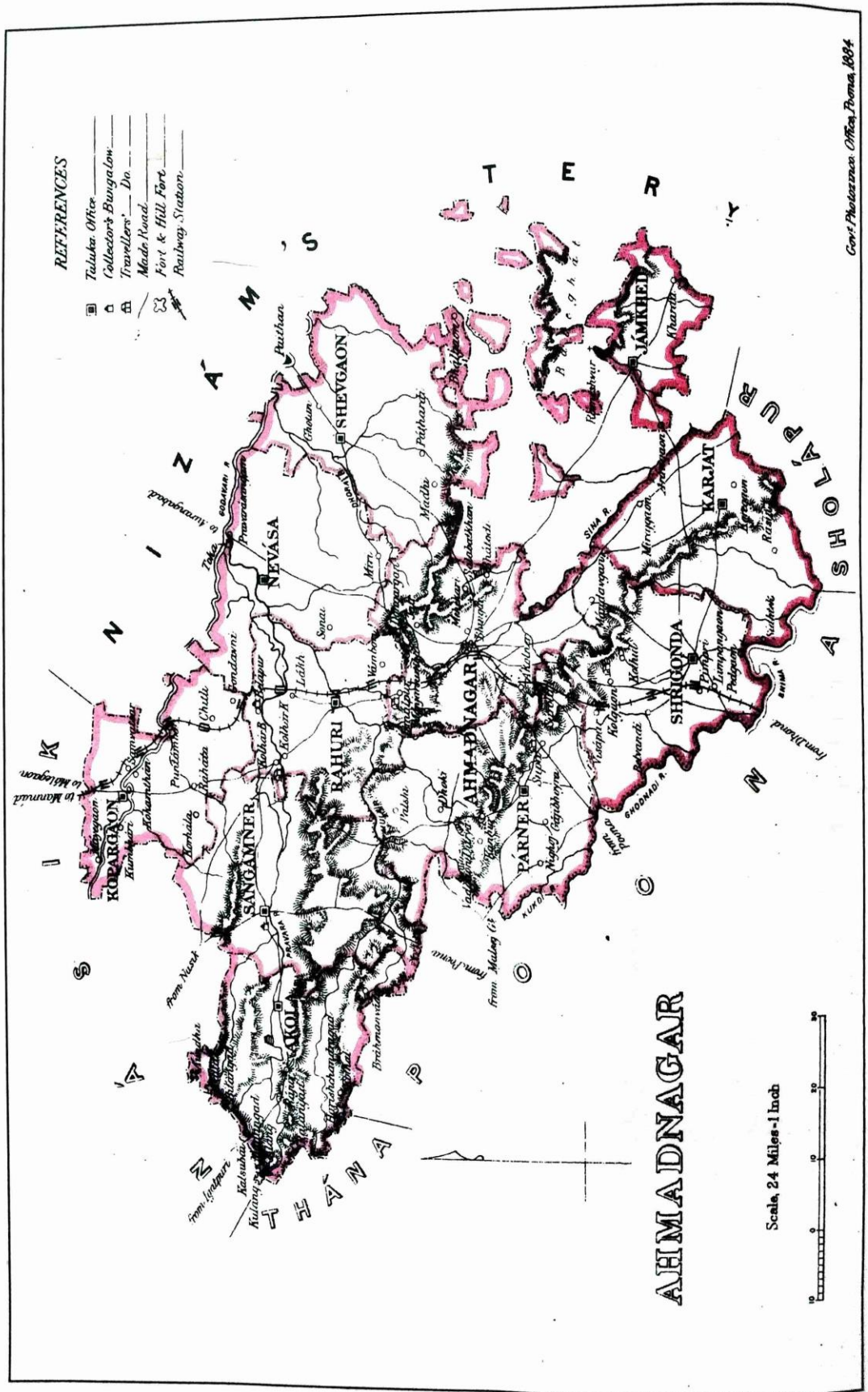
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Introduction

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2	Research problem
3	Hypothesis
4	Research Objectives
5	Importance of Research Topic
6	Scope and limitation of the subject
7	Research Period
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1) Introductory -

What is the true history of the nation? It is the local newspapers - Lord Macaulay

From the above important sentence, we can understand the importance of newspaper. The democratic system emerged to keep the freedom of thought and expression of the common man unaffected. The fourth pillar of this democratic system is the newspapers and the media in today's language. Newspapers are the mirror of society. Given this importance, I chose the topic of the role of newspapers in Ahmednagar for research. In the pre-independence period, newspapers were used as an important weapon in the freedom struggle. Apart from this, it also became a tool of enlightenment from social, religious and economic point of view.

As the British had an empire over India, they enacted laws from time to time to suppress the newspapers against them. Even so the newspapers were able to play notable role.

The first newspaper, Dnyanoday, was published on June 20, 1842 in the city of Ahmednagar. Dnyanoday is an important periodical for understanding the cultural, social and religious fabric of pre-independence Maharashtra since the advent of British rule. Along with religious dissemination, the aim of Dnyanoday was to spread education, to eradicate social and religious intolerance as well as to eradicate racial inequality, and to acquire knowledge of Western philosophy and technology.

Also, on December 8, 1861, Vrittavaibhav began to be published weekly in Ahmednagar.

The third newspaper, *Nyayasindhu*, was published in Ahmednagar on September 3, 1866. This newspaper was an advocate of Lokmanya Tilak's ideas. But it did not break the law in writing style. This newspaper was published for the purpose of supplying information on justice and law, urgent judgments of the High Court, civil and criminal offenses. This newspaper seems to have worked for political and economic awareness. Its approach to reform was different from that of other reformers. It rewarded the work of the National Assembly. The important work of awakening economic nationalism by raising the economic issues of nineteenth century Indians was done by the newspaper *Nyayasindhu*. The newspaper described the dire economic situation of the time with statistical information from time to time. In doing so, it did not fail to remove the British government's lease.

In April 1882, a newspaper called '*Jagadarsh*' published leaving Ahmednagar. The motto of the newspaper '**jagadadarsa jananche darshani Pravin aso, gunavardhana avagunashama karavaya tyamadhe sudharma vaso**' ('जगदादर्श जनांचे गुणावगुण दर्शनी प्रवीण असो, गुणवर्धन अवगुणशम करावया त्यामध्ये सुधर्म वसो') was. It was published weekly every Sunday. It was in the form of political awareness, international affairs, various advertisements, local notices, etc. There was a lot of news coming in.

The work of all these newspapers helped to lay the political, social, economic, cultural foundation from a modern point of view in the nineteenth century. From that, nationalism began to grow. While studying the history of modern Maharashtra, it is very important to know the work of these newspapers. However, the contribution of the work of these newspapers has been neglected. Not only this, many do not even know that *Nyayasindhu* and *Jagadarsh* were newspapers. So, I chose this topic.

2) Research problem -

Newspapers are for parents, schools, colleges, plays, books and advice. - **W. Phillips**. The above statement shows the overall importance of the newspaper in modern times. But the work of *Nyayasindhu* and *Jagadarsh*, their contribution in history is not well described anywhere. Moreover, there was a need for a comprehensive review of the work of *Dnyanoday*. How did the work of this newspaper lay the foundation of social, cultural & political Maharashtra? I realized the need for this while studying. The issue of *Nyayasindhu* was read by me. Newspapers from 1841 to 1900 in Ahmednagar have not been studied together. I felt the need to study the newspapers *Dnyanoday*, *Nyayasindhu* and *Jagadarsh* together and to study the political, economic, social, educational and religious foundations of this period. Therefore, it will be used to study the history of Ahmednagar district.

3) Hypothesis -

I had proposed the Hypothesis from the initial preliminary study.

1. Dnyanoday , Nyayasindhu and Jagdadarsh newspapers played a decisive role in the social movement. The Dnyanoday newspaper was primarily focused on social work.

2. The newspapers Nyayasindhu and Jagdadarsh laid a good foundation for the formation of nationalism through political and economic activities. The reaction to the British administration helped to create awareness.

3. The study of these newspapers will present an innovative history to the society.

4) Research Objectives -

The following objectives were set in the presented research.

1. To study the background and nature of Dnyanodaya , Nyayasindhu and Jagdadarsh newspapers .
2. To study the social, religious, economic, political and other functions of Dnyanodaya newspaper.
3. To study the political, social, religious, economic and other functions of the newspaper Nyayasindhu .
4. To study the political, social, religious, economic and other functions of Jagdadarsh.
5. Reviewing the history reflected in the newspapers Dnyanodaya, Nyayasindhu and Jagdadarsh .
6. To treat how the work of Dnyanodaya , Nyayasindhu and Jagdadarsh helped in the integration of modern society.
7. Bringing innovative information to light through research. Work will also be done to re- analyze the known information.
8. To study the results of Dnyanodaya , Nyayasindhu and Jagdadarsh newspapers.
9. To inspire the next generation by presenting innovative history.

5)Importance Of Research Topic:

Napoleon- I said, “What is a journalism? So the ever-growling, the cynic , the preacher , the regent of the kings and the teacher of the nation ”. According to this, information comes in the newspaper. That is, it shows how good the newspaper was. Dnyanodaya , Nyayasindhu and Jagdadarsh had done all the work in Ahmednagar area.

1. Analytical study of Dnyanodaya , Nyayasindhu and Jagdadarsh newspapers helped in clarifying the performance of that newspaper .

2. The newspaper Nyayasindhu and Jagadarsh helped to create political awareness and economic nationalism.
3. Understands how the Dnyanodaya newspaper helped in bringing about social, religious, science and technology awareness. Its effect on progressive Maharashtra seems to be certain.
4. The study of these newspapers helps to understand the history of the time and opens up new aspects of it for research.
5. Gains knowledge of British policies and how the local people responded to it.
6. Newspapers of the time will help to understand the overall social life. This will help in promoting research in various fields.
7. This Research will be useful to guide and understand the history of the next human life. Its use will be definite for human progress.
8. This research is going to be very useful. The neglected work of Nyayasindhu and Jagadarsh newspaper will come before the society. The overall work of Dnyanodaya newspaper will be studied. The state of society, the history presented in the letter, will be an inspiration to future generations. There is room for new research.

6) Scope and limitation of the subject: A Critical Study of the Role of Newspapers in Ahmednagar District (Dnyanoday, Nyaysindhu and Jagadarsh 1841-1900 AD) . I have chosen this subject for research. In this I will study the background of the newspaper. The format of the newspaper selected for research will be studied. Old, outdated issues of Nyayasindhu and Jagadarsh newspapers are available at the Ahmednagar Historical Museum. Nyayasindhu has 58 issues and Jagadarsh has 3 issues . We have to depend on that number. But compared to that, the number of issues of Dnyanodaya newspapers (1842-1900) , other primary tools are more. The political, social, economic and other functions of these newspapers will be studied. I will study the history that emerges from it. I have framed the case accordingly.

As these newspapers are from Ahmednagar area, there is a limit for it. Its actual effect will be limited to that part. The readership of this newspaper was limited. It also had geographical boundaries. Indirect effects will be seen in other areas as well. While studying the newspapers in Ahmednagar area, only Dnyanodaya, Nyayasindhu and Jagadarsh newspapers will be studied. Only the names of other newspapers will be mentioned.

7) Research Period - The newspaper ' Dnyanodaya' was published in 1842. And 'Nyayasindhu' newspaper and Printing press owner Daji Cimanaji alias Dajisaheb Kukade was passed in 1900. So, considering his background, I have chosen

the period from 1841 to 1900. This period of sixty years can be termed as 'period of awakening' considering from political, social and economic point of view. This laid the foundation of modern society. So, I have chosen this period.

8) Review of Literature: There is not much information available anywhere about the newspapers **Nyayasindhu and Jagadarsh**. '*Itihas Sanshodhan Pradeep*' (in Marathi) this quarter 'Nagarmadhil 1866 madhil Saptahik 'Nyayasindhu' was published by Professor K. S. Sahane's article had arrived. There is very little information in this newspaper. V. D. Ghate "*Divas ase Hote*" that the book 'Aamche Nagar' this article in this case has little information about the newspaper. Vishnu Damodar Kukde's (Daji Kukde's lineage) book '*Te Bharawalele Divas*' has a two-line reference to Nyayasindhu. Therefore, research has been done directly from the original issue of Nyayasindhu and Jagadarsh newspapers in the museum of Ahmednagar. Information is not available anywhere else.

Published by the Government of Maharashtra, '*Dnyanoday Lekhan SarSuchi* (Writing Summary)' and Dr. Gangadhar Moraje by editing the volume - 1 (Part - 1 and 2), and volume - 2 (Part - 1 and 2). These are brief captions, edit Dnyanoday issue. But there is no interpretation in it. The First Hundred Years of Dnyanoday (1842-1941) Volume I (1842-1861) The book, edited by Rev. B. P. Hivale, in 1942, has some complete headlines. But in terms of historical analysis, no research. Edited by Anupama Ujagare 'Dnyanoday' souvenir 175 years (1842 - 2017) gives article writers details. But it has not been researched in a coherent and scientific way. Pune University M. Phil. short dissertation presented by Mrs. Bhavana Kasar for the degree only deals with 'Dnyanoday and Women's Issues' (1842 - 1872). Knowledge and its function are mentioned in connection with education. But Dnyanodaya newspaper has not been researched comprehensively.

The political, social, economic performance and history of this newspaper in Ahmednagar must be brought to the notice of the society. So, I chose this topic.

9) Research Methodology: I selected Dnyanodaya, Nyayasindhu and Jagadarsh newspapers from Ahmednagar for research. So, I did descriptive and analytical studies in that regard. I studied the original newspapers Dnyanodaya, Nyayasindhu and Jagadarsh. I studied other contemporary newspapers and their secondary tools.

A Critical Study of Role of Newspapers in Ahmednagar District (Dnyanodaya, Nyayasindhu and Jagadarsh 1841-1900 A.D.) this topic I have chosen for the research is chosen according to the Positivism thought system of the history writing tradition. The truth has been discovered by a scientific study of newspapers. The original newspapers have been used for this. The role of the owner and editor of the newspaper has been taken into consideration. Dnyanodaya, Nyayasindhu and Jagadarsh have underlined the political, social, economic and religious contributions of the newspapers and underlined the impact they have had on the life of the society. In this research, importance is given to classification and analysis without giving place to

ideas and beliefs. Research is attempted objectively. The analysis is based on proper evidence.

This newspaper also mentions how the nationalist attitude was manifested. Economic nationalism has helped in political development. All three newspapers show the roar of nationalist ideology. Therefore, it can be noted in the stream of historiography in the stream of nationalist historiography. Nyayasindhu and Jagdadarsh had a favorable policy towards the National Assembly. Allegations against Hinduism and culture were refuted in both these newspaper articles. It is clear from the article how Hinduism and its philosophy are superior. It has shown that British policy was responsible for the economic decline of the Indians. These newspapers are contributing to this kind of nationalist historiography. It will also help in writing regional history. The research will be useful for writing social, religious, political, economic history in local history.

I used the **Reference work method** and the **Survey method** to compile information on the research topic I chose. In the reference method, primary and secondary sources, original periodicals, research journals were studied. I found the original issue of Nyayasindhu and Jagdadarsh in the Ahmednagar Historical Museum. I found the issues of Dnyanodaya newspaper in the library of Ahmednagar College. Ahmednagar Missionary's report, various Primary sources, other reference books were found in the library of Ahmednagar College. Laws relating to the Newspaper of the British period were obtained in the Ahmednagar Collector's Office and the District Court. Mumbai archives I received a report about a local newspaper. Rare books for research work became available to me from Ahmednagar District Library and Ahmednagar College Library. Apart from this I got various reference books on the subject from various libraries. Sharad Kukde provided the charter of Kukde castle (wada) and the genealogy of Kukde family.

I used the Reference Method to properly record the information collected from the research. For this, a note was taken according to the file method. The information was obtained through visits to places like Ahmednagar College, Christian Missionary School at Ahmednagar, Daji Kukde's descendants' visit, Kukde Wada where Nyayasindhu newspaper is printed, Dinmitra newspaper is printed at Tarwadi (Ahmednagar). Arguments were made by analyzing the information obtained from the survey, interviews of experts, classification and analysis of information in primary and secondary sources. The reliability of the information available in the newspaper had to be checked. Used tools for that. Secondary sources were also used. Political, social, economic, religious analysis was done. Reasoning consistency applied in a specific way.

I had discussions with knowledgeable persons like Sharad Kukde (Daji Kukade's descendant), Shripad Mirikar (Historian Sardar Mirikar,s descendant), Uttam Patil (Secretary of Mukundrav Smarak Samiti), Bhushan Deshmukh (Editor of Divya Marathi & Historian), Dr. B. D. Kulkarni (Eminent Historian) , Shabbir Bhai (Librarian & Coin collector).

External and Internal criticism of documents, classification and analysis of source materials was done. Classification, coding and tabulation of the material was done. Hypothesis was verified.

The available sources were criticism. Heuristics was criticized. Detected period of documentation. The sources were reviewed internally. The contents of the sources were checked. Evaluated various articles in particular newspapers. The ideological theory of the newspapers was discovered. I researched how the Dnyanodaya newspaper was doing social and knowledge dissemination along with Dharma dissemination. I analyzed how the theory of Nyayasindhu and Jagadarsh newspapers was based on nationalist ideology. Daji Kukde explained how he was a pioneer in the public life of Ahmednagar. The Kukde clan later took part in the freedom struggle. Thus, it was interpreted in a logical manner.

The various information available was analyzed. Causality of some incidents was discovered. The analysis was done from an economic point of view. Verification of hypothesis was done. The research report was written logically and objectively.

Appendix, photo of primary tools and bibliography was added. References and footnotes were provided in a specific manner. Thus, the research was completed using a scientific approach.

10) Data Collection: The primary focus for research is mainly on the original issue of the newspaper. Secondary tools have also been used. Studied the original issues of Nyayasindhu and Jagadarsh newspapers in Ahmednagar Historical Museum. Texts, reports, journals, studies of the time. The Press Act imposed by the British Government has been obtained from the Ahmednagar Court. Studied the original issue of 'Dnyanodaya' newspaper from Ahmednagar College. Dnyanodaya and contemporary texts related to newspapers, gained in various documents. Rare books were received from Ahmednagar District Library. It helped to understand the political, social, economic history of the nineteenth century. Various reference books from Jaykar Library of Pune University, Jawaharlal Nehru Library of Mumbai University, Library of Tilak Maharashtra University were used for research and layout. Other eighteenth century newspapers, reports, reference books, research texts in the Mumbai Archives on the Elphinston College campus in Mumbai were useful for fact-finding. Discussion with scholars of Maharashtra Itihas Parishad, Konkan Itihas Parishad and other councils brought useful information on the subject of research. Participated in various conferences and gained research experience. It was also useful.

Chapter I

Background of Ahmednagar District and Emergence of Newspapers

A) Geography and background

B) Financial situation

1) Agriculture

2) Trade

3) Industries.

C) Political prosperity of the Ahmednagar / Political History

1) Ancient history

2) Medieval history

3) Modern history

Political Rights and Awareness

D) Social system / background:

E) Judiciary system in 1822

F) The work of a saint

The rise of newspapers

Newspapers from Abroad

Ideal Newspapers

Origin of the newspaper in India

Newspapers in Mumbai Presidency

Brief information of newspapers in the Ahmednagar city

A) Geography and background:

Ahmednagar district is situated between north latitude 18 "20 'to 19" 59' and east longitude 73 "40 'to 75" 43'. Area 16,762 sq. km. In 1881 the population was 7,51,228 and land revenue was Rs. 13,94,300 in 1882-83. Beed to the east, Osmanabad and Solapur to the southeast, Pune to the south, Thane and Nashik to the west and northwest, Nashik to the north and Aurangabad to the northeast. Ahmednagar district had 11 talukas in 1882-83. They were Kopergaon, Sangamner, Rahuri, Akola, Newase, Shevgaon, Parner, Ahmednagar, Shrigonde, Karjat, Jamkhed.

As the capital of the Nizamshahi, Ahmednagar was ruled by two-thirds of Maharashtra in 1572. After the Mughal rule in Ahmednagar in 1759, Ahmednagar remained a subdivision of the Aurangabad subdivision. Later, during the British rule, Lieutenant Henry Pottinger was appointed Collector. At this time the boundaries of Ahmednagar district were up to Vani, Dindori in Nashik division, up to Karmala in Solapur area. Solapur district was formed in 1838 but in 1864 Karmala was added to Solapur district. Sinnar, Chandwad, Dindori, Nashik, Igatpuri and Peth talukas of present day Nashik district were included in Ahmednagar district at that time. In 1891, Nashik district was formed and the above talukas were included in Nashik.¹

Apart from the south-north Sahyadri range bordering Thane district, there are east-west flowing Ganges in the district namely Kalsubai, Adula, Baleshwar, Harishchandragad.

Rivers - Godavari, Pravara, Sina, Mula, Ghod, Bhima, Kukdi, Hanga etc.

Lake Visapur is a natural lake. Part of the district is composed of basalt rock and black soil on it. Limestone is found in some areas.

There is only one observatory at Ahmednagar in the district and it was established in 1891.

Temperature- 36 to 10 degrees.

Average rainfall - 50 degrees Celsius

Table No- 1.1 AHMEDNAGAR ADMINISTRATIVE DETAILS, 1882-83²

SUB-DIVISION	AREA	VILLAGES			HAMLETS			POPULATION.		LAND REVENUE, 1882-83
		Government.	Allotted	Total	Government.	Allotted.	Total	1881	Square Mile	
										2
Kopergaon	511	119	6	125	16	--	16	63,789	124	21,786
Nevasa	607	118	30	148	10	3	13	78,158	128	13,071
Shevgaon	670	160	28	188	50	3	53	87,113	130	15,692
Nagar	619	98	19	117	31	7	38	108,950	176	13,561
Karjat	580	72	10	82	47	17	64	34,820	60	5582
Shrigonda	625	78	8	86	54	--	54	51,291	82	10,641
Parner	779	107	16	123	56	10	66	73,701	94	10,980
Sangamner	708	151	8	159	53	3	56	68,357	96	14,832
Akola	588	152	6	157	209	4	213	60,800	103	7995
Rahuri	497	111	7	118	22	1	23	63,289	127	17,794
Jamkhed	482	60	17	77	90	14	104	60,960	126	7496
Total	6666	1226	154	1380	638	62	700	751,228	112	139,430

https://gazetteers.maharashtra.gov.in/cultural.maharashtra.gov.in/english/gazetteer/Ahmednagar%20District/gen_boundaries.html#2

Ahmednagar City:

Ahmednagar was named after Ahmed Shah, the founder of Nizamshahi. Ahmed was also the name of Wazir, Qazi and Kotwal. That is why Malik Ahmed named his new capital Ahmednagar.³ The city experienced many dynasties like 'Nizamshahi', 'Moghlai', 'Peshwa', 'British'.

Ahmednagar was the capital of the district. The population of the Ahmednagar was 37240 (in1872C.E.) 37492 (in1881C.E.). The population of Nagar taluka was 1,08,950 (1882C.E.). It is 82 km from Daund on the Daund-Manmad railway line on the north bank of the Sina river and 116 km from Pune on the Pune-Aurangabad highway. The air in Ahmednagar is dry and the average annual rainfall is 46 cm. Is Drought persists in the district. Although the river Sina flows through the city, it has no water. Therefore, water was brought to the city from Wadgaon, Kapurwadi by constructing taps. The water from the lake at Pimpalgaon Malvi was brought to the city by installing iron pipes.⁴

Local board:

The Local Board was established in Ahmednagar by the Act of 1884. From 1863 onwards, local funds were collected from the farmers for education and roads in the village, along with some other secondary taxes. The Mumbai Local Fund Act, 1869 and the Mumbai Local Board Act, 1884, provided for the appropriation of local funds.⁵

Ahmednagar Municipality:

Ahmednagar Municipality was established on November 1, 1854 under the Twenty 20 Act of 1850. Its area was 2834 acres. It became a City municipality on November 7, 1874. Thirty-one commissioners were appointed. Sangamner was established as a municipality in 1860. Bhingar had also become a municipality. Until 1882 these were three municipalities in Ahmednagar district.

First Municipal Election -

From 1854-1882, the municipality was run by government appointed commissioners (corporators). But due to the efforts of Lord Ripon, it was decided to hold elections in the Ahmednagar city. At that time the city had only 12 wards. (Due to the rule of special eligibility of voters) and the number of voters (voters) was only around a thousand. One of the candidates in this first election, this fact is understood

from the fact written by S. R. Hatwalane. Before the elections, pamphlets on municipal and local board elections were printed and distributed everywhere. Atmaram Hari Mone was the lawyer against S. R. Hatwalane. Hatwalane was elected with 63 votes. The government had 12 appointed members. There were six elected members, so Narsawanji Framji was elected chairman of the ruling party.⁶

Scavenging - One of the chief improvements introduced by the municipality is a complete system of scavenging. In 1865 E.C. there were no municipal sweepers. In the richer parts of the city a little drain led from the private privies to a pit with an earthen jar at the foot. Public privies were unknown.

Medical Relief -

The civil hospital is located in an old Musalman mosque. In 1883 it treated 315 in-patients and 13,677 out-patients at a cost of ₹1256 (Rs. 12,560). Outbreaks such as malaria, tuberculosis, typhoid, leprosy, measles, mumps, and plague prevailed at that time. It was seen as a divine angle. Traditional treatments were also performed. Some missionaries and allopathy's were treated. There was superstition among the people.

Education :

Since 1864-65 the municipality has been paying (Rs. 300) towards the cost of the Anglo-vernacular school. In 1874-75 (Rs. 240) were granted for a Persian teacher at the high school, which was built in 1871 at a cost of about (Rs. 20,000) of which the municipality paid about (Rs. 10,000). Since 1877-78 the municipality has paid a further sum of (Rs. 500) to the vernacular schools, and since 1878-79 (Rs. 285) towards the agricultural class attached to the high school. The total yearly municipal contribution towards the city education, including (Rs. 150) to the City General Library is. (Rs. 1475). Ahmednagar has twelve Government schools, one high school, one Anglo-vernacular school, six Marathi schools for boys and two schools for girls, and two Urdu schools one for boys and one for girls. There are eight private schools including one high school, one Anglo-vernacular school, and six vernacular schools two for boys and four for girls.⁷

Public Institutions and Education:

Ahmednagar Education Society was established in 1886 E. C. Rao Bahadur Lal Shankar Umashankar of Ahmednagar had taken the initiative in setting up this society.

Society President M. H. Scott was this. He was the District Judge of the Nagar District. The headmaster of the government high school, D. R. Tarkhadkar was the secretary. After the registration of the society in 1887, its president was Mahadev Govind Ranade. In 1887 the society ran a school called City School. He also had high school.⁸ A Government English School was established at Ahmednagar in 1848 and converted into a High School in 1866. The Government had constructed a building for it in 1871. The building was on the premises of the Society High School, near Talim. S. R. Hatwalne went to that school as a teacher. Rs 23,000 was spent for this building. In 1889 it came to the High School Society. It is popularly known as Society High School.⁹

American Mission Girls High School: Ahmednagar Primary School was started in 1838. The American Mission Children's High School opened in 1882. Its founder was James Smith. American Mission Vocational School Wadala Mission - Station School in 1858 by Samuel B. Fairbank, the school was founded in 1878. The school was transformed into the Manuel Labour School. At that time, the people were not interested in vocational education at all. At that time, children wanted to get an education for a job. Pierce Memorial Girls' School was started in 1888 by Mrs. Ruby Fairbank. The college was started in 1887 by the American Marathi Mission at Ahmednagar. But college did not last long. The college had to close after two years due to insufficient number of students and lack of enthusiasm among the people for college education. The college was reopened in 1944. The Ahmednagar Library is the oldest institution established in 1838.

The Beginning of Agricultural Education¹⁰:

The new high school building established by the government was completed in 1871. Along with book knowledge, agricultural courses were also started. The government intended that these children of farmers along with other students would also come for education. The result of Nagar School was better than other schools in Mumbai at that time. It was reported in the report of 1880-81 that 37 children (11 children first class, second class -17, outsiders of Kunbi farmers - 9 students) passed in the Ahmednagar school. At the end of the year, the students of the Nagar got a crop worth Rs. 72-12-2. Among them were millet, sorghum, wheat and groundnut, potatoes, sugarcane and tobacco. Ploughing, digging, sowing, planting, harvesting, agricultural implements and their information, uses, soil grading, artificial and natural fertilizers, age and quality from animal donors, selection and purity of seeds. The agricultural area

of this school is 3 acres 6 gunthas and the cost has increased from Rs. 121 to Rs. 238 and 6 Anne. It is recorded in the report of 1884-85 that the income was brought. It was also said that agriculture teacher Rao Bahadur Limaye was intelligent. 8 students sat for Matric examination. 7 of them had passed. The total number of students in this school is 132 and their fee is Rs. 2500. The beginning was started in 1871 for agriculture course in Nagar district. If you look at this, you will see that the Ahmednagar district is already looking for a new direction.

Institutions elsewhere in the district -

In 1887, Pralhad Narayan Deshpande and Shamrao Master started the Mahatma Public Library at Shevgaon. The library was formerly known as Victoria General Library.¹¹ Gokhale Education Society Sir G. M. Petit High School Sangamner - English teaching started from 1872 at Sangamner from a Marathi school classroom. From 1884 the class became known as the Aglo Vernacular School. Sir Dinsha Manekji Petit donated for the construction of the building. So, D. M. it was named Petit English School. In 1885 the Sangamner Municipal School Board was established. Primary education was taken over by the municipality from the government. After that the responsibility of education fell on the municipality. The school was registered as an aided school in 1893.¹²

Vishrambag of the Ahmednagar - Babasaheb Satbhai, a member of the Karshetji family, Daji Chimanaji Kukde¹³ collected donations for the benefit of the people of the Ahmednagar. He applied to the government for a place to rest. The government sold the land and Vishrambag came into existence. He also built a living room there. Shahu Maharaj of Kolhapur made a donation in memory of Shivaji IV. With this donation, a building called Shivaji Mandir was constructed in ground of Vishrambag. The Ripon Hall was built in memory of Lord Ripon.

The Wadia family in Mumbai made a large donation. From that, Wadia Park came into existence. The area of Wadia garden was large.

The Ahmednagar *Imarat* Company Limited -

The building was erected on the initiative of Rajmal Gambhirmal for a new textile market called 'The Ahmednagar Building Company Limited'. Daji Chimanaji Kukde was instrumental in this.¹⁴ It was especially important that the idea of building a place to live and building a warehouse came to the people of that time. Although it is

a private company, it seems to have helped solve public housing problems. Lokmanya Tilak gave a lecture on 'Swarajya' on 31st May 1916 at Patangana of the same company. At the time, President Choukar was a lawyer. "Swarajya is my birthright." This was Lokmanya Tilak announcement in the same courtyard. The treasurer of The Ahmednagar Building Company Limited was Daji Chimanaji Kukde, Sridharpant Kukde, Vaman Sridharpant Kukde from Kukde family.¹⁵

Rajmal Gambhirmal Mutha, Dajisaheb Kukde, Pandurang Sadashiv Shahane Retired Mamledar took the initiative and raised Rs 80,000 at that time. The company was founded on September 25, 1879. The company was registered on February 2, 1891 under Section 65 of the Indian Companies Act. The purpose of this company was to build a beautiful and linear market in the city as well as to build a block building with an innovative ventilation for the convenience of the people and to generate rent from it. Around 1879, there was a ground named Kavi Jung. He bought this place from the descendants of Kavi janga for ten thousand four hundred rupees. But possession of the site was granted in 1887 due to a dispute.

The cornerstone ceremony was held around 1887 by the then Mamledar (retired Pandurang Sadashiv Shahane). In 1895-96, two rows of shops on the east side of the site were completed with Madi (second floor). This area was named as New Market and Gambhirmal Peth. It is now called the New Textile Market. Spontaneously coming forward and raising common capital was the culmination of an initiative to expand the city's industries. Bapurao Sohni was the chairman of this company till 1912. The treasurer was Daji Chimanaji Kukde and later Sridharpant Kukde.¹⁶

Agriculture and Livestock Exhibitions - The first exhibition was held in November 1884 at the Cotton Market at Ahmednagar. The exhibition was of great importance to the government. There was a government account called 'Remount Depot', which showcased the tools needed to improve agriculture, the high yields on the farm and the animals and horses that are useful to agriculture. They included horses. Horses were included in the exhibition in order to buy the best horses for that account. Amateur Rajerajwade from Maharashtra used to come to the exhibition to buy the noble horses nominated by the exhibition.

B) Financial situation –

1. Agriculture –

Land- Black, copper and light quality land is in the district. The land along Godavari river and the land in Rahuri taluka is black and fertile. The northern part is fertile. Nagar, Parner, Shrigonda talukas receive less rainfall and the land is light. The district was and is agricultural. In 1881, 64.72 per cent people were dependent on agriculture. The sown area was 23,96,335 acres. ¹⁷

Bhatodi Lake - This lake was built by Salabat Khan on the tributary of the river Sina between 1565 and 1584 with a stone wall and an earthen embankment. It was repaired in 1877 and some parts were built. The Irrigation Department established in 1862 later with some efforts started water supply for 700 acres of land.¹⁸ Crops are harvested in kharif and rabi seasons in the districts. At that time, cereals were grown on 84.39 acres. Millets and sorghum were the main crops. Wheat was grown on a small area at that time. Cotton was grown on about two per cent of the area. Other crops, vegetables, fruits being grown.

Famine, 1876-77 :

On the failure of the late crops in 1876, the municipality forwarded out of the famine balance of 1872 (Rs. 50) each to the mamlatdars of Karjat, Kopergaon, Sangamner, and Shrigonda,. (Rs. 25) to the mamlatdar of Parner to aid the deserving poor. Early in October 1876 a sum of (Rs. 8000) was sanctioned to carry out municipal relief works for the poor of the city and of the neighbouring villages. A working subcommittee composed of five members was appointed to buy grain from outstations and retail it to the poor. The municipal relief works were filling up hollows and reclaiming ground outside the city; In buying grain and retailing it to the poor the municipality sustained a loss of nearly 32 (Rs. 320). A sub-committee of three members was appointed to look after the retail grain shop. A relief bouse for travellers managed by the municipal chairman was twice opened by Government to relieve destitute travellers. Each traveller was provided with a day's ration. During the early part of the famine each adult received twenty-four ounces of flour, two ounces of gram flour, salt, chillies, and a few cow dung-cakes, and a child half the quantity, and during the second period of the famine, each adult received fifteen ounces of bread and two ounces of

vegetable and a child half the quantity. Government relieved 22,269 travellers at a cost of about (Rs. 1320).

The municipality collected a total sum of ₹3645 (Rs. 36,450) ₹1711 (Rs. 17,110) donations and monthly subscriptions, ₹900 (Rs. 9000) contribution from the Deccan and Khandesh Famine Relief Fund Committee at Bombay, ₹734 (Rs. 7340) Government grant, ₹200 (Rs. 2000) Gaikwar's contribution, and ₹100 (Rs. 1000) 1872 famine balance. Out of this sum ₹3619 (Rs. 36,190) were spent in relieving 470,944 people, 354,261 adults and 116,683 children. Of the total 470,944 relieved 427,203, adults 316,055 and children 111,148, obtained charitable relief and 43,741, adults 38,206 and children 5535, were employed on the municipal relief works.

A working committee of five Europeans and fourteen Natives with secretaries and treasurers was appointed at the first public meeting held on the 25th of October 1876 to manage the fund. The municipal garden of Vishrambag was chosen for collecting the relief recipients and for distributing charitable relief. As small-pox prevailed among the destitute during the first period of the famine, the committee hired a bungalow at Sidhibag outside the Delhi gate and established a small-pox hospital. Children suffering from small-pox were removed to the hospital with their mothers and both were kept in the hospital until recovery.¹⁹

2) Trade :-

From very early times traffic must have passed close to the site of Ahmadnagar from Paithan and the East Deccan, through the Nana, Malsej, and Bor passes to Sopara, Bhiwandi, Kalyan, and Cheul in the Konkan. Nagardevla about two miles to the north-east and Bhingar about two miles to the east of Ahmadnagar are probably sites of early traffic. During the sixteenth century Ahmednagar was one of the chief places of trade in the Deccan. At the beginning of the Nineteenth century this trade had almost disappeared. After the opening of the cart road through the Bor pass in 1830 it revived and in the time of prosperity during the American war (1862-1865) the cart traffic especially in cotton and the Vanjari traffic in salt were of considerable importance. Since the opening of the Dhond-Manmad railway in 1878 the course of trade has greatly changed and almost the whole trade now passes by rail.

Imports :-

The following statement shows the amount and value of the chief articles of import in Ahmednagar city from 1875-76 to 1883-84. The chief article of import is salt and cotton varying from 8136 carts worth ₹187,339 (Rs. 18,73,390)

Exports :-

The following statement shows the amount of the chief exports for the five years ending 1883-84. The total exports varied from 17,350 tons in 1883-84 to 29,006 in 1882-83 and averaged 22,719 tons.

Butter and Oil :-

The traffic in butter and oil is both export and import. The export is in clarified butter and sweet *khurasni* oil, and the import is in kerosine. Clarified butter is made in the villages round Ahmednagar and is also brought from Khandesh and from the Nizam's territory.

Salt -

Before the days of the railway (1860) Ahmednagar was a great salt mart. The salt was brought back by the carts that took cotton to Bombay and from Ahmadnagar was sent to the Nizam's region. Since the opening of the Dhond-Manmad railway the salt trade has somewhat revived. Marwar Vanis both local and from the Nizam's country send agents to Panvel and Pen, and all through the cold and hot weather small quantities a wagonload or two at a time are brought to Nagar. Here local dealers and agents from the Nizam's country buy the salt and send it to Shevgaon, Parner, Vambori, Sangamner, and other leading country towns in quantities enough to last for two or three months.

Cotton -

Cotton has long been one of the chief exports from Nagar. Since the opening of the Dhond-Manmad railway its importance has much increased and the total quantity of cotton received at the Stewart Cotton Market amounted in 1882-83 to 9446 tons and in 1883-84 to 6877 tons. Most of the cotton comes from that part of the Nizam's country which lies between Jalna, Khamgaon, and Kulburga. Of seventy-four local cotton dealers, twenty belong to the Ahmednagar district and the rest to the Nizam's country chiefly Aurangabad; Beed, Jalna, and Paithan. Most are Marwar Vanis; the rest are Brahmans and Kunbis. They advance money to the growers and buy the standing crop

often before it is ripe. When it is picked and cleaned, the cotton is packed in bundles or *dokras* of about 140 ₹ pounds (70 *shers*) and sent to the dealers' agents in Ahmednagar city.²⁰

Cotton Presses -

The four cotton presses are near the cotton market and belong to the Mofussil Company, the Akbar Company, Messrs. Harvey and Sabapathy, and Messrs. Gaddum and Co. The Mofussil Company have built a half and a finishing press of Hodgart's patent which are worked by an engine of about 20 horse power. There were 8400 bales of cotton pressed during the cotton season of 1883-84.

Cloth -

The cloth trade is both export and import. The exports, partly by road and partly by rail, consist of women's robes, waist-cloths, and turbans woven in Nagar and Bhingar hand-looms. The trade is chiefly in the hands of Maratha Vanis, Brahmans, and Shimpis, by whom it is taken by road to the neighbouring local markets and by rail chiefly to Nasik, Khandesh, and the Nizam's territory. The export of cloth suffered most severely during and after the 1876-77 famine. It now shows signs of revival. The import of cloth is partly from Bombay either of Bombay or European make and partly from Yeola Paithan and other places famous for their hand-loom weavers. All the Bombay imports are by rail and of the rest some come by rail and some by carts or on bullock-back. The cloth importers are chiefly Bhatias, Maratha Gujarati and Marwar Vanis, Brahmans, and Shimpis, some of them men of large capital and most of them well-to-do.

3) Industries -

A little cotton yarn is spun by hand chiefly by Musalman and Sali women. They buy the raw cotton and are paid 2 ₹ d. to 3d. (1 ₹ -2 as.) a *sher* equal to a daily wage of about 1 ₹ d. (1 *a.*). The yarn is used in weaving the cheapest robes, in making tape for cots, and the long thread wool in carpets. This industry formerly helped to support many families, but it has been greatly destroyed, first by the competition of English and lastly by the competition of Bombay factory yarn. Hand-loom weaving is carried on by Salis, Padamsalis, and Musalmans about 3100 hand-looms in all, some in separate houses, some in factories with five to ten looms.²¹

C) Political prosperity of the Ahmednagar / Political History

1. Ancient history :

Excavations at Nevasa prove that there have been human settlements since the Stone Age. Jorve culture in Sangamner taluka, Dayamabad culture in Shirampur taluka, copper stone culture can be noticed from it. Researchers find the thread of the ancient history of the city and the province 240 years BC. The province south of the Vindhya Mountains and the Narmada River is called Dakshinapath or South. Some cities in the south are mentioned by Katyayana and Mahishmati in the 4th century BC. From this it appears that the area was inhabited. However, definite references to this province date back to the time of Ashoka, 240 BC. In 150 AD, the ancient city of Pratishtan or Paithan on the Godatira, east of the city of Ahmednagar, was mentioned by the ancient Egyptian traveller Ptolemy.

The next king was in charge of the Ahmednagar. Andhabhrutya, Chalukya Rashtrakuta, Chalukya, Yadav of Devagiri. An interesting record of Ramchandra is preserved in the Dnyaneshvari a Marathi work on theogony and metaphysics written in 1290 by the great saint Dnyaneshvar 'at Nivas, in which there is a ruler of the earth Ramchandra, who is an ornament to the Yadav race, the abode of all arts and the supporter of justice.'²²

Medieval history:

During the Yadava period of Devagiri, i.e. In 1294, the eyes of the Muslims first turned to the south. However, Before Muhammad Tughlaq of Delhi brought his capital to Devagiri in 1338, the Muslims had not set foot in the province. Hasan Gangu Bahamani, the founder of the Bahamani kingdom, revolted against Tughlaq and captured Daulatabad, ending Tughlaq's dominance in Maharashtra. From 1346 onwards. The rule of the Bahamani kingdom lasted till 1490. The Nizamshahi of Ahmednagar is one of the five divisions of the Bahamani kingdom.

Prehistory of Bahiri Nizamshahi : Ahmed Nizamshah, the founder of the Nizamshahi of Ahmednagar, is the son of Nizam Ulmulk Bahiri, the Wazir of the Bahamani Kingdom of Bedar. After the assassination of Wazir Muhammad of the Bahamani kingdom, the title of Wazir came to Nizam Ulmulk Bahiri, along with the

Jahagiri of Rajahmundry, Kandapili. He entrusted the management of the estate to his son Ahmed. This Ahmed is the original founder of the Nizamshahi of Ahmednagar.

- I. Ahmed - 1490
- II. Buran- 1508
- III. Hussein - 1533
- IV. Murtija - 1565
- V. Mira Hussein - 1588
- VI. Ismail - 1588
- VII. Buranasani II - 1590
- VIII. Ibrahim - 1594
- IX. Ahmadsani II - 1594
- X. Bahadur- 1595
- XI. Murtija II - 1605 - 1631

This Saheb was known as Nizam Shah. ²³

Shriganesha Nizamshahi of independent: Ahmed was independent and brave. Ahmed did not respect the Bahamani rule at all. However, as the Subhedar of the Bahamani kingdom, he relocated to Junar. Ahmed built the nearby Shivneri fort. In this fort, Ahmedas got all the money collected from Maharashtra for five years. This amount was too large to help Ahmed establish an independent state. So, Ahmed captured the surrounding forts and the Konkan region. At the same time, his father Nizam Mulk Bahiri was assassinated in the Bahamani kingdom. So, Ahmed Bahamani severed ties with the state and established an independent state. He declared himself an independent Nizamshahi with the title of **Ahmed Nizam Ulmulk Bahiri**. So, of course, came the animosity of the Bedar court, the Bahamani kingdom and their enmity.

Ahmed the original promoter of guerrilla War – When Ahmed established an independent state, he sent an Arab chief, a cleric from the Bahamani kingdom, to overthrow it. It was impossible to win by fighting face to face with his huge army, so Ahmed defeated his huge army with guerrilla raids. Ahmed is said to be the first promoter of guerrilla warfare. The Bahamani emperor was further incensed by Ahmed's actions and sent Jahangir Khan, the Subhedar of Telangana, to overthrow Ahmed.

The monument of victory is the Bhuikot fort of the Ahmednagar -

Ahmed Nizamshah on the Bahamani Sardar Jahangir Khan near the eastern city of Bhangar on the banks of the river Sina. On the 3rd of Rajab, 895 (May 28, 1490), Azam Khan and other sardars along with the chiefs raided the army and killed General Jahangir Khan, Syed Ishaq and Nizam Khan. He built a building garden at the place where Jai was found and named it Bagh Nizam.²⁴ This is the beginning of Ahmednagar fort. He made it his main residence and built it with stone and brick walls. From then on, it was called Kot Bagh Nizam. This was the old name of the fort of Ahmednagar.²⁵

Ahmednagar city & virtuous Ahmed –

Although the Kotbagh Nizam came to prominence in 1490, Ahmednagar was not established at that time. Until then, Ahmed's capital was Junnar. He succeeded the Bahamani kingdom in the same place in which he conquered it. Declared in 1494. That is its glorious capital, today's Ahmednagar city.

Ahmed was very virtuous. "Ahmed was so virtuous that we are unable to describe him," Ferista wrote. In the midst of the fighting, the women of the enemy were captured, but he returned them to their homes with honour. He never talked to his subordinates about the defeat in battle. He was more addicted to men's sports. He started an armed duel called Ekanag Buzzi. As a result, At every intersection rehearsals were set up in the city to increase physical strength. Ahmedshah's prowess in sports such as lathi, bothati and wrestling in the Nagar goes to Ahmedshah. His interest in armed duel grew throughout his career. Instead of punishing the backwards chiefs who had withdrawn from the battlefield, he gave them rewards instead of punishment, so that they would be ashamed and eager for power. The city of Ahmednagar, a city close to Baghdad and Cairo, was built by Ahmed Shah to enhance its splendor. In 1508, Ahmed completed his pilgrimage to his favourite city and laid to rest on the banks of the Sina river. His grave is called "Bagroja".

Burhan Nizamshah (1508 to 1553) - After the death of Ahmad Shah, his seven-year-old son Burhan Shah ascended the throne. Unbeknownst to him, Mukamil Khan Dakhni, a diplomat, took over. Mian Zamanuddin, the son of Mukamilkhana, also helped his father rule. The administration of these fathers and sons began to improve. Although it was Duhana's turn to face his relatives frequently, he had great gems like

Swami Bhakt. Among them were his shrewd Hindu Diwan Kabarsen and Sadhu Mutsaddi Shah Tahir.

Another notable feature of Burhan's career was his tolerance of foreigners and non-believers. His patrons were Kabarsen, Gopalrao, Sambhaji Chitnis, Narso Pandit and many other Hindu chiefs and diplomats. In fact, for the protection of Burhan's kingdom, it was this Hindu chief who faithfully did more valuable work. He had given the prestigious award 'Prataprao' to Sambhaji Chitnis for his excellent state performance.

After Burhan's death, his thirteen-year-old son succeeded him. The third emperor, Hussein Nizam Shah, demolished the raw wall of Ahmednagar and built a magnificent, well-fortified fort and stone wall on the site, with a deep moat around it.²⁶ It is bluish in colour and has a height of 27 yards. The width of the trench is thirty to forty yards and the depth is seven yards. This is the present Bhuikot fort on the east side of the city.

After Hussein's death, his youngest son, Murtija, ascended the throne, and his mother, Khuja Sultana, took over with the help of her three brothers. She used to sit on the table in the screen and run the daily affairs of the state. In 1559, Sardar Kishwar Khan of Bijapur was invading the Nizamshahi province. Kishwar Khan sent a defamatory letter to Murtija. So, he got angry and vowed not to get down from the horse unless he took the fort of Dharur. Murtija made a concerted attack on Dharur fort. After this victory, Murtija attacked Bijapur with the help of Qutb Shah. But in the future, Qutb Shah himself turned against Murtija and their enmity increased and Murtija had to make a treaty with Adil Shah. With the help of Genghis Khan, Murtaza further invaded Bedar. Murtija plundered Khandesh.

As soon as Murtaza suspected that his son Miran Hussein would overthrow him and seize the kingdom, he proved to be the destroyer of his son. Mirza Khan and Miran Hussain laid siege to the fort of the Nagar. After capturing the fort, the boy took revenge on his father. Murtija died in agony in 1586. He gave the post of Wazir to Mirza Khan. In 1588, Mirzakhan deposed Miran Hussein, imprisoned him, and plotted to have his cousin, twelve-year-old Ismail, succeed him. After this, different people came to the throne for a short time.

Burhan died in the Nagar in 1594. His second son Ibrahim came to the throne of Nizamshahi. Administrated Ibrahim recklessly attacked Adilshah. He was killed and his army was completely defeated. After Ibrahim, there was a dispute among the chiefs as to who should be enthroned. In the end, it was decided that Bahadur's only son Bahadur should be enthroned and handed over to Chandbibi , who was holding the Adilshahi of Bijapur.

But this advice did not interest the ambitious Mianmanjus. Sultana Chandbibi, the daughter of Husain Nizam Shah, was born in the history of the Nagar. Born in Ahmednagar in 1547. Due to her intelligence and beauty, she married with Ali Adilshah of Bijapur in Ahmednagar in 1571. This marriage temporarily united the Adilshahi and Nizamshahi dynasties. The fort of Solapur, which was the source of the generational dispute between the Nizamshahis and the Adilshahis over the marriage of the Chand, was given by Hussain Nizamshah to his tribe Ali Adilshah as a pleasure. The period after Chand's marriage from 1571 to 1585 she went to Bijapur. However, she came to Ahmednagar in 1585 AD with the intention of spending the latter half of her life happily with her mistress due to the Bajajpuri in Adilshahi. When she came to Ahmednagar, she saw many quarrels in the court of Chandbibis Nagar. Murad's invasion was a major crisis, and Mianmanju left Chandbibi with Ahmed to see if Adilshahi could help against the Mughals. Chandbibi took over the reins of the Nizamshahi in the name of the real owner of the state, Bahadur Shah. All the Sardars supported her wholeheartedly and decided to protect the Nizamshahi. On 20 February 1596, Chandbibi bravely defended the Nizamshahi of Ahmednagar from the Mughals.

Chandbibi did not agree to the first pact. But thinking far away, she made a pact with the Mughals. An agreement was reached on the condition that the Nizamshahi should give the province to the Mughals. After the treaty was signed, the Mughal army returned via Daulatabad. "Chand Sultana" was able to alleviate the crisis of Murad's invasion, but due to internal strife in the Nizamshahi, it was crippled.

After the tragic end of Chandbibi and the defeat of Ahmednagar by the Mughals at Varada, a new era of unfortunate events began in the Nizamshahi. Chandbibi's faith in Nehangkhan turned on her. Nehangkhan attacked Beed, an important Mughal stronghold, and defeated Shir Khwaja, the Subhedar of Beed, so Shir Khwaja took Akbar's help. The Mughals marched on Ahmednagar. As there was no loyal chief left in the Nizamshahi at this time, there was a search officer named Hamid

Khan of the fort. Chand asked for his advice. He suggested resisting the Mughals. But Chandbibi had wisely decided to surrender the fort of the Ahmednagar to the Mughals and go to Junnar with the Baal king. But the irrational Hamid Khan took it differently. He entered Chand's private palace and killed her with a weapon on Chand without any forethought. The inhuman killing of Chandbibi also caused the Nizamshahi to suffer. After the assassination of Chandbibi, the fort of Ahmednagar came under the control of Daniel with little effort. Daniel captured Bahadur Shah and sent him as a prisoner to the fort of Gwalior. Akbar appointed Khwaja Beg Mirza as Subhedar of Ahmednagar. In 1600, the Mughal flag began to fly over the fort of Ahmednagar.

Murtija II Hussain II (1600 to 1637) - Although it was swallowed up by the Nizamshahi Akbar of Ahmednagar in 1600, it took another 37 years for it to be completely destroyed. Malikambar and Shahaji Bhosale, who saved the Nizamshahi during the sinking period of the Nizamshahi, got dutiful men. MianRaju, a contemporary of Malikambar, was a nobleman of equal merit. Both Malikambar and Mian Raju sought out Murtija, the son of Shah Alli of the Nizamshahi dynasty, and installed him on the throne. After Akbar's death in 1605, Malikambar invaded and defeated the Mughals and captured Ahmednagar. Murtaza returned to the Nagar and began to rule. Around this time, a French traveler, Fransios Piarad, arrived in the state of Ahmednagar. He has succinctly described the splendor of Nizamshahi in this period. In 1624, when Shahaji showed great bravery in the battle of Malikambar's Bhatodi against the Mughals and Adilshahis, the Nizamshah gave him the book Saralashkar.

Later, the idol of Sardar Lakhuji Jadhavrao, the mainstay of the Nizamshahi kingdom, was killed by the foolishness of the Nizamshah, so Shahaji also got angry with the idol and got the Mughals. Fateh Khan surrendered to the Nizamshahi Mughals.

In the western region in the Sahyadri, Shahaji established his first possession and found an infant named Murtija in the Nizamshahi dynasty. Around this time, an incident took place in Adilshahi of Bijapur. Adilshah sent Murarpant and Khabaskhan, the true supporters of Shahaji, to killed. As a result, Shahaji was left alone and an agreement was reached between Adilshahi and the Mughals. Murtija and his mother surrendered to the Mughals. Thus, the Nizamshahi Mughals finally merged into the Mughal Empire in 1636 and with it the splendour of Ahmednagar city was destroyed.²⁷

Brave invasion of the city of Shivaji, the founder of Swarajya: Shivaji, the son of Shahaji, the patron of Nizamshahi, also invaded the city of Ahmednagar. Shivaji claimed that the Ahmednagar province was the original homeland of the Bhosles, so the patriotic homeland of the province belonged to the Bhosals. When Shivaji made his first invasion of Ahmednagar, the chiefs Minaji Bhosale and Kashi came down the river Bhima with three thousand horsemen and looted Shrigonde and Rashin first.

The second invasion of the Marathas took place in 1663 on Ahmednagar. Netaji Palkar was dancing like lightning in the Mughal province at this time. He raided Ahmednagar province in 1663 and set it on fire. While pursuing him, the Mughal army was exhausted. Later, Shivaji himself raided the city of Ahmednagar in 1665 and plundered the province up to Aurangabad. In this looting, the Marathas never got control of the actual Nagar city from the Mughals. Because Ahmednagar was one of the main strongholds of the Mughal army. And they were well armed. However, Shivaji's Ahmednagar was a place of love for his parents and was closely watched. In 1671, Shivaji sent Moropant Peshwa to capture the forts of Audha and Patta near Akola in Nagar district.

After fighting with the Marathas for twenty consecutive years, Aurangzeb did not succeed and his mind became agitated and he left his camp at Bramhapuri and came to Ahmednagar. When his army reached Ahmednagar, the emperor sighed and exclaimed, "Ahmednagar is the last stage of my life."

After the death of Aurangzeb, when his son Azam Shah released Shahu from captivity, he left Malwa and came to Ahmednagar, where he stayed for two months in 1708. During this stay, the important negotiations that Shahu made for his accession to the throne are very important in history. Therefore, the city first got the honor of carrying Shahu to glory. From 1724 to 1749, Ahmednagar was not only under Mughal rule but also under the direct control of the Nizam. The Nizam hated the Marathas from the very beginning. Due to the duo between Shahu and Tarabai, he took advantage and created conflict in the Maratha kingdom.

In 1759, Peshwa chief Sadashivrao Bhau Mankeshwar took over the town from his son Salabat Jung when the Nizam had this subha. Later, on October 10, 1759, the Mughal chief, Kavi Jung, was given a personal jahagiri by the Peshwas and without any bloodshed, the fort was brought under the control of the Peshwa by diplomacy.

When the Peshwas came to the Nagar, they handed over the administration of Ahmednagar to Naro Babaji Lakde (later Nagarkar). When they became fortified, they measured the land in Nagar Subha.²⁸ His son Madhav, Madhav's son Ramchandra ruled here till 1796.²⁹

The Peshwas later handed over the Ahmednagar fort to Dattaji Shinde. Shinde helped Raobaji, and as a reward, Raobaji rewarded Shinde with Ahmednagar province. Therefore, from 1797 to 1803, Ahmednagar was under the control of Shindas. During the reign of Shindya Nagar, the fort of Ahmednagar was famous only as a "political prison". Among these political captives of the fort, the captivity of Nana Phadnis, the Peshwa's mastermind and the last pillar of the fallen Peshwa, is considered to be of special importance.

3) Modern history:

Duke of Wellington: In 1797, Ahmednagar fort came under the control of Shinde and while he was in possession, an important event took place regarding the fort of Ahmednagar. On 12 August 1803, General Wellesley, later known as the Duke of Wellington, who conquered Napoleon, took over the fort. On August 9, 1803, General Wellesley marched on the fort, erecting an earthen tower four hundred yards from the fort wall, and firing from it. On 10th August, the wreckage of Shindya in the fort was Dada Kulkarni Chambar - Gondekar and there were two battalions. He was furious. The English chieftain bowled Shindya's cavalier. This led to betrayal.³⁰ General Wellesley continued to strike the fort until 11 August. Malabadada Kulkarni sent two men to make a treaty. He demanded that he be allowed to leave with his luggage and that the army be allowed to leave. Wellesley agreed. On 12th August, Malabadada left with 400 troops and equipment and entered General Wellesley's fort. Fourteen hundred Shinde's soldiers were captured by the British in this attack, said Allison, an English writer. It was not an easy task to conquer the impregnable fort of Ahmednagar. The British needed a piercing man for this. At the same time, Raghurao Baba Deshmukh of Bhangar took four thousand rupees and showed the place where the fort was attacked.³¹ The government has preserved the tamarind tree under which the Duke of Wellington ate at the fort, and has placed guns there as a permanent memorial. From then on, Wellesley appointed his own collector to the Ahmednagar and the British took over the civil system. The British started living in the Ahmednagar as the 'ignorant followers' of the Bajirao Peshwas. Ahmednagar came under British rule. After this, like pact the fort

came under the control of Marathas again. But after the fall of the Peshwa in 1818, it came under the control of the British government. The fort underwent many changes during the British rule. The suspension bridge to the east of the fort was built by the British in 1932. A laboratory for making cartridges was set up in the fort. She wanted to go to the 'Rocket Room'.³²

Ownership of Ahmednagar again to the British: In 1817, Bajirao ceded the ownership of Ahmednagar to the British. Partinger was given criminal and civil rights as a collector, while Pune was under the control of the Southern Commissioner.³³ Shortly after the British took over Maharashtra, a series of reactions began. Since this foreign power is selfish, It established her position by making changes in the administration through greed, oppression and tyranny. While doing this, there was a struggle from the locals.

Trimbakji Dengle: The British were in the process of capturing each and every territory. On August 3, 1803, Lord Wellesley defeated Shinde's army and entered the city of Ahmednagar. Many were caught by the British due to Vasai's thirst. Trimbakji Dengla, a loyal servant of the Peshwa of the Nimgaon net in Sangamner, escaped by trickery. Bhill, Ramoshi lived among the people and organized them and incited them against the British. With the help of the Peshwas, they started their movement around Neera by raising an army with great courage. Trimbakji's work was in full swing. Therefore, Governor Elphinstone announced a reward of two lakhs and a village reward for the capture of Trimbakji. In the end, Trimbakji was caught at Aherwadi in Nashik area due to fituri. According to the proclamation, Trimbakjis was imprisoned in the fort of Chunar without atonement. There he died in 1829, a brave and valiant hero.³⁴

Dharamji Prataprao: Before the British took over the fort in Ahmednagar region, Bhil, Koli tribal people were working as guards. After the British took over the region, their homeland came under attack. So, they started a revolt against the British. Subhedar Dharamji Prataprao from Shevgaon area was one of them. He took an aggressive stance against the British and captured them and imprisoned them in the fort of Ahmednagar. In 1822, Narasingrao, a brave young landowner from Sonai Brahmani, plotted against the British and raised the banner of rebellion. Revolted at Belapur, Sonai Bramhani and Jamgaon. But the plot failed and it failed. As the rights of the British Jamadar Ramji Bhangare were violated by the new law, he raised a platform against the British from village to village. Worked underground for several days.

The Koli in the western part of the Ahmednagar no longer allowed the British to get health for twenty consecutive years. Taking refuge in the mountains of Sahyadri, these Kolis faced the British. Among them was Ramji Naik, Govindrao, the fort keeper of Ratangad. However, in 1830, McIntosh split the rebellion and chained 80 Kolis to the Ahmednagar. Their leader Rama Kirwa hanged him in the Ahmednagar. However, between 1815 and 1847, Raghoji Bhangare started eating again and he started cutting the noses of moneylenders. It was also modified by the British. Bhil people also used to join this Koli revolt.

In this way, the Bhils and the Koli's in the Ahmednagar area tried to regain their lost rights. People from Nashik and Khandesh areas helped him. Patil and Kulkarni, the vatandars of Ahmednagar area, were fooled by the rebels.

The revolt was local and isolated. The rebels lacked planning. The Bandwale were tribals. His leadership was traditional. They were suppressed by the British government. However, he fought against the British. Such backward tribal people are rarely mentioned in history.

Bhagoji Naik: The uprising of 1857 was setting in North India. It was also affecting the Ahmednagar area. People from this area were also discussing with Rango Bapuji. In 1857 the active freedom fighters were about 7000 Bhills under the leadership of Bhagoji Naik. They were active in the hilly tracks and especially in the Parner, Jamgaon, Rahuri, Kopargaon and Nashik areas.³⁵ The people organized and revolted in large numbers by helping Bhagoji. Ahmednagar Superintendent of Police J. W. Henry to deal with Bhagoji entered Nandur-Shingote.³⁶ He was assisted by Assistant Lieutenant T. Futchter and Postmaster Taylor also left with the troops. Mr. Henry was killed in the Bhil attack. Parthaji Naik of Rahuri came to the aid of Bhagoji along with his people.

As soon as the Collector realized that the rebellion was on the rise, Motago Mori and Graham were sent in with well-equipped troops. Recognizing that there was no alternative but to disarm the rebels, the British the 'Declaration of Disarmament' was first announced by Magistrate Dadoba Pandurang in Ahmednagar district. Dadoba Pandurang persuaded Parthaji Naik to lay down his arms. But when rumours arose that the unarmed rebels would be caught and punished, Bhagoji Nayaka and Parthaji Nayaka took up arms again.

To quell the insurgency, General Natol started building armies of Koli people in Akole, Sangamner, Nashik and Sinnar. Javaji Bomla was assigned as a constable to the soldiers. Raghaji Bhangare's brother was appointed as Jemadar. It shows the diplomacy of the British.

As a result of the events in the north and the seduction of the vatandars, the rebels revived around 1859. The rebels and General Natol's army clashed. Parthaji Naik also surrendered to Motgomori. While Bhagoji was expanding the organization by calling his relatives, the district collector sent Sir Fraksutter, the police chief, with the army to bemoan the rebels. In Sinnar taluka, in the village of Mith Sagar, a fierce battle took place between the two parties. Bhagoji was killed due to lack of help. The British kept troops there to terrorize the rebels. The Dnyanodaya of 1 December 1859 mentions that 'Bhagoji's body was hung at the place where Henry died'³⁷.

After the demise of Bhagoji Naika, now Shahaji Naika started a revolt by collecting many Bhils. His companions were up to 1500. Yesoji Nayaka, who reported Bhagoji Nayaka to the police on 15 April 1861, was avenged by a villager named Mahadya. Mahadya was captured by Balaji Ramchandra near Khandeshi border.

Ahmednagar was also affected by the revolt of 1857, which was aimed at overthrowing the East India Company regime and gaining independence from foreign yoke. The leadership done by Bhagoji Naik and Parthaji Naik is important. They fought together to regain their lost possessions. So, when Henry raised the issue of settlement, Bhagoji sent a message saying, "I do not agree to surrender unless I have two years' salary and a guarantee of getting back to work." Parthaji Naik, while discussing with Dadoba Pandurang, had also said, "Our forefathers were given the inheritance of 30 forts and 60 villages by the Peshwa government."³⁸ It can be said that.

Tatya Tope - Veer Tatya Tope was from the Ahmednagar of that time. Since he was born in the year 1814 in this Ahmednagar province, it is easy for the city dwellers to feel intimacy about this hero. Narveer Trimbakji Dingle's performance in Nagar district had doubled his enthusiasm. On the way to the gallows, "I have never been loyal to the British, because I was not born in the English state." This patriotic message given by Tatya Tope is still ringing in the ears of history-loving Nagar's people.

Deccan riots -

The economic, social and political effects of the policy of the British government were being felt by the Indians. The peasantry was plagued by revenue patterns, natural disasters, British officials and moneylenders. The Mumbai government had issued a manifesto for Ahmednagar through the district collector. Income tax was imposed on it. '... People of all walks of life, be they Europeans or government servants or whatever, should pay taxes until they bring in a little bit of their strength and their annual income. The government has made such a decision with a lot of thought. As a result, moneylenders exploited uneducated farmers financially. All the people were burdened with debt. 'As a result of Vasudev Balwant Phadke's revolt, Bhaguji Kenjale Koli farmer of Jambori village started attacking moneylenders. The government offered a reward of up to 1,000 rupees for his capture. He was eventually captured by Major Daniel and hanged.

In Supa area of Ahmednagar, farmers attacked moneylenders and shopkeepers on market day. Debt papers, court verdicts, debt related documents were forcibly confiscated and made public. Later, the riots spread to Parner, Shrigonde, Karjat and Nagar talukas. Farmers in Parner area imitated Nimone, Kirde, village near Shirur. Intense riots also took place in Ghospuri area of Parner. Lenders' bonds were also set on fire in the village area of Shrigonda. The government had to call the police to quell the riots in Parner, Shrigonda, Nagar and Karjat.

An English official informed the Queen of the injustice done to the farmers by the moneylenders. The queen forced the lender to relinquish his entire lending rights and ordered the foreclosure. In 1875 a commission was appointed to look into the consequences of these riots. The riots curbed the tyranny of moneylenders to some extent. Between 1876, 572 signatures were registered in the Nagar, while between 1880, it was 1100. That is, the number of documents doubled in four years. An Act called The Deccan Agriculturalists Relief Act was passed in 1879 on the recommendation of the Commission of Inquiry. The public meeting blamed the government for the riots in the south of these farmers. At the same time, Mahatma Jyotiba Phule also tried to create awareness among the farmers.

The nature of the riots was to seize loan securities from moneylenders and burn them, if not paid, to burn their houses. This movement was not pre-planned. But she

reached everywhere spontaneously at the same time. The impact of the special economy on the farmers, the resulting riots and the background of the next peasant movement were important.

Political Rights and Awareness -

Sarvajanik Sabha - Ganesh Vasudev Joshi had set up a public meeting in Pune on the inspiration of Raosaheb Ranade. The main objective of this organization was to address the grievances and problems of the people in a systematic and systematic manner. Following this meeting, branches were established in various districts. Among them was Govindrao Kukde, the head of the Nagar branch. Until the establishment of the National Assembly, it was a function of public politics. The meeting was appreciated by all the knowledgeable people in the country. Sometime later, district wise branches of the National Assembly were established. Until then, the householders who were concerned about public affairs were required to convene a public meeting before the annual meeting of the National Assembly and to elect a district representative for the National Assembly. This work Wable and Patwardhan lawyers were taking the lead.

When the District Congress Committee was formed, Wable was its secretary. The members of the committee were a few heavyweights from the village and most of the lawyers. There was a struggle to get the cooperation of another Muslim. Shahurav Modak, the head of the Christian community, fully cooperated in this work. Missionary Dr. Hume supported the work of the National Assembly. He used to attend the convention as a delegate. Delegates to be sent to the National Assembly were selected from these annual meetings. One or two of them were going. But their travel expenses had to be provided. Many delegates from the city had gone to the National Assembly of Mumbai in 1889. Also, a large number of delegates from the Nagar had attended the National Assembly in 1895. At the time of that National Assembly in Pune, a special contingent of volunteers from the Liberal Club had left the Nagar. He was given the important functions of the President of the National Assembly, the office of the Reception Committee and so on. In 1893, Balwantrao Hivargaonkar and Laxmanrao Joshi had gone to Lahore Congress from the Nagar. Bharade-Dabholkar used to go for some Congress conventions. From 1894 onwards, almost all the movements were in the hands of the Liberal Club of the Nagar. At that time, Deshpande, Chitale and Rajhans used to go to the National Assembly.³⁹

Founder of the Indian National Assembly Hyum Saheb visits the Nagar:

Hyum Saheb, the founder of the Indian National Assembly, visited the Ahmednagar on November 25, 1893. This led to political awakening. A grand procession was drawn. Mr. Hyum was felicitated on the grounds of Market Yard. Distributed introductory booklets on National Assembly work. Kakasaheb Mirikar was the chairman of the meeting.

Mr. Hyum's speech was inspiring and effective. 'Putting aside our differences, Hindu-Muslim unity should present its grievances to the government through the National Assembly. We should try to make the National Assembly as strong as possible,' Mr. Hyum said in his speech.

After that Mr. Brown's speech became sharp. He had said, "People in India are peace loving. He insisted that the people should try to get rid of this big fault and move for realization of their rights."⁴⁰ They became aware of their rights. The flow of political life in the Nagar became more in tune with the independence movement. A similar scenario can be seen from the leadership and deeds of the next Ahmednagar.

Fourth Shivaji Of Martyrdom:

Shivaji Maharaj IV of Kolhapur was assassinated at Ahmednagar on 25 December 1883 by British Soldier Green in a very inhuman manner.⁴¹ This incident was a great cause for growing discontent against the British. The significance of this incident can be stated as follows. 1) Shivaji IV was the new face in the reformation movement, who played very important role to his subjects. 2) He was aware of social, political and other kinds of issues of common people from Kolhapur & Maharashtra. 3) He used remarkable policies against the British Empire to bring new kinds of changes for the subjects but he got a lot of unfaithful and worst treatment by the British Empire. 4) He was an ambitious and strong leader during the 19th Century but the British Empire made him the wrong character by rumors. 5) In various newspapers from Marathi & English like Kesari there was a public questioning of the diagnosis, treatment and mental state of the Chhatrapati. The Kesari, then under the editorship of Agarkar, and the Maratha under Tilak, argued that Shivaji IV was not 'mad' and the little instability in his mental state was caused by the maltreatment given to him by the servants and officials appointed to take care of him. 6) Shivaji IV was great in the

stream of reformation to give new face to his subjects during British Period but he did not succeed due to few political situations.⁴²

From the War of Independence of 1857 to the Second Independence Movement, "Ahmednagar" was behaving according to the conditions of the country. During this period, there was a gradual awakening of the masses and during this intervening period, the cold-blooded masses began to become somewhat conscious. Ahmednagar played a very important role in the political, social, religious and educational movements that were born in India in general. Although Ahmednagar's work style does not show a "flare-up", the qualities of intimacy, systematicness and passion for national work are definitely evident. Therefore, Ahmednagar's fame was enhanced by such a constructive work of pro-government, progressive, anti-independence, one on one.

Vakturtwa Sabha –

Rhetoric was one of the most important institutions in public life. The Ahmednagar was one of the important cultural centre of Maharashtra one and a half hundred years ago. It was a bastion of social reform. Suppose a movement started with Pune-Mumbai and the Nagar picked it up immediately. Sometimes it happened that the Nagar should take a step forward and Pune should follow suit.

Vakturtwa Sabha was held in Pune soon after 1873 and a meeting was held in the Ahmednagar for the same purpose. Its founder was Govindrao Kukde, editor of Nyayasindhu newspaper at that time.⁴³ As he was the lifeblood of all the movements of the Ahmednagar at that time, calling him the Sarvajanik Kaka of the Nagar, he conducted *Vakturtwa Sabha* during his lifetime and tried his best to spread Swadeshi. The *Vakturtwa Sabha* of the Nagar was convened by Rao Bahadur Pandit.⁴⁴ After him, the work of the Sabha was taken over by Ramchandra Krishna Joshi⁴⁵ and the well-known lawyer Keshav Vishwanath Patwardhan at that time. He played it successfully till 1897. The program is usually held once a year in the month of November. Next was the topic for women. The Ahmednagar honoured to have a topic for women in the *Vakturtwa Sabha*. The first woman to speak at the four-member sabha was from the Nagar and she was Mathurabai Moro Joshi. This woman later made a name for herself in the art of oratory. Manu Tai also got the honour of going to English school. Pune did not get it.

Attempts were first made in the Ahmednagar to curb the filthy and filthy forms of Shimga. Shankar Pandurang Pandit held meetings in the alleys of the Nagar. Preached. Rhetoric was the primary and indispensable tool of national liberation, as the leaders of the time believed. Two or three less educated women like Ramabai Ranade wrote four sentences and started reading in the meeting. She was also appreciated. The Nagar's sabha held competitions in Marathi and English. Different subjects and prizes for students and adults. Speakers used to come from Mumbai, Solapur and Nashik for his competition. Trimbak Atre, the author of Gavgada, also used to take part in the student group.⁴⁶

There was a subject for them to be conversational from their student days. In 1897, Balasaheb Deshpande Advocate became the secretary of the assembly. Later, during the plague, these competitions were closed.

Anant Fandi - Anant Fandi, a resident of Sangamner in Nagar district, the creator of shots played on the tongues of young and old in Maharashtra. The incidents described by Anant Fandi in Powada are considered as historical facts.

D) Social System / Background:

The picture of the social system can be seen in the literature of that time. In the society, Hindus, Muslims, Christians, Jains, Buddhists, Parsis celebrate festivals and celebrations of their respective religions. But even though religions are different, there is unity and understanding in them and the feeling of humanity to share each other's joys and sorrows is completely alive. This is a very beautiful example of unity. Just as there is a caste system in Hindu Dharma, there is also a certain amount in Muslims. Shia and Sunni are the two main sects of Muslims and according to them their customs are very different. Being traded according to caste. Such a business is being carried on as it is available at home. But agriculture is the main occupation.

Marathi is the mother tongue. But Muslims speak Urdu mixed while Parsis speak Gujarati. Of course, the difference in languages is not visible in a united society. Marathi language is used everywhere. Gujarathi, Marwari and Sindhi trading tribes. The costume is no different than the other parts. Sadra, Dhotar, Gandhi hat are the traditional attire of men while women wear nine meter sari and choli. Vithoba and Khandoba and Devi were the main deities, i.e. worship of deities was a personal matter.

The diet consisted of vegetables and sorghum bread. Tamasha, kirtan, fair games were the traditional forms of entertainment.

It is important to understand the way of life of the society, the norms and traditions of the society, the ethics, the theology and the philosophy. The government and moneylenders, Deshmukhs and Sardars, Bhat-Bhikshuks and Brahmins were predominant in the society of that time. The peasantry and the workers, the superstitious and the ignorant are being exploited by this upper class. The lives of the farmers and workers of the society were miserable.

The main objective of the ruling East India Company government was to trade. From the outset, the government sought to bring peace, order, and security to the community so that trade could be streamlined. Due to the initial success of this effort of the Company government, the Bahujan Samaj had conveniently forgotten the Peshwa regime to some extent. The printing presses, trains, galaxies etc. of the company government period. Brahmins, moneylenders and sardars who were considered as their leaders along with the common people were also amazed to see it. He was convinced that we were lagging behind the British in every respect.⁴⁷ Therefore, the number of those who were blessed to blindly imitate every aspect of the British began to increase in the society. The newly educated youth of our society saw the knowledge of English language and their eyes lit up. In the early days, the British were not even aware of the effects of foreign rule on the people who were impressed by everything. The exploitation of the English merchants continued systematically. The common people were becoming poorer and poorer day by day. The artisans were becoming unemployed. The disease of ignorance was spreading in the society. But no one was able to diagnose it properly and find a solution. The social, educational and religious condition of Maharashtra at that time was very different from today as people started behaving as "British rule is a divine gift". People believed to some extent that the backward class of Hindu society would be reformed by the grace of the British.⁴⁸ Because the British rulers did not have caste discrimination in education, jobs, travel etc. from the very beginning. Due to such a generous vision of the British, the social behaviour of Maharashtra began to change unknowingly. All side began to attack the old-fashioned signs, eternal principles, universal ideas and eternal norms. Different schools of thought were formed in Maharashtra through the struggle between old rites and new tendencies, old beliefs and new motivations, old values and new experiences.

The rise of material comforts and the provision of public education made the so-called comfortable and progressive British rule crooked, the traditional occupations leading to the abyss. The English government was avoiding teaching business. Instead, the government started educating the lower castes by holding the upper castes by the hand. Therefore, both (British government and the upper castes) got better, but a lot of oil was poured into the fire of caste animosity which was already smouldering in the Hindu society.⁴⁹ As the upper castes had already got the opportunity of education, only the Brahmins got the prestigious seats like Kamgar Talathi, Shirstedar. Farmers, workers began to live half-heartedly. Their children were starving. Not only economic but also social inequality had plunged the masses into the abyss.

The society of that time was unorganized. He started the work of uplifting the society by organizing. This portrayal of our social condition was done by local and foreign writers. His descriptions seem to have been expressed in Western letters, government documents, and even in the informative literature of Elphinston, John Malcolm, and others. In a letter to his sister, Margaret Wilson and John Wilson wrote heart-rending descriptions of the poor huts in their community, sick children playing outside the huts, and men and women. Gajmal Mali has clearly stated in one of his articles.⁵⁰ The descriptions reported by Margaret Wilson in the letter were visible in almost all the villages. Observations of this handicapped, weak condition of the society were leading the society and from that the motivation for social reform was forming in the minds of the reformers. At that time, the revenue system of recovery, debt recovery and wages were very oppressive in the case of farmers, debtors and laborers. Moreover, the government was on the side of all lenders. The oppressive picture can be seen in the Peshwa as well as during the British rule.⁵¹ The questions of religion, education, superiority, etc., which were created in the society at that time, were initially limited to white supremacy. The issues of religion, education, untouchability, forced labour, exploitation etc. of the Bahujan Samaj, Dalit class were not much known at that time. The Brahmin class in the society was considered to be an established and white class. It was during this period that a stream of rebellion against this established, white supremacist, Brahmin class emerged from the Bahujan Samaj. This stream was initiated by Mahatma Phule. This was the trend of "Satyashodhak Samaj" rebelling against the Brahmins. As the entire Bahujan Samaj and its peasantry were uneducated, Brahmins as well as moneylenders and Kulkarnis took advantage of their ignorance. "Shet-

saavkar, Deshmukh-Kulkarni, etc., used to plunder the beloved lands and goods of the farmers and drive them out of the country. When the British came, these bhat-bhikshuks, shet-saavkars, sardars-jahagirdars had a bad time for some time, but did not give up. As soon as they got knowledge, they started using it to exploit the ignorant people. The common people who remained ignorant did not even know that we were ignorant. The main reason for this is mythology, the Lokhitwadi said. "In fact, the importance of Puranadi Dharmashastra and Vedic knowledge had diminished due to the advent of English knowledge with the advent of English, but the feeling that the Brahmins who imparted this knowledge were the best in the society remained.

The common people had long been trapped in slavery created by the Brahmins (exploitative attitude). As a result, their physical and spiritual decline had been going on for thousands of years. A passionate desire was created in the minds of the then leaders to make such masses aware of slavery, to motivate them to eradicate slavery, servitude and extortion. Nothing was going on in front of Bhatji and Shetji like the common people. He had to sit in silence in front of Shetji's book as he was in a state of "one writes and ten bucks(told)"⁵². Lenders like Shetji! "Resolving the ignorance of the farmers" is the main and first thing to improve the condition of the farmers and the society as a whole, said K. K. Chaudhary⁵³ had suggested.

If we look at the history of peasant life in Maharashtra for the last one and a half centuries, it is found that the peasantry was completely found in the clutches of lending, the nature of lending during this period was very frightening and unrestricted. The Lending Act, which was in force from 1827 to 1859, provided some protection to the farmers. Under this Act, moneylenders could not afford the loans and necessities of life of the farmers, but due to the Lending Act passed in 1859, all the movable and immovable property of the farmers could be taken in return for loans, cooking utensils, clothes could be taken and imprisonment was imposed for recovery of loans. This law provided protection and encouragement to the lenders, but left no guardian to the farmers. In 1864, there was 5292 acres of land in the possession of a moneylender in Pune district and his farm was worth Rs. In 1874, the amount of land owned by the moneylenders doubled, their ownership went up to 10075 acres and land revenue to Rs. 7134.⁵⁴ This figure gives us an idea of how many farmers have lost their lands in just ten years. Due to this situation, some farmers troubled Pune and Ahmednagar districts revolted against the moneylenders. They are known as the Deccan riots. In fact, it is not

a riot but a cry of indebted farmers for bread. Only her appearance got different according to the situation. The government received a request from the British government to remove all debts from all lenders due to the report of the British authorities on the injustice done to the farmers.⁵⁵ At this time, information was sought from the District Collector to prepare the Bombay Gazetteer. The moneylenders were in trouble as the details of the injustice of the moneylenders reached the British. Many moneylenders sought protection from the government and the Deccan movement began.⁵⁶ The increase in land revenue by the British and the harsh recovery led to dissatisfaction among the farmers. Farmers attacked Marwadi, a Brahmin house of moneylenders. Their property was looted and mortgaged. Farmers insisted on burning bonds and documents. As a result, documents worth about Rs 12 lakh were burnt in Ahmednagar sub-division.⁵⁷

The government appointed the Deccan Riots Commission in 1875 to study the situation of the farmers and suggest improvements in it. According to the report of this commission, the Deccan Agriculturalists Relief Act was passed in 1879.⁵⁸ The passage of this law provided protection to the farmers, but the extortion of the farmers did not stop. False accounts, no matter how much a farmer pays, will not be freed from debt for generations, swallowing up farmers' houses, farms. Pictures of this started appearing in the newspapers of that time.

Farmers had to struggle to pay off their debts, but it was simply impossible to survive without taking out loans. He had to spend for weddings, quarrels and lawsuits. Having to spend more than he earned, he had to go to the lender's door. Farmers were literally flocking to the two ponds of the caste, the moneylender and the government. The British government used to raise local funds from the income of the farmers, thus increasing the financial burden on the heads of the farmers. The condition of the ignorant people in the society at that time was like that of a child born in prison. A society that considers happiness in the misery of slavery and servitude needed awareness of what true happiness is.

This transport of farmers was done only by the government and moneylenders, besides shopkeepers and traders also used to rob the farmers. The order of the farmers was to give the farm produce to the shopkeeper and buy the goods in return. While taking goods from the farmer, the shopkeeper used to cheat the farmer in the middle of the day using *Chormapa* or *Chorkata*.⁵⁹ He looked closely at the quality of the goods

he took from the merchant farmers, but whatever the quality of the goods he gave to the merchant farmers, the price of ava was boiled down by the farmers. In the matter of accounts, the ignorant farmer used to respect his thigh and put a knife to his neck along with the trader. Even in the early British period, the condition of the farmer did not change much. The government began to preserve forests, crushing farmers and hundreds of wild and nomadic species that depended on them. Due to the government restricting the share of forest, those who go to the forest for subsistence have to depend on agriculture for their livelihood. With no other occupation left except agriculture, the burden fell on agriculture. Moreover, the sale and purchase of land started during the reign of the British government. Land prices began to rise. Fights over land ownership began as soon as they realized that the landlord was benefiting. Due to the capitalist policy of the British, thousands of tradesmen like Carpenter, Chambhar, blacksmiths, etc. lost their jobs. Balute – Alute method came to a standstill. As a result, business declined. The trade here came to a complete standstill due to the arrival of finished goods. Therefore, jobs and agriculture became the means of subsistence. The younger generation struggled to find a job. As a result, self-esteem began to be trampled underfoot. The number of farmers began to increase. There were disputes over ownership of the farm. It was decided by the judiciary of the British government. True lies and falsehoods began to come true before their god of justice. Many ignorant farmers had to give up their lands. Farmers began to suffer financially. The rich got richer and the poor get poorer.

Due to the simplicity, ignorance and innocence in the place of the farmer, the farmer who is already poor seems to have remained poor for a long time. It seems to have been mortgaged to the government and moneylenders, landlords and capitalists for generations. But the farmer himself was not aware of the fact that we have become mortgaged, we have become slaves.⁶⁰ Without this awareness, the farmer suffers.

While warning the farmers, Krishnarao Bhalekar had said, "Because you are ignorant, injustice and poverty have come to you ...You are still hating the seed of all happiness. So, the clouds of iniquity fall on you, and they cover the sun of knowledge. So, you have been transformed into a tailless island animal, the oxen in your barn and the people who have improved you are the same. At that time, we also have to bow down. So, wake up and think about yourself. As long as you don't fight, the churches that are set up for the welfare of the people will not even look at you. "

Due to the government's own unconsciousness, the plight of the farmers came to the notice of the government. In 1879, a law was passed to free the farmers in the south from debt. Also, the government passed two laws in 1883 (19) and another law in 1884 (13) to give them loans. Due to the Farmers Act, the court can ban the instalments of the lender by charging a reasonable interest on the borrower's account. The Act had directed the moneylenders to give accounts and receipts to the clan.⁶¹ As a result, farmers started getting loans from the government for oxen, seeds and fodder and the drowning farmers got support as to why they are not getting sticks. The interest rate was 6.25 per cent. Holding Patil, Kulkarni, Bailiff and Punch by the hand, the farmer started taking out loans / payments by giving them waiting expenses and food expenses. Its prevalence increased after the famine of 1896.

The Debt Relief Act has freed farmers from the shackles of government and moneylenders. But the occasional drought has taken its toll on farmers. Especially in the famine of 1877 devastated the farmers. Before this drought. In 1875, there was a famine in South India. At that time, people did not die without food. However, the Commission of Inquiry concluded that more than six lakh people must have starved to death during the famine of 1877.⁶² The people could not afford to buy the little food available during the drought. At that time the government had undertaken some drought works. But because of the strict and unsympathetic policy of the authorities, the people suffered a lot. At that time, people ate sorghum, millet, wheat bran to feed the animals, and even the trees were destroyed.⁶³ In order to face the natural calamity like drought, some social activists started contract work. Therefore, the main economic system of our country is based on agriculture and farmers are the main part of our society.

Religious conditions at that time also seem to have contributed to the backwardness of farmers and workers. Looking at the nature of religion in the nineteenth century, it can be seen that the true nature of religion is alive and well in the society. The original definition of religion, "the religion that belongs to the society", was conveniently changed by the Brahmins who dominated the society. Society considered him a religious leader.

His knowledge was to believe that the religion of religious leaders, meaningless chanting of mantras is his knowledge and other languages besides Sanskrit are 'tools of hell'.⁶⁴ The society was listening attentively to any of these religious leaders. These Dharmagurus engaged the society in a web of vratvaikalyas and prohibitions instead of

the true Deva Dharma, keeping them in the bondage of rituals instead of salvation. They did not allow people to stay away from religion but did not understand what God is. On the contrary, by giving them 'good stones', God made them dance.⁶⁵ Puranashravan was dear to the society of that time from the very beginning.

In fact, true religion means a pure mind. God does not see the body, He sees the mind. They did not realize that religion is for society, society is not for religion. No matter what happens in the society, Dharmagya (Religion obey) must be followed, said the Dharmagurus and there were naive people in the society who put this into practice without any objection. Nowhere does it appear that there was a revolt against the then prevalent rituals. But due to the efforts of social activists to create curiosity in the minds of the people to know the true religion, the general public was beginning to be convinced that what the Brahmins were saying was not the true nature of the religion.

While the Dharmagurus were in a hurry to maintain their place of view, a wave of conversion came in the society. Early in the nineteenth century, some Christian missionaries entered our community. They became aware of the confusion surrounding religion in his community. In fact, this religious confusion fell on their diet. These Christian missionaries did not just give lectures, they did not say rituals. They started preaching the mantra of making human life happy and prosperous through his preaching. Among these Christian missionaries were some men as well as some women. Thus, through women, Christianity reached women and from there it was easily possible for them to take it to the hearts of children. "They started trying to alleviate the poverty and scarred minds of our society through sermons. They started caring for the sick in the villages. Not only that, they also opened schools for the children. So, the minds of the people were attracted to this religion. Many 'sheep' forgot their delusion."⁶⁶ Many ordinary people converted. Then our protector of Hindu Dharma, Dharmaguru woke up and started trying to remove the stigma attached to his Dharma.

While the religious agitation was going on in the society, Mahatma Phule founded Satyashodhak Samaj in 1873. The main purpose behind it was to examine the truth about everything that happens in the society, to find out the truth in the religion, policies, norms and traditions of the society. He wanted to stop the Brahmin class from mediating between the Lord and the devotees, to tell them that we are all children of the Lord and none of us is high or low. The truth established for this great purpose began to unravel the invisible chains of religious slavery around the body of the society

and everyone began to roam the society with an independent mind. By engaging in the trap of Brahmins who were considered as Dharmaguru, those whose worldly and transcendental progress were hampered began to get the right direction. Work also began to strengthen the social structure that had been eroded by English learning, law, justice, and Christianity. Moreover, the undesirable aspects of Hinduism were realized and attention was drawn to remove them.

The main reason why all the common people in the society like farmers, workers etc. could not understand the true religion was that this class was deprived of education. The non-Brahmin class is responsible for deprivation of education just as much as the Brahmin class in the society. Because the stomach of the Brahmin class was running on the ignorance of these naive, ignorant people. The English government came, English knowledge came. At that time, the Brahmin class moved forward and taught English knowledge i.e. milk of tiger. Therefore, the Brahmin class went and sat in the place of honour. The British government opened education to all. But even this time the peasantry stayed away from education. It would not be an exaggeration to say that not only the farmers but also the non-Brahmins were ignorant. As a result, he was degraded by all side. Due to their ignorance, ignorance and naivety, the Brahmins exploited them in various ways. Therefore, there was a demand that "the government should provide compulsory education to non-Brahmins".⁶⁷

English education schools were started due to the education policy of the British government. At the same time, the facility of getting education in mother tongue was also made available. A new generation of educated people began to flourish in the society. But due to lack of curiosity about education, education could not reach the lower strata of the society. Therefore, in the early days of the British rule, education was limited to the upper castes. But like Elphinstone, some English officials felt that education should be spread among non-Brahmins. For this, Marathi medium schools were allowed. This created a wave of translations of Western texts in the beginning. Texts began to be produced. But because of the low level of education, not everyone can read it. From that, we can see how degraded the society was in terms of education.

The British government did not make much effort to make the farmers literate. Almost all occupations in the society were hereditary and racist. While working, one generation taught business to another generation. The one who taught and took care of the business was ignorant. Like farmers, women did not smell of education in

government schools. The doors of education for women are closed from the very beginning. It was believed that if women were educated, they would go astray and the happiness of their home would be ruined. There were some misconceptions in the society that getting education by a woman means committing corruption, destroying religion, if a woman gets education, she will get premature widowhood. As a result, the doors of education for women remained closed.

While studying the social conditions of the time, it is felt that our society was living under the monopoly rule of the British government. The Brahmin class, which was aware of Sanskrit language and learning, maintained its dominance even during the Anglo period. Education was the source of power and authority. Farmers and workers, women and Shudras, however, remained ignorant. He was living a traditional life, believing in happiness only in sorrow. The tendency to cling to old customs, the weakness of relying on God and fortune, the increase in inactivity,

The people of this country were full of many vices such as complete lack of thought, extraordinary madness of religion, indifference towards education. As a result, the society of that time was inundated with many afflictions. At the same time, the rain of English knowledge was bestowed and the ignorance, illiteracy and misery of some in the society were dissolved. The work of newspapers was important during this period.

E) Judiciary system in 1822 -

The British conquered Ahmednagar in 1803 and subdued the Peshwa of Pune in 1818. The British introduced a system of justice based on the 'old-new' system. On May 1, 1818, District Collector Henry Potinjar established the Ahmednagar Court. Mandal Court was started in 1821 AD. In 1819-20, the Panchayat settled 54 claims while the court disposed of 285 claims. In 1821-22, the panchayat settled 78 claims while the court disposed of 757 claims.⁶⁸

The third and fourth class employees of the court were for this purpose. The chief judicial officers were British. The clerk class was so objective. In 1822, the staff of Ahmednagar Court was as follows. 1) Registration Office, 2) Registration Officer, 3) Assistant 4) Collector Office, 5) Assistant Officer (First) Office, 6) Assistant Officer (Second) Office, 7) Prison Officer's Assistant and Prison Manager 8) Prison and Office Assistant Shivram Narayan and Fudo Narayan were in charge of all the criminal files.

All kinds of criminal cases were filed by the Collector. There had to be at least one clerk at the time of the hearing. Clerk Fudo Narayan was an important clerk. He was a manager on prisoners. He also had a civil suit file.

Shastri and Maulvi were required to be present in the Ahmednagar court during the hearing of civil claims and criminal cases. His presence was required to convey the views and context of Hindu or Islamic theology in the context of a claim or lawsuit. Hindu or Islamic cases and claims were sent to Shastri and Maulvi according to the context of the religion.⁶⁹ Criminal cases were heard in Ahmednagar court. As the English language was not fluent in English, the plaintiff did not fully understand the side of the defendant, so the presence of clerks was required during the court proceedings. Shastri for Hindu claims and Maulvi for Islamic claims were required in court. There were two reasons for this. - 1) The East India Company was not ready in the early days to know what punishments can be given in a claim being heard according to Hindu or Islamic theology and 2) The East India Company was not ready to go against the norms of India at once. It also proved that Islam is a scriptural religion.

F) The work of a saint -

The city of Ahmednagar was founded in Done in 1494. Since then, the unity of Hindus and Muslims has been a feature of the history of Ahmednagar. The fraternal unity of the Hindu and Muslim community is rarely seen anywhere else in this city. Swarajya founder Shivaji Maharaj's grandfather Maloji, father Shahaji, Jadhav of Matul dynasty, Vitthal Sundar, Trimbakji Denge out of three and a half wise men of Peshwa etc. were created in Ahmednagar. Theoretically, the Nagar is a mine of famous historical gems like proud Sultana Chandbibi, Prajahitpar Wazir Malikambar, historian Ferista, Rumikhan, the father of Mulukhmaidan gun. The city of Ahmednagar is not only of historical importance but has retained its uniqueness in the twentieth century.

The birthplace of Nagari Marathi Nagar Province –

Nagar Province is the karma land of many saints, so it has become a holy land due to the rites of social service performed by the saints. The Maharashtrian saints not only did the work of propagating the religion but also formed organizations in the disintegrated society and the effective mother tongue through which they formed these rites and organizations is Nagari Marathi. Marathi language is the offspring of Sanskrit

language. The credit for bringing Nagari Marathi dialect to the forefront has to be given to the Nathpanthi saints.

Nathpanth - Those who reached the highest position in Nathpanth were "Nath" and those who left ego and studied public service were "Siddhas". The origin of Nathpantha is Vriddheshwar or Mhatardev in Nagar district. Garbhagiri hill near the Nagar city is the karma land of these Nathpanthis. Gorakhnath is considered to be the first Marathi writer. The best in the Maharashtrian saint tradition, Shri. Dnyaneshwar is a follower of Nath Panth. Dnyaneshwar's elder brother Nivruttinath was a disciple of Heghininatha. It was Nivruttinathan who gave Gurupadesh to Dnyaneshwar. These four siblings, Nivruti, Dnyandev, Sopan and Muktabai, who are the mainstays of the saint series, went to this province for a short but divine life. The book "Dnyaneshwari", the crown jewel of Marathi literature, was written at Nevasa in the same district.

Saints - Changdev of Puntamba, Keshrinath of Rashin, Nimbraj Maharaj of Mandvagan, Sheikh Mohammad of Shrigonde, Dinkar Swami of Ramdas tradition, Niloba of Pimpalner, Mahipati buva Taharabadkar of Jamparivar, Bahirapisa, Shivcharitra- Parmanand, Jayram Nana Deshamukh, Balajibuva, Saibaba of Shirdi, Upasani Maharaj, Meher Baba, modern saint poet Dasganu and many other great saint traditions have survived in the district till date.

Mahanubhav- The Mahanubhav sect has also done a lot of literary work in this province. Chakradhar, the founder of the Mahanubhav sect, travelled extensively in the district. Mahendrabhat Rajvyas Keshavraj Bhawe, a disciple of Chakradhara, Devvyas are the residents of this district. It was a great day. Therefore, Mahanubhavpantha was nurtured in this district only.

Muslim Awaliye - During the Nizam rule of Ahmednagar and after that Awaliye became many. In it, "Shah Sharif" became a great man. Shah Sharif was the guru of Shivchhatrapati's grandfather Maloji Raje. The Maloji kings had two sons, Shahaji and Sharifji, due to the grace of Avaliya.

Shah Tahir became the Awaliya during the reign of Nizam Shah, the second Burhan of the Ahmednagar. Burhan Nizamshah was originally from the Sunni sect but due to the miracles performed by Shah "Tahir" he became a Shia. The Ahmednagar near the Kothala was Shah Tahir's real duty. "Kothala" is a university of Shia panth

philosophy. The above Awaliyas later became Buva bangali, Faradkhan, Bapusaheb Wali.

Marathi language service of Christian congregations - The work of Christians in Ahmednagar city in English is also remarkable. These congregations have made a remarkable contribution to educational and social work. These congregations have done a good service to Marathi literature. From the above brief but important description, the land of the Nagar in the sky has been sanctified by the great Maharashtrian saints, as well as the historical heroes and diplomats. This is the great fortune of this city.

The set-moneylenders who put on the Nagar's thousand dinner have never remembered the Bapads (poor people) who used to give their stomach pills for Chatkor (¼) bread during the drought and no one has paid any attention to the Dalit community whether it is drought or prosperity. The work of bringing these Dalits closer was done in 1831 by Christian missionaries. The first missionaries, Allen and Reed, arrived in the Nagar city the next day with bloodthirsty, lame and blind people. Donated food to them. Comforted and preached. Dnyanodaya newspaper was started in 1842 to create awareness among them. The missionaries suffered greatly in the early days. No matter how much the missionary went home and resisted, she persistently taught the girls how to sew and embroider. Due to the hard work of the missionaries, a large number of Dalits became Christians. Gradually, people from the upper castes became Christians.

The rise of newspapers⁷⁰ :

The world's first newspaper was the Acta Diurna in Rome. These began in the reign of Emperor Julius Caesar and were handwritten in famous places until the end of the Roman Empire (476 C.E). Newspaper first printed in China it started at the age of 382 C.E. From 1447C.E. onwards, small papers in Germany and Venice began to be printed with current and interesting information under the name "Notiji Scrit", and a small denomination coin called "Gazetta" began to be read by the people. From that, the letters got the name Gazette. Regular Newspapers the year 1605 C.E. saw the departure of the Belgian nation to Antwerp and the publication of the daily newspaper

for the first time in Pankfort, USA in 1612 C.E. Newspapers started in Holland, but developed in England.

English newspaper first published in London Departed in 1622 C.E.. The Boston News Letters were published in 1704C.E. There were 16,000 newspapers in England and a large number of them. The reason why newspapers are so popular in England is because of the increase in education; In England, almost all men and women could read and write. Newspapers were readily available in England, with journalists placing their letters in front of a number of well-known places in the city and in front of their printing presses. So, people who can't afford it can read it for free. It was also made available to read in newspapers in tea shops, dining halls, Saving shops, firm places.

Newspapers from Abroad ⁷¹:

There are always 600 newspapers in Great Britain. 2700 newspapers are published in the United States of America in 1847 C.E. 250 out of it every day and three times a week, some twice and some once. There are 154 newspapers in Russia and 800 in Prussia. One and a half hundred years ago there was only one newspaper in the United States of America and there were three hundred people who took it. But nowadays there are 2700 newspapers out there and many of them have thousands of sales. A letter is printed in New York City. Its consumption is 1,40,40,000. These newspapers are printed by steam machine and 18 papers are printed in one minute.

What is the true history of the nation? It is the local newspaper - **Lord Macaulay**

From the above explanation we can see the importance of the present letter. An article on the merits of the newspaper was published in Dnyanodaya.⁷²

1) Newspapers are for parents, schools, colleges, plays, books and advice. - W. Phillips.

2) The four newspapers that are against a million bullets are especially frightening - Napoleon

3) What is a journalist? The ever-growling, cynical, preacher, regent of kings and teacher of the nation - Napoleon I

4) The wrong and unjust things of kings, conspiratorial men etc. can be presented in front of all the people with the help of adventurous sharp writing of journalists. It is up to the newspapers to spread the word about their merits, their growth and their tricks.

This shows the importance of newspapers. Thus, the information about the newspaper came to Dnyanodaya.

Ideal Newspapers:

The Dnyanodaya on how ideal newspapers should be was printed. Newspapers are not a science to fill the stomach. The worker deserves his wages and it is the law of nature that those who work should get their share of the labour. But despite the wages in the newspaper, patriotism is a big goal. The true meaning of pride and birth is that every newspaper is born to serve the country and serve its interests. The business of newspapers is especially important. Lawyers, doctors, servants work for salaries. The story of the newspaper is different than this. The newspaper has to tighten its belt if it wants to find out the truth.

The letter has to be thought and researched and the crisis will have to be dealt with before the incident is published. 'As the letter makes it alive, so does the letter kill'. Newspapers have to write not only sweet but also bitter, sour and spicy on occasion. The better the motive, the greater the strength to endure suffering.

For this, Dnyanodaya had suggested some suggestions to the journalist brothers.

1) The opinion of the newspaper should be strong. Newspapers are the representatives of the country and the true advocates of the people. So, articles should be more poignant. People's interests should be kept in mind while writing in a newspaper. Any writing should be done fairly without irritation.

2) It should be written carefully even against the government. If your writing doesn't work, you should write carefully about the government, considering the benefits. Otherwise, the authorities understand that the newspapers have become accustomed to shouting like children.

3) Art should be encouraged. Our journalist brothers should show America to the people of India again and again so that we can give an essay in our newspaper about how America developed. Industry should also be given publicity.

4) Attention to children's development - Newspapers in Europe and America are making special efforts for children. Therefore, newspapers in India should also write encouraging articles for children.

5) Newspapers should be united - When a newspaper has a useful suggestion about something, other letters should approve that suggestion. The unity of the newspapers will benefit the country.

Finally, Dnyanodayakar says, "We sincerely say that some Newspaper have come out of the womb of our Marathi mother in this country, from which service to the country is being done. May God increase the number of such Newspaper."

From this role the intentions of the Dnyanodaya become clear. Dnyanodaya sets the standard for journalism and appears to have been put into practice. This shows the importance of newspapers. Dnyanodaya has taught Swadesh Seva through newspapers. Guidelines are given. These principles will guide not only the newspapers of that time but also the newspapers of the 21st century today.

Origin of the newspaper in India:

After the resignation of William Bolt, a British servant of the East India Company, in 1776, he decided to launch a newspaper with the intention of exposing the unethical activities of the East India Company, but this was not possible due to opposition from the government.⁷³ Newspapers have become an integral part of today's life. Along with knowledge and, it has Entertainment gained practical importance today. But the history of the origin of newspapers in India is not very old. In pre-English times, there was no trace of a newspaper. In 1780, James Angusts Hicky, an Anglo-Indian man, published the first newspaper, the Bengal Gazette. After that newspapers like 'India Gazette', 'Calcutta Gazette', 'Indian World' were started. However, as it began to attack the monarchy, the government tried to discipline it.

Along with English newspapers, in the time of Lord Hastig, local language newspapers like 'Samachar Darpan', 'Sambandh' and 'Kaumudi' were also started. The need for a newspaper arose during the time of Lord William Benting for two reasons. Newspapers began to be used for social reform along with knowledge and entertainment. Reformer Rajaram Mohan Roy took the first step. Later, however, the era of newspapers began. Notable names include 'Bombay Samachar', 'Amrit Bazar Patrika', 'The Indian Mirror', 'Akhbar-e-Aam'. Newspapers started appearing in

Maharashtra around this time. In 1922, the first linguistic Gujarati language newspaper 'Mumbai Samachar' was published in Mumbai. Pune, Mumbai, Nagpur, Aurangabad, Kolhapur, Solapur, Satara, Nashik etc. The city provided a medium for young people to express their views.

When missionaries came to India, not a single newspaper was printed here. Little did they know that the newspaper was a great tool for gaining knowledge, and they did not feel the need for it; But in 1818, in the missionary's printing press at Shrirampur village near Calcutta, a newspaper called Darpan was printed in Bengali and the first Indian language newspaper was published for the people of India. Reading the newspaper seemed to improve. Sixteen newspapers were circulated in Calcutta in 1851. There were three outings every day, two outings twice a week, seven outings once a week, two outings twice a month, one outings. There were about twenty thousand people sheltering such letters.⁷⁴ Public relations, public welfare and integrity were important for the survival of the present letter. Thus, how the newspaper was needed in India and how it started was published in Dnyanodaya.

Newspapers in Mumbai Presidency⁷⁵ (Today's Maharashtra) :

The first book printed in Bombay of which reliable information is available, is a " Calendar for the Year of Our Lord 1780, printed by Rustom Caresajee in the Buzar."⁷⁶ The Bombay City Gazetteer states that the first periodical published in Bombay was the **Bombay Herald**, started in 1789.⁷⁷ Unfortunately the present writer has not been able to discover any issue of this journal anywhere, nor any independent reliable evidence of its existence. The periodicals next to appear in the city were the Bombay Gazette and the Bombay Courier, which according to the Gazetteer were started in 1791 and 1790 respectively. The first years' issues of neither of these journals are available today. But judging from the issues of subsequent years, it appears that the Bombay Gazette must have been actually started in 1790 and the Bombay Courier in 1791.⁷⁸ Credit for establishing the first vernacular printing press in Bombay goes to Fardunji Marzaban. The first book was printed in 1814. He starting a periodical called the Bombay Samachar on July 1 1822.⁷⁹

The Dnyānodaya, a periodical published by the American missionaries, that "in December 1817 the American missionaries established a press for publishing literature relating to the Christian religion."⁸⁰

People living in Mumbai started getting the first newspaper in Gujarati for Parsis. In 1832, a Marathi and English newspaper called 'Darpan' was started and it was the first newspaper for the Marathi people. It started going out fortnightly in both Marathi and English. On May 1, 1840, Balshastriji published a magazine called Digdarshan. Recently (1847) there were three Gujarati newspapers in Mumbai every month. There was one such newspaper once a week, three such newspapers twice a week, and one daily. Gujarati letters were also received once a week in Ahmedabad and once a month in Surat.

Now Marathi Newspaper are issued like this. Marathi Dnanprasarak is issued once a month. It contains a collection of lectures and essays that take place at Elphiston School meetings. Needless to say, the Second Dnyanodaya. Prabhakar III was started on 24th August 1841 by Govind Vitthal Kunte. It has good quotes from English newspapers and letters to dispel the ignorance of the people here and it is good. Christianity is sometimes denounced as blasphemous, but it does not suit the letter. In the fourth Pune, Dnyan Prakash (1849) is issued every Monday and this is commendable. The fifth Kolhapur is currently publishing Dnyanprasarak books. It is also good. So, it is appropriate to subscribe to this newspaper but Marathi people are not enthusiastic about doing so yet. Considering a lot, the consumption of Dnyanodaya is more than other Marathi newspapers. There are two Persian language newspapers. But there are very few people who take the newspaper, as well as a Portuguese paper for the English. In total, there are 17 newspapers for the people of Mumbai division. That's what you use.

Dnyanodaya (1842) was born when Chiplunkar, in his Nibandmala, made strong and ridiculous remarks on Christianity and Christian missionaries. After that Shastri Chiplunkar started the magazine 'Vicharlahari' in 1853. On 7th February 1842, the newspaper Dnansindhu was started by Tatya Chhatre. In 1849, 1862 and 1864, the newspapers 'Dnyan Prakash', 'Induprakash' and 'Native Opinion' were published respectively. In 1871, 'Satyashodhak' and 'Shubhasuchak' from Satara and in 1867, 'Khandeshvaibhav' from Dhule, Balshastri Jambhekar published 'Digdarshan' from Mumbai. 'Dnanprasarak' was started in 1850 by Dnanprasarak Sabha.

Till 1855, Marathi newspapers and books published by rule were given in Dnyanodaya as follows⁸¹ :

1) Dnansagar- This newspaper was printed on (sheela) stone printer. It left three times a week. If the price was given in advance, it would be Rs. 10 per annum and Rs. 1 per month. It was published by Raghunath Joshi. This newspaper used to come from Mumbai.

2) Dnanprakash- This newspaper was issued every week and had twelve pages of fullscape. These letters were printed on (sheela) stone printer. It was priced at Rs 10 per annum and Rs 1 per month. Its publisher was Krishnaji Trimbak. This newspaper used to come from Mumbai.

3) Jaganmitra - This newspaper was issued every week and had 8 pages of fullscape. These letters were printed on (sheela) stone printer. The price was five rupees in advance and six rupees later. It was published by Sakharam Moreshwar Joshi. This newspaper belonged to Ratnagiri.

4) Prabhakar- The stone of a Tavi mold used to be printed every week. Its annual cost was twelve rupees. The publisher is Govind Pandurang Joshi and the newspaper was from Mumbai. Its editor was Govind Vitthal Kunte.

5) Vartman Deepika - (sheela) stone printer used to print the shell of a big hot mold. The newspaper was issued every week. The annual cost was Rs. 5 in advance and Rs. 6 later. It had to eight Aane a month. The publisher was Kanoba Ganapat. This newspaper used to come from Mumbai.

6) Dhumketu - (Sheela) Stone printer used to print the shell of a big hot mold. It had an annual cost of 4 Rupees. Govind Pandurang Joshi is its publisher and was leaving Mumbai.

7) Vartman Sangraha - This newspaper was issued every week and had 8 pages of fullscape. The annual price was four and a half rupees and it was six Aannas a month. It used to leave Kolhapur.

8) Dnyanodaya - This is the information given. It has been selected for research.

9) Dnyanprasaraj- The book was printed in 32 pages of Ashtapatri template every month by Dnyan Prasarak Mandli, Elphiston School. The price was Rs 4 per issue and Mumbai was being published.

10) Chandrika - This book was published in 32 pages of Ashtapatri template every month. Her regular take was priced at 4 annas. The grocer had to six annas. The publisher was an honorary congregation. It was leaving Mumbai.

11) Dnandarpan - This book was printed on 100 pages of Ashtapatri template in 3 months. The annual cost was Rs. 4 in advance. Its publisher was Ganapat Krishnaji and it was printed to leave Mumbai.

12) Dnyanwardhak - This newspaper was to be issued from 1/2/1855 of Foolscape Paper Ashtapatri Template. It was priced at six rupees per annum.

New Marathi Newspapers⁸² :

1. **Nitya Saar Sangraha-**

This Marathi newspaper used to come out every day. Formerly it was called Dnansagar. The annual cost was Rs 10 in advance and Rs 12 later.

2. **Hinduhitechchu –**

This newspaper was issued every week. This worked to improve. The annual price was Rs. 3 in advance and Rs. 3.5 in later.

3. **Bodhamrut-**

It used to leave Satara every week. The annual cost was Rs. 5 in advance and Rs. 6 later.

4. **Mumbai Parhejgar –**

This Gujarati newspaper started circulating within a week. The newspaper of this letter were easy. The main purpose of this newspaper was that the people of the country should not consume any drugs. The annual cost was Rs. 2.75 if given in advance and Rs. 3 later.

5. **Dnyandeepak: -**

This newspaper was issued in July 1866. This small magazine was turned on for the little ones here. It was about the size of Satya Deepika and was printed in Urdu. It had twelve pages and its subscription was fixed at one rupee for one year. This newspaper was used by children.

6. **Arunodaya: -**

This newspaper started leaving Thane from 22nd July 1866. It was printed every Sunday. The paper was as big as the Dnyanachakshu newspaper in

Pune and the price was kept at Rs. 5 if paid in advance and Rs. 7 if paid later. Its writing was pure and well-printed.

Newspapers in the Ahmednagar city –

Mumbai, Pune were the centres of Marathi culture and ideological revolution. New experiments took place in this city with new knowledge. It had an immediate effect on Ahmednagar. Not only that, but in some respects, Ahmednagar had taken its step ahead of Pune. This was also the main base of the newspaper. The city of Ahmednagar is so small, so to speak, a rural area - but in terms of newspapers, it is not far behind.

Samples of newspapers from the city of Ahmednagar in the last century can be found in the Ahmednagar District Historical Museum. The Ahmednagar city's newspaper tradition was reformist. If you take a look at each newspaper, you can see the picture of the city 100 years ago, the state of the people, political preferences, religious beliefs, ethics, government administration, personal life struggles, justice, one or more things.

Brief information of contemporary newspapers in the Ahmednagar city:

1. Rise of Dnyanodaya Newspaper:

The first Marathi newspaper outside Pune – Mumbai is Dnyanodaya newspaper. Launched by Christian missionaries in the Ahmednagar city in 1842, the newspaper was published first in the Ahmednagar city and then in Mumbai for many years. It was printed on stone in Ahmednagar.

Newspapers have been printed in Mumbai for a few years now, but the number of readers was low. The American missionaries began to publish the Dnyanodaya newspaper, believing that if such newspapers were printed in the Ahmednagar, many people here and in other villages would be saved. It covers a wide range of disciplines such as geography, astrology, proven physics and Bakhar with the aim of publishing current and mainly Ahmednagar related texts from this country and other countries. If some people in the Ahmednagar want to place their advertisements or express their views on people's religion, policies, moves, this newspaper will help. That was the purpose. But this reporter would not publish inappropriate things. The price of one issue was two annas. This newspaper has been selected for research.

The Mumbai Vaibhav newspaper had three types of native newspapers. Apart from religious differences, the views of Mumbai Vaibhav and Dnyanodaya were similar in many respects. Besides, the two had similar views for the welfare of India. We will never hate our compatriots because of differences in many things. On the contrary, we respect them. I take his articles in our newspaper and try to live in unity for the country. We request all business people to treat us as brothers and invite us to serve our country without understanding the opposition, even if there is a difference between you and us regarding religion. But we want people of different religions in these countries to unite for the sake of their country. Let them be a nation, and let them be united. That should be the real welfare of this country.⁸³

2) Vrittavaibhav –

The editor of this letter started on 8/12/1861. There was a gentleman named K.V.G. Alphabet. Khanderao Balaji, who worked in the Jaganmitra office in Ratnagiri, was a householder.⁸⁴ It was weekly. Its subscription was six rupees. The postage was three rupees more. The almanac of the week was given on the front page along with the dates. In this, market price was also given. It was released every Sunday. It bow, however, should be progressive. Because the next verse was found printed in the motto.

' बाणा सोडू नको, भिड धरू नको, लालूच पाहू नको ॥

'Don't let go of the bow, don't hold the crowd, don't be greedy.

हांजी हांजी नको, खऱ्या भिऊ नको, मर्मास भेटू नको ॥

Don't move on, don't be afraid, don't break the principle.

स्वार्थार्थी जनपक्षपात धरुनी कोणास गांजू नको ॥

Don't blame anyone for selfish people's partisanship.

तेणे एडिटरा तुला सुयश बा, लाधूनि लागे टिको ॥

Tene Editara Tula Suyash Ba, Ladhuni Lage Tiko

This goal is still the goal of newspaper editors today. It was doing fearless and constructive writing. Some of the letters of Gopal Hari Deshmukh, a philanthropist who wrote hundreds of letters, were published in Vrittavaibhav. Vrittavaibhav's style and wording were described as beautiful in the Dnyanodaya of 16 December 1861.

3) Nyayasindhu-

In all the above newspapers, the size of the letter 'Nyayasindhu' seems to be important enough to impress the printing method and format. Its language was Marathi and pages were six. This newspaper was started on September 3, 1866. It was printed on stone printer in 1893. Then they started to nail printer.

This newspaper has been selected for research.

4) 'Nagar Samachar' –

'Nagar Samachar' started by a Kamathi householder named Abanna Linguji. The newspaper was closed after his son went to Solapur to do business.

5) Sudarshan –

A printing press called Sudarshan was set up by four people. It had a Marwari trading partner. A few years later, he became the sole owner of the printing press. He was from Thane. He had criticized the white magistrates of the cantonment. So Saheb got upset. Dange rode into the alley on horseback. The magistrate slapped Thanekar 3-4 times on his bare body. And he said, "If you criticize me again, remember."⁸⁵ This shows how little freedom the newspapers had at that time.

Sudarshan's editing was done by Balwantrao Hivargaonkar but the writing work was entrusted to his friend Dhaneshwar. He performed this performance for two years.

6) Jagadarsh –

Kashinath Bhairav Limaye, who left his job as a school master and started a news business, was its editor and owner. Jagadarsh, the name of his printing house, which came to be famous in the Ahmednagar city, is a contemporary newspaper of Nyayasindhu. They used to criticize each other.

Dajisaheb's Nyayasindhu got Jagadarsh as a rival. Both letters called each other our 'elder brothers' and our 'younger brothers' and broke up with each other. Assume that the Nyayasindhu took the side of a person or a question and the worldview fell on that person or question. Nyayasindhu once said that our younger brother was suffering from *****. So he doesn't have the right to write." The following week, the younger brother honestly corrected his father's mistake. It said, "Even though we have had the disease for a long time, it did not go away." What an honesty and decency! We can guess what the disease of ***** should be. All in all, big brother, big brother, little

brother, Subhanalla. Professor Jinsiwale, Gopal Ganesh Agarkar, Rajaram Shastri Bhagwat, Gaikwad Maharaj of Baroda were mentioned in that newspaper.

However, it is true that in the other current papers in Ahmednagar at that time, no one mentioned Nyayasindhu and Jagadarsh. No, but the recent generation is confused. They have no breath.⁸⁶ This newspaper has been selected me for research.

7) Nyayaprakash –

This monthly was published in Nyayasindhu Printing Press in 1877.

8) Mutsaddi (Diplomat) –

This newspaper was printed in Jagadarsh Printing Press from 1877. The work of publishing Marathi translations of the articles in the letter "India" in England was started by his young and distinguished editors. In the editorial class G. K. Alias Mama Dabholkar, Shivarambuwa A. Alias Buwa Bharade, Haribhau Paranjape etc. were the congregation. Mama Dabholkar was the Jahagirdar of Akolner, Taluka & Dist. Ahmednagar. It was closed due to insider trading.

9) Vicharsadhana –

With the convening of the National Assembly in Pune in 1895, many young people got excited to do political and social work, with the blessings of Raosaheb Ranadya in the Ahmednagar R. V. Joshi, Nilkanth Chitale, Bhalchandra Deshmukh, Dhaneshwar etc. started this newspaper in 1895.

10) Tukaram –

This newspaper was drawn by a householder named Salunke. At that time, only minor notices were mentioned.

11) Farmers (1911) –

This newspaper written by Rao Bahadur Chitale was intended to guide the farmers. Its motto was '*Durbhikshanasha Krishikarma Mool Jale Jale Patak te Samul, Mukatwa yoge kalaha n thara bhiti nase velich jagnara*'. Shivarambuwa Bharade was responsible for writing the editorial and Dhaneshwar was also writing from time to time.

12) Gavannaskudar –

This newspaper, which was printed in Devanagari till 1894, was in the form of District Gazette.

13) Munsif - E - Deccan –

This is an Urdu weekly. It was leaving around 1897 E. C.

14) Nagarik (1923) –

This weekly started in 1923 E. C. After that, there was no newspaper in the Ahmednagar city. Rajhans, Mirikar, Parkhe, Anna Hivargaonkar and Mani Dhaneshwar gathered at Sardar Mirikar's house and started writing before the election. But it was short-lived. The enthusiasm of the progressive party did not last long.

15) Deshbandhu (1928) –

This newspaper was started by Firodia lawyers. But during the difficult period of Satyagraha, it came to an end.

16) Sanghshakti –

In 1936, the District Congress Party started a letter called 'Sanghshakti'. Well known Bhausahab Firodia lawyer and selfless patriot Raosaheb Patwardhan worked as the editor. The newspaper was closed during the 1942 agitation.

With the initiative of T. S. Bharade and Vasantrao Nisal, the letter 'Sanghshakti' was repeated. Its editor was Bharade. It contained readable text.

17) Sandesh (Message) –

Shri. D. R. Nisal started this letter in 1939. He mentioned it as the mouthpiece of the citizens of Nagar districts.

18) Deenmitra –

This weekly Mukundrao Patil used to cover the villages of Tarwadi in Nevasa taluka.

Apart from this, Kane's flair of specific ideology, 'Inkinab', Ram Nisal's 'Azadhind', Nirbhaid Banya's 'Andaj' dedicated to rural development work, 'Vinay who advocates Congress', 'Janseva' were the newspapers in the city.⁸⁷ Thus various newspapers were start to Ahmednagar.

In the early days, Marathi newspapers were being printed in Shila (Stone) printing press. Since all these processes are based entirely on human skills, it was very time consuming and arduous. Newspapers published in Marathi in the early days till about 1870 were being printed in Shila printing press with few exceptions. Although the invention of typewriting and typewriting in Germany began in the sixteenth century, it was not until the dawn of the nineteenth century that the technology came to India and developed. The nails made it possible to give more text in less space. The printing press was created. First came the hand press followed by the foot treadle machine. In this way progress was made.

British newspaper policy:

The newspaper started with the arrival of the British in India. During the first 20 years, British policy towards newspapers was not completely opposite. In 1799, Lord Wellesley imposed restrictions on newspapers. This resulted in action being taken against some newspapers. The law was repealed by Lord Hastings in 1818, and the press gained independence. But in 1823, under James Adam, some control came again. Newspaper liberator Charles Metcalfe re-established freedom of the press.

McCauley's Newspaper Act was passed in Council on 3 August 1835. The prevailing rules in Mumbai area were repealed. However, in order to publish the periodical, the magistrate was required to make a declaration to the printer and publisher. Violation of the rules carries a maximum fine of Rs 5,000 and imprisonment for up to two years. It was during this period that the missionary Dnyanodaya newspaper Ahmednagar was started in 1842.

Freedom of the press, which had gained some traction in 1835, was further destroyed in the wake of the uprising after 1857. Freedom of the press was destroyed on 13 June 1857 by issuing the Licensing Act of 1857 under Section 15 of the Licensing Act of 1857 so that there would be no scathing writing against you or your side. The law required government approval for printing. At the same time, the names of printers, authors and publishers were forced to appear on every text. The government has the right to seize any newspaper, book or printed material. But these rules were for a while. It was against this backdrop that the newspaper 'Nyayasindhu' was started in 1866. They seem to have tried to create maximum political and economic awareness in the freedom we have got. But since Dnyanodaya is a missionary newspaper, it seems to have focused

on social, religious and cultural reforms. Political writing was lacking in it. Therefore, the newspaper law did not have a special effect on him.

The press and registration of books act 1867- began to provide books and newspapers to the government for inspection. The printing press was forced to send three copies of printed books or newspapers to the government free of charge. The process of compiling a list of printed books started in 3 months. The printer, the publisher, the place of printing and the place of publication were compelled to print the information on every book and present paper. Changing the name of the print and publication required a new declaration. Reporter on Native Press appointed the officers to record the local language newspaper. This restriction led to regulation of indigenous language newspapers. There was an indirect restriction on newspaper writing. Newspapers threatened the government. Newspaper referendums began to reach the ears of the government. This officer started submitting his report to the government. It was easier for the government to understand the opinion of the general public through local newspapers in the native language than on Anglo-Indian newspapers.

The Indian Penal Code (IPC) was amended in 1870 to limit the scope of newspaper freedom after the Wahhabi movement in 1869-70. A new section 124-A was added to the 124 sections on sedition writing and speech. This section provides for life imprisonment and fine for inciting dislike of the government by any means such as words, speech, writing. The problem of this section continued to plague the newspapers.

The Press and Registration of Books Act 1867 was amended on 16 March 1891. Section 9 mentions sending printed books or newspapers to the Collector. A director was appointed for the record office. The Act was further amended on 15 April 1891 under Section 20.⁸⁸

The Vernacular Press Act-1878 - Viceroy Lord Lytton introduced the Bill in the Council and enacted the Act for better Control of Publications in Oriental Languages 1878 on 14 March 1878.

The Indigenous Language Newspaper Act of 1878 sought to bring more control over Indian language newspapers and made it a more successful weapon to suppress and punish treasonous articles. By this Act, (1) the Collector authorizes the Collector to allow any Indian language newspaper to sign such bonds as they may not publish any material which may create anti-government sentiment. Authorities were given the

power to ask for bail, confiscate it if necessary, and confiscate offensive printed text. (2) The decision of the Government shall be final and no appeal shall be allowed therein. (3) If a native language newspaper was to avoid proceedings under this Act, it would have to provide proof of its newspaper to government censors in advance.

The most disgusting thing about this law was that it discriminated between native and English language newspapers and the offender had no right to appeal. A number of newspapers in the country were charged under the Act. The law succeeded in the government's intentions and both the language and the tendency of the Indian newspapers became very weak. Most of the time, articles in these newspapers were taken from English-language newspapers.⁸⁹

Lord Cranbrook, Secretary of New India, objected to the pre-notification clause of the Act. According to him, all observations should be followed by Indians and they should edit newspapers in a way. Therefore, in September 1878, the censor section was removed. Instead, a Press Commissioner was appointed, whose job was to provide truthful and factual news.

Madhav Ballal Namjoshi had stated in his newspaper 'Kiran' that there should be a council to raise voice against this law. Since the Vernacular Press Act was passed when the council actually convened, not much was learned from the conference. The conference, however, agreed that the editors should come together and make a concerted effort to stop the strangulation of newspapers. While the editors' concerted efforts to create an atmosphere against the law were commendable, the government did not take notice.⁹⁰

After the independence of England in 1880, a Liberal Party government led by Gladstone came to power. Lord Ripon became the new Viceroy. Lord Ripon repealed the Vernacular Press Act on 7 December 1881. The biased law on indigenous newspapers was repealed and an era in the history of Indian newspapers came to an end.

The famine of 1896-97 and the plague caused great unrest and violence in the Deccan. Newspapers also contributed to the political controversy. Section 124 of the Penal Code was reinstated and extended under the 1898 Act and a new section 153-A was added. Similarly, Section 505 of the Code was amended. So that statements that

create discontent in the military or incite a person to act against the state; They can also be punished. Such a provision was made.

Thus, the subject of my research was the policy of the British Government towards newspapers in India from 1841 to 1900. Its definite effect can be seen in the newspapers Dnyanodaya, Nyayasindhu and Jagadarsh.

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 - ⁴ Mahadev Damodar Suvarnapathaki, Description of Ahmednagar Taluka, Publisher- Suvarnapathaki Mahadev Damodar, Ahmednagar, 1921, P.- 8.
 - ⁵ Hemraj Bora and Laxman Kulkarni (Editor), *Ahmednagar District Directory*, Ahmednagar, 1951, p.-59.
 - ⁶ Dainik Samachar, 15/8/1990, Nagar Panchshatabdi Some Particles - Some Moments, First Municipal Election- Bablu Joshi, Ahmednagar.
 - ⁷ Ibid, p. 680.
 - ⁸ Hemraj Bora and Laxman Kulkarni (Editor), Op.cit., p. - 102.
 - ⁹ Dainik Samachar, 10/06/1990, Nagar Panchshatabdi Some Particles - Some Moments, Ek Shishanik Sanstheche Anokhe Smarak, Bablu Joshi. Ahmednagar.
 - ¹⁰ Dainik Samachar, 1990, Nagar Panchshatabdi Some Particles - Some Moments, Sheti Shikshanachi Muhurtamedha, Bablu Joshi. Ahmednagar.
 - ¹¹ Hemraj Bora and Laxman Kulkarni (Editor), Op. cit., p. -135).
 - ¹² Ibid., p. -150.
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- ¹⁴ Bapurav Davare and Vaidya Wagbhat, *The Ahmednagar Company Ltd.*, 1956, Ahmednagar, 1956, p. -1.
- ¹⁵ Ibid, p.- 9.
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- ²⁴ Sardar Babasaheb Mirikar, Ahmednagar Shahracha Itihas, Ahmednagar Historical Museum, Ahmednagar, 3rd edition – 2016, pp.- 57, 65.
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- ²⁹ Dnyanodaya Octomber 1864, Mumbai.
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- ³⁵ D. D. Nagarkar, Glimpses of Ahmednagar, Ahmednagar Dist. Historical Museum Publication, Ahmednagar, 1977, p.- 20.
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- ³⁸ Nath Vitthal Pathak (Writer), Balasaheb Bharde & Suresh Joshi (Editor), Op. cit., p.- 22.
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- ⁴⁰ Dainik Samachar 05/07/1990, Nagar Panchshatabdi Some Particles - Some Moments, Rashtriya Sabha Sanshthapak Hyumsaheb's Nagar Bhet- Bablu Joshi, Ahmednagar.
- ⁴¹ Balkrushna S. Barhate, Hutatma Chautha Shivaji, Rajendra Agency Ahmednagar, 1983, p. -76.
- ⁴² Baban Bhivsen Jadhav, Fourth Shivaji Of Martyrdom, in International Journal, Indian Streams Research Journal, Vol.-IV, Issue-VIII, ISSN-2230-7850, Solapur, Maharashtra, www.isrj.in, Sept. -2014, p. – 4.
- ⁴³ Hemraj Bora and Laxman Kulkarni (Editor), Op. cit., p. – 87.
- ⁴⁴ Vitthalrao Dattatreya Ghate, Divas Ase Hote, Mauj Prakashan Griha, Mumbai, 1961, p.-12.
- ⁴⁵ nephew of the public uncle (Sarvajanik Kaka) of Pune and head of the judges Ahmednagar
- ⁴⁶ Vitthalrao Ghate, Op. cit., p. - 12.
- ⁴⁷ G. B. Sardar, Maharashtra Upexhit Mankari, Pune,1941, p.-3.
- ⁴⁸ M.G. Patil (Dinmitrakar)(Ed.), Vichar-Kiran Bhag-1, Tarwadi, 1952, p. 11 (feedback).
- ⁴⁹ G. B. Sardar, Op. cit., p. -130.
- ⁵⁰ Padhye and Tikekar, Aajkalcha Maharashtra, Mumbai, 1935, p.- 67.
- ⁵¹ Tarkatirtha Laxmanshastri Joshi Lekhsangraha, Volume -1, Wai, 1982, p. 391, (No Editor, Publisher- Kulkarni, Pune)
- ⁵² Trimbak Narayan Aatre, Gavgada, Third Edition, Mumbai, 1959, P. 107.
- ⁵³ Krishnaji Karnaji Chaudhary was a distinguished householder of Karjagaon in Warhad province. To spread the work of Satyashodhak Samaj in Warhad province, Helped Bhalekar a lot. With the help of according to Bhalekar, it is decided to remove the "Satyashodhak, Samaj" from the "Satyaprakash".
- ⁵⁴ M.P. Mangudkar, Mahatma Phule aani Satyashodhak Chalval, second edition, Pune, 1965, p.- 14.
- ⁵⁵ Baban Bhivsen Jadhav, Raigad Jilhyatil Swatantrachlval: Shetkaryanacha Sahbhag, Laxmi Publiction, Solapur, 2014, p.- 65.
- ⁵⁶ Bombay Government Selection- 58, New Serial-2, in Bombay Gazetteer, p. 318

⁵⁷ James M. Campbell, Op. Cit., p.- 319

⁵⁸ Dhananjay Kir, Mahatma Jotiba Phule, second edition, 1973, pp. 173-174.

Frequent droughts have plagued the peasantry, which has been plagued by money laundering since 1869. When the situation worsened, the government launched an inquiry into the matter. According to the report of the board, the government of Deccan Passed in 1879. Some provisions were made to free the peasantry from debt, to improve the relationship between farmers and moneylenders, and to protect the rights and interests of farmers.

⁵⁹ Trimbak Narayan Aatre, Op. cit., p. - 103.

⁶⁰ M.P. Mangudkar(Ed.), Shinde Lekhsangrah, Pune , 1963, p. 276.

⁶¹ Trimbak Narayan Atre, Gavgada, Varada Prakashan, Pune, 3rd reprint 2009, p.- 196.

⁶² T. N. Aatre, Gavgada, Third Edition, Mumbai, 1959, P. 132.

⁶³ Bhausahab Khandve, Deenbandhu Krishnarao Bhalekar, Gaj Prakashan, Ahmednagar, 2000, p. 9.

⁶⁴ Padhye and Tikekar, Op. cit., p. - 58.

⁶⁵ H. L. Chavan, Anteshti va Shradha, Kolhapur, 1929, P. 13.

⁶⁶ Padhye and Tikekar, Op. cit., p. -36.

⁶⁷ Bhausahab Khandve, Op. cit., p. -12.

⁶⁸ Dr. Bhagawant Devidas Kulkarni, 'East India Companykalin Ahmednagar Jilhyachi Nyayadan Vyavastha 1818-1935', unpublished Ph.D. Thesis, University of Pune, Pune, June 1989, P. 354.

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⁷⁰ Dnyanodaya, Volume - 53, 12 July 1894, Mumbai.

⁷¹ Dnyanodaya, 01/06/1847, Mumbai.

⁷² Dnyanodaya, 7/11/1889, Mumbai.

⁷³ B. L. Grover and Yashpal, Aadhunik Bharat ka Itihas - Ek Navin Mulyankan, S. Chand & Company, New Delhi, Fifteenth Edition- 2000, p.- 264.

⁷⁴ Dnyanodaya, 1/1/1851, Mumbai.

⁷⁵ Dnanodaya, 1/6/1847, Mumbai.

⁷⁶ Anant Kakba Priolkar, The Printing Press in India, Marathi Samshodhana Mandala, Bombay, 1958, p.- 71.

⁷⁷ The Bombay City Gazetteer, Vol. III, Bombay 1910, P.-140.

⁷⁸ Anant Kakba Priolkar, Op. cit., p.- 72.

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- ⁷⁹ Ibid- 78.
- ⁸⁰ Dnyanodaya, Vol.- 12, 15/06/1853, Mumbai, page- 188.
- ⁸¹ Dnyanodaya, 1/2/1855, Mumbai.
- ⁸² Dnyanodaya, 1/8/1855, Mumbai.
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- ⁸⁴ S. H. Joshi, Marathi Patrakarita – Pahile Pavale, Diamond Publications, Pune, 2009, p.- 60.
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- ⁸⁶ Ibid, p.- 11.
- ⁸⁷ Hemraj Bora and Laxman Kulkarni (Editor), Op. cit., pp. - 93-96.
- ⁸⁸ Unpublished Documents, Local Rules and Orders, Government of Bombay, Legislative Department, 31 Dec. 1895, pp. 31-32.
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Chapter II

Social, Religious, Political and Other Activities of 'Dnyanodaya' Newspaper

Dnyanodaya newspaper background

Editor of Dnyanodaya:

A) Social work

- 1) Undesirable Behaviour / Practices
- 2) Education
- 3) Efforts on women's equality from Dnyanodaya Newspaper
- 4) Caste Annihilation

B) Religious work

- 1) Propagation
- 2) Conversion
- 3) Culture forever, even if Christ is born
- 4) Christian Attitude
- 5) The role of Dnyanodaya in Yatra in Maharashtra

C) Political functions

- 1) The people and the government
- 2) Agriculture and farmers
- 3) The 1857 uprising

D) Literary contribution of Dnyanodaya newspaper

E) Various information

Dnyanoday newspaper background:

Christian missionaries came to India along with the British rulers in the eighteenth century. In Maharashtra at that time, there were fewer cities and more villages. Hindu society was divided into numerous castes and sub-castes. Bahujan society was bound by ignorance, poverty, norms and traditions. The American Marathi Mission was established in Mumbai on 12 February 1813. They started religion, language and educational work. Dnyanodaya was started on June 20, 1842 to spread his ideas. It is still going on.

Dnyanoday is an important periodical for understanding the cultural, social and religious fabric of Maharashtra in the pre-independence period since the advent of British rule. Along with religious dissemination, the aim of Dnyanoday was to spread education in the Bahujan Samaj, to eradicate social and religious intolerance, as well as to eradicate racial inequality, and to get acquainted with Western philosophy and technology.

Since the start of the Dnyanoday, the purpose of community awareness and spreading the gospel of people without enlightenment newly Dharma community of Christians who are Christians, Superstition Eradication, Education against undesirable customs, women's issues to solve, against caste education, prohibition of alcohol, the British government, public utility works with the Indian public - improvements in this information Dnyanoday marked the beginning of the modern social movement.

Dnyanoday is an enlightening letter that has reached its peak in the history of newspapers. Today there is a lot of progress in the field of information technology. So today's situation is conducive to newspapers. But around 180, while the lack of communication of all devices on the national and international news from a year ago, War talk, was heavy, and venture to give accurate information about the various developments in the world. During the Dnyanoday, the history of the newspaper, superstitions, traditions, science, astronomy, education, agriculture, religion, social, politics, language, vandanmaya, art, untouchability, women and children, vehicles timetable, the necessary Dnyanodaya on various topics of the lunar calendar, etc. There you can see maps and illustrated information. Thus, the Dnyanodaya was a mouthpiece reaching the perimeter of pervasiveness in the history of newspapers, as well as it was

and is a fact sheet, a history paper, a literature-culture letter, a movement letter and primarily an enlightenment letter.

The environment in this country was eighteenth century totally against science and progress. In the past, books were written by force of intellect. But there are many mistakes in it. These texts were created to preserve the rights of the upper castes. silent Brahman also became superior. They consider it a blessing to recite ancient scriptures. There is no progress in mathematics , astronomy , geography. Speaking against something , it leads to unrighteousness. The rich people spend hundreds of rupees on religion. They should understand what is true thinking , what is real knowledge. It will be better if people see with the eyes of knowledge.¹ It appears that Dnyanodaya has printed such a situation at that time in its issues.

The first issue of Dnyanoday was published in the last week of June, 1842 . At first, the issue was published once a month (magazine). The first 6 issue published into Ahmednagar. The rest of the issue came out of the Bhendi Bazaar in Mumbai. The circulation of the current letter outside Mumbai-Pune was delayed. The delay was due to the lack of printing press in the area. That is why Dnyanodaya's office had to be shifted from the Ahmednagar to Mumbai.

The Dnyanoday was sixteen pages long and was printed in stone. It was owned by the American Mission Church. The annual cost was Rs, 1.5 for Indian natives and Rs. 4 for Saheb (British) people. If the annual book of this letter was tied together , the price was two and a half rupees. The July issue did not come out because the printing press was not working properly. The first editor of Dnyanoday, Rev. Henny Balentine was a great scholar.

Dnyanoday began in 1845 twice a month. This fortnightly had sixteen pages and an annual subscription of Rs. 1.5. The editorial mentioned that people did not know the newspapers. They used to read certain books. The search for truth began with the arrival of European learning. In 1845 four or five newspapers are published in Marathi. However, people are less inclined to seek reform. Dnyanoday has been weekly since 1873 . The first 6 issues were in Marathi. Next 1866 English-Marathi articles were coming from. From 1867 to 1872 , Shahurao Kukde brought Dnyanoday only in Marathi. Later, it started publish in English and Marathi again. The first magazine was published in 1842 , fortnightly from 1845 and then 12 - page weekly

from 1873 . Children issue were started from 1873 . These four pages supplements were published every month along with Dnyanodaya. It has been known as Balbodhmeva since 1876 .

Our Dnyanoday printed in Ahmednagar for six months. We have decided to print it in Mumbai from now on. This is one issue and we have agreed to some things that the English word inputs , the second of which some Hindus them and have learned English and English reading destruction helpful to the server. Nail printing seems to be able to print more than ever before. ²

The Dnyanodaya American Marathi Mission has been running for more than 75 years. The church was founded in 1808 to preach in another country. In AD 1810 in the " American Board of Commissioners for Foreign Missions " was established. In 1813 , the British government granted a new charter to the East India Company. There was a clause in the charter that these missionaries should not be barred from preaching in India if they wished to do so. This clause allowed Mr. Hall and Mr. Nant to stay in India and clear their way of preaching.

Dnyanodaya seems to pose a great challenge to contemporary newspapers. Many newspaper articles have been printed and commented on. 'Samachar Darshan' appeared on 15 August 1849 . It is recorded that *Dnyanprakash* was started on 12 April 1849 . The January 1 , 1851 issue contained a small piece of news. 'Bengali Darpan' were started in 1818 at Sharanpur. Darpan was started in Marathi in 1832 . A Portuguese paper of the Firangis also came out. 'Prabhat Suchak Saar' is a newspaper published in Tamil for many years. Such information about the present letter had come to light.

Editor of Dnyanodaya:

1. Rev. Henny Balentine 1842 to 1845, 1858 to 1865

The couple came to India from the United States in October 1835 . He came here along with Greek and Latin and learned Sanskrit and Marathi. He was a good poet and translator. Ballantine undertook various literary activities such as propagation of religion , social reform , writing-translation-editing. From Dnyanodaya goes to the task of writing to neo-Christian writers. He devoted his life to literature for the spiritual nourishment of Christians.³

2. Rev. Robert Wilson Hume 1846 to 1854 – Mumbai was his hometown. He founded a secondary school. He was fluent in English and Marathi.

3. Rev. Samuel Bacon Fairbank - September 1854 to April 1855, September 1882 to March 1893, June 1873 to November 1893. During this period he was editor. He assisted in compiling the Dnyanodaya Almanac.

4. Rev. Dr. Alan Hagen 1855 to 1858, 1865 to 1867. - He wrote the history of the Ahmednagar Pathshala Mahamandal, a description of the scriptures , a professor of the subject of the Mahamandal , a member of the Bible Review Committee, Shirur was his work land.

5. Rev. Shahu Daji Kukde 1867 to 1872, 1872 to 1885 Honorary Secretary of the Western India Native Christian Alliance , Best Marathi Writer.

6. Rev. Charles Ware Park 1873 to 1876, 1877 to 1880 - Religious Sabha , the organization that oversees the children's section of Dnyanodaya Kushal , the editor of Dnanodaya Panchang

7. Rev. Edward Hume seketa Hume 1876 to 1877, 1881 to 1882, July 1895 to October 1895, December 1901 to March 1902 -Secretary of the Bible Society , opened a school and hostel for boys and girls in Mumbai in 877 .

8. Rev. Robert Allen Hume 1880 to 1881, 1882 to 1885 Dean of Ahmednagar Theological Seminary , important participation in Congress.

9. Rev. Justin Edward Abbott Editor for a total of twenty-five years .

10. Rev. Tukaram Nathoji - 1890 to 1900 . Dharmaguru for 27 years in Mumbai .

11. Rev. Sumant Vishnu Karmarkar 1900 to 1906

12. Rev. Narayan Vaman Tilak 1906 to 1919 One of the modern Marathi Punch poets, Tilak's poem part 1 and part 2, Christian writing famous. Flower - Famous as a children's poet. Professor of Ahmednagar Theological Seminary

13. Devadutta N. Tilak 1919 to 1931, eight months in 1920. Balbodhmewa, Christian Citizen , Editor of Hindi Christian Almanac.

The purpose of Dnyanoday was to establish the standard of Christianity. It also wanted to impart true knowledge to the people. The purpose of Dnyanoday was to

expose the tricks of the deceivers without making any jokes and to benefit the people.⁴ Now that we have left our homeland and come to India, as we belong to this country, we are trying to improve our education and behaviour so that this country can progress, said Dnyanodaya. That is why we are giving up all work and are engaged in the work of imparting knowledge. The first honour in Marathi to accommodate readers of all ages and abilities in newspapers without leaving a legacy of scholars by providing separate text pages for children goes to Dnyanodaya. This supplement was followed by a new publication called BalbodhMewa.

A) Social work

1. Undesirable Behaviour / Practices :

The Dnyanodaya newspaper was started for the purpose of social Enlightenment and dissemination of good news. Therefore, in order to improve the society, news on eradication of superstition, education against undesirable practices, education against caste discrimination was published in Dnyanodaya. So, it did a good job of awakening and a social movement seems to be run by this newspaper.

The information mentioned in Prabhakar's present letter was published in Dnyanodaya. The practice of firing bullets from a pistol has been called anti-Christian in the English for a fee reason. It was mentioned in the issue of September 1842 that this move should also be stopped by enacting the Sati practice.⁵

It has been mentioned that there is a lot of superstition about Gujarati devotion among the Gujarati people. There was a lot of crowd during Gurudarshan. While the Guru is bathing, the devotees drink the water of his bath as a pilgrimage. Gujarati women offer body-mind-wealth to the Guru. Such an undesirable practice was mentioned in the issue of March 1845.⁶

In June 1842 issue mentions Jarimari. They try to please God or Goddess by believing that God's wrath has fallen on us. Ghodanadi (Shirur) of the Police sub Inspector order to all the people, to worship the goddess town. Homes are made by spending money. The procession was led by a young *Mang* woman wearing a well-dressed saree bodice, wearing a garland around her neck and worshiping her.⁷ It is mentioned in Dnyanodaya that people follow such superstitions without considering the root cause of the disease. It also mentions how the police administration was involved.

Hindu ideas of purity and defilement- The rules of purification are given in the book Manu Samhita about the various kinds of ugliness among Hindus. Was informed about it. Information was given about the ugliness of Hinduism and the rules laid down by the Jews in the Old Testament of Christianity.⁸

In August 1942 issue had news about Sati.⁹ When a man named Deshpande died at the *Moghlai* border in the city of Jalnapur in the Aurangabad subdivision, his wife was on her way to Sati. After the English people understood his information, they tried to stop her. As Deshpande's wife had come to the cemetery with the intention of going to Sati, it was not customary to go back. If this happened, it was customary to cut it to pieces with a sword. On the occasion, the English explained to the woman and her relatives. Since the body had not been cremated for two days, the woman finally agreed to cremate the body and the woman's life was spared. Dnyanodaya did the job of cracking down on such undesirable practices. It helped raise awareness.

On December 25 , 1844 , a man sent a letter to the Dnyanoday about the *Gade Bagad*. The tiger (*Waghya*) was a devotee of *Mahalakshmi* and *Khandoba* from Kamathipura. He used to take money from people for their vows and pierce (*Gal*) their backs. He believed that God was pleased with playing with *Gade Bagad*.

In this *Gade Bagad* procession, after the marriage of God at night, *Potraj* used to sacrifice one's life. *Potraj* dressed in a special way , holding a small goat in his hand, circling his head and making three rounds. Then he took a bite of his neck for the fourth time and made three rounds of blood.

The main *Waghya* used to pierce the throat of the disciple while playing *Gade Bagad*. In this, he had to complete three rounds by piercing the skin of his back with two thorns. While walking, the hanging man was holding the rope with one hand and throwing the treasure with the other hand.¹⁰

On the occasion of Bhavani Yatra in Kolhapur, the missionaries of Christ advised the people not to get angry about the *Gade Bagad*. People like Brahmins and Marwaris do not pierce their throats. Yet they are not sinners. Raised awareness by giving such examples. In doing so, however, he promoted the importance of Christianity.¹¹ Such cruel practices were prevalent in the society due to superstition. In the name of paying vows , superstitions prevailed in the society. Ordinary people were being exploited through superstition and ignorance. To eradicate that, the

Dnyanoday had worked to create awareness through their newspapers.¹² Ignorant people go crazy sitting in mythical temples. One woman was told to feed the cow grains. She was asked to wash her dung grains in cow urine and make a living on it. Bhadji Baba used to praise her a lot. These tricks were used to make women's time easier.

The Dnyanoday was also criticized by the Lokhitavadi Gopal Hari Deshmukh for its method of recitation in Prabhakar. People recite Gita, Saptashati, Veda. But no one understands what it means. The reciters are like Shruti. Vidya is being destroyed due to the method of teaching. Promises to recite are for some purpose. So, there is no use leaving the purpose. So people should stop doing bad things and know the purpose of the scriptures, otherwise there will be further loss of knowledge. Evidence of use of cow urine to purify water was also given in Dnyanodaya.

Dnyanodaya has given a slightly different opinion on the participation of Hindus in Urus than Prabhakar's account. Hindus and Parsis from Mahim's Urus are participating. But Hindus participate for fun. The *Piras* there make a vow. It shows that those people do not believe in Hindu God. The news published by Prabhakar has come to Dnyanodaya.¹³ But considering today's religious tolerance, it was a good thing to participate. This helps to reduce the religious divide.

Dnyanoday had been informed that the issue of, Religion is ruined by reckless behavior, Holi become untenable antici works, kasabinni's dance, lewd songs, the colour fly work. Instead of running, you should have a sense of truth and quality.'¹⁴ Mahadev Shastri Kolatkar Superintendent's speech on Holi. His speech was delivered on 17 May 1854 at Ahmednagar. He said in his speech that Hindus should not do bad deeds on the occasion of Holi.¹⁵

The January 1, 1856 issue tells how Joshi Baba (Brahmin) is deceived by the lust of the South. Ignorant and naive people take vain ideas and make them happy or unhappy. At that time Christians preach not to be deceived.¹⁶

In marriage, Hindus dance *Kalavantini*. It was an unfortunate move. It was described in Prabhakar's letter. It was printed by Dnyanodaya in its issue of 15th January 1853 as follows.

'... It is very bad and shameful to call a prostitute at a wedding and make her dance. All of this is real, and if there is a scriptural basis for doing so, then the scripture

itself is not bad and deified. Because God does not tell us to do such a corrupt thing. But we are the ones who are making the move. If people say that, then he should be called corrupt. Because those people love adulteress, they get upset by listening to bad songs like lavanya etc. So, all Hindus should get rid of this trick thinking that they are against it. This is right for them. From this move only corruption is a waste of cost and of no use. Someone might say it's a pleasure. But this happiness is foolish. Those who are well-informed are bored. ' Such enlightenment appears to have been done from time to time by the Dnyanoday.¹⁷

Exorcist , was expressed in the magician's spell-system and also with regard to juggle the Dnyanoday. Dnyanoday seems to have tried to eradicate ignorance among the people. *Garudi* is playing. He can't do miracles. The superstitious enlighteners about *Garudi* seem to have helped dispel them by giving examples. E.g. *Garudi* is not burdened with *dholaki*, he is giving Davandi calling to gather people.¹⁸ The magicians , snake charmers and many of those are part of skill. That game should not be understood as a mantra. E.g. Even if you put oil on the paper and put it on the fire, the paper does not burn. Bhaji can also be extracted in oil instead. He described a number of methods of deception. When these *garudis* or magicians first come to the village, they associate with a magician in the village. The Dnyanoday tells us how to cheat in different ways. People should think. Such deceive, they raise awareness in people that do not fall victim mantras. Needle piercing, a scorpion, snake , that the Dnyanoday had various spells in serpent. It certainly helps to awaken.

Examples of manslaughter appear to have been given in Dnyanoday. For this, it is seen that the story of Khondesh and its people is given. The area of these Khonds was about one and a half hundred *kos* away from Calcutta to the southwest. Part of it was in the districts of Bengal , Madras and Nagpur. Many clans of the Khond people had a method of offering human sacrifices to this role goddess. The victim was called **Meriya**. But for that, they buy people and sacrifice them. For this, children were brought up, their families were raised and they were sacrificed. Such ceremonies were held for three days. The first day was spent eating and drinking. The next day, the victim would be taken out in a procession in the middle of the hour to the stream of Mary in the thick forest. On the third day, the stick will go deeper into the ground and cut it in half in a wet branch of a tree and place it in the middle. The two parts of Khan Dije are then tied together. In the afternoon, Upadhyaya (Purohit) inflicts

a light wound on the victim with an ax. Then all the people broke on him and shouted , " Oh, we bought you for a price , so it's not our fault." Saying this, they would cut the meat of the victim into pieces. Then everyone would take a small piece of the meat to their field and bury it. After that, the people there would not talk for three days. After three days, they would offer a *tonga* sacrifice and then talk to each other.¹⁹ Such evil practices are printed in Dnyanodaya . Such cruel practice Dnyanodaya had brought to light and created awareness among the people. In September 1844, a similar incident took place in Mumbai Presidency.

An article on the causes of diseases and their remedies mentioned in Hindu scriptures was published in Dnyanodaya. ' *Karma Vipak* means the second born disease arises as a result of pre-existing sinful deeds, their cure goes away. Worship of God , peace , chanting , charity , Brahman food , medicine , etc. are said. It describes the consequences of committing 20 different sins. Measures were taken to prevent any adverse effects. In a way, social restrictions were imposed. For example, *Rajshama* means tuberculosis. He was asked to perform the ritual of *Mrityunjaya* , *Shiva Puja* , *Tula Nitya Suvarnadan* . Other money grab , *svakulatila* (Group) to be raped and, Pagoda at break were told different things and measures.²⁰

Roman Catholic festivals

The Portuguese celebrate Good Friday. They consider this day a holy day. After returning home from church, they dine with their families and dance with their wives. Drink alcohol. So it can be called ' donkey's mess and kick's good'. This is called *Latala's festival* by Indians . These people are fools. Instead of worshipping God, they follow Satan's ways.²¹

Such a letter was given by a person from Girgaum . It appears to have been published in Dnyanoday. This shows that even the unholy practices of the Europeans were being introduced in the Dnyanoday . Dnyanoday in social work had highlighted the adverse effects of alcohol. So, it had helped to improve the society.

Alcohol Disaster:

Before the British came to India, alcohol consumption was very low here. There used to be only two liquor shops in Mumbai. But considering 1847, the number of people who drank heavily had increased. Cellar and *Sojir* people drink alcohol during the day. But since many other people drink alcohol at night , the proportion of drinkers

is not clearly noticed. Since English people drank alcohol, their imitation increased the rate of drinking by other people. Therefore, Dnyanodaya in his newspaper had prayed to both Europeans and Indians not to drink alcohol. It had said that this country should be protected from alcohol.

In 1830, the government received a tax of one lakh and twenty-five thousand rupees for the liquor which came to Calcutta from Europe. In 1851, he received a duty of four lakh, thirty-four thousand rupees. This shows how much alcohol has increased. Also, the government was getting huge revenue from it. Date 6 November 1849 that they had applied to the British government to Mumbai, liquor ratio is going to rise compared to the previous. Alcohol tax should be waived by the government. Letter No. 9838 of 21 October 1851 came from the Revenue Department in reply to him. It said, "In the former Gaikwad states, there was no liquor supply. But in Peshwa, there was a shortage of liquor and liquor was being stolen and sold, but the income was low. In Belgaum, the annual income was Rs. 36 to Rs. 12,000. In Bagalkot, the income was Rs. 300. It's two thousand now. The purpose of giving alcohol is not to get money. The government is making arrangements to stop alcohol."

It was suggested that the government Dnyanodaya the correct answer to the prohibited liquor, which should make concrete efforts to apply prohibited liquor Parliament time to avoid disaster in the New England charter company and the country will be India benefactor.²² Bhavani Vishwanath wrote a book of seventy-two pages and 1^{1/4} Aana prise on the ill effects of alcohol. It was written about the side effects of alcohol.²³

The annual meeting of the Temperance Union was held on 23 January 1854. The meeting was well attended. Many spoke about how alcohol is harmful to health. Of Hindus, including missionaries who had applied to the British Parliament, but no alcohol ban in India will be a very bad state of the country. Reverend Narayan Seshadri and Mr. Hari Keshavji spoke on this. Even Christian missionaries in England said it was wrong to trade in alcohol. Alcohol destroys many. Alcohol gives the owner or the government a fair income, but the liquor business is not suitable for it. The government should close liquor shops. G. Guilder and Raghunath Narayan opined that the government should take steps to curb alcohol theft just like the government takes care of theft, gambling and counterfeiting.

Thus, Dnyanodaya seems to have expressed the view that practices like alcohol ban should be stopped by law. The Dnyanodaya explained how alcohol harms society. This definitely helped in awakening the society. The social work of Dnyanodaya appears to be important.

A new law on gambling was enacted. Anyone who keeps or operates a gambling house will be fined one thousand rupees or six months hard labour. The gambler was to be fined five hundred rupees or three months. Even if he didn't play with money, he would be punished. ²⁴

In India, Bhatt, Sannyasi, Gosavi, Bairagi, Fakir, etc., live in hypocrisy by begging under the auspices of Dharma. These people do not work hard despite being physically strong. They like to travel and spend their time lazily. Due to such people, the country is in a state of poverty. These people are committing big thefts and murders from time to time. Like a locust, these people are a nuisance to others in the community. The government should legislate to deal with these people. If gangs of beggars are seen, they should be hired to build roads or work in factories. Beggars with less clothing should be asked to dress well. If they do not listen, they should be beaten. In this way useless people can be made useful to the country. Some hypocrites are lazy beggars.²⁵ Horses are paired. They whip him mercilessly and make him dance. As the bad behaviour of the pajamas planters increased, the family became dusty.

Gulabdas's son was killed by a Brahmin named Raghunath Madan and he was sentenced to death. As a result, there was a great stir in the Mumbai area. Many believed that Brahmins should not be punished with death if they committed any crime. It was against the intellect that other castes should not rule in the flesh and Brahmins should not rule in the flesh. So, the Brahmin was hanged. ²⁶

Table of Contents Rajasthani missionaries of the word was no doubt delivering, seventeen-year-old children in a goddess after missionary belt past incarnation along the edge of the water in their eyes when they had been there, and to show that the ammonia bottle child. The missionaries of the information, " the fear of the child. And he said, This is our stomach is business, he confessed, and she left him and ask for forgiveness after the. The ignorant people of the village believe in him.²⁷

The people of Kokmathan and Sanvatsar villages in Ahmednagar district fight every year. In this *Vaishakhi* battle, the people of both the villages stand on the banks of the river and throw stones with slingshots. Many were seriously injured. Jewellery kills many. Therefore, it was suggested to stop the practice of wearing jewellery.

Devotion to Xavier and his corpse -

The reason why England is a country of great merit is that they respect God as a Christian and they consider God as their servant. But compared to that, the condition of the Portuguese in India has deteriorated. Dnyanodayas thinks that the reason is that they worship people. The Roman Catholics consider other saints to be just as devout as Francis Xavier's body was in Goa. Their bones are worshiped. Their photos, idols are made. They do not follow the Christian scriptures. In short, they consider man in the place of God and obey man and worship man, and this is the reason for the backwardness of the Portuguese. Not all of the miracles of these saints are true. Worshiping the bones of good men and making vows to them, praying for them is against thoughts and tricks as well as against Christianity. Thus, from the dawn of Dnyanoday, he constantly opposed ignorance, superstition and undesirable practices and tried to enlighten the society.

Mantrasiddha Tait and Dore, and the Light of Knowledge : Ignorance creates superstition, so Dnyanodayas believe that superstition will disappear after learning. Therefore, those who are well-wishers of the country should make efforts at the institutional level to change the mindset of the society of superstition and ghost farms.

'In our country, there is a lot of madness among the ignorant people and there are many gods and goddesses who give talismans and ropes to it. There is more rebellion in Konkan than in the country. If something happens to someone, it is suspected to be a demonic attack and it is treated in the same way. If we look at what these demons are, only false fear is in the mind due to ignorance. Nothing more than that. There are hundreds of examples of ghosts playing day and night in houses where there is no access to knowledge. There is as much truth in the demon as there is in the healing. The minds of the ignorant produce ghosts and the minds of the ignorant are influenced by the virtues of talismans and dos. ¹²⁸

In Pune, a man named Vishnubova Siddhamantrik had set up a shop to give talismans and ropes to demons. At the time when its advertisement was published in Dnanprakash, Pune, Dnyanodaya had also given instructions to Dnanprakash. But despite the instructions, Dyanprakashan had again advertised the medicine and talisman of the proven witch. Therefore, Dnyanodaya had opined that it was not appropriate for newspapers to spread superstition in this way.

Dnyanoday seems to have dealt a severe blow to superstition, rusty customs. *Mariiai* of cholera struck the child coming, come round (*angat yene*), vow, social customs which it appears that the Dnyanoday tried to prove that scientific truth, all of society and all kinds of abuse and are null and brought to light the principles of tradition, then hypocrisy. It is seen that Dnyanoday has been done for the welfare of the people by giving a sense of good and evil to the society. Divine question, the ugly custom of marriage, enchantments, witchcraft, sorcery, a man of ceremonies for the victims, resolving the disease was illustrated by the Dnyanoday information in this regard. Measures are seen by the attempt to eradicate superstition.

Dnyanoday made constant efforts to enhance the classical approach. In order to gain knowledge about physics, the force that moves an object out of space or changes its position is called inspiration. Matter moves out of space only if there is uninterrupted inspiration. Friction, air, and gravity reduce motivation. Such was the scientific information. Apart from this, knowledge about Geography was also imparted from time to time. Mesmorijhama surgery in Calcutta (15/04/1847) New Search (01/04/1853) Science perception and Telegraph Machine (15/08/1857) solar eclipse (01/08/1868) storm (01/11/1864), Meteor is a Stone (02/01/1866) This is an attempt to eradicate superstition by providing scientific and astronomical information.

2) Education

Dnyanodaya newspaper helped in spreading education in Ahmednagar district. The missionaries chose education as a medium for propagating their religion. A fatwa was issued in 1801 to spend one lakh rupees on primary education. But nothing practical happened in this regard till 1812.²⁹

Missionary School: Mr. Hall and Mr. Nat started the first charity school in Mumbai. By 1817, there were a total of six schools with about 800 students. First of

all, the government has not started schools, because if schools are removed, the people here will become smarter and turn against the government. Will riot. But seeing the schools started by the American and Scottish missionaries and the consequences, the government started removing the schools. Since Marathi books were not available, the preachers composed them and printed them in the printing press.³⁰ Dinsha Wanchcha had said that during the period 1813-1818, the missionaries started their schools in Khetwadi and Girgaon areas of Mumbai mainly for the Marathi people. These missionaries started a girls' school in 1924.³¹ Thus, the missionaries first started working on education.

The educational policy of the East India Company changed in 1813. Taking advantage of them, the American Marathi Mission started work in Ahmednagar on December 21, 1831. They set up educational institutions, orphanages.³² Therefore, the development of education in Ahmednagar area was better than other areas. The credit for this must go to the Dnyanoday and the missionaries. In 1831, the missionaries set up a school to teach Marathi and English to the children.³³ The first girls' school was started by the American Marathi Mission in Ahmednagar in 1936.³⁴ In addition to boys 'and girls' schools, missionary schools were also run by adult men and women. His goal was to spread Christianity and to improve people through education. From this they ran social services and inspired people for education. The girls from the school for girls out of school in Pune and taking inspiration from the Mahatma Phule *Strikalyanonayaka* educated upper caste groups gates on 1 October 1851 and to the current school girls.³⁵

The Dnyanodaya newspaper reported that learning English language was useful for Hindus. Because he needed to get a government job. This would make it easier to get a job in the post office in the collector's account. English was the language of learning. English schools were set up in Mumbai and Pune. Missionaries also started schools in South India. An English school was also started by the American Mission in Ahmednagar. There were 35 students studying in it.

Learning English gets you a job. It is a language of knowledge.³⁶ The importance of such education was given in the Dnyanoday. On December 10, 1844, Isdel Saheb, the superintendent of government Marathi schools in the Mumbai department, came to Nagar and conducted examinations for three government schools. Those who passed the exam were rewarded with books from the government.³⁷

The judge and others were present. Seeing the progress of the students, the judge applauded and said, " Study well so that the government will be very happy with you ." One hundred and fifty children study in Pune. In Bengal, 800 children attend missionary schools. They also read the Bible by giving eight annas. Nagar's judge conduct the exam and the boy passed. Algebra , geometry , law can also be learned. ³⁸

The idea that a child will learn if he has knowledge of God is wrong. Evil deeds should be condemned and punished. If you jump by mistake, your leg will break. It has nothing to do with fate. Fairs, festivals, Diwali , Marriage party, Garudi's game in six months, the children are in vain. Zero falls on education. Children are ashamed to learn when they grow up. Theft, marijuana, and finally prison. Do not go to school , take strict discipline about to shower. Isn't it foolish for a child to be born a fool?

There are schools in *Pagari Pantoji* for the children to study. The idea that you don't want to read or write is wrong. Knowledge of pure dialect, arithmetic, history, geography, physics is available in school. Man does not cheat if he knows the account. The text can be communicated by writing a letter to a distant village. Understands the farmer's account. Learning is useful. Was very reluctant to learn. The government provides education stipend. ³⁹

Man becomes good and wise through the study of knowledge. There are also worldly benefits. Young people should acquire useful knowledge. Education is more valuable than the lakhs of rupees earned by an ignorant man. Parents are careless about their children. Isn't that amazing? Surprisingly, the darkness of ignorance is better than sending him to a Christian school. If children notice the madness between eclipses and floods, there is nothing wrong with that. Keeping children unknown is cruelty and coercion. True knowledge must come from somewhere. Education will make them wise. Will become possible. ⁴⁰

The above thoughts came in Dnyanoday. This shows how much the Dnyanoday strives for education.

Who will get this Prize? Who will win the prize? What are the ways to make mission schools in rural areas more prosperous? And who will get the best essay award him Think two rupee, and the second number which shall one rupee get money. Essay writers should submit their essays keeping in mind the following conditions. 1) Should

be one of the contributors to the author's Dnyanoday. 2) The essay should not be more than two columns of our Dnyanoday. No matter how good the essay is, if it fills in more than two periods, it will not be rewarded. 3) Your name should not be written on the essay. However, some signs or code words should be written. The name and address should be written on another note and the mark or word on the essay should be written on that note. 4) Essay send to us by March 15. ⁴¹

This essay competition shows that Dnyanodaya was more focused on the education system in rural areas. What further measures might come from rural areas and poor people to education, was organized this competition in order to raise awareness about education among the people, and should not cause any kind of discrimination during the competition too, are seen as the strict rules laid over the sound canoe competition. Thus, it appears that various news, articles were given in Dnyanoday about the importance of education. This had helped in creating social awareness.

The 1845 Board of Education report⁴² was published in the March 15, 1847 issue of Dnyanoday . It is as follows-

Hindu and Muslim education- Government schools were first established to impart Hindi and Muslim education. But after realizing that the knowledge imparted there was not useful, Raja Ram Mohan Roy said that European gurus should be given to increase the knowledge of the European continent in India. Also, the Court of Director also expressed the view that it is useless to run Hindi and Muslim schools here.

English language - During that time there was a difference of opinion as to which language to teach. It was decided to teach in both English and local languages. He decided to increase his knowledge in his mother tongue by paying special attention to some students. However, it is difficult to run such mother tongue schools because there is a shortage of scholarly teachers and good books. Therefore, emphasis was laid on enhancing knowledge through English language.

Method of charging fees- It is advisable for students to pay some fees for school expenses as people find it useless to get it for free. So, the government decided to take the money. This report shows that Dnyanoday is taking notice of education. It will definitely be used to give people up-to-date knowledge about education.

Not only this, the following information about education in Mumbai area was published.

Number of students in Mumbai area-

Table No – 2.1 Students in Mumbai in 1845

Sr. No.	Details Information	Students
1	English Learning Students	519
2	Mother tongue students	718
3	Teacher	50
4	Total students and teachers	1287

Table No – 2.2 The number of schools and children in the district in 1846-47

Sr. No.	Districts	Number of schools	Number of students
1	Pune	22	1228
2	Ahmednagar	25	1500
3	Solapur	7	394
4	Khandesh	2	181
5	Surat	9	509
6	Bhadoch	5	508
7	Ahmedabad	5	337
8	Play	6	361
9	Ratnagiri	16	900
10	Dharwad	10	658
11	Belgaum	14	487
12	Thane	11	702
13	Total number	132	7765

Besides Pune Purander province 65 schools and 1,429 were in government schools and all the students together 10,680 were students and about government spending of Rs.1, 67, 467.

Normal school:

The normal class at Elphiston Institute was the Pantoji (teacher) preparation class. This teacher was going to teach elsewhere. This class of sculpture used to run there. English schools were started in Pune, Surat, Thane, Ratnagiri, Ahmedabad. This report shows that the work of the Board of Education is improving. Thus in Dnyanoday it is seen that the reader is made aware of education by giving various information about education.

The report of the Elphiston School in 1850 was reported.⁴³ Lord Harris, the Governor of Madras, had given his opinion on how the government should carry out the work of education.⁴⁴

Situation of Hindi people due to lack of education -

In Peshwa, Modi was taught only letters and arithmetic. There are many disciplines in English education. Geography is the source of knowledge of the world. The British also explored the North Sea. Nana Phadnis was not so wise.⁴⁵ Thus the importance of modern education was mentioned in Dnyanoday.

When the British first came to India to do business in India, the condition of the Hindus was such that they did not even know the boundaries of the country and the British people came here for business like lenders etc. They did not know what was their place and purpose and how they behaved where is the mother country, in English, what are the laws of the king, where the United States and Europe is the continent will answer these questions and if not, where is.⁴⁶ Such was the situation of Hindi people due to lack of education. It seems from time to time that the Dnyanoday should enlighten the importance of education. He encouraged education by showing how the indigenous people are backward due to lack of education.

Sometimes the news in other newspapers was given with the aim of improving the society. This was also used by the readers. The news that the son of a Brahmin had gone to Vilayat was given in Dnanprakash newspaper. It is as follows-

“ Govind Vishnu, the son of Phanasavadi resident Brahmin, went to the United Kingdom to study with Meherban Tucker Saheb on 20th. The children of the natives went to the United Kingdom and became smart, so in the mind of the old man, the brain of the native people is less to learn from the English people. ”- From the Dnanprakash,

the news will dispel the misconception of the old British authorities about the intelligence of the Indian people.⁴⁷

In which language education should be conducted?⁴⁸ - At that time, the language of education was also published in the Dnyanodaya newspaper as follows:

There was a debate among the members of the Board of Education as to what should be done, what should be done in the language of the students, or what should be done with the help of English? According to Sir Askirkana Perry, endemic to spend much English by language Letter increase as the shift in nothing special against the Kernel Jervis capacity, the Jagannath Shankar Sheth, etc. It endemic is better to have a good language and to have all kinds of knowledge in it. It must be easy to teach people knowledge in languages they know. English is hard to learn. There will be very little improvement from the English language. But it is not difficult for many to improve if they are taught by making a lot of books in their own language.

When the dispute went to the government, the government replied in 1848 that when Marathi, Gujarati and English were examined, there was no doubt that those who studied in their own language would get knowledge sooner. Therefore, it is the opinion of the government that education should be done in its own language. Therefore, it is undoubtedly the opinion of the government that education should be done in its own language. Some people say that there are no books in this language, so how to conduct education in them, but the government thinks that it is not difficult to produce new books in this language.

In April of this year, the government wrote to the board expressing its views. The bottom line is that there should be few English schools. Work hard to make Marathi, Gujarati Pantoji. If they understand English, it is better not to worry about it and get a good salary from the government and the people. Wealthy people will be happy to pay as much as they need, and English schools should be run for those who are very smart and useful.

English school and school students do not study properly. The reason given was that the students did not have knowledge of their own language. Therefore, his condition was neither Marathi nor English. So, children were told to have knowledge of their own language.

The Sanskrit school was started by the British government in Pune in 1821. And that's ultimately the decision taken by the government to discuss a variety of matters, this Sanskrit school by school in Pune, new importance to put his form. It began on June 7, 1851 .

It has been decided from all over India that teaching all kinds of knowledge to people of all castes is not forbidden in government schools. Education, protection, etc. the government should do the same. Such was the opinion of Dnyanoday. As a result, there was a lot of unrest among the monk Brahmins in Pune. Dyanprakash was also of the opinion that Vidya should not be taught equally by all.⁴⁹ The change in the education, the same newspaper published in the Dnyanoday, the role had been. Dnyanoday of education about the purpose of the sighted, it comes in different News.

Publicity for the educational work of Mahatma Jyotiba Phule: Mahatma Phule was from Bahujan Samaj. He also started educational work for Dalits and women. So, his work was not covered by other newspapers. At such a time, Dnyanodaya newspaper seems to have done the following to publicize the educational work of Mahatma Phule.

“Atishudradikas vidya shikvinyavishayanchi Mandali” this article was published in Dnyanodaya. Jyotirao Govind Phule, the leader of the *Atishudradikas vidya shikvinyavishayanchi Mandali*'s, had decided to provide education to Atishudradikas after seeing the miserable condition of Mahar, Mang and Chambar.

First, seeing Madam Farah's girls 'school in the American Mission Department in Ahmednagar, he started a girls' school in Pune. Sadashiv Ballal Gawandi provided space for the school and some slates, as well as two rupees per month. Dnyanodaya had said that the work of Jyotirao was very commendable.⁵⁰ Mahatma Phule 's work on girls' education and the education of the Bahujan Samaj was thus publicized in Dnyanoday. So it definitely helped to spread education.

Report of Mang - Mahar School in Pune⁵¹ - Moro Vitthal Walvekar to General Secretary. Mahar , Mang's condition was bad for a long time. So, it was not possible for their children to get an education. They were not even taught by Brahmin teachers. He had suggested two measures to overcome the problem of school. Salary should be paid for the teachers of *Atishudra's* school. Then they should be given jobs

like clerks without seeing their caste. It is necessary to pay enough to meet the needs of these teachers.

The University of Bombay was established and the Governor of Mumbai was appointed as the Chancellor of the University, while the Chief Justice of the Royal Supreme Court of Mumbai, W. Yardley Nate, was appointed as the Vice Chancellor.⁵² This news of Mumbai University was also published in Dnyanodaya.

Baba Padmanji's 'How is this Kali Yuga ?'⁵³ This letter -

In the issue of 15/12/1851, Baba Padmanji's 'How is this Kali Yuga ?' This letter was published. What is not working during this period and what is working, so Kali Yuga is the most sinful and poor? Such a mention appears in it. He gave different examples for that. For example, they should eat in government Kamdar bribes, false witness shall not, what shall we say of somebody else's pain ... to learn as during Kali Yuga?

I think that now Kali Yuga has passed or its end is coming and the first day of Satya Yuga has dawned. Brahmins should not despise Maharas. Hindus should go to trade in all the countries of the world, make friends with the people there, learn their skills, give up Adani beliefs and bring foreign machinery and every skill in the country. From Kashi to Lanka, everyone should have a formula playing through the newspaper, everyone's sorrow should be considered as everyone's and everyone's happiness should be considered as everyone's. A very good caste system like this means that you will get the most happiness and probably all the wise people are waiting for the way of such a caste system.

It was written below- A Traveller (Baba Padmanji) dated 12 November 1851.

Dnyanodaya had done a great job of enlightening the people by printing such a reformist letter. He made continuous efforts to reduce the ignorance, superstition and old habits of the society by giving importance to equality. Jamshetji Jijibhai received the book 'Nate' from the English Queen. On this occasion, the Parsis made a note and gave fifteen thousand rupees and Sir Jamshetji gave three lakh rupees to spread knowledge among the Parsis.

The town hall in Mumbai has one lakh books. There are many English and local schools. He also teaches Gujarati. Scanch, American Mission and Manimkul run separate sections for girls. The first American missionaries arrived here in 1813.⁵⁴

Tanjavarasa 1773 in the arrival of Mr. Swarta's. There is a school for preaching. Hindus also study in Nigapatrun's mission school. Up to 400 people come to Trichanapalli to listen to the sermon. Thousands of students sat for the exam in Madurai school. Mission work is also underway at Tinaveli, Nagarkoil, Coimbatore, Salem, Madras. It is hoped that Christianity will spread throughout the country. (Madras Christian instructor from)⁵⁵ is printed on the information in the Dnyanoday. Just as the educational work done by Jamsheji Jijibhai is mentioned, so is the educational work done by Mahatma Phule.

Since the missionary's aim is to change the social system through education, it is seen that he spread education through Dnyanodaya newspaper . It appears that the missionaries used the Dnyanodaya newspaper to get education along with the propagation of Dharma. It is seen that the missionaries have done the work of propagating, disseminating, spreading news about education among the people through Dnyanoday newspaper.

3) Efforts on women's equality from Dnyanodaya Newspaper -

Women's issues and the role of Dnyanoday:

Social convergence continued in the modern era. Criticism continued about the life of a woman confined to the then traditional framework. The ideological awakening continued. This made her feel the need to improve. From June 1842, the Dnyanoday magazine focused on women's issues, highlighting the prevailing feminist family , religious and social issues. Renaissance / Enlightenment was used in these magazines to shape the women's movement. The Dnyanoday magazine dealt with feminist issues in the nineteenth century. The following references in the Dnyanoday show how secondary the treatment of women was at that time. " Your people spend more than they earn on a wedding. Your people spend more than their own income on marriage. The move to marry the girl in the eighth year was inappropriate. Childhood education learning should give her consent in spending and twenty years old. Some people sell selfish interest daughters. Some older men marry a girl between the ages of nine to ten years. The girl's condition is getting worse." This also shows the solutions suggested by Dnyanodaya.

Child Marriage - Child Mortality - Child Murder:

Dnyanodaya convinced the society about the disadvantages of child marriage. He made women aware of the consequences of child marriage. Dnyanodaya criticized the undesirable practice like child murder (*Kanyavadha*). Dnyanodaya gives information about Bhau Daji's book '*Sree Balhatya*'. I think reading his book will bring humanity to the minds of cruel people. It is common to kill a new born girl by dipping her in milk or feeding her opium. The move was made to avoid the cost of dowry and marriage. In fact, this is an unjust religion. This shows how brutal the practice of child murder is. Therefore, Dnyanodaya had made it clear from time to time that this practice needs to be stopped.

Concerning marriage expenses and age of daughter⁵⁶

He used to perform the marriage of his daughter according to the happiness of the people without spending according to the merits and income of the people.

When a girl is eight or nine years old, it means that the parents are carefully marrying her. Otherwise, people keep naming. Get married after twenty years of childhood education. The wedding should be spent according to your merits. This was mentioned in Dnyanodaya. Thus the Dnyanodaya awakened in those days.

An article in the Dnyanodaya about not having child marriages appeared in the January 1, 1857 issue.⁵⁷ It was mentioned that, Sati Practice as the government ban on the sale of children and the laws and the law concerning child marriage, too. Child marriage causes great loss to women. The girl had to suffer for the rest of her life because of her early marriage. At a young age, big things happen. As a child, she was not given a balanced diet or even a full meal. So, she does not grow well. As a result, her husband is remarried. As a result, the woman's condition worsens. So, she has to spend her whole life in grief or commit suicide. Therefore, the essayist mentioned that girls should get married in adulthood without getting married in childhood.

Date : June 1 1869 writes Dnanodaya issue of , " the girl's wedding day hot enough that the fear was truly spends a move to kill the girl , is putting their daughter to register the government. Because of this where previously young women sometimes there before did not matter now fall much before. It seems that, This evil move has been broken."⁵⁸ There were many articles in Dnyanodaya for the prevention of child murder.

Child marriage was also a major problem in the nineteenth century. If this was written the problem Dnyanoday Newspaper , " the girl was four years old takes the wedding worried and struggle. Then , seeing a place they return to the poor girl. Wedding and she is disgusting full of prosperity to and from the need to face the pain of afflicted daughter. They do not butter life. all those born eliminates jump well to escape from the moon than pain or *Doha*. " were the daughters of Dnanodaya newspaper guidance in this regard should be what marriage age. "It should not be the rule that a girl should be married at a certain age. When a girl is seven or eight years old, her parents worry that she should get married soon. Otherwise, people will laugh at me for raising such a girl. Not married yet. But it's all crazy, understanding is. " such are displayed many examples of the kind of child marriage in the points of Dnyanoday. The August 18 , 1862 issue , under the title ' Fantastic Marriage ' , gives an example of child marriage."⁵⁹ It was that hearing , died ten days Pantasaciva's son married the daughter of three years old. And the child will soon get married. It is seen that the bride. Her age 24 is months. This is how the kingdom of the chiefs collapsed." In the Dnyanoday, Letters regarding child marriage are also found.

Women teaching:

From the point of view of social awareness, the Dnyanoday shows a constant emphasis on women's education. At that time, the idea of educating women was to drown religion. The work of missionaries is important in the nineteenth century when it comes to women's education. He emphasized the need for education. From Dnyanodaya the efforts started for women's education are informed by the social reformers themselves. Attempts were made to dispel the then misconceptions regarding education.

The Charter of 1813 allowed the missionaries to set up educational institutions. Dr. William Carey, a missionary at Shrirampur near Calcutta, had done a great job in the field of Marathi language.⁶⁰ In 1820, the Bengali Girls' School was established in Calcutta as the first school for girls in India. On 21 December 1821, he started the American Marathi Mission in Ahmednagar by removing the educational institution orphanage. But his work inspired the local people to spread education. In 1824, the American Missionary Society established the first school for girls in Mumbai. In August of the same year, he wrote a report to the Mission Committee

stating that "in March we happily set up a school for girls. We think this is the first attempt in this area." In August 1826, 204 girls were studying in nine schools. Among them were many Brahmins and other noble castes. She was learning to read, write and do arithmetic ". According to the report of 1829, the number of female students was more than 400.

It was reported in the Mumbai Darpan newspaper about the examination which took place in the year 1830, that the girls of the school in Ahmednagar read fluently and gave correct answers in front of the European madams and masters. Later sewing, weaving and embroidery were done. Her handwriting was also beautiful. They also sang. In the issue of September 3, 1842 , about how education has created courage in the place of girls , "The question of their food and clothing at school began to disappear. ' Such information has come. " You are afraid of misguided steps, but is the conduct of ignorant women pure?"⁶¹ By asking such a question, Dnyanodaya tried to dispel the misconceptions among the people about education. Not only that, but Dnyanodaya aimed to expand her field of women's education. Dnyanodaya believes that education is a tool for social change. He believed that material gain was not the purpose of education and that education would change society. Therefore, it is mentioned that in the Dnyanoday , " which is a well-educated woman is better house wife. Her children say thank you to her. Improvements Since depending on the woman in the well-educated and well interconnected. Women do not lecture like men. But the words of the house are more on the mind than the meeting. " The importance of such education was rooted in Dnyanodaya newspaper.

The missionaries were the first to introduce women's education. There were many difficulties in starting this work. Many people thought, 'If our daughters start reading and writing, they will leave their husbands and go with strangers . Many felt that if a girl was taught, her husband's life would be shortened ; But the biggest obstacle was Hindu Shastra. The Manu code (*Manu samhita*) and other scriptures say that the nature of woman is evil. " Fraud, cruelty (kruratva) , witchcraft , stupidity (murkhatva) , greed , filthiness and cruelty are to blame women class." " The woman has more sins a man's sins than, and the atonement by which their sins are destroyed, and the priest does not forgive her sins. Is despite women of good works. a man than women appetite doubled, shrewdness four times , adventure six times and lust eight fold." most people would think that, if women being if they use teaching that? the

different types also easily the obstacles they missionary him to Mumbai presidency women very Worked hard. In Dnyanodaya newspaper informed about the progress made in women's education.⁶²

The Story of Girls' Schools in Ahmednagar⁶³

The missionaries started three or four girls' schools in Ahmednagar. One of them was Huzur's school. The girls of that school used to stay in the school day and night and their food and clothes were paid for by the mission.

In that school, *Balbodh* and Modi were learning to read and write. Learning arithmetic , distance , fraction decimal etc. Learning subjects like psychoanalysis, mathematics , astronomy , geography , maps , grammar and bakhari. Writings about the prayer , order , Questionary (prasnottaravali) , and learning more mosyachi five books. The vices like lying , swearing etc. used to disappear in girls . Idolatry, fasting, etc. were getting bored . They impart knowledge to others. In this way, Dnyanodaya had published the news of the school for girls in Ahmednagar in its newspaper.

A letter from a woman from Nashik stating the importance of women's education has been published in Dnyanodaya stating that education will lead to the development of women. " Women do not have educated after that will it get in the house knowhow. The interface of this pain and in slavery and mean are the lies from they will be free. Their call maturity, humility , there will be virtue recognition. He diligence of knowledge in their mind is that which your Leisure time to lie down , in laziness , braid and grime very popular soot-kumkum and empty stories told or slander someone from the household kulakuta (dispute) people, spend to open any quarrel at home (grhachidra). it's time to beautiful, interesting and edifying books reading and writing. Women should be educated, therefore my indigenious brothers and yield, that it is my request that, should all go together that well-educated women are, that will be very good and you comfort women.

Dnyanodaya also took note of the work of Mahatma Phule. Mahatma Phule in Ahmednagar " Claire Bruce High School, took lessons in this place. In the 1853 issue, it is recorded that a girls' school was started in Pune with the help of Father Madame of the Ahmednagar and at that time her father and people of the caste got angry. *Manogat* was also famous for his education.

The educational work of girls in the Bahujan Samaj started by Mahatma Phule under the influence of missionary began to gain fame and encouragement in the Dnyanoday. Because he had put more emphasis on the question of emancipation of Dalit women. Dnyanodaya had shown the courage to publish an essay written by an untouchable girl named Mukta Salve from his school. At that time, it was very bold for an untouchable girl to write such an essay. While emphasizing the importance of women's education, the Dnyanoday attacked the ignorance of Hindus. Vidushi (Scholar lady) of ancient times reported this. As the Hindu society is ignorant of its own ancient cultural environment, at present women have to live a miserable life. The claim of female caste is with male caste on acquisition of knowledge and many women have written scriptures like *Lopamudra* , *Lilavati* etc. among Hindus in the past . By saying this, the present day Hindus have left that path and kept it in a state of total stupidity. It is very sad to see this. Therefore, you should take measures and send the girl to school. "

Some generous people in the community were helping for the schools. He was encouraged to help others by giving publicity in Dnyanoday. For example, Jagannath Shankarsheth gave four hundred rupees and gives one hundred rupees give per year.

Dnyanoday often made women realize how much education can change their lives. In this essay, women should be educated, will women become scholars and work in the office? They will kick us with water and always insult us! These ideas are moldy and watery on our nemesis. In this country, women live and die just like cows and buffaloes. Women are more appreciative of Nath and *Tushi*. Same as born blind, mirror and Khapar! Education will bring maturity, humility and respect. Dnyanodaya insisted that sightedness girls should be educated as well as blind girls. The June 15, 1850 issue deals with the study and craftsmanship of blind girls. The blind girls in our country have been told to learn from it.⁶⁴

Widow Question-

Child marriage, Jarathkumari marriage caused child widow problems. The children of Brahmin Marathas and similar senior castes were very poor. In the nineteenth century widows began to struggle to live as human beings. Wisdom of widows is read from time to time by the Dnyanoday. Prabhakar newspaper's widow's lament was published in Dnyanodaya on 15 August 1852. The widow says, " My

husband and I are so cruel that we have to grieve as widows. Did I steal or commit such a crime? Men should marry as many as they want and why shouldn't we? " Was not the move to remarry women? " This shows that the woman of that time was beginning to become self-aware.

A widow who reported her grief to the then British Governor Elphinstone had also come to Dnyanoday. It shows the plight of women and understands the work of Dnyanoday. " Widow's unfortunate is that I undergo that can say to the suffering, but the voice and the Brahman is their for me would be perforce simply impossible, so prevention. We lazy is custom, husband death, to her tonsure brought together barber and to put it. The brutal things that are making this woman would sometimes perforce leave. Many women said the hold till the courage today rejected a thing, but because of oppression began to take the ugly your form.

Their purpose in doing so is to prevent her from remarrying, and no one should think that she should be your wife, since she is such a filthy monster. I am ready to go ahead with the first step to stop this tendency and I have the consent of my parents to do so, but all that is demanded is that the government should intervene to prevent the above-mentioned evil deeds. From this, the nineteenth century woman was now thinking about herself through education and contact. She had the courage to solve her own problems.

14- year-old woman from Wai area was widowed. Her husband went out to work at the age of twelve. He later died of an epidemic. So, this woman's *mangalsutra* was broken. She had her hair cut. Treated her like a hermit.

Remarriage

2 April 1860 of the information was in the points. Information about the remarriage was quoted in the Pune Observer and published in Dnyanodaya. The first remarriage in Maharashtra took place in 1860 with the help of Mahatma Jyotiba Phule.⁶⁵ If they were printed in the Dnanodaya," or as we enjoy the widow remarriage Brahmani state in the country. What sin cast them into the day widow in brahman, knows them all. The many female infanticide. So are these modifiers waist should be." Raghunath Janardhan, a government servant and a widow named Narmada, got married in Pune.

Raghunath Janardhan from the Shenvi Brahmin community and Narmadabai, who lives with her mother, had befriended Mumbai at school. That friendship later turned into love. But Narmadabai was a child widow. So, they were having a hard time getting married. Raghunathrao was working in Solapur in the Public Works Department. With great effort, he decided to marry Narmadabai in Pune. Thursday, March 8, 1860, in the Gokhale garden of Mr. Padmanji Pestanji ; Falgun Krishna Pratipada Shake 1781 At ten o'clock in the morning according to Hindu scriptures, the marriage was solemnized by the Brahmins of the country. Out of the twenty people present, ten were Brahmins. Balwantrao Gopardikar gave an eloquent lecture on remarriage of widows, citing Yamuna Tourism. Bhatji, who was getting married, was boycotted. Those present were also threatened with boycott. A similar remarriage of a native Brahmin and a child widow was reported to have taken place in Mumbai in February.

Earlier, the daughter of Parashuram Bhau Patwardhan had become a widow. Then they decided to Martand so that the book, the second marriage. But Nana Phadnis opposed it. But this is a great calamity and human sacrifice. If remarried, how many people would be happy and thousands of children would be saved. Dnyanodaya mentions giving wrong information in scriptures like Manu. ⁶⁶

Initially, some remarriages were secretly performed out of fear of society. Some mentions about it are found in the newspaper Dnanodaya. Having many references to widow remarriage. The rate of remarriage is lower in Mumbai area as compared to Bengal. If widows were mistreated, they would remarry and convert to Christianity. So, people say that Christians give shelter to the wicked. Vishnu Bhaskar had taken a similar stance regarding the marriage of Rangubai and Balaji Raghunath, a Brahmin couple.

Vartman Deepika has current in 15 August, 1853 issue of was that she, Dr. Aatmaram Pandurang, Ramchandra Balkrushna's wife, Bala Khote's wife had been there all afternoon to see the mint device. It was against the tradition for women to go like this. But the reformers were of the opinion that such practices should be discontinued as women enjoy watching machines as well as women. Parsi men also used to go for walks in the garden with their wives. This was also mentioned in Dnanodaya as being good. ⁶⁷

Number of women in Mumbai⁶⁸

Even then, the number of women was less than that of men. The numbers were a bit higher compared to other parts. The opinion that the number of men and women should be right was expressed in Dnyanodaya. The number of women in Mumbai is as follows: **Table No.- 2.3 The number of women in Mumbai**

Sr. No.	Group name	Number of females per 100 males
1	Parsi	88
2	Israel	86
3	Jain and Buddhist	75
4	Firangi (British)	69
5	Muslims	60
6	Brahmin	57
8	Other Hindus	50
9	Saheb (Officer) People	46

Widow, along with prose, Dnyanodaya also used verse to prove his point. The issue of 15th February, 1854 , contains an *Abhang* about marriage , as follows:⁶⁹

Now I pray, all of you the best (*Aata karito prathana, tumha sarva Shrestha jana*) 1

Don't be cruel, orphan or woman (*Naka hou ka nistur anath ya shree yawar*) 2 ...

The woman was like a husband , like a vain animal (*Shree ya hoti pati vin pashutulya wyrth jin*) 8

There were many child murders, not widows (*Balhtya bahu hoti vidhva nahich ganti*) 9

Avg jare further success, not Nadu that Guy (*Sra pudhe jare yash, naka nadu tya gais*) 10

My prayers are wise. Don't be afraid of that old woman. (*Mazi prathana sudnyashi, naka biu tya wudhasi*) 11

Tell the truth, slave. Ish Sahakari Tyans (*Satyavache sange das, ish sahkari tyans*) 12

In modern society, the life of a widow is like that of an animal. While children were being murdered, widows were not counted. She had to face many difficulties.

Hairdressing

The news about *Keshavpan* came from Dnyanodaya. Readers' letters also mention it here. The reader writes in Dnyanoday , "... but she was an aristocrat, the ancestor of both her clans was very virtuous, that's why such a Kuldeepika was born in their lineage. She saved her ancestors , she rescued her brother from *Yamadanda*. She had a memory that she would get better speed when she died. For this and mainly for fear of racism, many women cut their hair and those women are not happy to do so. People, by their in-laws, parents, siblings, etc., rape them for worldly reasons. The next news about hair loss was also received in Dnyanodaya, " A Brahmin in Nashik. Mr Arthur sentenced her relatives to life in prison for forcing the widow to have her hair cut. This will put an end to foolish conduct and oppression."

Widows were forced to have their hair cut by the church or the community. Remarriage was forbidden then. This will be clear from the following example. Rangubai's first marriage took place in the seventh year. When her husband died, she was patient. But her mother, on the advice of Brahmins, decided to perform her haircut, the Ganga ritual. It was around this time that she met Balaji. He was a police leaseholder. After some misbehaviour between the two, her brother beat her and took her to the gate. The gatekeeper put her in the custody of the foreman. She replied , " Maheri, my life will be in danger. Some Karkunani tried to seduce her and tried to keep her as well. But she definitely left ." Thus the information about hair removal came from Dnyanoday.

Widow's Shave ⁷⁰

The relatives of a Brahmin widow and some other Brahmins forcibly cut her hair at Nashik. She then lodged a complaint with the magistrate and Arthur Saheb, the first assistant magistrate, sentenced the guilty Brahmins to imprisonment. These criminal Brahmins were imprisoned in the city jails. The punishment he received was justified. Giving such a punishment will stop the tyranny and foolishness of Brahmins and will give much impetus to remarriage and reform. Such an opinion was expressed in Dnyanoday.

Plight of Sakeesh Widows⁷¹ -

After the death of a widow of a Brahmin caste who did not have a haircut, the Bhatji people refused to perform her rituals. He decided that she would not be burned without having her hair cut. Since it is scientifically forbidden for women to wear mascara after the death of their husbands, many women would cut their hair against their will or some would have to remove their hair for fear of racism as mentioned above. If a woman did not remove her hair, her appearance would be considered inauspicious and she and her family would be teased by other people. Therefore, such a woman has to retire. In this way widows were treated badly even after death. For this, it was expressed that reforms are needed for the welfare of all.

Sati:

Sati practice is often mentioned in Dnyanoday. Despite the enactment of the Sati Act in 1829, the number of people going for sati did not decrease. Dnyanodaya mentions many instances of sati in Ahmedabad, Ayodhya, Faizabad and the punishment meted out to relatives by law. Also in China, a woman went for sati after the death of her husband. Even in the Northwest Territories, a Chambar woman had gone for sati on her husband's cheetah.

Sati, the wife of a Brahmin, started preparing to go to Jalnapur. Kotwala sought the government's permission. Officer Russell blocked the procession. Hindus were protesting not to get involved in religion. The woman's determination was firm. So, the master stopped everyone. He cremated the body with the help of the army and rushed everyone including the woman to the village. It is a request to God that the visible deeds of Sati should be stopped from the earth.

Even in Mumbai area, when a woman named *Bajai* from Kumbharwada went to Sati, Hindus stood in the streets to pay their respects to her. This woman considered herself Parvati. She was also saying that she had gone to Sati in the previous two births.

Dnyanodaya had told the readers how inhuman the practice of Sati was. He goes on to say, "Going to Sati is a cruel act against the heart of man. But in Hindu Dharma, it is said that going to Sati is a woman's religion. If a widow survives, she will be punished with death. How can this harshness towards women be stopped by law?" Is it pity? It is Pune's job to avert this tragic execution. This kind of social awakening was being done by Dnyanodaya.

Polygamy:

This practice was also in Maharashtra in the nineteenth century. Articles that many wives should not do, legal information has come to the Dnyanoday. The ill effects of having multiple wives have been discussed in the readers' letters. In the province of Mumbai, polygamy is also opposed. 16 August 1956 writes the Dnyanoday of Dnanodaya issue, "came to the ears of the law that many women do not see the right and the law." Similarly bride price, began to criticize the practice dance of *kalavantini* etc.

Virgo sale:

In the August 15, 1854 issue, an excerpt from the current Deepika was published in Dnyanodaya. According to this, it is said that the trick of selling girls like slaves is bad. In this, only in the hope of money, these visionaries completely destroy their unborn daughters and push them into the ocean of misery. Dnyanodaya had clarified that the sale of daughters was an undesirable practice. The nineteenth century was dominated by many undesirable social norms. Dnyanoday criticized *Kasbini*, the prostitution business. Families with happy lives suffer because of this bad business. He was of the opinion that these moves should be stopped.

The slave trade was a way of selling girls among the Brahmins. It is mentioned to be mainly in the Konkan belt, urban areas. The girl was sold for two to three hundred rupees. Not only that, the price tag is tied around the girl's neck just like the lottery ticket. The man who wanted to buy the girl gave so much money to the father that even an old man could buy the girl. At such times, no matter how much others protested, the girl was sold. As a result, if she became a widow, she was barred from remarrying. Dnyanodaya had expressed the view that the government should stop the practice of selling such girls by law.

Evaluation

Since Dnyanoday is a missionary magazine, its main goal is to complement the spread of religion. While doing this, the objectives of Dnyanoday were also to treat social life and to promote social reform.

Dnyanoday did the most difficult work of social enlightenment and rituals. Dnyanoday in enlightenment helped to create social awareness and broaden the

horizons of the people. Dnyanoday played an important role in the socio-educational and cultural awakening of Maharashtra.

In the nineteenth century, the point of view of all was more narrow, so the idea of educating them did not seem much. The society believed that a woman was born to serve her family and to give pleasure to her husband. The society believed that educating them was Dharma Badwani. Dnyanodaya presented to the society that child marriage, resulting in premature widowhood, ban on remarriage according to religious and social norms, sale of daughters, polygamy should be broken. Published articles, essays, newsletters, letters on women's issues to boost their confidence.

Child marriage, the Brahmin widows question, resulting in premature widowhood, marriage, marriage age of consent, tonsure, jaratha (old man) - virgin marry, sati's custom, dowry victims, questions of women who have gone into prostitution due to widowhood, Due to alcohol ruined families of the women's problems recipes, *bharatkala*, Lullaby, Touching on various topics like fashions, women's health, he started this series as a girlfriend of women. Should change the social situation of women, to escape Seri from slavery, women were being columnist or writing to the overall development. Dnyanodaya also published essays, travelogues, ideological writings and fine writings written by women.

Dnyanoday strongly supported the Bahujan women's movement. Dnyanoday stood firmly behind the works of Mahatma Phule and Savitribai Phule.

The role of Dnyanodaya in the context of women's liberation in nineteenth century Maharashtra should be considered meaningful as Dnyanodaya has consistently addressed various aspects of women's life and various issues of women. The inspiration of Dnyanoday was definitely beneficial for changing the mental structure of the society of that time. Dnyanoday shows that today's women's liberation movement has something to do with it. Although it did not exist as a feminist movement in the nineteenth century, the background of today's feminist movement was formed by the nineteenth century. The work of Dnyanoday seems to have been useful in creating social awareness which is the foundation of the women's liberation movement. Many forms of Dnyanoday can be seen in the Dnyanoday, such as an educated woman, a woman in charge of motherhood, an ideal wife, and a widow seeking remarriage. The experimental period of the nineteenth century required the creation of

new consciousness. It can be said that Dnyanodaya succeeded in that. This is because the number of educated girls in the upper caste society increased in the next thirty to forty years after the Dnyanoday started. Widows began to get married. Women's problems began to lessen than before. This has to be called the success of Dnyanoday.

4) Caste Annihilation -

Casteism in India was the basis of the stability of the British Empire. Therefore, the government wanted the caste system to continue. But since Christianity did not have a caste system, the government did not want missionaries to abolish it.⁷²

In the early days, missionaries did not succeed in converting despite their best efforts. Bombay Gazette of 17 September 1828 issue of "English extractor" (English Magazine) gave the excerpts. According to him, "it is not possible to eradicate the religion that has been going on since ancient times by force. They are also inaccessible to the conscience because it is not possible due to caste discrimination."⁷³ The conversion of the caste system have to say that was the problem. The missionaries themselves complained that racism was a major obstacle to the spread of Christianity.

A conference of missionaries was held in Madras in 1850 to consider the castes in Hindu society. It was discussed that, "Casteism is a major obstacle to the spread of Christianity in India.... Due to the influence of Christianity, this malpractice has not disappeared; On the contrary, it has grown. So, the church in the church does not grow, and it does a great disservice to the aggressive nature of Christianity here."

Native Christians cling to racism even after conversion . The fact that the rites of the earlier caste survived is found in Rhenius's diary.⁷⁴ Christians missionaries may have tried to destroy the caste system because the cast system was an obstacle to the spread of religion. This may be the reason behind it.

The four main **castes of** Hindus Brahmins, Kshatriyas, Vaishyas and Shudras can be seen in all societies in the world. But in India, the Brahmins fooled others by holding the key of knowledge in their hands. Infiltrated the Vedas by creating sentences that establish your importance. The idea of a roti-beti transaction is just a heresy. In the past, Brahma - Kshatriya marriages used to take place. There is no basis in creation to say that caste discrimination was done by God. The book '*Vajrasuchi – Jatibheda*', published from Calcutta, has the same idea. But debate is ultimately a means to an end.⁷⁵

Government resolution on caste discrimination :

This article was summarized in Dnyanodaya from Calcutta English Newspaper.⁷⁶ In 1842, at Mangalore, Chief Justice Anderson made a special effort to educate the people in the court. In 1852 four people of Wilwar (lower cast) caste got good education. The Brahmins then petitioned the judge not to appoint or educate such lower castes in the courts. Unsatisfied, he applied to the Madras government. The Governor then replied that the work done by the judges was good. Since the charter of the East India Company states that religion, caste and colour will not be discriminated against, employment cannot be discriminated against on the basis of caste. The result was announced everywhere. As a result, the caste system suffered a major setback.

A reformer from the Sonar caste has come up with the idea of inviting the rich and the poor to a separate meal, so that the Sonar caste is differentiated into ranks. In this way, Dnyanodaya seems to have helped in the eradication of caste.

B) Religious work

1) Propagation:

The American Board was established in 1810 ... Four hundred masters and madams are doing God's work. 150 Christian church, and 29,000 Christians people. Schools, Pathshala, work carried out on behalf of the plethora of printing press. A total of 11 mandals function in Ahmednagar division. There are 319 Christians in the church. 251 children were baptized. Ahmednagar mission was established in 1831.⁷⁷

The August 1851 issue highlighted the similarities between Hinduism and Roman Catholicism. The religion of the Firangs was Roman Catholicism. This is against Christianity. Christi religion in Christianity.⁷⁸ The first prize was Rs. 100 and the second prize was Rs. 50 for the essay on Hindu festivals. The first prize went to Baba Padmanji's essay.⁷⁹ The purpose of the essay competition was to shed light on the bad practices of Hindu festivals. Various times Krishnashastry Sathe had given a speech on Hindu Dharma regarding the Dharmasthal controversy in Thakurdwara.⁸⁰

The greatness of Jesus Christ came in chapter 3. Information was given about the Gujarati society's intellectual text. The Vedas provide information about the age and

the eternity of the Vedas.⁸¹ There was information about Kalpasutra and Jainism. According to Dnyanodaya, Jainism was much worse than Hinduism.⁸²

2) Conversion :

Three girls from a girls school converted to Christianity. When the parents complained, they wrote that they had voluntarily converted. In the city of Calcutta, some Brahmins have decided that proud of his own religion people should set up schools in all the big villages. For this, Raja Andolcha Raja has run a school there so that Hindu Dharma is not hindered by Christianity. They have 40 children.⁸³

Four Mahars converted in Ahmednagar city , because they do not see idols. He was convinced that they would not listen or act. Jesus is our true Savior. His teaching is to separate from sin, to abstain from uncleanness.⁸⁴

On Narayan Seshadri was baptized on 13-8-1843 . He was studying in a mission school for 5 years. He believes in the new religion and will be willing to suffer any loss. Although his younger brother was locked up by relatives, he escaped and went on a mission. Not yet baptized.

Shripati Sheshadri was studying in the mission. His elder brother Narayan's conversion frightened his parents. And they took Shripati into custody through the court. Now, there is a debate as to whether the child who is in Mlechha's possession should be cleansed or not.⁸⁵

On the question of Shripati's purification, two opposing sides fell openly among the Mumbaikar Brahmins. The party of Balshastri Jambhekar and liberals who are of the same opinion who say that there is no problem in taking Shripad back to caste and the party of Sanatani Brahmins and people of old caste and other castes who say that taking him back to caste will not be justified on any pretext. An article on the same subject was published in Prabhakar Weekly on 18/2/1844.⁸⁶ January 7, 1844 A public meeting was held to take back Shripati to the caste. His news was published in Spectator, Prabhakar, Dnyanodaya , Dnyanasindhu etc. newspapers. There was controversy among the pandits.

As Kashi sealed Shripati's village, the Dharmadhikari of Mumbai installed ghee lamps in the temple. Laughing a lot means crying. But what is the need for Kashi's consent? These Gombhats and Shankhashiromanis became arrogant and did their vain slander. Purity of mind is more important than external purity. Ignorant gomukhis

cannot purify him. The greedy Jagadguru is twofold. Not true truth tellers. The fragrance of the mind is important along with the bath . Upadesh Chandrika does a lot of talking. No one pays attention to chastity.⁸⁷

After learning Persian - Arabic, Abdulmese worked as a manusi in Lucknow. Saheb got angry after converting a Hindu servant to Dharma. He quit his job and became a horseman. Tired of the peonage, he set up a paint factory. As a result of Martin's preaching, he began to listen. Read the New Testament book. Saheb took the test and confirmed the change of heart Initiated.⁸⁸

Who writes in the public interest that the religion of the native is of greed , pride and motivation. The Guru sees your content. Bhajans and yatras are done out of greed. Praying even after committing a sin shows hope for heaven. Christians, however, teach religion out of love. They feel pity for the plight of the people. Their God and religion is love.⁸⁹

If we look at the various incidents mentioned above, it is clear that the main objective of the missionaries was to divide the people of India and convert them to Christianity. Even great thinkers like Dinsha Wanchha had agreed to this.⁹⁰

The main purpose of the missionaries was to spread Christianity, and for this purpose they set up schools , preached in the Bible in Marathi , and distributed Marathi books on Christianity for free. Works to facilitate education in government schools is not a Christian religion , it is a wealthy secular learning about missionaries had many times the government has inflammatory and divisive ideology and their magazines. Christianity, for example, has no place in Elphiston College. About 10 May 1850, Wilson had several hard on protests.⁹¹

In 1813, there was a great debate in the Parliament of England about the licensing of missionaries o propagate the religion in India. In the end, despite the opposition of many officials, Parliament had given legal permission to the missionaries to spread religion in India.⁹² Therefore, it is seen that religion has spread under the name of education.

3) Culture forever, even if Christ is born

In 1839 1) Hari Ramacandra Khisti and Narayan Khisti.⁹³ This eminent Brahmin family of two brothers Became a Christian. 2) In 1842, Ramkrishna Vinayak Modak was a Brahmin householder 3) Maruti Raghunath Sangle 4) Ramji Bhor of

Bhorwadi 5) Vishnupant Karmarkar 6) Sheikh Dawood of Khoje tribe 7) Sidoba Misal of Sonar caste converted.

Earlier, the Dalit community became Christian and even in such a large number, no one seems to notice it. However, as soon as six or seven youths, especially from the Brahmin, Maratha caste, converted to Islam, there was a stir in Ahmednagar. A boycott was called for the mission school. The mob decided not to hire any missionaries. The mission was a few days left of school, back turned. Back people flocked to the mission for jobs.

People of many races and creeds became Christians. It is obvious that there will be many reasons for this. Thousands of famine-stricken children grew up in Christianity. Mahar - Mang became a Christian. It's a newfound self-esteem for the stomach. Some of the leading young men were in mission jobs. The missionaries were well-matched. It is possible that some became Christians as a result of this cooperation and rarely for a living.

All the things that you should also give importance to you agreed that Nilakanthasastro Gore , Modak , Karmarkar , Kelkar , Tilak cheating or are these men when the victim fell into temptation , your religion , society , and women - all the kids were not ready to leave. These men were learned , well-informed , middle-aged. Some were prosperous and had a reputation in the society. The missionaries had nothing to mislead them except Christianity and Christian life. Conversion was a fiery test for these people. In this fire , they had to go ahead by sacrificing their love for their mothers , fathers , wives , children and best friends.

" Why did you become a Christian ?" To this question, Reverend Tilak said , "First conviction, then conversion." Tilak had been thinking for two years when he was satisfied with reading the new covenant. They heard the call of Christ. Not of the missionary and not of the Christian denomination.⁹⁴ Tilak's role was different. They did not approve of our separation because we became Christians. Religion does not change anything because the other as changed, so always Tilak said. The missionaries were good people, but they were religious. These Christian missionaries did not just preach a new religion. Given new names , and new clothing , new manners gave , gave new manner (*riti-bhati*) , and our society from conversion, raised his culture from. Respect each other, thereby, passed the ban to

Ram-Ram. But it was so different. The missionaries misrepresented Christianity, Christianity, and European culture. So much damage was done.

His greatness lies in the fact that Tilak considered these three things to be different. He clearly said , “ We Marathi , Christians have accepted the new covenant of Christ , not the old covenant of Morges. Our old covenant is Dnyandev - Tukaram. They are revered by us. He showed us the way to Christ. Worship is the same. Not six hundred-seven hundred, but two thousand years. Worship deities are so different. Our culture is Indian! He gradually overcame this obstacle brought by the missionaries and retired. Saffron climbed up and left the city.

Tilak brought Hindi Christians into the society. Because of their preaching, Christian women began to wear kumkum. The costume changed. Suits, trousers, hats , foreign Christianity based on the fanaticism of foreign missionaries were unacceptable to them. He was a vegetarian . That is why the missionaries opposed them from time to time. So he took on the role of a loner and eventually abandoned the Christian church. Retired. Our culture is Indian! He gradually overcame this obstacle brought by the missionaries and retired. Saffron climbed up and left Ahmednagar.⁹⁵

Ramji Bhor of Bhorwadi belonged to the Maratha community. The family was educated because of their association with Christianity . Sir Joseph William Bhore (1878-1960) became KCSI, KCIE, CBE (ICS) and reached the Executive Board of the Government of India. He was chairman of the health survey and development committee headed by Sir Joseph Bhore in 1943 . The Bhore committee was appointed under the chairman of Sir Joseph Bhore. This committee did a remarkable job. Report submitted in 1946 . The same committee was used even after independent India by Dr. L. Laxmiswami Mudaliar in 1961 . Miss Mary Bhor did well in the school account. “ Wow wow ball! How beautiful it is !! ” in Marathi The children love the book before the song was the same sort came to pass. The second daughter, Elizabeth, graduated from Oxford and became a professor.

4) Christian Attitude : Christianity also came to India as an outsider and came to power. He also converted many Hindus and spread his religion in India. The Dalit community was converted by both Muslims and Christians. But there were no religious riots or fights between Christians and Hindus like Muslims . There is no doubt that riots

between Christians and Hindus have not and will not take place due to religion. At least in India, their presence is not oppressive to Hindus and Muslims. Christians tend to be gentle , accommodating , cooperative , courteous , gentle , affectionate , forgiving, and loving.⁹⁶

5) The role of Dnyanodaya in Yatra in Maharashtra :

Yatra to Pandharpur: Dnyanodaya described Pandhari as the spiritual capital of Maharashtra and a sacred area for centuries. " I reached Pandharpur on the 24th of July. My purpose in going there (Pandharpur) is to tell our ignorant pilgrims about the auspicious present of the Lord Jesus who saves the world. I started to see the condition of the people there, they were doing strange crazy miracles. One of them was holding a *taal* in his hand, bending his waist while playing and saying Ramakrishna 'Hare-Ramakrishna Hare ' with his mouth . One of them was sitting with his face covered with leaves , flowers and *bukka* on his head and the people coming and going put sugar , crackers and peanuts in his mouth . He was eating it. Many people were shouting from time to time as Pundalik Varada Hari Vitthal. In the middle of a village in Pandharpur, on the way to the temple of Vithoba, a crowd of people and people were seen bowing at the foot of Namdeo as it was difficult to enter the temple. There is a horse standing near a wall. A Mahar devotee named Chokhoba stood there and chanted. He was not free to come to Temple hall. (Rawal). What to clean in the temple ? There is only one Messy mess (hamama). They are even wait ' Melo Ray Melo died shout ' says broken hand, anyone who says to the broken leg! In the temple, people are beaten on the head. Many had blood on their heads. Toba may have been stoned. You have to go to the temple through two or three temple halls. It was very hot. Sweat drips down the stream (*Wafara*) stone, it cools down, drops fall and the idol of Vitthal gets soaked. Innocent people understand that God's body sweats and is a witness to the revelation of life.

The stench is due to the crowds of millions of people and the trampling of animal dung. The people who come here do the filth that comes to omitting (Okari) as soon as its pride is released. It is my prayer to the Lord that all people will be freed from their ignorance and labours to worship the true God in spirit and truth and be saved by the goodness of the Lord Jesus. "⁹⁷ No questions, no problems are solved due to the fair. Reva. Vat has said about Pandharpur Yatra. The Dnyanodaya writing that , idolatry , Yatra rush , the stench of Pandharpur at that, disease, etc. The big sad thing to see a Christian government is backing the temple in Pandharpur.⁹⁸

Lasur Yatra:

15 May 1858, that has been described in Dnanodaya Lasura of the yatra , anyone drinking the goddess of devotion , who prostitute, who is lazy , leave her devotion as anyone was sick. Such a sermon was preached by Dnyanodaya.

The procession of Goddess Dakshayani in the village of Lasur under the Mughal rule was conducted from Chaitra Vadya fifth to sixth (Shashti). The three to three and a half feet high idol was covered with vermiculite. Caste panchayats fill the yatra of the goddess. There are programs like *Tamasha*, *Lavanya*. But Dnyanodaya criticize this. Wives and children crowd the spectacle. The devotee of the Goddess is unmarried and breaks the divine rules by committing heinous deeds like adultery and drinking. On the contrary, the government gives him seventy-five *bighes* of land and other income from the pilgrims. They were called the Dnyanoday, the deteriorating condition of a man is a waste of time because of the Yatra become a drunkard.⁹⁹

Mhasobachi Yatra at Vilad -

Men and women sang songs and brought jewels during the Mhasoba Yatra at Vilad. She was so awkward that a woman who did not know how to sin once she saw this kirtan would be wise to sin immediately. There are fights. Dnanodaya say , would be better off if it were a spectacle type.¹⁰⁰

Yatra of Goddess at Brahmani

The Chaitra fills the Yatra of the Goddess at the pure full moon at Brahmani. There is no consensus on the name of this goddess. Some consider her as Varolabai , some as Varolabuva , some as Dnyanoba's sister. In the yatra of the Goddess at Brahmani, someone offers *poli*. Some people offer animal sacrifices. Bring any stone and then call the stone and shape it and if the vertebrae fall, God and then people worship such an idol. The Lord Jesus is the sun of righteousness and no one knows him, so people are wandering in darkness. Besides , fairs at Kolhapur , Solapur , Bhimashankar , Mandvagan (A. Nagar) are also mentioned.

Information was given about the pilgrimage of Jagannath of Puri.¹⁰¹

Dnanodaya opposed the festival of Shimga. Shimga insisted on continuing school on the day.¹⁰² Coconuts offer coconuts to the sea on the full moon. Then the

Dnyanodaya says , Religion as a whole is rife with fraud and deception. Who will bless him when he makes fun of the sea by giving bad coconut ? There was superstition due to lack of education.

It shows ignorance , superstition and poverty of that time. There was a lack of means of communication. Therefore, the society was deprived of culture and advanced ideology. The plague of an epidemic was considered to be the wrath of God. Someone would then make a vow, a *gandhe* , a *taith* , an animal sacrifice. Due to lack of culture and education, drought, famine and misery had strengthened their stereotypes and opinions. But Christian missionaries were taking advantage of this to spread the religion. This was also the other side, creating hatred in the minds of the people about Hinduism. What is real religion? If such a question is asked, then religion is the source of sustenance of the society, it is morality, conscientiousness, awareness of duty and ethics. But some people said in English language 'Religion'. Religion means a way, cult or sect of worship , contemplation of God or transcendental welfare . Your sects may be different but you all have the same religion. It is because of that religion that society survives.

C) Political functions -

1) The people and the government

Dnyanodaya also seems to have got some news about the policy of governance. There was similar news about the holiday in Dnyanodaya.

(Sabbath) Holiday¹⁰³- Of India's Governor General was given a mandate , must be closed on the Sabbath so that Sunday government works in all places. A Hindu journalist from Calcutta had given his opinion about it , it was published in Dnyanodaya newspaper. They are as follows -

The government has decided that all government workers should be given rest. We are pleased to see this. But what has the government done about its other workers ? In Sunday (Aditwari), carpenters, blacksmiths and bricklayers get rest. But poor clerks spend all day of the week sitting on paper, how much better it would be to rest on this day ...

It is anti-religious and even cruel for the Christian government to have a holiday for the Christian workers and to employ the natives. It is very inappropriate for Christian workers to work against nature while resting on Sundays. They work on that

day out of fear of their superiors , otherwise they are helpless as to how our world would work if we were fired. "

This opinion given by a Hindu journalist was published in Dnyanodaya. But the government had mentioned that it was now giving leave to all workers. Such an order had been in force in the Mumbai area since 1843. Dnyanodaya seems to have tried to dispel the misconception that the government is doing injustice to the people because they are Christians.

2) Dnyanodaya provided information about agriculture and farmers.

The causation of what causes the plight of the farmers appears in the following article in Dnanodaya.

On March 15, 1848 , an article was written by a man under the pseudonym "Friend of the Rayat People " under the headline " **Plight of Farmers**"¹⁰⁴ . The man who wrote the article had visited various villages. When it was realized that their, not after planting rains had created a big problem for the poor.

The reason for this was discovered by him and given in Dnyanoday. It was expected to be considered by the government and other people. The farmers were told that due to lack of rain fell problems, which at the time was to create crop farmers At low grain prices have been seen. Farmers have to sell such grains at cheaper rates to pay the land revenue in the form of money. Marwari or Dalal buys the grain of the farmers in an arbitrary manner , at a low rate. Moreover, the farmer has already taken money from this Marwada, so the farmer is bound to that Marwada. It runs out of grain to pay its interest and principal. When the farmer does not have grain , when there is a drought, the farmer has to buy old grain from the same Marwada. That old grain is not even edible for the animal. That grain costs more money. Thus the causation of the poverty of the farmers was included in it. This shows that the moneylender robs the farmer .

Since the **Rayat of the friends** of a person by the name had to be a solution, near the people grain, the government itself should be stored in various amounts to the revenues. When there is a drought, the government should take out these grains and sell them at a lower price. Therefore, grain prices will remain stable. Trade will also go well. Such an opinion was expressed.

Rayat's friendliness¹⁰⁵ - He spoke of the measures, the government for the right to carry out the above measures will not be at the expense of storing the grain is going to work great. It also requires faithful servants. Also, farmers have taken money from Marwadi. Moreover, even though the government's foodgrains are cheap, the farmers cannot afford them as Marwadi lends them to the farmers.

Therefore, **Rayat's friend** suggested a different solution, that farmers should store as much grain as they need for seed at home after the grain is ready. Also, grains required throughout the year should be removed. If Marwadi does not give a fair price for the grain, he should not be given the grain. When good money comes, agriculture should be developed. Don't spend in vain on charity, fasting, festivals. Such a solution was suggested by a person named pet name, a **well-wisher** of the ryots.

The headline was published on 16/2/1846, the plight of the ryots and the remedy for it. In it your friend. A person by this name had suggested a solution.

Hundreds of agricultural dams have burst, so repairing farm dams by providing employment to the poor in two ways will help in drought conditions after rains. Therefore, the cost incurred by the government to start such farming will be reimbursed indirectly in the coffers of the government. He had expressed such an opinion.¹⁰⁶ In the same way, a person by the name of your friend, a native and a well-wisher, had expressed his opinion in the newspaper Dnyanodaya on 16/03/1846 under the headline 'Plight of the ryots and the solution for it'.¹⁰⁷

There is a drought situation. Some people are starving. Therefore, poor people would have been given the task of repairing farm dams, constructing new dams, digging wells. Each house should be given a plow and a pair of oxen. It was hoped that this would help alleviate the plight of the farmers.

In this way, in order to improve the situation of the farmers, the views of the people were published in our newspapers and helped to create awareness among the people. It is evident that the principles of the post-independence employment guarantee scheme were also discussed in the Dnyanodaya at that time. Of course, these measures would also help the newspaper reach out to the government. In this way, it would help in alleviating the poverty of the people.

" **Indian people will be the owner of the land** "¹⁰⁸ was the resolution. It was published in the Dnyanodaya issue of 15 April 1859, as follows -

The people of India can now own the land they cultivate. Till today, the land belongs to the government and the people were given it by paying the agricultural revenue fixed for cultivation. There was no way to buy land from the government to become our own. Therefore, traders and moneylenders did not invest much in land. But now during the British Queen's government, the concerned department enacted a law that anyone can buy land. Their objectives in enacting such a law are as follows - 1) The British government was trying to increase the population of the British in India. Colder climates near the Himalayas and the Nilgiri Mountains make it easier for Europeans to settle. As the European population grew, it was impossible to revolt like 1857, which would have helped keep the British state safe.

2) The aim was to create interest in the British state among the Indian people. The aim was to create interest in the British state in order to create the impression among the people that their right to land should not be threatened even if another state came.

3) The government had to borrow Rs . 21,20,00,000 to break the revolt of 1857 . It was impossible to repay all these debts. Import-export tax was also levied for this. However, as it was impossible to repay the loan, the government had no choice but to sell the land to the ryots. Even in the United States of America, the government had made a big income by selling waste land to the people at the rate of Rs. 2.5 per acre and the people became the owners of the land. The British government seems to have done the same.

Such news would indirectly help Indians to realize the true nature of British rule. This shows the imperialism of the British. They were selling land in India to Indians. It shows that the British government is making money.

The condition of our farmers -

The condition of the farmers in India was very bad from the beginning. Indian farmers were drowning in ignorance. A liberal like Sir William Wedderburn made various attempts to improve the condition of the peasants, but to no avail. The situation of the farmers as it was fifty years ago has not changed.

This is important because, farmers in the true heart of the officers do not understand the situation. There is ignorance among the farmers. There are old

customs. They are behaving like their ancestors. That will be clear from the following example. 1) There is no difference in seeing the moment. They also see the moment to hold a simple plow. It doesn't matter how much damage is done.

2) Agricultural implements have not been improved. In Europe, good plows were used for deep plowing, but in India, traditional wooden plowing was done.

3) Cultivation of land was done in the traditional way. Europe was reformed and barren lands were made fertile. Two or three crops are grown on the same soil. It was not taken in the land in India.

4) Some types of insects in the soil destroy the field. In Europe, such insects were being treated with medicine for research, but no such research was done in India.

5) Clothing, wedding work expenses, tea and coffee expenses increased, but income did not increase. As a result, farmers continued to go into debt.

6) The reason why farmers are backward is that they do not have knowledge dissemination so they should be given knowledge of agriculture more than other schools. These reading, writing, agriculture, working knowledge, in practice calculation, to books about wisdom. Various books on agriculture should be made available. Agriculture in Europe should be informed. Demonstrations of agriculture should be shown by removing agricultural schools. Only then will the condition of the farmers improve. This requires a lot of effort. All those efforts should be made by the government.

Such thoughts had appeared in the Dnyanodaya newspapers. This makes us aware of the agribusiness of the time and the backwardness of the farmers. Dnyanodaya had informed the readers about the reasons for the backwardness of the farmers.

Information about the salaries of government¹⁰⁹ workers (in **Dnyanprakash** newspaper) was published in February 1858. It is as follows:

Table No.- 2.4 Information about the salaries of government

Sr. No.	Post of Indian Servant	Pound	Dollars	Annual Expenditure Pounds
1	India Governor General	25,000	10,000	45,000
2	Council Member	9,600	----	----
3	Mumbai & Madras Governor	12,000	----	----
4	Mumbai & Madras Council Member	6,000	----	----
5			----	----
6	Puni Judge	83,347 Rupees	(1 Rupee = 2 Siling 3 Penes)	----
7	30 Judge	Each Judge - 30,000 to 52,000 Rupees	----	----
8	Civil Officers	Each Officer- 12,000 to 15,000 Rupees	----	----
9	Calcutta Bishap	----	25,000 Dollars	12,000
10	Mumbai & Madras Bishap	----	10,000 to 12,000 Dollars Each Pension- 800 Pound & 700 Pound Fee	2,500
11	Surgeon	----	1,000 to 10,000 Dollars	----

This notice is for, the British government, was being spent on a large number of Indian exchequer administrative officer. Since it was published in Dnyanodaya, the reader seems to have come to know about it. This helped to create economic nationalism.

Government public hall (*chawadi*) should be used by *Mushafir* people. It was mentioned in Dnyanodaya that his Gosavi Baba should not be misused by the people. It was mentioned on 1/10/1848 how the Marwari people cheated the farming clans and took extra interest and mortgaged the lands and houses .

These Marwaris see the ignorant farmer in dire need and pay him interest. They pay five paise less for one rupee of the first month. When recovering, one rupee and two paise on it collect interest. They charge interest every year. But does not acknowledge it. If the farmers do not pay, the compound interest continues. In the end, the farmer has to mortgage his house , cheese, farm. Later, if the farmer dies, he is falsely accused of not paying the loan. Thus the clan is destroyed." In this way, all the ryots behave as if they have their own property by trapping thousands of kunabis in the village and in the city. When the government's strip is demanded, the Rayat people withdraw money from Marwadi and pay revenue to the government. At that time, the Marwari per rupee rate as a 3-3 money (manuti) and 2 - 2 paise deducts interest and pays Rupees.

Even taking grain from the clans, Marwari takes advantage of the situation and steals. The court is also misled as the lender renews the borrowed paper (bond) every year. The court ruled in favour of Marwadi without conducting a thorough inquiry. It destroys the clan. "The revenue strip has to be given by doing all that is to be grown, half of what is left by giving the strip has to be given to the twelve *balutedars*. The rest is taken by Marwari. If these farmers are cheated on all sides, then how can these people be reformed in the future?"¹¹⁰

Such a grim picture was given by Dnyanodaya about the farmer. The deception of the clan by the moneylender is clearly seen here. Special efforts were made to shift the throne of the Government of India from Calcutta to another place. The climate in Calcutta was not conducive to Europeans, so they were victims. So, the government in England had decided to change the capital.

3) An article dated 25 April 1857 on the *Chapatti*, a means of conveying the message of the 1857 uprising

At the end of 1857, there was a commotion among the government officials at Fatehgarh. Chapatis were being distributed at the police station. So, all the British officers were in consideration. A watchman in Kanpur showed a chapati to a watchman from Fatehgarh and told him to make twelve chapatis like this and give two to himself and the other ten to each of the five chowkidars and ask them to do the same. This message has reached everywhere. The message went like a quick post in the geometry category. These chapatis reached Allahabad in a few days. The message was circulating among the soldiers in the police department. But no one else understood what it meant, so various rumours abounded.

Sir John Malcolm had written a treatise on Hindustan, some of which appeared in the Delhi Gazette. The text was similar. Therefore, the veracity of the above incident was complementary. In the year 1818 AD, the country was restored after the end of the Straw War. At such a time, there was an atmosphere of panic among the people. The reason for this was that some coconuts were given to the villagers. While giving it to the people of another village, the people of one village said that these coconuts came from the previous village. Give it to Patlas of the next village and tell him to send it to another village and tell it like this and let it go to all side like this. It was said that if one did not give coconut, it would be a sin and bad. But the mystery of the incident remained. The people of Central India were terrified for a month and a half.¹¹¹

Such previous incidents do not appear to have taken the message of the chapati more seriously by the British government. As you can see from the above headline, the chapatis were the means of conveying the message of the 1857 uprising. It also helps to understand the policy of the British at that time.

Origin of Rebellion¹¹² -

It was already planned to break the laws of the British and make the emperor of Delhi the ruler of all India. There was also a war between England and Iran. So, the people's prediction was that Shah would win and help us. This is why the Indian revolutionaries felt that the king of Delhi had sent his lawyer to the Shah of Iran for help. However, Iran was defeated by a small force of the British and was useful in crushing the 1857 rebellion.

The Muslims persuaded the Hindu soldiers by telling them various things. The gun cartridge fat case, the rumour of mixing bone powder in the flour, led the Hindi soldiers to go against the British government. The soldiers had decided to revolt as their religion was being disrupted. The first mutiny took place on May 10 at Mirat. The earlier plan started to come true. Thus, the revolt of 1857 was reported in the Dnyanoday.

Notice to Government regarding farmers

In the Dnyanoday, was given notice to the Government to improve the situation of farmer this information was also published in. Even if there is enough grain, the farmer is still bored. The demand for government strip comes at the time of harvest. The government will not levy taxes in the form of grain, so the grain has to be given to Marwadi at a lower price or borrowed. The interest on the loan is always on the head. The British government should collect taxes in the form of grain and store it. It is in the interest of both the government and the Rayat to control the prices by selling the same grains in the open market if there is a drought in a year and the prices of grains start going up.¹¹³

There was also information about sugarcane cultivation. It was believed that good profits were being made from it. Sugarcane black land is required. Peace of sugarcane (Condori) is planted in each waffle. Neighboring castor and hair crops are also grown. They make jaggery from sugarcane by taking it to the cattle shed. The average profit of Rs. 60 falls. The British government has waived farming for five years. The grading was done by measuring the land. The government is doing welfare of the farmers. He also explains the method of planting sugarcane. Although there is a lot of effort in it, the sugar is well prepared.

There are many villages where there is no reader. They do not understand what Kulkarni wrote in bonds or receipts. Government workers oppress. They cannot write if they have to apply to the government. Even though a man had approached calculating Kulkarni on which Shay depends on the results interesting night writing. 5 - 10 applications do not work. So, the government should start schools even in small villages.¹¹⁴

The potato crop is highly profitable. Sandy soils are very useful. Place potatoes one inch apart. Water every 4 - 8 days. Native farmers call it *Vilayati Aloo*. Exotic grass

should be fed to cattle, it is vigorous grass. This grass should be grown in the garden itself. The seeds are available at the government office in Nagar-Pune.

Take care of the farm and keep the sheep. It is not the work of a few. There should be no shame in good deeds. God has not made any rules about industry. Sheep's milk is nutritious, lentils are used for fertilizer. A leather book cover is formed. Besides, wool is very useful.

In June 1844 there was very little rain. Gone are the millets? Everyone curses God. The people were devastated. The rich feared robbery. They are getting rich by selling old grain. Hungry people riot to get the grain out of the village. Eventually the police came and made arrangements. What is special is that some people understand that these grains stop the rain from God! As if their God is more powerful! There is only one God and what He does is for the ultimate art!

In this way, it appears that the Dnyanodaya came to improve the situation of farmers and agriculture, which certainly made the readers aware of the agricultural business. The new information also helped in creating awareness among the farmers.

Many manifestos have been published in Dnyanodaya. Information about government rule was coming. After the income tax was imposed by the government, the news about it seems to have come to light. There was a lot of news about the 1857 uprising. The uprising of the Bhils against the British, Bhagoji Naika of the town is also mentioned. Knowledge of good laws in various areas used to come in Dnyanodaya. Health related information was coming. Drought has been reported from time to time. The characters of Ahmednagar, Bijapur, Mumbai used to come to Dnyanodaya. Information was also received about the cities of Peking, London and Singapore.

D) Literary contribution of Dnyanodaya newspaper

While studying the literary contribution of Dnyanodaya, it is necessary to study the social system of that time. When Chiplunkar made strong and ridiculous remarks on Christianity and Christian missionaries in his Nibandhmala. Dnyanodaya was born to powerfully refute that criticism (1842). Some people think so. At that time, Dnyanodaya newspaper produced literature through social awakening. It shows that women's issues, educational work, social work has been done from Dnyanodaya newspaper.

Dnyanoday and Christian Literature:

As the wave of patriotism rose, so did the rebirth of Dharmajagruti literature, a situation that prevailed in the West and the East. But the Christian community in Maharashtra has not progressed as much as it should.

The newly converted society should be cared for as a child with a bottle in its hand, but the rope of care should be in the hands of Christian missionaries. Rev. N. V. Tilak had done about early Christian literature.

For the newly converted society, Dnyanodaya wrote on the subject of Christian Mahamandal, Bhakti Krum, daily spiritual progress. However, during this period, Marathi Christian literature was being produced from the point of view of Christian missionaries. Literature was created through articles, poems, sermons, planting, grammar. Also, fine literature was produced from Balbodhmeva. Not only that, but Dnyanodaya started from 1847. Enlightening stories are also given along with the information of the almanac.

The idea of Marathi Christian Literary Convention came up through the efforts of Reverend Bhaskarrao Ujgare. He served as the Executive Secretary of the Maharashtra Sahitya Parishad. Devdutt Tilak followed up the Marathi Christian Literary Convention through Dnyanodaya newspaper. News, articles, research papers, information about Christian literature of Marathi Christian Literature Conference were published from Dnyanodaya. Dnyanoday has consistently been associated with Marathi Christian literature. The role of Dnyanoday in the Dnyanoday period of Maharashtra will not be forgotten in Marathi literature. It is through Dnyanoday that many writers and editors have come forward.

The first poem was published in the July 1843 issue of Dnyanoday. Khandoba's Yatra at Wakudi was on Chaitra Shuddha 15th. During the procession, the Kalgitura singers were sharing information about the scriptures with each other. The one said that, how originates from the nine digits are the details. From one (1) number came the indestructible *Niranjan Nirguna*. Two (2) From this issue came the original foundation and *Arupas*. From these three (3), Trimurti i.e. Brahma, Vishnu and Shiva were created. (4) Four Vedas. (5) Panchatatve, (6) Six Darshans and six Shastras, (7) Saptapatal, (8) eight Ashtagiri and (9) nine volumes originated and Trimurti Adhikari

was placed on these numbers . Then another singer said the following planting
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Holy God of infinite power ,

Don't say *nirguna* words ,

Listen to you, clever *nirguna* is not a virtue, it means true.

What will happen to Kaveshwara when there are no seeds?

Zero is nothing.

This is how the information came and it seems to have been added to Marathi literature.

In the December 1845 issue, the names of 38 books in Marathi language of that time were given. Mumbai Tract and Book Society - Founded in 1827 in Mumbai. His library is located at 7th Farbus Road in the fort. The following books were printed in Marathi by that congregation. 1. The story of Tribhuvana 2. Questions and answers for children, 3. The Ten Commandments of God; 4. Questions and answers regarding auspicious present; 5 Peace to the victim of sin, 6 Thought of whom to place; 7. Big thoughts 8. about the anger that is happening, 9. Three conversations between many Brahmins, Marathi, etc., 10. Signs of true religion 11 Thinking about the true path; 12 auspicious present; 13 True atonement; 14 prayer or concerning; 15 How God and the True Devotee; The First Book of 16 Lakes; 17 The Story of How to Know God 18 The story of the origin of Christianity and how it grew on earth; 19 The Story of the Pathfinder; 20 The essence of the Bhagavad Gita; 21 First questions and answers; 22 exclamation points; 23. The importance of Brahman according to Hindu scriptures; 24 Pray for rain; 25 Wisdom for children; 26 Description of school in the womb The story of what happened while two girls were going to school; 27 Stories of righteousness; 29 Demonstration of God's holiness and justice; 30 Psalms of the demons of the earth, 31 Scriptural stories; 32 The Story of Repentance; 33 Test yourselves. 34 Criticism of the prayer Jesus Christ told his disciples; 35 Presentation of Hindus on Conversion to Christianity; 36 The story of those who teach the religion of Jesus Christ; 37 The Story of the Shiddi Chakar Men; 38 The story of children selling flowers.¹¹⁶ In this way, it is seen that the enlightenment has given publicity to the literary things in our issue. He also published several books in Gujarati, Hindustani, Persian and Portuguese.

The definition of punctuation was given by Major Candy Saheb in a sixteen page Marathi book. Information about it came in Dnyanodaya. In the Prabhakar issue of February 9, 1851, a Hindu man had expressed his opinion about Major Kandy's Marathi translation. In response, the Dnyanodaya newspaper tried to refute the rules of grammar. Mr. Candy also expressed his views in the Dnyanodaya issue of February 1, 1851. Honest mistakes should be made regarding the incorrect translation of Marathi language. Also, I would encourage a good translator, said Candy in Dnyanodaya.

Translation of the Holy Scriptures into Marathi (Translation of the Bible into Marathi) January 15, 1856. The Holy Scriptures were translated into Marathi in 1800 at Sarampur near Calcutta. From then on, only the first printing of the New Testament was completed in 1811. Later, the Old Testament was published there in 1815. The printing of this first edition was so awkward that no one could read the body and the language was very rural and not even ordinary Marathi. In 1813, an American missionary arrived in Mumbai. This is the first permanent mission in Mumbai. He published a new translation of Matthew's Gospel in 1817, and in 1818 also translated the Acts of the Apostles. Both of these parts were prepared in the ordinary Marathi language, which most people can understand, printed and distributed among the people. In the year 1819, Dr. Taylor Saheb made a new translation of Matthew. It was published in the American Press by the Pavitra Shastra Prasarak Mandali in Mumbai. Later, in the year 1826, the American missionary translated and published a completely new text. This first edition was edited only by American missionaries. Reverend Garden Hal Saheb, one of the first missionaries in Mumbai, spent a lot of time and effort in this work. A few days after the release of this edition, he retired due to a distortion of his speech. After that, in the year 1830, the second edition was made 500 copies. In 1819, the first book, Genesis, was translated and published by an American missionary. The work of translating the second part had been lying dormant for many years. The second book, Exodus, was published in 1833 by the American missionary Reverend Graves. Was done. It was published by the Church of the SubGenius. In the year 1838, a translation of the book Geete was made by Reverend Dixon of the Church Mission and another by Prevas Saheb. In the same year, the third book, Leviathan, was translated by Mr. Graves and published by the church. Reverend Graves Saheb and D. O. Alen Saheb separated. It was printed by the Holy Scriptures Church over the years. Similarly, in the year 1838, the translation of the book Futurism

was published by Mr. Dixon. In the year 1839, up to the song of Solomon, the book of poems of Iobadika was printed in Marathi.¹¹⁷ In the year 1846, Mr. Dixon's translation of books from Eja to Iyoba was revealed. In 1851, the Church Missionary Society published a translation of his history books. In the year 1853, the entire Old Testament was translated and a book was published.

In the year 1842, several members of the Ahmednagar Ethyl Mission scrutinized the New Testament and continued to print every book they examined. Now both the old and the new have become one book, that book is Scripture. By March 1847, the missionaries had translated the Bible into Marathi.¹¹⁸ This work was completed in October 1885. The task of translating this scripture into Marathi and looking at it and examining it has gone to great lengths. Translated into English, it was published in print after many years of work, and was accomplished by some of the greatest scholars in England. It should not be said that the time taken to publish this scripture was wasted. The new version of the new covenant, which was reprinted and printed, cost 5,000 copies.

E) Various information -

Mumbai 1400 years ago¹¹⁹ :

The history of estimates of future theory, 1) Koli people used to live in Mumbai before 1295 and it seems that they must have settled here. 2) In the year 1295 AD, Bhim Raja took Mumbai and settled there. So, the Bhandari people must have come. 3) Patane parabhu, Palase, and pancakalase, it Bhimaraja's child, it was very society of fishermen, in their language. 4) The ruler who was ruling after Bhim Raja was deposed by the chiefs of Chaul. 5) The Muslims broke the rice chiefs. 6) After that Mahim was ruled by Bhongale people. They should be mostly treasurers. After receiving the kingdom, he changed the name of his Bhandari to Bhongale Sardar. Later, when the Firangi people came, they would have helped the Bhongale people to convert the Muslims, they would have got some sovereignty. So, they had the right to carry the government flag or to blow the horn. Thus, from 1290 AD till today, this next caste became dominant in Mumbai. 1) Koli 2) Patane Parbhu, Palashe, and Panchkalshe, ancestors of these three castes, 3) Choul's chiefs whose caste is not theoretically correct, should be a separate caste from the above three castes. 4)

Muslims. 5) Bhandari or Bhongale. 6) Muslims who came for the second time . 7) Most of the time, Bhandari , Bhongale. 8) Firangi , 9) English

This is a brief summary. After reading the first two books, (Bakhari) the theory is that,

In 1295 AD, Mumbai and Mahim were two separate islands. The place near the jail was called Umarkhadi. Similarly, in some places in Kulaba , Mahim and Mazgaon, the name was Khadi. It is a well-known fact that 80 years ago, water used to come to Bhendi Bazaar at the time of recruitment before the wall was closed. In the past, people and animals used to come from Sashti Mahim to the place where the temple of Mumbadevi is located. People used to wash their feet at that time, so the place is called a foot bath. That is what the old people say, and another miraculous and true thing is that in the past, Hindi people used to go through the present Kamath Kamathpur in a boat on foot to go to Mahalaxmi.

Dr. Klaps visits Ahmednagar -

Louis **Klaps of the US** had come to Ahmednagar to see the drought situation. He was the author and owner of the Khishchan Harold. They had helped thousands of rupees in the previous drought. He had donated Rs 5 lakh to India in two days even after the drought. After coming to Ahmednagar, he met school children from Rahuri , Wadale , Kolgaon in drought prone areas . Bhingar's school. He expressed his satisfaction with the educational work of the missionaries by visiting Jeur's school and Dongargan's school. Miss Newgent visited the house run for orphaned women. Saw Mrs. Hume's girls' school in Saliwada in the old market . Seeing the industrial school, I saw the government relief work of Kapurwadi. There were about ten to twelve thousand people working there. The accompanying painter drew pictures of the people working there. Shahurav Modak thanked Saheb on behalf of the Christian community. Mr. Crop said in his speech that I have come to see the drought work but the education work run by the missionaries is to be congratulated. Saheb did not accept the wreaths brought by the people last year and gave a hundred rupees for his relief work. Saheb went to Mumbai in the evening. ¹²⁰

News of the death of Hon'ble Justice Mahadev Govind Ranade¹²¹:

Justice Ranade had taken a six-month leave as he was not feeling well and was getting weaker day by day. But within fifteen days they came to an end, so the whole

of India was shaken. Rare males are rarely produced. He was a scholar, but his humility, as well as his erudition, brought him great admiration. Although he was often criticized for his qualities, he was never irritated or angry. He continued to do all his work patiently and wisely until the end. The praise he is getting in many letters in India is appropriate and the patriotic people can learn a lot from it. Mr. Ranade was not only a student among the students, a scholar among the scholars, a reformer among the reformers, but he was also a sadhu because his attitude was always slow. His turn was to take the ego Sarvans Kitta. Great Britain, like Gladstone, Hindustan Ranadyans Mukla. It has a divine plan. We also want to end this journey once and for all, so it is an adornment to be born and serve the motherland. Thus came the great Dnyanoday about Justice Ranade.

Dnyanoday provided information on various discoveries and developments in the nineteenth century at the beginning of the new year.¹²² In the nineteenth century Man used steam and electricity to make machines use tremendous power.

Train- was used in the eighteenth century, and many varsammage wooden railway train on the iron, but her career was not at all. George Stevenson invented the idea of steam-powered trains. The first train was driven by Stevenson himself on the Stockton-Darlington Railway on September 27, 1825. The train had 38 coaches attached to it and the speed was twelve miles per hour. The second train was operated by the householders from Liverpool to Manchester in 1830, and since then the iron railways have spread all over the world, making travel and trade very convenient.

Astronomy - Planned astronomy to convey the news immediately so that the train does not have an accident. Taking this idea further, and there was so much emphasis on the idea of the mind in the first 1833 Gauss and Weber's, now all the work led by the world Background aces. One thing to keep in mind is that in this mechanical concept, even if the brain of a single human being is used first, the part of the head of many human beings has been found for its perfection.

Trains and astronomy in India - On 16th April 1853, the first train from Mumbai to Thane was started. He was considered such an important day, it was a holiday for all government and people of Mumbai, Thane ethila. Crowds of people were standing to see the steam train on both sides of the city. At four o'clock in the evening, twenty coaches filled with four hundred people went to Thane. At first people were

very surprised by this fire. The United States was number one and India was number seven in terms of the number of railroads in the world.

On May 9, 1854, the work of sending news from Mumbai to Indore was started for the first time. The device was first sent by Lord Robert Hamilton from present-day Indore to Lord Elphinstone. It means, Sir Robert Hamilton to the Lord Elphinstone inform you that by this greeting , which is made of wire in Mumbai and Indore, and this is my first present.

Fireboat - Although the work of the fireboat is somewhat older, it was improved and completed in the nineteenth century. From the Hudson River to the town of Alveni, about 75 kos.

Suez Canal - The **Suez Canal** was opened on November 18, 1869 to **facilitate** faster travel between the United **Kingdom** and India . So I missed traveling for about 25 days.

Post Office - Although this institution was very old , not all people were using it as it should be. During the reign of Maharani Saheb, on 10th January, 1840, the practice of carrying letters at the cost of one penny was started and since then till today these accounts have been improved and communication has started all over the world. In 1855, the post office proposed to send books etc. In 1870, I started a postcard to bring half. The same postcard was introduced in India. Saving the Post in 1861

Banks were turned on. The postal union of all the worlds was united in 1874 and since then the whole world has been benefiting equally from this account. The use of smoke lamps , trams , various other devices , various utensils , textiles and many other things that the world began to use in the nineteenth century.

Population Growth - Population growth in some parts of the world in the nineteenth century. Europe had a population of several centuries before the nineteenth century. At the time of Edward III, the population was only 30,00,000, and the plague had risen to 1.5 million. Even when the Chancellor of the Exchequer was appointed (1783), the population was 5000,000. But that same population had grown to 40,000,000 in 1898. This is the glory of the nineteenth century. France's population has now grown to 40,000,000. The populations of Spain and Germany increase and decrease. The population of the United States was 3,000,000 in 1779; But now it is estimated to be 76,000,000 from the 1900 census! Russia had a population of

67,000,000 in 1851 and 12,90,00,000 in 1896. At the time of Napoleon, the population of all of Europe was 1,70,000,000.

There have been reports of various discoveries in the United States. The new plow on the fire, the trick of drawing letters on the glass, the clock, the train passing through the borehole, the sewing machine, the electrical information, the microscope, the information came from scientific equipment and research. There was also information about animals and birds.¹²³ There was a description of Matheran, information about the American continent, rivers of India.¹²⁴

Information about the continent of Europe was given on the subject of geography. It also had about 30 questions and answers. Sayama, China gave the news of this country. Two Muslim shopkeepers were fined Rs. 25 each after a Parsi woman lodged a complaint alleging fraud in the delivery of salt.¹²⁵

The moon is 2 lakh 40 thousand miles away from the earth. He does 1 round in 29 days . The earth revolves around it. The moon is one-third of her. Miracles like day and night , full moon , new moon happen due to this wandering.

Mars orbits the sun in 1 year 6 months 22 days. Far from the earth It has growth and decay. The planet Vesta orbits only once in 1313 days. The series , Juno and Palas appear at some point in the century. Palasas then 1670 days are required for 1 round. These should be four pieces of the same planet.

Jupiter is 49 million miles away. Makes one turn to the sun in 12 years. Stripes appear on his figure. The trajectory of the satellites shows that the speed of light is one crore 15 lakh 20 thousand miles per minute .

Saturn is 90 million miles away from the Sun. Circulates only once in 30 years. It is a thousand times bigger than the earth. Like Jupiter, it has stripes. Its diameter is triangular.

Herschel is 1 billion 80 million miles from the sun . Completes 1 tour in 84 years . There are 6 satellites. It was discovered by Mr. Hershel in 1781 . More planets can be seen with a large telescope.

The Egyptians and the Greeks knew this knowledge. Copernicus theorized that the earth revolves around the sun in 1550, but the stars are immovable.

Eclipses occur when the planets cast shadows on each other. Solar eclipses are not visible to all people on earth. It takes a short time and sometimes with everyone. The lunar eclipse occurs in the shadow of the earth. There are at least 2 and 7 eclipses in a year.

The stars are fixed. Even so, owning one is still beyond the reach of the average person. Each star is at least 20 billion miles away. Thousands of stars are visible to the naked eye. They are as bright as the sun. Some are many times larger than the sun. The light of many stars has not yet reached the earth.

The British consider all four seasons. The seasons become colder and colder. Not all the seasons on earth change at the same time. The Sun moves only 23.5 degrees south of the Earth's equator . This difference is due to the movement of the earth. Both smokes are always cold. The days get shorter and bigger. The sun's heat also decreases and the air changes.

Newspapers have been printed in Marathi for many years but there are few recipients. The American missionaries have begun to publish this Dnyanoday. Geography , physics , if you want to publish some text or if you want to express your opinion on religion and ethics, it will be convenient but it will not publish inappropriate things.

Shastra is the systematic rule laid down by knowledge. E.g. Medicine, rasayana , plant , details, etc. The topics presented in the sequence should be called sections. With this system it can be learned with less effort. The way in which the works of natural religion take place should be called rules. What we know by the senses is called matter. Every substance is made up of atoms.

Iron roads were built in the kingdom. Steam trains run on it very fast. Trade was greatly facilitated. The horse-drawn carriage runs one-twelfth part of it. Railways have increased traffic by 15 times. It can accommodate 400 pieces of goods and 400 people at a time.

Various searches, science related news skating and boots to wear custom , glass and letters of indecency game , chicken egg yellows, the creation of the information written to the governor how in order to increase , fill the continent first iron road , the crowd holding its rail company clutter , free for train women's coach the market , rail fares three types of information , work in *Boraghat* road , the Brahmins have Animal

sacrifice , Brahmin state information is given on such issues. Information was coming on scientific instruments and research.

Explicit topic- Some information about various factories operating in India. A report has recently come out from the Government of India regarding the information of indigenous factories in India till the end of March last year. The following is some information to consider on its basis: Textile and Yarn Factories - In the year 1892-93, there were a total of 130 factories in all of India related to the manufacture of yarn and cotton cloth. There were 26,317 textile mills and 33,78,303 spinning mills. The average number of day laborers was 1,20,898. Of these, 72,146 were older men, 23,766 older women, 11,037 young boys and girls, and 7,749 younger children. 11,50,00,0700 was invested in the factory run by the capital raised through the partners. The calculation of seven privately run factories was not understood.¹²⁶

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Chapter III

Political, Social, Religious and Economic Activities Of 'Nyayasindhu' Newspaper

Appearance and background

Nyayasindhu Press - Kukde Wada

- A) The political work of ' Nyayasindhu '
- B) Administrative considerations
- C) Socio-religious thought / Social Condition

Evaluation

- D) Thoughts presented from an economic perspective

Evaluation

Appearance and background:

The 'Nyayasindhu' means Ocean of Justice. It was lithographed Newspaper. The printing style and format of the 'Nyayasindhu' newspaper was effective and important in all the newspapers in Ahmednagar at that time.

'Trishna chidhi bhaj kshaman jahimadam papertimakrutha ,.

तृष्णा छिधि भज क्षमां जहिमदं पापेरतिमाकृथा।

Satyam brutyanuyahi monk padavim sevasvavidajanam.

सत्यं ब्रूत्यनुयाहि साधु पदवी सेवस्वविद्जनम्।

Manyanmanaya viddhishopyanunaya prachchadayasvan gunan.

मान्यान्मानय विद्दिषोप्यनुनय प्रच्छादयस्वान गुणान।

Kirti Palay duriskhate kurudaya metatsatam laksanam.'

कीर्ति पालय दुखिते कुरुदया मेतत्सतां लक्षणम्॥ '

Meaning: Oh human! Give up craving, accept forgiveness, give up pride, do not indulge in sinful acts, speak the truth, follow the path of gentlemen, serve scholars, respect honourable people, keep enemies friendly, show humility, protect fame and have mercy on the afflicted, this is the conduct of gentlemen.

This verse was printed at the head of each article in 'Nyayasindhu Newspaper.

This letter praising the thoughts of Lokmanya Tilak was sent to Ahmednagar on September 3, 1866, long before Tilak's 'Kesari'. The Historical Museum of Ahmednagar has about 58 issues from 1885 to 1893 in the Research Board. But they are in a very dilapidated form. Nevertheless, it has been studied with the permission of the authorities here. This newspaper was printed from Nyayasindhu printing press in Nyayasindhu street. Daji Chimanaji alias Dajisaheb Kukde, the owner of Nyayasindhu's letter and printing press, must be a big amateur householder. He was an elderly and overweight man at that time. Dajisaheb himself wrote a little but the text written by his subordinates and amateur friends was carefully checked and then printed. An elementary teacher by the pseudonym Bonaparte used to write in Nyayasindhu for many years. The square and awning of Dajisaheb's palace were spacious. Three or four hundred people could easily sit. So, a hundred years ago, Daji Saheb's palace was a club of eminent men and government officials. It is safe to say that it was a town hall for holding public meetings. A living room was built there.¹

The building was erected on the initiative of Rajmal Gambhirmal for a new textile market called The Ahmednagar Building Company Limited. Daji Chimanaji Kukde was instrumental in this.² At a time when co-operative housing colonies were not even a viable option for public construction, in 1891 a new site was set up in the Central Peth and a market was set up there under the Indian Company Act. Of particular importance was the idea of building a place to live and building warehouses. Although it is a private company, it seems to have helped solve public housing problems. Lokmanya Tilak gave a lecture on 'Swarajya' on 31st May 1916 at ground of the same company. At the time, President Choukar was a lawyer. "Swarajya is my birthright." This was Lokmanya Tilak announcement in the same courtyard. The treasurer of The Ahmednagar Building Company Limited was Daji Chimanaji Kukde, Sridharpant Kukde, Vaman Sridharpant Kukde from Kukde family.³

Dajisaheb Kukde was the first leader of Ahmednagar. Dajisaheb laid the foundation of public life in the town. Newspapers started. He expressed his thoughts through it. Daji Saheb's mansion was a meeting place of eminent citizens of one hundred years ago.

Govindrao Shripat Kukde⁴ also worked for Nyayasindhu for some time. He was the lifeblood of the movement in the Ahmednagar city. Hence calling him the public uncle of the Ahmednagar. Ahmednagar was set up for the same purpose in 1873, shortly after the rhetorical meeting was held in Pune. During his lifetime, he conducted oratory meetings and tried his best to spread Swadeshi.⁵ After the death of Govindrao Kukde, the oratory meeting was arranged by Ramchandra Krishna Joshi. The meeting flourished but it was an imitation of Pune.⁶ During this period, the institutions which were being established in Pune were also taking place in the city. The Kukde family played an important role in this. This shows the range of thoughts of Nyayasindhukar. Ganesh Vasudev Joshi had set up a public meeting in Pune at the instigation of Raosaheb Ranade to solve the problems of the people. Govindrao Kukde, the Chief Justice of the Municipal Branch of this meeting, was in charge of public meeting till the establishment of the National Assembly. The meeting was appreciated by all the knowledgeable people in the country. Dr. Hume, who is in the city from the American mission, also supports the work of the National Assembly and attends the convention.⁷

Govindrao Shripat Kukde also did not have a son.⁸ His nephew Vaman Shridhar Kukde later took over the work of Nyayasindhu Press. Vaman Sridhar Kukde

was also involved in social work. He was a director and treasurer of The Ahmednagar Building Company Limited.⁹ Vishnu Damodar Kukde started helping his cousin Vaman Shridhar Kukde in the printing press. Vishnu Damodar Kukde was working to draw the bulletin of the Congress during the Marathi British period as the Kukde family of the printing press had a background. They were to be apprehended while secretly carrying bulletins. But when asked his name, he mentioned his father's name so he was not arrested. After cheating the magistrate, he also released Damodar Kukde. However, the work of removing the bulletin continued uninterruptedly by changing the location of the bulletin to avoid danger.

Nyayasindhu Press - Kukde Wada: - Kukde Wada in the centre of Ahmednagar city was magnificent. The entrance of the palace is made of wrought stone and it was built in wrought stone on both sides. The castle looked elevated. Due to the special structure of this fort, the bulletin of the Congress in the freedom struggle was secretly issued from the Nyayasindhu Press here. Vishnu Damodar Kukde described this castle in his book *Te Bharavalele Divas*. "Our castle has four squares. Anyone can easily reach the second chowk. *Osari* (in front side of castle) is next to the second chowk. Since the square is four feet deep from the aisle, a person who has come calls from the square. There is a door to the middle house in the middle of the aisle. The middle house is 25 feet long and 16 feet wide. If you go to the door of the middle house, you have to go through twenty feet of darkness on the south side ... Underground people were accommodated on the floor of the square. Every part is that you don't know what's going on in that square. The reason for saying all this is that the design of such a castle made me so bold. Anyone could be easily deceived. Like the following, Madya has a structure that is not easily understood and the strength is the same."¹⁰ Nyayasindhu newspaper was printed from Nyayasindhu printing press in Nyayasindhu Street. Until 1893, it was printed on stone (Sheela Chap), then it was printed on nails (Khila Chap). He used to carve inverted letters by looking in the mirror with a sharp instrument like *Dabhana* on the stone published in *Shila* Press, he used to put ink on the stone machine, put paper on it and press it, printed paper used to come in his hand.¹¹ Thus, the newspaper Nyayasindhu was printed in this fort.

Getting a newspaper 155 years ago was not an easy task. At the time, the author was writing happily. Editors were not paid during this period. The editorial text of 'Nyayasindhu' was written by Trimbak Gangadhar alias Dadasaheb Dhaneshwar

between 1890 and 1899. They did not want to provoke unreasonable anger. Nyayasindhu used to reward the opinion that the reforms should be implemented gradually.

The language of Nyayasindhu was Marathi and it had the size and pages of a news outlet. The main objective of Nyayasindhu is to provide information on justice and law, to publish necessary and desirable judgments of the High Court, civil and criminal act. This is the third newspaper in the city. Dnyanodaya, Wrutvibhav and 3rd is Nyayasindhu. We want public welfare letters to continue.” From this the purpose of Dnyanodaya becomes clear.¹² Nagar Samachar - A small newspaper of the same village was published in these printing presses which started after 'Nyayasindhu'.

Nyayasindhu is 20 "x 12" in size with four large columns. It was published every Monday. A total of 175 copies were issued. The rates of 'Nyayasindhu' will definitely help to see what the newspaper style of 1866 was like.

Annual subscription in the village - 9 siling or 4 Rupees 8 Aane (1months ago); Annual subscription in the village - 13 siling or 6 Rupees 8 Aane (after 1 month); Out-of-town annual subscription - As above, only postage costs 13 Aane and more. Bring advertisement rate or notice rate to 1 line – 1 Aane; The middle people- ¾ Aane; Orphans – Half Aana.

Although socialism has not yet gained much traction (1866-1893), it is evident from Justice's notice that a somewhat socialist role was being played in the society on a practical level.

Other forms of 'Nyayasindhu': There are 4 columns on the first page and printing is not as inventive as it is today. Advertisements or notices are printed sequentially from the first column onwards. Stone print letters appear to be handwritten. Advertising includes dentists, spectacles, books, magazines. There were so many advertisements to guide the working men.

Government notices include government orders, notices or other private property cases, divorces, etc. The part appears. This is followed by a brief summary of various types of news items under the current heading.

On page 2 you will find news articles, headlines and other footnotes. The way the news is printed is not the same as it is today, the editors seem to have printed the news in their own language. It won't be like that today. The main topics were political,

religious, economic and other issues. On page 4 various news stories, poems, satires, private notices. Headlines like 'Swarya' on government officials' visits, transfers and special news.

Some of the following things can be read while walking in the museum of 1893 Nyayasindhu. 'Should civilized people watch Kalvantini's dance and how can it be effectively banned? Meanwhile, work on Manmad - Dhule railway line is underway. Sayajirao Gaikwad has come to power with dignity. Poverty in India is horrible.'

The arrears of Europeans are overwhelming, and widows and widowers are questioning marriage. The rupee has depreciated in the international market, allowing public meetings to be held and reprinted. The cost of the India office in London is huge and there is a perception that it is unreasonable, there is a public debate on whether meat is good or bad, the use of cow urine and the ban on cows are also discussed.

Hindu-Muslim riots, work of kirtankars, protest against alcoholism, discussion on medicine, protest against increase in examination fees. Ignorant propaganda about China, as well as the introduction of scientific discoveries, weather, rainfall, etc. You can read news, articles, rumours and poems about various things.

Work of 'Nyayasindhu': This weekly started in 1866 and has been making headlines in the Ahmednagar for almost 5 decades. Although it is a partisan of Tilak Party, there is a tendency in his writing style not to leave his statement without breaking the framework of law. Many religious decisions and religious advertisements, news appear in it. His approach to reform, however, was somewhat slow. They should not be behind in blowing up the extremist declarations of the reformers. While publishing the news of Tilak's daughter's marriage June 19 1893, Prof. Tilak¹³ did not talk like a babbling reformer, but married his daughter at the age of 14 to Shri. Ketkar He writes that by marrying, he replies that he is a true reformer, which means that the girl's marriage should not have been so late in this period.

By giving the number of widows and widowers of all religions in Khanesumari, it has been stated that widow marriage is better than other Hindus. Nyayasindhu does not miss the opportunity to prove that Hindu culture is not inferior to other cultures. e.g. On May 2, 1892, an English writer named Kiwling accused the Hindi people of being cruel.

This was picked up by other newspapers while publishing the news, because in those days there were no 'news organizations' like today. The names of the following letters appear in the 1893 issue of Nyayasindhu. E.g. *Dnyanprakash*, *Vividh Dnyanvistar*, *Keralakokil*, *Hunnarkaladarsh*, *Maharashtra Kokil*, *Lokmitra*, *Bhishgvilas Dnyan Sangraha* etc.

Propaganda and Enlightenment: Politics and sociology are important topics of the newspaper. In the past, the main function of the newspaper was to emphasize its sociology, culture and politics. Even if not with the utmost obsession, it will shed light on the manners of the English people and they will not be loved. Such news is definitely being published. There was also news about how those who entered other religions were tested. E.g. Nyayasindhu publishes a news of Calcutta in the year 1870 in the following words.¹⁴

It is understood from a newspaper that P. and O. of the company wife of one of the captains is one of them. Master Edentney has gone with it. In other news, a European official has fled with the wife of a European official under his command. It is a pity to see such a weak person in a big position etc. Only disguised news politicians etc. Just about the news Not only this, with the help of fire you can do welding. E.g. In a sub-caste of Kathewadi's Dhangars, a special moment of marriage occurs every 20 years. They get married on the same day. Everybody from baby to youth gets married as the moment will not come again in 20 years. While doing Mallinathi on it, Nyayasindhukar says, "Thank You so much for not tying the bashings to the stomach."¹⁵

While working for constructive and knowledge enhancement, it is found that an attempt has been made to publish the knowledge in Hindi texts. E.g. It seems that the publication of information about Hindu chronology started from 13th February 1892. It contains information about moment, wood, time, moment, hour, party, mass, type of mass, season, ion, year, age, quartet, kalpa, 14 manu.

Government policies, questions and answers in the Parliament of England, the interests of the Hindi people - harm, opposition to nationalization, etc. Many things seem to be touched by justice.

A) The political work of ' Nyayasindhu ' : This weekly started in 1866 and has been making headlines in the city for almost 5 decades. Although he is a partisan

of Tilak Party, there is a tendency in his writing style not to leave his statement without breaking the framework of law. Politics and sociology were important topics of the newspaper during the British rule. But since it was a British state during this period, various laws regarding the present letter were made by the British from time to time. So, the newspapers did not have complete freedom. Even so, Nyayasindhu acted politically within the framework of the law.

1. Assistance of the Sansthaniks to the National Assembly and its proper exchange¹⁶ : - The National Assembly of India was established on 28 December 1885. Its work is being carried out in the proper manner as it is done in the meetings of the reformed countries. Therefore, the white people who called the National Assembly lip service got a good slap in the face. In 1887 the National Assembly was to be held in the city of Madras. For the preparation of the meeting, some generous people and great colonists had given financial help. This National Assembly was not only for the people of India but also for the protection and proper appreciation of the wealthy people of the country, the feudal lords, the landlords, the priests and the landlords. That is why the Maharaja of Mysore had donated one thousand rupees for the National Assembly. The justices had expressed the view that other colonists should imitate this maharaja. According to him, "In the National Assembly of 1887, a social issue related to colonialism should be taken up and the opinion of colonialists should be sought on it. In addition, an annual appointment should be requested. A permanent establishment should be set up to look after the work throughout the year with the donations of such colonists, appointments and donations from the nobles. So, he will take care of all the work related to this meeting. Will prepare in advance for next year's meeting. Minor works will be prepared. A managing committee of some members should be appointed to look after the annual general works. The Establishment should be under the control of the Managing Committee. Without doing so, the meeting will not last forever." It was not very difficult to raise money for the Establishment to address the plight of 25 crore people. A reasonable amount of the money collected in 1887 should be used for the reception. Keep the balance without any hesitation and exchange it properly.

Thus, the National Assembly was informed on how to make the money available. Nyayasindhu also had information on how to use public money.

2. The Sansthanikas should go to the National Assembly:

According to the Nyayasindhu, the National Assembly has shown that it is not only for the benefit of the people but also for the benefit of the colonialists. The Nyayasindhu had expressed their views on what the colonists of the time should do. He said, " Many conservative Anglo-Indian traitors call the National Assembly what they want, but it is clear from our actions last year that our Viceroy, Lord Dufferin, is fully aware of the greatness, necessity and loyalty of this Assembly." Such a mention came and went.

As such, if the colonists come to the National Assembly as part of their duty, no one will take action against them. This meeting should be financially supported. This will increase the prestige, knowledge and erudition not only of the National Assembly but also of the colonists. The judge was of the view that this was an important duty. Thousands of rupees and months are wasted on a tour of England. They have ten times the benefit of being in such a place. Therefore, the people will also benefit. It will help in creating political awareness among the people of the colony. The colonists will feel that if the problems of the people of British India are in their state, then they should be solved. It will create an awareness of the interrelationship between the people, the king and the sovereignty.

Everyone will know what kind of authority the political residents (officials) have over the institution. If the Sansthaniks attends this meeting, there will be pressure on this political resident in a way. This will help the organization to prosper.

In short, if the Sansthanikas come from this meeting, it will help them to progress themselves, the princely state and the people, so the Sansthanikas should attend the National Meeting. The Maharaja of Mysore should set an example to others by financially supporting the National Assembly. Attend this meeting in person. The Nyayasindhu had expressed their opinion that if one or two large colonists attended the meeting, other Sansthanikas would come forward. In this way, Nyayasindhu explained how the people would benefit if the Sansthanik attended the National Assembly.¹⁷

3. Our movement:

Nyayasindhu has stated from experience theory that continuous work requires continuous labour. For this, he had clarified the history of British India and England. **Regarding the character of Chhatrapati Shivaji Maharaj, the West and**

some of its people had put aside his virtues and brought forward imaginary vices. But the character of the generous, tolerant Chhatrapati Shivaji Maharaj is great because he worked tirelessly. Swarajya was established by holding hands often and constantly fighting. He also gave the example of Peshwa's throne. He wrapped up his karma. He gave glory and prestige to the throne of Satara. "At that time, the Marathas body some kind of a nondescript blood flow." The principle that we should practice religion and destroy the enemy by wielding the sword was firmly ingrained in the hearts of those who went to war or carried the sutras, but it was completely ingrained in the minds of the people. Needless to say, this reflection from many legends was reflected in the tender hearts of the women and children of that time. What did the weak men of that time become? By giving such an example, Nyayasindhu had mentioned that the work of the people of that time was great as the Marathas were constantly moving and working.¹⁸ Also, in England. If we look at the history from 1215 onwards, the people had to constantly agitate for the rights of the people. When King Charles I became very tyrannical, the then Parliament fought with him and strangled him. There was a constant movement for improvement in the future as well. Thus even before Lokmanya Tilak, Shivcharitra inspired him to create nationalism.

4. Swarajya should be for this-

People always want their own king. Nyayasindhu that was said, whether any king or might the law of law But let your king, such people cry out to God. For this he had given the example of Maharaja Sayajirao Gaikwad.

As the nature of the Gaikwad government was not comfortable, he spent many days in foreign places like Mahabhaleshwar, Nilgiri etc. in cold air. Therefore, it was a sad day for the people of Gaikwadi, but the same Maharaj started living in his state for a few days and became so popular that he took care of the affairs of the state himself. Satisfied with the gratitude of the people for their descent, Maharaj proposed to return the golden balance of five thousand rupees and spend it for Dharma and also gave a total of Rs. 14 lakhs to the people for the remaining land revenue for a few years. What a generosity. What will happen without self-government? The British government has ruled our province for 75 years now. There have been several famines in this century. The people died of starvation. But the British government did not waive even a small amount. Then where should the story of Sarah forgiving the people with

such a happy government come from? Shri Sayajirai Maharaj left Rs. 14,00,000 to his subjects and spoke of great generosity and appreciation. Shouldn't our governments take this example ?¹⁹

In this way, Nyayasindhu exposed the brass of the imperialist attitude of the British and clarified why Swarajya was necessary. He did not forget to tell the British government how to learn from Gaikwad Sansthanika. This certainly helped to awaken nationalism.

Do we have a monarchy?

In this article, the draft Indian Law Council Bill was before the General Assembly. The views of Lord Dufferin, Viceroy of India and Lord Lance Down on this bill came before the States. But they did not put it in Parliament. Therefore, the Nyayasindhu called it a 'dirty state system'.²⁰

University Amendment Bill

The context of the University Amendment Bill expresses the need for members of the Legislative Council to have the right to ask questions. In the same way, it is understandable how much the people suffer because they do not know the outcome of government work. If Governor Saheb had not come for the convocation today, people would never have understood why they got this luxury. Once they understand the reason, the people of the university should not delay in proving to the government that the bill is ahead of us or we are ahead of the bill. Thus, the political awakening was taking place.

5. Opposition to the National Assembly:

Within a few months of the formation of the National Assembly, opposition to the National Assembly began. Among them Sir Syed Ahmed and Raja Shiv Prasad were famous . The efforts of the National Assembly were supposed to improve the legal system, but Sir Syed Ahmed and Shiv Prasad were working as secretaries of the Patriotic Association. In this struggle, he got the right to hold municipal elections in the local self-government to show that it is not desirable to have elected legislative councils. This further proves that the Muslim caste is being harmed. This evidence revealed that these Gentleman are also hostile to local self-government.²¹

6. **Accused of treason against the National Assembly's Father**²²

Mr. Hume Saheb had sent a private circular to all the local National Assembly's Committee members in India as members of the National Assembly. It was printed in an Anglo-Indian letter called the Morning Post at Allahabad. All the letters in different parts of India were telephoned from Allahabad, indicating that the issues in this circular were treasonous." Hughes needed to avoid written and all local national meeting of the committee the allotted circular replica of the famous one letter. The circular is Hindus, including the most cup of Calamity Bharat and income will be soon the revolt of, his death will not be any team go into their hand. And the grace It will take some time for this terrible event to happen but say early or late this terrible event will not happen and when such an event occurs there will be no shortage of leaders at all. It will be destroyed."

At such a time the Allahabad committee, after careful consideration of the circular, sent a strong letter against it. The publication of this circular will pose a great threat to the National Assembly. It was shown that the minds of the followers of the National Assembly would be frightened.

The original purpose of the sender wire is filled with Mischief , logging feet long by Hume remakes from the fireboat the government seems to be that it should be kept in custody for sedition charges? But seeing that all the efforts and struggles of this petty householder have gone for free, it must have become a waste. This Gentleman should be the complete enemy of the National Assembly and he should be putting oil in his eyes day and night to create an opportunity for the destruction of the Assembly and its supporters. This was written by Nyayasindhu. Nyayasindhu thinks that it was impossible for Mr. Hume to issue a provocative circular about the revolt of the people. That's why he called the Morning Post's statement is Bazaar chatting.

'Hindustan is getting more and more destitute day by day. Millions are half starving or starving. If the government does not pay attention to the well-being of those people, terrible questions will arise. When such a horrible incident takes place, it destroys the safe people and the government. There will be no shortage of leaders to generate such rebellions. But you want to take advantage of the history of the world with the judgment of the wise man behind the next stumbling block so that such unfortunate and unpleasant incidents do not happen to the government and the educated

people. So, all educated people should be alert in time. One should open one's eyes and do one's duty. All people should continue to work day and night to improve the condition of the society and present a picture of the condition of the people and the consequences to the government. The people of the National Assembly have come into existence through English education and history, and their rise and fall depend on the rise and fall of the English state, respectively. The text of the circular Hyuma saheba's delegation. In the same circular, it was said that all our things and all our beloved things depend on the permanence of the British state. The wise reader was entrusted with the task of judging whether the above-mentioned letter contained treason or full allegiance.

At present, the apathy shown among the educated people about the national interest and work should disappear only when the principles of elections benefit. All the people, especially the National Assembly, should pay attention to how the huge expenditure incurred by the military and other departments will be stopped and how the people will be happy accordingly and how the existence of the liquor shop will disappear. Hume Saheb issued this circular with the intention of awakening self-interest, but the dissidents misinterpreted it. This is in line with their style. By expressing such an opinion, the judge had clarified the exact role of Mr. Hume. That is why some modern historians have called it the Safety Valve.

7. Thoughts of Sir Charles Dickley on National Assembly²³ - According to Sir Charles Dickley, "The demands of the National Assembly are regular and are being asked in mild terms and are largely justified. These demands have come from people who have been guided by their thinking. He does not want the National Assembly to demand independent political rights at any time, but wants to gradually integrate into the country's provincial political institutions. He wants the people to be allowed to elect members from the provincial councils by extending the benefits of the principle of elections from the municipality to what the government has done to the people. If India's elections on the basis of my (Sir Charles Dickley) foundation construction organization is to further strengthen the foundation of the votes or system. The justices were happy that the National Assembly existed, and that its demands were met with the same as those of Sir Charles Dickley. Therefore, the enthusiasm of the people working for the national interest increases. They become convinced that the work they are doing is fair and the mouths of the people of the

opposition party are suppressed after receiving good remarks from the hands of the householder. May the National Assembly have the support of just and impartial people like Sir Charles Dickley and may it prosper. Such an expectation was expressed by the judge. This shows his political views and patriotism.

8. Sir Henry Parks²⁴

You can see the constant insistence of the judiciary on political rights. For this, It had also rewarded the work of the National Assembly from time to time. In his letter, Nyayasindhu had given the ideal performance of a leader of another contemporary country to inspire the leaders of the National Assembly. It cited the example of Sir Henry Parks in Australia. Sir Henry Parks of Australia had great political weight in Australia as well as in other countries. He wrote his autobiography, Fifty Years of Australian History. From his autobiography, he rose to fame on the strength of self-reliance and industry from the most difficult circumstances and did many great deeds to the world. The judge had mentioned that this was his job.

When Sir Henry Parks first set foot in Australia in 1839, he had no friends and no acquaintances. His journey started as a farmer, a job in a factory. He started a newspaper called Empire. Sir Henry Parks has served as Prime Minister of Australia five times since the beginning of the first Parliament. In 1866 Sir Henry Parks became Chief Minister. He was credited with giving Australia an independent parliament, the Times said. He spent his life in the important work of reforming the institutions of this colony, which was in its infancy, turning the people upside down, and being vigilant for the protection of the rights of the people.

In his biography on how and to what extent his actions had an impact on contemporary history, he said, "I am proud of myself, but I am definitely indifferent. I have a strong love for my countrymen. I have the power of self-reliance. It has the power to overcome many difficulties. I achieved success on your perseverance and hard work. I am very proud of all this. I am not at all proud to be very rich or to rise to the top. I have never dreamed of envying those who are better off than I am, or I have never been able to envy those who need money more than I can afford. Looking at the public youth life in Australia, it seems that my focus was on achieving three goals. I have tried to get New South Wales a higher place in Australia's reform. I have always fought for the unification of Australia without deviating from the allegiance of the Raj and I have

always focused on enhancing the integrity and greatness of the nation without focusing on favourable and unfavourable criticisms.

The weight that is in my people. Therefore, the seed of good has become the seed of evil. Satisfaction with this relationship does not remain here. In my view, the growth of this colony has increased dramatically. Although I do not dare to take part in this upliftment work, I am not at all afraid of being accused by the next generation that I have obstructed the upliftment work. I've done everything honestly. "

The example of Sir Henry Parks should be taken into account by those who care about the national interest in this country. It is not in the interest of the nation to just talk, or to hold the Rashtra Parishad once a year like Pandhari Wari. Our nation lacks men like Sir Henry Parks. The autobiography of Sir Henry Parks shows that the problem of reform needs to be overcome with diligence. If we do not take advantage of it, our knowledge will not be of any use and birth will not be meaningful. Such an opinion was expressed by Nyayasindhu.

9. Third Provincial Assembly -

The Provincial Assembly of the Mumbai District was to be held at Pune in May 1890. The provincial assembly was set up with the aim of bringing together the chief leaders of the various districts and discussing all the issues on behalf of their respective districts with the provincial government. The importance of this provincial meeting was to increase in the future. It was natural that the problems of each province should be more than the problems of the whole nation. Hence the need for a provincial assembly.

Nyayasindhune keeping in mind the importance of meeting, was mentioned about how the leaders of each of the boards of the district. Information about this Pratinik Sabha should be given from a large village. Leaders should be appointed by understanding what is the reality of the village and what is causing them trouble. They should attend the meeting responsibly, not for fun. Nyayasindhu had expressed the expectation that the important meeting of that time should be considered in the provincial assembly.²⁵

1. Poor state of agribusiness : This was an important topic as it covered other minor issues. In order to improve the condition of the farmers, there should be permanent revenue, there should be good healthy animals for farming , in the forest

department, the government should help the farmers and allow them to graze on the fallow land, even if it is not free.

2. Police Reforms: Despite thousands of crimes being committed, the police department needed to be reformed to ensure that criminals are properly governed for the survival, finances and peace of the people.

3. Excise account: Thousands of people are being strangled due to alcohol addiction. People are becoming immoral, moneyless and powerless. The number of liquor stores should be reduced. To reduce this addiction, Municipalities should be empowered.

The leading articles of 1893 are an award for the work of the National Assembly. In it "Sayajirao Gaikwad has come to power with dignity. Poverty in India is horrible". Political reports suggest that the cost of the India office in London is huge and that it is unreasonable.

B) Administrative considerations

1. British oppression of the Irish and Irish resistance:

It was mentioned in Nyayasindhu newspaper that the empire of the English people was the largest. The British Empire was famous in the world. The English began imperialism by occupying the territory of the Scotch and Irish. At first the Irish people felt like English friends but then they became aware of capitalism.

The Irish Parliament in Ireland was torn down by the British and annexed to the Parliament of England. From then on, the rights of the Irish people began to be violated. The Nyayasindhu Newspaper showed at the time how the Irish people were being exploited by law and the British handcuffs hung on the door. The Irish people were not afraid of British oppression. This affected the relationship between the landlord and the clan. The clans refused to give additional land to the zamindar i. e. the government. The clans destroyed the railway line thinking that they would catch the government soldiers. The stars of the galaxy broke. Irish leader Obrasan was sentenced to three months in prison.²⁶ Banned organizations like the National League. However, the work of the organizations continues in a secret manner. Awareness against the government started. The Nyayasindhu newspaper had expressed its views that the British should withdraw as they felt that the British state would be overthrown. Thus Nyayasindhu was against imperialism.

2. Undesirable Behaviours and Remedies of Chartered Officers –

Chartered officers in the British state began to behave rudely. The evil eye of the officials like the collector started falling on the daughter of the dewan. Assistant Collector Mr. Lucson kicked a man who did not greet him in the courtroom. 25 for his own reputation. The fine was also paid. Similarly, a collector from Madras district was also accused of corruption. A case of filthy adultery was filed on the register. Why do these dreadful officers behave in such a despicable manner? This question was asked by Nyayasindhu. The judges were of the opinion that this should be taken into consideration by the rulers of England as well as the society of India.

Officers from the East India Company era tried to enhance England's reputation. But after 1857, after Maharani Saheb came under direct control, the people of Hindustan started committing atrocities by the authorities. He who came to India as a chartered officer behaved like a king.

The bad behaviour of the chartered officers will have an effect on the British states.²⁷ As a result, the English state would be in crisis. To avoid this, bring in good, elite British officers and pay them more than before. Instead of bringing all the officers from England, the justices expressed the view that some good, reputable people from India should be elected and the two should rule together and increase the glory of the British Empire and also hoped that the government would take notice of this.

3. Opinion about Koli people uprising -

At the time when the British Empire was being established in India, it seemed that the new law had brought peace and order. But this silence did not last long. The Koli tribes of Ahmednagar and Pune revolted against the British. In other countries, such uprisings are for the sake of statehood, but the important difference is that these uprisings are for the sake of the stomach. Ahmednagar and Pune districts had to spend Rs. 20,000 each to quell these uprisings. A thousand rupees was also taken from Pune Local Board for this. In this regard, the government had decided that , " Due to population growth and strict forest conservation laws, the problem of food is becoming more and more prevalent among the Koli people."²⁸ These people are not in the habit of leaving their country for subsistence. The main objective of the government is to provide food to these people ... even if the roads get bad, don't worry. ”

According to Nyayasindhu owner, in fact the whole country had become beggars. The government had to make an effort to lift the people out of this state of poverty. As mentioned above, the solution is inadequate. The reason given in the resolution for population growth is not reasonable. People from other countries came to India and started carrying wealth. Due to strict forest laws, public food became expensive. Nyayasindhu feel that the government's intention to go abroad for a living is wrong. When the farmers revolted, the government enacted a law to drown the moneylenders. Nyayasindhu said, "Now we are looking at what the government will do about the Koli people,"

4. **Nyayasindhu ' views on police law -**

In order for the new police law to be enacted, the Nyayasindhu considered it its duty to suggest changes in the new law with a view to improve the masses by eliminating the shortcomings in the old law.

We need faith in the police to keep the people fearless by establishing peace and order. Peace will help boost trade in the country. The police must have the power to protect the society from thieves and robbers. There should also be appropriate provisions to prevent the police from abusing the law by abusing their powers. Therefore, this law has special significance. "In summary, the fearlessness of the people on the side of the ryots and the tradition on the side of their happy government, the work of justice and the smooth running of the state system, the police system must be right and the police law should be as it should be. The Nyayasindhu was of the view that the Mumbai City Police Act and the Police District Police Act should be merged into a new law. When combining the two laws, there is a difference between a city like Mumbai and a city. The law should be followed accordingly. There should be rules about cleanliness based on the population of Mumbai, the standard of education, but they cannot be strictly enforced in places other than Mumbai. Legislation should be enacted to prevent an animal from being harmed in a big city. There should be rules on the road. But these laws should not be in a place of low population. Otherwise, people will find it annoying.²⁹

5. **Indigenous Thoughts -**

The National Assembly convened in December 1887 at Madras. For this, maximum number of representatives from different regions should be present. They

should share their good thoughts. In the same vein, Nyayasindhu expressed his views." Abroad, with the help of machines, goods are cheap and beautiful. As a result, finished goods in our country became relatively expensive. The trade business here fell behind. So, the business went into exile. Therefore, the leaders should look after the interests of these professionals. The government will not pay attention to this. Nyayasindhu had expressed the need to manufacture mechanical goods in our country as well. There should be a school imparting mechanical knowledge according to the district. People should pay for it. Leaders should carry out this work. Only then will your destiny rise. According to Nyayasindhu, this issue is more important than other political and social issues.

6. Bad news from Maharaja of Indore -

After the uprising of 1857, according to the Queen's Declaration, some institutions in India did not abolish Khalsa. The important institutions were Gwalior, Indore, Hyderabad and Barode. The British kept a close eye on his administration. There were some objections to his rule that the British government was interfering. Since the king of Gwalior is a minor, the English resident is in charge there. Gaikwad Saheb of Baroda is in a foreign country. The Nizam has the same situation. Shivajirao Balasaheb Holkar of Indore was believed by the Nyayasindhu. During the reign of Tukoji Rao, he ruled cleverly and cunningly. After Tukoji Rao, rumors spread that there was a rift between Shivajirao and his mother. After Tukoji Rao, rumors spread that Shivajirao and his mother had a disagreement. Matoshri appointed R.B. Narayan Bhikaji to look after the arrangement of his private estate. Balasaheb did not like this and removed the Bhikaji.

Secondly, the Hindustan government intended to reduce some of the rights and entitlements of Holkar Maharaj.³⁰ Maharaj expressed the need to wake up on time. The third party should not be given a chance to participate in the home fight. Nyayasindhu thinks that rumours of mother-son discord should not come true.

7. Nizam did not get along with Diwana! -

Among the institutions that remained in India after the uprising of 1857 were the institutions of Hyderabad in terms of population, area, income and bravery. As long as this institute was in the hands of Salarjung, there was no condemnation of this institute in the newspapers. But Nizam Saheb, who came after him, gave the Diwangiri

to little Sir Salarjung with the help of Lord Ripon. From then on, the Maharaja's *Porwadas* (behaving like children) started. As a result, Salarjunga was removed from Diwan post.

In this, the cunning Viceroy Lord Dufferin fought the English conspiracy and kept an eye on the movement of Nizam Saheb, an English secretary. The real purpose of giving this secretary was to unite the Nizam Saheb and the former Diwans. The second purpose was to decide who was at fault in the dispute. The third internal intention was to infiltrate the English conspiracy in the Nizamshahi. As a result, not only was the former Diwan united with the efforts of Secretary Colonel Marshall, but the present intelligent, experienced and elderly Sir Asmanjaha Diwan Saheb did not get along with the Nizam government. According to Nyayasindhu, "It does not look like Marshal Saheb will come out without taking a two-fingered note of Nizamshahi." ³¹ Currently, this confusion has started. The Nizamsaheb should wake up before it seems like that. " If Diwana has been given the responsibility, he should appoint one of the suggested commissioners. Choosing another by defeating their opinion would be tantamount to humiliating the Diwans. That is why Nyayasindhu has suggested that "Colonel Marshall should cover his back and run his institution in consultation with the Diwan and other veteran veteran workers of the state as per the honour of his forefathers." This is the kind of trick that can be used to make a game of any institution. History bears witness to this. ^{32"}

The condition of the so-called Maharaja in India was greatly aggravated by the British rule. The condition of the people there is also bad. Under such circumstances, the British government in India feared Russia's northern border. There was also the question of finances. The Nizam government itself had written a letter to the Government of India to pay Rs. 60 lakhs in three years at a rate of per year Rs. 20 Lakh. The letter was published in the London Times in England. Sixty lakh rupees and as much as you need was given by the military Nizam Maharaja. The Nyayasindhu was of the opinion that it would not be appropriate to simply thank the British government for this.

From 1857, the fort of Gwalior, the city of Jhashi, was kept by the British government under the government of the Shrimant Alina Bahadur Shinde. The British returned the fort from the Shinde government in return for Rs 15 lakh. There was no

need to give thanks for this but the fort, which was kept for 30 years, was given for Rs 15 lakh, so there was no other way but thanks.

That was the past of the Nizam government. The Nizam's Varhad province is under the control of the British government. But the Nyayasindhu were of the opinion that the Varhad province should be given to the Nizam out of gratitude in return for the Nizam's donation. If a feudal lord uses his accumulated money, *mulukh* (region), army etc. If all are ready to offer their services to the British government, then what will be the loss of the British by giving Varhad or any province to the Nizam government. Therefore, the Nyayasindhu were of the opinion that Lord Dufferin should give the Nizam's territory on a just basis.³³ The Nyayasindhu waited to see what the British government would do next.

8. **English people patriots -**

The English people are very patriotic. Just as the Queen's Half - Century Jubilee Festival was held in England, the Republican Jubilee Festival was to be held in France. At that time, England was invited along with other nations. But England refused the invitation and refused to attend. England had similarly turned down an invitation from the United States. Six hundred years after independence, the United States was a republic. So, if other countries had to establish republics, they would have to do so. The United States was preparing to celebrate the centenary in Philadelphia. Invitations were sent to many countries. But it's special, they sent the magazine called the Gladstone Saheba England boss. The text of that magazine was generous. It was " We are descended from the people of England and the very liberal principles of public rights and freedom of the body that have been enshrined in our Charter are theirs. The Kingdom conspiracy in England and other people will not be left to feel that they have anything to do with the ceremony. The Right Honorable W. E. Gladstone Our purpose in deliberately inviting Gladstone is not only to have a very distinguished diplomat from England present at the ceremony, but also to have a representative from the people who are part of us who are strong and determined. He is going to be successful with his arrival. We want the friendship between the two countries to continue even though the state systems of both the countries are different. Min. If Gladstone is present at this ceremony, it will be our wish. There is no room for doubt. "Even if he showed his respect by sending such a letter of commendation, the generous gentleman had to reject the letter as it would arouse

jealousy among the people of England."³⁴ Gladstone's refusal shows the patriotism of the English people. With such patriotism, will these English people give local self-government to the Irish people? This question was asked by the Nyayasindhu. This shows that England attaches great importance to the people.

9. The intrigue of the English rulers -

Nyayasindhu was a patriotic newspaper. It had said from time to time how imperialist the British were. But the new educated generation, who considered themselves reformers, sang the praises of the British.

Therefore, the stories of the Mughal Empire or the Swarajya period were not of interest to the reformers or the rulers of the time. However, it is the duty of the Nyayasindhu to tell what the previous rulers did at the time of the problems that befell the then rulers.

Even during the Muslim rule, *Mandlik* kings used to help in difficult times. Similarly, the Nizam government forwarded a bag of Rs. 60 lakh with the intention of helping the sovereign government. Seeing this, the Maharaja of Kapurthala in Punjab declared that he would pay five lakhs. Similarly, the Nyayasindhu had predicted that such cowardly nobles would pay for the help of their superior government.

But the former *Mandlik* kings were not helping cowardly but bravely. That is why many invaded India but had to withdraw. *Mandlik* kings aided the military in sovereign power. Sovereign power then gladly accepted it. On the strength of that army, they would crush invasion of another country or internal rebellion.

Similarly, the crisis in the form of Russia was created before the British rule in India. It was a well-known fact that the British split their army and took over their territory by making a pact with them for the purpose of perpetuating their rule in India, reducing the power of the colonists and keeping them away from bravery. But this move was seen as an obstacle to the British rule. These rulers were embezzling money from the Sansthanik. And take possession of the land from Sansthanik, They were robbing even with the help of the army. Lord Dalhousie annexed the colonial territory, while the next viceroy took his troops. So, then Viceroy Lord Dufferin was stealing money from the Sansthanik.

But the British government should think with foresight. Since the British government in India was afraid of Russia, to allay that fear, the colonists had to raise troops and train them in martial arts to enlist their help. The second solution is to keep the ryot of Hindustan happy. These measures are beneficial to the British. The British government was hampered by the use of money because the colonists did not have the money like the British government. Therefore, the Maharaja had no choice but to impose taxes on the people. The public would be dissatisfied with such a provision. In this system, sovereign government and individual feudal lords will be happy with each other, so will their people be satisfied? This should be taken seriously by our Sansthanik our sheep movement and viceroys, all dissatisfaction with money will increase. Masculinity will increase by troops. Their money will be spent on their own enjoyment. Hearing such readiness of the colonists in India, Russia will hold fast and the austerity intentions of our government will be fulfilled. Instead of taking money for that, they should be allowed to increase the army by themselves, or they should return the lands of the native kings who have taken possession of them for the sake of the army, and increase the army from them. This idea embodies the intrigue of the English rulers. " ³⁵

10. Sacrifice devotion³⁶ -

Nyayasindhu had expressed the view that the foreigners who work tirelessly for the upliftment of the people of India are becoming convinced that there is no trace of selflessness in the Hindus.

It seems to the Hindustani foreign benefactors that the ancestors of noble, superior virtues, which are the root of virtue in philanthropy and sin in misery, have been forgotten by the present day Hindus. It seems detrimental to the nation that the descendants of such ancestors should behave like frogs and indulge in selfish deeds. The Nyayasindhu had expressed the view that no one like Hume Saheb, who worked tirelessly for the welfare of foreigners and cared for the upliftment of Hindustanis, became a good man at that time.

A few years ago, Madame Blavatsky and Colonel Alcat founded the Theosophical Church to spread theology. In a previous issue of Theosophist, a magazine run by that congregation, A householder named Mr. Edge wrote a regrettable article. There was inherent selfishness or discouragement among the Hindus. Due to

this, they have been accused of not fighting for the best, and in the end, Hindus had requested to show such enthusiasm in accordance with the fame of their ancestors ...

Amla is always revered in the name of helping those who are relentlessly fighting for the welfare of God. They will praise him from the newspaper, they will knock on his hollow doors. Will hold large meetings. The present situation of the Hindus was that they would give them honours but would openly withdraw when it came to helping them openly or contributing to the cause of the country. Such an utterance was mentioned by this gentleman in his article.

Welcoming speeches will not spread philosophy. Western knowledge should be disseminated in the form of translation by Hindu scholars. Foreign scholars have no appreciation for the Hindu scholars of the time. Accordingly, not even Mr. Edge. He doesn't think so. The reason for this is the lack of self-interest and philanthropy. Hindus have almost forgotten the old adage that nothing should happen without sacrifice.

Western philosophers (Theosophists) consider it their duty to look after the welfare of their community and caste, to spend on their mental upliftment, to spread philosophy and to strive for philanthropy. But they are not doing their duty.

The principle that nothing can be achieved by sacrificing selfishness should always be kept in mind and they should wake up from the deep sleep of apathy of selfishness. This is the last sermon he has given. Don't fall asleep. Wake up, and do whatever you feel like doing. Don't let today's clock go for free, because once it gets dark, nothing will happen to you, "said Carlyle B. The words of a well-known author and the words of a well-known author are etched on everyone's heart. That was what Nyayasindhu had said.

11. Mumbai Magistrate and Commissioner of Police -

Mumbai Chief Presidency Magistrate Mr. Craley Bowe and Police Commissioner Sir Frank Soter there were verbal skirmishes between from that time newspapers. The reason is that a Mumbai policeman added a sad bull to the cart. So, the case went to the magistrate. The chief magistrate acquitted the driver. He criticized the Commissioner of Police, Sir Frank Sotter, for not liking it. There was a law that no senior police officer could interfere in the powers of a magistrate, regardless of his class. But the police commissioner had criticized the magistrate from the newspaper. The Chief Presidency Magistrate's letter to the General Magistrate was part of a letter

from Nyayasindhu stating that "the magistrate has the right to consider the conduct of police officers in adjudicating cases and to record his opinion on their conduct if necessary." Is right. This is the opinion of the Chief Justice of England, Lord Denman ... As long as I am a judge in a criminal case, I will never look back to exercise my authority legally and by doing so, I will not allow the freedom of you and my peers to be curtailed."³⁷ Notice how the rules are in place regarding the rights of magistrates and police officers. This shows that the independence of the judge is unimpeded.

12. Suggestions for Honorary Majesty's Board - Important for Democracy -

In Ahmednagar Late RavBahadoor Abasaheb Satbhai, with the demise of the post of Honorary Magistrate had become vacant. The Nyayasindhu had given their views on how to fill the vacancy in a democratic manner. There were two reasons for that. It is as follows: The first reason is that in the recent meeting of the General Committee, the issue of who should be appointed in place of the Honorary Magistrate came up before the committee. Sa. Kakasaheb Mirikar Municipal Commissioner was planning to have this right. The second reason is that the Dhuleya Committee did not give the power of Honorary Magistrate to one person but established a Board of Honorary Magistrates at that place. In it Hari Bhagwant Kesarkar, Ra. B. Garuda there were a total of five decent, intelligent householders like. This board was approved by the government. A liberal man like Lord Ripon gave Indians the right to self-government. The purpose of that right was to "bring the natives together as planned." In it, Ra. Ba. Mirikar Must be a gentleman like. Such was the opinion of the Nyayasindhu.³⁸ So, it would be more desirable in terms of democracy. "The main seed of local self-government should not be in the hands of one person. The same power should be divided among the people. These seeds are suggested by us or planted by Dhule Municipal Committee. The Dhule Municipal Committee should request the government to plan and empower the educated people so that they can become a good tree and bear good fruit. That's the decent thing to do, and it should end there."³⁹ Thus Nyayasindhu was thinking in terms of democratic decentralization.

13. The burden on the native states of the English state-

The Sansthanik and their people have similar scissiors in the English state. The people of Khalsa are impoverished. In the same way, the British had run to make the people of the state. On the Sansthanik has control of a political agent. As a result, the

Sansthaniks are declining day by day. Although the world seems to be Sansthanik independent, it is not as powerful as the ideologically rich merchants. If the Sansthaniks are given rights, they should not have political agents on them. The Sansthaniks have to act at the whim of the political agent. This is the second control Sansthaniks. Therefore, it is not possible to govern according to one's rights. If done, it is a reluctance of the political agent. It was also the third burden of the English merchants. In British times, English merchants behaved like half kings. Governments made decisions according to the wishes of the merchants. Traders were responsible for the conquest of Burma, Tibet and Sikkim. Therefore, the views of the people of the Khalsa region were of trade relations. But the Sansthaniks are burdened with the trade relations of the merchants and also with the conspiracies. The government and the Sansthaniks have to fear the English merchants. They have to act as they please. That is why Sir Harris Rebold received three lakh rupees from the Nizam. The Nyayasindhu had shown how the British traders put pressure on the Sansthanik and government.

14. **Lord Dufferin's quick reply to the Honour** - In the British Empire, there was no direct connection between the King of England and the Indian people. The Governor-General sent from England was considered by the Indian people to be the king as he was associated with the people. Viceroy Lord Dufferin was honoured at Calcutta. Lord Dufferin then gave a special answer. Some part of the Nyayasindhu in the house he was from,

"...There was a lot of politics involved in demarcating the border with Afghanistan ... Burma was so chaotic that we had no choice but to annex the province ... I am very reluctant to talk about increased taxes. However, seeing you support me with a satisfied attitude without showing dissatisfaction with the increased taxes, I feel more ... treat each other with generosity and affection. It would be better if you all quarrelled with the government than with each other. The government doesn't need to tear you apart. They will never have to be tortured by the vile measures of that government based on its antecedents, its strength, its self-esteem. Now, I would like to say to my native friends who want to bring the political institutions of the Orient here, do your best, be serious, calm and wise. You will surely succeed in that. Follow up with improvements that will suit your current situation. I mean, there is a possibility of some success ... If I get involved in politics there, I will insist on your demand with a generous mind and compassion. The state of India is a strange thing..."⁴⁰ This reflects

Lord Dufferin's thoughts. These same gentlemen had a liberal policy in the early days of the National Assembly.

15. **Happiness of the Republic -**

There are three types of regimes in the world. 1) An authoritarian state system - Hindustan, China, Japan etc., 2) Net republican state system - France, independent institutions in the United States, 3) Monarchical state system - England, Germany.

In the Republic of the United States of America, it has surpassed other major countries in knowledge, art, skills, peace, trade, virtue, and prosperity. The cost of governance in this country is low. The income of the states is increasing along with the transactions in the country. So, the balance in the treasury is increasing. In 1884, the balance of the institute was two crore dollars. In 1887 it increased to five million and fifty million dollars. In 1888 it would go up to 113 million dollars. There will be fourteen million dollars left in the treasury. So, it was decided to reduce people's taxes.⁴¹ This is not possible in the unitary state system of India. Such happiness is in the destiny of the American people. Hindustani people, however, have worshiped a god who is supposed to be happy carrying a sack of taxes. Nyayasindhu have shown numerically how rich America was even then. However, as India is a sovereign state, the country is poor despite the heavy tax burden on the people.

16. **British Army -**

Table No. 3.1 **The number of soldiers in the British government colony**⁴²

Sr. No	Name of Colony	The number of troops
1	Great Britain	30,000
2	Ireland	27,000
3	Hindustan	73,000
4	Gibraltar and Malna	13,000
5	Egypt	03,000
6	South Africa	03,000
7	West India	02,300
8	Barmuda	02,000
9	Stratus Settlement	03,000
10	Canada	02,400

In addition, there were about 57,000 troops left who could be called in whenever the opposition wanted. This shows that India had the largest number of troops. The cost of such a large army was falling on India's coffers.

C) Socio-religious thought / Social Condition _

Thoughts presented from Nyayasindhu Magazine from a socio-religious point of view are as follows:

The nineteenth century is a very significant period in the history of Maharashtra. The modern era began in this century and the socio-religious transition gained momentum. Questions of society, awareness began to come from the then periodicals. The views expressed by Nyayasindhu from the socio-religious point of view of that time are important. Attempts have been made to make a historical interpretation of some of the headlines.

1. A look at Hindu Dharma:

Just as the rise and fall of any country depends on the king of that country, so the religion of any country depends entirely on the king of that country. The religion of the king develops. This was the situation in India during the British rule. Apart from Raja foreigner, he was a pagan, so Hindu Dharma and religious practices were affected. Nyayasindhu gave two examples.

At the request of the Calcutta Chamber of Commerce, an order was issued (by the British government) not to give leave to Hindu clerks in the customs department on the day of their festival. Also, another very important thing is that the municipality of Mumbai passed a law that Hindu corpses should be cremated in a kiln without being cremated according to Hindu rituals. Neither of these things seemed right to the Nyayasindhu "We were thrilled to hear both of these things. Today the corpse was cremated. Tomorrow they will get involved in the wedding rites, after all, by putting their hands in some other rites, these ignorant Hindus should be kept away from their religion so that the reformation will come closer and closer."⁴³

Against this order of the British government, the Nyayasindhu ruled that if Hindus were not allowed to take leave on the day of Hindu festival, then why should English officers and their Hindu cadres take leave on the day of Hindu festival? The only answer is yes. But we should observe the festivals of the British without any dispute. The reason why the roots of the British rule go so deep is because of their

apathy towards other religions. 'Due to the poverty of the Hindus, they did not have the strength to celebrate their festivals. So, people are very sorry.⁴⁴ This does not suit a just government. If this is done, the promises made by the British government from time to time will be broken. It will be difficult for Hindus to preserve their festivals and culture. The Western turban will fall on them and their self-esteem will be mortgaged.

Another example is the fact that the municipality of Mumbai has enacted a law that Hindu corpses should be cremated in a kiln without being cremated as per Hindu custom. Even if it feels soothing. But there are a total of 16 rites in Hinduism. The extreme is the last and special. This does not happen just by placing the corpse on the furnace. Shouldn't a Hindu member of the Mumbai City Corporation know this? But they got this consent just because they hated our religion. From this it can be seen that Nyayasindhu was of the opinion that foreign powers should not interfere in our religion, customs and practices.

In this regard, Nyayasindhu had said, "The people of Mumbai have insisted that child marriage and dissenting widowhood were covered up by the all side when they came to confused. After the meeting, she has decided to stop this type of kiln. According to the committee, the type of furnace is good in terms of convenience and cost, but the people of Mumbai have argued that the type of furnace is less costly than the previous cost of cremation. According to Nyayasindhu, the method of cremation should not be changed to maintain Hinduism, even if the type of furnace reduces the cost a little. Our bad and foreign good reformers have expressed the view that the best practices of Hinduism should be considered far and wide. According to him, the British government is attacking the Hindu religious tradition. Are spreading their religion.

According to Nyayasindhu, the feeling was expressed that one should get leave on the day of Hindu festivals. The British government should not interfere in the Hindu tradition. How to do cremation method Indians will decide. But in doing so, he gives an example of his opposition to consent in Madhavbagh. This shows their reactionary thoughts.

2. Hindu-Muslim riots -

The former was ruled by a Muslim emperor. Hindus had to suffer when there were Muslim rulers. Today, even though it is not in the British era, Hindu-Muslim riots take place every five to ten years. This is shameful in the eyes of both religions. Since

Dussehra and Moharram come at the same time, it has been a disaster at times. During the British rule, there were strict laws against riots. So, despite the hope that riots would not happen, riots finally broke out. Such riots were not good for Indian society.

Ujjayani , Ajmer , Ajre etc. There were riots and killings. The bitterness of poor and Muslim castes like Hindu cows is not over yet. However, the British government gives concessions to Muslims. It is not good to have divisions between Hindus and Muslims. Nyayasindhu was of the opinion that Muslims should now become well- informed, learned leaders and remove the guilt of bitterness from their caste.⁴⁵ This would help reduce Hindu-Muslim tensions in the society. It had stated that there was a need for awareness in the Muslim community. It had expressed the view that there should be relations of Hindu-Muslim harmony.

Religious choices -

The following information was given by Nyayasindhu from all the religion related notes in the information leaflets recently published in India Bhakit.⁴⁶

Hindu 18,79,37,468

Muslims 5,01,21,595

Buddhist 54,18,895

Christian 18,63,895.

3. Nyayasindhu's opinion on how reformers should be -

Nyayasindhu were of the opinion that the uneducated people of the city were better than the educated and self-proclaimed reformers of Mumbai. Because the reformers of Mumbai are not fundamentalists but only nominal, regardless of what is internal, ignoring the external. Behaviour to this day shows how much the Reformed congregation really wants to do. Seeing the audacity, opposition and determination of the opposition, these reformers are afraid. It also opposes us. The true reformer, Marin or Maren, is created by this hero. But the Nyayasindhu was of the opinion that there was confusion among them.

To today's reformers, the distinction between religion and state seems invisible. They would have called it 'no Englishman on an old man'. These hypocritical reformers got a certificate of reformation from the rulers by showing that we are reforming by making some movement, which is doubtful because of the knot when it is revealed that

there is no analogous relationship between the above two things. They are afraid not to go out. So, they shut the mouths of those who take them out. But Nyayasindhu sees a difference between religion and state.

But there are doubts about the veracity of those who say there is a relationship. Also, there is no generosity in their thinking and behaviour, that reform and austerity will not be infuriated by the opposition. They will not be intimidated by the opposition. Seeing the intellectual contradictions of the people of Mumbai, one would have doubts about their authenticity. It accused those who disagreed with his opinion. However, when his anger did not subside, he accused the opposition of being traitors. Nyayasindhu has said how low a person can go from this. Now on this background, the name Subodhpatrika does not suit this letter. Because Nyayasindhu had expressed the view that there was treason in it.

Criticism using harsh words is a kind of duty of every Hindu newspaper. The English also know that there is no treason in it. Explaining how we are, Nyayasindhu had said, "Treason is very long but we do not have the wisdom to just exaggerate and upset the masses. In our case, in South India and Maharashtra, the articles of journalists in this country are always full of thoughtful, serious and soft words. What good is a web site if it simply "blends in" with everything else out there? Isn't there a difference in religion or a difference in social behavior, so in Rajbhakti it is a difference between journalists and the opposition?"⁴⁷ Subodhpatrika, Induprakash, Native Opinion, Kesari, Maratha had a lot of information about religion and social reform from time to time.

4. **Reform of Reformers**⁴⁸

Regarding some of the reformers, Nyayasindhu had expressed his opinion that no one should believe the words of the reformers. This is the behaviour of these people. No matter what these people say, they will not do anything on their own. You just have to be more discriminating with the help you render toward other people. They will bring widows from the village and marry them, but they will not bless the widows in the house. Similarly, under the consent bill, they will dust off the other family but will not speak even if it is dark in their own house. One of them says that one should not be ashamed by following the advice of such people. His assertion is confirmed.

The social upliftment of modern scholars -

From our social pillar hero, there is no law for the upliftment of the society, but instead there is immeasurable harm instead of law. This was stated by the newspaper Nyayasindhu. The mother gave birth to a son. Raised by adding meal. After enduring hardships, he completed his education and when he became a scholar, he lost the news of his old parents! Instead he started hating them!!! Such mothers and fathers must have been in a similar situation. Is it not the case that our Arya Samaj parents are in the same situation as we should look at their longing with a calm mind for a moment and make them feel like the suffering and peace that comes from longing? The Arya Mother who was born in the womb of the Arya mother started to feel sweeter than the babysitter mother. It didn't matter if it was divided so much. But this scholarly community should destroy the Hindutva of Hindus, and work hard to break the threads of the bondage of religion which is causing the growth of our nation. We have to prove that we are motivating the customs that the country has imposed on us in the present and the customs that will destroy us and all of us, and we are saying that we are doing these deeds for self-improvement, national upliftment and social upliftment. We don't think it's a shameful act. Although it is desirable to improve everything by keeping in mind the three things "yesterday, the present", we helplessly suggest that the consequences of the reforms should not be to our detriment. See for example we will pay a little attention to the improvement of our scholars' dress and eating habits. Saheb wants to see the costumes of our scholarly congregation. The shoes start to look sweet as you don't want to get a degree in scholarship. Be a scholar think. England is always a country where it doesn't matter how cold it is. Such was the tendency of the English in England to wear to defend their feet. Please tell, what's the story of them big puppies Did the association of English people make Hindustan an icy country? In fact, in order to learn English and become English, did your whole body become like the English people? If you don't know the answer to this question, why throw shoes? Answer it. Oh, all the feet are covered with shoes and the pair is left half open and filled with dust. So, it would be tempting to think for a moment that boots are better than shoes. But it has facilities according to the customs of our country. The northern part of our country and even more so the top of the Himalayas is like England. The people of that province have an eternal tendency to climb. You shouldn't like that either. This is really a sign of our country's low fortune. There is no doubt about it.

Now let's turn to the drinks. Ever since the English sowed in this country, people have been attracted to drinks like tea, coffee, liquor etc. In addition, tea and coffee were used openly and famously. Now alcohol is a forbidden drink and scandal everywhere. So, his tendency in the society was to stealthily and secretly into the liquor of the same party. No one can say no to tea in any way. That tea gradually reduces a person's digestive power. This has been proven by many doctors.⁴⁹

There is a church that is the leader of any society. No society works by reading this leadership. According to this rule, the society of human beings is also a community of scholars. Looking at the mouths of these scholars, the whole society is behaving or even trying to diagnose. That is why we call our scholars the pillars of society. How much use is being made of this pillar of our society at present? The idea is to introduce two words about this in our society.

As a result of which the leadership of the society has come to the community of scholars, it is easy for the scholars to walk and talk and all sorts of their behaviour impress the rational community in the society. So, all the actions of modern scholars are a spectacle for social upliftment or a spectacle of unhappiness. Let's look at this first. After seeing this, let us think about who should strive to make this scholarly congregation desirable. Modern scholars seem to have done three things. First - all imitate the ruler. The second - the one who wants to behave conscientiously. Third - showing silence in any party. It is always discussed in relation to social upliftment. It is from the first and second class of scholars. One of the former parties of the two parties and the other of the northern party stand and the same debate continues. Which he tries to establish on his own.

"Promise promises promise realization:" *Wade Wade Jayate Tatwa Bodh*: This justice is real, It should be seen that Katcha should be legalized, but from this pointless, the society is getting angry. Just as there are three classes of scholars, there are three classes of society. At the sight of these three classes of ignorant congregations, this socially conscious congregation understands that it is falling from us and begins to fill with the same sound. The main occupation of today's scholars is to get a job. Just giving lectures for social upliftment and living comfort of European fashion. These three things are not the pros and cons of the upliftment of the society, but they are becoming the obstacles. There are two types of examples we can say. In the past, those who spent their entire lives uplifting the society, who became Tukaram, Ramdas, Moropant,

Vamanpandit, Amritrai etc. There was harmony in their speech, behaviour and actions. Such qualities are not even partial in today's society. In the past, all the virtuous men who became socially conscious had dropped the measure and taken the pill. This does not mean that many of them were adhering to the principle of "*Prapanch Sadhuni Parmarth Labhala*". But with them these modern societies began to resemble the insistent churches, so that where the white potter's xxx and where Indra's *Airavat* appear. In terms of scholarship, those who have reached this peak by attaining five or six degrees now find it difficult to read an Arya or a verse like the Pandit *Mandali* of the past, or even the clear meaning of a juicy Abhanga! In short, what our society now calls a scholar does not climb the ladder of true scholarship. Without such qualifications, he has got such an extravagant position only because he got the position of honour from the people. No problem to say. Now, what is the connection between speech and behaviour? See, speaking and behaving normally means standing up and lecturing. Giving a lecture is actually a land-sky distance. Accumulated in practice is called *Chokh Udmi*. Documents written by the contractor as important as his general speech. Today, this incident is not in the lineage, not only in the ordinary speech of the scholars, but also in the manner of his thoughtful lectures given while standing on the platform. We say that if the behaviour is not as you say, then the scholar will not climb on the platform to give a lecture. Add a lecture about Na and get down from there and go inside. Whose inconsistency is it to pay for a remarriage party and emphasize another big deal so that you don't remarry!! Would the world believe such scholars? This is what we, the scholars and the church who are fighting for social upliftment, are asking. There is no problem in nominating a person who is famous for his occasion and grass. Mumbai High Court advocate Ra. Ba. Pandurang Balibhadra has recently published a correspondence in Bombay Naryel patra. From that correspondence, it was revealed that the Chief Justice of the Late. Ra. Ba. Srinivas Balaji Shinde government recently passed away in Mumbai. When his first family passed away, he wanted to remarry, and he appealed to a select ten members of the remarriage party, "If you are sincerely supportive, we will remarry ourselves." Many of these ten congregations clearly touched the rest. It has not been published. But the famous J. R. Raghunathrao, whose fame is spreading all over India, said at this time, "Don't remarry." Anyone reading this correspondence will be surprised. There is no doubt that this black behaviour will lead to misery. The issue of remarriage on one's own is to avoid the problems of the congregations in the home. It was the turn of another householder like you to advise

you not to go back and remarry. No one in the world forgets the words and deeds of such scholars. Surprisingly, if we want to improve the society according to our words, we have to make sure that we are acting according to our own words. Currently, there are many lecture fairs like Hemant Lecture Series, Vasant Lecture Series, etc. The lectures are summarized from famous and thick letters. Is there any use of these lectures? We make it clear that this lecture and the scholars who give it should be understood as enemies or benefactors of the society. Even if one is born every year who behaves according to his lectures, he will be in the place of a thousand scholars in the present Manavansar. If such a scholar does not behave as he speaks, then isn't the lecture given by the lecturer with a lot of facial information a powerful tool to increase atheism in the society? There is not a single listener in the audience who behaves in that way. On the contrary, the evidence of atheists and such churches is being formed. There is no doubt that in the long run, it will be difficult to break the cycle of unhealthiness caused by this herd and restore health. It would be more appropriate to give the title of anti-social than to give a degree to this scholarly society. The bottom line is that these widows are being abused instead of being used for the benefit of the society and it has become difficult for the real society to plan for the use of this abuse.⁵⁰ This article shows the pride of Nyayasindhu newspaper about Hindu culture.

Nyayasindhu had received a letter regarding Shardasadan. It was printed as follows.⁵¹

R. R. Nyayasindhu to -

The news about Sharada Sadan in Kesari had spread misconceptions among the people. It disappeared with the letter of Pandita Ramabai and the letter of the secretary of the co-operative organization. This is a matter of great joy. I have got a lot of information about Sharda sadan. There was no reason to be misunderstood. I thought so. The maids kept the system and religion there very neatly. I have actually seen. This house is very useful for widows who are living in an orphanage and living a life of morality. No doubt about it. This organization is brand new. There is a strong hope that Ramabai's good deeds will gradually bear good fruit.

Your M.

Thus, Nyayasindhu was hoped that a good future would come to the Sharadha Sadan.

5) Decline of moral values in the society⁵² -

From ancient times the people of a nation that has good morals have developed well. The Spartans were valiant because of their reverence for women. However, in the later period, the moral principles deteriorated and so did the decline. This is how the Romans degenerated.

Even though the principles of the Hindu people are pure and strong, bad effects have been and are being caused by internal and external attacks. While the Bahujan Samaj is wallowing in ignorance, the Brahmin class is ahead of all castes in every task. Therefore, this class was considered barren. But the fall of the policy principle led to their hypocrisy.

A person like Principal Modak says from the platform that the steps of Hindu society are moving forward. But should the state of Hindu society be taken into account? There are not as many policy constraints in the villages as there are in the cities. Educated people work to break policy barriers. In society, many men have one wife and then another. Such a person is not penalized. Prestige is given to prostitutes. You see in silence when a drunken person behaves in a way that violates the rules and principles of religion. People who are well-educated but commit adultery, wear clothes while having a wife at home, and keep an eye on other women are not excluded from the society. However, the fact that large batches of tea and biscuits are being smeared is a reflection of our religious piety and morality.

Such an actual description was given by Nyayasindhu newspaper. It suggests that reformers should focus on objectivity rather than mere chatter.

6) The court does not intervene in caste exclusion

According to Nyayasindhu, "The combination of English learning, the English state and the coexistence of the English people has led to the disappearance of caste and caste exclusion from the present generation of us. Caste is the substance. This has become the planet of many sensible people ... Therefore, every caste or religious act has come to a standstill due to *Dharmagani* (Rituals about religion). The reason for this was that there was no fear of caste exclusion."⁵³ An example of this is that Raghunath Damodar, a wealthy man from the Kayastha Prabhu caste in Mumbai, danced the Kalavantini at his nephew's wedding. As a result, when he was expelled by the Kayastha Prabhu caste congregations, Raghunathrao filed a defamation suit against

his caste for five thousand rupees. Judge Farran of the Bombay High Court then ruled that the plaintiff had abandoned the caste rule in his case and therefore the punishment of not calling it a caste rite was justified. Invitation is a social right and can only be exercised as long as man is acting according to the rules of society. If such a right is lost, he should file a complaint against the caste. Government courts have no authority to intervene in this matter.” The verdict at that time was in Nyayasindhu. Due to this decision of the Mumbai High Court, those who acted against religion like drunkards and prostitutes should be ruled by caste.⁵⁴ But considering today's society, these ideas seem to tighten the bonds of caste system.

7) Strategies and Mercy for Our Future Citizens⁵⁵ -

The relationship between the king and the people should be like that of a father and a son. The Nyayasindhu newspaper had commented on the changes in the British rule regarding the three subjects of Hindustan, namely, policy, power and kindness. The implication is as follows, it is undeniable that the British rule in our country was different from the domestic or foreign kings that have come to our country till date. Their own states did not pay attention to the policies, power and mercy of the people. The British rulers paid attention to the above matters of the people but did not allow it.

According to Nyayasindhu, the principles of ethics should be the same in any religion and practice. But there are differences between the people and the rulers. E.g. The same part of the policy principle that some sections of the people feel must be considered unnecessary by the other section. So, it is seen that one loses for the benefit of the other. Education is based on foreign policy. 'Payment for education policy thinking of religious affiliation it seems to be separated according to the Nyayasindhu. Nyayasindhu was of the opinion that only if there was a plan to protect the religion of the students concerned and to give them moral education, they would take care of that moral education. '

Strong plans are being made by claiming that Indians are becoming weak. But by reducing the salt of the people, plans are brought to get her addicted to drugs like alcohol, cannabis and marijuana.

The news in Nyayasindhu newspaper was published in Dyanodaya newspaper. A 45-year-old woman came to Ripon Hospital. She had a 12-ounce tumour in her

mouth . Without any bleeding, Dr. Carson performed the operation with great ingenuity. This made the woman feel better. Another man (Elephant Tysis) had an elephantiasis. According to many doctors there was no option but to amputate the leg. In such a situation, the civil surgeon cut the person's thigh at his own expense and bound the blood vessel in it which is called fissure artery in English. This reduces foot swelling. As a result, the poor man's leg was cut off. Those who have such diseases should not miss the opportunity to be cured. This was written by Nyayasindhu in his Newspaper. By giving such news, it is seen that social work has been done.⁵⁶

8) British government indifference to education:

Since the British wanted to rule India, they wanted English educated Indians for police, clerks and soldiers. So, the British started teaching English in their own interest. The British needed soldiers, interpreters. That is why a man like Lord Macaulay was compelled to lay the foundation of a high standard of education with a generous mind. Until the completion of this half-century, the higher education of Indians began to take root in the minds of these British people and rulers. The Christian congregations in England made great efforts for Lord Ripon to provide higher education to Indians. But nothing more than the Education Commission came from Ripon. But if there was another viceroy, he would not have got higher education. This was also the opinion expressed by Nyayasindhu .

There are two reasons for this higher education to be suppressed by the British government. 1. The question arose before the British government as to why the number of students should be given jobs and business. 2. Due to higher education, these people started recognizing their natural rights and started political movement. As a result, the government, which was ruling in an uncontrolled manner, began to suffer.

In order to create a good class of servants with the education of the time and to reduce the flow of all towards higher quality education, Lord Ripon issued the University School Final Examination No. 799, dt. Published the resolution of 16 May 1887.⁵⁷ If he wants a junior type of job, he should also take the University School Final (Middle Class) exams. Matriculation and P. E. Although passed the exams, the University School Final exam was made compulsory. It was opposed by many people and organizations. Many filed complaints.

Considering the opposition of the people and the public opinion, a new resolution was issued on 4th October 1887. Accordingly, from September 1888-89, matriculation and P. E. Those who pass the exam will be considered eligible for government jobs. That is, today's death was postponed. This suggests that Indians do not want to pursue higher education. Matric and P. E. The Nyayasindhu had said that it would be in the interest of both the government and the people to maintain the University School Final Examination in the future.

If our people want a high-quality education, they should not be complacent at this time. Problems should be presented to the government with examples. It is not right for Lord Ripon to make such an inconsistent decision over his career. Such views were expressed by the Nyayasindhu.⁵⁸

9) **Speech of Mr. Balwant Bhau Nagarkar - Proposal** to provide compulsory education to farmers

Shivaji's high school principal in Mumbai, Social Purity League or promotional strategies producer organization 'Culture' in the English magazine driver Mr. Nagarkar of Oratory meeting "itself can be practical learning how to trade expectations of government job?" The speech on the subject was summarized in the Nyayasindhu newspaper.

It should be seen how one can acquire practical knowledge by getting vocational education on one's own without getting a job as per the saying of good agriculture, medium trade and junior job. He explained how difficult the job is by giving proverbs and examples. A trader trades on the strength of adventure, patience and self-reliance. Business people have less knowledge but independent business needs to be respected.

Agriculture is good but at present the agriculture is in a very poor condition. Agriculture will not improve unless our Brahmins fall into agriculture. He said that Brahmins have to do farming and unless that happens, agriculture will not improve. That is, knowledge must cultivate the minds of farmers and awaken them. Finally, he said, "In my opinion, there should be a proposal to provide compulsory education to farmers."⁵⁹ So, the idea in 1892 in was expressed. These ideas seem to be needed even today.

10) Vaade Vaade Jayate Tatvabodh -

The meaning of the saying is that those who are wise and prudent tend to argue only in order to produce a pure form in which whatever pure principle is to be produced as a result of argumentative churning. According to Nyayasindhu, in ancient times or where there was a rational man's debate, pure principles were emerging as per the meaning of this saying, but in recent times, whatever pure form arose in any debate like this saying was a matter of strife. The modern-day church instilled in them a desire to be as united as we are in our society, as the English did, but in many places Becky did not realize the superiority of unity. Hatred, jealousy etc. side effects are produced.

The origins of the ongoing controversy in our society are rooted in English education. Because a person who has learned English abandons his customs and patriotism and imitates everything of the English people. So, Becky yields instead of one. The reason for this is that since we do not yet have people who have completed English education, the Chhatras, Chiplunkars, Kuntas, etc., compare their ancient Aryan education with modern English education and decide for themselves the direction of their behaviour and controversy. They present society like hatred, no rift created. The debating congregation is from a city like Pune and is a scholar. His case has reached the Magistrate's Court. Dr. Bhandarkar on one side and Prof. Tilak is such a scholar. The incident that took place during the meeting at Krida Bhavan (Sport complex) was embarrassing. Dr. Bhandarkar, in the midst of irrationalism, got confused in being with the meagre educated congregation that we have, and in that confusion, the Krishna principle, which does not exist as a pure principle, has emerged.

The trial was started on March 18, 1891 before the Pune City Magistrate Plunkett. Mahadev Chimanaji Apte, a well-known advocate of the Mumbai High Court, represented the five accused in the case. Bal Gangadhar Tilak and Ra. Ambedkar (not Dr. Babasaheb Ambedkar) was a lawyer. According to Nyayasindhu, the result of the controversy was the emergence of Krishnatatva, which is the great misfortune of our country. Anyway, that's why Buwa is doing this philosophy. The Nyayasindhu has made it clear that the church learned at that time was harming its own country through debate. It is not right to lose the country when good things, good thoughts are expected to come out of the debate.⁶⁰

11) Women's education -

Nyayasindhu was indifferent to women's education. It had stated that his fellow reformers needed to read the thoughts of Dr. James Oliver. In it, he portrays the situation of both a highly educated woman and a woman who has children and an uneducated woman ... What the British are saying is a fallacy, in which they feel sad instead of happy. It is human nature to be aware of this. Educated feminist society in England is at the heart of many men. Not one but many Englishmen are expressing their views.⁶¹ From this, women should only pay attention to children. He claimed that women educated in England were harassing men there. This idea does not apply to modernity today. We see the limits of their thinking.

12) Prof. Jinsiwale's speech on the status of women -

On the occasion of the conclusion of the oratory ceremony in Pune, Prof. Jinsiwale delivered the speech. It became a subject of criticism for many. But according to Nyayasindhu, the uprising of the Reformed Congregation was just a weapon. Prof. Jinsiwale's speech was printed in a correction letter. The same was printed in Nyayasindhu.⁶² If you have a lump in a difficult place, we will show it to the doctor. But will not show what is seen. Min. From Malabari's statement to Keshavpana, women are being talked about. One of the speakers mentioned in his speech that 'the mother-in-law stained the gold as it was very cold'. Prof. Jinsiwale had called the incident an exaggeration. Imitating Westerners is not useful. The characters from his newspapers and novels are very dirty. Talking about it can lead to treason. Poor women who are interested in the house, to pound in a mortar, have to do rub pots. He opined that there was no slavery in it. Prof. Giving his own example, Jinsiwale denied that men treat women with contempt. It is not wrong to teach girls from an early age how to deal with fathers. According to him, where men in the house have ownership is where it goes wrong. However, he also said that there is nothing wrong with taking your wives for walks. There is no need to educate women by sending them to female high schools. Because Madame Ushti will give bananas to our daughters. Therefore, in order for the girls to run the house, a little education should be given to educate the boys at home.

Prof. Critics of Jinsiwale's speech : The summary of Prof. Jinsiwale's speech given by the reformers has not been published as it was. It printed as episodes as there

was criticism. The rest was abandoned. It appears to have been mentioned in the 'Suryodaya' letter. According to Nyayasindhu, the Sudharak Newspaper is forwarded as appropriate to it show fault without mentioning the laudable part of the Hindu social system. The stubbornness and monotony of the critics is evident.

Newspapers like Sudharak, Induprakash, The text of Prof. Jinsiwala is said to be impractical. But the Nyayasindhu have said that he possesses knowledge, practical knowledge and eloquence.⁶³ Nyayasindhu have known about Jinsiwale since childhood. His obsession was intense. He was aware of both the rich and the poor. So, it is not fair to say that they do not know about the housing situation of our people. On the contrary, critics do not have a clear idea of the home situation of both England and India. The professors had said that women wanted education but they did not want to imitate the British people. There is a good part of our home as well as a bad part. If you break your home and run to take the English people, you will not get anything and you will lose a lot. According to the Nyayasindhu, "there is no resemblance at all between the words, deeds and actions of the reformers. So, the resemblance to Follow Prof. Jinsiwale and give priority to his text."⁶⁴

13) Rakhma of Indore and local judge -

Mumbai's Rakhmabai case spread everywhere. Everyone knows this. While the Rakhmabai case was in the Mumbai High Court, a woman named Champa in Indore had abandoned her husband just like Rakhmabai. At that time, many newspapers and Nyayasindhu had written that if a wife is not happy with her husband, she deserves punishment.

But in the Champa case, a judge at the princely state in Indore had passed a resolution obstructing the princely state's pre-regulation. A man named Hira from Indore's Nabad district had applied for custody of his wife Champa. Champa then said, "I was ignorant at the time of marriage. No one even agreed to marry me. Therefore, this marriage should be declared illegal." The district judge of Nepad ruled that Champa should go to his father in law's house. Champa did not like the decision and appealed to the Indore High Court. Issues in that appeal - 1. My marriage was solemnized by my parents without my consent.

2. In the twelve years since I got married, I have not gone to my husband house and I have not conceived.

3. My husband is paralyzed and unable to feed himself. He fills his stomach with begging. So how do I fill my stomach?

4. Husband is weak and does not fulfill his marriage vows.

5. If the husband has become incapacitated due to incurable disease, then there is a system of giving Kadimod (divorce) in our caste.

High Court Judge Sadashiv Vishwanath Dhurandhar and Chief Justice Lala Baij Nath sought the opinion of doctors on the fourth issue. The doctor opined that "even if the plaintiff has suffered a great deal of shortness of breath, he is not useless to his wife." It is illegal to order her to go home. On the other hand, the lower court's order was overturned and it was finally decided that, "She should file a suit against her husband in the civil court and get an order to divorce."⁶⁵ The Nyayasindhu also said that the judges of the federation decide the case according to their hosts. Because Balasaheb, the head of the institution, gave Rs. 500. This help proves that the Maharaja of Indore got the mercy of Rakhmabai. The Indore judge may have passed a resolution on the issue. Such assumptions were made by the justices. However, in the case of Champa, the judges of Indore said that it was not the Maharajah of Indore who divorced the husband and wife by flouting the law of his institution. In this case, the decision of the native judge of Indore was not in accordance with the law and was not impartial, said Nyayasindhu.⁶⁶ Babasaheb Maharaj of Indore should take care of himself according to his father's law and give Hira of Champa to his husband. If this is done, Hindus will be proud that Babasaheb has risen to power. It was published in Nyayasindhu.

14) Mumbai's application against the consent bill approved in Madhavbagh Sabha⁶⁷ -

The Hindu residents of Mumbai had filed an application against the consent bill passed at the Madhavbagh Sabha. It was published in Nyayasindhu. The main part of it is, " This bill is interfering with our ancient customs and religion. Not only that, but this bill is becoming a tool to oppress so many people who are shouting that our reform should be accelerated and our old ways should be destroyed." The mentioned and finally, " the end of the prayer is that the Honorable boss applicants, This bill should not be passed and become law."⁶⁸ There were 5,000 signatures on this application.

It was clear from the motive behind the publication of this petition in Nyayasindhu that the British Government should not interfere in the Indian

tradition and customs. It was clear that the issue of turn, Nyayasindhu newspapers were not so progressive today. Social thought and Lokmanya Tilak's thoughts in saffron seem close. They seem to be different from the social thinking of Sudharak , Induprakash and Subodhpatrika.

Why shouldn't this sati get the benefit of concession?

The real intention of the legislators is not to compromise the health of the people. This is why we have to make some arrangements. That is, people should be interdependent, both in business and in law. I.e. law for public relations and public affairs for law. Such a pair is usually attached. Sometimes when people's affairs become violent and it is a matter of mercy and justice to leave it, it is necessary to make a compulsory law without looking at the will of the people. In the same way, Lord William Betting passed a law on 14th December, 1829 to stop sati. Sixty years have passed since this incident. In these 60 years, going to Sati has completely stopped and in a few years, going to Sati will become a myth. To go to Sati means to have intercourse. According to this principle, Sadhvi is a believer and she believes in what is said in the religion. She does not stay behind her husband even for a moment. Such instances do happen from time to time and if such instances occur then there is no cure for the rule of law, the government or the gentlemen. You have to stay healthy. But Nyayasindhus thinks that it would be more acceptable for the ghost to have a partial compassionate eye on the law if a clear example of a government came forward and the act was not really a hoax.

The story of Sati, who was persecuted along with her husband in Lekha village near Aligarh city in north western province, is as follows: "Last December (1889) an old man died. His wife decided to go to Sati with her corpse. Her four children and relatives begged her not to go to Sati, but she did not listen. Eventually, the police officer had to intervene and sent her to Aligarh, where she was taken into police custody and cremated at the behest of a magistrate. As a result, thousands of men and women gathered around Kotwali Chawdi, Sati chanting the Mal, with a coconut and a container full of Ganga pilgrims placed beside it. In it, she made it clear that she was determined to live up to her promise, no matter how much people tried to convince her. But after going to Sati, you will get a place in heaven with your husband. This strong sentiment did not subside at all."⁶⁹

She has now been sentenced by the government to one year in prison for attempted suicide. She did a good job of not allowing the bike to commit suicide. But it was not true that she was imprisoned and corrupted according to her beliefs. The only concession that should have been made in this case was that the woman should have been planned to be freed from the misery of being a heretic rather than a prisoner. Nyayasindhus thinks that if such a facility had been provided, there would have been a link between law and public affairs. From this we can see that Nyayasindhu newspaper was an advocate of Hindu customs and traditions.⁷⁰

15) Alcohol consumption -

Alcohol consumption had increased. This helped to reduce body wealth, dementia, and honour. So, some people in the community started restricting it. But the people who were considered wise in the society of that time started consuming alcohol so all the elements of the society started consuming alcohol.

Wine is made from grain, fruit, or paper and cotton. Knowing how much alcohol is in it. Satisfaction is obtained from alcohol. So, what is the harm in taking it as a medicine, this kind of wrong wisdom has started to inculcate such habits. The side effects of alcohol are not treated by any means. Once you start consuming alcohol, you become more anxious to consume it. Alcohol can have serious side effects, but it does not cure it. Europeans have also noticed that alcohol is bad, the judge said. By imitating the Europeans, its bad consequences should now be realized and abandoned. According to doctors, the effects of alcohol impair digestion.

Liquor sales are on the rise in the Ahmednagar city. The government has increased taxes on licenses and alcohol. People who were against the government were of the opinion that the government stopped bad practices but the alcohol consumption law did not stop it because the government used to get a lot of revenue through alcohol tax. Socially, anti-alcoholism is an important reform and people of all castes should take part in it.⁷¹

In this way, Nyayasindhu seems to have expressed the view on the ill effects of alcohol consumption and what role the government should play in it.

16) Opium trade and Lord Kimberley -

A committee had gone to the Secretary of State of India, Lord Kimberley, with the intention of eradicating the opium trade from India. Joseph Pease, a leader on the

committee, recalled that in 1891 the Parliamentary Assembly banned the opium trade. The committee had also suggested that the British Treasury should reimburse the tax on opium trade.

To this demand, Kimberly replied that the opium trade was morally detrimental. But he said it was impossible to make up for the loss from the English. Kimberley had said that the resolution was passed by the House of Representatives after the missionaries applied before the Parliament. But it was also necessary to consider the extent to which the people of India were being harmed by alcohol. He advised to stop consuming opium and eliminate alcohol consumption rather than causing damage.⁷² Information about this had come to Nyayasindhu.

Evaluation :

According to Nyayasindhu , the religion of the king develops. Nyayasindhu explained with an example how the British were religious. That is, the Hindu holiday was cancelled on the day of Hindu festival and the rulers were given leave according to their religion as they were British. He also alleged that the Mumbai Municipality had passed a law to burn the corpses of Hindus in a kiln without burning them according to Hindu Dharma and tradition. Nyayasindhu was of the opinion that foreign powers should not interfere in our religion, customs and practices. This method of cremation should not be changed to maintain Hinduism, even if the type of furnace reduces the cost a little. He was of the opinion that the reformers were of the opinion that their practices were bad and the foreigners were good. He was of the opinion that the best practices of Hinduism need to be considered far and wide. According to him, the British government is attacking the Hindu religious tradition. Are spreading their religion.

Nyayasindhu was of the view that Hindu-Muslim harmony should prevail. It had stated that there was a need for awareness in the Muslim community. Muslim educated people should try to remove the guilt of bitterness in their caste.

The case of Champabai of Indore was similar to the case of Rakhmabai. The decision of the Indore judge did not seem right to Nyayasindhu as it believed that the couple would be divorced. Champabai's husband was medically able. But Champabai was not happy. Therefore, he had hoped that the Maharaja of Indore would pay attention to it. Although Nyayasindhu newspaper is nationalist in general, from a socio-religious

point of view, it seems to be somewhat reactionary. Don't want British interference in your traditions. It thought that foreigners were not all that good. It felt that even the reformers of the then Mumbai were shallow. The umbilical cord of socio-religiosity seems to connect them to the old traditions.

D) Thoughts presented from an economic perspective

' Economic history is the history of human economic transactions '. All human activity is rooted in financial transactions. In order to have a realistic view of the history at the national level, the local history of the place should be presented to the society. The modern era began in the nineteenth century and accelerated the social transition. At the same time, the economic transition continued. The issues raised by Nyayasindhu in the context of agriculture and farmers of that time, in the context of economic nationalism are important.

1. Descriptions of the condition of agriculture and farmers in Nyayasindhu

From the point of view of the nature of agriculture in Ahmednagar district, the problems related to agriculture and farmers in the nineteenth century were discussed in Nyayasindhu. A text written by another under the title Dharmatattva was published in Nyayasindhu.⁷³ The benefits of banning cows are given in that issue. On 22/12/1889 in Allahabad, It is mentioned that a meeting was held under the chairmanship of Deputy Commissioner, Mr. Chayman and it was decided to apply to the government to stop cow slaughter. Srimanswamy proved in his speech that a single cow is causing a loss of Rs 50,000 to this country's agriculture. It was mentioned that the government must consider this issue as oxen are required for agricultural purposes. The magazine also promised that today's reformed rulers would stop cow slaughter.

The plight of agriculture and farmers under this heading. The information was received on February 10, 1890. 10 February 1890 of the job of information issue. The problem of the farmer is that when his son is five-seven years old, he takes the oxen , cattle and rakhuline (for rent) to the forest and he is involved in school so there is no facility to take care of the cattle. The farmer does not have the money to keep the cow. If all the children of farmers start going to school, then they will not get cowherds. If the owner takes care of the cattle, the farming will stop. There are many problems behind them. Therefore, there should be a separate plan for their children to get education in general by taking care of their problems.

Our people have no understanding beyond getting a job by studying. But where are the jobs? When to work until death Twenty-five out of 75 to 80 candidates pass the L. L.B. examination. Aged 30 to 32 out of 60 to 70 candidates pass the L. M. & S. exam. If the rest of us don't like it, then our poor farmer shouldn't even dream of getting a job for his children. So, they could read and write well and do simple calculations. So, if they get enough education then they will get useful books for farming so that they can improve their farming work by reading them.⁷⁴

Another problem behind the farmers is that the number of oxen for farming has gone down and the prices have gone up as cattle are being slaughtered day by day. The ox that was sold for ten or twenty rupees was charged fifty-sixty rupees. For this reason, if one of the oxen of the farmers dies, he cannot afford to buy another. He who cultivates on two oxen, cultivates on the death of the ox. His farm is in ruins and he has to fill it. If not paid, the farm is auctioned off. Then he has to take out a loan by accepting the paper book of the lender and by buying oxen from it, he has to make a living by cultivating enough cattle for twelve months. The following are examples of the dire consequences if the loans taken out for the bulls are not repaid. Just like the condition of two oxen, the one who has a large farm means that the one who has more oxen, cattle and herdsmen is in the same predicament at his own expense. As a result less land comes under cultivation so there is less grain. This was the view expressed by Nyayasindhu.⁷⁵

The information in the second half of the 14 April 1890 & 5th May 1890 of the given issue. Srimanswami of Allahabad estimates that a pair of oxen was available for plowing 13 acres of land at that time. In places like Gokak, a pair of oxen comes with 32 acres of land. This leads to shortage of grains. According to Swami, there were three reasons for the decline in the number of cows. One disease kills about half a million animals, while others cause food shortages. Third, thousands of animals are slaughtered for carnivores. This will lead to disaster for agriculture business **can** Kell. The need to consider this was also expressed by the National Assembly.⁷⁶

Information about how farmers were being exploited by moneylenders had come to Nyayasindhu. Due to high taxation of moneylenders, more debt was incurred on ryots. Lenders file lawsuits in the civil court for recovery. The information collected by the government Lenders file lawsuits in the civil court this and the condition of the

farmers in 1875 was published in Induprakash newspaper on Issue No. 22, 31 and 32 of 31st May, 9th and 16th August 1875. Two examples were given in Nyayasindhu.⁷⁷

Tukaram Marwadi (moneylender) mortgaged a farm of Vithu Laxman Avati for Rs. 130. The court auctioned off the farm at eight *Aanes*. Then Tukaram took the farm with the moneylender. Vithu farmer cultivates on that field. The lender pays twenty rupees per year for ownership and the government pays land revenue 9 rupees and 9 *Aanes* a total of 29 rupees and 9 *Aanes* to the farmer every year. The farmer who owned the land became a servant of the moneylender. Government Instead of freeing the farmers from the debt market by the Act of 1879, it was felt in Nyayasindhu that they were in such a pitiable condition. In this Act of 1881-82 section 23 and 24 came to the notice of the court. Therefore, Nyayasindhu has reported that while making a law, one should look at tricks instead of just looking at the scriptures.⁷⁸

The court auctioned the field where the crop was grown in eight *Aanes*. As a result, the farmer's condition became very bad. Not only this, the lender also auctioned two more farms and a house of 36 miners for Rs Ten to Five Rupees. Therefore, a Vithu farmer has to live in his own house by renting to moneylenders. The owner of the house and the farm became a moneylender. The moneylender told the farmer that Rs. 1000 if given me, the whole estate gives you. But that farmer doesn't get bread twice, how can he earn Rs 1000. Will give. The ancestral land of that farmer went to the throat of the moneylender. The readers of that time must have got the idea that the lenders were causing a lot of trouble to the farmers. Therefore, the activists wanted to take this issue to the government through the National Assembly.⁷⁹

The Queen's Declaration of 1858 promised that the rights of peasants to lands and inheritances would remain unaffected. But Nyayasindhu was of the opinion that the promises were broken. Because the auction of farmers' land is being held on eight annas and its owner is becoming a foreign moneylender. Therefore, the lands of the farmers are not left untouched. That is to say, it was said that the period of *Kapilashthi* had come.⁸⁰

Another horrible example of exploitation of farmers was given by Nyayasindhu.⁸¹ It so happened that Vithuram Marwadi, a moneylender, confiscated the belongings of a farmer named Nagu Khedekar on the day of Dussehra. Since the

Hindu festival of Dussehra is important and the deity of installation has been removed on Navratri, the Nagu farmer and his wife hold Vithuram's beard and do not confiscate today, do it tomorrow, give land for goods. Made such a request. But the farmer was shocked and fell ill and died on the third day of the confiscation. Although the court did not declare the confiscation on the day of Dussehra, such misdeeds are due to the alliance of bailiffs and moneylenders. Isn't the court responsible for this? This is the question asked by Nyayasindhu. Not only this, the moneylenders made the farmer's house a landlord. He took possession of the farm and ended the nomination of the farmer. The moneylender planned to build his house on the land of the farmer's house. In this way, the moneylender inflicted a terrible oppression on the farmers.

Many such examples have been mentioned in Nyayasindhu in Induprakash. Due to the plight of such farmers, not all the land can come under cultivation. Due to such miserable condition of the farmers, the land cannot be cultivated more and the yield decreases. So, such oppression must be eradicated. There should be proper provision in the law to fit the loan of the lender as well. Lenders should not take advantage of the ignorance of farmers and collect large sums of money. Similarly, there should be restrictions in the law on lenders. Only then will people get proper justice. Otherwise, the condition of the farmers will not improve. Nyayasindhu has expressed the view that this matter should be considered in the National Assembly.⁸²

Nyayasindhu had expressed his views on the Kondwada law. The government should take only 25% of the fine imposed after slaughtering the animals in Kondwada, some of the fine should be given to the farmers who have suffered losses, some part should be given to the village laborers (September 1890). There were various news coming in Hindu newspaper.

2. Clan and Lender Relationships:

Nyayasindhukar was of the opinion that the clan and the moneylender should have the same relationship as the king and the people. At that time, there was no trust between the moneylenders and the clans in the four southern districts. The moneylenders had little faith in the clan that the clan was trying to reduce its debt burden due to its miserable condition and indebtedness. At that time, the moneylenders were trying to recover the balance without paying the clan. Such mistrust was detrimental to both. Because there was such a disagreement with one clan that the moneylender used

to treat other clans as well. Moneylenders also stopped, and families became poorer. In such a situation, loans were taken out from moneylenders by mortgaging the land. As a result, within a few years, the traditional agricultural land would go down the throat of the moneylenders and the time of wage labour would come upon the farmers. Therefore, Nyayasindhu were of the view that the government should make a law for the farmers for two purposes. Firstly farmer in the south was very indebted. Secondly, farmers' lands should not be swallowed up by moneylenders. It was necessary. Due to the difficulty of the clans or due to the intrigue of the moneylenders or due to the law to free the moneylenders from the debt market, the lands belonging to the clans became in the possession of the moneylenders.

In the past, when there was no farmers' law, lands were auctioned off to government moneylenders. But now the clan began to document itself due to debt bondage. Even though the sale was stopped by the government law, the moneylenders started buying from the clans. As a result, the clans did not get a fair price for the land. Farmers need money, so if it is distributed, the farmers' lands will not be taken over by moneylenders said Nyayasindhu.⁸³

3. Chitrakathi , Mang-Garodi etc. harassment of farmers from nomadic castes:

Wadari: Wadari people used to help the farmers by attacking them if there was any disturbance in the field.

Vaidu: Farmers fall prey to the Ayurvedic treatment and advertisement of Vaidu people and do more harm than good.

Kaikadi: they baskets farmers, inserted, are making the bin/ *Kanagi*. But due to the poor condition of the farmers at that time, they also had bad days.

Gopal: keeping buffaloes , lay rakholi (for rent) buffaloes farmers , feed etc. Doing the work they do.

Bharadi: Singing and keeping buffaloes.

Tirmali: Nandi bull keeping. Begging from farmers playing musical instruments.

Mangagarodi: Choo Mantar , magic to *tona*. Relying on farmers' crops.

Chitrakathi: Telling books by drawing books. Doing buffalo business.

According to Nyayasindhukar, although the occupations of these castes were similar to the above, they were engaged in stealing farmers' crops and robbing the common people in the village. The farmers in the village have been described as suffering more than helping them. Just as the straw people were a nuisance to the village before the British, the nomadic people were a big nuisance to the peasantry. Therefore, these people should be given permanent jobs. There is a circular requiring no more than three days stay for such wanderers but it is not followed. He has mentioned that the Nyayasindhu wants the government to free the farmers from the oppression of these people.⁸⁴

In Ahmednagar district, in the former Shevgaon taluka and in now Pathardi taluka, Madhi village of Kanhoba, such nomadic people, beggars come together on the occasion of Yatra. As a result, farmers in the area were harassed by these nomads. The women and men of this tribe beg. Seeing farmers' crops and stealing at night. Such a description came in Nyayasindhu.⁸⁵

4.The ancient glory of Hindustan and the present state of poverty -

Nyayasindhu described how the people of the Indian subcontinent have become poorer day by day. "People in India are falling into poverty day by day. Hundreds of millions of them have to spend half of their lives all their lives. This story is universally acknowledged. Those who look at it from an unbiased point of view will not be left to feel that India is living in poverty." The reasons for the rise in poverty were given by the Nyayasindhu from time to time.

But it said there was a class of people who spoke out against the situation, including some narrow-minded, superficial observers and Anglo-Indian journalists.

The job of these journalists is to maintain the will of the government, whether it is for justice or not. The people of India have benefited a lot since the British rule, India has prospered, the people have become happier and richer than before and we are very interested in expressing the views of those who criticize the behaviour of the government. I think so. Not all letters are everlasting. Sometimes, even in this letter, articles written with impartial wisdom shine through. In a letter titled 'Madras Mail' from Madras, the people of India have to sacrifice their lives due to poverty. It has no refuge in times of crisis. He thinks that the government will help him when there is a severe drought rather than a half-hearted drought. The picture of the condition of the

farmers has been raised by drawing factual statements like 'Hunger is the end' by working hard with bones and sweat. It seems that Nyayasindhu also gave the details of the Newspaper of such others.⁸⁶

It had explained how the condition of Hindustani farmers was deteriorating day by day. 'We have received a lot of comforts since the British rule. This is true, but the cost of these comforts is beyond the reach of ordinary people. Justice bins have been set up to make people's lives easier, but it is expensive to obtain. So much so that once a farmer has to go to court, he has to spend his whole life in debt and starvation! Why does he have a problem. On the one hand, the tyrant of the moneylender, on the other hand, the fear of pleasing the lawyer, and on the other hand, the burden of stamps. What to do? According to the moneylender, it should be fed, but tomorrow it will be eaten! If you want to go to court, it's summer! How can he get out of this mess? Since the establishment of the English monarchy, most of the Indians have turned to agriculture. He who gets up turns to farming. The trade in handicrafts has been exhausted due to the proliferation of mechanical arts. Then there was no endurance except agriculture. As much of the grain produced by agriculture began to be consumed by other natives, the stock of grain became scarce among the people. In the past, the country used to be stocked with *pewe* and *amber* (grain storage devices), but nowadays, even in a dream, there is no need to get *pewes* and *amber*. Because people have become so poor and beggars that they have to hire government and moneylenders before the grain comes home. It has to be recruited and the rest will be left for a while. Millions of people are living on half-starved food. Goods in India were once booming, but the rapid rise in sales of Manchester goods in India cost all trade. Our merchant class and artisans were getting dusty. In 1787, three lakh worth of muslin from Dhaka went to England, but in 1817 the trade came to a halt.⁸⁷ Many examples can be given in this way. After all, our current situation is that there is no country on the surface of the world that has reached a more destitute state than India. This was stated by Mr. Cotton, the Chief Secretary to the Government of Bengal, in one of his lectures.⁸⁸ In this way, the Nyayasindhu has described in his letter how the economic condition of India and the condition of the farmers was degraded, how the farmers were surrounded on all sides. It also gave reasons for commercialization of agriculture. It also explained how the handicrafts industry declined. It explained in his letter how the farmers were being exploited on all sides. You can see that this kind of economic nationalism helped him

to wage a war of independence against the British. This has to be said to be a very big task of the Nyayasindhu.

5. **Information on cotton cultivation**

Information about cotton cultivation had reached Nyayasindhu.⁸⁹ Cotton was planted in 140 lacks lands all over India . It produced 129 lakh manas of cotton. Its division by province was as follows.

Table No 3.2 **Information on cotton cultivation**

Sr. No	Province	Income
1	Mumbai District	52,00,000
2	Varhad	20,00,000
3	Northwest Province	27,00,000
4	Madras	27,00,000
5	Central Province	5,00,000
6	Bengal	2,00,000
7	Sindh	1,00,000
8	Nizam	10,00,000
9	Punjab	8,00,000
10	Rajputana and Central Native Institutions	8,00,000

This shows the area under cultivation and production of cash crop cotton. Helps to understand the economic situation of farmers.

6. **Cotton and mills of India**

‘Indian cotton Stapatitiksa was a book written by Mr. Yapharda name. It provided very useful information about the trade of mills. The first mill was established in 1824 in Mumbai. Since then, the number of mills has been increasing and in the year 1859, there were 124 mills in India. Due to these mills, the consumption of cotton has started increasing in the last 25 years. 3.5 hundred island a bundle of 60,000 bundles of twenty-five years ago, It used the consumption of 1888 in 8,89,000 bundles. 2,60,000 bundles of cotton are grown in India. Such a statement was made by this Gentleman. It is written in the same news that the number 20 yarn made in the mills of Mumbai has also started to go. Due to the sharp fall in the value of the rupee and the thick yarn and cloth of Hindustan has started to go abroad.⁹⁰

7. Problems of rural people ⁹¹ -

The people of the village gave their problems to their relatives. That was printed by Nyayasindhu. They are as follows: People are financially exploited through the nose of locust fund from the streets. After thirty years, the farm is increased by counting. Wild tax is also levied on spring water in Dangara. He also banned land use. Despite the local fund being given, a duty is levied on the nose for carrying fertilizers and seeds. Even if the fence is broken, it is fined. You have to pay car tax despite the rent. You have to take orders to put up a tent. From the soldiers to the officers, they have to pay the price. Many such problems were with the villagers.

But no one paid attention to this problem. The British government was called rebels if they shouted about who would raise the issue. The Nyayasindhu worked to break such problems and hang the arms of the British government on the gates.

8. The intrigue of the English rulers

In order to better resolve the issue of India's northern border, the Nizam government pays Rs. 60 lakhs in three years at a rate of Rs. 20 lakhs per annum so as not to impose a tax burden on the people of British India. The letter was published in the London Times in England. Sixty lakh rupees and as much as you need was given by the military Nizam Princely state. The Nyayasindhu were of the opinion that it would not be appropriate to simply thank the British government for this.

Even during the Muslim rule, Mandlik kings used to help in difficult times. Similarly, the Nizam government forwarded a bag of Rs 60 lakh with the intention of helping the sovereign government. Seeing this, the Maharaja of Kapurthala in Punjab declared that he would pay five lakhs. Similarly, the Nyayasindhu had predicted that such cowardly nobles would pay for the help of their senior government.

Since the British government in India was afraid of Russia, to allay that fear, the colonists had to raise troops and train them in martial arts to enlist their help. The second solution is to keep the ryot of Hindustan happy. These measures are beneficial to the British. The British government was hampered by the money because the colonists did not have money like the British government. Therefore, the colonists had no choice but to impose taxes on the people. But the English rulers were scheming and boiling money from the Santhaniks.

9. **The need for gold coins in India**

Due to the sovereignty of England over India, trade and state affairs were severely damaged. Due to trade, there was a shortage of money in India. Some intelligent people in the country were trying to reduce it. The second trend is that it is the job of the rulers to tie the knot of state affairs. This needs to be addressed by the Civil Service Commission.

The loss of India's currency due to trade and state affairs is about half as much as the loss of Indian coins (currency) bronze and England coin (currency) gold. There is not much fuss to make up for this loss. Mohra , Putalya , Hon etc. in Swarajya's gold coins were in circulation. After the British rule in India, gold was used only for jewellery. Even though the state system was introduced in India on the lines of England, there were pound, shilling etc. There were gold coins. Nyayasindhu had blamed England for cancelling gold coins in India, a land of gold. The subject of these coins has been discussed in the local newspapers. But the British government did not take any positive decision on this. The introduction of gold coins in India would have benefited Indians as well as domestic and foreign traders. According to Nyayasindhu, the pound-shilling should be introduced in India.⁹²

10. **History and Awareness of Salt Tax:**

The tax on salt is not limited to the English state. But this tax was greatly increased in the English state. In the days of the earlier kings of this country, it was very rare to say, 'Every maund⁹³ should bring 3 - 4 annas.⁹⁴ It was the report of the Salt Commission that it should be sold in India. This would have a major adverse effect on Indian salt. Indian public opinion was shaken by the report of the Salt Commission.⁹⁵ Successive governors-general changed the way salt was distributed and sold to increase the company's revenue. Later, the British government first introduced this tax to the city of Mumbai implemented in 1837. At that time, eight Aanas were applied per maund. Next in 1844, per maund twelve Aanas were brought. Against it the government had to face a mass uprising in Surat in 1844. It continued to grow. In 1859 it was reduced to one rupee and in 1861 to one and a quarter rupees. In 1865 it was increased to Rs. 1.5 and in 1867 it was increased to Rs. 1 & 13 Aanas. At the time, English households were of the opinion that taxes should not be raised more than this. Salt was smuggled on a large scale. So, in 1869 an unbroken customs filament was made. Its

length was 2504 miles. In the year 1869 -70, the salt tax levied on customs duty was Rs.1,25,00,000. Apart from this, the amount of duty levied on salt imported by sea and the profit from government salt production would be Rs 3 crore. Due to a small difference in taxes, the customs clearance was closed on 1 April 1879.⁹⁶ In 1869, Lord Howart said that the value of salt tax should not be higher in this country than one rupee thirteen Aanas. However, the tax was later increased to Rs. 2.50. Next Mr. Peder was further testified by the Select Committee of the Parliament. In that committee made it clear that if the salt tax was raised more than this, its consumption could be reduced. But later, the kind Ripon Saheb reduced the tax to two rupees per maund. This reduced tax was abolished by Lord Dufferin. During the reign of Lord Dufferin (1888), it again came down to Rs.2.50.⁹⁷ Moreover, the increase was much higher than that of the local rulers. This increase would have greatly increased the government's coffers and would have led to the economic exploitation of poor Indians. That is why it was mentioned in Nyayasindhu that 'there is no other way for the poor to eat bread without salt by implementing the law of the government.'⁹⁸ Punjab and Burma would be free from this tax. In Burma, the price would be Rs. One Rupee per maund.

Do we agree on salt tax?⁹⁹ From this headline, Nyayasindhu has presented the current situation. While the newspapers of the time were saying that the salt tax was unreasonable, depleting the power of the people, even the poorest man could not escape from it, while our rich council leader Mohan Mukherjee and Sir Dinsha Petit were saying that the tax was acceptable to our people. Rich people are not aware of poverty. They do not experience poverty. So, they understand poverty only by reading books. So, they have to work hard to get the idea of poverty to their minds. Wealthy leaders do not do this. Therefore, considering the current situation, the poor people have a way to understand their condition. Such middle-class, poor people express their views through newspapers. But the government pays attention to the council members without paying attention to it. Moreover, the government is of the view that these newspapers are not popular. Therefore, the referendum does not put pressure on the government. Lord Ripon had to withdraw the Ilbert Bill as it was opposed by the elites of India. But we were relieved to see the tax on us, which even the poor feel like a tax on salt. If the government and its followers believe that this tax is acceptable to us, then what is wrong with it? If only the newspapers shouted, the government would not look back to shut it down. So, the referendum needs to go to the government. 'How unfair the salt tax is'.

This is not just the responsibility of the newspaper owners, they need to convene meetings and take their decisions to the government. By doing that, you will not be overwhelmed. The Nyayasindhu had suggested that the wise people of the society should think for this.¹⁰⁰

11. The eyes of the English people on the wheat of India

Although he became an English ruler with a mercantile attitude, he did not give up his mercantile attitude. Along with trade came another lust for them. " The desire to take as many black-headed people as there are in India and make them servants and pay them on a meagre salary, and to bring all the money back to us as a sovereign power, has been fully fulfilled, " he said. In the job profession, just as Hindus should be slaves for their stomachs, so too in trade there should be only brokers who consume English goods. Due to their growing business acumen, they imposed various types of direct and indirect taxes. It is because of this attitude that 'they have kept us away from the teaching of mechanical education and the pursuit of further education. This is the backbone of the government to achieve their aspirations.'¹⁰¹

The people of India should not be allowed to be cut off in trade relations and their means of trade should not be allowed to grow. This seems to be the motto of the merchant community in England ... A few years ago, there was a revolt in our Pune province to use indigenous textiles ... As soon as the rumour reached the Manchester Chamber of Commerce, They tried to persuade the Government of India to waive the duty on cloth coming from England... On the other hand, the mills owners' noses in India were crushed and their clothes were consumed as they should be in India. In this way the Indians were systematically exploited by the British rulers. Indian trade was adversely affected by forcing the government to adopt a protective levy policy. Consumption of Indian textiles declined.¹⁰²

Like the textile trade, the jealous English traders turned their attention to the wheat trade. In five to ten years, the wheat trade had boomed. But the British traders were not getting any tricks to reduce the wheat trade. He would have felt the same way if he had imposed a tax on wheat. The imposition of tax on passing wheat would not have resulted in loss but in return. The Indians would benefit. As long as the desire to grow wheat continued to grow, the wheat trade would continue to grow.¹⁰³ So, despite

the British traders' bad eye on the wheat trade, it did not adversely affect the wheat trade.

12. Will import tax be levied?

Due to the English trade, Indian art skills went into abyss. Craftsmen made food expensive. It was always the wish of the English traders that the trade of the Indians should not be in a good condition. English merchants achieve what they want by doing tricks like Factory Act, Import Tax Waiver. The British government has to listen to the traders in England. In 1874, when half of the modern mills were operating in Mumbai. At the time, the Manchester Chamber of Commerce applied to the then Secretary of State, Lord Salisbury, to say that we were losing out on a 7.5 per cent import tax.¹⁰⁴ As this tax is indirectly imposed on the people of India, they are also being oppressed. Mr. Lat informed the Governor-General of India and on 15 July 1875 sent a letter to Khalita (Dispatch) ordering that the tax should be waived in the interest of traders and the state. However, Lord Northbrook did not waive the tax and reduced it to 5 percent. The merchants in England, however, did not rest. They persuaded Lord Ripon to lift the tax once and for all.

According to Nyayasindhu, the government treasury deficit should be filled by imposing this tax. But what will happen to the English merchants? Today, the tax on salt has been raised to 25 per cent. It does not bother the poor at all. Tax on cloth When the percentage was 5 or 7 1/2, these people came under the burden of this tax. What a goddamn Bengal! ... If we are not involved in irrelevant thinking and casteist irrationalism, will we be able to say that we want members of the Legislative Council as our opinion? If our meeting, our association does not sit well today, would the president of an association get a chance to say that the tax on salt is acceptable to the people of India?

In short, the government is doing us harm and injustice today. Isn't that the fruit of our laziness and depression? And aren't we responsible for that? And if that is the case, then there is no room for blaming Sir Dinsha Shetji and Raja Porimohan Mukherjee for saying that the salt tax is acceptable. It is safe to say that Mr. Westland did the right thing by omitting the import tax.¹⁰⁵ No matter how hard the Nyayasindhu tries, it is difficult to impose import tax. Looking at the situation at the time, it was difficult to find another answer.

The British had brought the Indians to harass by raising the tax on salt. It used to take per maund two Aanas to make sea water salt. But the price of the same per maund of salt was six or seven rupees due to increased taxes. This led people to believe that the price of salt had gone up because of the traders, but because of the taxes on salt. In the time of Lord Dufferin, the tax was increased to reduce the money deficit to increase military strength on the Northwest Frontier. But even though the crisis was over, the tax remained the same. National Assembly Speaker Feroze Shah Mehta had applied to the Government of India to reduce the tax. Government replied, "This year's audit bill will be released in a few days, so we can't think about it this year." There seems to be a perception that the reasons for the tax hike are no longer there. But that perception is wrong. At the House of Commons meeting in August last year, Sir John Gost left a balance of Rs 2.5 crore at the end of 1889-90. That being said, it is estimated that by the end of 1890-91, the balance will be Rs. 1.75 crores. But the balance has nothing to do with the 1891-92 accounts."¹⁰⁶

The reason for the tax increase is the deficit. But the question remains as to what is the relationship between the cost of tax deductions and the balance. That is to say, it was clear that the British government was being exploited only from an imperialist point of view, even though it had no reason to do so.

13. Shouldn't our mills be useful to us?

'King Kalasya causes'. Because of our situation, we gradually felt that our situation was worse and foreign situation was better. Textile mills based on foreign technology were established in India. However, the textiles produced by these mills were not consumed in India but Textiles from England were in demand in India. Therefore, the state of the mill in the city of Mumbai was published in a Gujarati Newspaper. It was also published in Nyayasindhu Newspaper.

"Most of the mills in Mumbai are going through a crisis these days. Their goods are not consumed in the markets of Japan and China as they should be, and the goods are so ready that the warehouses of all the mills are overflowing and prices have come down. Cotton has become very expensive."¹⁰⁷ All traders were hoping that the Chinese textile market would improve. The financial difficulties were exacerbated by the inability of the mills to close even though they could not afford to buy cotton. Public meetings of the mill partners were held. Bhatia Milne, one of the newly formed mills,

had given up half of his work. Mumbai's mills relied heavily on the markets of China and Japan, but both countries closed their trade and set up their own textile and yarn factories. Moreover, their numbers are three to four times higher than in Mumbai.

Two things are clear from this. That is 1) Our mills are not useful to us. 2) The establishment of mills in China and Japan is the reason why our mills used to prosper. This means that China and Japan will stop importing Indian textiles as soon as the textiles are manufactured in their country, but it is worth considering that the textiles made from Indian textile mills are used by England instead of Indians. Indian textile mills also need to think about how to provide cheap cloth to the customer. Consumption needs to be more than profit. Such an opinion was expressed by Nyayasindhu.¹⁰⁸ From this, the importance of Swadeshi becomes clear. If we bought our own goods, it would benefit Indian traders and mill owners.

14. Mill workers strike and measures

The mills in Mumbai were in recession. Since they did not consume the goods, they resorted to two measures, the wage rate of the laborers and the eight-day ban on the mills.

That resulted in a labour movement. Large meetings were held. The workers are starving because the mills are closed eight days a month. Therefore, the mills should be closed every Sunday for four days in a month or the mills should be closed for eight days and the salary should be reduced for four days only. A resolution was passed and a request was made to the Mill Owners Association.

According to Nyayasindhu, both the mill owners and the laborers are right. The problem that has arisen on both sides is due to the low consumption of goods, for which the mill workers should use the cloth you use in their own mill. Also, ask your friends to wear it. Each mill has more than three thousand laborers. If they consume the goods in their mills, there will be no time to close such mills. The Nyayasindhu had suggested that the Mill Owners Association should take such action on the workers' application.¹⁰⁹

15. Get to know the real situation

Mr. Digby's letter 'India' was to be used to compare the trade, economic and health information of Hindustan with other countries. Since this information was available from government offices, it was more objective.

India is also in a state of extreme poverty. It has to be admitted that ' Hindustan Desh is getting worse and worse day by day '. Compared to European countries, it is seen that 'the average annual income of every man in England is not less than 450 rupees. Among the poorest countries in Europe, Greece, Italy, and Russia have per capita incomes of 130, 125, and 115, respectively. But when our readers know how much our income is and how much it is, they can easily imagine how happy and comfortable our poor brothers and sisters will be able to run the year standing at an average of 22 rupees per year ! ¹¹⁰In Punjab, it costs Rs 34 a year for poor farmers to earn a living . This means that many are starving because of low incomes. Expenses cannot be met due to low income. On the contrary, there is a deficit of one rupee each. Then how will the income increase in the country. Low income has reduced the life expectancy of the people here. The average life expectancy in England was 40 years, while in India it was 23.5 years. In the three years of famine from 1877 to 1879 , 48 lakh , 52 lakh and 50 lakh people were killed respectively. The same 1886 to 1889 from a total of three years good times in the 9,55,12,469 been died life.¹¹¹ That means about six lakh more people died during the good times than during the drought years.

The British rule made commodities more expensive. Essentials like salt were not getting enough. "Every man in England spends forty pounds a year, or 20 Share (25Kg.) of salt, and we get 5 Share (6.25Kg.) each. Before the British rule, the price of salt in the Mumbai area was 8 Anna¹¹² per person in 1800 and now(1891) it is five times that, which is 3 Rupees 8 Annas per person ... We never had a merciful king who imposes heavy taxes on essential commodities like salt.

In 1889-90, the revenue from agricultural revenue to the government was Rs. 1,95,00,000. But for the India office in England alone, it cost Rs. 2,35,00,000 from Hindustan's income.¹¹³ Thus, not in one year, but for the same ninety years, money like water went to England from this country ... In India, 86% of the people are engaged in agriculture and the rest are engaged in other occupations. 15% people are engaged in agriculture in England and the rest are engaged in various commercial and wealthy occupations. This ratio was quite different before the British government took over the state. Our businesses are shutting down. Foreign goods became cheaper. As a result, we have become impoverished and helpless.

16. Namdar Sir Nulkar's speech and some thoughts about it

The condition of the Indians was getting worse day by day. The state of India, known as the land of gold, became impoverished. The rich country became poor because the foreigners who ruled over us and the way they ruled were strange.

The Viceroy's residence at Simla was heavily lite. The reason for not giving the figure is that the state of mind of the reader of Nyayasindhu should not be disturbed. A special engineer was coming from England to decorate the Viceroy's bungalow. It cost him about eight thousand rupees to get there and back and salary. Of a British householder living in India in 1890, the cost of learning was around Rs. 1,25,000. The India office in England cost about five lakh rupees. The examination of administrators to be sent to India cost about three lakh rupees. Every year 23,66,90,000 rupees are spent in England from the income of India.¹¹⁴

17. Allahabad High Court (Hindu Society vs. Indigenous Goods)

India has a population of 30 crore. Seven crore, of them eat only one meal due to poverty. Despite being artisans and craftsmen, they are starving. The reason for this is foreign monarchy. But we will not say that because 'the nation dies. It does not kill the king. So, he dies by his own conduct.' That is the saying of a western country. It is safe to say that this is because we behave like crazy.

We use foreign goods and lose thirty to forty crores of rupees. If we decide to use indigenous goods, poverty will end in five years. **"The sovereign emperor, Aurangzeb, who was ousted by your Ahmednagar, must have the proud people of the country in that mighty city."**¹¹⁵

Every year, yarn and textiles come to this country from the European continent worth Rs 30 crore. Considering five to six rupees per person, six crore people use foreign clothes worth 30 crore rupees. If cotton is reduced by Rs 8 crore, then Rs 22 crore has to be paid to another country. Educated people, servants, imitators of the West use foreign goods. The rest of the people are poor and wear thick indigenous clothes. That is, only the leaders are drowning the country.

When the European continent has ravaged this Aryan land with a trade revolution, If the people of Ahmednagar decide to use indigenous goods to curb this trade on the auspicious occasion Balipratipada of the coming sacrifice, then this trade will really go to waste. No doubt about it.¹¹⁶

If everyone uses local items, five to six rupees will be saved in the country. As Ahmednagar is a city of 30,000 inhabitants, it will save Rs 1.5 lakh per annum. Nyayasindhu is expected to issue a decree on our behalf. If such a policy is implemented, everyone will give dignity to Nyayasindhu.

18. Sir Charles Decley's Thoughts on Hindustan¹¹⁷

Sir Charles Dickey, one of the members of the Liberal Party in the Parliament of England, gave a speech on urban Hindustan in Newcastle Aantain , England at that time. It was published in Nyayasindhu stating that Mr. Dickey's views on the current situation of the people of India were correct. They are as follows,

"The effect of the establishment of the British state on the condition of the people has been beneficial to all. From it they have gained peace and health, good laws and an impartial state system and proper political independence. But along with this good result, some bad side effects have also come from the British state. The burden of taxes is on the people. Military spending is out of bounds in terms of gross income, and the British state system is not as popular as that of the Sansthaniks. In terms of European nations, the tax burden on the people of India is very small. But this is not the case. Because they are much poorer than the people of Europe. "

Apart from this, Sir Charles Dickey had said, "Most of the people in India do not get enough to eat. It is safe to say that two-thirds or three-quarters of the population would go on starvation for the rest of their lives."

But Sir Charles Decley said, "There is no point in enduring so much poverty. Because people have a lot of treasure. There are so many jewels among the people who are starving to death that if all these people were looted, Britain would have looted more than it could have looted." However, the Nyayasindhu had said that this statement was not true. According to it, the country consumes a lot of precious metals every year. Although this is true, their shopkeepers are not the poor but the royalty, the big workers and the merchants. A closer look reveals that day by day, wealth is moving out of the countryside and into the city, and the threshold of the big business is rising. And you will find jewels in their house.

Nyayasindhu thinks that Sir Charles Dickey should not have got the right information. Regarding military spending, Sir Charles Dickey said, "It is not a matter of reducing it, it is a matter of increasing it. In this regard, he said, those who know the

military issues related to Afghanistan may need to increase military spending more if time permits.” He said that he liked what Mr. Ken (economist) had to say about the excise department.

It is very inappropriate to tax salt. Because it causes a lot of trouble to the people and now the facility of public education should be increased. Sir Charles Dickley called for a tax on tobacco. But if a tax is imposed on tobacco, it will not be as much as the tax on salt.

Therefore, the Nyayasindhu had suggested some measures. That is, there is no point in imposing a new tax. The austerity measures that are currently being taken from various accounts have been scrapped, the swindlers are no longer in effect and the posts of workers assigned to them are still maintained if they are removed. Dividing such wasteful spending will at least reduce the current tax burden on the people and alleviate some of the poverty. That was his opinion.

Among the native states, Mysore expressed its happiness over the reforms that have been taking place since 1881. To the question of what is the point of allowing the Native states to govern independently without the supervision of the British, Sir Charles Dickley replied, "It is not desirable to do so." He also said that the current pressure on native organizations is reasonable. Such views of Sir Charles Dickley on Hindustan were published in Nyayasindhu. So, it definitely led to the rise of economic nationalism.

19. **The selfish intellect of English merchants**¹¹⁸

In his issue, Nyayasindhu had explained the selfish intellect of the English merchants. Railways are a symbol of prosperity of a country or a region. That was the opinion of the English. The wealthy merchant of such an understanding saw the lack of railways in a fertile province like Kashmir. Out of that, A gentleman by the name of Mr. Edward Daisy, with his benevolent or selfish intellect, wrote an article on the subject in the well-known English book Nineteenth Century. According to Mr. Edward Daisy, Nyayasindhu was of the opinion that, he did not know the country well, but he did mention it in his article.

“In this article, Mr. Edward Daisy's generous zeal for the Kashmiri people to prosper by becoming a railway in Kashmir was an expression of his inner self-

interest. He had emphasized the importance of the iron horse (railway) for the prosperity of the state.

According to Nyayasindhu, railways are important for improving the economic condition of any country. But in a country like India, where the railway companies are foreign, the high paid officials are foreigners and the beneficiaries are foreigners and the people here are sharers in poverty, the loss is more than the national advantage. That should be considered. No matter how much damage is done, we cannot be satisfied by pulling the skin on the eye and looking at the slightest benefit. This may be our fault. That's what he said. Like Mysore and Baroda, Kashmir will run its own railway. Therefore, his benefit will not fall in the position of another. However, it will take some time for the governance to be restored. That was the opinion of Nyayasindhu.

Given the situation in the state of Kashmir at that time, the railways could not be built by the Sansthanik, the British government did not build it itself and the British contractors did not undertake the construction of the railways due to lack of support from the British people. In such a dire situation, Mr. Edward Daisy had come up with a strange tactic before the Government of India. That is, instead of the guarantee of the Government of India, the Maharaja of Kashmir should give all the Sansthanik to the concerned company for a few years to build a railway in his state. The company's demands was following : silk creation and sale, paper, cloth, wine , allowing us to use the beer of these substances , the right to find mineral matter , horses and goats freedom to create a regular province, and the railway company for fifty thousand acres of agricultural land. These were the demands for permission. These demands were not high from the company's point of view but from the island. From this selfish intellect of Mr. Edward Daisy merchant is evident.

Mr. Edward Daisy argued that in order to increase tourism and trade in Kashmir, English people should be allowed to settle in the province. In a democratic country like England, Mr. Edward Daisy further 'Does Maharaj have the right to drown the rights of future subjects? This question may have arisen. But Daisy, wrapped in a selfish intellect, was of the opinion that since the people of the state were slaves to the colonists, the Sansthanik could exploit the rights of the future subjects in any way they wished. He insisted in his article that the issue should be resolved in the British

Parliament. From this, Mr. Daisy's words show selfish intellect and Nyayasindhu's vision and patriotism.

Traders should pay attention here ¹¹⁹

In 1887, Mr. Cement, an industrialist, was for a few days the director of the Department of Agriculture. At that time, all the weights and measures in India should be the same. It is a scam because of its diversity. For this, it was reported to the government that it should be done according to the weight and size of the train. Based on this, the government took the opinion of the Collector Commissioner Chamber of Commerce and submitted that there should be some kind of weights and measures. The Mumbai government has written to everyone about this, solicited feedback from other areas, and is unanimously considering weights and measures as written below. If the traders in our country are here, they should pay attention and report any problems to the government.

Table No 3.3 **Measurement scale**

Rate

180 grains is 1 tola

80 tola is 1 *Sher*

40 *Sher* is 1 maund

20 maund is 1 Khandi

Type of liquid weighing

1 *Sher* of 80 tola of water and people as above .

40 *Sher* is 1 maund

20 maund is 1 Khandi

Other types of measuring -

13600 grains will remain

" 1 lion of such size

4 *Sher* is 1 Payali

10 payalya is 1 maund

20 maund is 1 Khandi

There are scams that through which the *Sher* and *Sher* raw Where's Khandi's maund 28 where 22 maund will be off to the type which are various kind that we think we will be much trouble to a minimum throughout.

20. **Hindustan's (1892) draft of this year's accounts**

In the June issue of the newspaper 'India', A householder by the name of Mr. DiCosta, who has always written articles on Hindustan, had written an article titled **Hindustan's (1892) draft of this year's accounts** (*'Hindustancha Haya Salcha Jamacharachacha Kharda'*) which was published in Nyayasindhu. The government says every year that the situation in India will improve a lot if there is no emergency in terms of income. Due to the emergency situation and the policy of the government, the condition of Hindustan is getting worse and worse. That's what Mr. DeCosta has given his vote. The cost of railways, the cost of irrigation, the rising cost of the military, the cost of the drought, the cost of establishing peace in Burma, etc. main door are spending a lot of money. According to Mr. DeCosta, the revenue and expenditure estimates for the railways are based on estimates. Mr. DeCosta has to take tax help to cover the shortfall of Rs 15,47,500 or bear the burden of continuous debt. However, Sir David Barber, in his last account, stated that "the most satisfactory events of 1891-92 should be at the forefront of the growing trade of the railways and the thick revenue of the expert railways."¹²⁰ Appears. Even in peacetime, both the rising cost of military spending and the declining value of the coin in which it is collected, and the consequent measure of its declining revenue, are to be taken into account by the Government of India. As a result, the income of Hindustan is not increasing but decreasing. Decosta has an opinion but the government has an opinion against it. Excluding interest on public debt, drought, irrigation, etc., the total balance has been reduced from 1889 Rs.1 crore to 60 Lack. For this, governance and military expenditure should be reduced. But it does not empower the Governor-General.

The prediction made by Lord Dufferin that the income of Hindustan would increase after the annexation of Brahmadesh has been proved to be completely false. Decosta said, "Since the conquest of Burma, the total expenditure has been Rs. 1,78,79,600 and the income during this period has been Rs. 98,07,700, which means a loss of Rs. 1,12,71,900. Expenditure has increased since the fall of Burma. As a result, the condition of the people is deteriorating. Problems of constant war, famine and neglect of Member of Parliaments are facing these problems. Since the monarchy of

England is dependent on Hindustan, the destruction of Hindustan is the indisputable fact that the destruction of England is undisputed, the question has been asked by the wise and prudent British Member of Parliament. Such a question has been asked by Nyayasindhu.¹²¹

21. **Settlement of English people in India**¹²²

In this article, Nyayasindhu explained the difference between the economic exploitation of the British and the economic exploitation of the Muslims and the attitude of the British towards the colonization of the British in India .

Since Hindustan is a land of gold, from ancient times the western nations have invaded and plundered immense wealth from time to time. That is why the English people came to India with a mercantile attitude and later established their dominance. Eventually they became sovereign of this land. Recently, Russia was also looking at the Indian subcontinent as an opportunity. As the Indian subcontinent is dense, India has survived even after being plundered by many. But day by day it is getting worse. This was mentioned by Nyayasindhu.

Nyayasindhu was of the opinion that since the establishment of the English state, the advantages outweighed the disadvantages . Although peace was established with the establishment of the English state, it was preceded by foreign Muslim rulers. However, he settled in India, so his wealth remained in the country. The people of this country were directly and indirectly benefiting from that wealth. But every year the wealth of the English was going to England in the form of ' home charges '. This means that the country's stockpile was declining every year. The Nyayasindhu explained how the property was transported in this way.

With the rupee depreciating sharply, various news items are coming out. Among them, a journalist of an English newspaper reported that, ' Since the value of the rupee has gone up a lot, the English workers should make Hindustan their home in order to avoid the huge losses that were being incurred.' This time reminds us of Nyayasindhu, our newspaper some days ago “His intention was to colonize the English merchants with selfish intellect by annexing Kashmir.” Nyayasindhu was instructed to knock down.

But this suggestion was considered by Nyayasindhu as the English workers would consider Hindustan country as their permanent abode. It had explained how it would be an indirect benefit.

1) Schools- Schools are being set up for them in India. They will be in as good a condition as the schools in England. From there you will get high quality education.

2) Items made in India - Items made in India from the homes of English workers will be used. For example, a bat used to play tennis used to be imported from England but now a bat from Salikat (India) is used. In the homes of English people in Punjab, the cupboards for books are used only in India.

3) Delhi is factory - brush in Delhi , buranuse was established to create a patent factory.

Nyayasindhu was of the opinion that English people should be given special privileges to stay in India . Therefore, Hindustan was going to benefit a lot. Once the English people start thinking Hindustan as their country, the English experienced people will benefit for governance. It will help improve state governance here. The Hindustani government will have to provide facilities for the English people. In giving this, Hindi-English cannot be discriminated. People in India can learn a lot with good company. However, while equating with the English people, the people of India will have to work hard but it will help to awaken the dormant society. If the English settled in India in this way, it would be directly or indirectly beneficial.

But the English, being patriotic, do not leave the country despite the hardships of winter. Therefore, due to the fall in the value of the rupee, it was doubtful that English workers would settle in India. According to the letter from Lahore, the Nyayasindhu had expressed the view that it would take a long time for the British to settle here .

22. Indigenous physicians their clinic and medicine

Nyayasindhu had predicted that the medical profession and pharmacology would be among the worst effects of the British rule. Christian missionaries offer free education for the purpose of propagating their Christianity. The British government is trying to destroy our medical knowledge by providing free medicine. "Our government is providing free medicine to Arya Vaidya, his medicine and medicine in India. Once our old scars are gone, we have become accustomed to our medicines and we believe that they can afford to give free medicine in one to five years and it will not be wrong

or exaggerated. 11 Aane will be speculation in our country, but by giving it to the government dispensary, it will take the road to the foreign of all ... what seems to be in our interest, convenience and happiness is causing our disadvantage in terms of results."¹²³ From this, Nyayasindhu has stated what was the intention of the British government. The British government is providing free medicine to destroy the knowledge near India. Even if free medicines are given today, they will be discontinued later. Just as it has been decided not to give free medicines to the taxpayers in Nagar district, it may be decided not to give free medicines in the whole of India in future. Nyayasindhu had predicted that the British government would stop free medicines after new hospitals were set up, indigenous doctors disappeared and faith in indigenous medicines disappeared. So, use indigenous medicine, their medicine and medicine. They were told to keep trying.

It was also hoped that the reformers would object. English physicians are better than Aryan physicians. Going abroad, M.D. the number of graduates will be small and they will have to reach out to foreign countries for medicines. That would be the same situation as our trade. That is, insufficient doctors will have to depend on other countries for medicines. "But in the present inadequate education, it is not even a dream that the English conspiracy will allow the church to fall into the hands of Hindus. No matter how much we do, the benefits of encouraging our native physicians are very useful. I urge you to be careful and don't drown your Arya Vaidyak."¹²⁴

23. Parasitic condition

We are paralyzed by the British rule. Your path to advancement is paved. We will be self-sufficient even if we imitate in everything, according to our imitation habit. E.g: Paralysis of Dhule fork. The people of Dhule did a commendable job for the railway fork. The railway had passed through Dhule district. But the railway station is about 40 miles away from Dhule city. Therefore, the people there had applied to the Mumbai government that the fork passing through Dhule city should be from Chalisgav or Manmad and the inconvenience should be removed. In a district like Dhule, it was easily possible to build this railway with the capital of the people. For that, it was necessary to get a leadership adorned with Western knowledge. This new industry has been brought forward by Dhulekar to those who are passionate about national development. Even the journalists of that time wanted to write two words about it said Nyayasindhu.

24. Duties of native newspapers

A highly educated civil official had given information about the duties of indigenous newspapers in India in an annual report. It was printed by Nyayasindhu. 'For good governance, the newspaper must have the right to criticize the conduct of the governing body. In England itself, criticism was directed not only at opposition newspapers but also at those in power. In India, however, the work is limited to local newspapers. Indigenous newspapers should not only write to please the rulers but also to oppose them in the right place.

During the pre-Hindu and Muslim regimes of the British, they took care to increase their self-esteem but paid very little attention to animals, household, village, universal profit and loss. So, there was no need to oppose it at that time. The British rulers themselves said, "They understand that God has persuaded you to rule this country completely and effectively."¹²⁵ That need was new. Criticism of the government is more for the benefit of the government and the rulers than for the benefit of the people of this country.

Indigenous newspapers do not incur the wrath of rulers and officials in the line of duty, and they always have to expose the merits and demerits of the British government. So even the British are dissatisfied with him. It is necessary to make such a critique in favor of one's own party and not in a bad way. In other words, they believe that the British system is superior to the Hindu and Muslim system. They have the mindset to reform like the British. Despite this dangerous business, we are doing our duty.¹²⁶

25. Population of Mumbai Presidency ¹²⁷

The population of Mumbai district in 1891 was 2,69,16,358.

Table No 3.4 **Population of Mumbai Presidency**

(A.)

Sr. No	Central District	Population
1	Nashik	843582
2	Khandesh	1460851
3	Pune	1067800
4	Satara	1225989
5	Ahmednagar	888755

6	Solapur	750689
	Total	62,37,333

(B.)

Sr. No	Southern District	Population
1	Belgaum	9093261
2	Dharwad	1091314
3	Bijapur	796339
4	Karwar	446351
5	Ratnagiri	1105926
6		509584
	Total	4922775

(C.)

Sr. No	Northern districts	Population
1	Ahmedabad	921712
2	Khed	871589
3	Panchmahal	313417
4	Bhadoch	343490
5	Surat	649989
6	Thane	904868
	Total	4003065

(D)

Sr. No	Sindh District	Population
1	Karachi	564880
2	Shikarpur	915497
3	Hyderabad	918646
4	Shar and Parker	998003
5	The northern boundary of Sindh	174548
	Total	2871774

(E.)

Sr. No	District	Population
1	Mumbai city itself	829764
2	Native Institutions	8059314
	Total	26916358

In the above statistics, it seems that the population of Mumbai city is missing. There was an outcry that Mumbai's population was missing when the census took place, but the census was not conducted again.

Evaluation :

Compared to Mumbai-Pune districts, Ahmednagar district had less magazines. Considering Ahmednagar, the economic considerations put forward by Nyayasindhu seem to be important at that time. According to estimates made by Shrimanswamy of Allahabad, there is a shortage of grain due to declining number of cows. Nyayasindhu had expressed the view that the situation should be taken up by the National Assembly as it was dangerous. It describes how farmers are exploited by moneylenders and how farmers become indebted. Therefore, Nyayasindhu tried to ask the government to take this issue to the court through the National Assembly. At a time when the National Assembly was moderate it was only raising questions of a certain class, it seems that the Nyayasindhu has suggested that it should raise the questions of ordinary farmers. It describes how an atmosphere of mistrust was created between the moneylenders and the clans in the Ahmednagar area at that time. The new British law did not benefit the clans at all. It has been suggested that there is a need to legislate for the treatment of clans. Various nomads were stealing from the farming community. Thus, thoughts on agriculture and farmers came from Nyayasindhu Newspaper.

How to take money from the Sansthaniks is a constraint. Therefore, by imposing taxes on the people of the Sansthaniks colonies, they will become poor. Instead, the Sansthaniks should provide military assistance to the British government. Also, Nyayasindhu had expressed the view that the government of India should keep the people happy. The positive, nationalist and social aspect of Nyayasindhu shows how wide the format of the National Assembly is, how social issues can be taken up, the Sansthaniks can be involved, and unnecessary expenditure can be split. He also said that the introduction of gold coin in India would benefit Indians as well as domestic and foreign traders.

During the British period, salt taxes continued to rise sharply. This would lead to economic exploitation of poor Indians. The Nyayasindhu were of the view that the issue of unjust tax on salt should not be the sole responsibility of the journalists but should be decided by holding regular meetings and conveying their decisions to the

government. This shows the need for public awareness. The British were imperialists. That is why he adopted the policy of protective duty. The textile import tax was repealed due to pressure from traders in England. It had a detrimental effect on Indian industry. But the unjust tax on essential salt continued. He also turned a blind eye to the wheat trade. But they could not do anything about it like the protective duty. Nyayasindhu explained the importance of Swadeshi by the Indians using the cloth from the Swadeshi textile mills. If we bought our own goods, it would benefit Indian traders and mill owners. It gave the example of Japan. It also suggested a reduction in governance and military spending. But it did not forget that the British Parliament needed to pay attention. In this way, Nyayasindhu worked to awaken economic nationalism by raising the economic issues of nineteenth century Indians. In doing so, it did not hesitate to remove the leases of the imperialist British government.

Daji Saheb, who has a national attitude, had boldly and differently presented his vision of nationalism from Nyayasindhu to the society. His nephew Sridharpant pledged his share. He did not hesitate to publish anti-government material. The government had objected to the publication of Nyayasindhu Vartan Patra, a lecture by freedom fighter Bipin Chandra Pal. Sridharpant heard that the printing press and its printed books and newspapers would be confiscated. Sridharpant hid the printing press and all the materials in the basement of the palace at night. The printing press closed. The case was filed against Sridharpant.

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Chapter IV

Political, Social, Religious, Economic Activities and Nature Of 'Jagadarsh' Newspaper

Nature of Jagadarsh

A) Political Affairs

1. 'Will Sikkim province be looted or not?'
2. Inquiry into the governance of India
3. Restrictions on the entry of people from other countries into the United States
4. Emperor of Russia's visit to Central Asia
5. Various other information
6. Babu Surendranath Banerjee

B) Financial work

1. Hindu Medicine and English Medicine
2. Government of India increases salt tax
3. Report on Cotton Crops in India
4. Lots of wealth to foreign countries

C) Social Thought

1. Pandita Ramabai lost prestige due to becoming a Christian
2. London Hindu Association
3. Explanation

D) 'Local Ahmednagar' used to give short local news

1. Brief news
2. Municipal Committee General Meeting
3. Public meeting

E) Epitome of News / Current summary it is also given

Advertisements

Evaluation

Nature of Jagadadarsh - Jagadadarsh means mirror of the World. This newspaper was started in April 1882 by Kashinath Bahirav Limaye. Kashinath Bahirav Limaye was the editor and owner of Jagadadarsh. He quit his job as a school teacher and started a news business. He was a member of the Municipal Committee-Managing Committee. The name of his printing press was Jagadadarsh. The motto of Jagadadarsh was '*jagadadarsa jananche darshani Pravin aso, gunavardhana avagunashama karavaya tyamadhe sudharma vaso*' ('जगदादर्श जनांचे गुणावगुण दर्शनी प्रवीण असो, गुणवर्धन अवगुणशम करावया त्यामध्ये सुधर्म वसो').

Jagadadarsh Newspaper was published every Sunday. This newspaper was printed on a typewriter. The newspaper Nyayasindhu was printed on stone Press. So compared to that, Jagadadarsh newspaper was able to give more text in less space due to nails. But his language was comparatively grammatically impure. Fewer numbers are available at the Ahmednagar Historical Museum. Three issues are used for the study.

It included political news, government policies and laws, various notices, various advertisements. There were advertisements of watches, advertisements of Ayurvedic medicines, notices and replies to notices were also printed. It is also currently being printed. In it, local and foreign news is being printed. Varieties (*Sfuta vishay*) is being run. Apart from this, local news was given very briefly in Ahmednagar local.

Annual subscription of this newspaper - 4 s. or 2 rupees (in advance)

Annual subscription - Rs. 3 (after)

Each number - Two Annas

Postage costs one year in advance - 13 Annas

The letter will not be started unless the new subscriber receives an advance subscription. Such a notice was on the homepage. Jagadadarsh was cheaper than Nyayasindhu. Postage, however, was the same.

Advertising Rates - For affluent, middle class, English advertisements rates vary by line.

As this newspaper of 'Nyayasindhu' was contemporary, both the editors' criticism of each other and other juggling activities were entertaining the readers of that time. They also criticized each other.

Dajisaheb's Nyayasindhu got Jagadarsh as a rival. Both letters called each other our 'elder brothers' and our 'younger brother' and broke up with each other. Assume that the Nyayasindhu took the side of a person or a question and the worldview fell on that person or question. Nyayasindhu once said that our younger brother was suffering from ***** fever. So, it doesn't have the right to write." The following week, the younger brother honestly corrected his 'elder brother's' mistake. He said, "Even though we have had the disease for a long time, it did not go away." What an honesty and decency! We can guess what the disease of ***** should be. All in all, big brother, big brother, little brother, Subhanalla.

Professor Jinsiwale, Gopal Ganesh Agarkar, Rajaram Shastri Bhagwat, Gaikwad Maharaj of Baroda were mentioned in that newspaper. It is true, however, that in the other current papers in Ahmednagar at that time, no one mentioned Nyayasindhu and Jagadarsh. No, but the recent generation is confused. They have no breath.¹

A) Political Affairs:

1. 'Will Sikkim province be looted or not?'

It was thought that Sikkim would take over Tibet, so the article titled 'Will Sikkim be looted or not?' Appeared on the front page of Jagadarsh. "Burma was conquered by the British. A huge amount of money was spent from the treasury of India to capture it. The Afghan border had calmed down. Many great diplomats were talking about peace in Europe. With peace everywhere, the British government will now be at peace. Now they have no problem with money. The government will do its utmost to increase the happiness and prosperity of the people in the country which is now under the control of the government; Many may be thinking that the government will solve the problems of the people, increase productive labour in the country, now there is no need to spend money on such work and there is also flexibility, but Jagadarsh had said that this is not possible. Because it is not possible to say when the government's financial problem will be solved. He had said that it was essential to take over the province of Sikkim. Tibet was claiming Sikkim. Therefore, according to the British, a war had to be fought to annex Sikkim. As a result, tax was to be levied on Hindustanis.

There would also be an attempt to cut costs. Since the King of Sikkim is a friend of the British government, the British need to help him. Even England could not help because the Irish case was going on there, moreover, the worldview was of the opinion that this was the case of India. Taxes will be levied on Hindustanis till the time of war. In this way, Sikkim was going to empty the coffers of India. Many people would die.”² It seemed appropriate in this newspaper to impose taxes on India to fight with Tibet. But he gave a reason why England could not cover the cost. From this it can be said that Jagadarsh was a British-style newspaper to some extent.

2. Inquiry into the governance of India -

The British government had to investigate the governance of India. But sometimes the British rule was a parliamentary committee and sometimes a commission. Time was wasted on various reasons such as the Irish case, the Egypt case, the Afghan border case. Anything works in India. Such was the understanding of the British. If imperialists like McLean, Lytton, etc. are in the committee, then what is the use of appointing a committee? Such a question seems to be facing the worldview. But no matter what the committee reported, he felt that the British Parliament should understand the situation in India.

In this regard, Jagadarsh newspaper had written that, “There was a Finance Committee, there was a Public Service Commission, there was an Education Commission, now even the Parliament should inquire about the governance of India. Punjab border issue is over, it's all over, now what's the problem? Oh yes but is that the Irish case, or where is the outcome? God knows when this Irish affair will end and when there will be an inquiry into the rule of India! The outcome of this case has not been decided soon, but the inquiry will not be held soon. Well, where is the need to investigate? Rayat of Hindustan? Hey what's in it Shorter - Shorter and stop silent? What's in it There is no reason to care so much about it, just put a little bit of honey in it from time to time. It may work even if it is not planted, but Russia is pretending to be on the side of the border because it has to plant honey and it has been planted! What more could you ask for? Isn't that so?”³ After the British Parliament came to know about the people of India and the governance, the Hindi people thought that it would benefit them.

3. Restrictions on the entry of people from other countries into the United States - In the United States, it was mentioned that there would be a law to prevent people from other countries from settling in the United States. It was written in the law that a foreigner who goes to that country should pay some tax in the form of money and should not allow people with bad behaviour and those who have an opinion against the US state system to enter the country at all. It seems that many people are of the opinion that allowing such people to enter the country is detrimental to the country.

The newspaper Jagadarsh had said that the thoughts of many such ancient Hindus must have gone in this direction. Some Hindus thought so too. That's what the American people think. That is why today they call Hindus crazy and blame them. Until today, the way was open for people from other countries to go to America to acquire knowledge or get information, but now the worldview predicted that something would stop them.

Many say that Lord Rundolf Churchill went to Russia not only for private work. He had gone for some political work. Lord Saheb himself denies this but people were trying to do so. He must have gone to England, Russia and France to unite, and he was trying to accomplish this task. According to Jagadarsh, it is not good to publish anything before it is accomplished. Make it public or not but if there is peace in Europe it is a good thing. But if there is a disturbance, its prefix is Hindustan. And Hindustan suffers. The newspaper believed that peace in Europe would benefit the Hindi people.⁴

England wanted good relations between Abyssinia and Italy. England sent some people to mediate for this but they did not succeed. Abyssinia was preparing to gather troops. War was likely to break out between Italy and Abyssinia. European leaders were saying that there should be peace in Europe. But as everyone was preparing for battle, Jagadarsh had expressed fears.

4. Emperor of Russia's visit to Central Asia -

The Russian emperor intended to visit the territory occupied by Russia in Central Asia. The governor of the Caucasus had come to St. Petersburg for the purpose of the emperor's visit. As a result, various news items were being published in Europe. It appears to have been mentioned in the newspaper Jagadarsh.

5. Various other information -

The Government of India had expressed its desire to give Sir T. Madhavrao a seat in the Legislative Council of India. But Madhavrao did not want to take that place, Raje Madhavrao had informed. Rajesaheb should not be taken lightly. But they did not sit well. Thoughts were always flowing through his head. Such a worldview was published in this newspaper.⁵

Surendranath Banerjee was to preside over the National Assembly session in Pune in 1895. Information about Surendranath Banerjee was published in Induprakash newspaper. This information was published in the Jagadarsh newspaper.

6. Babu Surendranath Banerjee⁶

Surendranath Durgacharan Banerjee was born in 1848 in Calcutta. He was given information about his childhood and education. In 1869 he passed the Civil Service Examination. In 1874 he was demoted from government service. He worked as a professor to teach English in Ishwar Chandra Vidyasagar's college. Then the thought came to them that we should have an independent school. So, he started a school in Bobazar Street. She grew up and later transformed into Ripon College. In 1888, Governor Stuart Bailey praised Surendranath Banerjee and distributed prizes to college students. This is how information about Surendranath Banerjee came about. This shows Jagadarsh's work from the point of view of spreading nationalist ideology. In this way the political work was given publicity by this newspaper.

B) Financial work:

1. Hindu Medicine and English Medicine. ⁷

Hindustan was invaded by foreigners and many useful scriptures were lost in the country due to many revolutions. Not only that, but Jagadarsh had said, "This knowledge has gone into the hands of many unworthy people, so it has become a thing of the past. People who are getting this scripture right now will find it very rare these days. Be it other people, but people who call themselves doctors don't even know the medicine. Take the medicine at home and drink it. Such a situation is seen in many places. The disease does not have to be tested. Because it does not know the scriptures. Collect ten tree trunk, recite five-twenty-five verses, make a purse, put ten vines in it, take five-twenty-five boxes and fill it with powder, tablets, etc.!! Now these people

are always doing the same business. As a result, with some experience and some conjecture and some discriminating knowledge, he understands the nature of some patients and gives them medicines. Many also get points; But how will this cost? Thousands of people are going to Yamasadana today due to poverty, lack of knowledge, ignorance and hygiene of Vaidya people! Problems have arisen on all sides in this regard. There are a few (people) who have studied this scripture before, so they are fighting to get a science-wise guru, if there is such a person, he does not teach with an open mind and does not share his knowledge with others. Well, once a person is outspoken, open-minded and a scientist, he is suffering from all kinds of addictions. There is no Guru to teach this scripture. Then it is time to study from the fence. Some texts have been translated recently, but there are also doubts; Besides, who would bother to read it? Well, at least I didn't go down without explaining myself first. There is a tendency to make medicines with very little effort. The search for drugs, killing, etc. is not done properly, so how can there be any benefit from it? Where do you get the ingredients to make the perfect medicine? You don't even have to get a medical examiner to examine the patient. The doctor should go to the patient's house, do an examination, give medicine to the patient in his position and if he gets further marks, the doctor should get something, it should also include re-session (several) lachands. Some would say it was a divine nuisance, the point came when God gave. Someone would say that the demon was the obstacle and it was removed by Panchaksharya. Someone would say the planet was bad, the point came when the astrologer gave the donation. Meaning it is very difficult for a doctor to get success and even more difficult to get money! So how do you make good medicine at the expense of money? The implication is that our native doctors have become very dusty. We are in the same predicament as there is no sanctuary, no sanctuary.” This makes it clear from the above article how the situation and economic life of indigenous medicine at that time was.

The position of English medicine, however, was different. English medicine was improving in England as it had royal asylum and sanctuary. Large schools were built to impart knowledge of English medicine and learned people were appointed as teachers. Those who studied this scripture used to get government jobs. This knowledge was getting more and more encouragement and more and more faith was building.

Jagadarsh described how advanced English medicine is -

"Doctors who have studied English medicine better than our doctors have a better knowledge of physiology and are better at surgery. It is also a good tool for diagnosing diseases. English medicine has a number of elixirs such as quinel, satonia and so on. They are very good. The work of making medicines has been taken over by great scholars. Its largest factories are warehouses. There are good tools to check if the medicine is doing well. Because people are intensive and knowledgeable, they make excellent medicines. And it makes a lot of money. It means that English medicine is favourable in every way today".

Compared to English medicine, Hindu medicine did not have a favourable condition. But the merit of Hindu medicine was very great. This was described in the Jagadarsh newspaper as follows, "Doctors say that a disease which is incurable, and on which a patient is discharged because the medicine does not work, is seen by many native physicians." Some medicines are very good in native medicine. There are many medications that do not increase the risk of disease. Not only that, it is very useful and it does not cause any harm. With the help of some medicines, it does not happen slowly but the benefits come, and some medicines also bring permanent benefits. Secondly, the process of preparation of medicines in native medicine is very simple and easy. It doesn't have much to do with mechanics. Moreover, since these drugs are available at low prices, the poor can benefit from them. There is no such thing as English medicine."

Thus, the favourable adverse conditions of Hindu medicine and English medicine were treated. A comparative study was performed. It also proved how good Hindu medicine is. In other words, the importance of Ayurveda in today's language was explained in the newspaper Jagadarsh. It has to be said that a definite Swadeshi was given a boost from it.

2) Government of India increases salt tax -

The recent resolution of the Government of India to increase the tax on salt states that except for the two provinces of Burma and Punjab, all parts of the rest of India will be charged each maunds 2.5 Rupees. In the past, each maunds 2 Rupees, but now it is Rs 2.5 (Two and a half) are done. Doesn't the eminent Lord Dufferin know that the people of India are bent on the burden of taxes? The burden of taxes other than salt falls on a certain class, but it falls from Rao to Ranka. This is very bad, so imposing

a tax on such government goods is to endanger everyone's life.⁸ Therefore, Jagadarsh had suggested that the government should give full consideration to this matter. But there does not seem to be much information about concrete measures, economic exploitation of Hindi people, public awareness. In comparison, the work of Nyayasindhu newspaper during this period seems to have been done vigorously in terms of economic nationalism.

3. Report on Cotton Crops in India - Government data on the cotton crop in India in 1895 shows that the amount of land planted for this crop in 1895 was less than the previous expansion. And the reason for this is that it did not rain at the time of planting. In Madras district it is less than two / three per cent and in Varhad province it is three / six per cent. But more land was cultivated in Madhya Pradesh. Mumbai and Sindh did not have much cultivation in the past, but there was a lot of cultivation. Cotton cultivation in the southern province had declined by 9 per cent. In Punjab, Northwest and Ayodhya, the area was less than before. The rains did not fall as expected during the sowing season and the crop was damaged due to further exposure in July and August. In Madras district, it rained less in some places and more in others. The crops were good after the rains. Mumbai and Sindh received less rainfall, so cotton cultivation was less. But the crop was good. The crop was good in Varhad province due to later rains. The Northwest and Ayodhya provinces were expected to have very low yields. But if it still rains, the crop is expected to do well.⁹

Thus, in 1895, a report was published on the area under cotton cultivation in the country, the amount of rainfall, the condition of the cotton crop and the future yield. So, it helps to understand the history of agriculture at that time.

4. Lots of wealth to foreign countries -

From April 1 to December 24, 1887, a total of 1,05,05,100 pounds went from India to the United Kingdom.¹⁰ To pay the salary (the amount required is not seen as the newspaper is in a dilapidated condition.) Despite this, the British again say that since the occupation of India, England has not benefited a single penny. What an inferiority complex. To say that the people of England have no benefit from the crores of rupees that have crossed the sea and are being plundered for free is an ungrateful act of no one! This was mentioned in the newspaper Jagadarsh. From this, the British

people were behaving from the imperialist point of view, but they were showing how good we are.

C) Social Thought:

1. Pandita Ramabai lost prestige due to becoming a Christian -

Jagadarsh reported about Rev. Pandita Ramabai and how her reputation was tarnished due to her conversion to Christianity. From this it has to be said that Jagadarsh was a newspaper promoting Hindu Dharma. The following was the description of Pandita Ramabai.

“A few years ago, Rev. Pandita Ramabai came to here. (Ahmednagar). At that time, they were not sanctified together in Jesus' flock. At that time, considering the Devhara that she had presented here, it means that there is no logic as to who should be counted among these reformers. There was one Rao Bahadur behind Pandita Bai, one Rao Bahadur in front, one Rao Bahadur on one side and one Rao Bahadur on the other side and Raosaheb could not count. Later she went to America and became pious and when she revealed her true nature, the same Rao Bahadur no longer even takes her name. It has been reported in the newspaper that she took 12 Hindu girls from Pune to his herd.¹¹ This is a very bad thing and all the blame is on the reformers. It doesn't matter. How people who speak out of someone's appearance are deceived as a result. This is the effect of every reform of the reformers. There is no truth in reform at all. What social reform I have, is happening, will happen to me today is not because of the babbling of the reformers but for other reasons. Insomnia that has become the fruit of their babbling. Male-female remarriage never has to be reformed. For this, Jagadarsh newspaper had suggested that the reformers should change the direction of this babbling.¹² Like the Nyayasindhu newspaper, he also had ideological differences over the reform of the Reformers. Many such newspapers appear to have openly opposed missionary propaganda.

2. London Hindu Association - A group called 'London Hindu Association' was established in the city of London to discuss issues of religion and worldly affairs. The names of more than sixty Hindus were filed in it. Ram Mohan Rai and D. Bistandas was appointed. During the seasons of November, December and January, congregations would meet to discuss various issues. Twelve topics were decided to be debated. It was decided that each of them should take up the subject and debate on it.

- 1 Is the education being imparted in India today satisfactory?
- 2 Is the way in which women are educated today loss factor?
3. Is there an organization like Society in India?
4. Brahma Panth has benefited India a lot?
5. What are the rules about incarnation in other religions?
6. What are the arguments regarding movement and karma?
7. Status of Hindu Widows,
8. Proposal for Hindu women to get medical help
- 9) Buddhism is a branch of Hinduism?
10. Rules of Brahma Dharma are detrimental to Hindu Dharma.
- 11) Hindu Association should declare its consent regarding Arya Samaj
- 12) Basic Principles of Hindu Dharma. There were twelve subjects like this.

Such news was given publicity.

3. **Explanation**¹³

It contained information about the National Assembly and the Social Council. Should the Social Council be convened in the National Assembly at that time? There were debates and disagreements about this. Jagadarsh had written about it in the newspaper.

“A social council is an organization that thinks about customs and other things in the world. Those who have a little knowledge of this story are well aware of the recent controversy. Social reform is considered important. But it has tried to show how important the National Assembly is in the National Assembly and Social Conference by giving different examples. Just as the intentions of a prayer society were sacred when it was established, but things like remarriage, haircuts, hybrids came later in it, so the author was of the opinion that it was a disgrace. He explained how political reform is more important than social reform in recent times. If the National Assembly wants the support of the people, then separate conventions of the Social Council should be convened. Disputes should be avoided as the purpose of the National Assembly is to unite. Therefore, it was suggested that the reformers should hold a social conference in

another place. The views of this newspaper were similar to those of Lokmanya Tilak. It was obvious.

D) 'Local Ahmednagar' used to give short local news.

1. Brief news

There was information about the weather. The air was miraculously changing. The sky was covered with clouds. The lunar eclipse was mentioned and given its time. Devi had mentioned that the disease was spreading rapidly.

Balachi Gangadhar Sathe Assistant Commissioner came to the town and set up an Accounts Office, Huzoor Records, Police Accounts Office, Case Officer's Office etc. It was reported that he would go to Rahuri after checking. Suryaritisahab Assistant was transferred to Solapur but it was later cancelled. It was mentioned that he had now gone to Sangamner to investigate the court. S. A. F. Mechanaki, J. W. Murmekanji and Raobahadur Shankar Pandurang Pandit were given the powers of a police magistrate within the boundaries of their possession. It was mentioned that Postmaster Jagannath Sriprasad from Ahmednagar was transferred to Dhule.

2. Municipal Committee General Meeting¹⁴:

The Municipal Committee General Meeting was held on 25th and 28th. The result of the work written below.

1) Raosaheb Bapu Narhar Soni and Haridas Damodar Das was appointed auditors to audit the accounts.

2) Mr. Kesarmal Hanumantmal, Kesarmal Chandanmal, Rambhabai etc. were allowed to build porch (padhvi) on their oats.

3) a) Elected **Managing Committee for the year 1888-89**. It is as follows

Chairman

Raosaheb Sadashiv Venkatesh Jog

Member

Khan Bahadur Nasarwanji Karshetji.

Raosaheb Rampratap Ramakrishna Kambre

Raosaheb Sultanchand Shivram Rahtekar

Raosaheb Ramchandra Krishna Joshi

Raosaheb Kashinath Bahirav Limaye

Raosaheb Haridas Damodar Satane

Raosaheb Hari Ramchandra Saraf

Raosaheb Bapu Narhar Soni

b) School board

Chairman

Raosaheb Dwarkanath Raghoba Tarkhadkar

Member

Raosaheb Yashwantrao Trimbak Mirikar

Raosaheb Hari Ramchandra Saraf

Raosaheb Kashinath Bhairat Limaye

Raosaheb Ramchandra Krishna Joshi

Khansaheb Dorabji Rastumji

4) To the north of Ganj Bazar, house number 3016 to 3019 and the resolution regarding it was maintained by the managing committee. But the place is difficult, so it was right to do as the Collector and Superintendent of Police said.

5) Newly set rates for real estate are high. An application was received for reconsideration. But they have already decided the rates with full consideration. The resolution was passed because the cause does not change.

6) It was decided not to tax the dog.

7) For the Botanical Gardens, only a small part of the committee was given to the headmaster of the high school.

8) The case regarding timber in the textile market has been referred to the Road Committee.

9) Approved by making changes in Ward No. 7- 8 as per the report of the Secretary.

10) The farming class is not allowed to pay from the committee, so they should ask the local board. That's what happened.

11) It was decided to pay Rs. 2,000 to Ripon Fund Committee in the year 1888 - 89.

12) The poor people do not get medicines from the hospital in Ahmednagar. There was a petition from the people about it. When you ask Mr. Bosted Saheb the Civil Surgeon why, they will not give you and they will not give you a reason. That is what the collector says. So, it was decided that the case should be sent to the government by the managing committee along with all the paperwork.

13) The government will pay Rs. 1400 per year for the repair of pipes. That's what happened.

14) (Jagadarsh is a very rotten newspaper so the resolution No. 14 is not visible.)

As written above, the results of the main works have started. I did not do this because I did not want to waste the reader's time writing other minor works. Such local news was given.

Collector G. Waddington had advertised in the Jagadarsh newspaper that the locusts were free. It was also printed. The auction of locusts was to be held at the Collector's Office on 13 February 1888 at 12 noon for the next period (from 01 April 1888 to 31 March 1889). It mentioned that qualified speakers should be present along with tender or application.

Raosahab Zate, the Parner case officer, took leave and was replaced by Nagar taluka head clerk Mohammad Khan Bane Khan. Khan was replaced by Chintaman Yadav Date.

Patla of Chichondi was convicted and sentenced for taking bribe. The appeal was made to Judge Saheb. Upheld the sentence on appeal.

An exhibition of horses, cattle and agricultural commodities was to open on 25/11/1895. Big people were coming from Pune for this.

A. H. A. Simkaksaheb Assistant Collector had passed the departmental and Marathi examinations.

A total of 22 candidates passed the last lower standard examination, out of which four were from Ahmednagar. Their names are Laxman Ramchandra Tekade, Imdad Ali Munshi, Hari Babaji Paithankar, Karshetji Merwanji.

Appaji Gavji Jhungi, a court clerk at Sangamner, was diagnosed with tuberculosis.

Appasaheb Jinsiwale had a good wealth of children. But as time went on, 3 children passed away one after the other.

The session is ongoing and there are two cases. The accused was sentenced to five years hard labour in a major injury case in the city.

It was reported that the case against Hari Gopal Deuskar, a clerk in the Second Assistant Collector's Office, was ongoing. He was greedy. Therefore, Jagdarsh wanted the Commissioner or the Collector to appoint a special officer to investigate. He had said that if it was not taken care of, the rayots would be exploited in the same way.

Public meeting

The National Assembly will convene in December. It is planned to hold a meeting at Anandnidhan Theater at 4 pm today to select the attorney to attend the meeting. However, only the well-wishers of the National Assembly should propose to come.

Such an appeal was made in this Jagdarsh Newspaper in thick print.

The oratory meeting will be cancelled from November 1895 and will continue from January 27, 1896. Applicants may apply until January 20, 1896. Such a special instruction was given in the name of the Secretary.

In this way news from various fields was being given. The news shows that there were corrupt people even then.

E) Epitome of News / Current summary it is also given. It used to give short news.

A railway line from Manmad to Hyderabad Godavari Valley Railway was planned for several days. The work had begun and the engineer and other officers had pitched their tents at Manmadas. The fork was to be 300 miles long.

The rains had caused a lot of damage in Gulbarga taluka. Eight to ten villages in Akola taluka were submerged. So many people died. Animals died, it was not found dead. The children who slept in the nursery were carried away. The Datta temple in Gangapur was flooded. The grain of many was carried away. Another village was devastated. Many people, children, small mites were carried away. Cattle, calves, and grain were all destroyed.¹⁵

It was reported that the house of a railway faujdar was burglarized in Solapur. The thieves also stole the silver medal that Vasudev Balwant Phadke had got in the case of his arrest. However, the thief was not found. Despite the British rule, the burglary of the faujdar's house was a special case. Moreover, cutting off the medal of the criminal who caught Vasudev Balwant Phadke was a disgraceful incident to the police department. It must have been done by most of the revolutionary groups.

An attempt was made to enlighten the readers by saying '*Jashas Tase*' **just like that**. The brother-in-law had gone to the sister's house. As the sister was the wife of Talewar (the rich man), she did not respect the poor brother. She sent a handful of wheat to her brother and said, 'One wheat - a lot of food, eat whatever you want from it. The brother was also cunning. He handed over the cotton for swinging and said, 'Cotton is one - clothes are many'. Wear whatever you want. In this way the other behaves as we behave. That is what the author wanted to convey.

The Duke of Westminster donated 200 pounds to the Lady Dufferin Fund to help gynaecologists in India. It was mentioned.

Sir Salarjung was allowed to visit Hyderabad for a week by the Nizam government. Accordingly, Sir Salarjung will go to Hyderabad and from there take his brothel to Aurangabad. The news suggests that the brothel was still being used in the late nineteenth century.¹⁶

Afghan News - Food shortages in Pur Shahjahan are due to the influx of Russian troops from Samarkand, with residents fleeing as food becomes more expensive. News from other countries was also given.

Advertisements -

Krishnashastri Pendse Vaidya's advertisements for Arya Forest Dispensary, At. Murdi, Taluka - Dapoli, District Ratnagiri's MadnamritSanjeevini, Apoorva Netranjan,

Mahavajra Apoorva Mixture on Parama were given one full page and the other half page.

Sawantwadi's Shi. V. S. Vaze's shroud was also advertised. There were also reactions from doctors in Ahmednagar to support the pills.

A watch called Hindu Watch was advertised. If you see the time easily, make Devdarshan. I should take a watch called Hindu. It was written in advertisements. The photo of the clock had a photo of Chhatrapati Shivaji Maharaj in the centre on the top of the thorn.¹⁷ Each number from one to twelve is followed by a photo of a Hindu deity, for example, Ganapati, Saraswati, Ram-Sita, Hanuman, Dattatraya etc. Numbers one to twelve were both Marathi and Roman. The watch cylinder was made of Nickel Silver, Lever Prevalence Nickel Silver, Rascope System, Prevalence Silver, Gold. Everyone's prices were given. It has a gold watch priced between Rs 100 and Rs 125 with a four-year warranty. Like the advertisements of today, at that time also glass box, beautiful teasing was given along with it for free. This watch is from Byculla, G. B. Nike and company. The popularity of Chhatrapati Shivaji Maharaj, the method of giving Marathi numerals like Roman numerals, the method of attracting customers by using photos of deities, the use of various metals and their prices help in realizing the advertisements and economy of the time.

In various reports, the Goa government had planned to send Paltan (military) to Mozambique. It mentioned that priority would be given to Marathas and Muslims. The soldiers had to stay in Africa for at least three years and were paid 60 rupees a month. The salary was so high that I had to live in another country. Half of this salary would be given to his wife and children at home. Marathas and Muslims were given priority because they were warring tribes.

About five lakh horse-drawn carriages in the United States have been emptied due to the use of electricity. It was mentioned that slate boards were also made of bones. Patki is mentioned. Here is how the right miracle was performed at Guntur. Apart from this, various notices were issued. Jagadarsh was one of the various forms of this newspaper.

Evaluation :

An article on Hindu medicine and English medicine appeared on the front page of Jagadarsh newspaper on 29/2/1888. An article on indigenous medicine, its medicine and medicine were published in Nyayasindhu newspapers on 20/02/1888.¹⁸ Considering both the articles, Indian medicine, Ayurveda was given importance. It was a part of encouraging Swadeshi. From a political-economic point of view, 1888 was a moderate period and was laying the foundation for the next independence movement. Its suffix comes from an article in this newspaper. Just as the imperialist British had adopted a policy of protective duty on the textile industry, so the British were trying to promote English medicine by ignoring Hindu medicine. English medicine needed to be given to Hindu medicine as well as protection of government (Rajashraya) and protection of British people (Lokashraya). Therefore, the poor would benefit by getting medicines at lower prices. The opinion that Hindu medicine was good is also reported by Jagadarsh newspaper.

In 1888, the British had imposed a tax on salt from Rs. 2 to Rs. 2.5 per maunds. As a result, the poor were being economically exploited. Therefore, Jagadarsh newspaper had said that imposing tax on such essential commodities is to endanger the lives of the people. It was also suggested that this matter be reconsidered.

At the same time, Nyayasindhu newspaper had published 'History of Salt Tax' on February 6, 1888.¹⁹ From the news in both these newspapers it is clear that the British government was carrying out large scale financial extortion. Jagadarsh had a sincere intention to inquire into the governance of India and let the British Parliament know the truth. The 1916 issue provided information on land revenue settlement. In 1892, agricultural revenue of Rs. 57 lakhs were levied on 4 drought prone districts namely Nagar, Solapur, Pune and Satara. Sir W. Hunter also found it difficult to keep pace with the revision of agricultural revenue every thirty years and the passage of a debt relief law for farmers. This opinion was expressed by this newspaper. Due to the increasing agricultural revenue every thirty years and the strict method of its recovery, the farmers became poorer.²⁰ This awakened economic nationalism. The moderate National Assembly gradually became extremist. The newspaper appears to have raised financial awareness. However, Jagadarsh had said that England would not invest in Sikkim as it was a matter for India. This newspaper worked to create political awareness by informing Surendranath Banerjee.

Conventions on National Assemblies and Social Councils should be held separately. Jagadarsh newspaper showed that political reform is more important than social reform. The newspaper sought to elevate Hinduism and culture by expressing the view that the ancient Hindus had the same views as those who had been barred from entering the United States at that time. It was mentioned that the Hindu Association was started in London and was doing good work.

By giving various local and international news and advertisements, it is seen that Jagadarsh was making a vision of the world as per the name.

Footnotes and References :

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² Jagadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-6, Issue- 44, Sunday, 29/01/1888, p.-1.

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⁴ Jagadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-6, Issue- 44, Sunday, 29/01/1888, p.-2

⁵ Jagadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-6, Issue- 44, Sunday, 29/01/1888, p.-2

⁶ Jagadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-14, Issue- 34, Sunday, 24/11/1895, p.-1

⁷ Jagadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-6, Issue- 44, Sunday, 29/01/1888, p.-1

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⁹ Jagadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-14, Issue- 34, Sunday, 24/11/1895, p.-2

¹⁰ Jagadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-14, Issue- 34, Sunday, 24/11/1895, p.-3

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- ¹¹ Jagdadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-14, Issue- 34, Sunday, 24/11/1895, p.-3
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- ¹³ Jagdadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-14, Issue- 34, Sunday, 24/11/1895, p.-4
- ¹⁴ Jagdadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-6, Issue- 44, Sunday, 29/01/1888, p.-3
- ¹⁵ Jagdadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-14, Issue- 34, Sunday, 24/11/1895, p.-4
- ¹⁶ Jagdadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-6, Issue- 44, Sunday, 29/01/1888, p.-3
- ¹⁷ Jagdadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-14, Issue- 34, Sunday, 24/11/1895, p.-5.
- ¹⁸ Nyayasindhu, Vol.- 22, Issue- 25, Monday, 20/02/1888, Ahmednagar, pp.2-3.
- ¹⁹ Nyayasindhu, Vol.- 22, Issue- 23, Monday, 06/02/1888, Ahmednagar, p.2.
- ²⁰ Jagdadarsh, Limaye Kashinath Bahirav, (Ed.), Vol.-35, Issue- 08, Sunday, 18/06/1916, pp. 2-3

Newspapers are for parents, schools, colleges, plays, books and advice. - W. Phillips.

From the above sentence, the importance of newspapers is very important in modern times. In the pre-independence period, various newspapers were published in the historical and rural masked city like Ahmednagar after the middle of the nineteenth century. Among them, I have selected Dnyanodaya, Nyayasindhu and Jagadadarsh for research. This research study has become very important to know the overall social, economic, cultural, political history of the time as the newspaper reflects the society. The role of these newspapers is clear from this study. It can be briefly evaluated as follows.

1. Background Of Ahmednagar District And Emergence Of Newspapers :

Wherever newspapers are published, they are affected by political, administrative, economic, socio-cultural factors. The background of Ahmednagar district was important in the study of newspapers. It was also important to review the origin, format and laws of the newspapers. It has taken up the matter. It gives a brief overview of the geographical structure, Ahmednagar Municipality, its jurisdiction and elections, public bodies, educational institutions, Ahmednagar city's Vishrambag, The Ahmednagar Imarat Company. In the economic situation, the then main agricultural occupation, the drought is reported. Current trade, import-export goods, cotton and textile trade, other industries are given. It shows the way people live.

The ancient history of Ahmednagar in political history, the medieval history gives a brief account of all the Nizamshahs from Ahmed Nizamshah, the founder of Ahmednagar to Murtija II. The prowess of Sultana Chandbibi is briefly given. Malik Amber, Shahaji Raje's performance in Nizamshahi. Chhatrapati Shivaji Maharaj's invasion of Ahmednagar, Dattaji Shinde, the Peshwa's patron, gives a brief account of how the Ahmednagar fort passed to the British. Not only did the people of Ahmednagar welcome the British, but the lower caste Bhils, Koli tribes like Trimbakji Denge, Ramji

Bhangre, Bhagoji Naik strongly resisted the British to get their lost rights. That history is glorious. Dharamji Prataprao had also tried.

But this rebellion lacked planning, there was no unity among all. Leadership was traditional. There were no modern weapons. The rebellion was suppressed by the British with the help of police and army. The sacrifice of the fourth Shivaji Maharaj was also a great inspiration to the Ahmednagar district. Its repercussions were felt on a large scale. The farmers' Deccan riots are a significant event. It had social, economic, political consequences. Public meetings (*Sarvajanik Sabha*) and the political awareness created by them laid the foundation for the Indian National Assembly. Hume Saheb, the founder of the National Assembly, visited the Ahmednagar city. Oratory meetings, prayer meetings (*Prathana Sabha*) were creating political and social awareness. Considering India, Ahmednagar district was nowhere behind. Its reflection is also seen in the newspapers of the time.

The social background of the district was also important for the newspapers. Due to the caste system in Hinduism, the Dalit class was being exploited socio-economically. There was some peace and security during the East India Company. Social behaviours began to change. Farmers were being exploited in various ways. The moneylenders, the Brahmin priesthood, the revenue system of the British had led to poverty. So, the British made some laws. This is reflected in the newspapers. The judiciary of Ahmednagar was a confluence of old and new. The British judges and clerics (*Shashri*) and clerics (*Moulavi*) were enlisted to help them religiously.

Ahmednagar district is known as the land of saints. Here Hindu-Muslim unity was created by the saints. , Muslims passed away at Awaliye. Dnyaneshwar, Changdev, saints of Nath sect, Niloba etc. became many saints. They taught equality and devotion to the people.

Christian missionaries and their work - Missionaries arrived in the Ahmednagar district in the early Nineteenth century. They brought Dalits and poor people closer with love and comforted them. This led many to convert to Christianity. The missionaries did an important job of teaching. So new literature emerged.

Rise of Newspapers :

A brief history of the world's newspapers and various newspapers. Moreover, that information was published in Dnyanodaya newspaper. Information on the

importance of the newspaper, what should be the ideal newspapers was published in Dnyanodaya. The nature of the newspaper should be such as to safeguard the interests of the society, to promote the artistic skills of the people, to nurture the development of the children, to bring about the unity of the society and to ensure the welfare of the country.

The origin of the Indian newspaper, its nature is briefly given. Moreover, various newspapers in Mumbai have given their appearance. Information has been given about various newspapers started in Ahmednagar district. At that time Ahmednagar was a big village. Rural people, agriculture was the main occupation. Newspapers were drawn here against this background.

Freedom of the press, which was granted in 1835 over the Newspaper Act, was further destroyed by the uprising after 1857. The Act of 1867 and the Vernacular Press Act were particularly important. This gives the restrictions on the newspaper. In 1878, a law was passed to strangle newspapers. Government control was increased. Despite this, Nyayasindhu, Jagadarsh newspaper made significant political and economic achievements. Dnyanodaya newspapers did educational and social work.

2. Social, Religious, Political And Other Activities Of 'Dnyanodaya' Newspaper :

The nineteenth century was a 'century of enlightenment' or Renaissance for Maharashtra. During this period, Dnyanodaya newspaper carried out the work of social enlightenment very effectively. In the first 50-60 years, Dnyanodaya did the following.

1. Tried to eradicate undesirable practices - Attempted to eradicate superstition, methods of human sacrifice etc.
2. Women's issues - Attempts were made to eradicate the plight of women in that period, child marriage, child murder, widows' issues, haircuts, remarriage, etc.
3. Farmers and Government Chawdas (Chavadi) - Apart from this, Christian corporations raised awareness by writing articles on this.
4. Education - In this section, articles on English language requirements, examination methods, awareness about education by giving news,
5. Newspapers - The work of 'Dnyanodaya', scientific vision, mission printing, printing, articles to make people think, etc.
6. Various information - History, science and research, astronomy etc. were given.

'Dnyanodaya' repeatedly warns that education enhances human intellect and gives it

prestige. Dnyanodaya brought rationalism to Maharashtra and the era of liberalism began, which is why Dnyanodaya is called the forerunner of social reform. The Dnyanodaya article shows a passion for humanity.

A. Social work -

1. Awareness to eradicate undesirable practices -

Along with the spread of Dharma, Dnyanodaya newspaper was started for the purpose of social awareness and dissemination of good news. Therefore, in order to improve the society, news regarding eradication of superstition, education against undesirable practices, education against caste discrimination were published in Dnyanodaya. So, it did a good job of awakening and a social movement seems to be run by this newspaper.

The undesirable customs were not only given in India but also by the British. For example - The practice of firing bullets from a pistol for a simple reason is said to be against Christianity. The Portuguese consider Good Friday a holy day. These people dance with wives. Drink alcohol. Therefore, it was called by the enlighteners as 'the confusion of donkeys and the ease of kicking' (*Gadhvancha gondhl aani lathancha sukhal*). Roman Catholics do not practice Christianity. They believe in man in the place of God and worship man, and this is the reason for the backwardness of the Portuguese.

It also shows how superstitious the Gujarati people are about Guru Bhakti. Awareness was created by giving news about Sati. In the name of paying vows like Gade Bagad, there were very bad customs and superstitions in the society. Ordinary people were being exploited through superstition and ignorance. To eradicate that, the Dnyanodaya had worked to create awareness through their newspapers. Joshi Baba (Brahmin) has told how he is deceived by the lust of the amount (*Dashina*). Thoughts were also expressed in the Dnyanodaya newspaper about the mantras and tricks of magicians and sorcerers. Dnyanodaya seems to have tried to eradicate ignorance among the people. Examples of superstitious killings appear in the Dnyanodaya newspaper.

Since Dnyanodaya believe that ignorance creates superstition, superstition will disappear after education. Therefore, the people who are well-wishers of the country should make efforts at the institutional level to change the mentality of the society of superstition and ghost farms. The Dnyanodaya newspaper made constant efforts to

enhance the scientific approach. For example, in many clans of Khond people, Bhumika Devi was sacrificed.

Hindus and Parsis from Mahim's Urus are participating. It shows that those people do not believe in Hindu God. Such news published by Prabhakar newspaper has come in Dnyanodaya newspaper. But considering today's religious tolerance, it was a good thing to participate. This helps to reduce the religious divide.

2. Education: Dnyanodaya newspaper helped in spreading education in Ahmednagar district. Because the missionaries had chosen education as a medium for propagating their religion. The missionaries started a school for boys in 1831 and for girls in 1836 at Ahmednagar. Inspired by these girls' school, Mahatma Phule started a school for girls in Pune. Learning English gets you a job. It is a language of knowledge. The importance of such education was given in Dnyanodaya newspaper. The Dnyanodaya newspaper had reported how inappropriate the idea of 'If a child has knowledge in his divinity, he will learn' is inappropriate.

Education is more valuable than the lakhs of rupees earned by an ignorant man in Dnyanodaya newspaper. It was mentioned. What are the measures to make the mission schools in rural areas more prosperous? Such essay competitions show that Dnyanodaya was more focused on the education system in rural areas. The competition was organized to create awareness among the people about education, what are the measures to be taken for the education of the poor in the rural areas.

The report of the Board of Education, the establishment of the university, the academic progress seems to have consistently appeared in the Dnyanodaya newspaper. How ignorant Hindi people were due to lack of education was published in Dnyanodaya. Sometimes the news in other newspapers was given by Dnyanodaya newspaper with the intention of improving the society. This was also used by the readers.

Mahatma Phule belonged to the Bahujan Samaj. He also started educational work for Dalits and women. So, his work was not covered by other newspapers. At such a time, Dnyanodaya newspaper seems to have done the job of publicizing the educational work of Mahatma Phule. Baba Padmanji's 'How is this Kali Yuga?' Such a reformist letter was published by Dnyanodaya newspaper and it did a great job of

enlightening the people. It made continuous efforts to reduce the ignorance, superstition and old habits of the society by giving importance to equality.

Since the missionary's aim is to change the social system through education, it is seen that they spread education through Dnyanodaya newspaper. It is seen that the missionaries used Dnyanodaya newspaper to spread education along with the propagation of Dharma. It is seen that the missionaries have done the work of propagating, disseminating, spreading news about education among the people through Dnyanodaya newspaper.

3. Problems about women and the role of Dnyanodaya:

In the eighteenth-century women had many problems. Child marriage being done. So, the children became widows. The girl was being killed for the cost of marriage. Girls were neglected, leading to infant mortality. During this period, Dnyanodaya newspaper enlightened the society about not doing child marriage. They explained the problems of child marriage by publishing these issues in Dnyanodaya newspaper. They also tried to reduce the cost of the girl's wedding. Wrote articles for child murder prevention.

The Dnyanodaya newspaper were used to shape the women's movement. Read their questions by showing how women were treated secondary in those days. Not only that, but the editor of Dnyanodaya newspaper, C. W. Park was an American woman. In the nineteenth century, when there were many restrictions on women, when there was a male-dominated culture, why shouldn't a woman be a foreigner? But to be the editor of a Marathi newspaper, this thing was very different, special. Even after that, the same legacy of Miss Bruce, It was also run by Miss E. S. Bissell. This must have inspired the women of the time.

From the point of view of social awareness, Dnyanodaya newspaper shows a constant emphasis on women's education. Dnyanodaya newspaper constantly raised awareness about women's education. The Marathi Mission in Ahmednagar started for education. They took the society out of the old tradition and raised awareness about women's education. Explained in the newspaper how women develop through education. Dnyanodaya newspaper tried to dispel misconceptions among the people about education. The Dnyanodaya newspaper had said that the biggest obstacle in women's education was Hindu scriptures. Dnyanodaya gave strong support to the

Bahujan women's movement. Mahatma Phule and Savitribai Phule made public their work on women's education. Dnyanodaya had shown the courage to publish an essay written by an untouchable girl named Mukta Salve from his school. In order to inspire the blind girls in our country, they informed them about the study and skills of blind girls. In this way they propagated and worked for the education of women.

Widows' problems posed in Dnyanodaya newspaper. Widow rewarded marriage. The widow's marriage was publicized. Opposed to undesirable practices like hair cut (*Kesavapan*). They also showed the awareness of how women's relatives force them to have their hair cut. Bhatji showed the widowed woman who did not have a haircut even after her death that people refuse to perform rituals. Dnyanodaya newspaper explained in its newspaper how inhuman the practice of sati was. Promoted the ban on sati so that sati should not be allowed. Just as the government has enacted laws banning the practice of sati and the sale of children, it should also enact laws on child marriage Dnyanodaya suggested.

The steps taken by Dnyanodaya newspaper in the nineteenth century in terms of women empowerment are important from today's point of view. It was a great foundation for today's women's empowerment movement. That is why in the later period, many women took education and helped them to increase their self-reliance, self-esteem, self-confidence etc.

4. Elimination of castes :-

The caste system in India was a major obstacle for Christian missionaries to spread Christianity. Since there were no castes in Christianity, the missionaries worked to eradicate castes. They published in his Dnyanodaya newspaper for the eradication of caste. Even after the people of India converted to Christianity, they were still following the tradition of their earlier caste, so it was a great challenge for the Christian missionaries. There were many such examples in the Dnyanodaya. Thus, the work of caste annihilation was done directly and indirectly through Dnyanodaya newspaper.

B) Religious work -

The editor of the Dnyanodaya newspaper was a Christian. The main purpose of this newspaper was to spread Christianity. From that point of view, their religious work

is done. Conversions made by various people have been mentioned in this newspaper from time to time.

For several days, information about the conversion made by Shripat Seshadri and the dilemma created by it had come from Dnyanodaya newspaper. Therefore, there was a good churn in Maharashtra. There were anti-proselytizing writings from various newspapers. The converts were not only from the lower castes but also from the Brahmin, Maratha, Sonar and Muslim castes who had converted to Christianity.

Although some Hindus converted to Christianity, they clung to their old culture. In this Rev. Tilak can be given as an example. The Christian attitude is one of cooperation, courtesy, and reconciliation. It is not a brawler for the Muslim attitude.

There was information about the Yatra in Maharashtra in Dnyanodaya. The descriptions of Pandharpur Yatra, Lasur Yatra, Mhasobachi Yatra at Vilad, Yatra of the Goddess at Brahmani at that time were published in Dnyanodaya newspaper. By describing these yatras, Dnyanodaya newspaper tried to dispel superstitions. But his inner intention was to spread Christianity by bringing Hindu rituals to the forefront. Idolatry, superstition, aghori remedies in the name of God, animal sacrifice, exploitation of hope by devotees of God were criticized in Dnyanodaya newspaper. This led to social and religious activities.

C) Political function (people and Government):

Dnyanodaya newspaper also appears in the news about the policy of the government from time to time. There was similar news about the holiday in Dnyanodaya.

The news that the British government was giving leave to all the workers in India was given in Dnyanodaya. The government, being a Christian, used to treat the British as a holiday and the Hindi people as a non-holiday. Dnyanodaya seems to have tried to dispel this misconception.

The Dnyanodaya newspaper also contained information about the agricultural business. Readers had expressed their views in various ways in the Dnyanodaya newspaper under the headline 'The plight of the ryots and the solution for it' *Rayatechi Durdasha Aani Tyasathi Upay*. Poverty of farmers, exploitation of farmers by moneylenders-Marwaris were presented to the readers. Measures on the drought situation were suggested through the newspaper. Some people were starving. It

mentioned government help by giving people jobs. It was hoped that this would help alleviate the plight of the farmers. In this way, ideas to improve the situation of farmers were published in our newspapers and people were made aware. The principles of the post-independence employment guarantee scheme (*Rojgar Hami Yojana*) were also discussed in the Dnyanodaya newspaper at that time. The newspaper would also help the government to take measures to improve agribusiness. In this way, it would help in alleviating the poverty of the people. The article titled 'The Status of Our Farmers' (*Aamachya Shetkaryanchi Sthiti*) gives us an idea of the agribusiness of the time and the backwardness of the farmers. The reasons for the backwardness of the farmers were made known to the readers by Dnyanodaya newspaper. The Dnyanodaya issue of October 1, 1848, mentions how the Marwari people cheated the peasant families and mortgaged their lands and houses by charging extra interest. This situation appears to have been covered by the Dnyanodaya newspaper before the farmers' Deccan riots. This was the situation of the farmers in 1848. It appears that the Deccan riots of the peasants took place in 1875 only because the British government did not make any improvements in it. Various experiments for agriculture, foreign technology was being publicized. It appears that the information in the Dnyanodaya newspaper appeared to improve the situation of farmers and agriculture, which certainly made the readers aware of the dire situation of the agricultural business. The new information also helped in creating awareness among the farmers.

The British government's resolution that 'the people of India will own the land' was published in the Dnyanodaya. The land could now be sold. This was to the advantage of the British government. This would indirectly help Indians to realize the true nature of British rule. In a way, it helped in creating political awareness among the people.

Dnanprakash newspaper had published 'Information about the salaries of government workers' in Dnyanodaya newspaper. A large amount of money was being spent on administrative officers of the British government from the Indian treasury. Since it was published in Dnyanodaya, the reader seems to have come to know about it. This cost reduction was required. This awareness had helped to create economic nationalism.

The message of the 1857 uprising was written on Chapatis. You can see from the Dnyanodaya article that Chapatis were the means of communication of the 1857

uprising. 'It was already planned that the emperor of Delhi should be made the ruler of all India by breaking the laws of the British and the revolutionary would also seek the help of the Shah of Iran. This is mentioned in Dnyanodaya. It also helps to understand the policy of the British at that time.

Government village public place (*Chavadi*) should be used by *Mushafir* people. It was mentioned in Dnyanodaya that his Gosavi Baba should not be misused by the people. The Dnyanodaya newspaper also published a number of Manifestos and information about the British rule. But since Dnyanodaya is a Christian-minded newspaper and is ruled by the British, the policy has not been sharply criticized politically. Thus, the political history of the time was informed from this newspaper.

D) Other functions:

Dnyanodaya and Christian Literature:

News, articles, research papers, information about Christian literature of Marathi Christian Literature Seminar were published from Dnyanodaya. Dnyanodaya has consistently been associated with Marathi Christian literature. The role of Dnyanodaya in the enlightenment period of Maharashtra will not be forgotten in Marathi literature. It is through Dnyanodaya that many writers and editors have come forward. They enriched Marathi literature.

Dnyanodaya started *Balbodh Mewa* for children from 6th January 1876. Not only that, but Dnyanodaya started the almanac from 1847. Enlightening stories are also given along with the information of the almanac. Various historical information used to come in Dnyanodaya newspaper. The history of the city of Mumbai was given objectively.

Apart from the above elements, Dnyanodaya seems to have consulted on various topics such as history, science and research, astronomy, language, wand, art, population, transportation, fireboats, Suez Canal, train schedules, almanacs, etc. with maps and illustrated information where necessary. Various topics were dealt with in the Dnyanodaya. It is from the Dnyanodaya that the telegraph, the device for conveying the news of electricity, was started in 1852.

Sunil Adhav, a writer, critic and editor of Dnyanodaya for some time, had said, The Scriptures dealt with such matters as ' Dnyanodaya ', so the Christian

missionary never had the form of ' Dnyanodaya '. Guiding Christians was only one part of it."

3. Political, social, religious and economic activities of 'Nyayasindhu' Newspaper :

In 1866, Nyayasindhu newspaper was published in Ahmednagar by Daji Chimanaji alias Dajisaheb Kukde. The main objective of Nyayasindhu was to provide information on justice and law, to publish necessary and desirable judgments of the High Court, the Civil and Criminal Act, the Dnyanodaya newspaper wrote. But at the same time, Nyayasindhu showed the importance of the National Assembly from time to time and proved his political contribution. It also contributed a lot to economic nationalism and awareness. Daji Chimanaji alias Dajisaheb Kukde was an important person in the public life of Ahmednagar. Nyayasindhu newspaper was printed in Kukde Wada at Ahmednagar. The Kukde family later took part in the freedom struggle. The format of Nyayasindhu newspaper was characteristic and it was printed on stone.

A) Political functions:

Nyayasindhu had expressed the view that the princely state should help the National Assembly. It had expressed the view that this National Assembly is not only for Hindustani individuals but also for feudal lords, landlords and landlords. Not only that, he was of the view that this public money should also be used wisely. The princely state should go to the National Assembly as part of their duty, to provide financial assistance. This was suggested by Nyayasindhu. The newspaper had carried out political awareness work on this. When nationalism was in its infancy, the newspaper Nyayasindhu did a good job of fertilizing it.

One should learn from the character of Chhatrapati Shivaji Maharaj to work continuously. Thus, even before Lokmanya Tilak, from time to time it encouraged the movement to create nationalism from Shivcharitra.

It mentioned the importance of Swarajya in the same issue of 1891, which was mentioned by Dadabhai Naoroji as the President of the Calcutta Convention of 1906. Later, in 1916, Lokmanya Tilak called Swarajya a birth right. People always want to be

their king. Nyayasindhu said this by giving the example of Sayajirao Gaikwad. This, of course, helped to awaken nationalism. In his newspaper, it mentioned those who opposed the National Assembly. He followed in the footsteps of Mr. Hume, the father of the National Assembly. May the National Assembly have the support of just and impartial people and prosper due to the positive attitude of Sir Charles Decley towards the National Assembly. This expectation was expressed by the owner of Nyayasindhu. This shows his political views and patriotism. You can see that the owner of Nyayasindhu is constantly insisting on political rights. For this, he had also rewarded the work of the National Assembly from time to time. In his letter, Nyayasindhu described the performance of a contemporary leader of another country to inspire the leaders of the National Assembly. To this end, It cited the example of Sir Henry Parks in Australia and expressed his politically motivated views. Considering the importance of the provincial assembly, Nyayasindhu had mentioned how to be the leader in each district.

Nyayasindhu's policy was against imperialism. It was only in 1887 that it showed how imperialist the British were by the persecution of the Irish. Well, there should be elite British officers. Also, the owner of Nyayasindhu had expressed the view that instead of bringing all the officers from England, some people from India should be elected to rule and increase the glory of the British Empire. Hindi people should participate in governance such a National Assembly was demanded by the British Government. It appears that it has already appeared in the newspaper Nyayasindhu. Due to the increase in population and strict laws of forest conservation, the problem of food was becoming more and more common among the Koli people. According to Nyayasindhu, the whole country had become beggars. People from other countries came to India and started carrying wealth. This political, economic awareness was made by Nyayasindhu. Nyayasindhu newspaper had sympathy for the state of Indore. This shows Nyayasindhu's love for Indian states. Demonstrated how cunning British officials intervene in the Nizam's state. The Nyayasindhu had shown how the British merchants were putting pressure on the Princely state and government. The new police law suggested changes with a view to making it more popular. The newspaper Nyayasindhu had suggested that Hindustani people should be patriotic by keeping selfless devotion.

Although the British considered themselves to be cunning and conspiratorial, the Nyayasindhu told the British more cunningly that in order to put pressure on the crisis-ridden Russia, the British authorities should ask them to maintain an army without recovering money from the Princely state. You see Nyayasindhu's views on the Honorary Majesty Board in terms of democratic decentralization. Lord Dufferin had described how the political movement in India was justified. This was mentioned in Nyayasindhu. It also explained how the economic benefits of the republic are for the country. It mentioned how a republic is necessary for the people and how pleasant it is. At the level of the whole of India, the National Assembly was constituted on 28 December 1885. Historian Bipin Chandra called it the starting point of Indian nationalism. The available issue of Nyayasindhu, 1887, shows the important work done by Nyayasindhu to create nationalism. The political work of Nyayasindhu newspaper was great considering the comparative study of other newspapers of that time and considering the limited freedom of newspapers at that time. Thoughts presented in this newspaper from the point of view of political and economic nationalism became the foundation of the next freedom movement. Such political work can be attributed to Nyayasindhu.

B) Religious - Social work:

According to Nyayasindhu, the religion of any country depends on that king. The religion of the king develops. Hindu festivals and culture were threatened as they were pagans considering British India.

Nyayasindhu had given two examples to explain that the British cancelled the Hindu holiday on the day of Hindu festival and the rulers gave their holiday according to their religion as they were British. Also, the Mumbai Municipality made a law that the corpses of Hindus should be cremated in a kiln without burning according to Hindu Dharma and tradition. Nyayasidhu alleged that this was a blow to Hindu culture. The British government should not interfere in Hinduism, customs and practices. Cremation should be done according to Hindu rites. Such was the opinion of Nyayasindhu newspaper.

Nyayasindhu also believed that Hindus and Muslims should have good relations. It had stated that there was a need for awareness in the Muslim community. It suggested that Muslim educated people should try to remove the guilt of bitterness in

their caste. Nyayasindhu newspaper was of the opinion that British people discriminate between Hindus and Muslims.

The Nyayasindhu had given his opinion on how to be a reformer. Mumbai's reformers are not fundamentalists but only nominal ones. They only speak but they are afraid to speak against the British. It thinks the difference between religion and state is invisible, but Nyayasindhu could see it. People who call themselves reformers are just talkative. Their action is different.

The decline of ethics in the Brahmin class led to hypocrisy. Nyayasindhu had suggested how the status of women could be enhanced by expressing the view that the people of a nation which had good morals since ancient times had developed. The court does not intervene in caste exclusion. Due to this decision of the Mumbai High Court, the people who acted against religion like drunkards and prostitutes should be ruled by the concerned caste. But considering today's society, these ideas seem to tighten the bonds of caste system. Therefore, they do not apply today.

The side effects of alcohol consumption and what role the government should play in it, Nyayasindhu newspaper had given its opinion in this regard. The government does not stop it by law as it gets more revenue due to alcohol tax. Opium trade is also not banned by law. This helped the readers to come to an idea of how the British policy was towards the Indian people. The relationship between the king and the people should be like that of a father and a son. The British rulers paid attention to the three things, the policy, power and kindness of the future people of India, but gave more to the benefit of the self.

Nyayasindhu was of the view that the Hindi people should get a higher standard of education, but the British government was reluctant to provide education later than in the beginning, as it was increasing the number of job seekers and the Hindi people were making a fuss over the government through political movement. Mr. Balwant Bhau Nagarkar's proposal to provide compulsory education to farmers was published in this speech. Nyayasindhu had claimed that English education in our society was giving birth to lack of unity (*Becky*) instead of unity (*Eki*) as people gave up patriotism. Debate should lead to good thoughts. Therefore, it should be in the interest of the country. Nyayasindhu were indifferent to women's higher education. The Nyayasindhu newspaper claimed that women educated in England were harassing

men there. It says we should learn from it. This idea does not apply in modern times. We see the limits of their thinking.

Prof. Jinsiwale's speech on the status of women reflects the ideological differences between Nyayasindhu and Sudharak newspapers. According to the Nyayasindhu, "there is no resemblance at all between the words, deeds and actions of the Reformer people. So, the resemblance to follow the example of Prof. Jinsiwale and give precedence to his text." Mumbai's petition against the consent bill passed in the Madhavbagh assembly was published in Nyayasindhu, making it clear that the British government should not interfere in Indian tradition. Another point is that Nyayasindhu newspaper was not as progressive as it is today. Social Thoughts in Nyayasindhu and Lokmanya Tilak's thoughts in saffron seem close. They seem to be different from the social thinking of Sudharak, Induprakash and Subodhpatrika newspapers.

The case of Indore's Champabai was similar to the Rakhmabai case of that time. Champabai was not living with her father-in-law as her marriage was not acceptable to her. At that time, the decision given by the judge of Indore did not seem right to Nyayasindhu owner because according to him, the couple was going to get divorced. Champabai's husband was medically able. But he was paralyzed. So, Champabai was not happy there. Therefore, Nyayasindhu had hoped that the Maharaja of Indore would pay attention to it.

Judging by modern times, Nyayasindhu seems to be somewhat reactionary. Don't want British interference in your traditions. It thought that foreigners were not all that good. It also felt that the reformers of that time Mumbai were shallow. Socio - religious reforms are needed but they seem to be linked to old traditions, old culture.

C) Economic Thoughts / Functions:

The British were mercantile. Also, they was an imperialist. This was noticed by some well-educated youth in the 19th century, and they raised awareness accordingly. The same can be seen from Nyayasindhu newspaper. This helped to awaken economic nationalism.

An attempt was made by Nyayasindhu newspaper to trace the plight of the farmers. Informed the readers about the nature of agribusiness. A series was published in Nyayasindhu newspaper under the headline 'The plight of agriculture and farmers'(Sheti aani Shetkari yanchi Anawar Sthiti). The tragedy showed that the

farmers are facing difficulties and their children are not getting education. It was hoped that the education of the farmer's son would help in improving the farming activities. Concerns were raised about declining livestock and agricultural waste. It was suggested that the National Assembly should also pay attention to this.

This was explained by giving examples of how farmers were exploited by moneylenders. Lenders take advantage of the ignorance of the uneducated farmer. As a result of economic exploitation, their houses and lands are confiscated. Such a pathetic portrayal was made in Nyayasindhu. The relationship between the clan and the moneylender should be like that of the king and the people. Nyayasindhu was of the opinion that agriculture business would develop only if there was faith in them. The owners of Nyayasindhu felt that the wandering people should not bother the farmers. It also suggested that such wanderers be rehabilitated.

Information was given about the area under cotton cultivation. It also tried to spread awareness about the problems of the villagers. In this way, the problems of the agribusiness were mentioned, and measures were taken to improve them through our newspaper. The economic condition of ancient India was glorious, but the Nyayasindhu newspaper showed how poverty came to be during the British rule. The British economic policy threatened the agricultural business. Handicraftsmen became unemployed. Indian trade benefited the British and the Indians lost. Agriculture was commercialized. Thus, the economic philosophy of Nyayasindhu newspaper helped to awaken economic nationalism.

How the tax on salt increased during the British rule. This was clarified by Nyayasindhu. Gave its history. It showed how the poor Indians are being exploited due to increased taxes. To make the textile business and trade profitable for the British, the British rulers adopted a policy of protective duty. Not only that, but from an economic point of view, the British were trying to reduce the increased wheat trade in India.

British trade led to a decline in Indian art skills. The British traders had made laws to their advantage, which benefited them while hurting the Indians. British goods were completely exempted from import tax in India. This time, the owners of Nyayasindhu had raised the issue of criticism. But the British rulers were taxing Indian

salt. This was an attempt to present the imperialist policy of the British and the economic exploitation of the Indians.

Nyayasindhu had expressed the view that the Indian people should take the textile goods for the development of the Indian mill industry. Thus, the importance of Swadeshi was known. Measures were also suggested to solve the problems of the mill workers. Explaining the importance of Swadeshi, Nyayasindhu newspaper had published about the importance of Indian indigenous medicine and its medical knowledge. The use of indigenous goods was mentioned from time to time in Nyayasindhu.

In the April 6, 1891, issue of the newspaper '**India**', Digbisaheb compared India's trade and economic information with that of other countries. It is clear from this that the annual per capita income of the Indian people was Rs.22. Many were starving because it was difficult to live in it. Many were killed in natural disasters. Due to the imposition of taxes on essential commodities like salt, even the salt was not getting as much as the poor wanted. A large amount of money was being spent from the Indian treasury for the India office. The views expressed by Sir Charles Dickley in the Parliament of England on the situation in India in 1891-92 were published in Nyayasindhu. According to Sir Charles Decley, the poor Indians were heavily taxed. Therefore, the British rule could not be more popular in India than the previous ruler. Such information coming in the newspaper helped to create financial awareness. The article titled 'Hindustancha (1892)'s draft of accounts' (*Hindustancha 1892 salcha Jamakhrchacha Kharda*) also shows how the economic exploitation of the Indian people was taking place. Due to the British administration's expenditure in India, military expenditure, railway expenditure, the debt on the heads of Indians is constantly increasing. Therefore, the owners of Nyayasindhu had expressed the view that the British Parliament should focus on improving the Indian economy. Nyayasindhu had shown how Indian wealth was transported to England. Namdar Noolkar also gave a speech and showed how economic exploitation takes place.

Nyayasindhu also explained how the handicrafts industry declined. It explained in his letter how the farmers were being exploited on all sides. It also explained how trade and other trades collapsed. "There is no country on the surface of the world that is more destitute than India." This was stated by Mr. Cotton, the Chief Secretary to the Government of Bengal, in one of his lectures. Similarly, Sir Charles

Dicley, a member of the Liberal Party in the Parliament of England, had given a speech on Hindustan at that time. This was mentioned by Nyayasindhu in his letter. This kind of economic nationalism was created by raising awareness and informing about various incidents from an economic point of view. You can see that it helped us to wage a freedom struggle of independence against the British. This is a very big task of Nyayasindhu. In the name of enlightenment, some newspapers were spreading religion and some newspapers were promoting the government. There was unrest in Nyayasindhu newspaper at a time when the British had strict laws about newspapers. Even before the Kesari newspapers, the footprints of Swadeshi appeared in Nyayasindhu newspaper. The fact that English power is not a divine gift, but a curse of destiny is evident from the economic and political headlines published by Nyayasindhu. It must be said that the task of awakening economic nationalism was done by Nyayasindhu. Daji Saheb, who has a national attitude, had boldly and differently presented his vision of nationalism from Nyayasindhu to the society.

4. Political, Social, Religious, Economic Activities And Nature Of 'Jagadarsh' Newspaper

This newspaper was published in the year 1883 by Kashinath Bahirav Limaye. This newspaper was published every Sunday. Jagadarsh newspaper was printed on a typewriter.

The article was published in Jagadarsh under the headline 'Sikkim province will be looted or not?' (*Sikkim Prant Latnar ki Kay?*) There was peace in the case of Burmadesh Khalsa, Egypt, Afghan border before the British rule in India. But there was a warlike situation as Tibet was claiming Sikkim. Since the King of Sikkim is a friend of the British government, the British need to help him. Jagadarsh was of the opinion that this was a matter of Hindustan Desha (India). Taxes will be levied on Hindustanis till the time of war. In this way, Sikkim was going to empty the coffers of India. Many people would die." The newspaper felt it was right to impose taxes on India to fight

Tibet. But it gave a reason why England could not cover the cost. From this it can be said that Jagadarsh was a British-style newspaper to some extent.

The British government had to investigate the governance of India. But the British ruled the time pass under the name of Parliamentary Committee and Commission. After the British Parliament came to know about the people of India and the governance, Jagadarsh owner thought that the Hindi people would benefit from it. In 1895, Surendranath Banerjee was to preside over the National Assembly session in Pune. The information about Surendranath Banerjee was published in Induprakash newspaper and the information was published in Jagadarsh newspaper. People from other countries were barred from coming to America in the same way as Hindi people were doing in ancient India. Such was the opinion of Jagadarsh newspaper.

Lord Randolph Churchill must have gone to Russia to unite England, Russia and France. According to Jagadarsh, it is not good to publish anything before it is accomplished. The Jagadarsh newspaper believed that peace in Europe would benefit the Hindi people. War was likely to break out between Italy and Abyssinia. In it, Jagadarsh explained the role of European leaders and the need for peace in Europe. The emperor of Russia was to visit the territory occupied by Russia in Central Asia. Such international news was coming in the newspapers.

Due to the foreign invasion of Hindustan, useful scriptures were lost. Compared to English medicine, Hindu medicine did not have a favourable condition. Hindu medicine did not have a sanctuary. The financial life of doctors was simple. But the merit of Hindu medicine was very great. The incurable diseases were treated in a simple manner. English medicine had a sanctuary. There were various tools to develop it. But compared to that, it also proved how good Hindu medicine is on diseases. In other words, the importance of Ayurveda in today's language was explained in the newspaper Jagadarsh. It must be said that a definite Swadeshi was given a boost from it.

Jagadarsh had suggested that the government of India should consider the issue of increase in salt tax. But more information about concrete measures, economic exploitation of Hindi people, public awareness was not given. In comparison, the work of Nyayasindhu newspaper during this period seems to have been done vigorously in terms of economic nationalism. In 1895, a report was published on the area under

cotton cultivation in the country, rainfall, condition of cotton crop and future yield. So, it helps to understand the history of agriculture at that time.

Jagadarsh reported about Pandita Ramabai and how her reputation was tarnished due to her conversion to Christianity. From this it has to be said that Jagadarsh was a newspaper promoting Hindu Dharma. A group called 'London Hindu Association' was set up in London to discuss religion and secular issues. Twelve topics were decided in it. Should the Social Council be convened in the National Assembly at that time? There were debates and disagreements about this. Jagadarsh had written about it in the newspaper.

In this way, political news, government policies and laws, international news, various notices, various advertisements were coming. There were advertisements of watches, advertisements of Ayurvedic medicines, notices and replies to notices were also printed. At present, it is also being printed. In it, local and foreign news is being printed. Explicit topics (Sfutavishay) is being run. Apart from this, local news was given very briefly in Ahmednagar local.

In short, the first British in India laid a political foundation in Bengal. Social renaissance ensued. The same thing happened to Mumbai. Compared to Mumbai-Pune, Ahmednagar district was rural. Although the geographical, political and social background of this district is different from that of Mumbai-Pune district, newspapers started here in the form of 'Dnyanodaya'.

The newspaper **Dnyanodaya** did a great job in social matters. In order to spread the religion, the missionaries carried out their work through education by bringing the poor people here closer and supporting them. They started Dnyanodaya newspaper for its thoughts and work and through it they accomplished his work. Through it, superstitions were removed. In doing so, however, they spread Christianity. They emphasized the importance of education and spread it in the Ahmednagar area. It has to be said that the women's empowerment movement was started by trying hard to eradicate undesirable practices among women. Apart from social work, Dnyanodaya newspaper also made its mark in other fields. Therefore, the social, religious, political and other activities of Dnyanodaya newspaper are important.

Christian missionaries learned the local language in order to spread the religion. It led to good progress in the field of literature. That is why Dnyanodaya newspaper came out. They increased public contact to spread the religion. His and the enlightenment of Dnyanodaya newspaper strengthened the foundation of education in Ahmednagar district. In 1831, the first school was established at Ahmednagar. They chose Ahmednagar area instead of Mumbai-Pune develop city. Mahatma Jyotiba Phule was inspired by his academic work in Ahmednagar. Due to its educational work, the locals established two girls' schools in 1851. Awakening in the newspapers led to socio-cultural changes. The mentality of the society began to change from the Middle age to the Modern age. The educated class began to become introverted. From that, Hinduism was reformed.

Other newspapers were started to oppose Dnyanodaya newspaper. Darpan, Prabhakar, Vichar Lahari, Chandrika, Nyayasindhu, Jagadarsh, Dhumketu, Mumbai Akhbar started refuting the allegations against Hinduism. With the brainstorming, the awakening gained momentum. Awareness was created by organizing essay competition on undesirable method from Dnyanodaya newspaper.

The contribution of the newspaper brought about educational, literary and social change. Modernity was rewarded. Self-motivation was awakened. Maharashtra began to improve overall. Pride was awakened about Hindu religion and culture.

The political, social, religious and economic work of **Nyayasindhu** is important. Despite the restrictions on newspapers at that time, it played an important role in politics. Considering the available issues, the National Assembly and its dissemination was done through this newspaper. Nyayasindhu's policy was against imperialism. Before Lokmanya Tilak's Kesari and Maratha newspapers were started, Nyayasindhu newspaper acted like Kesari newspaper. In religious and social matters, Nyayasindhu was somewhat reactionary compared to Dnyanodaya newspaper. It was proud of Hinduism. Reformist reforms seemed ineffective. The umbilical cord of social religiosity seems to connect them to the old tradition. But this newspaper created economic nationalism among the people. It created awareness about Swadeshi. The editor and owner of this newspaper was a pioneer in public and political affairs. So, it was definitely used to speed up the freedom movement.

Jagadarsh had limited resources to study the political, social, religious and economic activities of the newspaper. Sikkim province to be looted or not? From this headline, the policy is clear not to take a stand against the British rule. However, it said that Indians should be given political reforms. Gave international news. This newspaper was devout Hindu. The Social Council should not be held in the session of the National Assembly. They were of this opinion. Created awareness about Swadeshi.

The political, social, religious and economic work of Dnyanodaya, Nyayasindhu and Jagadarsh newspapers is important. Despite the restrictions on newspapers at that time, Nyayasindhu and Jagadarsh played an important role in political affairs. Nyayasindhu's policy was against imperialism. In religious and social matters, Nyayasindhu was somewhat reactionary compared to Dnyanodaya newspaper. However, due to the economic nationalist work of this newspaper, the awareness about Swadeshi definitely helped in speeding up the freedom movement.

The newspapers Dnyanodaya, Nyayasindhu and Jagadarsh reflect the political, social, religious and economic history of the time. The work of Dnyanodaya, Nyayasindhu and Jagadarsh newspapers definitely helped in the formation of modern society. This helped in speeding up the freedom movement. Social reform helped in the empowerment of women, education and Christian literature. It helped to accelerate the cultural and literary movement. By doing this research, I have brought innovative information to light. Also known information is newly analyzed. This history will be inspiring to future generations and creating a new share of research. The information and articles in this newspaper will be used by novice researchers to write the history of Maharashtra.

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Appendix No - 1

Declaration of the printer of a press under Section 5 of act 1867- from collector office, Ahmednagar, File Number - 32, 1919, **Page No- 1.**

NO 234
1919

Declaration of Rev. Philip
Lloyd
prin. of "Nagor"

28-10-19
Rev. Philip
S. S. S.
Nagor
S. G. P.
Prin. of
Nagor
1885 (about) to 1915
requests for necessary
permission for the publi-
cation of

10-11-19
D. M. Rev. Philip
Requests to state whether
he has made declara-
tions formerly under EE 415
of the prin. presses &
books Act XVI of 1867

26-11-19
Rev. Philip
P. A.
Informs that it will be
necessary for cancelling
as well as he himself as
proprietor of the press to come &
make certain declarations
before a magistrate

29-11-19
The D. M.'s order that under
E 3 of act I of 1910

3-12-19
D. M. D. J. Philip
Informs that the declaration made by Rev.
Philip H. Lloyd under EE 3 & 5
is in deposit.

3-12-19
D. M. Informs that the report of
Trans security have been suspended with
file
115
20-12-19

Declaration of the Keeper of a Press
under S 4 of Act XXV of 1867.

I Rev. Philip H. Loyd declare
that I have a press for printing
called the S.P.-G. Mission Press at the
S.P. G. Mission buildings at Ahmednagar.

Nov 29, 1919.

Before me
[Signature]
J. D. M. & C. Nagar.

Philip H. Loyd
10/1
MAGISTRATE FIRST CLASS
AHMEDNAGAR

Declaration of the printer of a press under Section
of Act XXV of 1867.

I Rev. Philip Henry Loyd declare that I am the
^{Printer & Publisher}
printer of the periodical work entitled the "Prakashak" and
printed at the S.P.-G. Mission Press Ahmednagar.

November 29, 1919

Philip H. Loyd
Chairman Executive Council
S.P.G. Mission Ahmednagar

Before me
[Signature]
J. D. M. I. class
Nagar.

[Faint circular stamp]

1919

Order

5

Rev. Philip Henry Lloyd, S. P. G. Mission
 Ahmednagar has made to day a
 declaration as Keeper of the S. P. G.
 Printing Press and Printer and Publisher
 of a monthly magazine entitled "The
 Prakashak" in which purely social and
 religious subjects will be dealt with.

On these grounds the District
 Magistrate dispenses with the deposit of
 security requires of the keeper of a printing
 press under proviso to § 3 of Act I of 1910.

29-11-19.

M. D. ...
 District Magistrate

Cover Letter of Documents from Collector Office

1105

फाईल क्रमांक (35)

जिल्हाधिकारी कार्यालय अहमदनगर

शाखा :- D.C.

संकलन :-

विषय :- Declaration of the printer of a
 Press under section 5 of Act 1910

अ.अ.का.ज. यादीतील कार्यालय

M. D. ...

प्रकरण सुरु वर्ष :- 1919

प्रकरण बंद वर्ष :-

नष्ट वर्ष :-

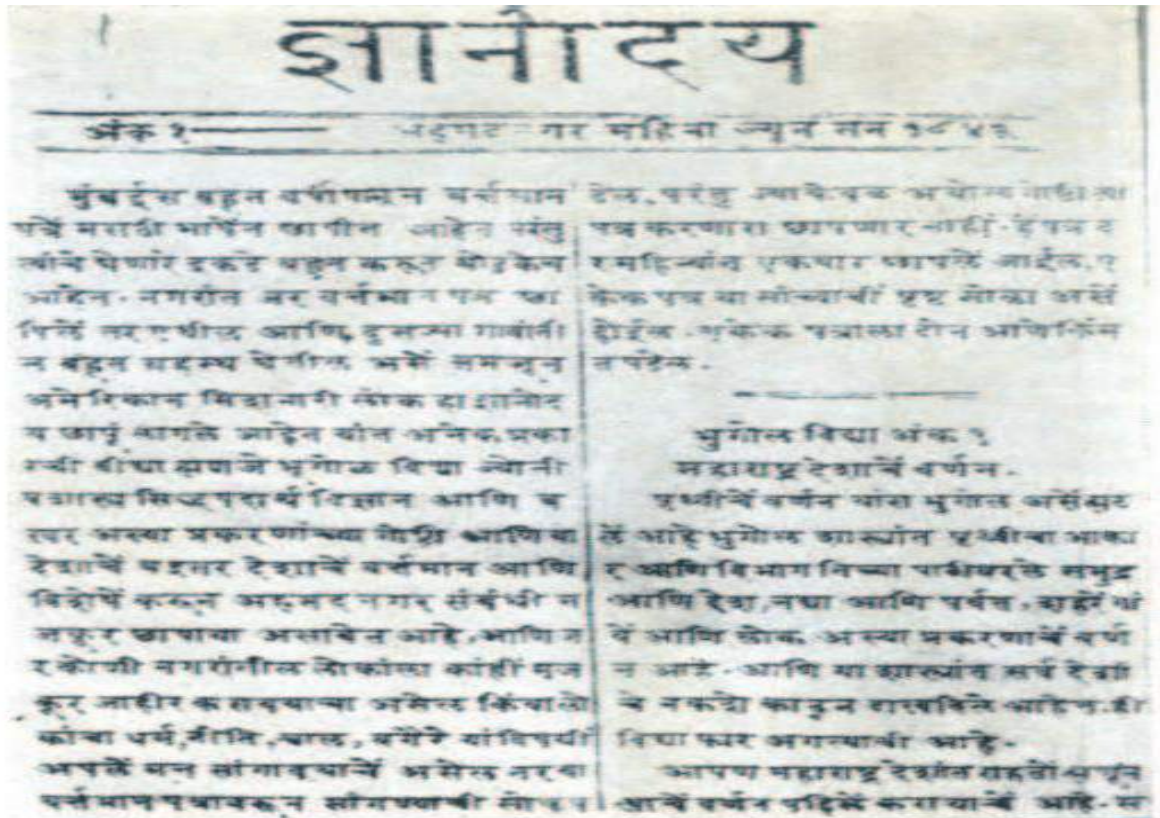
पडताळले

नाम :-

पदनाम :-

नाम :-

पदनाम :-
 (शाखा प्रमुख)



Dnyanodaya, Volume - 13, Issue- 13, 1 July 1854, Mumbai - Original Issue.

ज्ञानोदय.

DNYANODAYA.

(RISE OF KNOWLEDGE.)

Vol. 13.	BOMBAY; JULY 1, 1854.	No. 13.
पुस्तक १३.	मुंबई; ता० १, माहे ज्युलै, सन १८५४.	अंक १३.

THE DNYANODAYA.
ज्ञानोदय.
BOMBAY; JULY 1, 1854.

Receipts of English Missionary Societies.
The receipts of the Baptist Missionary Society were last year close upon £25,000. Those of the Church Missionary Society were £125,000. Those of the British and Foreign Bible Society reached the magnificent figure of £220,000. Here is certainly a bright indication that the friends of the Bible have no idea of giving up their great aim, that of the universal diffusion of God's word of mercy to mankind.—*Bombay Guardian.*

The receipts of the Wesleyan Missionary Society were £123,000; those of the London Missionary Society £176,000.

[Marathi of the preceding.]

ख्रिस्ती धर्मप्रसारक मंडळ्या.
येदां इंग्लंडांतील वासिस्त मिशन मंडळीने अडीच लाख रुपये जमविले. चर्च मिशन मंडळीने साडेबारा लाख रुपये जमविले. वेसलीयन मंडळीने १२,३०,००० रुपये जमविले. लंडन मिशन मंडळीने ७६०००० जमविले. ख्रिस्ती शास्त्र प्रसारक मंडळीने बावीस लाख जमविले आणि यांची व इतर धर्मप्रसारक मंडळींची प्राप्ति व कामें उत्तरोत्तर वाढत जात आहेत.

A New Marathi Newspaper.

We have received the first numbers of the *Jaganmitra*, a Marathi newspaper recently commenced at Rutnagherry in the Southern Konkon. The paper, which is lithographed, contains eight pages of foolscap. The price is six rupees yearly. We fear this praiseworthy attempt may fail from want of sufficient support, as the number of those willing to pay for a paper in the Konkan is very small. This is a reason why, if deserving, it should be patronized by persons residing elsewhere.

जगन्मित्र.

जून महिन्यापासून रत्नागिरीमध्ये जगन्मित्र या नांमो एक मराठी पत्र ज्ञानप्रकाशाच्या सांचाचें प्रत्येक सोमवारी निघू लागलें. त्याची किंमत दरमहा अर्धा रुपया आहे आणि हे काम बरेंच आहे व तें सदोदित चालविें असी इच्छा आहे, परंतु तेथें आश्रय देणारे थोडे आहेत झणून दुसऱ्या ठिकाणच्या लोकानी आश्रय द्यावा.

Correct Estimate of dram-selling.

A man having died from excessive drinking in a town in Indiana, the women of the place to the number of 40 or 50 called on the liquor-seller, made him sign a pledge not to sell any more rum, paid him for all the liquor in his store, and then turned it into the gutter. The

DNYANODAYA ALMANAC. 1882.

१८८२ चें ज्ञानोदय पंचांग.

Published by the



American Mission.

इसवी सन, १८८२.

विक्रमादित्यसंवत्, विजय आणि जय, १९३८-९, १९३९ हे वर्ष दक्षिण हिंदुस्थानांत नोवेंबरच्या ११ व्या तारखेस सुरू होईल, आणि उत्तर हिंदुस्थानांत एप्रिलच्या १७ व्या तारखेस सुरू होईल.
 सालिवाहनशक, कृष आणि चित्रमानु, १८०३-४, १८०४ हे वर्ष मार्चच्या २० व्या तारखेस सुरू होईल.
 बंगाली सन १२८८-९, १२८९ हे वर्ष एप्रिलच्या १२ व्या तारखेस सुरू होईल.
 मलबार, परशुराम वर्ष, १०५७-८, १०५८ हे वर्ष सप्टेंबरच्या १६ व्या तारखेस सुरू होईल.
 हिजरी, १२९९-१३००, १३०० हे वर्ष नोवेंबरच्या १३ व्या तारखेस सुरू होईल.
 फसली, १२९१-२, १२९२ हे वर्ष जूनच्या ७ व्या तारखेस सुरू होईल.
 सुरुसन १२८२-३, १२८३ हे वर्ष (म्हणजे सालास समानीन प्रयातेन व अलफ) जूनच्या ७ व्या तारखेस सुरू होईल.
 यहूदी शक, ५६४२-३, ५६४३, हे वर्ष सप्टेंबरच्या १४ व्या तारखेस सुरू होईल.
 पारसी शक, १२५१-२, १२५२ हे रसमी वर्ष सप्टेंबरच्या १९ व्या तारखेस सुरू होईल, आणि १२५२ हे कदमी वर्ष भागस्तच्या २० व्या तारखेस सुरू होईल.

हे देवा, तूं आपल्या उपकाराने वर्ष संपन्न करितोस आणि तुझ्या वाटा मेद गाळितात (गीत ६५:२२.)

पौषशुद्ध १२ ब्यान्व्युएरी, १८८२. ३१ दिवसांचा. माघशुद्ध १३.

दि. ता. तिथि.	पौष-माघ तिथि.	सूर्योदय-मान.	सूर्योस्त-मान.	चंद्रोदय-सका.	भरती-सका.	सुस-सका.	यहू-सका.	पारसी-सका.	निरनिराळे महिने, नक्षत्रे, विशेष दिवस, वगैरे.
१ आ	१२	१६	१७	६	३२	६	८	१०	न्युयीजेंदे, सर्नास सुटी.
२ सो	१३	१७	१९	६	३३	६	९	११	
३ मं	१४	१८	२०	६	३४	६	१०	१२	मरतपूर घेतले इ. सन १८९८.
४ बु	१५	१९	२१	६	३५	६	११	१३	
५ शु	१६	२०	२२	६	३६	६	१२	१४	पौष वष हिंडू.
६ कृ	१७	२१	२३	६	३७	६	१३	१५	इपिकनी खिस्ती.
७ रा	१८	२२	२४	६	३८	६	१४	१६	
८ मी	१९	२३	२५	६	३९	६	१५	१७	
९ भा	२०	२४	२६	६	४०	६	१६	१८	गालिलिया मेला इ. सन १६४२.
१० सो	२१	२५	२७	६	४१	६	१७	१९	उचराभाडा नक्षत्र ४:१२.
११ मं	२२	२६	२८	६	४२	६	१८	२०	
१२ बु	२३	२७	२९	६	४३	६	१९	२१	बेलम, शिया अस. सुटी.
१३ शु	२४	२८	३०	६	४४	६	२०	२२	मकर संक्रांत, हिंडू सुटी. मकर राशि १५:४२.
१४ कृ	२५	२९	३१	६	४५	६	२१	२३	शिल्यानवाला एथे लडाई इ. सन १८४९.
१५ रा	२६	३०		६	४६	६	२२	२४	
१६ मी	२७	३१		६	४७	६	२३	२५	
१७ भा	२८			६	४८	६	२४	२६	अमरदाद २० पार्षी. शारीवर ६० पार्षी.
१८ सो	२९			६	४९	६	२५	२७	कनक इमाम हुसैन, शिया अस. सुटी.
१९ मं	३०			६	५०	६	२६	२८	माघ शुद्ध हिंडू.
२० बु	३१			६	५१	६	२७	२९	अथय नक्षत्र ५:५०. शेबेत यहूदी.
२१ शु				६	५२	६	२८	३०	
२२ कृ				६	५३	६	२९	३१	रबिलावल सुसलमानी. विनायकी ४ हिंडू.
२३ रा				६	५४	६	३०	३२	क्रिदिक थि भेट्या जन्म इ. सन १७१२.
२४ मी				६	५५	६	३१	३३	
२५ भा				६	५६	६	३२	३४	दुर्गा ८ हिंडू.
२६ सो				६	५७	६	३३	३५	अलिवाल पथील लडाई सन १८४६.
२७ मं				६	५८	६	३४	३६	
२८ बु				६	५९	६	३५	३७	जया ११ हिंडू.
२९ शु				६	६०	६	३६	३८	साव्य राजाला मारिले इ. सन १६८५.
३० कृ				६	६१	६	३७	३९	
३१ रा				६	६२	६	३८	४०	

पहिल्याने देवाचें राब्य व त्याचें न्यायीपण मिळवा मात. ६:२३.



विलायती नांगर.

हा देशाच्या नांगरांत फाळ खेरीज करून कोणतही लोखंडाचे सामान नाही, अथर्वे लांकडाचे आहे. विलायती नांगरास हांडी खेरीज करून सर्व सामान लोखंडी आहे. आमचा नांगर चन्दाटाच्या वेष्टणाचा अवजड आहे, परंतु विलायती नांगरास चन्दाटाचे वेष्टण नसून दिसण्यांत बराच अटपसर आहे. विलायती नांगरांत ज्यास कारागिरी लोहाराची आहे आणि देशी नांगरांत ज्यास कारागिरी हताराची आहे. जमीन उघडावी हेच काम जरी दोन्ही नांगरांचे आहे तरी विलायती नांगरांत एक विशेष गुण असा आहे की, तो चालतांना माती एकाच बाजूला अशा रीतीने टाकतो की तास मोकळे राहते, व दुसऱ्या तासाच्या वेळी मोकळे झालेल्या पहिल्या तासांत ह्या नव्या तासाकडून माती अशा रीतीने जाते की, वरील माती पोटी जाऊन पोटाची माती बर येते. याने डेकडे फारशी बरती दिसत नाहीत. हा तरी विलायती नांगराकडून मोठा फायदा आहे. आमच्या नांगरांमधे मध्ये तास पडून माती दोन्हीकडे होती; दुसऱ्या तासांमधे पोटाची माती फिरून पोटीच फार करून जाते, त्यामुळे आपो-

आप होणाऱ्या खतास गैरसोय होते. विलायती नांगरांमधे वरील जमीन व त्या संगती बारीक सारीक तन, झाडपाला व धसकट पोटी जाऊन स्वाभाविक खत होते, आणि आंतील जमीन बाहेर उलटल्याने ऊन व बारा यांच्या योगांमधे तिला खार चढते. त्यामुळे तिला खत कमी लागून ती पीक भरपूर देते. अणखी तो नांगर बरोबर वापरला तर फाटा न राहतां जशी बर तशी पोटाची माती सर्व हालती, म्हणून दुष्ण्याची हतकी गरज नाही. बडिलांघासून आलेली रीत, बहिवाट व काम खोडू नये हा समज आमच्या कुणबी लोकांच्या मनांत फार बळकट बसला आहे, त्यामुळे हा नांगर वापरण्याची इच्छा ते धरीत नाहीत. यांतून जे कुणबी लोक आपणांत दिवसे दिवस सुधारणा होणे जरूर आहे असे समजू लागले आहेत त्यांस तर दुसऱ्या अडचणी आहेत. त्या अशा की, हे नांगर आपणास पाहिजे तितके मिळतील असा भरवसा लागत नाही. दुसरी गोष्ट, त्याची किंमतही आमच्या देशी नांगरापेक्षा अधिक आहे. तिसरी गोष्ट, त्याची मोड तोड झाल्यास त्याला नीट करण्याजोगा कारागीरही गांवोगांव नाही. चौथी गोष्ट, त्याला जोडणे व चालविणे हे प्रथम बरोबर साधणार नाही, त्यास दाखविणारा पाहिजे. अशा नाना अडचणी त्यांस डोंगराप्रमाणे दिसतात म्हणून ते हा वापरत नाहीत. तरी जी वस्तु आपणांस फायदेशीर असिल ती प्राप्त करून घेण्याकरितां अडचणीला मिळ नये. (शेतकी विषयी संवाद)



डागिणे घालण्याविषयी निवेध.

केकर म्हणून एक प्रकारचे खिस्ती लोक आहेत, त्यांचे असे मत आहे की, डागिणे घालणे हा अधर्म आहे.

एका कार्ळी त्या लोकांपैकी केकर एका बाईपाशी बसलेला होता, ती बाई डागिण्यांनी फार शूंगारलेली होती. ती त्यास पाहून म्हणते, अहो साहेब, मला फार थंडी वाजती मी काय करूं? तीस प्रत्युत्तर देतो की, बाई, मला काहीं उपाय सूचित नाही, पण मी तुला एवढेच सांगतो की, तू आपल्या अंगावर अणखी एक डागिणा घाल म्हणजे कदाचित् तुला थंडी वाजणार नाही.

मोहाविषयी विचार.

एक माणूस दुर्व्यसनाने फार विषडलेला होता. तो त्यांतून काहीं दिवसांनी मुक्त होऊन चांगला सुधारला, व देवाकडे कि-

रून योग्य प्रकारे आपले शुद्धाचरण ठेवू लागला. तो आपणाविषयी नेहमी म्हणत असे की, "मी अमीतून पटकन काढलेले कोलीत आहे." हे त्याचे बोलणे एका वेळी त्याचे दुर्व्यसनातील एका सोबत्याने ऐकून म्हटले, "अरे, तू बोललास त्याचा काय अर्थ आहे, नठ, पुन्हा मजबरोबर वेऊन एकदां तरी दाखवा घोट घे." हे ऐकतां क्षणीच तो माणूस त्यास म्हणाला, "अरे, बाबा आतां माझे बोलणे लक्षपूर्वक ऐक." असे बोलून त्याने त्या माणसाचे नोंडाकडे थोडा वेळ टक लावून बघले; "अर्धे जळालेले कोलीत व ओले लांकूड यांमध्ये भेद नाही काय? कोलितावर ठिणगी पडतां क्षणीच ते पुनः पेटून जळू लागे. पण ओले लांकूड पेट घेणार नाही. म्हणून तुला खचित मी निश्चून सांगतो की, "मी विस्तवांतून काढलेले कोलीत आहे." याकरितां तुष्ट व घातकी मोहाच्या बाटेने जायाला मी धजत नाही. कांकी मी पुनः पेटेन असे मला फार भय आहे."

चांगले वर्त्तयास श्रुतणे.

प्रेतो नामे एक ज्ञानसंपन्न मनुष्य होता त्याला कळले की आपल्या विरुद्ध कोणी अपवाद उठविला आहे, तेव्हा तो म्हणाला, "काय चिंता! मी असा वर्तन की व्याजवर कोणी भरवसा ठेवणार नाही."

अवसान घातकी तो महा पातकी.

आळसी मनुष्य उद्योगी पुरुषाजवळ जाऊन त्याची मालवान वेळ शुद्ध लुचाडून घेतो. कारण, तो व्याजपाशी काहीं उपयोगासाठी नव्हे पण केवळ गम्मत करण्याकरितां जातो.



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NO. 18.

पुस्तक ६०.

सुबई; बृहस्पतवार, २ मे १९०१.

अंक १८.

EDITORIAL NOTES.

The P. and O. s. s. Arabia with the English mails is expected on Friday at daylight.

The *Mahratta* has called attention to an article in the *North American Review* by Mark Twain, in which he both ridicules, and makes bold charges against Missionaries. The immediate cause of Mark Twain's attack, was an article in the *New York Sun*, from their Chinese correspondent, who made serious charges against a Rev. Mr. Ament. Those who knew Mr. Ament knew him incapable of the charges, and publically called on the *New York Sun* to prove its statement. The *Sun* made its enquiries, and discovering its error, has handsomely apologized in a long leader. Mark Twain, however, has not done so, showing that the humorist has not in his nature that which one would have liked to have recognized in him. When Mark Twain travelled in India he never visited a missionary, or took the slightest pains to acquaint himself with mission work, or its results. It is such men who are enemies of missions, who know nothing of what they write. It may be witty to slander men, as he does, without foundation, but it is not possible to see anything honourable in it.

The membership of the Deputation from the American Board, which is shortly to visit their missions in India, and Ceylon, has now been settled. It is to consist of Rev. James L. Barton, D. D., Secretary of the Board; Rev. Dr. Lobs, and Mr. William F. Whittemore, business manager of the *Congregationalist*, and possibly Dr. Davis a member of the Prudential Committee. The Deputation has engaged passage from Boston on the 27th of April, and on the 16th of May from Marseilles, by the *Staffordshire* of the Bibby Line. The Deputation will go first to Ceylon to visit the Jaffner Mission. After about a month it will visit the Madura Mission, and reach the Marathi Mission probably in October. The details of the visit are yet to be settled. Such visits from those who have the general management of these missions, should be very fruitful in results. Indian Christians will, we are sure, give the members of the Deputation as cordial a welcome as the missionaries, and assist them in every possible way to understand the problems of the work in India.

In the *Central Hindu College Magazine* Mrs. Besant has an article in defence of idolatry. Her argument is that the universal tendency to idolatry of some kind or another, proves that it is founded on a fact in nature, and that it should be understood and purified from its grosser forms, but not destroyed. She adopts the argument, so often heard, that an idol is needed to help in meditation, but adds what is new to us, that an idol forms a magnetic centre! and that a highly evolved person can draw down on the image some of the magnetism of the Being which it represents! We wonder how long Mrs. Besant will be considered a leader, with all her fantastic interpretations of Hindaism. This is what she says:—

"In meditation, an idol forms a point on which the mind can be concentrated; after a few moments of steady gazing, the eyes should be closed and the image reproduced by the mind, and the attention fastened to it. As the mind grows steady, the form disappears and the indwelling life pervades the consciousness, filling it with life and joy.

A further use of an idol is that it forms a magnetic centre. A highly evolved person can draw down on an image some of the magnetism of the Being it represents, and worship and meditation are much facilitated by the presence of such an image. The pure and soothing magnetism spreads around it, creating a most helpful atmosphere, so that the mind grows calm and steady with very little effort. And yet again—such a prepared centre is very readily strengthened and revived by the Being whose magnetism already is present there, and the prayer meditation of the Bhakta drawing His attention. He sends an answering current through the centre already made."

The *Subodha Patrika*, in passing a friendly criticism on a book lately written by a missionary lady, regards it as a fault that some of the persons in the story are represented as becoming Christians in the excitement of the moment, and without long and careful study. Perhaps the *Subodha Patrika* forgets what the essence of Christianity is. It is obedience to what one believes is the will of God. It does not take more than the moment of thought to yield one's will to God, and begin a life of obedience. The intellectual appreciation of all the doctrines which pass under the name of Christianity, are very useful, but they are not essential to obedience to God. It does not take more than a moment for a person to decide to enter the service of Government, as a servant. He can do this without being acquainted with all the intricacies of the system of the Government he has decided to serve. It will take infinity to know all about God, and the truths that cluster around Him, but it takes but a second for the soul to say, "I will obey my God," and then begin from that moment to search what God's will may be. The true time to learn of God is after one has become a Christian, for in that act the heart has entered upon a condition favorable to the study of all that centers in Him. If the *Subodha Patrika* will but bear this in mind, that the essence of Christianity is the surrender of the will to God, it will see why it is that men and women can become Christians with but little instruction, and grow in the knowledge of God afterwards. If a great many ignorant people become Christians,—and our Contemporary gives vent to a slight sneer in view of that fact,—it is an honour both to them, and to the religion which is so simple, that even a child can grasp its essence. Obey God, and you are a Christian, for in that surrender of the will to God, will come obedience to all his commands, amongst which is this, that men are to believe on Jesus Christ, as one who reveals those qualities of God which men are to follow. For a practical demonstration of these truths, we should like to invite the Editor of the *Subodha Patrika* to visit the Widow's Home of the lady who wrote the book, and there examine some of the women who accepted Christ almost as soon as they heard of him, and became acquainted with the philosophic doctrines of Christianity afterwards. It is a constant marvel to see how much more freely the intellect works after the heart has become right, and the motive to obey God has become the ruling motive.

MEASURING RODS.

The foot rule, the yard stick, the measuring tape, the sextant, and the other thousands of measuring instruments, that science has

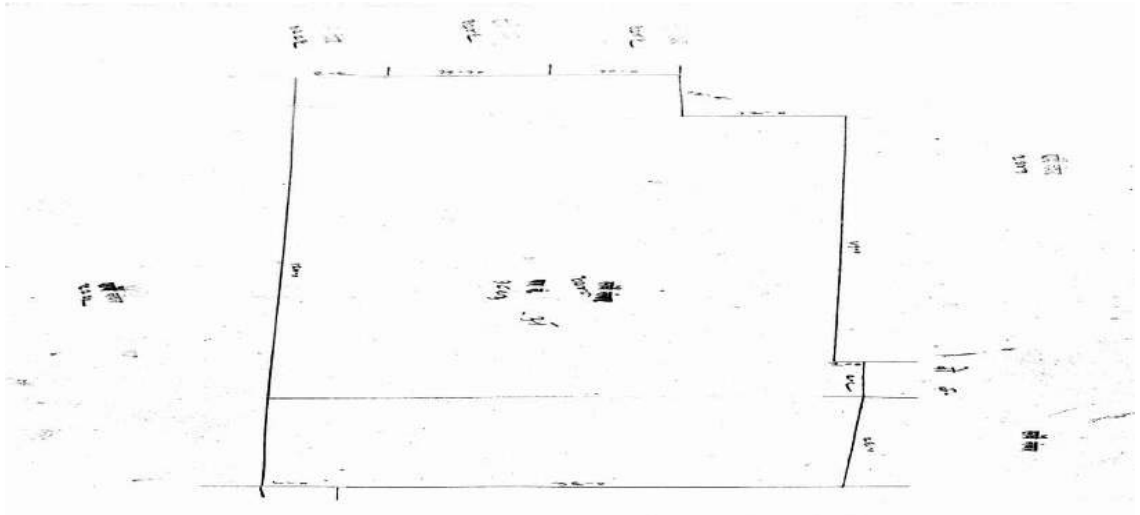
devised, enable us to measure with great accuracy the things that are seen. This exactness is due to the possession of accurate measuring rods, fitted to the object which is to be measured, and due also to the skill with which they are used.

But where is the measuring rod to measure men? How can we determine the degree of the badness, or of the goodness, of our fellow men? How are we to measure the favour or disfavour in which men stand in the sight of God? How about the spiritual life of men? What is the measuring rod to determine its degree? It may not be so difficult to say what right and wrong is, but who can measure the motive with which men act? Outwardly good things can be done with selfish, hypocritical motives. Evil deeds may be done under strong temptations, contrary to the real character of the man. Have we or have we not a measuring rod whereby to measure justly the hearts of other men?

It may be confidently asserted that no measuring rod to the spiritual condition of men has as yet been discovered, and until it is discovered the words of Christ need to be remembered, "Judge not that ye be not judged". The judging of others by one's self, that is to say, to make one's self the measuring rod, cannot be sufficiently condemned. No man knows or can know the heart of another. No man can know how the other stands in the sight of God. Christians must be careful how they judge either one another, or those who are not Christians. He who condemns a Christian for not being what he himself is, offends against a divine law. It is equally true as regards the judgment a Christian may pass on a non-Christian. However much he may differ from us, and however much we may condemn beliefs and customs as false and superstitious, when we come to the condition of his soul before God, we know nothing. We have no measuring rod to know how he stands before God, who only has the means for just measurement. Idolatry may be condemned as a great sin, but the idolater may find acceptance with God. We have no measuring rod to determine his position before God. Those who do not accept Christ as their saviour, may be committing a great sin of ingratitude towards God, but even so, no one knows how God looks upon him. To judge that particular soul is to condemn one's self, as an unjust judge, deciding without knowledge.

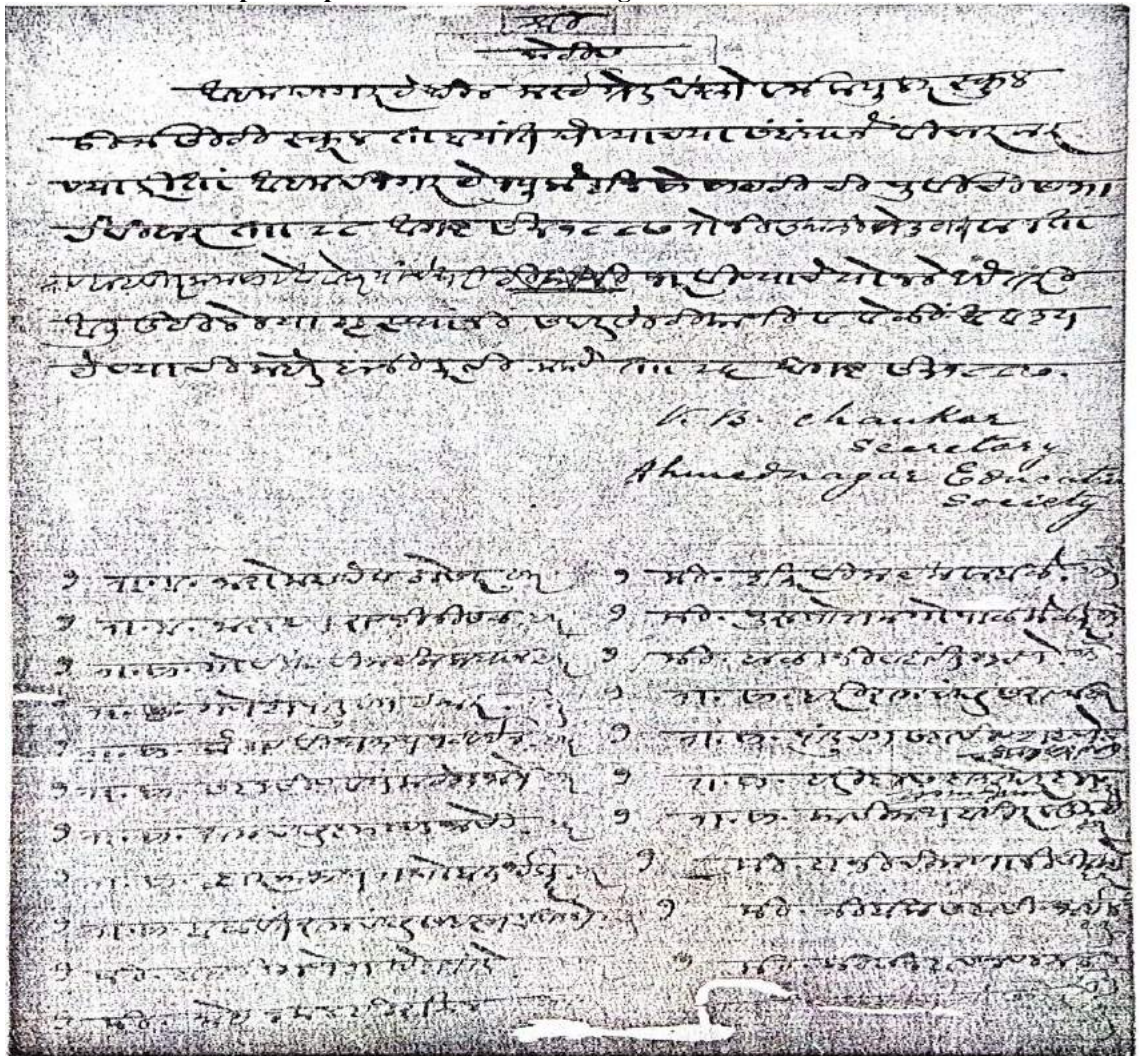
The judging of men should be left with God, to whom alone this function belongs. To judge, is to be judged one's self, as lacking humility, as possessed with pride, and as

The charter- the boundaries of the Kukade Wada - Nyayasindhu newspapers were being printed in the same Kukde Wada, Page No.- 2

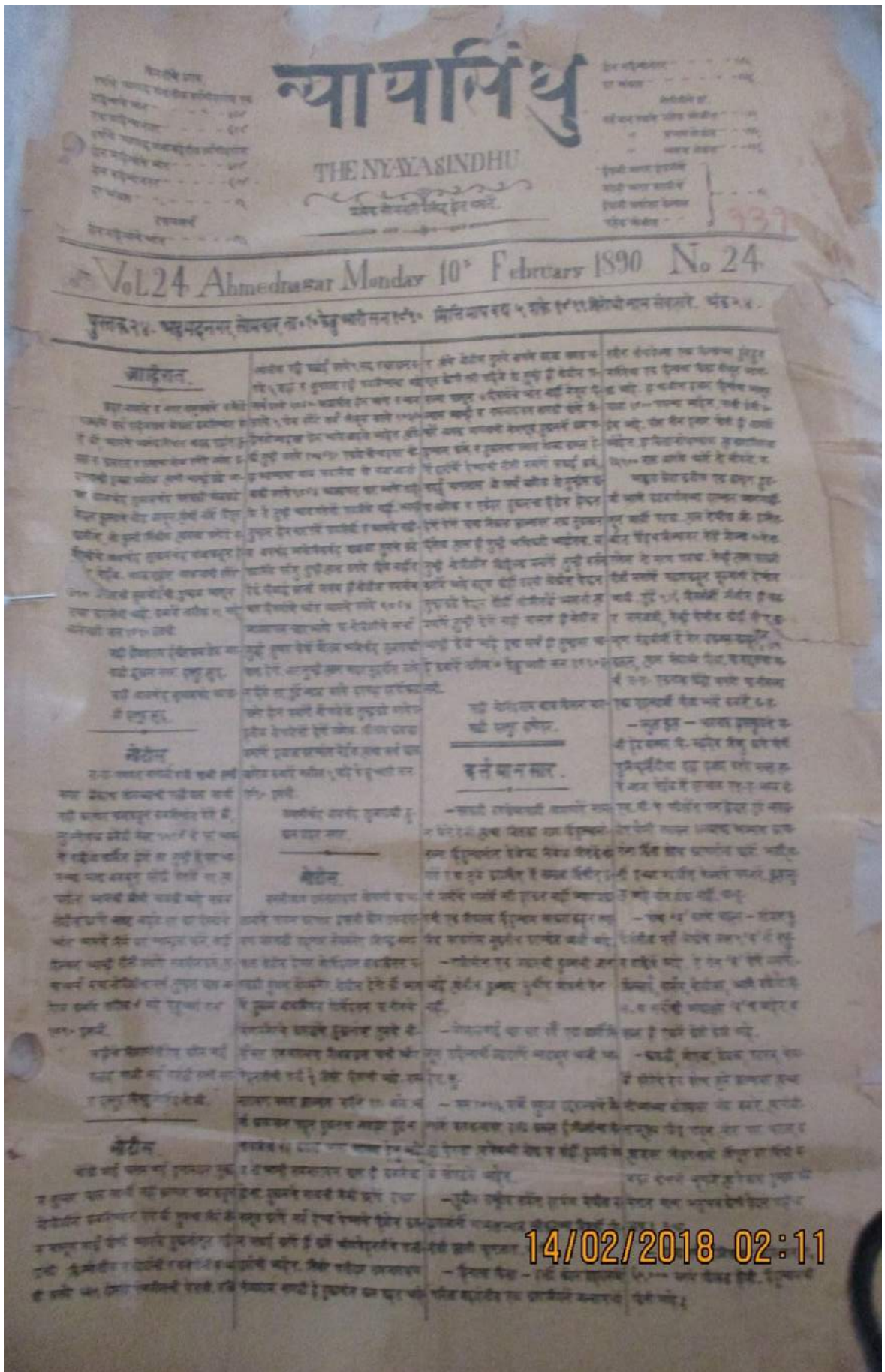


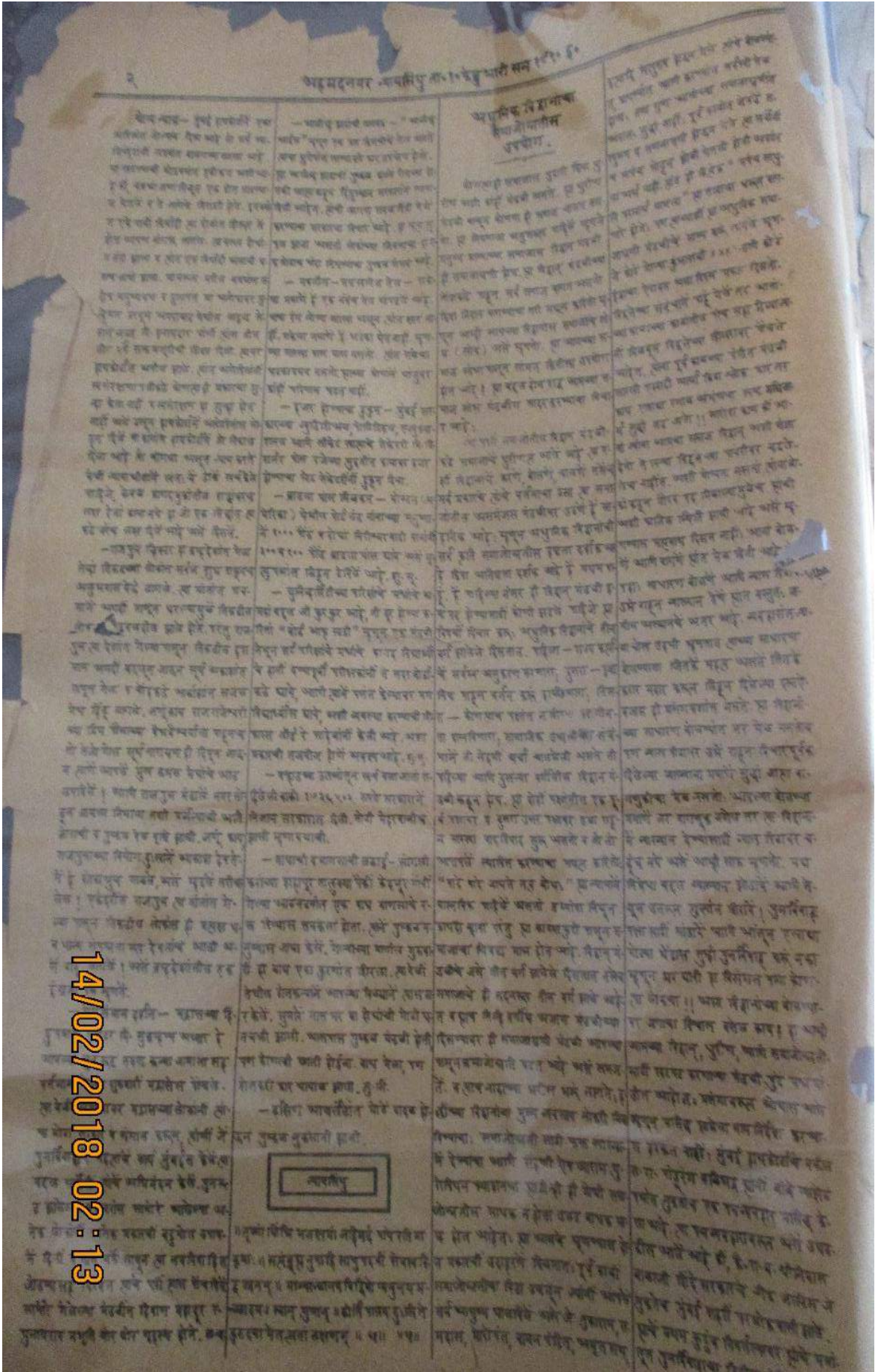
Appendix No - 7

Daji Chimanaji Kukde, the founder and owner of Nyayasindhu newspaper, was a prominent leader who took part in public works in Ahmednagar. He was mentioned in this letter.



दिनांक २० ऑगस्ट सन १८८७ साली सोसायटीचे चिटणीस श्री. भाऊसाहेब चौकर यांनी काढलेले परिपत्रक





अष्टमोऽध्यायः

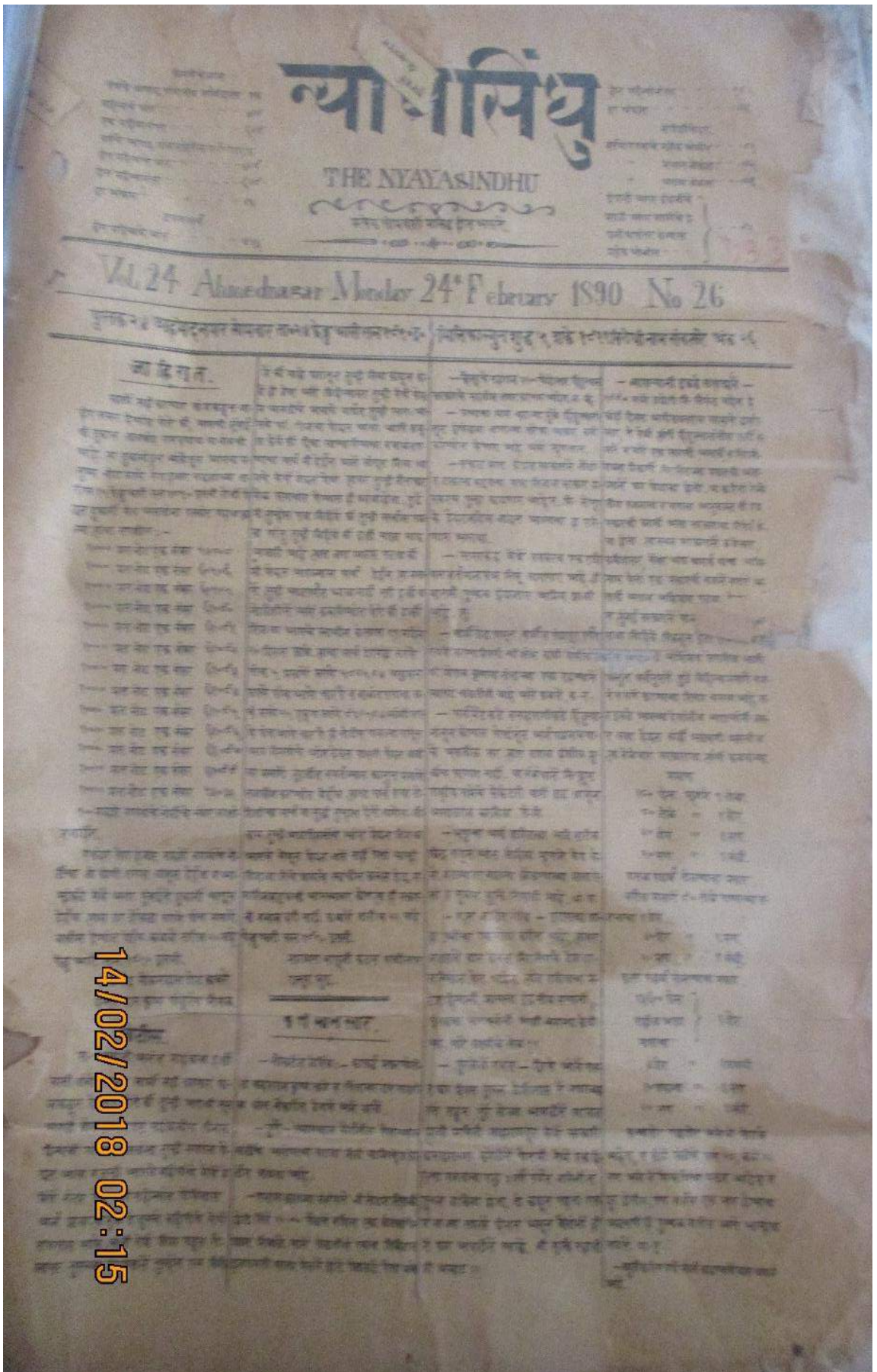
व्यक्तिः

Handwritten text in Devanagari script, organized into columns. The text appears to be a philosophical or religious treatise. A central section is enclosed in a rectangular box and labeled 'व्यक्तिः'. The script is dense and fills most of the page area.

14/02/2018 02:13

Appendix No - 9

Nyayasindhu, Vol.- 24, Issue- 26, Monday, 24/02/1890, Ahmednagar, Original Issue, p.-1.



14/02/2018 02:15

बहमदनगर जगदाश तारीख २९ माहे जातेवारी सन १८८८ इतवी.

हेरुं देवा देणार नाही. ते सनेल
। कावचा काय संभव ? हिंदुस्थानच्या
। कावचा काय संभव ? हिंदुस्थानच्या
। कावचा काय संभव ? हिंदुस्थानच्या

चारलिखित सादर. या कारणातून
ते केन्ही भोक्ते होतिल हे होवोत !



तारीख २९. माहे जातेवारी सन १८८८

मनांत मांडे देणें वित्तें सुलास
काव ! हरकत को. पाचो आहे ! त्ति
आपला पालिमेटी कर्मि. मने को आणि
कर्मिना पाहिजे !! पण व विधान कोण
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वाटत आहे ! हिंदुस्थानची रवत ना ? अ
सांग काय आहे ! ओरडेल, ओरडेल
आणि पोल गव ! मात काय आहे !
हाको इतकी परवा माळगण्याचें कारण
नाही उगीच मधून मधून करा मचाय
नेट लावून देऊल जणजे वेगळ्याने निमतों
ते न लाविले ती देऊल वदावित्त वा
लेल, पंतु रशिया सरादीचे बाजुत देका
बध्वातारी कगीत आहे, सवय मचाय
नेट तरी लावणे लागते रतें लावून दे
पळेन आहे ! गावलां आणखी काय क
रावणच ! कळेंच ही नाही !

पुढेदेखता मध्ये ह्या देणालील जोड
सादतें परंपरात सातप, काम फादी
अर्दी प्रतिबंध द्यावा हा हेतुने तिकडे
एक वाददा पसार करण्याचा विचार घाट
त आहे. आ देशांत जो परकीय पदपु
आहेल त्याने देशाच्या कृपाते कांहींतरी
कर दिले पाहिजे व वाईट वस्तुचीच
कोटाल व अमेरिकेतील राजपुढी विप
दुर्गाचें तें असतील अशा लोकांत
मुलां देवात घेऊं देऊं नये, अशा प
कारणानें या कावचात घालण्याचा विचा
र घेऊं आहे. अशा प्रकारचा भोक्ता
र घेऊं देणें देशात अपाय होतो
व असा तिकडील कित्कचि मत्त झालेला
आहे ! तिकडील कित्कचि मत्त झालेला
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आहे ! तिकडील कित्कचि मत्त झालेला

पण युरोपियन प्रवा पारनातिक पारका
गिक कावचा प्रसिद्ध होताना त्यापुढे सदर
पुढाळाच्या संवेधाने कदाचित् युरोपिती कि
लेक देशाच्या लोकांचां मने जातक होण्या
चा संभव आहे, बाकी कांय कारणा
कथे आहे अतें वाटत नाही.

लाई एतदुप पर्वहील हे ने रशि
यापुढे गेले ते फेचल लाजगी काम-
पाटी किवा फेचल देवा पाहण्यासाठी
गेले असेत आं किमेकांत वाटत नाही.
किंवाचि तुमणें ते काहारां राज्य-
गौरवा सटपटीकरतां गेलेले आहेत. लाई
साथि वृत्ता ही गोष्ट अगदीच नाकी
रतीत, किंवापि लोक संश्रयाने अनपेक्षित
आहेत. रशेल, रशिया आणि फ्रान्स यापुढे
एकीय काण्यसाठी हे गेले आहेत व हे काय
सिद्धीत नेण्याचें कार्य आं मने गुंतून राहिले
आहे, असा भोक्ताच अदमास आहे. ही
गोष्ट तुं ते रक्षां कवच नकां करीनात,
पंतु त्याचा हेतु जर असा असेल तर
काहीं वाईट नाही. कोणतीही गोष्ट ति-
दास अहिलेला असा अदमास दिसण्या
शिवाय आपण अजुक कानाभरतां जाणार
आहे अशी माहिती कारणावदी अर्थ
नाही. तेव्हा लाई साहेबांनी या हेतुने
जर आपले प्रस्तावणा उद्देशाविषयी म-
सिद्धी लेली नसती तर सातदी काहीं
ने नाही. प्रसिद्धी करा किवा कडे
नकां पाहिजे तसे करा, पंतु कोणी
कवच तरी युरोपियन देशांत वाहू य
जणजे पाण. काय तिडेदे गडबड झ.
रवान त्याचा उपाय आतांत लागण्या
वांचू रहाणार नाही व हेणे कसून
आवची पंचावर पाण. उद्देशावची पाकी
देण्याचा संभव आहे.

अतो. रहीं सोकोन प्रकरण भुनसन
पुढेले आहे त्याचा पला लगेतरच तेथ
पुर्वत येउन येवणार किवा काय ते ईश्वर
जाने ! पण एताडा हे प्रकरण लेश्वरीच
वेजल वेवळ तर मग हिंदुस्थानची ति-
नोरी वरीच तिती पुढेच व बोच लोक
प्रानात मुकतील ! आम्हा सरकारची प्रशा
ची अडपण कर्ची संवत्-याजनेदल आतां
आम्हेच वाचकांत काहीतरी करवता क-
रां येत.

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सर टी. श्यावराव यांत हिंदुस्थानचा
कावदेहीसलत नागा देण्याविषयी हिंदुस्थान
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अहमदनगर जगदादर्श तारीख २४ माहे नोवेंबर सन १८९५ इसवी

गोपे सरकारने असा हुद्दम काढला आहे की, नोटाधिक येथे पाठविण्यासाठी ४०० लोकांची नवीन पध्दत तयार करावयाची आहे. मराठे व मुसलमान यांना अगादर पसंत केलें नाईल. ह्या शिवा यांना आर्किवत निदान तीन वर्षे राहिले पाहिजे आणि त्यांना सधारे दरमहा ६० रुपये पगार मिळेल. पैकी निवे त्यांच्या नायकामुळांना येथे पाहिजे तर दिला नाईल.

विनेच्या योगाने पायगाळ्या चालू असल्याने अमेरिकेत ५ लाख घोडे रिकामे पडले आहेत.

स्लेटपाट्या भातां हाडांच्याही बनवुं लागले आहेत. त्या फुटत नाहीत, इतकेंच नव्हे तर त्यांचा अवाजही निवत नाही आणि क्षणतात.

गुंतर येथे एक योगी आला होता; त्याने तेथे असलेल्या सर्व लोकांसमक्ष योग साधनाचा एक मासला करून दाखविला. जो प्रथम घाटावर पद्यासन घालून बसला. नंतर उभे हातांत हरणांचे कातडे व देड धारिला व दावा हात आपल्या मांडीवर ठेविला. मंडळीने त्याच्या समोवती तीन फूट अंतरावर पडदा लावला होता. सुमारे दहा मिनिटांनी पडदा उचलतात तो योगी महागज जमिनीपासून दोनअडीच हात उंचीवर अगदी अचर बसलेले टप्टीस पडले. असे योगी कचितच टप्टीस पडतात.

मुंबईचे प्रसिद्ध गृहस्थ आगाखान हे नुकतेच अनारीपणानून बरे झाले व त्याचदळ त्यांनी या आठवड्यात एक ब्राह्मणसंतर्पण केले असून त्यांत गव्हर्नर लॉर्ड सोडहेस्ट व हेतुण

साता... कन्हाड व वाळये ताळण्यांत... आनी आजार सुरू झाला आहे.

नोटीस.

रा. रा. विनायक नानाजी तुंगार कुळकर्णी भोजन दशाभंगव्हाण याचे हल्ली मुकाम नेवारी टिकण मॉहेनोरानाचे देवळानशीक बांस. राधाबाई काम वामन अम्भाराम शके वस्ती नगर इनकडून नोटीस देण्यांत येते

की, माझा माऊ मयत जमाईन अमृत कळकर्णी भोजन दशाभंगव्हाण याचे हसमाच रुपये सुमारे ४५ तुळी हस्य नवता प्रांताचे साहेबाचे कर्भरतून घेऊन गेला; तरी ही नोटीस पावण्यापासून आठ दिवसांत रुपये मनडा देऊन माझा पावती घ्यावी. तसे न केल्यास कायद्याप्रमाणे इशान करणे भाग पडेल. ह्या नोटीशीचा खर्च तुझ्यास द्यावा लागेल. कळावे.

ता. २९ नोव्हेंबर सन १८९५ इ. निशाणीची माऊ राधाबाई काम वामन आम्भाराम शके.

नोटीस.

रा. भुगी व. व्यंकटा पद्मसाळी रचावाड वस्ती नगर टिकण तोफखाना यास. सार्दी सही करणार यानकडून नोटीस देण्यांत येते की, तुळी श्री विठ्ठलमंदिराचे उत्तर बानुकडील म्यु. कमिटी नंबर ६८५ चे घर पैकी लण ६ ची आमचेपासून शके १८१५ आषाढ वद्य १ रोजी दरमहा रुप या १ प्रमाणे माझ्याने माडेविडी लिहून देऊन रहाण्यास अका महिन्याचे मुदतीने घेतले ती मुदत पुरी झाली असून त्याच मार्गे घर तुमचेनवळ खात्री करून मागित तसे असता आमचेघेत दिले नाही व माझ्याचे रुपयेही दिले नाहीत सबब ह्या नोटीशीने कळविण्यात येते की, सदरहू इमला [लण ६] ही नोटीस पावण्यापासून १६ दिवसांचे आत सार्दी करून घ्यावे व माझ्याचे रुपये बुकडे करावे. तसे न केल्यास दिवाणी काट्याकट दावा करून माझ्याचे रुपये व घर खाली करून देण्यांत येईल व या नोटीशीचाही खर्च तुझ्यास द्यावा लागेल. कळावे.

ता. २० नोवेंबर सन १८९५ इ. १ रामकृष्ण वॉडिना वस्ती नगर द. सु.

वेळ पहाया सहज पहातां देवदर्शनें वडवी। हिंदु नामक वड्याळ इवाहे घने आपुळा पडवी। देवतांचा दर्शने आर्थधर्माभिधानास मारी नाही कां आमणार ? नांव ऐकतां व पहावेसे वाटेने व पहातांच ध्यावेत वाटेने. अशे पण प्रत्यक्ष देवदेवतांनीच हरयाभिनय वास केल्यावर अर्थम किर्तिसा दिवळ! मुर्तीच टिकणार नाही.



तरमग अशा ह्या जगमर नावानेक्या हिंदु वाचिस तुळी काय क्षणून घेत नाही! पहा यांत तुझ्यास समजणेकरितां रोमन आंकडे बरोबरच आपले मराठी आंकडे असून त्या प्रत्येक आंकड्यामध्ये आपले पुढ्य देवादिर्कारी येणेप्रमाणे सुंदर चित्रे आहेत. श्रीगणपती, सरस्वती, रामदासम्हारी, शंभुमान, राममिता, व्यंकटेश्वर, गुरुदेव दत्तात्रय, आणि मध्यमगी गोत्राक्षण प्रतीपालक महाराष्ट्रकीरमणी श्रीशिवाने छत्रपती महाराज यांची मुबक तपशिर आहे आणि असे असून हे घड्याळ दिवण्यास फारच सुंदर काळोस उत्तम असून घडी बुकीस न जुमानते वेळ बराबर दाखविते घड्याळाचे आंतीळ सामान तर फारच मनवून असून किमतीत ह्या वाचिस तर स्वस्तच आहेत.

- हिंदु सीडर विक्रयसिद्धहर (वाच) म्या. रु. ८।। पासून १० वर्षे १
- हिंदु लिह्हर प्रिन्टिंगन्स नि. सी. (वाच) रु. १५..... " २
- हिंदु नि. सि. रासकाव सिद्धिम (वाच) रु. १७..... " ३
- हिंदु प्रिन्टिंगन्स चांदीचे [मिळहर] [वाच] रु. २५ पासून ३० " ४
- हिंदु गोल्ड (सोण्याचे वाच) रु. १००—१२५ " ४
- हिंदु आर्मी वॉच कि. सवय १० रु १२५. ४
- हिंदु सबिन्न टाइमपिसेस सधे अडामेचे वेगरे कि. सवये २।।, ४, ६, ८, १०, १२. प्याकिंग, पोस्टेन, मनीआरडर, सधे खेरीत वॉच बरोबर कमान, कांच पेथी सुंदर छेडाही ग्यारन्टोसह फुटट मिळेल. सर्व प्रकारची वॉचस, घड्याळे वगैरे दुकस्तीची कामे सात्रोने रवारंशिसह माफक दराने करून दिडीं जातील.

जी. वी. नाईक आणि कंपनी. वॉचमकर अँड मॅचन्स मायबळा मुंबई

14/02/2018 02:10

Photo No. – 1. Kukade Castle- Nyayasindhau Printing Press, Ahmednagar.

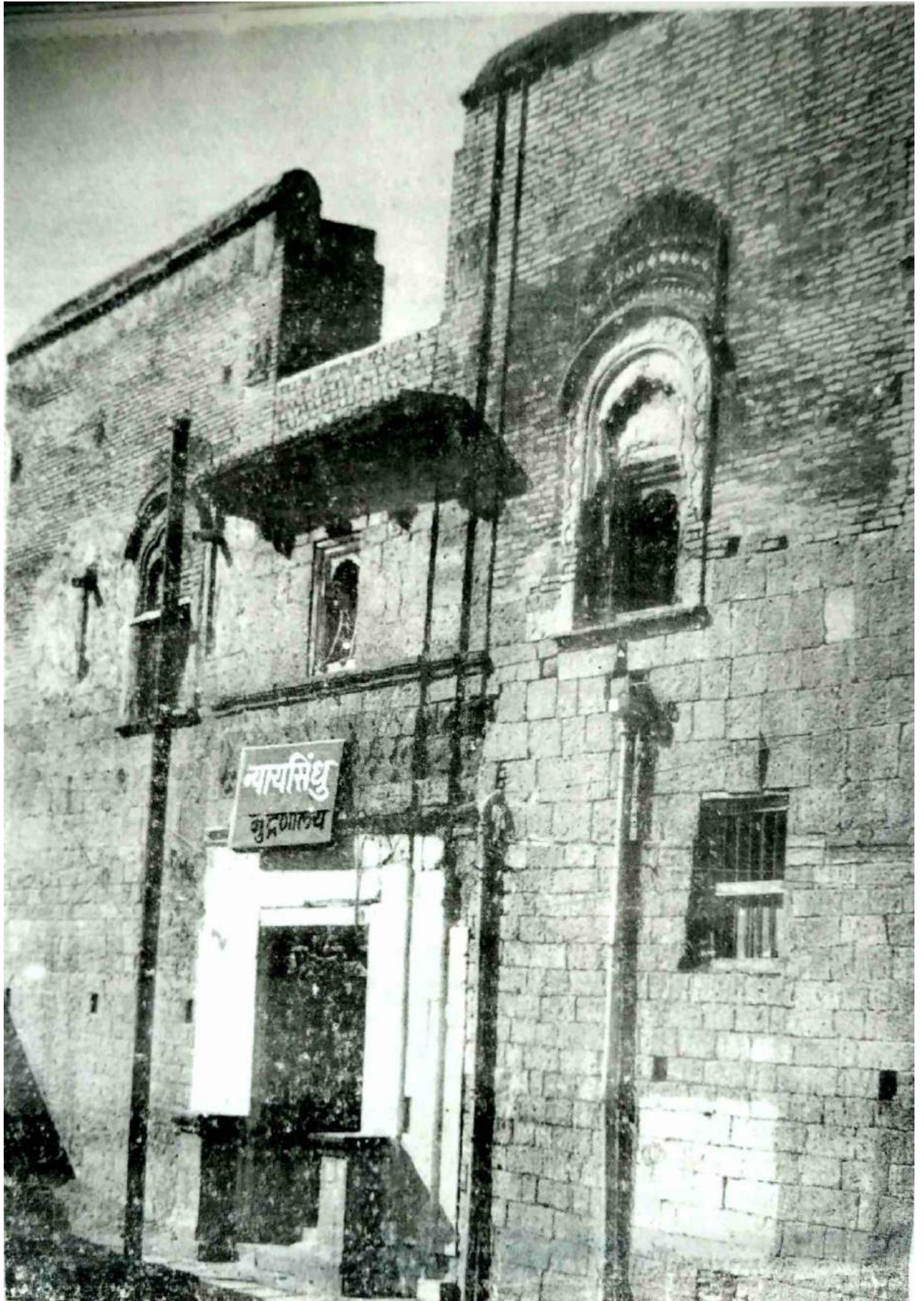


Photo No- 2 Nyayasindhu Stone Printing Press (Shila Chap) start in1866.

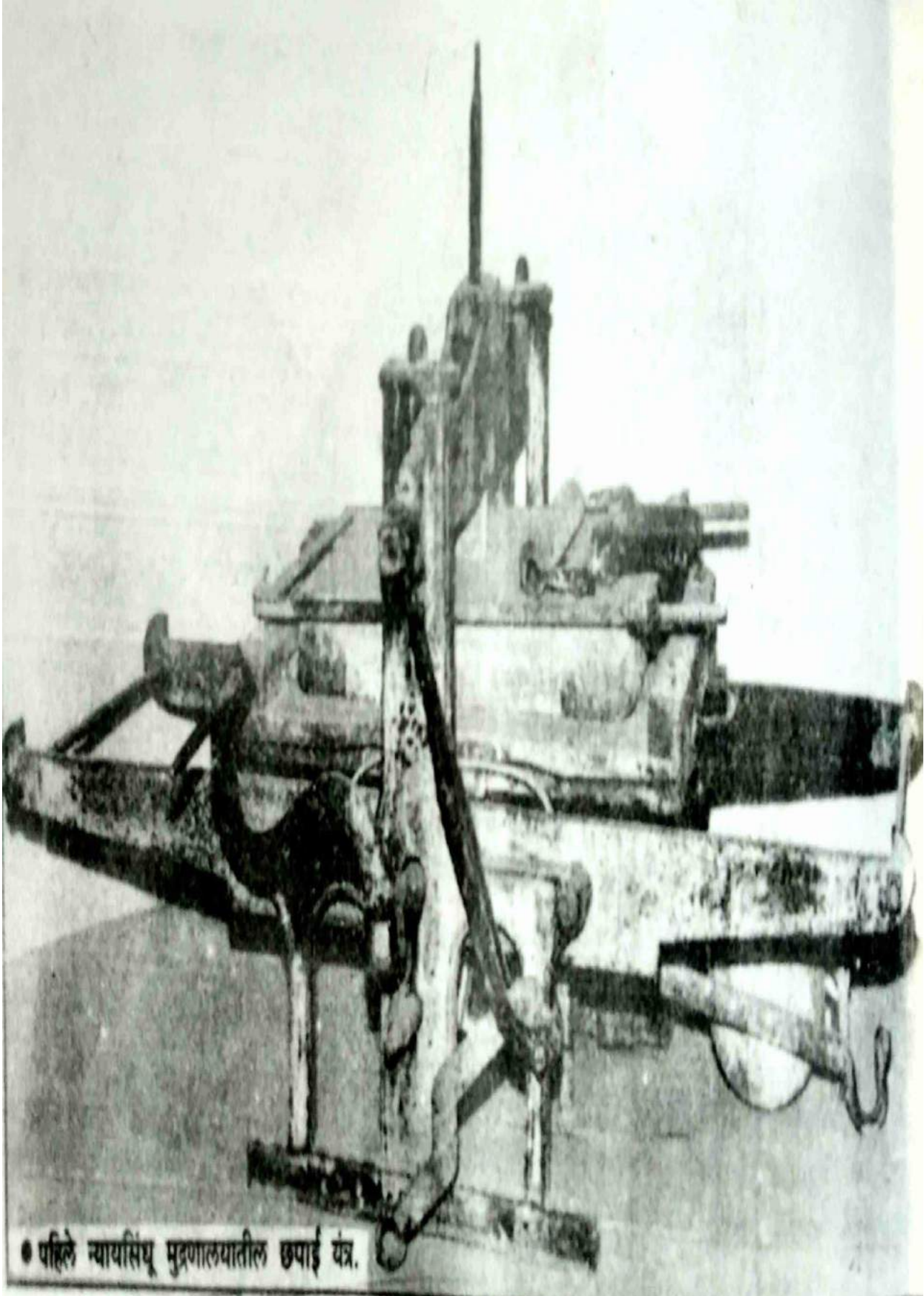
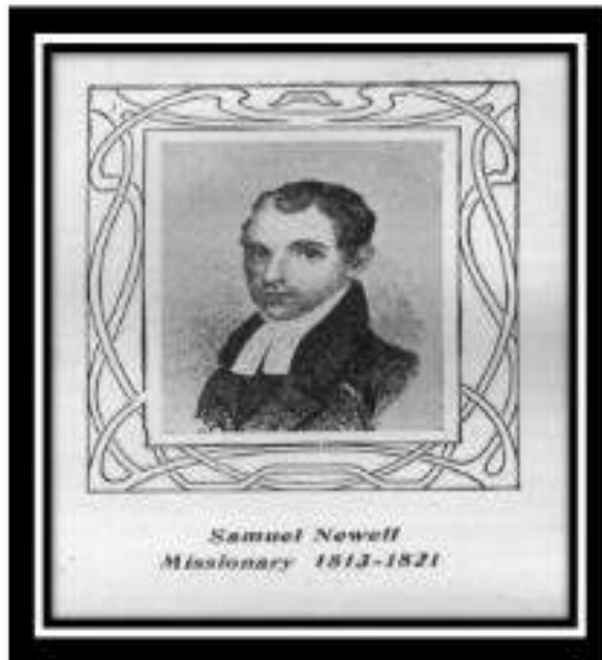


Photo No.- 3 1) Samuel Newell (Missionary), 2) Henry Ballantine (Editor of Dnyanodaya)



3) Mrs. Elizabeth Ballantine (Missionary)

Photo No.- 4 Mid- Century Missionaries & Converted Brahman, Muslim & Maratha



Mid-Century Missionaries
A. Abbott. L. Bissell. A. Hazen. G. Bowen.
Mrs. Bissell. Mrs. Hazen.



Notable Christian Converts
Ramkrishnapant V. Modak. Kasimbhal M. Dhalwani.
Vishnupant B. Karmarkar. Ramji S. Bhor.