The American Ramabai Association.

Report of the Fifth Annual Meeting

held

March 23, 1903
REPORT

OF THE

FIFTH ANNUAL MEETING

OF

THE AMERICAN RAMABAI ASSOCIATION

HELD MARCH 23, 1903.

BOSTON
Geo. H. Ellis Co., Printers, 272 Congress Street
1903
BOARD OF MANAGERS, 1903.

President.

Vice-Presidents.
REV. LYMAN ABBOTT, D.D.
REV. GEORGE A. GORDON, D.D.
REV. AUGUSTUS H. STRONG, D.D.
REV. WILLIAM H. LYON, D.D.
Mr. WILLIAM R. MOODY.
Mr. EDWARD H. CLEMENT.
Mr. E. HAYWARD FERRY.

Treasurer.
Mr. CURTIS CHIPMAN, 222 Boylston Street, Boston.

Corresponding Secretary.
Miss ANTOINETTE P. GRANGER, 377 Main Street, Canandaigua, N.Y.

Recording Secretary.
Miss CATHERINE E. RUSSELL, 409 Marlborough Street.

Managers.
MRS. PAULINE AGASSIZ SHAW.  MRS. GRACE E. REED.
MRS. JUDITH W. ANDREWS.  MRS. HENRY W. MONTAGUE.
MRS. MARY MORTON KEHEW.  MRS. GEORGIANA N. WALKER.
CLARENCE JOHN BLAKE, M.D.  Miss ANNE BROWNING.
MISS CLEMENTINA BUTLER.  Mr. GEORGE H. DAVENPORT.
MISS ANNA H. CHACE.  MISS MARY R. BANGS.
Mr. WILLIAM V. KELLEN.  MRS. CLARA B. KIMBALL.
ARTHUR K. STONE, M.D.  MRS. NORMAN MATHER WATER- BURY.
MRS. JAMES E. MILLS.

Executive Committee.
MRS. J. W. ANDREWS, Chairman, 36 Rutland Square.
MRS. PAULINE AGASSIZ SHAW.  MISS CATHERINE E. RUSSELL.
MRS. GRACE E. REED.  MRS. GEORGIANA N. WALKER.
MISS CLEMENTINA BUTLER.  MRS. HENRY W. MONTAGUE.
MISS ANNA H. CHACE.
MISS MARY R. BANGS, Secretary, 94 Chestnut Street.

Principal of Shâradâ Sadan and Mutki.
PAÑDITA RAMABAÏ D. MEDHAVI.

Vice-Principal of Shâradâ Sadan.
MANORAMABAÏ M. MEDHAVI.
The Fifth Annual Meeting of the American Ramabai Association was held in the Society Room of Trinity Church, Boston, March 23, 1903, at 3.30 P.M. The President, Rev. E. Winchester Donald, D.D., called the meeting to order, and offered prayer.

The minutes of the last meeting were read by the Secretary of the Executive Committee, Miss Mary R. Bangs, and were approved.

In the absence of the Recording Secretary, on motion Miss Mary R. Bangs was appointed to act as Secretary of the meeting.

The report of the Corresponding Secretary, Miss Antoinette P Granger, was read by the Secretary of the Executive Committee, and on motion it was accepted and placed on file.
REPORT OF THE CORRESPONDING SECRETARY.

I am glad to be able to report a sustained interest among the sixty-five circles auxiliary to the American Ramabai Association. As far as I know, the number is unchanged, and the Treasurer's report will show how faithfully pledges have been kept. Individual givers in Massachusetts, including many of Ramabai's most generous supporters, and the General Circle, made up of those outside the Bay State, will still doubtless be in the lead. I regret having again no report of the Virginia Ramabai Association which, I fear, has lapsed through the many home cares of its president.

As to the fifty-eight clubs, missionary, Christian Endeavor, and Lend a Hand Societies, Sunday-school classes, and groups of friends giving occasionally to the work, though some have not repeated the gift of last year, their places have been taken by others; and thus the number has been kept up.

To every circle annual reports were sent in sufficient number to be distributed to all members, and to the various clubs, societies, etc., in such numbers as they themselves requested. This was the case, also, in regard to the statement sent out by the Board of Managers respecting the changes in religious policy and location of the Shâradâ Sadan, the original school.

With one exception no comment has come to me in regard to these changes. Therefore I hope the supporters of the school on the old basis will continue, and many new friends will be won through its being now a distinctly religious school. As four-fifths of the organizations contributing regularly or occasionally to this Association give specifically for the Shâradâ Sadan, the effect
which this change of policy might have upon them is very important.

We would again remind our friends that about two thousand young women and girls, principally child widows and deserted wives, are dependent upon Ramabai for physical, mental, and spiritual well-being, and crave from you continued support.

ANTOINETTE P. GRANGER,

*Corresponding Secretary.*

*Canandaigua, N.Y., March 17, 1903.*

The Treasurer, Mr. Curtis Chipman, read his report, which on motion was accepted and placed on file.
# TREASURER S

For the Year ending

<table>
<thead>
<tr>
<th>Receipts.</th>
<th>CASH</th>
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<tbody>
<tr>
<td><strong>1902.</strong></td>
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<tr>
<td>Mar. 1. Balance on hand</td>
<td>$3,133.06</td>
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<tr>
<td><strong>1903.</strong></td>
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</tr>
<tr>
<td>Feb. 28. Subscriptions for support of Shâradá Sadan</td>
<td>5,436.71</td>
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<tr>
<td>Subscriptions for support of Mukti School</td>
<td>1,429.98</td>
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<tr>
<td>Subscription for support of Kripa Sadan</td>
<td>5.00</td>
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<tr>
<td>Donations to the General Fund</td>
<td>918.25</td>
</tr>
<tr>
<td>Interest on current accounts</td>
<td>34.14</td>
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</tbody>
</table>

**Total:** $10,957.14

## GENERAL FUND

| 1902. |      |
| Nov. 4. Transfer to Shâradá Sadan account | $3,545.16 |
| **1903.** |      |
| Feb. 28. Expense | 1,443.06 |
| Balance March 1, 1903 | 2,509.08 |

**Total:** $7,497.30

## AUSTRALIAN FUND FOR LEGAL AND

| 1903. |      |
| Mar. 1. Balance | $3,920.94 |

**Total:** $3,920.94

J. W. AND BELINDA L.
REPORT
Feb. 28, 1903.

ACCOUNT.

1903.
Feb. 28. Remittances for support of Shâradâ Sadan $6,000.00
Remittances for support of Mukti School 1,000.00
Remittances for support of Kripa Sadan 5.00
Salaries 675.00
Printing, stationery, and postage (including Annual Reports) 478.69
General expenses of the Association, covering travelling expenses incurred by the Executive Committee, advertising, cable charges, etc. 289.37
Balance March 1, 1903 2,509.08

$10,957.14

ACCOUNT.

1902.
Mar. 1. Balance on hand $3,133.06

1903.
Feb. 28. Donations 918.25
Interest on current accounts 34.14
Excess of receipts over remittances,— Shâradâ Sadan 2,981.87
Mukti 429.98

$7,497.30

MEDICAL AID OF LITTLE WIVES OF INDIA.

1902.
Mar. 1. Balance $3,698.18
Interest to Dec. 31, 1902 72.76

1903.
Jan. 9. Received from Miss Anna Bacon, Bronxville, N.Y., through Dr. E. B. Ryder 150.00

$3,920.94

RANDALL TRUST FUND.

1902.
Mar. 1. Balance $536.06
Interest to Dec. 31, 1902 9.81

$545.87
CONTRIBUTIONS OF RAMABAI CIRCLES, SOCIETIES, ETC.

<table>
<thead>
<tr>
<th>CIRCLES</th>
<th>Shārāda Sadan</th>
<th>Mukti</th>
<th>General Fund</th>
<th>Kripa Sadan</th>
<th>Total</th>
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</thead>
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<td>Albion, N.Y.,</td>
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<td>Albion, N.Y., Ladies' Mission Circle, Baptist church</td>
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<td>Philadelphia, Pa., Crescent Ave. Sunday-school and friends of Plainfield, N.J., in memory of Ella F. Taylor and Caroline Jacobus,</td>
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<td>Riverside (Shirley P.O.), Va., Mrs. C. R. Harrison's Circle,</td>
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<td>$5,436.71</td>
<td>$1,429.98</td>
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* Covering contributions from individuals.

CURTIS CHIPMAN,
Treasurer American Ramabai Association.

Boston, March 16, 1903.

We have examined all the accounts of the Treasurer of the American Ramabai Association, and find the payments properly vouched for and receipts duly entered and credited, which show to the credit of General Fund a balance on March 1, 1903, of $2,509.08, to the credit of Legal and Medical Aid account of $3,920.94, and to the credit of J. W. and Belinda L. Randall Trust of $545.87.

(Signed) GEORGE H. DAVENPORT,
E. WINCHESTER DONALD,
Auditors.

The report of the Board of Managers was read by Mrs. J. W. Andrews.
REPORT OF THE BOARD OF MANAGERS.

TO THE MEMBERS OF THE AMERICAN RAMABAI ASSOCIATION:

In presenting to you the report of the Board of Managers, a correction of an error in the last report should be made. In the account of "The Australian Fund for Medical and Legal Aid for the Little Wives of India," the sum of £404 10s. 7d. should have been credited to "South Australia, through Miss M. A. Turner, Colonial Secretary." It will be remembered that this Australian Fund was raised and sent to the treasury of the Association through the efforts of Dr. Ryder. Her wide experience in India revealed to her the imperative need of help for the child wives and widows, and enabled her to speak accurately and feelingly on the subject. During the past winter, in her generous responses to calls for church and parlor talks on Ramabai's work, she has suggested that the funds obtained should be devoted to medical and legal work among Ramabai's children. Consequently, the Treasurer has recently received $190.50, but too late to enter on the past year's accounts. $125 are acknowledged to Miss Eliza Cobb, Halsted School, Yonkers, N.Y.; $65.50 to Mrs. Frank Bristol, Metropolitan Methodist Church, Washington, D.C. Other late remittances are: $137.25 royalty on the sales of the *High-Caste Hindu Woman*, from Fleming H. Revell Company; Le Roy Circle, N.Y., $39; London, Ont., $71; Wellesley College Circle, $12; individuals, $39. If donors would remember that the fiscal year ends the last day of February, and that thereafter the Treasurer's accounts cannot be opened for delayed remittances, there would be no disappointment in not seeing them duly reported.
Sixteen years have passed since Ramabai’s plans for establishing a secular school in India for high-caste widows took shape, and in each semi-decade an important crisis has occurred. In 1893 it was produced by the baptism of a pupil who had left the school and was in the Bombay hospital. Her mother, who was a wanderer, had demanded the child of Ramabai on the plea of fearing her conversion to Christianity. A young friend persuaded her to be baptized in order to break caste, which would release her from her mother’s authority and the bad life to which she would be subjected. Ramabai knew nothing of the baptism, and was righteous indignant with the minister, who was more zealous than wise in granting the request. But so jealous were her countrymen of any appearance of her breaking faith with them that they took the false representations of a vile woman, and would not listen to the statements of one whom they had always honored for fearlessly speaking “the truth, the whole truth, and nothing but the truth.”

In the great storm of indignation and persecution that then swept over the Shâradâ Sadan, even Ramabai’s old friends and advisers, members of the Brahmo-Somaj, who called themselves reformers, took part, used their influence in the withdrawal of thirty of her pupils, some of whom were her earliest and most trusted ones, and the school seemed in danger of annihilation. But Ramabai had not broken faith with her people. Careful investigation proved that Shâradâ Sadan was still on its original non-religious basis. Confidence was restored, pupils returned.

In 1898 the ten years for which the American people pledged their support to the Shâradâ Sadan expired. Many of the officers felt they could no longer serve, many of the circles were ready to disband; and then it was the annihilation of the Association that seemed imminent.

The previous year the work had increased fourfold. The Sadan had been expanded by three hundred famine
children, who might well be called "The Great Unwashed." These children were to be cleansed, fed, clothed, and educated. A new school, industrial and Christian in its administrative methods, was established for them at Kedgaon, thirty-four miles from Poona, on a farm belonging to the Association. What was to be done? Ramabai's presence here seemed imperative, and it was urged. She came, was present at the annual meeting in March, when the strong plea of the chairman of a special committee, Dr. Donald, the stirring words of Dr. Abbott, President, and of Dr. Gordon, Vice-President, and Ramabai's irresistible power of carrying her hearers from tragic story to impassioned appeal were followed by results as happy as they were unexpected. Then and there it was unanimously voted that a new organization should be formed, as Dr. Gordon expressed it, "to connect the new time with the old." It was also voted that all the Shâradâ Sadan property should be conveyed to Ramabai. She had always refused to hold the property; and when the vote was made known to her, she at once sought the British consul's advice as to the manner in which the transfer could be made to a new organization to hold as good in India as in America. As she suddenly left for India nothing was accomplished, and the old Association still holds the property.

Ramabai returned to a distressed household. The absence of its head and the severity of the famine had partially demoralized it. Soon famine and pestilence were walking hand in hand. To the tortures of the one were added the terrors of the other; and several times during the past five years have the pupils of Shâradâ Sadan been moved back and forth from Poona to Kedgaon.

To Ramabai's generous pity for her sisters needing help and loving care there has been no limit. Nearly two thousand are now gathered into her hospitable Christian home.
At the end of the third semi-decade the Shâradâ Sadan is passing through a third crisis as serious as it was sudden and unexpected. Early in the summer Ramabai reported to the Executive Committee that the safety of the teachers and pupils in Shâradâ Sadan was imperilled by certain neighboring Mohammedans; she asked permission to remove the school to Kedgaon and to sell or rent the property. The members of the Board of Managers were being scattered for the summer. The President, by virtue of his office, cabled Ramabai that the property could not be sold, and that the school should remain. A letter followed, explaining that, as the property had not been transferred from one Association to the other, no legal sale could be made at present; and it urged the advisability of taking measures to protect and keep the school in Poona. Before the letter or cablegram was received, the pupils were removed and the property advertised for rent. Then came disquieting letters from old pupils, letters from “friends,” newspaper cuttings, and accusations that the Association was giving to the public false reports, asking for money under false pretences, etc., which gave us the first intimation that the school was no longer strictly secular, but decidedly Christian. When the requested official letters came from Ramabai and Manorama they made clear the change in the school. All the pupils in the Sadan, one hundred and twenty-three in number, were Christians.

Unfortunately, Ramabai and some of her friends misconstrued the word “non-religious” used in one of the President’s letters; and she tendered her resignation on the ground that the Association desired the Shâradâ Sadan to be conducted on an “irreligious” basis. As the Association is a Christian body, it is needless to disavow any such desire, and quite as needless to add that the resignation was not accepted. As soon as a meeting of the Board of Managers could be called in the fall, the
whole situation was carefully considered; and, at a meeting held Dec. 1, 1902, it was resolved that Ramabai should be allowed to conduct the school henceforth upon the religious basis that, in her judgment, seemed best. This action was perfectly consistent with the action taken at the beginning, when Ramabai asked for aid to support a school that should be not merely unsectarian, but non-religious. Of her own free will she pledged herself to exclude the teaching of not only the tenets of sects, but the tenets of any religion whatever. And yet she was a Christian then as now. Before coming to America, she was baptized and confirmed in the Church of England. When she received what she thought to be “the call of God” to come here, she spoke to Archbishop — of her desire to commune with other denominations—Orthodox, Methodist, Baptist, Unitarian, etc.—while here, and received his cordial assurance that she was free to do as she wished. She did commune with all, but took to herself the name of no sect, so that naturally her school would be unsectarian. But, to reach her high-caste sisters, and to gain any recognition from her brothers, there must be not the slightest appearance of Christian teaching in the proposed school. If not Christian, then not Hindu; and to this both Christian and Hindu tacitly agreed.

Ramabai had unlimited power, save as her own pledges bound her, and it was not abused. Unbounded confidence was placed in her word and work, and it was not shaken. During ten years her experiment, like all new and broad experiments in doing good, met with adversity and prosperity, with success and defeat; but was it a failure? Let the results answer. At the end of that decade three hundred and fifty child widows and girls had passed through the Shâradâ Sadan, fourteen were trained as teachers, eight as nurses, seven as assistants to missionaries, seven were matrons, two were house-
keepers, and ten of the once despised widows were happy wives in homes of their own. Forty-eight had become Christians through the influence of Ramabai's daily life. Yet more, homes had been made happier, many fathers and brothers had learned the value of education for their daughters and sisters, and many a high-caste professional young man, throwing off the restraints of caste and customs, refusing to take to himself as wife the little maid of nine who did not know even the alphabet, sought an educated wife among Ramabai's widows.

At a recent Indian social conference fifteen resolutions were proposed on various questions relating to social reform. The first was in encouragement of widow remarriage, which met with opposition from the orthodox Hindu, but was finally carried. One reformer stated as a matter of encouragement that during the last twenty-five years more than one hundred widow remarriages had taken place in the Bombay Presidency. What would have been Ramabai's testimony? That in the city of Poona, a very small portion of the Bombay Presidency, within the walls of a beautiful compound, the education of the despised widow had led to ten remarriages in less than ten years. Is this failure?

As Ramabai's experiment was not made for the saving of the individual alone, but for removing great wrongs, for the redemption of her sisters, for the uplifting of a nation, in a quiet manner, without public talk or written eloquence, she has driven an entering wedge into the thick walls of superstition, ignorance, and error that have surrounded her people for centuries. Was the experiment a failure? And is it not self-evident that Shâradâ Sadan, with any basis other than a non-religious basis, would not have seen such success in those ten years? In fact, the Shâradâ Sadan would never have existed.

During the past few years Ramabai's religious convictions have been deepening, the love of Christ in her heart
has been intensified. She feels that she can no longer restrain the promptings of her heart to add precept to example in teaching her pupils the Way, the Truth, and the Life; that she can no longer carry on her school "without the living Word of God" to help her in reprov­ ing, advising, guiding her wayward pupils.

Shall we be less generous now than when she was allowed, sixteen years ago, to make the status of the school what she pleased, than when she was working a miracle here in uniting men and women of different sects, of different religions, in the support of a school that was to be neither Christian nor pagan? Those of us who regret to see this unique and successful experiment end quite so soon have yielded to what we all knew would be and should be some day the inevitable, and we yield without any feeling of inconsistency in so doing.

The circular that the Board of Managers recently issued was, in all honesty, due to the supporters of Shâradâ Sadan, that they might know of the changed status of the Sadan, of our concurrence in it, and that whatever moneys they hereafter contributed to its support may be used for a frankly religious school in which Christianity may be freely taught; but, as hitherto, it will be conducted for the higher education of the pupils. We trust that with the disappearance of the plague in Poona, and with a protection against the Mohammedans, the pupils of the Shâradâ Sadan will return to their home.

The Board is well pleased with the general satisfaction that the circular issued has given, that it is considered "lucid, honest, just, and generous," and that it is responded to by quite an increase of funds. As far as circles and individuals have been heard from, no circle, and but three individuals have withdrawn their support because of the change.

Ramabai is still contending with difficulties from within
and from without. The earnest words of Dr. Donald, uttered five years ago, seem quite as applicable and forcible to-day as then, and may well be repeated here. They were as follows:—

The needs of the school are as great as ever, the beneficence of the work is undiminished, the miseries which the Association was created to mitigate are not perceptibly reduced; and their appeal to the sympathy is as overwhelming as when this charity was first instituted. The reasons that led to its institution all exist to-day with unabated force. They have also received reinforcement from a new source. These years of actual experience have proved that the scheme is no mere vision, inviting the compassionate to well-meant yet fruitless labor, but can be made a living fact. It is proved that enormous abuses, though deeply rooted in centuries of habit, can be successfully attacked. A solitary woman, consumed with love and pity, endowed with insight and tact, knowing through and through the temper of the people among whom she must work, unfaltering in purpose, unfailing in resource, excelling in patience, undaunted by whatsoever adversity of conditions, has been able to inaugurate a reform, and in the face of most bitter and relentless prejudice has been able to maintain and advance it through nearly ten years. It is a marvel that she and her school have not been annihilated by the violent hands of the hostile multitude about them. But, though the conflict has been fierce, she has not suffered defeat. Her school has been established and maintained, and its accommodations are already overtaxed. In a movement opposed to fanatical prejudice, the most difficult and dangerous part is gaining a foothold. Ramabai has gained a foothold, and has kept it. The possibility of ultimate success is thereby assured.

In view of what has passed, in view of the present situation and of possible changes in the Board of Managers, the Chairman of the Executive Committee has been instructed to write Ramabai that her presence here this fall is absolutely necessary, and that she may come at
the expense of the Association. The summer will give
her ample time to make arrangements for a long absence.
After five years of unremitting care and anxiety, of
a severe strain of physical endurance and heart restraint,
the wonder is that she is not completely prostrated in
body and mind. The change and rest will refresh her; if
the confidence of any is weakening, she will strengthen
it; if old friends are wavering, she will reclaim them
and draw new ones to her. And once in five years is
none too often for Ramabai herself to bring her work
into touch with its generous supporters.

Since our last meeting, the Angel of Death for the first
time within five years has entered our ranks. To-day
we sadly miss the familiar presence and earnest faces of
two loved friends and associates.

Miss Abbie B. Child was Ramabai's warm friend, and
at her request became a member of the Board of Man-
gers of the new Association. Her thirty-two years of
remarkable service as secretary of the Congregational
Women's Board of Missions and editor of *Life and Light*,
her experience in India and other foreign countries some
years ago, her sound judgment and strong convictions,
made her a wise counsellor and helpful associate. In
the quiet of a happy home with an only sister, on a beau-
tiful Sunday morning in November last, without suffer-
ing, without warning, "in the twinkling of an eye" she
passed from mortality to immortality, to receive the
glad welcome from the Master whom she had so lovingly
served: "Well done, thou good and faithful servant: enter
thou into the joy of thy Lord."

Miss Grace A. O'Brien was one of the younger members
of our Board, and one of the earlier and most loved
of Ramabai's friends here. Two years ago, in a trip
around the world with her sister, she visited Ramabai at
the Shâradâ Sadan. More strongly than ever was she impressed with Ramabai's rare executive ability, the vastness of her work, and the wonderful success that had attended it. Her belief in the work was strengthened by the dire need of it that she saw on all sides in passing through India. Immediately on her return she became a member of the Board of Managers, and faithfully attended its meetings, giving an attentive ear and discerning mind to all the details of the work. Last January, after a sudden and brief illness, she fell asleep to awaken in a brighter world, leaving an only sister and a host of young friends, to whom the memory of her young but full, rich life must ever be an inspiration to higher living.

The following just and tender tributes to our late associates from our President, Dr. Donald, were adopted by the Board, and requested to be embodied in its report.

ABBIE B. CHILD.

The Board of Managers of the American Ramabai Association places on its records an expression of its appreciation of the loss it has sustained by the death of its late member, Miss Child. She was a wise counsellor, of dignified and modest bearing, full of patience and an invincible hope, who gave to our enterprise valuable help and brought to our meetings a quiet strength. We are grateful both for the assistance she gave us and for the illustration of clear-headed and warm-hearted womanhood she, all unconscious of it, ever furnished.

GRACE A. O'BRIEN.

For the second time within the current year death enters our ranks, and claims one more member for the Celestial City. Miss O'Brien was a warm supporter of the Association from the day of its formation, and brought to it many members and much valuable help. Her term of service as a member of this Board was compar-
ately brief, yet long enough to allow us to learn something of her fine character and charm. Beneath her quiet modesty of opinion lay strong convictions, resting on accurate knowledge and sound reasoning. Few of us at the first knew that she had visited India and studied the conditions of Ramabai's work, or that her interest in what we are trying to do was that of one who brought to it a peculiar insight into the special features of Oriental life. But, before she laid down her young, happy, serviceable life, we realized why her judgment was always wise and sound. She was Ramabai's close friend, and at the same time the cordial supporter of all our efforts to aid her. Her faithfulness in meeting the duties of Manager will long be remembered; and her stanch, undismayed faith in the wisdom and final success of our enterprise is a precious legacy to the Association. And we shall not soon or easily forget her sunny, warm-hearted greetings, or the impression she made of genuine goodness framed in a singularly winning personality.

This report would be incomplete,—yea, unjust,—were it not to record our grateful appreciation of the valuable time and anxious thought most generously given by one who literally bore "the burden and heat of the day" through the entire summer in solving the problems that so unexpectedly confronted us,—time that should have been given to needed rest. Words cannot express our obligations, much less Ramabai's, for the courage, the wisdom, and tender loyalty with which these problems have been dealt by our honored President.

Respectfully submitted,

JUDITH W. ANDREWS,
Chairman of the Executive Committee.

BOSTON, March 23, 1903.

DR. DONALD.—The next order of business is the reading of the report from Ramabai; but I will venture to
call for the report of the Nominating Committee before that report is read.

Mr. George H. Davenport read the report of the Nominating Committee, and before doing so announced that at the request of friends of the Association Dr. Donald had consented to allow his name to be presented as President for another year.

On motion the report of the Nominating Committee was accepted; and on motion of Mr. Davenport, duly seconded, the Secretary of the meeting was instructed to cast one ballot for the Association for the persons named in the report of the Nominating Committee to serve as officers of the Association for the ensuing year.

The Secretary then deposited the ballot as authorized, and the persons whose names were reported by the committee were declared to be unanimously elected.

Ramabai's report was read by Mrs. J. W. Andrews, and was accepted.
PANDITA RAMABAI'S REPORT.

TO THE OFFICERS AND MEMBERS OF THE AMERICAN RAMABAI ASSOCIATION:

Dear Friends,—We are stepping into the fifteenth year of our existence as a school, and we most gratefully thank and praise our Heavenly Father for all his mercies to us. How quickly have fourteen years passed away! What volumes could be written about all that has happened to us as an institution during that time! We have had countless joys. Our hopes have been fulfilled above all that we could ask or think. God has set the seal of his approval upon the Shâradâ Sadan, and saved it from all dangers; and he says to us to-day, "I, the Lord, do keep it." We can never be thankful enough to God and to you for the happiness and liberty we enjoy.

All the Shâradâ Sadan girls desire me to give their thanks to you for your kindness, and send their grateful love. This year has been full of things of great consequence, but I cannot speak of them all in this brief report. We have passed through fire and water, and our faith has been tested in many ways; but we feel that all things work together for good for us who trust in God.

Poona is a Cantonment town, and thus subject to rigid rules. For five years we have been obliged to vacate the school, and remain away from the city for at least four months in each year. This has added much to our trouble and expense. This year the plague has been very bad indeed, and the city is almost deserted. Thousands of people have fled, shops are closed, and most of the traffic in the city is stopped. The death-rate has risen to one hundred and fifty a day. The plague has attacked rich and poor, high and low, natives and foreigners alike.
The Shâradâ Sadan house in Poona is very dear to us. For more than ten years we lived peacefully and happily in our beautiful buildings, and it was not without tears and sorrow that we left it last June. Yet we know that it is our duty to keep out of danger, and we feel that we cannot face this terrible plague and the possibility of riots. A few weeks ago we had the honor and pleasure of a visit from Dr. Cuthbert Hall. He was pleased to see the work of the Shâradâ Sadan and Mukti; and, when he was told of the reasons of the removal of the Shâradâ Sadan to Kedgaon from Poona, he approved our action, and will probably write to our President of the insurmountable difficulties which caused it.

Although the Shâradâ Sadan school is removed from Poona to Kedgaon, it is not amalgamated with the Mukti School. These two institutions can work side by side, but they must remain quite separate; for each has come into existence to fulfil a certain God-appointed mission. Each has its own special work to do, and may help its sister institution in whatever way it can. The Shâradâ Sadan girls do their work by themselves, eat and sleep in their own compound, attend their own school, and have every advantage for prosecuting their education here as in Poona. The only thing that is lacking is a nice building with a pleasant garden.

The girls attend school regularly, and study their lessons diligently. Some of them take part in the school work as pupil teachers, and about sixty are learning industries. All share in the household work, and do much for themselves. They are happy and contented, and it is a pleasure to see them studying in the school and working at home. Many of the girls are so anxious to learn that to them it is punishment to be kept away from school; and, when we close for the holidays, they keep asking us to open it again soon. It is true that there are some who try our patience sorely, and who
grumble because they are taught to read and write and do some work. There are half a dozen girls among them who have not yet finished learning the fifty-one letters of the alphabet, and they have been in school no less than five years. As for learning some industry, they have not gone much farther than grinding the corn and sweeping the floor. The majority of the girls, however, have made good progress.

We have all the standards from the first to the seventh, and the teachers are doing good work. Two of our old teachers have left school on account of its removal, but new ones have come to take their places. It is a pleasure to have our old girls, Chundrabai and Tun-gabai, taking part in teaching the higher standards. Saibai looks after the industrial department of the school. Rukmanibai and Jiwoobai are acting as ma-trons. Twelve other girls in the higher standards are sharing in the school work as pupil teachers. So the school goes on doing its usual work, and we are all contented and happy.

The best of it is that the girls, by being in this school, are beginning to understand their own value. One of them said: "I had always thought that women were created only to take care of children and to cook and do household work. I had heard a fable about a woman’s kingdom which was in some unknown part of the world, where women did their own work, managed their own affairs, ruled their own kingdom, and had no need of men at all. But I thought it was only a fairy tale. My husband’s brothers used to read to us women in the house about the duties of women, and what they should do to please their husbands and relatives. I was only thirteen when my husband died, and my mother-in-law kept me confined to one room for a whole year. I was very unhappy and uncomfortable. The days used to drag slowly, and the nights seemed very, very long."
When I came to this home, and saw the girls doing not only household work, but sewing, knitting, weaving, and also reading and writing, I was perfectly astonished, and I was glad that I had come here. How nice it is to feel that there is at least one home and school in our country where widows are not despised and cursed daily! I feel very glad to think that some day I shall go back to my own people, when I have finished my course here, and tell them what women can be taught to do and what they are doing here."

The religious policy of the Shâradâ Sadan has been discussed for many years. When I laid the plan of the work of our school before the world, some said: "There is no hope for the Hindu widow. She will never go to school, and the money and strength spent would simply be wasted." Many of our Christian friends were greatly troubled because the Gospel would not be preached in the school; and now others are perplexed because there is too much preached, and so many of the girls have become Christian. The members of the Association know very well that ever since the Shâradâ Sadan came into existence I have lived and worked as a Christian woman. I had a Christian daughter to bring up. Daily family worship has always been my rule. I was bound by pledge not to force Christian religious instruction on my pupils, but I did not promise that absolute religious freedom would be given in Shâradâ Sadan to the exclusion of all Christian influence. Those of our grown-up girls who had more freedom and courage than the younger ones always came to my room, and joined in the family worship and read the Bible regularly. In the year 1895 several of them requested to be allowed the privilege of confessing Christ before men by receiving baptism. When this request was granted, and the newly converted Christian girls were allowed, by the permission of our Association, to remain in the Shâradâ Sadan,
they always worshipped and read their Bibles in their sitting-room. Their example was followed by many of the Hindu inmates, who had long wished to throw off the yoke of Hinduism, and be free. So gradually the number of converted girls increased; and it became necessary, for their benefit, to regulate the time of prayer and Bible reading. Many of the non-Christian girls were influenced by the Christian lives of these girls; and they, too, began to join our family worship without being compelled or even requested to come to our meeting. This is the way in which the change was effected, and "Christian worship introduced" in the Shâradâ Sadan. It was not an innovation. It was only the continuation and extension of the Christian family worship that was established in the house on the day it was rented and first occupied by my daughter and myself.

Now I proceed to answer seven questions which have been put to me:—

1. How many Hindu women of high caste are pupils of the Shâradâ Sadan at the present time? All the pupils of Shâradâ Sadan are high-caste Hindus, now converted to the Christian religion. There are no orthodox Hindus among them at present. About twenty Hindu girls, who have applied for admission, are soon to be admitted. The new admissions cannot be made without sending some of the converted pupils away. I am thinking of taking the old girls into Mukti School as pupil teachers, and shall make room for the Hindu girls in the Shâradâ Sadan. There were three Hindu girls in this home in June when I removed the Shâradâ Sadan to Kedgaon. They stayed back because they did not want to leave their relatives.

2. How many such women were members of the school five years ago? More than a hundred of the pupils present were members of the Shâradâ Sadan five years ago, and nearly seventy of them were Hindus. There were forty-eight Christian girls in Shâradâ Sadan at the beginning of the year 1898.
3. How many of the present inmates are Christians, and did they become so after entering the school? All the present inmates of the Shâradâ Sadan are Christians, and every one of them was converted to the Christian religion after entering the school.

4. Are any efforts or influences, by any person connected with the school, officially or otherwise, exerted upon the pupils to convert them to Christianity? No one officially connected with Shâradâ Sadan has made any direct efforts or used direct influence to convert the pupils to Christianity. Indirect influence has always existed in the Shâradâ Sadan, as stated above.

5. Are any efforts or influences by any person connected with the school, officially or otherwise, exerted to induce the pupils to attend religious worship? No one connected officially with Shâradâ Sadan has been in the habit of inducing the pupils to attend Christian religious worship. But both the Hindu pupils and converted pupils have, I am sure, used their influence equally on their fellow-students to induce them to follow their respective religions. All the Hindu girls who seek admission to the Shâradâ Sadan are so laden with the unbearable burdens which Hindu religion puts on them, without giving any hope of comfort, that they are quite glad to have the burden rolled away as quickly as possible. As soon as they begin breathing freely in the free atmosphere of the Shâradâ Sadan, without the fear of being compelled to fast twice or four times a month, taking no food nor water for twenty-four hours, or of being forced to shave their heads, the poor widows feel that they have come into a different world. Their one desire is to get free from the bondage of the inexorable caste. I am constantly surprised at seeing orthodox Hindu girls who have been in the Shâradâ Sadan but a few days, and sometimes only a few hours, beginning to think of throwing away the old yoke of caste, and breaking away from the prison
of Hinduism. The fact is that the world, even the conservative Hindu world, is changing very fast. It is no longer what it was twenty years ago, when I began to think of establishing a school for Hindu widows. Men and women are having their eyes opened. There is every convenience for men to get free from caste whenever they wish, but the women are compelled to remain perpetually in bondage. Still, when the Hindu women get a chance, they quickly take advantage of their freedom, and throw off the yoke of their oppressive religion, to take up a better or worse yoke. If they come in contact with good persons, they become either Brahmos or Christians; but, if they are brought under the influence of bad persons, they are not slow to adopt their mode of life. Thus it is that the Hindu girls admitted newly in the Shâradâ Sadan desire to share the happy and free life of the converted Christian girls.

New girls are always coming, and are admitted into the Shâradâ Sadan. Before I began to bring girls from the famine districts, the average number of inmates was forty, and new arrivals were few and far between. There are not many girls who are sent by their relatives and guardians. The relatives of the widows do not wish them to be free. They want to keep them in their own homes to be unpaid servants. We have to go and search for them on highways and byways. Those who are found by us are mostly widows who have not many near relatives to support them. They are free, so to speak, to do whatever they like. Coming under these circumstances, they quickly see the advantage of freeing themselves from caste superstition, and give up cooking and eating by themselves. Only two of the old girls who lived with us for nearly ten years remain Hindus to this day, and that because they are in the hands of their relatives. Both of them wished to throw off their caste long ago, but they keep it for the sake of pleasing
their relatives. Those who have become Christians were by no means compelled to do so, but they could not resist the gentle but strong influence of Christian love and the power of the Word of the Living God. Especially is it the case in this country, and particularly in our home, where there are so many who have never known what true love is. It does not take much direct preaching to bring people to Christ.

6. Is provision carefully and willingly made for supplying the Hindu pupils with whatever is necessary for the due performance of the rites of their religion? Provision is carefully and willingly made for supplying the Hindu pupils with all that is necessary to keep their caste, and no one of them is prevented from worshipping the idols which she may have brought with her. Nor is she prevented from fasting on the days that she considers sacred, nor from shaving her head if she wishes to do so. As for the performance of other religious rites, it must be remembered that the widows and deserted wives, even though of high-caste, are not considered by Hindu men good and holy enough to perform them. The Brahman priest must be employed to perform these religious rites and to worship gods for them. It is very expensive to employ a priest. Then it is not enough to employ one priest. There must be many to worship the numerous gods. I have not employed priests to do this for the pupils. The only other thing which I have not done to enable Hindu pupils to perform their religious rites is that I have not built up shrines for their idols in the Shâradâ Sadan compound. A number of plant gods grow in our garden. The peepal tree and the tulsi are chief among them. I said that they might grow in our garden as any other plants, and the Hindu pupils have all the liberty to go and worship their idols under its shade. Some of our Hindu pupils worshipped the oxen in our stable. They also bowed down before the lamps they
lighted, worshipped the fire when they cooked in the kitchen, and bowed before the food, which they ate daily. They prostrated themselves before the sun, moon, and stars. They brought their gods, made of stone or copper or brass, which they wore around their persons or had them packed in little boxes. No one has ever prevented them from doing these things. The only thing which was objected to was the building up of shrines or little temples. If I had not objected to these at the very outset, the difficulty in meeting the requirements of the Hindu religion would have been very great. All the money sent for the support of the Shâradâ Sadan would have been used up for them. I should have had to build as many shrines as there were pupils, for each Hindu worships a god of his or her own. The Bengali girls who seek admission in the Shâradâ Sadan are worshippers of Kali. In case they wish to perform their religious rites and midnight worship, the introduction of intoxicating drinks and priests would be necessary.

I must bring another thing to your notice. The Hindus do not, as a rule, allow their women to worship the gods independently of their husbands. The husband is the god of a Hindu woman. She worships him in person while he lives; and, when dead, she worships his spirit. The high-caste man alone is considered good enough to approach the gods with his offering and prayers. The tulsi plant is almost the only god that can be worshipped by orthodox Hindu women. Again, widows who do not shave their heads are considered as unholy, and are excluded from any and every religious rite. Orthodox Brahmans will not take food nor water from them. The deserted wives, having committed the sin of displeasing their husbands, are considered as very irreligious, and the gods do not accept their worship. The women, therefore, have very little religious consolation. Fasting on certain days and giving presents to the Brahmans, keeping caste
rules, bowing before the idols in the shrines from a distance, worshipping their husbands and pleasing them in every way, is the religion of women among the Hindus. Again, few of the sacred books of the Hindus have been translated into the vernacular languages. They are written in the ancient Sanskrit, and are sealed books to women. Such of the sacred books as have been translated and are available are placed on the shelves of our school library, and may be read by any of our pupils who wish to get acquainted with them. I have often offered my service free of charge in reading and translating the best parts of the Puranas and Vedas to them.

I have been having a great deal of opposition lately from my Brahman brethren. For twenty years continuously they have written and talked against me, and tried to break down and overthrow this work. It is hard to feel this, when one is in the midst of a great undertaking; but the after effect of it is like that of a powerful tonic on one’s moral and spiritual nature. It tastes bitter, but it is very strengthening. A visitor here remarked that I need a strong, powerful man to stand by me and to fight my battles. “Yes,” I said, “the Lord of hosts is His name; and He it is that fights my battles for me.” “Oh,” said the gentleman, “he is a spirit. You require human help in this work.” I have a different opinion. There are some things that cannot be accomplished by human strength. “Not by might, nor by power, but by my spirit, saith the Lord.” When the last such trial came, my heart seemed to fail; but the Lord rebuked my unbelief. Just about that time the foreign mail arrived, and there was a beautiful post-card containing pictures on it. It came from Boston, from a friend whose name I could not make out simply by the initials. It contained just one sentence as a New Year’s message. It was this: “More things are wrought by prayer than this world dreams of.” This message helped me out
of the trouble. It is astonishing how a small word, a little sentence, will sometimes help people. I hope the friend who sent me that post-card from Boston will be in the meeting, and accept my thanks for the timely word she sent me.

I thank you all most heartily for all that you are doing for the girls and for myself. You have helped and are helping many widows out of misery, and their souls bless and thank you daily. God bless you all, is the constant prayer of your grateful

Ramabai.

Shārada Sādan, Feb. 5, 1903.
LETTERS FROM RamABAI'S PUPILS.

MUKTI KEDGAUM,
POONA DISTRICT, INDIA.
5, 2, 1903.

My dear Friends,—It is more than a year since I left America. I am very glad to be able to write to you a few lines to show how thankful I am to you.

About twelve years ago I did not know a word of English, or anything outside of my house. The past twelve years have been like a dream to me. During that time, while being in school, I learned many things; and for four and a half years I was sent to the land of liberty. The precious lessons I learned there, and also in the Shâradâ Sadan, shall never be forgotten.

I thank my mother (Pandita Ramabai) and you very, very much for helping and fitting me for life. Since I returned, I am in Kedgaum. I like it here, and enjoy my work.

The girls are very happy, and are learning all useful things. Some are gone as far as the Sixth VI. (Marathi) and 3d English. Here is the sixth standard before me solving the sums in simple interest. Pretty soon they will be studying the compound interest. Most of the girls read well. The girls in the higher standards take part in the Literary Society. They have learned to make programmes and elect the members and hold meetings by themselves. They have a temperance society. To-morrow is our temperance meeting. These things are quite new to them, and we think that they are doing it beautifully. We are proud of them.

When I went to America, this Kedgaum was nothing but a sandy desert, full of thorns. Now it is a very pretty
place. We have a nice garden in which there are sweet flowers,—pinks, lilies, rosies, poppies, etc.

By the help of God you have planted the big garden in which many trees grew, are taken care of, and now yield fruit. Some are still in blossom, and others are little plants, which, we hope, by and by will grow and bring forth the fruit useful to mankind, and thus show the appreciation of your kindness and love of God to us all. The old girls profited very much by the Shâradâ Sadan, and are fitted for their lives. They are doing different kinds of works. Some are matrons, some housekeepers, some teachers, and some are Bible women. The new ones are improving their opportunities, and will be doing the same as old are now.

There are many child widows in India. They need Shâradâ Sadan very much. Bai is very kind to us. Our aim is to help others and make them happy.

May God bless and reward you hundred-fold for your unceasing labor in behalf of India. All the girls send their love to you. Please accept our thanks again for your kindness to us.

Much love and best wishes from one of the Alumni of the school.

TUNGABAI.

SHÂRADÂ SADAN, KEDGAUM
Feb. 5, 1903.

Our dear Friends in America,—With a great pleasure we write to you to let you know that we are all happy and studying in the school. Most of our girls are saved, and are happy in the Lord. We are not receiving only book knowledge, but also spiritual help. Pandita Ramabai is very kind to us, and so are all the teachers. They all labor daily for our welfare.

We thank you very much for helping this school for fourteen years. Our girls are taught different kinds of
work. Some are pupil teachers, others are in the industrial school, and little girls are learning kindergarten. Thus we pass our time very happily. We pray for you, and ask our heavenly Father to reward you for your kindness to us.

Your loving children,

Krishni Gadre,

Bhima, Rahi, Janki, Rooma, Ghammee, Gangabai, Baggee, Rupee, Sankranti, Ramiya, Hirabai.

Dr. Donald.—This concludes all the official communications that we have to present to the meeting. In order that there may be no smallest possibility of any one's inferring that back of the report of the Executive Committee, or back of this report of Ramabai, there are certain things which it is the wish or judgment, or both, of the Board of Managers to withhold from the general Association, I will make a statement as explicit as my command of language will allow. It is this: that there is absolutely nothing in this mass of documents lying here upon this table—reports, letters, cablegrams—in any way bearing upon the official business of the Association which is not open to the inspection of any person who may desire to examine these documents. I make that statement to allay a perhaps natural surmise on the part of those who are members solely of the Association, and receive only the reports and circulars of the Board of Managers.

And perhaps I shall not be repeating what has already been said if I state that the sole object of the Board of Managers during the last year has been to keep faith with the American and the Indian public. We have stated over and over again during the last fifteen years in the most explicit way that the Shâradâ Sadan is a non-
religious school,—non-religious in the sense, for example, that Girard College is, which is not an irreligious institution, but not non-sectarian in the sense that, for example, Harvard College is.

None of us, I fancy, was anxious that this status of the school should be retained in the face of Ramabai’s judgment that it should not be. I repeat: None of us was anxious that the original non-religious status of the school should be retained in the face of Ramabai’s judgment that it should be changed. But we were unanimously of the opinion that, if the status was changed, the fact of the change should be made public. That was due to America and was due to India. Here is a radical change from a non-religious school to a religious school. It is made not at our suggestion or in the face of our opposition; it is made solely in deference to the judgment of her who is the beginning and the middle and the end of this whole enterprise,—namely, Ramabai. For one, I am free to say that it is conceivable that another ten years’ experience may show Ramabai that she best revert to the original basis. And if she, at the end of another ten years, should tell us that the old basis was the best, I hope there will be ten years hence enough of faith in the woman to authorize a reversion to the original status of Shâradâ Sadan. But, if we make it, we shall do then, I hope, what we have done this summer,—inform the public who support us that the change has been made.

I cannot state the outcome of the year’s work more clearly than by saying that you must look in the face the fact that some at least who have believed that the old status was the only reasonable one may not co-operate with us now that the school has changed its basis. And they have a perfect right to refuse to co-operate with us. We do not claim infallibility. On the other hand, we had reason to expect—and our expectation has already been fulfilled to a considerable degree—that many people who
would not support the school because it was non-religious would come forward and support it now that it is religious, frankly so. That is the situation.

I wish to say that the report of the Executive Committee was submitted to me last night for my judgment and for any suggestions I might make. But, with an artfulness which many of you regard as charming, but which I have to think of as embarrassing, the whole of the report was not submitted to me. Had it been, the words of its last paragraph would have remained absolutely unchanged with one exception. In place of the word "President," I should have suggested the words "Chairman of the Executive Committee." Then I think that the highest ends of both truth and accuracy would have been subserved. As it stands now, it is a flagrant perversion of the facts, but I am sure that it is quite truthful, for inaccuracy and truthfulness go together sometimes.

Before I ask our young guest to speak, I will venture to inquire whether any person present has any question to ask of the officers of the corporation in regard to any matter that is not clear in their mind. I will do my best to answer it.

MISS A. F CARTER, of Norwood, Mass.—Mr. President,—Sometimes we like to know about a work from one who has seen and heard it themselves. For nine years and a half I lived in India, for three years and a half I lived in Poona, and I have been a frequent visitor at Ramabai’s home. I am personally acquainted with her and her daughter and with her workers, and I want to assure you that the magnitude of her work is something astounding. There is nothing like it. It seems to me that God himself has called that woman out to that work,—a work that no other being could do; for no European or American could ever reach the number of natives that she reaches because of her knowledge of different lan-
guages. Being born and brought up in that country, she knows their customs as a missionary cannot know them. And it is something wonderful,—her wisdom, her endurance, and yet in the midst of it all her humility. And the daughter seems to have the same spirit as her mother, and the workers all work in harmony.

As you look at those girls as I saw them a year ago, two thousand girls of different ages, you realize what a work can be done as they go forth. Only a day or two ago I had a letter from one of the workers, and she says the work is increasing. They are no longer weak, sickly children to be cared for. It is sometimes easy to care for a child when it is helpless; but, when it begins to run about, it needs employment. And so those girls need employment to keep them in the right way.

I believe you may trust Ramabai in everything she may suggest. Sometimes it may seem as if she might wait for letters; but, if you had lived in India and had been through two riots, as I have, you would know that she couldn’t wait for letters.

Ramabai’s home at Kedgaon is something wonderful. I wish you could all see it. As I was thinking of the work there to-day and how cool and bracing the air is here, I thought of the heat there. They need your prayers, and they need your money, too; but they do need your prayers. There are times in their work when your prayers to God here will be answered there.

I was in hopes that perhaps a few words from one who had really seen the work might interest you, and perhaps lead some of you to take hold of the work in a deeper and more real way, and realize that it is a living work. It’s nothing imaginary, it is a real living work: it’s going on. Each one of you is responsible for those souls there that Ramabai is bearing the burden of; and, as you help her, you are helping those girls to go forth to educate and to help their sisters in India.
DR. DONALD.—Thank you very much. Your testimony has been very grateful and very reassuring. [Turning to Nermadda.] I do not propose to murder your pretty name by attempting to pronounce it. I will therefore introduce our guest, who is to speak to us, as “Miss Grace Charming.”

ADDRESS BY NERMADDA.

It gives me a very great pleasure to be here this afternoon. I know ever since I came to school, when the time would come for us to write the letters to get them here for the annual meeting, we girls used to tease Ramabai for two months before, asking her when the day was going to be, so she could give us a day off to write the letters. And then the next question was: “Why don’t you ask the people to come out and see us?” “Well,” she said, “I would like to have them come out and see us; but I don’t know whether they will all do it or not.”

Of course, as long as I was in school, I had a happy home and I had a pleasant time. I went in the school when I was between nine and ten, and I was taken in the school as a timid girl. I was afraid to talk to a person there, not because I was afraid of the human beings, simply because I wasn’t in the habit of being associated with the people.

In 1893, I think it was, when Mrs. Andrews was out visiting us, I was unfortunate enough to leave the school, not because I wanted to, but I had to. During that time when the people were talking a whole lot about the school just as they pleased, and a number were taken from the school, as Mrs. Andrews has reported this afternoon, I was one of them. When the time came for me to go, my people came in the school and asked me if I didn’t want to go home. I told them, No, I was happy, I was trying my
best to learn what I can, and, as long as I was happy here, I like to stay. But they said, "We have heard that someone has been trying to Christianize you." As far as that was concerned, Ramabai had never said a word to me nor any of the teachers.

To tell the truth, at the beginning, when I was about seven years old, my father was living then, and, as I was the only child in the house and there was no one to play with me and no one to care for me, father thought it best for me to be away as much as I can; and so every Sunday, I remember, father would put a penny in my hand, and send me to Sunday-school. He didn't have the least idea it was going to influence me at all; but what I learned in that Sunday-school I haven't forgot to this day. When I went to school, and day after day I followed the life of the superintendent of the school, I couldn't help being impressed with the fact that there must be something real in this religion; but I was too timid to go and ask her. Mano was my friend. We had always told each other all our secrets; and once I say, "Mano, I am left orphan, am I not?" She said, "Yes." I said, "There is no one to care for me." She said, "No." I said, "Perhaps your mother would take care of me, and let me come in when she has her family prayers." She said, "I think mother will be only too glad to let you come; but, you know, mother isn't allowed to teach the scholars anything of that kind." She said she would go with me and help me out. So we asked Ramabai permission if we might see her all alone, and that was the time when they were building the new Shâradâ Sadan; and she told us we could come in the new building in the afternoon and see her in the office. I had a long conversation with her. She said, "I will be very glad to take charge of you and bring you up as my own daughter, as I would Mano; but I am under obligation not to teach any one religion." And I told her: "I feel wavery. I haven't any one to take care of me, and I
feel lonesome.” Of course I was having a good time, I was happy with the girls; but, still, I felt as though I needed a motherly care. And, after my teasing her so much, almost every day constantly, she said, “Well, you can come to prayers after this, but I shan’t promise you anything extra.” Well, I started to go in to prayers; and Mano had our own prayers in her room after her mother had with us. When I went there, five or six girls used to go. We kept out of the other girls’ way.

Well, later on when this persecution came on the school I was one of the number that was taken out of the school, and went home. I was kept there for nineteen months, or nearly two years; and every time my people would come and ask me if I wasn’t ready to go to high schools, where the other girls were put, I told them, No. If I couldn’t go back to my own school where I had been kindly treated, I did not care to go to school. And I stayed there as long as they could keep me. Finally, my people came to Poona again. When they came, he went out to find a school, but couldn’t find a school that would suit him. Finally, he went and saw Ramabai, and asked her to forgive him for taking me out of the school. He confessed that he did wrong in taking me from that place; and he said, “If you will promise to be kind to her as you were before, I will bring her back.” And Ramabai then and there told him that it was my request to take me into prayers because I was an orphan. (The person I am referring to was my mother’s third cousin; and, of course, I couldn’t depend on him wholly.) And Ramabai said, “That’s the reason I took the girl, and I shall be more kind to her than ever before.” When I came to school, I was warmly welcomed; and I had the pleasure of being in the school, but didn’t stay very long. I stayed there a year and a half, I think, before I came to this country.

During the famine I thought, if we girls had not been converted to Christianity, I am sure we couldn’t have
done what we did for the famine girls. We couldn't have had that love that makes people do things easily as we did then. During the famine Ramabai called us in her room and said: "Girls, what are we going to do? Look at the girls starving. If the people in America hadn't sent money to us we would have been starving, too." We could not take up a collection and send money to the poor people to buy food; but we said, "We will do this much: we will take the famine girls, if you are willing and if the people in America are willing." And she said, "We will do that." She hired a woman to go and bring the children home; and the day they were coming she said, "Now, girls, are you ready to take care of them?" Of course I was one of the youngest members of the school, and I promised. I said, "Sure, I will take care of them." I did not know just exactly what the famine was; and I did not think they were so bad-looking, sickly, weak children. I thought they were nice-looking children, and all I would have to do was to take them round and show them the building; and I was perfectly willing to do that much. And Ramabai knew I didn't know what I was talking about. That night we asked permission to sit up and see the girls come home. It was New Year's night, first of January, when they came; and we stayed up late to see them come. Finally, I saw the driver coming with a few children. I said: "Where are the girls? I thought there were two or three hundred." He said,"There was not enough room, and they are walking." I saw them coming, and I said," I am going upstairs to go to bed"; and I skipped up just as soon as I can.

The next morning, before I was up, Ramabai sent for me. "Now," she said, "your duty begins this morning. You are to go and serve breakfast." I saw the company and said I couldn't do it alone. "Well," she said, "some one will help you." Just as I was coming out of the kitchen with a platter of rice, the platter of rice was gone
from me. I stood there, and I didn’t know what to do. Of course, these children were so hungry they hardly could wait until I served them. They all grabbed the platter from me. And I told Ramabai, “I don’t believe I will have good success in doing this.” She kept them quiet, and I managed to serve the breakfast. And we worked just as fast as we could from ten in the morning till four in the afternoon. None of us had any experience in taking care of persons, anyway. That night was meeting night: a minister was coming; and, after meeting was over, he turned to Ramabai and said, “How did the work go on?” She said, “The girls worked with a will.” He said, “Well, if the whole school were Christian, the work would not have been so hard for a few girls.” Now, if we girls hadn’t been converted to Christianity, I know for my part I would not have been willing to do that work I did.

After that we had to move: the city magistrate would not let us live in the building. He came to Ramabai and said, “You have got to take these girls out.” “Well,” she said, “where am I going to take those girls?” And he says, “By to-morrow, one o’clock in the afternoon, you have got to leave this school, that is all there is to it.” That means for us to stay up all night and get ready by next morning to leave the building. And there we took these girls, weak as they were; and, when we got to our destination, we couldn’t go to our own farm. We had to go forty or forty-five miles from the school, and live in tents. When the place was ready at Kedgaon, we went there, and felt as if we were on our own ground.

Ramabai then noticed that some of the girls were working more than the others. So she divided up the girls into four or five classes, and each had a class; and I had about forty or forty-five to look after—see they had their breakfast and go to school and go to bed on time and do what they should do. And I did the best I can; and, finally,
I requested of her that, if she would only give me the little ones and bring my kindergarten things, I should be perfectly happy. I don't care to do anything else. So she brought my things over, and I had about fifty of the little children from morning until night with me all the time; and I was perfectly happy all the time. I did the best I can. When the time came for me to leave home, I tell you, I really felt sorry. I felt I was leaving some of my own relatives behind. I didn't want to see the girls before I leave the compound; and so I told the gateman to call me at four o'clock, before the girls got up, and I didn't see the girls again. That's the way I leave school:

I have worked hard all summer. I was sick last winter, and I didn't know when Ramabai would send for me. The circle in Rochester raised some money, and told me that I could take my kindergarten course; and so I shall be ready when Ramabai shall send for me. And, after Mrs. Andrews gave me some of the letters from the girls to read, I am quite anxious to go. It seems to me that, if Ramabai sent for me to-night, I should be ready to go.

I am glad to be here. I have always heard of the members of the Association ever since I went to school; and I used to think, Shall I ever see them or not? When Mrs. Roberts told me last time, "Nermadda, they want you to go to Boston," I was simply tickled. The girls said, "You act as if you were going to the end of the earth." I said, "I am going to Boston to see the people."

I appreciate your kindness ever since I have been in the school, and I appreciate Ramabai's kindness to me. She has been kind; and, as long as I live, I mean to do whatever I can, and do it in harmony with her.

**DR. DONALD.**—We certainly kept the best wine until the last. Is there any further business to come before the Association at its meeting?

I hope, as we part, we shall take with us the conviction
that the need of Ramabai's work in India is just as great as ever. Personally, I look forward to seeing in the coming year a larger, wider, more intelligent, and more magnificent support of Ramabai's work.

After a vote of thanks to Nermadda the meeting adjourned.
BY-LAWS.

ARTICLE I. The members of the Association shall be such persons as are mentioned in the certificate of incorporation, such persons as shall from time to time be elected by the Association or by the Board of Managers, and such persons as shall be selected for membership by the Ramabai Circles now or hereafter existing, provided that no more than one person shall be so selected by each circle in any one year, and that no person so selected shall become a member of the Association till notice of the selection has been received by the Recording Secretary of the Association.

ART. II. The officers of the Association shall consist of a President, not less than five Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and Twenty Managers, all of which officers together shall constitute a Board of Managers. All said officers shall be elected at the Annual Meeting, and shall hold their office one year, and until others are elected and qualified in their stead. Any vacancy occurring in any of the offices may be filled by the Board of Managers. The election of officers shall be by ballot, and all or any of them may be voted for on the same ballot.

ART. III. The Board of Managers shall manage and control all the property, business, and affairs of the Association. The President of the Association shall be Chairman of the Board. The Board shall meet at such times and places as the President shall appoint. The Board shall make an annual report to the Association.

ART. IV. The Annual Meeting of the Association for the election of officers and the transaction of any business shall be held in March of each year at such time and place in Boston as the President shall appoint. Special meetings of the Association may be called by the President or by the Board of Managers, notice of the purpose of the meeting being included in the notice of the meeting. Notice of the time and place of the Annual Meeting or of any special meeting shall be given by publication in two Boston newspapers at least a week before the meeting.

ART. V. Nine members shall constitute a quorum of the Board of Managers.
ART. VI. Voting by proxy shall be allowed at meetings of the Association.

ART. VII. The Ramabai Circles shall be such voluntary and unincorporated Associations as now do or hereafter may exist in different localities for the purpose of maintaining interest in, and providing funds for, the work of this Association.

ART. VIII. The By-laws may be amended by vote of two-thirds of the members present and voting, provided that notice of the proposed amendment shall be included in the notice of the meeting.

ART. IX. There shall be on the Board of Managers representatives, not exceeding six, from societies contributing to the funds of the Association.

ART. X. There shall be an Executive Committee of the Association, consisting of not less than five members of the Board of Managers.
Be it known, That whereas E. Winchester Donald, E. Hayward Ferry, Pauline Agassiz Shaw, Judith W. Andrews, Antoinette P. Granger, Clementina Butler, Catherine E. Russell, Abbie B. Child, William V. Kellen, Martha Silsbee, Cornelia C. Donald, Meta Neilson, Mary Rogers Bangs, Clarence John Blake, Josephine Dexter, and others have associated themselves with the intention of forming a corporation under the name of The American Ramadais Association for the purpose of promoting and assisting in the education, and to ameliorate the condition of widows, deserted wives, and unmarried women and girls, all of the higher castes, in India, and have complied with the provisions of the statutes of this Commonwealth in such case made and provided, as appears from the certificate of the proper officers of said corporation, duly approved by the Commissioner of Corporations, and recorded in this office:—

Now, therefore, I, William M. Olin, Secretary of the Commonwealth of Massachusetts, do hereby certify that said E. Winchester Donald, E. Hayward Ferry, Pauline Agassiz Shaw, Judith W. Andrews, Antoinette P. Granger, Clementina Butler, Catherine E. Russell, Abbie B. Child, William V. Kellen, Martha Silsbee, Cornelia C. Donald, Meta Neilson, Mary Rogers Bangs, Clarence John Blake, Josephine Dexter, and others, their associates and successors, are legally organized and established as and are hereby made an existing corporation under the name of The American Ramadais Association, with the powers, rights, and privileges, and subject to the limitations, duties, and restrictions which by law appertain thereto.

Witness my official signature hereto subscribed and the seal of the Commonwealth of Massachusetts hereunto affixed this twenty-sixth day of January in the year of our Lord one thousand eight hundred and ninety-nine.

WILLIAM M. OLIN,
Secretary of the Commonwealth