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No. 1

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

CONTENTS.

<p>Legal Position of Hindu Women. Causes of Indian Discontent. Sophistical Reasoning. Women's Work. Mechanising Social Service. A Humanitarian Movement. Religion and the State—III. Women in Hindu Law.</p>	<p>Banishing the Brothel: Segregation <i>vs.</i> Abolition. The Professionalising of Social Work. All-India Women's Conference. The Hindu Civil Marriage Association.</p>
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NOTES.

Legal Position of Hindu Women:—We have in previous issues expressed our great satisfaction that Mr. M. R. Jayakar has taken up the question of advancing necessary legislation for the rehabilitation of the legal position of Hindu women. The paper which we publish to-day from his pen will be read with deep interest. In it, Mr. Jayakar briefly sketches the historical aspect of the question and outlines his suggestions for reforming the law relating to Hindu women. As he is an influential member of the Legislative Assembly he is in a position to initiate himself some at least of the amending legislation. The most perplexing problem of Hindu social evolution, is how and why did the Vedic equality of men and women, come to give place to the medieval view of women's inferiority. Mr. Jayakar suggests that this was probably a result of the contact of the ancient Aryans with the indigenous races of India. We think so too but it was, perhaps, not so much the conflict with these races or rather tribes, but the taking of wives from them which led to the imposition of an inferior status on women. This, however, is a big question and has only a distant bearing on women's position to-day. The preference for *sapindas* is clearly traceable to this development. Of more immediate consequence, is Mr. Jayakar's indictment of the interpretation of Hindu law by Anglo-Indian Courts and particularly by the Privy Council. More than half a century ago, Sir Henry Maine, who was Law member of the Government of India, called attention to the danger to the healthy evolution of Hindu society by the British Courts stereotyping fluid custom into rigid rules of law. The enlargement of the Legislature was intended by Mr. Montagu, among other things, as a means of correcting this result of British rule by social legislation introduced by Indian members. Whatever may be said of other aims, this particular object of the reforms has been largely fulfilled. Several Bills, not all of them wise or well-conceived, have been introduced by non-official members in the Central and Provincial Legislatures. A few of them have passed into the statute-book, but all of them have been the means of stimulating wholesome interest in social questions. A

sound social system is needed to work a sound political system, and the two have to be evolved side by side. More than that, social reform is the best school of politics, because in it we can never lose touch with realities.

Causes of Indian Discontent:—The *Times of India* in a recent issue attributed the industrial strikes in several parts of India to communal propaganda. Sir Ibrahim Rahimtulla, lately President of the Bombay Legislative Council, in a letter to the press subjects this opinion to a thorough examination and concludes that, though communist propaganda, may be operating as an influence, the real cause is the grinding poverty of the people and the failure of the Government of India to adopt measures to increase the national income. He writes "Every article of necessity for the very existence of the masses is subject to what may be called comparatively heavy taxation, taking into consideration their means. The food grains of the masses are subject to land assessment and the surplus produce has to pay heavily increased railway freights. Their clothing is taxed, their salt, their fuel, their kerosine, their sugar and even the grazing of their cattle are subject to taxation. The District Local Boards, the Municipalities, the Provincial Government and the Imperial Government are levying taxes, both directly and indirectly, which substantially reduce the savings if any, in agriculture. The petty tyrannies of the village tax gatherer and the village police are also some of the factors which affect the economic well-being of the masses. Is it any wonder that the masses, situated as they are under these conditions should fall an easy prey to political or communist agitation? They have really very little stake in the country. They stand to lose hardly anything while rosy pictures drawn for their future prosperity cannot but have an unsettling effect. The whole problem, as it appears to me, is a problem of national income. If the national income of a country is insufficient to meet the cost of administration and to supply the minimum requirements of the people, that country must slide downwards to what depths it is difficult to realise. In all civilized countries it is the primary duty of the administration to devote all attention to increasing the national income of the people and continuous action by the executive is one of the essential functions which the Government of a civilized country discharges. I wish I could say that the Government of India does this".

Sophistical Reasoning:—Dr. Manshardt in his article which we publish today exposes some of the sophistical arguments advanced against

the abolition of brothels. The idea underlying the opposition to this reform, is that brothels are a sort of jails where vice as crime in jails is isolated and prevented from infecting society. We doubt if jails do so in the case of crime. We are sure that brothels do not in the case of vice. Clandestine prostitution is a very serious evil, and it exceeds many times in magnitude commercialised vice. But it pays "the homage which vice pays to virtue" of concealing itself in the cloak of decency. No vested interests are created as in commercialised vice and a strong public opinion will be able effectually to deal with secret immorality. Another point we may mention is that the brothel system is not indigenous to the country. It is an imported one like joint stock companies and the other apparatus of commercialism. Brothels flourish mostly in the principal sea-ports. The indigenous system is "the family system" which is at any rate free from the bestialities and brutalities of the brothel. A national Indian Government will feel as little hesitation in abolishing brothels as in abolishing the liquor trade, their twin brother.

Women's Work: The half-yearly report of the All-India Women's Conference, published elsewhere will repay perusal. The Conference work is making steady progress. Its energetic and enthusiastic General Secretary, Mrs. Chattopadhyaya, is very prompt in publishing her reports, and this is a precedent we should like initiated by other organizations for social work. Now that women are coming into public life, it is necessary to revise some of the terms appertaining to it. One of these is Chairman. The word was invented only when men took the Chair at meetings. Nowadays women do it as often as men and "Chairwoman" sounds queer, especially as in print it may be so easily reduced to "Charwoman" by a hasty or careless compositor. It is, therefore, desirable to devise a neutral word, and we suggest "Chairist" for consideration. Mr., Mrs. or Miss may be prefixed according to the sex and status of the presiding person.

Mechanising Social Service: We call attention to the article which we reprint to-day headed the "Professionalising of Social Work." The subject is one to which we have referred more than once before. Social service, as it grows more and more organised, has undoubtedly a tendency to harden into a trade or profession. This, no doubt, is necessary to deal with large populations but nonetheless the motives which inspire it are not the same as those which inspire reformers.

"A Humanitarian Movement." In an interesting debate instituted by the Nagpur University Union on the subject of divorce being a menace to social polity, Sir Hari Singh Gour the author of the proposed Bill made a characteristically vigorous speech in support of divorce. He opposed the proposition, painted a vivid picture of cruel husbands, husbands with incurable diseases, husbands who ill-treated their wives. What relief, he asked, could the present marriage system afford to the poor wives? While the husband could marry as many times as he liked, the wife was debarred from the man-made laws to change her partner and was tied for her whole life to the man who often ill-treated her. The speaker was surely at one with the proposer of the resolution in

condemning the frequency of divorces. He stood for equality and justice. He pleaded for the dumb millions of the fair sex, who were being sacrificed at the altar of family fire. Idealism was at present one-sided. If the husband was free to marry as many times as he liked the very ethical ideas declared that the wife should have an equal chance of getting rid of a husband who ill-treated her or a husband who had himself committed a gross and severe matrimonial crime. The system of divorce was a cosmopolitan and humanitarian movement out to hoist the flag of equality and justice. If the system of divorce was introduced in our society the husband would treat his wife with great consideration lest his wife might secure divorce. If a husband seeks to be ethical, an idealist, the first thing that he should learn was the law of divorce. It is the present immorality and concubinage that the system of divorce was going to check. It would act as a salutary check on the husbands going wrong. The speaker condemned the one-sided, partial, man-made laws. Long before the West had introduced the system of divorce, the speaker contended, the system was sanctioned 15 hundred years ago in our ancient religious books. The West had copied the East. The East was the torch bearer of equality and justice and it was up to the public to up-hold the highest ideal handed down to us by our sages and Rishies.

(Continued from the Leader page).

be recognised as the highest officers of the State, and they should participate in the Coronation and all other important State functions. Whether the Indian State is independent or a Dominion of the British Commonwealth, whether it is a unitary monarchy or a federal republic, it makes no difference. The fundamental rule regarding religion will be the same. We are quite aware that the idea put forward in these articles will not appeal either to Indian politicians or to British Statesmen at present. They are both set on challenging each other, and have necessarily therefore to speak on the same political code. But we are convinced that there will be no stable settlement of the Constitutional question till the Constitution is made to rest on its proper base and not on some improvised apex utterly foreign to the history, tradition and genius of the people of this land.

"What are we, in fact," observes Bergson in his *Creative Evolution*, "what is our character, if not the condensation of the history that we have lived from our birth—nay, even before our birth, since we bring with us prenatal dispositions? Doubtless we think only with a small part of our past, but it is with our entire past, including the original bent of our soul, that we desire, will and act. Our past then, as a whole, is made manifest to us in its impulse; it is felt in the form of tendency, although a small part of it only is known in the form of idea." This is more absolutely true of nations than of individuals, and the work of the statesman or reformer who ignores this, though he may not live to see it, will be soon found to have been "writ in water".

INDIAN SOCIAL REFORMER.
BOMBAY, SEPTEMBER 1, 1928.

RELIGION AND THE STATE—III

The Nehru Committee Report proposes to make it a fundamental rule that "there shall be no State religion for the Commonwealth of India or for any province in the Commonwealth, nor shall the State either directly or indirectly endow any religion or give any preference or impose any disability on account of religious belief or religious status". For this negative clause, we would substitute as follows: "The Commonwealth of India holds that national well-being rests on religion and, following the immemorial tradition of the country, regards all the ancient established religions as revelations of the several aspects of Truth the full attainment of which is the highest end of a nation's as of an individual's life, and assures them all of reverential preservation and protection as integral factors in the life of the nation." The most important corollary to this fundamental rule is the prohibition of organised proselytism. Many people in this country, Indian and European, have come to think that the right to proselytise is a part of religious freedom. It will be a surprise to them to learn that it is not so recognised by the English law. The following passage is taken from Sir Hari Singh Gour's book "The Penal Law of India" :—

As regards this country the Legislature were exercised about the policy to be sanctioned for this country, but at last the policy adopted was in favour of absolute religious neutrality and freedom of religious discussion. So the Law Commissioners observed :—

"In England an attempt to convert any one from the religion of the country by the most gentle and dispassionate address, is by law an offence; to attempt the same thing by contemptuous or vituperative language is an offence which would be severely punished in practice. But the reason is that conversion is not recognised as a legitimate object. The law assumes the truth of Christianity. But it is manifest that the law and the Legislature of this country cannot assume the truth of any religion. And, as free discussion, or, in other words, attempts at conversion, is the best criterion of the truth of anything, the truth or falsehood of which is not already assumed by law to be beyond controversy, it seems to follow that a *bona fide* attempt to convert ought not in this country to be treated as a crime, even though the intention to convert be an intention to do so by wounding the religious feelings of the person addressed. We apprehend it is almost impossible to convert a sincere or ardent votary of any faith without wounding his religious feelings in the early stages of the

process. And if that be so, and if it is admitted that attempts at conversion from one faith to another ought not to be punished in British India, then the wounding of religious feelings ought not to be punished when the wound is inflicted with that legitimate object".

"We are, though not without hesitation, inclined to think that in the very peculiar circumstances of this country, discourse addressed to any person with the intention of converting him from the faith he professes, which, however it may wound his religious feelings, is not couched in insulting language, not forced upon him in an insulting manner, should not be considered a crime."

The Indian Law Commissioners thought that as the English law assumes the truth of Christianity, it makes attempts at proselytism a penal offence. The Indian Constitution, according to our ideas, should assume the truth of all religions. It follows that organised proselytism would be a violation of this assumption and would be illegal. What prevented the framers of the Penal Code from following the English law in this matter is that they were obliged to assume that Christianity was the only true religion and all the religions of India were false religions. They confess that they had hesitation in deciding to allow organised proselytism.

How very far we have got away from this narrow view of an only true religion, is well brought out in the following words of a member of the Cambridge Brotherhood quoted by Mr. C. F. Andrews in an article in a recent number of the *Fellowship*: "If I had my life in India to live over again and start afresh, I should seek, to bind together those who truly believed in God and wished to live according to the dictates of conscience. For the forces of materialism are so strong to-day that it is the fundamental belief in God which needs preserving.....just as in the Christian church one denomination is fighting against another, so in the larger world of religion one faith is fighting against another. But all the while we are allowing Faith itself to be destroyed and a purely secular outlook upon life to prevail. What is needed is for all men of religion to unite in face of the common danger". It is the mission of India to give effect to this great thought in her political and social constitution.

The Sovereign of India should in accordance with this article of the Constitution include the declaration roughly sketched above in his Coronation oath. King George V held a Coronation Durbar at Delhi, and future Sovereigns will, no doubt, follow the precedent. It will be a part of the Constitution that they should solemnly swear to afford equal reverence and protection to all religions. The heads of all the great religions will

(Continued in the 2nd column of 2nd Notes page).

WOMEN IN HINDU LAW.

(BY MR. M. R. JAYAKAR, M. L. A.)

[An interesting and learned lecture was delivered on "Women in Hindu Law" by Mr. M. R. Jayakar under the auspices of the Brahma Sabha on Thursday, a short report of which we give below.]

The theme of my lecture to-day is "Women in Hindu Law." It is intended to be a sequel to my yesterday's lecture, in the course of which I briefly described the present position of women before marriage and during coverture. I shall confine myself to-day to a brief statement of women's power of acquiring and holding property, as it has varied from time to time in Hindu Law. I shall also refer to the status which they occupied as daughters, wives or widows. Curious as it may seem, the Aryan immigrant in India developed his best institutions in the free and pure latitudes in which he lived in Vedic times, and the student of the Vedic period finds scattered from place to place, evidence that women occupied a very elevated place in those times. Marriage does not appear to have been compulsory in those days and women could remain unmarried, possibly devoting their lives to learning and philanthropy. In one of the texts of the Rig-Ved maidens are referred to "who have grown old in their father's house claiming a share." One of the verses which is repeated even now at every high caste marriage ceremony by the Hindu husband, takes the form of a troth or vow by him in reply to an injunction by the father of the bride in the following terms:—"You should not prevent my daughter from acquiring wealth. . . ." The bridegroom replies:—"I will not so prevent her." There are instances on record of women having been authors of Vedic teachings and of holding open discussions with learned men in the courts of enlightened kings, and it is clear beyond doubt that women who remained unmarried all their lives took their place side by side with men owing to the respect they enjoyed.

BEST GIFT OF THE GODS.

The wife was regarded, according to one Vedic poet, as the best gift of the gods "for the purpose of domestic happiness." The gods were invited to unite the husband and the wife, and some gods were peculiar favourites for the purpose of mating the husband to the maiden of "well-developed and attained age." It was the usual form of Vedic benediction pronounced on the bride starting for her husband's house. The father said:—"Be the ruler of thy father-in-law, of thy mother-in-law and also of thy sister-in-law and brothers-in-law." The capacity to manage and govern the house was regarded as a necessary requisite of domestic happiness. The bride was grown up and a well-developed maiden. The rituals then prescribed and even observed up to now point to the very high age at which some were married. In one of the verses in the Rig-Ved the grown-up wife is referred to as

Unveiling to her lord with conscious
pride

Beauties which as he gazes lovingly
Seem fresher, fairer, each successful
morn.

The proprietary rights of the wife apart from the husband were recognized widely, so much indeed that the husband could not make a gift even to the gods without the wife's consent. Women often re-married. One funeral hymn says, addressing a widow who had just lost her husband and was full of grief:—"Rise, woman, thou art lying by the side of one whose life is gone. Come to the world of living away from him, thy husband that is dead, and become again the wife of him who is willing to take thee by the hand and marry thee." Such was the condition of women in the Vedic period of Law spread over several centuries.

A MISQUOTED TEXT.

Their descent began at a later period, apparently at a time when, owing to the migration of the community to lower plains it was brought into conflict with inferior aboriginal races. Under the militant necessities consequent on such an environment, males acquired an artificial importance. Every male that the family could put forward was an asset in the fight. In place of the benediction cited above requiring women to rule their relatives, came another where the outgoing bride was asked to beget sons (and not daughters). Every son added to the house was a protection in the conflict. The preference of distant male agnatics over near female relatives, which is to-day the distinguishing feature of the Hindu Law in many parts of India, is also to be traced to the same period. The rule that every 'sapinda' up to the remotest degree should be exhausted before the nearest 'asapinda' can come in the order of succession, is a relic of these times. Polygamy and 'niyoga' entered in the Aryan system of life. Different kinds of marriages were incorporated in the Aryan civilisation, which were in vogue amongst inferior races. Women ceased to take part in sacrificial sessions. They ceased to receive portions of the 'Soma' juice distributed on such occasions. These, in more ancient times, were annual assemblages for the display and development of learning. Later on a wag took hold of a text in a book on Vedic rituals which says that women should not be given a portion of the 'Soma' juice ('daya') distributed at such sacrifices, because they have no capacity for valour, and made it the basis of a total exclusion of women from all rights of inheritance. He punned on the word "daya" (portion). In its proper context it meant a portion of the Soma juice. Out of its context the wag utilised it as if it meant a portion of the inheritance. He thus perpetrated a joke which has to this day deprived women of their rights of inheritance. This text has been the chief impediment in the recognition of women's rights, and in more recent times the Privy Council have based some of their retrograde decisions upon the implications of this misquoted text.

REFORMS OF MANU AND YAJNYA-VALKYA.

Many reformers came to light at the end of this period of darkness, which covered nearly 1,500 years. The best of them all, and yet the worst,

was Manu, in whose writings one finds a violent conflict between the noble relics of the Vedic period and the popular doctrines of his time. He and another sage called Katyayana once more resuscitated the power and capacity of women to hold and acquire property. They began cautiously in reviving the old doctrines and laid the foundations of women's proprietary rights round acquisitions which, owing to the peculiar nature of the occasion when they were made or the person from whom they proceeded, could be safely regarded as women's special peculium. Manu allowed women's property only in six kinds of acquisitions: that which was acquired by her before the bridal fire, or at the time of the bridal procession, or under the influence of affection, or from her brother, father or mother. Even the degenerate times in which he struggled for the assertion of women's rights, could not deny women's proprietary rights over such property. Manu apparently worked on the lines of least resistance. This process went on increasing from time to time until the law-giver called Yajnyavalkya came on the scene. He very ingeniously after enumerating all the forms of female property which had come into vogue at his time, quietly stepped in, as if it was merely an explosive to complete the metre, the word "adya" which means "other acquisitions of a like character." He thereby opened the widest door for all kinds of property to come in.

THE MITAKSHARA AND STRIDHAN.

The Mitakshara, in the eleventh century, took advantage of this brief explosive "adya" and interpreted it to the fullest extent, so as to include as women's peculium, all property, howsoever acquired by her, whether by "inheritance, purchase, partition, seizure or finding." Indeed, even modern women would not desire anything more than what the Mitakshara gave them. Every species of property would, under its definition, become "stridhan." That word was interpreted by the Mitakshara in a plain natural sense as every kind of property held absolutely by women and not as having any technical meaning. If the law had stood where the Mitakshara had moulded it, or even if it had been allowed to develop on the progressive lines of interpretation adopted by the later Maratha author of the Vyavashara Mayukha, there would have been no trouble at all. But in course of time rival schools arose, and especially in the earlier stages of their decisions the Privy Council, sitting at Westminster and naturally struggling under a misconception of the historic and other antecedents of the Indian people, have unconsciously played in the hands of the orthodoxy. The Englishman was not accustomed until the eighties to regard women in his own country as independently capable of acquiring or holding property. English women get this right at a very late stage. With this bias in his mind, it is not surprising that the English Judge at Westminster, in interpreting ancient Indian texts written in a language which he did not understand and of the context of which too

he was personally ignorant, adopted a position inclining more towards limited female rights than towards absolute ones.

UNNATURAL ADMINISTRATION.

In a celebrated ruling which laid down for all time that inheritance derived by women from a male in their husband's family can never become their absolute property, the Privy Council, being solely dependent upon confusing rival quotations cited on opposite sides, have actually abrogated the Mitakshara rule in favour of more ancient and doubtful texts vaguely prescribing an ascetic life for Hindu widows. The bias thus acquired by judicial decisions has unconsciously survived to the present day. The English judge in England and in India, owing to his natural caution born of his ignorance of the language and the habits of the people, has fought shy of liberal interpretations except when compelled by the clearest evidence. The whole administration has been, so far as Hindu Law is concerned, as grievously unnatural as if Japanese judges sat at Westminster in 1928 giving rulings on the domestic laws of Englishmen from Japanese translations of Bracton or Coke on Lyttleton, unconcerned with the mighty social changes which had taken place in English society since those times, but of which they had no conception owing to their isolation.

NEED FOR LEGISLATIVE REFORMS.

It is not my intention to blame individuals, but to condemn the system under which they are working. The result is that Hindu Law which has a very large resilience and power of adaptability, has remained unresponsive to the requirements of the times in the British period. The adaptability of the Hindu Law is surprising to those who study it from this point of view. Whenever a Hindu judge of learning, insight, sympathy and knowledge has had the chance of interpreting the ancient texts, he has tried his best to bring them into accord with the growing requirements of modern society. Sir Lallubhai Shah's ruling on the validity of *anuloma* marriages can be cited as one instance. Occasionally a gifted English judge, whose natural vision or imagination has enabled him to see clearly through the darkness of texts and quotations, has lighted on a true rule, but in such cases its effect has been nullified by his ever-cautious colleagues or successors. The result is that to-day there are a large number of anomalies waiting to be set right. To depend upon judicial interpretation for doing this work would take centuries. It is necessary, therefore, that legislation should take a hand in this work of reform. It is most urgently needed to-day in improving the position of the widow in a Hindu joint family. When the husband dies undivided, we are all aware of her miserable lot. She cannot get her husband's share if she is without male issue. The rules under which maintenance is decreed to her are unjust. They all lean in favour of her husband's coparceners. A vague sort of feeling that a Hindu widow must be an ascetic before her age and inclinations make it possible, has restrained British Indian judges from

interpreting the law in a plain, natural and modern sense. Her rights of adoption have been curtailed and the beneficence of an important ruling of the Privy Council in that behalf has been limited in some provinces on the principle of 'stare decisis'. There is no reason why the wife of a separated Hindu without issue should not be allowed to take his estate absolutely. It is far more natural and human to do so than that she should enjoy a limited life estate and on her death the whole property should pass to a *sapinda* in the 14th remove, whose existence was not even known when the husband died nor even till after the widow's life terminated. The necessities of the times when this agnatic preference arose have all disappeared. Under the 'Pax Britannica' Hindu males are no more a fighting asset, and there is no need to favour them with preferential rights of succession unnatural on any rational theory of life. Yet the peculiar rule continues and receives daily interpretation and support.

DAUGHTER'S RIGHT TO INHERIT.

Again, there is no reason why all over India the daughter should not take her father's estate absolutely as she does in Bombay. The artificial distinction, unknown to the Mitakshara of inheritance from males and inheritance from females and again of males in her husband's family or in her father's family, all these distinctions have reference to a period which had extraordinary social and military necessities no longer operative in Hindu society. The time has come when, in thorough conformity with the true spirit of Hindu Law, which is rationalism, equity and humanity, changes should be made. One such principle, for the acceptance of which the Mitakshara struggled the hardest, was nearness or propinquity according to blood relationship and not according to funeral oblations. The author of that book, one of noblest treatises known to Hindu Law, raised a storm by reversing the current of feeling and adopting a plain sensible rule of succession, namely, whoever was nearer by blood was entitled to succeed. Blood particles, he said, are the true test and not ancestors in the heavens placated by funeral balls. In a similar spirit modern changes have to be made, in a spirit which will not depart from the true sentiment of the Hindu people and yet will discard all that is artificial or adventitious excrescence. A wise, natural and humane system of inheritance laws is an inevitable accompaniment of self-government. Women must have their proper place in the society which claims to govern itself. Therefore, to the Hindu people to know the true facts and thereafter to support the women's movement, is the purpose of this lecture. There must be knowledge before there is rectification. The purpose of this lecture will be amply served if it throws more light on some of the anomalies of the present-day system of Hindu Law and suggests the way of correcting the same.

BANISHING THE BROTHEL: SEGREGATION vs. ABOLITION.

(By DR. CLIFFORD MANSHARDT PH. D.)

In considering the question of how best to deal with the evil of prostitution, it is well not only to express opinions, but also to deal in facts. The question Bombay faces today is a question that has already been faced by hundreds of other cities, and a question to which there is an answer. Many agencies have studied the problem, but few have set forth the facts more clearly than the American Social Hygiene Association. Briefly summarised the argument runs as follows.

There is a considerable body of people who hold that prostitution is a necessary evil, and that the best way to cope with the situation is through segregation. But the answer is that segregation does not segregate. It is absolutely impossible to get all the prostitutes of any city within a given area. Officials may say that all the prostitutes of a city are centered within a district, and certainly enough of them to gather in the tolerated area to give a semblance of truth to the statement. As a matter of fact, however, the attention given to the tolerated area serves to distract attention from the outside areas—from the prostitution that is carried on in hotels, apartment houses, or other places in the city where rents are cheap and the inmates are not hampered by the restrictions that prevail in the district. It has been found by the actual investigation that in cities claiming to have model segregated areas, up to 80 per cent. of the prostitutes in the city were scattered throughout the residential sections.

This fact brings light to bear upon the argument that if the segregated district is abolished, no section of the city will be safe for women and children. The argument is generally phrased. "Do you want your wife and children to live among prostitutes?" We do not, but it is not until we have abolished the fiction that prostitutes are not scattered, and recognize that prostitution is an established business throughout the city, that we are ready to make a frontal attack upon the *entire* problem instead of but a section of it. In no city has it been shown that the suppression of prostitution has subjected decent women to annoyance, insult, or rape. The segregated area breeds crime rather than preventing it. And granting, though we are not prepared to grant this assumption, that the abolition of the segregated district might result in more promiscuity throughout the city, could this promiscuity have the dire social consequences that result from a special district, filled with diseased humanity, and continually recruiting new life to replace old—from somebody's daughters. The existence of a segregated area makes it easy for new girls to begin a life of shame, and increases the demand for, which means an increase in the supply of, prostitution. The presence of a tolerated area, blatant and unashamed, draws a certain type of men to it, and when men come there must be an over-increasing supply of girls to meet the demand.

The advocates of segregation believe that by a strict medical inspection social disease can be lessened, and assert that the greater part of social disease is spread by the matter. The investigations of the Social Hygiene Association point out that medical inspection is but a farce, and that the great majority of prostitutes are infected. The amateur girl may also be infected, but whereas she may infect one, two, or a half dozen men, the professional infects her hundreds. No city has yet been found that has been able to separate commercial prostitution from venereal disease.

When the issue of the abolition of segregated district is raised, there are always those who are ready to say, "Look at France, look at England, look at the United States, or some other country, where regulation is practised. We can learn from them." But the simple fact is that we cannot learn. No country had had any success in its attempt to "regulate" prostitution.

On the one side stand the criminals, the prostitutes, the madams, the pimps, the landlords, the dishonest officials, quack doctors and all others who have a financial stake in the matter. On the other side stand those citizens who have no financial stake, but who have a genuine interest in the welfare of their fellow men.

Is it hard to make a choice ?

THE PROFESSIONALISING OF SOCIAL WORK.

The zeal for case work, the tremendous wealth continuously poured into the coffers of charity, the professionalising of social work, writes a sociologist, has served to kill the soul of remedial philanthropy, to make us forget that the first object of social effort should be to remove causes of distress rather than to be a time-server in relief. The cost of cure runs into the hundreds of millions that might well be spent, in part at least, in prevention. But the axiom of the ounce and the pound apparently has been thrown into the discard. Even some of the great givers, we read, prefer to continue giving to removing the need. Let us look for a moment at Abraham Epstein's picture of social work as it is conducted to-day. Mr. Epstein is Executive Secretary of the American Association for Old Age Commission. He tells us in *Current History* that :—

"At the beginning of this century, social work was unorganized, and but few individuals entered the work as professionals. To-day the Russel Sage Foundation estimates that at least 25,000 persons are engaged in professional social work, exclusive of visiting nurses, of whom there may be as many more, and the numerous border-line groups, clerical staffs, caretakers, and so forth. Twenty-six schools and colleges of recognised standing are engaged in training persons for this profession. From 1915 to 1923, the number of paid social workers has increased by 65 per cent. Taking the average

salary of all professional social workers to-day at \$1,500 a year, the annual salary budget alone, underpaid as the profession is, amounts to \$45,000,000.

"There are no exact figures regarding the total cost of social work. The available data indicate that probably from \$500,000,000 to \$650,000,000 is spent annually by private social workers on current expenses exclusive of the capital outlay. In 1925 public and private family agencies disbursed three times as much money for relief as in 1916. According to the Welfare Council of New York City, the 1,200 or more private welfare organizations of the city are spending an annual sum of about \$75,000,000. This means a per capita expenditure of \$12.60 for every man, woman, and child in the city. In Chicago, in 1923, 232 private social agencies disbursed over \$180,000,000. In addition, the private hospitals spent \$8,500,000. The income of social welfare agencies in nineteen cities, only one of which had a population of over 1,000,000, amounted in 1924 to \$12,780,524."

A half-century ago, writes Mr. Epstein, social work laid its stress upon the alleviation of distress after the manner of the ancient Hebrews and according to the teachings of Christianity. From the beginning of this century to the World War, social work, he says, may be said to have proceeded along two dominant paths:—(1) To administer relief to the suffering and unfortunate; (2) to seek by means of vital social reforms the eradication of the social and economic conditions responsible for distress and poverty. The contributions made to American social progress by the pioneers of social work, we read, are beyond appraisal.

"Their challenge of the existing evils had aroused the conscience of the nation, and a wave of progressivism and remedial legislation followed. They were fearless in their researches and in the unmasking of the industrial wrongs. They did not hesitate either in carrying out or in publishing the *Pittsburgh Survey*. In consequence of their campaigns for sanitation, pure milk, visiting nursing, and the like, we are now reaping the benefits of reduced infant mortality. Our pure-foot laws, workmen's compensation, protective labour legislation for women and children, are practically all the result of the agitation and leadership of the pioneer social workers."

In the last decade, however, writes Mr. Epstein, social work has taken a definite turn of the road :

"Different times have created different songs. Social workers themselves concede that somehow the movement to-day has neither the zeal, the enthusiasm, nor the missionary spirit of its early pioneers. No longer are the voices of the early Isaiahs heard in the demand of justice. Vital social reforms are left to languish, and social workers as a group take but little interest in them. Except for campaign purposes social work no longer proclaims itself as pure altruism. When it speaks,

its voice is no longer that of scorching indictment, of deep-rooted convictions, or of emotional authority. It has lost its spiritual equilibrium, and it has become too practical to be passionate. It speaks with the polished tongue of the financier through expert press agents and high-pressure publicity. Instead of denouncing wrongs, it has become merely amiable. Its only crusades are community-chest drives, which it conducts with the zip-zip of a successful team's cheer leader.....

"The modern social worker no longer appeals to the conscience of the community for the eradication of social evils. He has passed the stages of charity and preventive work. His preoccupation is with 'adjusting people to life.' He has acquired a 'technique,' and his highest aim is to do a good case-work job; his ambition is to become recognized as a 'professional technician.'" His prescriptions are no longer compounds of social panaceas and far-visioned dreams, but of all the new discoveries of psychology, psychiatry, and the 'science' of case work. The questions of a living wage, abolition of the slums, women and child labor, the lack of economic opportunity, the insecurity of life, and so forth, no longer attract him. His new faith proclaims the inequality of human beings, and he believes that 'to get socially helpful results, we have to do different things for different people.'"

What influence have conspired to bring about this change of attitude in social work? To sum up Mr. Epstein's diagnosis, the fair chances for promotion and certain advantages and freedoms not possessed by other professions, and the lower standards required, have attracted a considerable number of persons to positions of leadership and executive power who are entirely devoid of any special passion or interest in human betterment. As social work is striving to become a profession, its goal has been forsaken for a "technique." What has become essential in modern social welfare work is not so much broad understanding or social vision, but executive ability and detailed technical skill. The increase in the community chest or federation has helped to change matters. The head of a federation, concerned with a campaign to raise millions, finds it impossible to familiarize himself with the work and significance of each member organization. He is principally an executive immersed in financial details. The wealthy few who contribute from 42 to 57 per cent. of the total money raised, "are not always desirous of fundamental social reforms. Indeed, many of the largest contributors to private philanthropy are at the same time the bitterest enemies of proposed social or labor legislation." Knowing these conditions, social workers move slowly in their advocacy of social reform. While they continue to take leadership on public-health work, they keep aloof from the economic questions, such as a living wage, industrial insecurity or social and labor legislation. The high rate of turn-over among social workers may be another contributing cause, for "obviously

there can be no intense spiritual or integrated social purpose under such conditions." Because of the expansion of the movement, the executive social worker is no longer in direct contact with the people he serves.

Social workers as a rule concede the truth of these statements, says Mr. Epstein. "Nevertheless, they plead not guilty. As professional group, they believe no more should be required of them than from the older professions, such as medicine or teaching. They contend that the doing of a good case job should be sufficient unto itself." It is plain to Mr. Epstein that modern social work has wandered from the path it started on, and he writes:

"Have psychological testing and psychiatric analysis become so infallible as to measure accurately an individual's deficiencies? Is one who questions the perfection of present-day social conditions a proper case for the psychiatrist? It is also not inappropriate to ask with Jane Addams: 'If social workers are now measuring up well as business men, are they doing so also on the ethical side? Or are they shirking their responsibilities to the workers and their communities?'

"In answering the above questions, social workers must not lose sight of the fact that the underlying basis of their present work is founded entirely upon voluntary private philanthropy which, in most of its manifestations, is not only repugnant to self-respecting persons, but is socially destructive of the morale of the recipient, and thoroughly out of step with the modern concept of self-reliance and social provision. If the movement is to grow and prosper, it must not only be clearly defined but justified upon the basis of indispensable ultimate social good. In the words of Professor Davine, spoken twenty years ago, 'unless we can feel that in the last analysis there is some social utility in the world of our institutions, societies, committees, State and municipal departments, they will not forever command our enthusiasm and loyalty, even though as archaic survivals they may still provide professionals an income and volunteers a congenial method of keeping in the public eye.'"

ALL-INDIA WOMEN'S CONFERENCE.

HALF-YEARLY REPORT.

The All-India Women's Conference has entered upon its second year with the definite purpose of working out in practice the ideals it had been shaping in the first year of its birth, and utilising the material it had gathered in formulating a scheme of work that will give the fullest expression to the aim it has placed before itself. The first step in this direction is the popularising of the aims and objects of the conference. This is being achieved mainly by women's educational conferences and meetings in every constituency. The conference has at present the co-operation of 21 Constituencies and 9 Indian States each of which is recognised as a

Constituency by the Conference. The Constituencies are created on linguistic basis. Each of these constituencies has its centre of work, its own independent Committee and its own plan and method of execution, but all the constituencies are linked up together by a Standing Committee for the purpose co-ordinating their efforts and taking concerted action wherever necessary. The Standing Committee consists of one representative member from each of these Constituencies and is therefore of a real all-India nature. The constituencies have been very busy since the last All-India Conference organising Constituent Conferences as well as smaller district conferences in order to draw more women within the orbit of the activities of the All-India Conference, to induce them to take greater interest in affairs relating to general public welfare and to incite in them a keener sense of their larger responsibilities towards the nation and the country. Already one observes in them a more definite desire to participate in the shaping of the future education of their children. The movement has now penetrated into several new areas particularly in the Constituencies of Sind, Bihar, Orissa and Punjab, where meetings have been held to discuss educational problems of interest and pass resolutions on some of them. Sind has had as many as four meetings, all very largely attended, at Karachi, Hyderabad, Shikarpur and Sukkur. In place like Chapra and Muzafarpur in Bihar where such activities were quite unknown before, the movement has come as a great inspiration to give a strong impetus to the women's advancement and progress in that province. Many of the ladies who are participating in this work have been in strict purdah all this while, and although this is the first occasion for them to thus meet and discuss subjects of public importance, the frankness and the practical manner in which they have handled the problems, gives good hopes for the future success of the movement. At the Constituent Conference at Cuttack held recently, there were over 300 women present and many of them took an active part in the proceedings. Mrs. Hamid Ali, the Chair-woman of the Standing Committee, has in the course of her extensive tour through Punjab and Kashmir, been organising meetings and spreading the movement far and wide. She has addressed meetings on the work of the Conference at Ludhiana, Jhelum, Ambala, Rawalpindi, Cambelpur, Patiala, Srinagar and several other important places. New centres of work have now been opened at Agra, Allahabad and Jhelum. The work in each Constituency is being reorganised and put on a methodical working basis. In some of the Constituencies, notably Punjab, the work has been divided and classified into different groups, each entrusted to a sub-committee.

Representations are constantly being made to the Provincial Governments and local bodies that control education, to take note of the Conference demands and give effect to them. One of the

essential points that the Conference had realised in its very initial stage was the necessity of a common language for India and had laid it down that Hindi should be introduced as a compulsory subject in schools from the secondary course as a step towards its realisation, for it was now recognised that Hindi was to be the *lingua franca* of India. The State of Cochin has given a splendid lead in this matter by the adoption of a resolution in its Legislative Council asking for the compulsory teaching of Hindi in schools. A good deal of the success of this resolution can be credited to the presence and the vigorous speech of the lady member of the Council, who has been an ardent worker in the activities of the Conference since its birth. The introduction of Social Science and Journalism as subjects for University Examination, is now under the consideration of the Madras University as the direct result of the efforts of one of the Conference workers serving on the Madras Senate. It has been increasingly felt that the presence of women on all boards and committees that control education is absolutely necessary. In view of this a resolution was passed at the Delhi session of the Conference on the subject and since then efforts have been made to secure for women admission in these various bodies. A deputation of the women of Lahore headed by Mrs. Hamid Ali, the Chair-woman of the Standing Committee, waited on the Minister for Self-Government on behalf of the All-India Women's Conference to request that women should be nominated wherever possible on Municipalities and Local Boards. The Minister very readily agreed to the request and a lady was subsequently nominated to the Amritsar Municipality. Many of the Conference workers are now serving in Municipalities, Local Boards, Educational Councils, University Senates etc., and the Standing Committee Member for Andhra is the President of the District Educational Council at Cocanada. It is a matter for much pride that Mrs. Kale the Standing Committee Member for C. P. South has been nominated to the Legislative Council of C. P. and another prominent worker in the South, Mrs. Pavithran to the Cochin Legislative Council. Mrs. Rameshwari Nehru, the Member for Delhi, is serving on the Age of Consent Committee which has been appointed by Government in connexion with Sir Hari Singh Gour's Age of Consent Bill. This is in direct response to an appeal that the Conference had made to the Viceroy asking for the representation of the Women's Conference on the Committee. A resolution was also passed and forwarded to the Viceroy during the Delhi Session of the Conference, asking for the nomination of at least two ladies to the Legislative Assembly. The Viceroy has replied to say the matter is receiving His Excellency's earnest attention. A list of names have been submitted to the Viceroy for selection, and it is hoped that this step will be expedited in view of the several important Bills that are coming up in the Assembly, Bills vitally affecting the interests of women. At the Delhi Conference 5

Sub-Committees were appointed to deal with the following questions. Drafting of a special curriculum, revision and creation of new text-books, investigation of conditions regarding the training of teachers abolition of child-marriage and the starting of an All-India Women's Education Fund. Although the sub-committees have started work in earnest, they have not succeeded in making much headway from want of facilities of meeting often and discussing and collecting material. They have had to depend only on correspondence and this has involved much delay. Mrs. Hamid Ali has undertaken the reviewing and revising of Urdu text-books in order to offer suggestions for their improvement particularly story books for little children and books for girls dealing with domestic science, cookery, needle-work etc.

The quick and enthusiastic response to the appeal for the All-India Women's Education Fund certainly reflects much credit on the success of the Conference in not only having created a favourable impression but also having won the confidence of the people. The Indian Royalties have shown much generosity. But many more lacs are needed before any appreciable attempt can be made in the way of starting experimental or model institutions. The Conference has as usual shown keen enthusiasm in dealing with the problem of child-marriage. Public meetings have been organised by the Conference in every nook and corner of the country condemning the custom of child-marriage and supporting Har Bilas Sarda's Child Marriage Bill and Hari Singh Gour's Age of consent Bill, but demanding that the legal age in the first Bill be raised to 16 and 21 for girls and boys respectively, and in the second the age of consent to 16. It was in pursuance of the Conference resolution on this subject that the All-India Child-Marriage Abolition League was started by H. H. The Rani of Mandi, and a resolution in support of this demand was carried through the Madras Legislative Council by Dr. Muthulaxmiammal. A similar resolution is expected to be moved in the C. P. Legislative Council by the lady member of the Council. This cause has lost one of its staunchest advocates and the Conference a very selfless worker by the sad demise of Srimati Parvathiammal Chandrasheker Iyer of Mysore, who passed away last February at Delhi, where she had gone to attend the Conference session and with the express hope of adding her personal weight to the deputation to the Viceroy in connection with the problem of child-marriage.

Two incidents, both relating to Madras, have however, been noted with much concern and regret by the Conference. One is the failure of the Vice Chancellor of the Madras University to put any lady in spite of a strong appeal from the Conference, on the Commission recently appointed by the University to tour in the mofussils and report on the working of the colleges affiliated to the Madras University. It was a grave omission particularly in view of the fact there are so many women's colleges all through the presidency affiliated to the

University and which the commission will deal with. But the other matter is of a more deplorable nature. The Minister for Education, Government of Madras appointed a committee in pursuance of a resolution passed by the Legislative Council, to go into the problem of physical education of students. And although the whole question of physical education of students was to be investigated, the Minister very unjudiciously limited the scope of the committee to boys only and in spite of repeated appeals and representations from the Women's Conference and other women's associations, he did not see his way towards retracting from the position he had taken up. It is pretty obvious that it is the girls who suffer more from want of proper facilities for exercise because whereas boys have recourse to public grounds and open-air sports, the Indian girls are unfortunately deprived of this advantage partly because of the traditional disapproval of such sports for girls (a prejudice which will take time to break down,) and partly due to a false sense of modesty in them that years of suppression has created. Under the circumstances it is the absolute duty of the Government to see another committee is appointed to go into this question immediately if it wants to prevent further undermining of the Nation. The Conference notes with special pleasure the particular emphasis laid by the Cinema Enquiry Committee on the production and exhibition of educational films. The Conference had passed a resolution to this effect and forwarded it to the Committee while it was sitting. The Conference also congratulates the Committee for laying down the principle that sex will not be a disqualification for members serving on the Committees and the Boards to be set up under its recommendations. The Conference is specially indebted to Mr. M. E. Cousins, the initiator of this movement and one of its Vice-Presidents, for her creditable services to the cause rendered in the course of her tour in Europe, by addressing meetings on its work and also getting prominent personalities interested in its activities. The circular calling for the next Conference that meets at Patna early in January 1929, has already gone forth and the response so far is very encouraging indeed. Some more new Constituencies have offered to co-operate this year, the notable ones being East Bengal, West Bengal, North Bengal, C. P. (North), and Berar. An attempt is afoot to secure some of the States of Rajputana and Kathiawad to participate in the movement and send its delegates to Patna. The Education Minister of Kashmir has already accepted some of the recommendations of the Conference and promised to consider the desirability of sending a delegate to Patna. Others are expected to follow soon.

THE HINDU CIVIL MARRIAGE ASSOCIATION.

To give a better status to Hindu women with equal rights of inheritance as daughter, wife or

widow, as well as to prevent child-marriages and to widen the sphere of selection for adult choice marriages without any need of changing their religion, it has now been made possible by the amending Act of 1923 for Hindu couples to marry under the Special Marriage Act of 1872 and they may belong to the same caste or sub-caste.

Ordinarily Civil Marriage in other countries is an alternative form of legal marriage when the parties do not wish to profess any particular religion, but the form of marriage does not affect any change in their personal law of inheritance. The Indian Special Marriage Act in India however, does not make this change from Hindu Law to the Indian Succession Act as well as the Indian Divorce Act. Thus it gives better rights of property and freedom than the limited rights granted by Hindu Law to women.

To promote the above objects the Hindu Civil Marriage Association has been started providing for the following classes of members:—

Rule 4.—Life members:—Persons contributing Rs. 100 or more.

Ordinary members:—Persons who pay not less than Rs. 4 a year.

Affiliated members:—Bodies paying under clause 7.

The following are the important provision relating to membership:—

Rules 5, 6 and 7—

- (1) (a) Any Hindu above the age of 21 interested in the objects of the Association shall be eligible for membership as a life or ordinary member in accordance with the rules of the Association as amended from time to time.
- (b) A Hindu, an Arya Samajist, a Brahmo, a Jain, a Sikh or a Buddhist shall all be construed to be Hindus for the purposes of the Society as they all can take advantage of the Special Marriage Act of 1872 as amended from time to time without detriment to their religious beliefs and as the culture of all these is almost all alike.
- (c) No member of the Association shall marry, while a member in any legal form other than by registration in accordance with the Special Marriage Act of 1872 as amended from time to time.
- (d) A member shall also undertake during membership not to perform the marriage of any of his or her children under the age of 21 except under the said Act.
- (e) Registration may be followed by any religious ceremony if the parties so choose. But the status of the couple shall be governed by the aforesaid Act.
- (2) (a) Any Association or body having similar objects to this Association and similar qualification for membership as contained in (1) a, b, c, d and e, shall be entitled to be affiliated to this Association on the following conditions.
 - (b) Each affiliated body shall pay an annual fee of one-tenth of its total subscription.
 - (c) Affiliated bodies shall send six-monthly reports of their activities to the Association.
 - (d) Each affiliated association or body shall be entitled to appoint 2 representatives to be

members of the Managing Committee of this association and such representatives shall be entitled to attend all meetings of the Managing Committee and vote at the same and to all notices rights and powers of any ordinary member of the Managing Committee.

- (e) Such representatives shall be empowered by the Association or body appointing them to represent it in all matters and such association or body shall be bound by the actions of its representatives.
- (3) Every new member must be proposed and seconded by members of the Association and shall be admitted after election by the Managing Committee.

The form of application for membership is attached herewith.

Local lodges are intended to be formed under Rule (6) and one of them has been formed in Bombay under the name and style of "The Hindu Civil Marriage Association—Girgaum Lodge." Membership fees of this lodge are as under:—

(Lodge Rule 4.)

- (a) The payment of more than Rs. 209 at a time shall entitle a person to be elected a member for life. He shall be entitled to all the privileges of a member during his life subject to the rules and regulations for the time being.
- (b) Ordinary members who shall pay an Annual subscription of Rs. 8 payable in advance and wives of members above the age of 21 shall pay half subscription only.
- (c) Members' children and wife under the age of 21 shall be considered as Association without payment of any subscription or without any obligation on their part. They shall be entitled to attend all Sunday and picnic parties on payment of the Special per capita charge if any for each occasion.

The conditions for being a member of a Lodge are the same as in Rule 5 above, together with any further conditions that any Lodge may choose to add to maintain its particular standard of culture in the Lodge and to ensure that admission to it will be stricter through the ballot while the membership of the Central Association will not be rigid. The old days in which interdining between different castes or communities was prohibited have passed away. Though this Association does not insist on discounting marriages between couples of the same caste, it will be more possible now for persons of different Hindu castes stated above to come into closer contact with each other. With that end in view, the local Lodges will organise Sunday parties of their members and families while the Central Association will carry on propaganda and hold annual conferences in any part of India from year to year.

As a practical Social Reformer, this circular has been addressed to you and it is hoped that you will make up your mind to join the Central Association and if you are living in Bombay, you will also make inquiries about and join the Local Girgaum Lodge.

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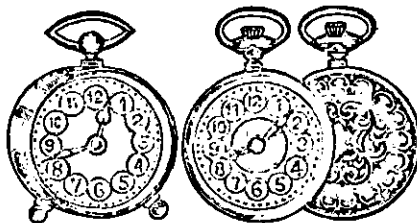
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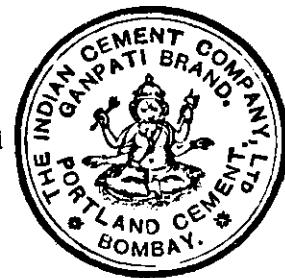
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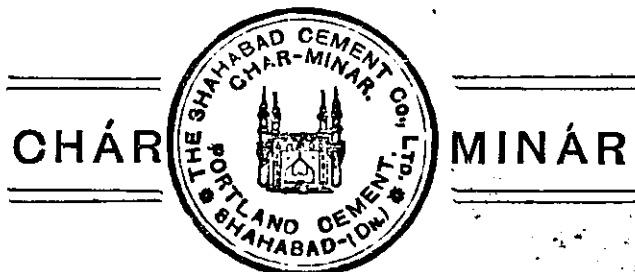
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No. 2

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

A Great Nation-BUILDER:—Sri Krishna whose Jayanti or birth anniversary fell on Thursday is the best beloved of all the avatars of the Hindu pantheon. Sri Rama is more revered but there is not in his case the same warmth of affection as in that of Sri Krishna. The reason is that while the former stands for the highest Hindu ideal of kingship, the latter's was the genius which presided over the transition of the ancient Aryanism from its tribal into the Hinduism with a national outlook. The religion of the Gita, unlike the Vedic dispensation, was valid not only for the twice-born but for women and sudras also. Nor were the untouchables left out. Though not specifically included, their claim to equal consideration with the highest is emphatically inculcated in a memorable verse. Sri Krishna was the first Indian to uphold the rights of women. Every one who is acquainted with the history of the movement for the emancipation of women, knows that the men who were prominently associated with it had at some time or other been exposed to scandal. It has been so in the past, it is so even today. The stories of Sri Krishna's so-called "loves" are to be referred to this tendency of the mass mind. Sri Krishna's greatest claim to pre-eminence among Indian nation-builders is that he brought about the fusion of the Dravidian and Aryan cultures which till then had stood against each other. Himself a dark man, he compelled by his transcendent genius for synthesis the admiration and reverence of the Aryans. More than all, he discovered and has bequeathed for all time the wonderful technique of his method of uniting conflicting elements of race and religion. The essence of his method was not to discard cherished traditions but to restate them with reference to fundamental principles in relation to the needs of the age. To Sri Krishna is due great credit for transforming India from a land of drunkards to one of abstainers. The excellence of his message is due to the fact that it is at once a sacred and secular, a national and a personal message. It will require a volume to establish these claims. Here we can only indicate them in a sketchy fashion.

Sarda Marriage Bill:—The prospects of this Bill for discouraging child marriages being passed by the Legislative Assembly this session are encouraging. The Simla correspondent of the *Leader* wrote on Monday:—The only non-official Bill, which is likely to raise a very lively discussion, is Mr. Har Bilas Sarda's Child Marriage Bill, now before the Legislative Assembly. The Bill is the topic of discussion not only here in Simla but in all parts of India. I approached Mr. Sarda, the author of the Bill, to find out his reading of the situation with regard to the prospects of the passage of the Bill. He replied: 'The Child Marriage Bill must in the natural course come up for consideration before the Legislative Assembly this month. The Assembly, in March last, ordered the circulation of the amended Bill to elicit opinion. As a result of its circulation, the Bill has been supported by the country in an unmistakable manner. The Bill affects women more than men, and women throughout the country have not only given the Bill their unstinted support but have in many places demanded that the Bill be made more effective and that the minimum marriageable age of girls be raised to 16. Public meetings of women held in the chief cities of India, women's district and provincial conferences and women's associations in all parts of the country have unanimously given their emphatic support to the measure. A remarkable feature of the movement is that not a single public meeting of women has been reported anywhere to have opposed the Bill. Thousands of women have signed and submitted demands that the Bill is a necessary measure and should be passed without delay. In Bombay and Madras, meeting after meeting of women has been held to support the Bill. So also, in Madras, Orissa, Sindh, Delhi, Rajputana, Hyderabad (Deccan) and other places, ladies of the highest rank have come forward to support the measure. At Ootacamund, the Maharani of Travancore presided at a ladies' meeting which supported the Bill. The Rani of Mandi is another such instance. Social conferences, caste Mahasabhas and various all-India bodies that have held meetings since last March have supported the measure in an emphatic manner. The All-India Jat Mahasabha, the All-India Sud Conference, the All-India Arorabans Mahasabha, the All-India Khandelwal Mahasabha, the All-India Jadav Mahasabha, the All-India Shinchare Mahasabha, the All-India Dulheri Vaishya Mahasabha, the All-India Kurua Kshatriya Conference, the All-India Iyagi Brahmin Mahasabha, the executive committee of the Shromani Gurdwara Prabandhak Committee, the Bengal Provincial Hindu Sabha, the

Bombay Presidency Social Service Conference, and public meetings at Lahore, Bombay, Madras, Ajmer, Delhi and other places have accorded their support to the measure. The opposition is confined to individuals and very few meetings of reactionary or ignorant small sections. Not a single public meeting in any important city is reported to have successfully opposed the Bill."

The Late Syed Ameer Ali:—Details of the life of the Right Hon. Syed Ameer Ali who died recently are not generally known. One reason is that he left India twenty-five years ago, and did not re-visit her since then. Sheik Nizamudin has contributed to the *Zanzibar Voice* a brief sketch of Syed Ameer Ali's life from which we take the following: "After fourteen years of arduous service, he retired in 1904. At that time it was thought he would settle in India but he chose to settle in England where he had many attractions for him. It appealed to him as a land of liberty and the world's centre of learning and progress. It is puerile to suppose that he settled there simply because it was the land of his 'better half.' Nevertheless, his love for India never waned. Mr. Amir Ali was the first Indian to enter the precincts of His Majesty's the Kings Council. That was the first occasion in the history of English polity when an Indian was invited by the King of England to take seat at the board and sworn 'to advise the King according to the best of his cunning and discretion; to advise for the King's honour and the good of the public without partiality; through affection, love, need, doubt, or dread, to keep the King's counsel secret; to avoid corruption; to help and strengthen the execution of what shall be resolved; and generally to observe, keep and do all that a true counsellor should do to his Sovereign Lord.' He was also a stalwart social reformer. He truly believed that regeneration of Moslems rests with women and as such their education should in no case be neglected. He thought that the Purdah system obtaining among the Indian Moslems was a mere drag and deserved immediate abolition. He figured as an apostle of English education and as a social reformer of an advanced type he even believed in 'mixed marriage' that he contracted. He strongly advocated the English language for the reason that it is the language of culture and progress in the modern world."

Lectures on India:—An interesting article appears in the current number of the *Modern Review* on the excellent work that Professor Ernest Wood and Mrs. Wood are doing to enlighten American public opinion about India and her people by means of a series of lectures. That they have succeeded in their mission is shown by the writer who says that "these remarkable series of lectures have brought to the thousands who heard them a broader and more sympathetic conception of India and her people." Mrs. Wood's knowledge of the women of India is far above the common. Addressing a meeting of American women, she said: "I would like to bring a message from the women of India. They have been so misjudged, so much that is untrue has been said about them. It has been said they

are behind the veil, that their interests are confined to the home alone. But in India as elsewhere women are coming more and more into the active sphere of the outside world. Recently there was held an all Indian Women's Conference at Poona at which a great number of women from all over the country gathered and passed many very important resolutions regarding women's education and child marriage. Three times representative bodies of Indian women and men in 1924, 1925, and 1927 have demanded the raising of the age of marriage, and each time the Government of India has turned down the application. The voice of Indian women is heard abroad in clubs and associations, she is seen in numbers at many gatherings and she wields a strong hand in moulding the character of the sons and daughters of Mother India in the home. It is due to a large extent to her influence in the stories she relates to her children that the true ethical and religious thought of India is kept alive. For the East was ever a lover of stories and some of these stories Europe has inherited in all the old favourites. So the women of India are standing with their men, as in the days of old when it was thought that not even a god or a great angel could have much power without his 'better half' or his 'Shakti.'" Professor Ernest Wood and Mrs. Wood have spent many years in India and have an intimate knowledge of this country that few Englishmen and women can claim. We are glad that they intend to publish a book on India, covering much of the information brought out at the lectures. It will be an effective antidote to Miss Mayo's book.

Age of Consent:—Mr. Kanji Dwarkadas of the Vigilance Association, Bombay, in the course of his reply to the questionnaire issued by the Age of Consent Committee says:—"There are no circumstances whatsoever which justify retaining the law of the Age of Consent as it is, and there is every reason from all points of view to make an advancement on the present law, for India is bound to suffer physically, intellectually, and morally if the law is not amended. The amendment of 1925 raising the Age of Consent from 12 to 14 was only playing with reforms and Government as shown by the speech of the British Home Member were not anxious to deal seriously with the problem. It was not expected therefore that the 1925 amendment raising the Age to 14 would succeed in preventing cases of rape outside the marital case, or the improper seduction of girls for immoral purposes. To make the law effective, the Age of Consent should be raised for non-marital cases. That by itself would be enough; for so long as the system of brothels is allowed to go unchecked by the foreign British Government in India, their existence in the country is a direct incentive to traffic in women and girls, and leads to seduction, rape, kidnapping, and other similar offences. The Indian public opinion has expressed itself strongly—in Bombay for example—but the Government have so far not responded to public opinion. It would not be enough merely to raise the Age of Consent for non-marital cases to 18; not only should the Age for married girls be raised to 16 or 17 but child-marriages under that age should be forbidden."

INDIAN SOCIAL REFORMER.
BOMBAY, SEPTEMBER 8, 1928.

THE ALL PARTIES CONFERENCE.

The All Parties Conference which met at Lucknow to consider the Nehru Committee's report has finished its labours and dispersed. Dewan Bahadur M. Ramchandra Rao had suggested that the Conference should be made a permanent institution with a Secretariat to maintain continuity and to carry on work between the Conference sessions. The idea was an excellent one, but the time is not ripe for it yet. The creation of the Conference as a permanent institution would have immediately thrown the National Congress into the background and Dr. Ansari, the President of the Congress for the current year, and Pandit Motilal Nehru, the President-elect for the next session and other Congressmen who have taken a large share in bringing about the All Parties Conference, could not have agreed to it. The alternative is to throw the Congress doors wide open to all Parties, and that will have to be done eventually. We ourselves think that that would be the better course, as there is much in a name, notwithstanding Shakespeare's half sceptical observation, and the name of the Congress has become during the last forty years a household word in India, and is also recognised abroad as that of the most important national organisation of the Indian people. For the present, the leaders of the All Parties Conference have had to content themselves with deciding to call a Convention after the next Congress session to adopt the Constitution which is to be drafted meanwhile on the lines of the Nehru Committee's Report. The holding of the All Parties Conference and the proposed Convention are both signs of the great and beneficent change which has come over the political situation. The non-co-operationists, in which term we include non-changers and Swarajists, have been disillusioned as to the efficacy of their method. The Liberals, on their part, have also become disillusioned, in a different way. The result is to create a strong feeling on both sides towards a rapprochement. If we may use a metaphor, non-co-operation is a blind giant strong of limb but without vision. Indian Liberalism has keen sight but is lame in both legs. The former by itself, therefore, could only destroy, while the latter by itself had to look on and do nothing. The All Parties Conference has effected an alliance useful to both sides. The Liberal cripple on the shoulders of the non-co-operation giant gives Indian politics the conditions needed to make it a constructive force. The acceptance by the All Parties Conference of Dominion status as the goal, and its defence against the advocates of Independence on the

ground that it represents the largest body of opinion in the country, is an acceptance of the Liberal creed by an influential body of Congressmen. If the next Congress endorses the decision of the All Parties Conference, the way will be paved for the formal re-union of the two wings of Indian politics. If the Congress does not endorse it, the Convention which is to follow will assuredly do so, and the Convention, as representing all parties, will necessarily carry more weight than the Congress which will come to represent only the Independence dissentients.

As a result of the Conference the Independence versus Dominion status question has assumed the front place, and all others including the communal question have been relegated to a minor position. We may, therefore, examine the merits of this controversy. The real issue in it is whether India should work out her political and national destiny within the British Commonwealth or without it. Dominion status is only a handy phrase for Indian evolution within the Commonwealth. The actual status of India in it will have to be worked out with reference to her special conditions. These conditions differ in essential particulars from those of the territories now enjoying Dominion status. To begin with, Australia, Canada, South Africa, and Ireland—to mention only the best-known Dominions—have all populations much smaller than that of Great Britain, while the population of India is six times that of Great Britain. All these Dominions have a European and Christian background to their history like Great Britain, while Indian history has for background and is the background of that of Asia, Eastern and Western. Even with these fundamental similarities, the Dominions have not been able to develop the same sort of sentiment towards Great Britain. Australia is the only Dominion which is wholly British in sentiment, but even Australia, on the question of industrial development, will not subordinate her interests to that of the mother country. The French element in Canada and the Dutch in South Africa have pushed Dominion status further than Australia, while the Irish Free State asserts at every step its ethnic and cultural distinctiveness from its predominantly Anglo-Saxon neighbour. Dominion status will have to take a larger connotation if and when it is applied to India. The case of Egypt affords perhaps the nearest parallel. In that case the question of conferring Dominion status was seriously considered by British statesmen, but it was decided that the grant of independence would be the better course from the point of view both of Egypt and Great Britain. There is, it is true, some difficulties in giving full and final effect to this decision but it is only a question of time and patience and Egypt will soon have an independent, international status. There

is one important difference between Egypt and India, however, and it should not be overlooked. That is that modern Egypt is culturally more related to France than Britain, while modern India is culturally British, its political outlook is British, and on all important, international questions, it is prone to think on the lines of British opinion. This tendency is somewhat obscured at present owing to the political struggle with British Imperialism, but it is a tendency the reality of which cannot be denied. Sir Sivaswami Aiyar knows what he is writing about when he tells British statesmen in his great book "Indian Constitutional Problems" to lay aside their hesitation, on account of differences of race and colour, to grant India Dominion status.

He writes: "The fact that the people of India are not of the same race or colour would make no difference. The cultural hold that England has and will maintain over India and the tie of gratitude will prove a far better cement of empire than the control which is maintained by force of arms. Political India is not so blind as not to be able to appreciate the solid advantages of a lasting partnership in the British Commonwealth of Nations. The elevation of the status of India from that of a dependency to that of an equal partner like the self-governing dominions will be the proudest achievement of England in the pages of history."

"ATTITUDES TOWARD OTHER FAITHS"

(DR. W. S. DEMING).

One of the most pressing problems of our time is that of religious intolerance. While many of us agree that religious tolerance is greatly to be desired, we are not always clear in our own minds as to just what is involved. It is a complex and baffling question and does not yield easily to a satisfactory solution. There is no short cut to a wholesome religious tolerance. Neither a shallow syncretism nor a careless indifference meet the needs of the case. How can we be loyal to our religious experience, at the same time appreciating the validity of the religious experience of others and maintaining a sympathetic attitude toward those of other faiths,—that is our problem. It was one of the questions which aroused greatest interest at the recent Jerusalem Conference. In his most recent book entitled "Attitudes toward other Faiths", Prof. Daniel J. Fleming has discussed this problem in its various phases and has made a wholesome contribution to the subject.

Prof. Fleming neither preaches nor dogmatizes; he states situations and invites suggestions. While he undoubtedly has opinions of his own, he develops the case-method in such a way that his own views are more or less in the background and the reader is stimulated to form his own conclusions. The author takes seven fields of religious contacts:—worship,

sacred scriptures, courtesies, material contributions, adaptations, cooperation in counsel and cooperation in service—and considering the issues involved he presents practical alternatives. With a wealth of illustrations drawn from countries all over the world, and a background of ten years of missionary service in India in addition to his more recent work as Professor of Missions at Union Seminary, New York City, Prof. Fleming is ideally fitted to write on this subject and his book is a gold mine of suggestiveness to those who are feeling their way along this difficult path. The verse on the opening page is an apt summary of his thesis, "Treat one another with the same spirit as you experience in Christ Jesus". Phil. 2; 5.

The day has passed when a religious person can view his own religion as exclusively true and all other faiths as entirely false. Is not Mr. Andrews right when, as a Christian, he says that God's spirit has been guiding men in the East as well as in the West? That he (and indeed many of us) has met people who in their simplicity and self-denial, in humility and thirst for God, are truly devout and to whom Christ's Beatitudes are a daily experience? To say this, however, does not mean that all religions in the world are equally effective or true; that they can all be reduced to a dead level. Dr. Fleming does not point to Theosophy as the way out. What he does do is to state some fundamental positions at the end of the book which he feels ought to meet with a fairly wide acceptance. For example, human nature is essentially the same the world over. God has been working universally in all races as best he may. There are elements of truth and godness to be found in many religious systems which must necessarily come from the one God of all truth. Yet these elements are sometimes intermingled with much that is of error or even corruption. A just attitude toward other faiths can only come by a sympathetic and openminded study of them. Nor should such study necessarily lessen one's loyalty to his own spiritual experience. When Sadhu Sundar Singh was asked by the Benares pandits what great truth he had found in Christianity, his answer was, "I found Jesus Christ." To have kindly feelings toward those of other faiths and to respect their religious loyalties, even though one may be convinced of the greater truth of his own spiritual experience and share that experience with others as opportunity affords,—such an attitude is greatly needed in India today. Moreover, all earnest seekers after spiritual truth can unite in recognizing that there is a common enemy which is seeking to undermine *all religious faith*, namely, the spirit of selfish materialism.

THE MADRAS SEVA SADAN.

In presenting the public of this Presidency the plan of work that is sketched for the Madras Seva Sadan—an Institution for the all-sided education of poor and middle class adult women primarily

aiming at rendering them self-reliant—a few words about the circumstances that brought the Poona Seva Sadan Society into the field here to undertake the organization of its Branch in Madras will not be out of place.

ORIGIN.

2. Over five years ago, Mrs. M. E. Cousins who visited Poona and saw the working of this Society Branch at its head-quarters at Poona called the Poona Seva Sadan, thought of starting some work for the benefit of the women in Madras in doing which, as stated by her in her first prospectus, she decided to follow closely the lines of the Poona Seva Sadan. She had also submitted to Mr. Devadhar her scheme for his suggestions. After securing the general approval of her friends, she launched the "Women's Home of Service" under the auspices of the Women's Indian Association. She ran this institution with the help of a local committee for five years, during which period Mr. Devadhar and Mrs. Janakibai Bhat visited the place twice or thrice. When, however, Mrs. Cousins and her husband began seriously to make plans for their trip to Europe, she, in consultation with her helpers, desired very much to hand over the complete charge of the "Home" to some well established body working in the field of training women for independent career as social workers so that the work may be carried on and developed on right lines. With this idea in her mind she approached Mr. Devadhar in December last, when he happened to be in Madras working as a member of the Committee on Co-operation appointed by Madras Government. Mrs. Janakibai Bhat, his great colleague in the work of the Poona Seva Sadan Society, had also come here at that time to organise three Seva Sadan stalls in the Industrial Exhibition held here during the Christmas. As a result of the discussions by the members of the Women's Indian Association with Mr. Devadhar and Mrs. Bhat and of Mrs. Cousins' correspondence with Mr. Devadhar in his official capacity as the Honorary Organiser and General Secretary of the Seva Sadan Society, it was definitely resolved by the Council of that Society without minding the difficulty of distance and language with the sole object of assisting friends here to take over complete charge of the "Home" with all its assets, paying the Women's Indian Association a sum of Rs. 750 as consideration for the furniture and other equipment that belonged to the Home; and the Council deputed both Mr. Devadhar and Mrs. Janakibai Bhat to Madras with the necessary authority to settle all details in regard to the organisation of its Madras Branch. The complete transfer was effected on the 20th of April, 1928.

NATURE AND SCOPE OF THE SOCIETY'S WORK.

3. Just before this time, i.e., by the beginning of January 1928, some friends in Madras, especially the Hon'ble Mr. Justice Venkatasubba Rao, were

very keen on Mr. Devadhar's undertaking to start a Branch of his Society in Madras for educational and other social work of a practical nature for the benefit of adult women belonging to all classes and conditions in this province on a very large scale and on systematic basis as is done by the Society both at its head-quarters in Poona and at more than a dozen other places.

THE FIRST HELPERS.

4. It was however thought advisable that a beginning of the Society's Branch in Madras could be made by making this "small Home" with its limited associated activities a suitable nucleus by the Society for the development of its work here. The Society in Mr. Devadhar's letter to the Press, dated the 20th of April last, has already acknowledged with gratitude the initial advice, help and assistance which have been so readily given by several friends including some officials; amongst whom must be mentioned specially the names of (1) the Hon'ble Mr. Justice Venkata Subba Rao, (2) Mr. T. R. Venkatrama Sastri, and (3) Mrs. M. Venkatasubba Rao. Mr. Venkata Subba Rao has donated a lump sum of Rs. 10,000 to start with and Mr. Venkatrama Sastri has commenced to pay an annual subscription of Rs. 300 (three hundred) only to begin with in aid of this Branch.

CLOSED FOR SUMMER VACATION.

5. As soon as the transfer of the Home was effected it had to be closed for full two months on account of the summer vacation. The work, however, came to be resumed from the middle of July last when Mrs. Janakibai Bhat, the Lady Superintendent of the Poona Seva Sadan, came to Madras to arrange the details with the help of Mr. Venkatasubba Rao whose active co-operation has been of the highest value in the development of this work.

THE "HOME" AS IT WAS WHEN TAKEN.

6. The Women's Home of Service has been located in a small bungalow on the Mylapore high road near the Sanskrit College, for which a monthly rental of Rs. 160 excluding water and lighting charges is being paid. There were about 10 inmates supported by the Committee; they belonged to all classes and conditions; there were besides, three other women who were staying there either studying for their examination or working elsewhere and were paying moderate charges, at the rate of Rs. 25 per mensem. The Home arranged for the education of these ten inmates in a few handicrafts aiming at some kind of vocational training to make these women self-reliant. These classes were also attended by a few day scholars paying a small uniform rate of Re. 1 as fee. The Home also maintained a Baby Welcome which provided baths and simple medicines to babies and poor children in the neighbourhood. It also engaged a Midwife on its premises on a salary of Rs. 35 a month to manage the Baby Welcome and to attend to maternity calls. There were, besides, a few other classes to give elementary instruction in English and Music, but

the work was not systematised ; and the total annual expenditure for running this Institution came up to Rs. 7000 on an average, the major part of which had to be collected by Mrs. Cousins from friends here as well as elsewhere.

NUMBERS TROUBLED IN TWO MONTHS.

7. When the fact of the transfer of this Home to the Poona Seva Sadan Society on the 20th of April 1928 came to be announced to the public through the columns of newspapers in Madras, a number of applications from very poor women for admission were received from several districts in this presidency ; and depending upon the promises of help, the Society has so far admitted more than 16 women mostly from outside Madras and belonging to all castes and conditions for their education entirely at its cost. In all there are to-day in the Home 28 women who are admitted free on certain conditions. This number includes 8 of the old 10 inmates, the other two having got an employment are no more in the Home. There are besides, 7 inmates in addition who stay on the premises of this Home. All of them either study for their examinations or work elsewhere and are paying Rs. 25 at present every month ; two more Christian ladies, the midwife and the embroidery teacher, both unmarried women stay on the premises. Besides, Mrs. Janakibai Bhat and three other women workers from Poona Seva Sadan are staying in the Home. Thus this little house is made to accommodate to-day in all 41 women. Leaving the 6 workers out of account, the remaining inmates represent various castes, communities, and languages. There are 35 Hindus. Of these 16 are widows, 12 are married women deserted by their husbands, and 7 are grown up unmarried girls. They come from various districts ; 15 of them speak Tamil, 16 speak Telugu, 2 know Tanjore Marathi and 2 come from South Canara and speak Canarese and Konkani. Thus, it will be seen that the number of inmates has already nearly trebled and there are still a number of applications from very poor women from several parts of this presidency pending and for sheer want of sufficient accommodation these cases have not been yet decided. Moreover, there are not sufficient rooms to hold the various literary and industrial classes separately to-day. Admission is sought by several other charitable societies working for the betterment of women on behalf of women and poor girls who are their wards. They need education and protection very badly in a special way. These and similar problems of women cannot be satisfactorily solved in the absence of a better and more commodious place. But we are conscious that these difficulties could not be removed in a day. We recognize that the first important thing is education and that work has to be reorganized on a definite plan.

THE GOVERNING BOARD.

8. The Poona Seva Sadan Society proposes to organise and develop *gradually* a definite scheme for the all-round education of poor and middle class

adult women of all castes, creeds and conditions. In achieving these objects we desire to bring to the notice of the people of this province the two great and urgent needs of the Society. First, much larger financial resources, inasmuch as such charitable Institutions are much more costly to maintain in an efficient state than institutions for boys and girls that charge regular fees and are in receipt of large Government grants ; and secondly, a much bigger building for better accommodation and necessary provision for the various needs of women than the one in which the "Home" is at present situated. In accordance with its present constitution for Branches and following the same policy and rules, the Society proposes to put this work under the general supervision of a Governing Board assisted by a small Executive Committee composed of men and women to be first elected by it. In making this humble beginning in this Province, we feel confident that it would succeed in enlisting the liberal help and co-operation of the Madras Government, the Madras Corporation, and other public Bodies, Charitable Trusts, as also the generous public who are all keenly interested in the education and uplift of our womenfolk.

PLIGHT OF DESERTED WIVES.

The Editor, the *Indian Social Reformer*,
Bombay.

Sir,

May I crave the hospitality of your columns to draw pointed attention to a feature of the Hindu Law of Marriage, which though touched upon by various journals and journalists, has not as yet in my opinion received the serious attention it deserves. It is the case of deserted Hindu wives. The *Widows' Cause Lahore* set the ball rolling in its issue of December 1927 and has been pursuing the subject since then and thoughtful people interested in the subject shall find much material in its issues of April and May 1928. Pt. Thakur Datta of Amrit Dhara fame also published some questions in the *Hindustan Times*, dated 7th July 1928 which bring out the serious nature of the problem. Last of all Rai Sahib Sardar's proposed resolutions on the subject should have focussed public opinion on this important subject, but it is indeed very sad to see that even a journal like yours, which has always been extending a helping hand to all sections of the Hindus should not have considered it worth while to devote a leaderette to the subject. I would have very much liked to leave the subject for a stronger and much abler pen but as I have been feeling very strongly on the subject and as I find that the leaders of Hindu thought are just at present too much engrossed in solving the constitutional problem, I have ventured to write these lines in the hope that they may strike the responsive chord in the heart of some kind M. L. A. or would be M. L. A. and may serve as the foundation stone of an edifice worthy of the cause.

It is now practically admitted on all hands that the strict provisions of the Hindu Law of marriage are not suited to the present day life of the Hindu Society. Its rigours have been relaxed in the case of widows who now enjoy perfect liberty to marry. Pitiable indeed is the condition of a young Hindu wife who has been for reasons good, bad or indifferent abandoned by her husband. The causes leading to this shameful conduct on the part of husbands are many and are multiplying every day. The husband may have neglected her for any number of years, may have himself taken to another wife or may have gone to a foreign country with the intention of never returning to her, nay, the husband may have given her in writing that he would have nothing to do with her and may even be willing to express his consent for her second marriage but the law says to her that she may secretly live an immoral life but the moment she contracts marriage with another man all the horrors of the law of bigamy shall visit upon her and her spouse. The result is that no respectable man can be induced to marry such unfortunate women and they are cast away as condemned goods. As president of the Arya Samaj and as a humble worker in the Seva Samiti I have had experience of many such cases and Hindu friends in various parts of the country consulted me about these cases. I have lately had the honour of discussing this question with Pandit Neki Ram Sharma of Bhiwani whom I requested to give a *Biwastha* on the point but Panditji frankly admitted that the *Shastras* being the creation of males offered no solution of the problem. Are we still to leave them to their fate. This dogma shall no longer satisfy Indian womanhood. The problem has got to be faced and as a modest and harmless beginning I would suggest that some kind M. L. A. may introduce some such bill as outlined under:—

Whereas it is expedient to amend the Indian Penal Code Section 494 in certain particulars it is hereby enacted as follows:—In the exception to S. 494 I. P. C. after word 'knowledge' add the following:—"Nor to a Hindu wife who contracts marriage during the life of a former husband, if such husband would not for a period of seven years allow her to live with him as his wife".

Yours etc,
 RAM SWARUPA,
Advocate.
 President, Arya Samaj, Rohtak.

THE BRAHMO SAMAJ CENTENARY.

(By Mr. M. PERUMALLAYYA.)

The Brahmo Samaj Centennial celebrations all over India may be viewed from an historical stand point by some. Others may look at it with a social eye. The politicians may acknowledge the movement as a national force. But to those who are standing at close-quarters, the Centennial celebrations mark the spiritual, cultural and social history of modern India. The true lovers of India,

clearly see that the Samaj has stood for all-round nation-building work from the beginning of the movement. It is evident from the fact that the movement has produced a good number of thinkers who are keeping the needs of the mother-land in the fore-front of the programme of national life. The Brahmo Samaj has produced leaders of men, and martyrs dedicating their lives for their country and humanity at large. Raja Rammohan Roy began the making of the 'Modern Indian History' by dedicating his life in liberating the Indian women from their sufferings and social slavery. He is the liberator of social-slavery in India, in the sense in which Abraham Lincoln is the liberator of the 'slave-trade.' Maharishi Devendranath Tagore following the Raja, lived in God for the service of men. He is verily the Maharishi of the modern times, disclosing the spiritual life of the ancient rishis of this Deva-Bhumi. Next appeared an inspired soul, a living dynamo of Bhakti and a personality of varied capacities in Keshub Chendra Sen. He was truly the Brahmananda, richly enjoying the spiritual freedom in every act of his life. It was Keshub who contributed calm-knowledge and creative force coupled with a ring of Bhakti to the modern life of India. These three mighty spiritual giants of the 1st century in the history of the Samaj were followed by a host of other spiritual recruits—Prathapa Chendra, Sivanath and Anandamohan—bringing along with them sweet torrents of love and life. Besides these, there were scores of others who lived a life of service throwing floods of pure light on the path of universal truth. Thus the hundred years' history is of one continuous growing-life of truth and service. A dedicated Brahmo does not believe in organised church codes, but feels direct relationship with truth and freedom. The practical side of the Brahmo Samaj movement better consists in its achievements of the loosening of caste-distinctions, the uplift of the down trodden classes, the spread of education, the recognition of the freedom of women, the assertion of civic-rights and the growth of national consciousness. It is not much in the light of this long chain of social and educational reform; but in the freedom of its spiritual-worship, the value of the movement is recognised. The Brahmo-Samaj is pre-eminently a religious movement in all its aspects. It is again essentially Hindu in its character, devoid of its impure orthodoxy and superstition. Therefore, we are ready to admire. It is not mere admiration from a distance, the Samaj seeks. It is practical adherence, the Samaj demands. The constructive programme of religious and social work is before the Samaj. To work the Programme is the need of the hour. Hence is the necessity for our celebrating the centenary of the Brahmo Samaj.

RAM MOHUN ROY.
 (By SIR RABINDRANATH TAGORE.)

When the Great Ones of the world come, they bring conflict with them; or their coming had no

significance. The multitude which drifts down with the stream places its trust in the ebbing current of humanity. But, for him who would work the boat of life up the stream, there is unending toil. When Ram Mohun Roy came to this country he refused to go along with the moving mass of turbidity which was ever flowing out downstream and which fought him as an enemy every minute up to the very last. The height of the Himalayas is measured only from the different level of the plains all round; it is the hostility of the unenlightened that measures the magnitude of the Great.

In the history of a nation, Man marches onwards, ever amending, ever conquering himself with his own innate, conscious principle, only so long as the vital nature is all-powerful. This is, in fact, the very process of life—this never-ending fight. As we walk, our every step is a challenge to the constant pull of the earth; inertia besets us on all sides, and each of the organs of the body is ever engaged in fighting it. The heart goes on night and day, in sleep as in waking; the enormous passivity of things stands up against that unremitting exertion; it is building up, every minute, barricades of fatigue, to be fought down by the heart as long as it has the strength.

The air flows all around us in the blind laws; but the Vital Nature forcibly drags this air along into its own system of channels. The germs of disease, and conditions favourable to their growth, are everywhere, both within and without us; the army of health is all the time engaged in an unceasing combat against them. The life-process is, in fact, this never ending struggle, this continual warfare between the battalion of ill-health and the battalion of health. If this relentless struggle weakens, if the forces of rigidity, as against the forces of movement gain the upperhand in the corporal economy, then the human body begins growing more and more clogged with the accumulating filth of wastage. At last Death, in its mercy, comes down to remove this battle-weary defeat from the world of the living.

The social body, too, is a living organism; and all its evils find their opportunity when its own energy grows sluggish. Its life force, too, trained in fighting, has ever to keep up hostilities against dull intellect, feeble will, against narrow knowledge and poverty in sympathy and loving-kindness. The most powerful of its enemies is apathy of the mind. When the mind weakly surrenders its rightful dominion and wishes to remain immobile, the garbage of slovenliness accumulates and imprisons it. It is through the besetting that Death gradually advances in the field of life. The Great Person who appears at this period, brings along with him a powerful antagonism against the drag of this dead grossness. The feeble spirit, enchained by indiscriminate customs, cry out in anger and pain against the pressure of his onward urge. The history of India had been standing

stagnant for a long time, giving up in weariness of spirit all independent seeking of truth, all adventures of life, and initiation of intelligent operations for its internal and external cleansing; venerating its own deterioration, it had ceased from attempting any readjustment with the changing ages. One by one, almost all the lights of its life had become dimmed through poverty of food, poverty of health and poverty of knowledge. Its defeat had been extending from century. Man's defeat comes when his own will abdicates and some external will occupies the vacant throne, when his personal intelligence retires and he clings as a parasite to some foreign intelligence, be it borrowed from his own dead past or imposed upon him from the present of some stranger nation. That is man's defect when the activities of the spirit are arrested and when he blindly goes on turning the wheels of the machine of habit, fashioned through the succession of the centuries—when he ignores reason and accepts authority, when he lowers the dignity of his innate informing principles and exalts external observances. For him, wearied with the load of decrepitude, there is no escape, through any narrow short-cuts devised by any over-subtle artifice.

Ram Mohun Roy appeared in India at this very period, when the country, in its blindness extending over many centuries, had come to regard vegetation as holiness. Such an overtowering and sudden contrast to one's own country and age is very seldom found in history, and they in a shrill loud voice repudiated him. But it was by that impatient execration that his country proclaimed to all the ages his supreme greatness, and vehemently announced that he had brought the conflict of light against the darkness of the land. He did not follow the futile path of dull intellect by repeating well-worn feeble formulas; he refused the humiliation of being the far-famed leader of the flattered multitude using its stupidity as the foundation for his power; he was never frightened by the unintelligent antagonism of the threatening mob with its upraised stick; through temptation of the ignorant reverence of the crowd, even the slightest deviation from the path of truth was for him an impossibility. He had struck at the demon of unreason, enshrined through the ages in the altar, and that demon did not forgive him.

He knew that insult to the living spirit brings about a bankruptcy of initiative. For the animal there is no Swaraj; for it is merely driven by its blind instincts. Man's Swaraj only extends as far as his own intelligent self, the master within him, occupies his social consciousness and inspires his creative activities. The history of man's progress is the history of this extension of Swaraj through the dominance of his self-thinking, self-confidence and self-respect.

The victory of the *atman*, of the higher self of man, has never been proclaimed from the heights of manhood anywhere except in India, with such an unhesitant voice. It was this message that Ram

Mohun Roy brought anew, when in the India of his days it had become narrow and perverted, disclaimed in practice. For ages the major part of India was sunk in self-abasement through an unashamed acknowledgement of inferior rights for its multitude in religion and in social affairs, rendering the people unfit for the difficult responsibility of its self-expression. Not only did the mind of India of his times passively discard the claims of this highest right of humanity, but it actively denounced and wounded it.

The strange thing is that Ram Mohun was eager to invoke the message of the spirit not merely within the narrow boundaries of his own self-forgetful land; he assayed, by the test of the spiritual ideal, every great religious community which had in any manner obscured the true form of its own inner self in mere external forms and in irrational rituals.

Only a very few people in the whole world could, in that age, realize through the mind and spirit and express in their lives the Unity of Man as Ram Mohun had done. He realised that it was only when man regarded the external boundaries of his religion as more valuable than its infinite inner-significance that man was jealously kept apart from man.

The worldliness of sectarian piety called up pride, hatred and strife, and muddied the whole world with blood, to a degree impossible for any secular cause. In that age of religious exclusiveness he had gained in his heart and expressed in his life the Universal background of Religious Truth.

Though at that period, men had been able to find a place in the knowledge of every civilized man, they had not found the way to his heart. Even to this day, the realization of human unity is hampered, in this world, by so many prejudices born of blind instinct or bred by deliberate training. It is not possible to assert even to-day that a New Age has arrived—an age of solidarity on every side. In our age that wide highway must be opened which would bring together all the human resources in knowledge and in co-operation. A beginning has already been made in the domain of science where caste-distinctions in different departments of knowledge are being removed. Co-ordinated action, too, is gradually gaining in world-commerce—even though trafficking in trickery is still rife round the corners of that winding highway. It is also impossible to deny that a beginning has been made even in the realm of world-politics, though the way is beset with myriads of thorny obstructions. Ram Mohun Roy is the first and foremost of those brave spirits who have stood up, in the face of hostility and misunderstanding, and who in all their varied activities have eloquently welcomed the spirit of this New Age. He was the herald of India, the very first to bear her offerings to the outside world, and accept for himself and his country the best that the world could offer. He had envisaged in its entirety the

truth of man and therefore his service to his country became complexly many-sided, which never narrowed its path of welfare by following the lines of least resistance and of immediate expediency.

Ram Mohun had to hew out the way in strenuous struggle, across the unexplored region of Bengali prose, when he was engaged in developing the potentialities of his own language for the self-expression of the people of Bengal. When eager to illuminate the Bengali mind with the philosophy of the spirit, he did not shrink from the difficult endeavour of expounding Vedanta in the yet-unformed Bengali prose to a reading public, some of whose learned men had ventured to scoff at the Upanishads as spurious and considered the Mahanirvana Tantra to be a scripture fabricated by Ram Mohun Roy himself.

Even in the West woman was really powerless and had her rights restricted on all sides, when Ram Mohun Roy stood up, alone, to support the rights of women in his own society.

There was not even a glimmering of political consciousness in the country when he had demanded respect for his countrymen in the world of politics.

He had faith with all his strength of conviction in the varied elements of human nature. It was not possible for him to have a dwarf's vision of man in any way; for, in him manhood had an extraordinary fullness of manifestation.

More than one hundred years have now gone by; but the true recognition of his greatness still remains incomplete: even to-day it is not an impossibility for his countrymen to do him irreverence; that generous vision to which alone would his magnitude be clearly visible is still enshrouded in mist. But the mist has nothing for which it need be proud, even if it envelope the luminary and rob the morning of its majesty. The sun is the more indelible and the more magnificent. Greatness goes on doing its own work even in the midst of rude obstructions and is not obscured even when light is withdrawn from it.

The force that Ram Mohun had set into motion is still operative to-day; and a day will yet come when the country will attain a translucence of mind freed from dense superstitions and will climb up to an altitude of unobstructed perspective which are essential for realizing Ram Mohun's place in our history and his strong unthwarted magnanimity. Those of us, who have received from him the inspiration to accept man in the completeness of his truth even against profuse contradictions, may feel deeply hurt at each insult levelled at him, but when he was alive the hundreds of insults that were his share could not in any way weaken his beneficent power, and it is this unperturbed power which even after his death will continue, in the face of all contempt and contumely, to sow seeds of fulfilment in the very heart of ingratitude itself.—*The Modern Review*, Calcutta.

A CASE FOR KHADDAR.

Mr. C. Rajagopalachari writes in the *National Christian Council Review*:

'We conquered India as an outlet for the goods of Great Britain,' said Sir William Joynson Hicks, one of His Majesty's Ministers. 'We conquered it by the sword, and by the sword we shall hold it. I am not such a hypocrite as to say that we hold India for the Indians. We hold it as the finest outlet for British goods in general, and for the Lancashire cotton goods in particular.'

What is the national consequence of this extensive business that Lancashire has established in India, and means to retain at the point of the sword? It is nothing less than distress and semi-starvation spread over an area of over a million square miles, consisting of 700,000 villages. The people affected by this chronic distress number over 230 millions. The above statement may appear strange. How can the supply of cheap cloth from England be the cause of distress in India? Until the year 1800, ninety per cent. of the people in India were employed not only in agriculture, but also in spinning all the yarn that was wanted for the clothing of the people. Agriculture is the work for only a portion of the year, often but a small part. The rest of the time was utilised in the production of yarn from the cotton grown in the country, which the hereditary, weaver castes wove into cloth. When machine-made yarn from England replaced this handspun, the supplementary occupation of the peasant families was destroyed. Without any substituted industry suitable for their condition, the result was enforced idleness and chronic poverty and semi-starvation. There is not a single publicist, including high government officials, who does not admit the extreme poverty of rural India, which consists of ninety per cent. of the total population. The average income of Indians is estimated at from one and a half annas to two and a half annas per-day, and it will be readily admitted that even the most optimistic calculation is far below the minimum level of subsistence. This is the average, but in large areas the mass of the people are in a permanent state of helpless destitution. Side by side with this poverty, there is widespread unemployment. This unemployment is not like that found in European countries, where a minority is temporarily out of occupation. Here the people are as a body unemployed for a large part of the year, varying from three months in irrigated areas, to over six months in the dry cultivation areas. If we wish to improve the condition of our peasantry, we must give them back the additional occupation that they have lost. We must guard both food and cloth against encroachment, and give to our peasantry the right to produce both these necessary articles. The *khadi* movement tries to restore this rural economy, which is indispensable for the economic reconstruction of Indian life.

It may be considered that in an age of industry it is impossible to revert to past conditions, and that it is, even if possible, undesirable. It is true that the substitution of power for human labour

must produce a redistribution of work and a change in social conditions. In countries where circumstances favour a readjustment, no permanent distress follows as a consequence; and if there is an adequate world market for the products of power, not only does the whole population find employment, but everyone earns increased wages. In India, however, such is not the case. The conditions prevailing in this country do not permit its agriculturist population taking to other pursuits. There is no possibility of industrialising India in the sense in which England has been industrialised. Labour-saving appliances are good where labour is really saved for the worker. But what happens here is not saving of labour, but unemployment and starvation. If the State were socialistic it is conceivable that the benefits of labour-saving appliances may be distributed among the whole population; but, as things are, these labour-saving appliances save money for the capitalists and make unemployment for the poor man.

If we consider the history of Indian industries, and reflect that after a hundred years of industrialisation the total number of industrial workers in all India is under one and a half millions, as against 230 millions depending on rural agricultural work, it will be found that the alternative to the revival of cottage spinning is continued idleness.

The critics of the spinning movement have not been able to suggest any alternative cottage industry which might be a supplementary occupation to the agriculturists. Fifty million peasant families can be put to work only at an indispensable necessity of existence; and next to food, only cloth is such a necessity. Some men, notably missionary bodies, imagine that they help the solution of the problem of rural unemployment by organising industries such as carpentry, bee-farming, tailoring, knitting, embroidery work, weaving of machine-spun yarn, etc. Where the industries are new ones, they are of so little scope that they can never be hoped to go far enough to solve the rural problem. Then, again, some of these industries seem to pay very well indeed, but they supply the needs of a few people and can never be hoped to be taken up by the teeming millions. Some seemingly successful efforts, like cabinet-making and weaving, can only help individuals and particular groups of people by taking away business from other individuals and groups. Such enterprises have no value in regard to the solution of the national problem, which can only be solved if we find work for the agriculturists, such as would produce articles not now produced in India and which are needed by the nation in large quantities.

In this connection, it may be well to pause and remove a certain persistent confusion between weaving and spinning. The making of cloth from yarn is the work of a trained artisan, and in India is done by the various hereditary weaving castes. It was never, and cannot, at any time, become the universal supplementary occupation of the agriculturists. Each handloom wants the skilled labour of a family, and there is no lack of hereditary weaving families in India. Each loom wants no less than a dozen spinners at work to make the

yarn. It is this spinning that was, and can again become, the universal supplementary occupation for the families whose main occupation is agriculture.

The Agricultural Commission probably gave up the problem as insoluble. It has refused to explore the possibilities of spinning. *Khadi* workers are not indifferent to agricultural improvement or the growth of co-operation. They claim, justly, that it is due to their propaganda that attention has been diverted from the towns to the condition of rural folk. They would be the first to welcome all programmes that really go to help the peasantry. But often improved agriculture and co-operation and other smaller industries are trotted out, not so much as effective policies in themselves, but as defences against *khadi*. It is obvious that hand-spinning is no rival either to improved agriculture or any other more profitable industry. It is offered only to fill idle hours and off-seasons where there is no more profitable occupation.

So far the argument holds for normal times. But in famines, spinning is really the best, and perhaps the only, mode in Indian conditions to give relief to the people. The a priori case for *khadi* is overwhelming, and it is the object of the All-India Spinners' Association to demonstrate the above proposition in practice.

The *khadi* movement had its birth in 1921 as an integral part of a great national upheaval. While this gave it a start among the nationalistic section of Indians, it also prejudiced it in the eyes of foreigners and those classes of Indians who depended on connection with Government. Now that the movement stands on its own legs and is governed by an independent non-party organisation, namely, the All-India Spinners' Association, it is hoped that it will get a just consideration from all those who are interested in the economic uplift of the Indian masses. Within the last six years, the Association has been able to give work to 60,000 spinners, distributed in about four thousand villages, and is annually producing and selling Rs. 24 lakhs worth of *khadi*. This is no small demonstration of the vast possibilities of spinning. The required facilities are found everywhere. Every province grows cotton; every cottage contains one or two possible spinners; and in many areas the tradition, and even the practice, of spinning still survives.

It is, no doubt, true that the work is difficult and requires great effort and patience. But these are necessary for any work in India. It is not possible to start any industry in India which does not require a great deal of careful nursing and protection. Even the great Jamshedpur Steel Works are unable to work under free competition. *Khadi*, too, will require some protection for growth, and, so long as no alternative industry to supplement agriculture is possible, it is obviously the duty of every well-wisher of India to support it, irrespective of political or other considerations.

But *khadi* is coarse, costly and not durable. How can we prefer it to cheap, uniform machine-spun cloth of fine finish and appearance?

There must be these initial difficulties in a movement of revival of a lost industry, and they can be met only by a spirit of patriotic sacrifice among the classes of the people that are comparatively well off. For the sake of giving occupation to families that

would otherwise go without a full meal, we *must* wear coarse cloth, if only such can now be produced by their labour. Indeed, if the object of encouraging such a cloth is realised, what is coarse may well be deemed the only gentleman's cloth.

As for cost, hand-made goods are in all countries more costly than machine goods. But the extra cost is little in comparison with the national benefit. Our infant industry is of the greatest national importance, but we have not a Government willing to protect it. The people's patriotism must supply the protection that the State refuses to give.

To pay for and buy *khadi* instead of mill cloth is national service and reconstruction work. Such service involves sacrifice. No nation can solve its problems and better its position without sacrifice on the part of those of its classes that can afford it. Emancipation cannot come of itself, or be had without paying the price for it.

As for durability, we are apt to be prejudiced by the experience of cloth produced by raw hands. Mr. Rivett Carnac wrote in 1870:

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The tastes in favour of finer finish and varied colours, so far as they can be satisfied only by causing unemployment among our millions, can only be deemed a vulgar fashion of unthinking slave-mentality. Refinement can never consist in a desire for things that do harm to the nation, of which we are a part. Fashion and national good must ever be the same in a truly civilised community.

NEWS OF THE WEEK.

Mrs. Sarojini Naidu to leave for Europe:— Mrs. Sarojini Naidu leaves on the 12th September on a lecture tour in Europe and America. She will arrive at Naples on the 27th, will spend a short time in Italy and will proceed to Berlin and Paris. Reaching London on the 10th of October she will sail for New York on October 20.

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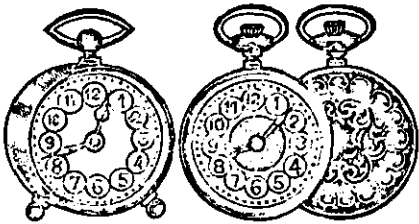
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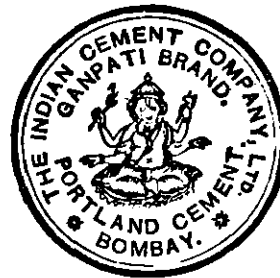
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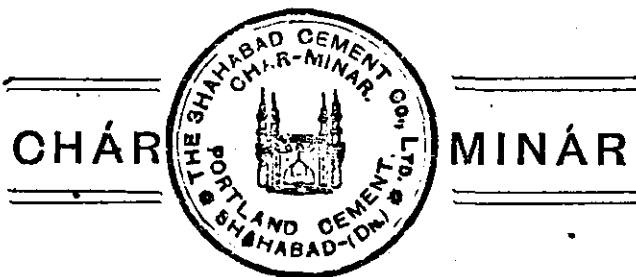
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No. 3

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Three Marriage Bills.	

NOTES.

The Public Safety Bill:—The Legislative Assembly is engaged in an interesting debate on what is known as the Public Safety Bill introduced by Government. The Bill empowers the Government of India to expel from this country foreigners whose presence it considers to be undesirable. In The Statement of Objects and Reasons, it is explained that the Bill is directed against Communists. In the Bill, however, there is no mention of Communists. Undesirable persons are defined in a very general way so as to include people who preach revolutionary doctrines regarding the political and economic structure of society. There is no mention of religious and social institutions in the Bill, but in the debate in the Assembly, the government spokesmen treated the economic aspect of Communism as a minor matter, and concentrated on the danger to the ancient social and religious institutions of Hinduism and Islam. They seem to have forgotten or deliberately overlooked the fact that in taking this line they were laying themselves open to an effective retort. If Government is so anxious to protect Hinduism and Islam and their social systems from Bolsheviks, why do they permit foreign Christian Missions with the help of foreign money to seek to undermine and destroy these very institutions for which it professes so much solicitude? Government takes an undertaking from Non-British Missionaries that they would loyally co-operate with it, and then lets them free to carry on their proselytising activities throughout the country. A distinguished English publicist, Sir Valentine Chirol, in one of his books on India has hinted at the importance from the political point of view of the conversion of large numbers of the depressed classes to Christianity. He was no doubt stating his own opinion, but it furnishes a clue to the paradox of Government countenancing proselytising propaganda in one direction and wanting to exclude similar propaganda in another. So far as Indians are concerned there is absolutely no difference between the two. Government will no

doubt say that Christian Missionary propaganda is favourable to it, while the Bolshevik is hostile, and that it is perfectly justified in admitting the one and excluding the other. This would be an honest and straightforward argument in favour of the Bill, but the attempt to make out that it is to protect vital Indian interests, economic, social and religious, that the Bill has been introduced, does not carry conviction. Christian Missionaries have succeeded in making converts but their greatest service to India has been that they have been the means of stimulating the spirit of social and religious reform. In the same way Bolsheviks too may be able to make converts, but they will also stimulate the spirit of reform in the same way. The Indian people have sufficient intelligence to discriminate between what is good in Bolshevism and what is unadvisable, just as they have done in Christian propaganda. They do not want Missionaries to be excluded and they are not afraid of Bolshevik propaganda either. There is one feature of Bolshevism at least which Britain will do well to imitate. It is the absolute repudiation of racial discrimination of which unfortunately the British Commonwealth to-day is the most conspicuous exponent.

A Curious Definition:—A Committee was appointed in the October of 1926 by the Travancore Government to inquire into the problem of unemployment among the educated classes in the State. The Committee was composed of two officials, one of whom presided over its deliberations, and three members of the Travancore Legislative Council elected by the non-official representatives of the Council. The Committee decided to include the unemployed holder of the Vernacular School Leaving Certificate under the term 'educated class', although many considerations—chief of them being that his 'adaptability has not been impaired to any serious extent by the education he has received'—would have justified his exclusion from the scope of the inquiry. The interpretation of the term 'unemployed' adopted by the Committee is not the generally accepted one. 'Unemployment among the educated classes', says the Report, 'does not mean destitution or failure to get any kind of work which would ensure a subsistence wage. Their chances of getting such employment as they would have got if they had not been educated remain more or less the same as before.—If the educated unemployed joined the ranks of the labouring classes, the problem will to a large extent solve itself.—The problem, as we see it, is the failure of numbers of young men and

women of various educational qualifications to get the kind of work the earnings of which will fairly correspond to the efforts and sacrifices involved in acquiring those qualifications and to the standard of living customary in the grade of society to which they belong'. In other words, the Committee regard the money spent on education by a student as an investment on which he would be justified in expecting his four per cent. Should the Travancore Government decide to institute the system of unemployment doles, it would, accepting the Committee's definition of the term, have to assist the graduates of medicine, law, teaching and engineering to maintain their standard of living and 'to get the earnings which will fairly correspond to the efforts and sacrifices involved in getting these qualifications' by supplementing their earnings with 'doles' which may very often run into three figures. We wonder whether, adopting the narrower definition of the term, the Travancore figures for unemployment could be higher than the figures in the British Indian provinces. Had the Committee restricted itself to the terms of reference, the percentage given for women's unemployment would be very much below 50, whereas the Report leads one to infer that it is so high as 66.

The Devalaya :—One of the pioneers in India in promoting harmony amongst all religions, was the late Mr. Sasipada Banerji of Baranagar who died three years ago at a ripe old age. He founded the Devalaya. The *Devalaya Review* gives an account of the origin and objects of this institution in the current number. "From early life Mr. Sasipada Banerji keenly felt the need of an organization which would offer a common meeting ground to people of different persuasions, and aim at a better understanding and mutual co-operation between various religious bodies of the country without at the same time any surrender of their peculiar doctrines and practices. With this object in view as early as 1873 he established the Sadharan Dharma Sabha at Baranagar, and latterly, on his removal to Calcutta, he established the Devalaya Association in 1908. It is not by adverse criticism of their defects but by the appreciation of their real merits that we can acquire a love for other faiths, and the best means of doing so is to have a clear understanding of their fundamental principles. Comparative religion has established that the essential principles of all the great religions are similar, most of the differences lying in external forms. There is no doubt that spread of real knowledge about different faiths removes many prejudices and renders great help in fostering love and fellowship among men of different denominations. From its foundation the Devalaya association, with its modest resources, has been carrying on this noble work. The work is great and our capacity and resources small, but we have the satisfaction that we have been continuing the great work of our founder."

A wise Decision :—Not long ago we had entered in these columns our emphatic protest against the proposed enhancement of fees in schools and colleges as it would entail considerable hardship on students. We welcome the decision of the Bombay Government, as embodied

in a recent *Associated Press* message, to drop the proposal altogether. In doing so the Government, it is stated, were impressed by the strong representation made against the proposal, particularly on the ground that the burden of the increase would bear heavily on the poor and the middle classes. This is one of the many instances in which the Bombay Government has shown that it is not unmindful of public opinion in the presidency.

European Buddhist Monks :—There are at the present time, writes a Berlin correspondent in *Young East*, a number of people in Germany who seriously contemplate going to countries such as Ceylon, Siam and Burma where Buddhism reigns in its primitive austerity, and there becoming Buddhist monks. Already before the war there was a Buddhist colony in Europe; this was on the island of Capri, and its members were mostly Germans. Another German Buddhist monastical community had formed itself in Ceylon. There Nayanatiloka was their recognised leader. He was a distinguished translator and commentator of the Pali text, wrote an excellent Pali grammar for the use of German students and was the first to publish a full German translation of the great Buddhist work, the *Quarries of King Milinda*. Of this work, worthy to rank among the great literary achievements of the world only the first, older part, had up till then been translated under the title of "The Quarries of King Menandros" (Milinda is an Indian form of Menandros) by F. O. Schrader, whose introduction is specially valuable. During the world war Nayanatiloka was dragged as internee to Honolulu, Australia, Hawaji, Siam, Japan and eventually China in Hank prison, he finished the monumental task of translating Buddha's speeches out of the Anguttara Nikaya, an achievement worthy of the best traditions of German thoroughness and pertinacity. The publishing house of Piper had already issued R. G. Neumann's translation of the speeches of the Middle Period, which was extraordinarily interesting for its literary quality, and during the world war, another book appeared on Buddha's Teaching which ran through edition after edition, a most unusual fate for a serious and indeed heavy work of this kind. Its author was Dr. George Grimm whom some, not altogether without reasons, have compared to Schopenhauer. Dr. Grimm gathered round him a community of German Buddhist of which he is still the leader and which, though not very numerous comprises in its membership some Germans living abroad. The members of the community endeavour to lead a religious life after the precepts of Buddha. The centre of this group is Munich.

Manager's Notice.

Reminders have been sent to subscribers whose subscriptions have fallen in arrears and to those whose subscriptions are due for the current year. Those who are in arrears are specially requested to remit the amount due without delay.

INDIAN SOCIAL REFORMER.
BOMBAY, SEPTEMBER 15, 1928.

THREE MARRIAGE BILLS.

The Legislative Assembly had three Bills relating to marriage on Saturday the 8th instant. The first was the Bill for the prevention of child marriages known as the Sarda Bill after its originator Rao Bahadur Harbilas Sarda. The Bill was referred to a Select Committee and that body completely recast it. As drafted by Mr. Sarda, the Bill proposed to make marriages of girls under 11 years of age null and void. The Select Committee did not approve of this drastic proposal. It made the abetment of child marriages a penal offence and at the same time raised the age from 11 to 14 for girls. There were other changes, which necessitated the re-circulation of the Bill as revised for public opinion. Mr. Sarda moved on Saturday last that the Bill be referred to another Select Committee for consideration in the light of the opinions which had been received on it, with instructions to report within three days. The motion was supported from all sides, the only dissenting speech being that of Mr. M. K. Acharya who repeated all the old orthodox arguments in favour of child marriages. One of his assertions was that real sexual morality was impossible without child marriage. The implication is, though Mr. Acharya failed to see it, that there is no sexual morality outside the few Hindu castes which are addicted to child marriages. Not only the rest of the world, but also the large majority of Hindus themselves are involved in this sweeping proposition. To our mind, it is absurd to speak of sexual morality in connection with child marriages. Morality implies intention, knowledge, volition, all of which are totally absent when children of tender years are plunged into matrimony. Even otherwise, if the alternative is between exposing young girls to the hardships, moral and physical, of child marriage and exposing them to possible deviations from what Mr. Acharya calls "sexual morality," every humane and sensible parent would unhesitatingly choose the latter. Mr. Acharya himself realised the absurdity of his contention and added that he was not against some law against child marriage but was dead against Mr. Sarda's Bill. It is a great pity that he himself during the time that he has been in the Legislative Assembly, had not thought of producing a Bill according to his own ideas of what would be right and proper for preventing child marriage. It is an ancient device of opponents of reforms that they sympathise with reforms in the abstract but are opposed to any concrete action which is suggested to give effect to them. We trust that the Bill will be passed by the Assembly in this Session.

The two other Bills which came up before the Assembly last Saturday were both drafted by Sir Hari Singh Gour. Dr. Gour's indefatigable zeal to introduce social legislation is most praiseworthy. His outlook, however, is markedly different from that of men who have actually worked in the field of social reform. These men know that legislation comes last and is a sort of coping-stone upon a propaganda outside the Legislature. Child marriages, for example, have been condemned for over half-a century by social reformers, and there has been created a considerable volume of public sentiment in favour of legislation to put them down. Not only has a public opinion been created, but in numerous cases—which are increasing every year—the custom has been openly set at nought and society has acquiesced and is acquiescing in such departures from the strict rule of custom. The ground is thus well-prepared for legislation, and what is more, legislation is necessary to consolidate the position gained by social reform propaganda carried through a number of years. Sir Hari Singh Gour, on the contrary, starts with preconceived notions of the proper legal equipment for an ideal society as he conceives it, and proceeds to legislate for that purpose. The result is, as might have been foreseen, that he could get no support from any quarter, even the social reformers in the Assembly will not look at his proposals, and he had to withdraw both his Bills in rather a precipitate manner. The first of his two Bills proposed to extend the grounds of divorce among Christians and non-Christians contracting civil marriages on the lines of Lord Buckmaster's Bill in England. The Committee of the Parsi Panchayat which enquired into the working of the Parsi Marriage and Succession Laws and made recommendations for their amendment, adopted the Lord Buckmaster's proposals regarding divorce. And, indeed, there is much to be said for not restricting divorce to the narrow grounds to which it is limited at present. But even in England where divorce is considered as a legitimate means of correcting matrimonial mistakes, Buckmaster's Bill has failed to be regarded as a measure of urgency. The House of Lords passed it, but the House of Commons could find no time to take it up. In India even among Christian and other communities which recognise divorce, there is a wide-spread repugnance against resorting to it. The idea of marriage as a sacrament permeates even communities whose personal law treats it as a civil contract. There is evidently an atmosphere of ideas in this country which acts on and moulds men's ideas in social and religious matters. Dr. Gour's Bill, well-meaning as it undoubtedly was, encountered opposition from European and Indian Christian members of the Assembly, and his request to

withdraw it was refused, and the Bill was thrown out by the Assembly.

Dr. Gour's other Bill sought to rescue the Hindu law from the chaos into which it had fallen through the decisions of British Indian courts in respect of the dissolution of marriages in which the husband suffered from incurable disease or other incapacity. This measure, in fact, merely re-affirmed the Shastric law which has been ignored by our courts. The Shastras sanction the dissolution of marriages in certain circumstances but the Courts have refused to recognise any circumstance as a valid cause of dissolution. With reference to a very painful case which came to our notice some years ago, we consulted eminent Hindu lawyers, among them the late Sir Gokuldas Parekh and the Sir Narayan Chandavarkar, and they were all of opinion that nothing can be done to help the girl out of her most unfortunate situation. We have come to know of several other cases of a like nature. Lala Lajpat Rai who opposed the Bill seems to have been carried away by personal prejudice and seems to have bestowed little thought on the merits of the Bill. The law will have to be amended if possible by members of the Legislature who are not suspected of want of appreciation of the root principles of the Hindu socio-religious system.

HINDU CONVERSION AND INDIAN FAMILY LAW.

(By Mr. KOPARGAM RAMAMURTI.)

"The present state of Hindu law does not do credit either to our patriotism or our intelligence. However highly we may mount up in the ladder of political advancement, the rate of our moral and material progress will depend upon the sanity of our laws and the humanity of our social institutions".

It was the regret of the late Mr. Justice T. V. Seshagiri Aiyer of honoured memory, that these convictions came to him late in life when he felt that the years before him were "not sufficient to atone for the past failure to appraise at its true value the trend of events".

Enlightened legislation suited to modern conditions is obviously the royal remedy for these ills. But any attempt to mend the inelastic ancient law by timely legislation suited to promote health, harmony and freedom, is sure to meet with deadly resentment as treason to our sacred civilization. It has precious little chance in the Council chamber against the die-hard opposition of Indian social orthodoxy, aided and abetted by the political orthodoxy of astute foreign imperialism which affects to hold the balance of "neutrality", with the thumb, however, steadily pressing the scale against reform.

It is therefore to the learned Judges of our High Courts that we often turn for such relief as can be

had by sagacious judicial interpretation of our uncoloured law. Any successful effort on their part to "appraise the trend of events at its true value" and to reconcile the letter and spirit of the existing law to the claims of patriotism, humanity and common sense, cannot therefore fail to evoke the warmest welcome from the thoughtful section of the public. Those of us especially who believe that Hinduism has a message of value to the whole world and wish to see its benefits, social as well as spiritual, extended to all who seek it voluntarily, without invidious distinction, cannot help feeling highly thankful to their Lordships, Mr. Justice Macpherson of Patna and Mr. Justice Venkata Subba Rao of Madras, for the gallant stand they recently made in their respective provinces, to vindicate "the sanity of our laws" and "the humanity of our social institutions", on the important question of the status of foreigners who have adopted the Hindu faith and married within the Hindu fold.

The Patna Case was of an Australian lady who, as "Seeta Devi", married a high-caste Hindu (the Rajah of Tikari), in 1909, after conversion under Arya Samaj rites. The Madras Case related to an Austrian lady who, as "Sulochana", was initiated into the Hindu faith and married to a Bhatia gentleman of Bombay by the Hindu Missionary Society in 1922. In both cases the Courts had to decide whether, under Hindu law the conversion was valid, and whether, even if the conversion be valid, the marriage of such convert with a born-Hindu of high caste was also valid. In both cases the courts have answered both the questions in the affirmative, making a striking advance on the previous uncertain state of the law on these points.

To Hindus belonging to the Arya Samaj especially, the judgment of Mr. Justice Macpherson (the full text of which is available in the current August number of the All-India Reporter) will come as the Magna Charta of their missionary rights and social autonomy. It is now over 17 years since I expressed my fears as follows in the "Indian Social Reformer" and the "Hindu" when pleading for the enactment of Mr. Basu's Special Marriage Bill:

"The Arya Samajists, the most pre-eminently Hindu of all Hindu *mutazalas* (protestants), taking a firm stand upon the imperishable Veda, have freely taken into their fold born-Christians and Mhommedans, reclaimed repentent converts to other faiths, purified the untouchable classes, and performed inter-caste, inter-communal and inter-racial marriages on a pretty large scale. They are now all in a tremble because they realise that none of these marriages will be upheld in the British Courts, since such marriages were unknown to Hindu law when the British first set foot in India". (23rd April 1911).

Again:—

"What shall we do with the Arya Samajists who are in such sore straits for a marriage law? Unsurpassed as they are for their passionate faith in the Vedas, who will dare deny that they are

Hindus? And yet how can the old-world orthodoxy of present-day Hinduism tolerate the inclusion of the *Dharmapalas* and the *Sita Devis* and scores of other such persons whom our enterprising Aryan brethren have recruited from Americans, Europeans and Muhammadans by conversion into the Hindu fold?"—(7th May 1911).

Those fears were throughly vindicated in this very case by the learned Subordinate Judge who found *Sita Devi's* conversion as well as marriage invalid because "a Hindu is born, not made," and because no high-caste Hindu "could, under modern Hindu law, marry even a Hindu of another caste". But, fortunately for the future of Missionary Hinduism, Mr. Justice Macpherson was able to brush aside these views as "unsound". "The Arya Samaj, he declared, "is a well-known reformed sect of Hindus in Northern India, of substantial and increasing importance, the validity of whose marriages it would now be preposterous to question." He upheld the conversion of *Sita Devi* as "valid according to the tenets of the Arya Samaj". He upheld her marriage also as valid because "the Arya Samaj does not permit difference of caste to interfere with marriage"; and he laid down the law in the following terms:

"There is nothing to prevent any born-Hindu from renouncing his caste or shedding any part of the marriage laws of his caste. Members of the Arya Samaj may validly intermarry, and the embarrassments and inconvenience of caste discipline entailed by the mixed marriage are immaterial to the legality of the marriage itself".

Turning now to the Madras decision in *Sulochana Devi's* case, we can, in the absence of any report more authentic than a newspaper summary, permit ourselves to make but a few cautious observations. But one point seems to be beyond doubt. By basing the validity of this lady's conversion, not on the peculiar tenets of any particular "sect", Samaj or Missionary Society, but on the inherent power of Hindu religion and the Hindu community in general to absorb foreign elements as evidenced in their past history, His Lordship has made this ruling of wider applicability to current events than the Patna one. In holding further that caste-membership is not a pre-requisite for being a Hindu and that a non-Hindu could be validly converted as a Hindu though he could not be given any particular caste on such conversion, this decision only emphasises and gives judicial support to the basic principle underlying all Hindu Missionary effort among non-Hindus who are free from the caste system, while it also recognises incidentally that caste is a thing which cannot be improvised for those who are not born in it.

So far the Patna and Madras decisions are practically on common ground. Both courts seem also to have felt that it would be inhuman, and unfair and unindicative of the sanity of our laws to make out that, while foreigners may, if they like, enter the religious fold of Hinduism to live as unattached

members and homeless saints, they cannot, under Hindu law, be allowed to enter the sacred family circle of the Hindus. But, since all indigenous Hindus born into some caste or other, and their marriage laws are unquestionably governed by the status conferred by that caste, by what legal expedient then can the casteless and caste-free Hindu convert be enabled to contract a valid marriage with a Hindu who is by birth caste-endowed and caste-ridden? That was the problem in the solution of which the two judgments have parted company and pursued opposite routes and arrived at results which are alike and adequate to the parties concerned but wholly dissimilar in their usefulness and applicability to the exigencies of modern Hindu life.

(To be continued.)

" MUTUAL SERVICE ".

The Editor, *The Indian Social Reformer*.

Sir,

Re the article on "Mutual Service vs. Exploitation" by Dr. Clifford Manshardt, PH.D., the fundamental cause of the violations "of the primary law of reciprocity" is the practically universal ignorance of exactly what that law is in economic or financial affairs. Very few persons are yet aware of the fact that to have strict reciprocity in the matter of one person working for another, is for that other to work for the first just the same length of time as the first worked for him or her. That is, if A works for B an hour, B has an hour's duration of A's work, and for there to be strict reciprocity, B must work an hour for A, so that A will have an hour's duration of B's work.

Nowadays we cannot, as a general thing, work directly for each other, so we must have a go-between, in short a medium of exchange for we must exchange our exertion (work) if there is to be strict reciprocity in the matter. We call our present money a medium of exchange, but we do so under a misapprehension, for the present kind of money in each nation of the earth is really a medium of appropriation. And it cannot be otherwise so long as its unit represents (is issuable or receivable for) something else than a definite duration of adult human work. By representing what is not human work it puts a price on what is not human work; and to pay that price persons who work must work for others without being worked for as long in return. Any who do not work for others cannot pay either for what is not human work nor for what is human work. For human work is the one thing with which a human being can really pay for anything. And human work is the only thing we should have to pay for with it.

Thus the issue of "mutual service vs. exploitation" is that of the adoption of the work unit vs. the retention of the result unit. And it is the use of the latter that makes self-interest appear to lead

to injury of others, for when true self-interest is properly understood it will be seen that it requires the existence of equal freedom for all same adults, which would necessarily benefit all. And equal freedom would make it possible for each person to get into the occupation vey was naturally best suited to.

The use of the result-unit kind of money necessarily perpetuates unequal freedom, which is what we have the world over today.

ARIZONA, U. S. A. } VAUGHN BAOHMAN BROCKAW.
28th July 1928. }

THE ENGLISH IN INDIA.*

Prof. Jadunath Sarkar, M.A., C.I.E., writes in the *Prabuddha Bharata* :—

The Portuguese were the first among the Europeans to settle in India. They have enriched Indian vocabulary and medical science to some extent; their descendants (usually of mixed breed) spread through all the provinces of India and were a noticeable element of the population in the Mughal age. But the Portuguese as rulers created a strong feeling of repulsion in the Indian mind, by their cruelty, their religious bigotry such as the conversion of the temples of Sauti-Durga into Christian churches, their establishment of the Inquisition at Goa, and their rapid moral decline. The Indian territory under their rule was very small in area and situated in an obscure and rather inaccessible corner of the peninsula. Hence the influence of the Portuguese on Indian life and thought has been negligible.

The modernization of India is the work of the English, and it has affected the entire Indian continent.

The Europeans have struck the undefended seaboard of India. The sole condition of their power is naval supremacy, and their hold on India can be maintained only by a regular flow of reinforcements from their distant homeland in every generation. Thus, unlike the Indo-Greeks, Indo-Parthians, Scythians, Pathans and Mughals, the English have not made India their home, they must ever be sojourners in this land and keep up a constant intercourse with their European home, in the form of the double stream of incoming recruits and home returning veterans. Their rise and fall depend not on what happens in India, but on the military and political position of their mother country, which is the central power-house of their far-flung empire.

In many respects the English have continued, but in a more thorough fashion and over a much wider area of India, the work begun by the Mughal Empire, and in some others they have introduced new forces which were unknown in the Mughal age. The English influence on Indian life and thought, which is still working and still very far from its

* The fifth in a series of six lectures on "India through the Ages," delivered under the auspices of the Madras University.

completion, is comparable only to the ancient Aryan stimulus, in its intensity and its all-pervasive character.

The first gift of the English to India is universal peace, or freedom from foreign invasion and internal disorder. How valuable peace is for national growth can be best understood by contrast if we study the history of Western India before 1817 or of the Punjab in the 18th century. The British Indian Empire extends over the whole of India as well as the neighbouring lands east and west of it. A peace so profound and spread over such an extensive territory had never before been seen in India. The English have completed and carried to perfection the task undertaken by Akbar, but reversed by the anarchy that followed the dissolution of the Mughal Empire after Nadir Shah's invasion.

Secondly, the English have restored our contact with the outer world. The Mughals had communicated by sea with Persia and Arabia, Zanzibar and the Abyssinian Coast, the Malay Peninsula and Java, and by land with Central Asia. But even this limited range of intercourse had been interrupted by the decline of the Mughal Empire, when Persia and Arabia, Bukhara and Khurasan ceased to send their adventurers and traders to India.

The English have admitted us to the entire outside world,—not only in Asia, but in all other continents as well,—and they have admitted the rest of the world to us in a degree not dreamt of under Muslim rule. India has now been switched on to the main currents of the great moving world outside, and made to vibrate with every economic or cultural change there. An isolated life is no longer possible even for our remotest villages. A medicinal discovery in Paris or Toronto becomes available in India in two months. A poor harvest in Poland or Canada makes people in Lyallpur starve by sending up the price of wheat. The telegraph, railway and newspapers have completed the suction of India into the whirlpool of world movements of every kind. We cannot now sit down self-contained, secluded within our natural barriers.

And not only have these modern agencies connected us with the outer world more extensively and fully than ever before but joined by the uniformity of administrative system which characterises the British age, they have also been tending to fuse the various races and creeds of India into one homogeneous people and to bring about social equality and community of life and thought, which are the basis of nationality. The process has just begun, though its completion is yet far off.

Fourthly, the direct action of the State and even more than that the indirect example of the English people have infused a spirit of progress into the Indians. Our best thinkers are no longer content with adoring the wisdom of our Vedic ancestors, they feel an eternal discontent with things as they are and translate that discontent into action by

trying to make our State and religion, education and industry, life and thought better and still better. Our most effective leaders do not repeat the pessimism of pre British days by despising the moderns as a race of degenerate pigmies and sighing for the return of the golden age of the far-off past (*Satya Yuga*). Their gaze is fixed forward. We have now accepted the principle of progress in practice, even when we profess on our lips to reject it and worship our old indigenous institutions and ideas.

One effect of this attitude of mind on the part of our rulers and wiser leaders is the increased efficiency and purity of the administration and the various agencies of social service, by conscious persistent effort. To take one instance only, official bribery was admitted to be immoral even in Moghul times, and yet almost all the officials practised it and no edict of the emperor could stop it. The English in the days of Warren Hastings and Cornwallis, took over the rotten remnant of the Mughal administration, and set about reforming it. Their strength lay not only in the solid phalanx of absolutely honest and dependable English officers (after deducting a small number of corrupt or weak ones),—but also in their perseverance and activity, their long-thought-out plans and ceaseless continuity of exertion for purifying the administration. The removal of this abuse has been possible because it has not been dependent on the personality of this governor or that, but has been adopted as the policy and pursued as a generally desired thing by the entire European society in India—both official and non-official. The public have cordially helped the State in purifying the administration.

In fact, modern European civilisation contains within itself a spirit of self-criticism and a perennial desire for reform by voluntary effort. The shock of foreign conquest or the creed of a foreign prophet is not required to awaken the nation to a sense of the moral canker that is eating into its vitals. The people are too self-conscious to forget the malady in their body politic. It is daily proclaimed to them from the press and the pulpit.

THE INDIAN RENAISSANCE

The greatest gift of the English, after universal peace and modernisation of society—and indeed the direct result of these two forces,—is the Renaissance which marked our 19th century. Modern India owes everything to it. This Renaissance was at first an intellectual awakening and influenced our literature, education, thought, and art; but in the next generation it became a moral force and reformed our society and religion. Still later, in the third generation from its commencement it has led to the beginning of the economic modernisation of India.

When the English power first asserted itself in India in the middle of the 18th century, the country had reached the lowest point of moral decay and political weakness. Northern India had enjoyed a fairly long spell of peace and growth of

wealth during the 160 years of stable rule under the Mughal emperors from 1570 to 1730. But thereafter material prosperity had been destroyed, the population thinned, trade and communication interrupted, and culture thrown backwards, by incessant warfare among small States, or between rival claimants to the throne, and the incursions of predatory bands that took advantage of the anarchy and the administrative weakness following the eclipse of the great empire of Delhi. Over the Mysore plateau and the Madras Karnatak, the fall of the Vijayanagar empire (1565) had let loose the dogs of civil war and rapine. After 1687, the dissolution of the sultanates of Bijapur and Golkonda—which had maintained peace and order in these parts for about a hundred years—left this country a prey to four sets of contending but weak authorities,—the representatives of the old Hindu rulers, the now masterless vassals and captains of Bijapur and Golkonda, the Mughal conqueror (who claimed to be their heir-at-law), and the Maratha intruders. The economic desolation caused by these forces is graphically described in the old Factory Records of Madras and the memoirs of the founder of Pondicherry.

In the next century, *i. e.*, the eighteenth, began the succession wars in the families of the Nizam and the Nawab of Arcot, which ravaged this unhappy land for a generation.

On the western side of the Deccan, the downfall, first of the Bahmani Empire (c. 1526) and then of its successor, the monarchy of Ahmadnagar (c. 1600), caused local aspirants to kingship to fight out their ceaseless wars of ambition throughout the first half of the 17th century, while in the second half of that century, the rise of the Marathas and then the Mughal-Maratha struggle denied peace and quiet to the troubled country till the rise of the Peshwas (c. 1730).

Northern India became a scene of plunder and slaughter after the death of the Emperor Muhammad Shah (1748), and this anarchy ceased only with Lord Lake's victorious entrance into Delhi in 1803.

Bengal had greatly prospered under the Mughal peace from the reign of Jahangir (when the last remnant of Pathan power and the refractory independent zamindars were crushed by the Delhi forces) to the battle of Plassey (1757). But that battle had encouraged up-country robber-hands, calling themselves *Sannyasis* or *fakirs*, to flock to the province which was supposed to be masterless after the fall of its old Nawabs. It taxed all the energy and organising genius of Warren Hastings to stamp out the Sannyasi pest, but he succeeded in the end.

In fact, the unsettled condition of the country and the decay of normal civilised life among the people can be best judged from the fact that just before Wellesley imposed British suzerainty over the country, *i. e.*, at the end of the 18th century, there

were a million mercenary soldiers seeking employment at any Indian Court that would hire them. These men had no loyalty, no local patriotism, no discipline. The ruin of agriculture and trade over most parts of India as the result of the disintegration of the Mughal empire, drove all strong and ambitious men to seek their livelihood by flocking to the profession of soldiers of fortune or to that of robbers.

Thus it happened that in the middle years of the 18th century, Mughal civilisation which had done so much good to India from the reign of Akbar to that of Aurangzib, was like a spent bullet; all its life and vigour were gone. This rottenness at the core of Indian Society first made itself felt in the form of military and political weakness. The country could not defend itself; royalty was hopelessly depraved and imbecile; the nobles were selfish and short-sighted; corruption, inefficiency and treachery disgraced all branches of the public service. In the midst of this decay and confusion, literature, art and even true religion perished.

Just at this time the West struck India with irresistible impact, though its full force was concealed for one generation, namely the period from Clive to Cornwallis. Then followed what we may rightly call the dark age of modern India; the period extending from Cornwallis to Bentinck (or roughly 1790 to 1830), during which the old order was dead, but the new had not yet begun, and nobody could foresee what shape the life and thought of India to come would take.

In the interests of efficiency and public good, the Indians were totally excluded from the public service, the command of the army, and the control of education.* The future seemed hopelessly dark to the great grandsons of Aurangzib's generals and Ministers, poets and scholars who found themselves reduced to obscurity and unemployment in the early British administration.

But the destruction of the old order which took place under Warren Hastings and Cornwallis was a necessary process before the new order could come into being. It was a painful, but indispensable operation, like the burning of the stubble on the reaped field, as a preparation for the next crop.... I therefore prefer to call it the "seed time of New India."

At the end of this period, i. e., in Lord William Bentinck's time, we find Indians again beginning to take an honourable and responsible part in guiding their countrymen's thoughts, shaping the national life, and conducting the country's government. But these were Indians of a new breed; they drew their inspiration and their strength not from the East but from the West. They had acquired English learning and had thus properly equipped themselves for the work of the modern age. They were the first fruits of the Indian Renaissance and their prophet was Ram

* "The system established by Lord Cornwallis was based upon the principle of doing everything by European agency.....The plan which Lord William Bentinck substituted for this was to transact the public business by native agency under European Superintendence." (Trevelyan).

Mohan Roy, whose life (1774-1833) exactly bridges this dark age in the history of modern India.

ENGLISH EDUCATION.

The history of the Indian Renaissance is profoundly interesting and deserves a detailed treatment. It began with our study of English literature and modern philosophy and science from books written in the English language. Raja Ram Mohan Roy was the first Indian to write books in English and he visited England. The beginnings of English education can be traced even earlier than his time, but the knowledge of English acquired by his predecessors,—whether in Bengal or in Madras,—was limited to the requirements of clerks and interpreters serving English masters, it was not pursued as an instrument of culture by our entire literate class. As early as 1790 we find an appeal published in a Calcutta paper by a Bengali gentleman inviting some European to write a grammar of the English language for the benefit of the Bengali people.

But from 1810 onwards we find English education, at first of the school standard, spreading throughout Bengal, thanks to the efforts of the Christian missions. Two external causes contributed to this development of schools: (i) Lord Wellesley's conquests not only established British paramountcy and gave internal peace to India, but extended the English dominion throughout that ancient home of civilisation, the Gangetic valley up to Delhi.

(ii) The missionaries were allowed by the Marquis of Hastings to carry on their propaganda in British territory instead of being confined to the Danish settlement of Serampur, as they had been by the East India Company's orders up to 1810.

The College of Fort William, which the far-sighted Wellesley had founded in 1800, though it was soon afterwards starved and curtailed, gave a great impetus to English education, by bringing European officer-students and Indian teachers together, and compelling each to learn the language of the other. This college, however, did not tend to diffuse the knowledge of English among our countrymen. Up to Lord William Bentinck's time (1835) it was held by Government that European philosophy and science should be taught to the Indians by translation into Sanskrit and Arabic, and not through the medium of English.

But long before that date the people had taken their destiny into their own hands and begun to flock to the English schools started by the missionaries and by a few enlightened Indians. English education was not a gift of E. I. Company's government, though some financial aid was given to it by the State from 1835 onwards. Previous to that date*

* There was one exception. The General Committee of Public Instruction, constituted in 1823 undertook "to take under their patronage and greatly improve the Hindu College at Calcutta, which had been founded as far back as 1816, by the voluntary contributions of the natives themselves for the instruction of their youth in English literature and science." English classes were afterwards established in connection with the Muhammadan and Sanskrit colleges at Calcutta, the Sanskrit College at Benares, and the Agra College; and a separate institution was founded at Delhi in 1829 for the cultivation of Western learning (Trevelyan, 3-4). The Scottish missionary, Dr. Duff, opened his college in Calcutta in 1830.

all the expenses of the schools had been borne by the pupils, the missionaries, or Indian donors and English subscribers. As late as 1850, nearly 47 per cent. of the total educational expenditure in Bengal was met from the pupils' fees and private subscriptions.

The passion of young Bengal to study English literature even before Lord William Bentinck opened the subordinate civil service to them in 1834, is well illustrated by Sir Charles Trevelyan.

"On the opening of the Hughli College, in August 1836, students of English flocked to it in such numbers as to render the organization and classification of them a matter of difficulty. Twelve hundred names were entered on the books of this department of the college within three days..... There appears to be no limit to the number of scholars except that of the number of teachers whom the Committee [of public instruction,] is able to provide. Notwithstanding the extraordinary concourse of English students at Hughli, the demand was so little exhausted, that when an auxiliary school was lately opened within two miles of the college, the English department of it was instantly filled and numerous applicants were sent away unsatisfied." ["On the Education of the People of India", 1836, p. 82.]

He continues: "The curiosity of the people is thoroughly roused, and the passion for English knowledge has penetrated the most obscure, and extended to the most remote parts of India. The steam boats, passing up and down the Ganges, are boarded by native boys, begging not for money, but for books.....Some English gentlemen coming to Calcutta were astonished at the eagerness with which they were pressed for books by a troop of boys, who boarded the steamer from an obscure place called Kumarkhali [120 miles north of Calcutta.]... The gentlemen at last hit upon the expedient of cutting up an old *Quarterly Review*, and distributing the articles among them." (p. 167).

From 1835, when Government adopted the policy of giving State aid and supervision to schools teaching English, in preference to those teaching Oriental classical languages, English schools multiplied very quickly, their number was trebled in Bengal in the next five years (1836-40). Another impetus was given to the movement by Sir Henry Hardings, who, on 10th October 1841, issued a resolution announcing that in future preference would be given, in first appointments, to candidates educated in the Government English schools. Ten years rolled by, and then our educational edifice was crowned by the establishment of a University on the model of the London University in each of our three Presidencies, —as ordered in the Despatch of 1854 and passed by legislation in 1857.

[The following foot-note to the article is from the pen of the Editor, *Prabuddha Bharata* :—

From this rapid survey of the beginning and establishment of English rule in India, as given in Prof. Sarkar's article, the wary reader may be led to infer that the Indians all

along remained passive and dull under the growing foreign influence. Whereas it is quite true that the meeting of the East and West in India was accomplished mainly through the agency of the English and that India in seeking to adjust herself with the modern world has to adopt many Western ideas and forms, it will be quite unhistorical to think that India passively swallowed things without any consciousness of her precious heritage—a heritage which, as is being increasingly realised, has a very potent and significant message for India and the world. What happened is this: India naturally was in a very weak condition at the disruption of the Mughal rule. When the Western culture was introduced, India could not make an immediate response. But very soon the undying ancient spirit asserted itself. It is very significant that Sri Ramakrishna who represents the highest synthesis of Eastern and Western thought, was born in a village where the Western culture was totally unknown, and that his upbringing and self-realisation were absolutely untouched by any direct or indirect Western influence. Swami Dayananda who also represented modernism to a degree in his teaching and outlook was a monk and scholar of the purely ancient style. The Indian Renaissance was not, in fact, a gift of the English, but a product of the Indian spirit seeking adjustment with the new and foreign outlook and culture. Ram Mohan Roy who was a pioneer of the new era in India, surely drew his main inspiration from the Upanishads. It will be dishonouring his memory to say that he drew his strength and inspiration from the West and not from the East. Similarly, to say that the progressiveness of modern India is a gift of the English is to deny all the past progress and achievements of India. No race can rise up to new situations or even learn new lessons, unless it has the motive power already within itself. The new situation and the circumstances may have been created by the English, but the tendency and power to meet them are surely India's. It does not take away from the originality of any nation if it assimilates foreign forms and ideas to serve its own intrinsic purpose.]

BOMBAY CHILDREN AID SOCIETY.

REPORT OF A YEAR'S WORK.

It will be remembered that a little over a year ago a Society, formed for the purpose of working the Children Act and known as the Bombay Children Aid Society, was established in Bombay for which Government provided a grant of Rs. 20,250. A Juvenile Court was established under the Act and Government spent nearly Rs. 19,000 in remodelling and refitting a large portion of the old common prison at Umarkhadi so as to make it suitable for a Juvenile Court and a Remand Home. This building was handed over to the Bombay Children Aid Society rent free for five years to assist the Society in carrying out the purposes of the Society.

The results of the first year's working of the Children Act are now available. The Juvenile Court was established on the 1st May 1927 and was at first presided over by a Presidency Magistrate. Subsequently a Lady Honorary Magistrate was associated with him. The Court at first held two sittings a week but from the middle of February last these were reduced to one a week, as the work was insufficient to justify two sittings a week. Recently, however, the work has again increased and it now appears that one sitting a week is inadequate.

During the year, 120 notices were issued by the Court requiring the removal from immoral surroundings of 134 children, boys and girls, ranging in age from eight months to 16 years. Besides, the Court dealt with 494 boys and 44 girls arrested by the Police and placed before the Court for various offences. Of these 256 boys were charged under the Indian Penal Code, 94 under the Police Act, 78 under the Children Act, 19 under the Gambling Act and one under the Criminal Tribes Act. The results of the trials show that 147 boys were bound over, 90 discharged, 26 acquitted, 29 sent to the B. J. Home, Matunga, 71 to the David Sassoon Reformatory, 40 were handed over to relatives or guardians, 19 were fined, three were sent to the Happy Home for the Blind, five to the Salvation Army Industrial Home, one to the Institute for the Deaf and two to the Willingdon Boys' Home. The court tried 25 girls, of whom 11 were charged under the Indian Penal Code, seven under the Police Act and five under the Children Act. Six of these were bound over, four discharged, five were acquitted and three were handed over to relatives. There were cases of 41 boys and 18 girls still pending before the Juvenile Court on May 31st.

"It is to my mind one of the most satisfactory features of the Act" says the Chief Presidency Magistrate, "that arrangements now exist for the trial of children by methods which certainly tend to deal more sympathetically and individually with the youthful delinquent. The fact that all these boys and girls were from the time of their arrest prevented by the present methods from further contamination by association with the adult criminal is in itself a satisfactory feature."

Provisions exist in the Act for the release of youthful offenders on probation. "These provisions are of very little use" says the Chief Presidency Magistrate "unless adequate arrangements exist for the supervision of the offender during the probationary period by a Probation Officer. The voluntary Probation Officer has failed to make a favourable impression. It is in my opinion extremely desirable that posts of probation officers should be made whole time appointments on suitable salaries."

Section 32 of the Act states that no child is to be detained in a certified school beyond the time when he will, in the opinion of the Court, attain the age of 16 years. In the case of children between the ages of 14 and 16 it is considered impossible to send them to a Certified School with any hope of beneficial results. The period is far too short to permit of any institution exercising the reformatory and educative influence for which it is intended. This position has been recognised by the Presidency Magistrates for several years and it has always been the practice for Magistrates in Bombay to commit boys to the Reformatories for periods of three years and over. The Chief Presidency Magistrate therefore recommends the age limit in this section should be extended to 18 years.

A suggestion is also put forward for the appointment of an additional magistrate both to relieve the general congestion of the work in the courts and to permit of the Presidency Magistrate of the Juvenile Court devoting more time than he is able at present to this very important part of duties. This suggestion is under the consideration of Government as also the other two recommendations of the Chief Presidency Magistrate.

The Special Remand Home at Umarkhadi which is designed specially for the reception of children pending the disposal of their cases before the Juvenile Court received 537 children during the year under review and the daily average number of children in the home was 51.7.

There are at present nine schools certified under the Act. They are essential part of the machinery for its working, but unfortunately they have not always given satisfaction although the best schools available have been utilized. A good standard of discipline and the provision of adequate safeguards against escapes are essential. It is in this latter respect more particularly that some difficulty has been found. The question is however engaging the attention of Government.

The operation of the Act is on account of financial stringency at present confined to Bombay City and the Municipal Borough of Lonavla.

WOMEN'S MOVEMENTS IN JAPAN.

No change ever wrought by the advance of times and imported alien civilization is more remarkable in this country than that which has occurred in the social position and status of the fair sex. If the enlightenment attained by Japan during the Meiji era is wonderful, still more wonderful is the steadiness with which have the women of Japan come to the forefront of society in the course of the Taisho era,—the women, indeed, whose world was, until but recently confined in name and fact within the compass of their families, and whose position in that extremely narrow world closely bordered on slavery in a broad sense.

The first public movement by Japanese women ever made in any cause of public cognizance was the one which first got its impetus from the Russo-Japanese War, culminating in the organization of the Women's Patriotic Association in 1907 with the members now exceeding 1,500,000. Subsequently more than a score of women's organizations of different causes were brought into existence, but it was not before 1921 that the first movement tinged with a social policy was launched in this country. In the early part of 1921 the Association of the Proletarian Women was for the first time established by that veteran pioneer of the women's cause in Japan, Madam Umeo Oku. As the years advanced later, the number of the women's organizations looking towards one or another cause of the fair sex or society has been briskly multiplied until it has swelled to something like 43 inclusive of the local establishments but exclusive of branch organizations.

An interesting phase of the Japanese women's movements is that the movements were first confined to social causes such as the protection of children, rescue of the helpless, relief of the bereaved families

of the soldiers killed in war, and salvation of the degenerated women: but that it has gradually come to assume a peculiar political colour with a bold departure towards women's emancipation.

This tendency has become all the more conspicuous since the birth of the proletarian associations and political parties, and now asserts itself with such positivity in various affairs of society and politics, that not a little response has been called forth in its own favour.

As in the case of any emancipation movement, the Japanese women's movements in social and political causes are making no very speedy progress, and yet with sure and steady steps towards the goal. To cite the most salient of instances where the movements of the women have by this time been duly rewarded, the following may be noted with no small interest:

Legal:—The women have practically succeeded in getting the attorneys' license act and criminal code so revised as to render the women eligible to the attorneyship, and also to share equally with their husbands the duty of chastity which has hitherto been unilateral with the fair sex. In this country in trying a fornication case the Court used to find the women alone guilty, but according to the Government bill introduced in the preceding session of the Diet, which unfortunately proved abortive on account of the dissolution, the man fornicator will in future be punished as much as the female fornicator.

Political:—The women have succeeded in passing through the Diet for enforcement by the Government in the near future their petition for investment of the fair sex with public citizenship, and also in asserting the women's liberty of participating in any political organizations. As a consequence in many local cities and towns in the country, women are entitled to membership of various administrative and other systems and establishments. In Tokyo, for instance, a female member is returned already for the Atago-oho town assemblage in Shiba ward, while in Yamaguchi prefecture out of the 20 members of the Yuzuno village agricultural society 19 are female members.

Then again, in Osaka a woman has recently been appointed Head of the Osaka Public Intelligence Office, this first woman head of a public institute in Japan being Madam Yoshiko Tsutsumi.

Social:—The freedom of the factory girls to go out of their workshops at any time they want has been recognized by the Tokyo Muslim Company, although the factory girls have hitherto had to lead in their manufactories a practically imprisoned life for the terms contracted. The example will be followed by all the other factories in the near future. The general shipping companies have come to recognize the eligibility of women to ships' captainship, and as the first captain ever registered in this country has already been appointed Miss Tsuchiko Katayama.

Educational:—A success has been secured at length by the women movers in persuading the Government authorities to estimate the sum of ¥ 350,000 next year for the creation of the first Government Higher Technical School of Women.

A private women's college called Bunka Gakuin has been established by Dr. Yoshino and other scholars interested in the women's cause, for three years' economic course for graduates from the higher girls schools, while the women's higher commercial school, the first of the kind in Japan has been brought into existence by Mr. Yoshijiro Kobayashi, principal of the Hinode Higher Girls School. The school authorities have been persuaded to entitle women as well to the right of gaining the degree (scholastic), and already the Doctorship of Science has been conferred on Professress Konoko Yasui, of the Tokyo Higher Women's Normal School, this being the first female Doctor in this land.

The women's movements have gained momentum as they succeeded in the above movements in various fields of activities, social and political, and with renewed force they are going to push on the following still more important causes to be accomplished.

Social:—Abolition of prostitutes system.

Stricter temperance act.

Exclusion of the geisha girls from public assemblages of any nature.

No more licence to be granted for geisha girls, dancers, and cafe-maids.

Patriotic Savings movement among the women's associations and higher girls school students to girls school students to persuade them to save one sen per diem for six years to redeem the Empire's foreign debts.

Protection of women workers and juvenile workers.

Political:—Enfranchisement of the women.

Election of Mayors by citizens.

Legal:—To so revise the existing civil code as:—

To make wife's consent essential to the legal validity of husband's recognition of his illegitimate children.

To give the legitimately born girls the right of precedence over illegitimately born boys recognized by the husbands later, in succeeding to the headship of a family.

To entitle women to the right of sharing the the privilege of inheriting parents' estates with their brothers.

Educational:—Elevation of women's school status.

International:—Apart from peace movement, the women of Japan have come to small interest in the various international conferences of the fair sex and will always insist to send their delegates whenever any subjects of their own interest are to be discussed at such conferences.

For the attainment of these aims the women bodies and associations are making efforts at the same time for the closer co-operations among themselves by establishing association halls and leagues of associations. The most salient of the instances in point is the proposed shakehand between the Proletarian Women's League and the Women's Suffrage Union for their common aim of acquiring the right of voting.—The *Young East*, Japan.

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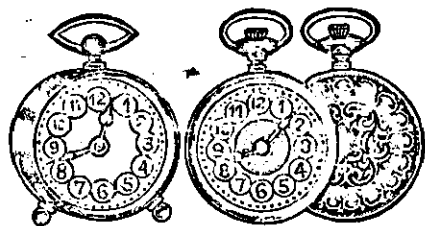
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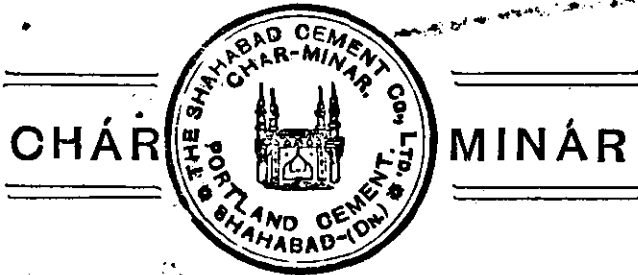
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BOMBAY—SATURDAY, SEPTEMBER 22, 1928

No. 4

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Ganga Ram Institutions:—The Annual Report of the Sir Ganga Ram Trust Society for the year 1927 has been just published. The delay in publication is due to the death of Sir Ganga Ram as it has taken some time for the present workers to gather the threads of the system. Originally the various institutions of the Trust used to publish separate reports but it has been decided by the Trust Society to publish the report of the working of the Trust as a whole. The institutions conducted by the Trust are a free hospital, an organisation for popularising widow marriages, a business bureau and library, an industrial shop, an ashram for the old and the infirm, and a students' career society. The Vidhya Vivah Sabha Sabha is an all-India organisation with offices at Calcutta, Bombay, Madras, Hardwar, Muttra and Jaipur. The Sabha is anxious to push forward this reform in all the provinces but the work can only be done if there is some local response and if a band of honorary workers can be secured locally. It is due to this that the Sabha has not extended its activities to the Central Provinces, Central India, and most Indian states. The ambition of the Committee is to popularise widow marriages. The free hospital which enters into the ninth year of its existence has extended its work and is now installing an X-ray plant. The various departments are conducted under the supervision of highly qualified men and the hospital is one of the most successful institutions founded by Sir Ganga Ram. The Hindu Students' Career Society advances loans to students in order to enable them to prosecute their studies in India. The Business Bureau aims at attracting young men to neglected fields of business and to manual labour. The Industrial Shop was started in 1926 with the object of selling articles made by widows and other women at a fair price. A workshop, attached to the Industrial Shop, is designed to afford work for ten widows. The Hindu Apahaj Ashram affords refuge to those who are incapacitated either by old age or disease from earning

their livelihood and who have no one to support them. There are besides these institutions, three others—the Hindu Widows Home, the Lady Maynard Industrial School, and the Hailey College of Commerce—which owe their existence to Sir Ganga Ram. A fund was started with foundation of the Trust to help poor Hindus. The death of Sir Ganga Ram is a great loss to these institutions in which he took a personal interest. We are glad, however, to note that the work is in capable hands and that the institutions are being conducted in the spirit in which he started them.

Neglect of Women's Education:—The discussion on Mr. Chatterjee's resolution in the Legislative Assembly recommending that steps may be taken for the furtherance of female education in the centrally-administered territories by establishing an up-to-date college, revealed that only eight pies per head were spent on girls' education in these areas. Considering the appalling illiteracy among women, one would have expected that Lala Lajpat Rai's amendment for the establishment of a women's college with departments for Arts, Science and Training would have found acceptance. Instead the experience of Lady Hardinge Medical College at Delhi was cited to show that a sufficient number of girls was not attracted. The experience of provinces like Madras and Bombay, where Arts colleges attracted more students than the professional colleges seems to have completely escaped the attention of the Secretary for Education of the Government of India. We are glad that the repeated attempts of Mr. Chatterjee to withdraw the resolution as he was satisfied with the sympathetic assurance of Government to appoint a Committee of inquiry were not allowed and the resolution as amended was carried. By this resolution the Government of India have agreed to appoint a Committee, consisting of educational experts and prominent women, which will be guided by the following terms of reference to inquire into: (1) the existing facilities for primary education for girls and boys; (2) the possibilities of expansion, whether on a voluntary or compulsory basis, with special regard to the attitude of the local population; and (3) the necessity of providing special facilities for communities generally known as 'untouchables' and to make certain recommendations.

The Always Settlement:—Much real and earnest work has been done for the education and uplift of the poor and the "outcaste" at the Always Settlement during the first year of its existence. The Settlement started with 10 children to care for and educate and in the course of

a year it was able to extend its help to 10 more. To those who are aware of the rigidity of the caste system prevalent in the extreme south it will be particularly interesting to know that all the twenty are children of converts from the "outcastes" in different parts of Travancore and Cochin. They are the children of Pariah and Pulaya converts to Christianity. The work of the settlement is carried on by trained men and women with a devotion and zeal worthy of the cause they have espoused. The education of the children is conducted in modern lines by what is known as "the Project Method" or "the Moga System". Besides this the children are encouraged to busy themselves with such activities as agriculture, carpentry and poultry farming. The satisfactory progress of the institution is due to the liberal support of sympathisers. Having no funds of its own and admission of children being free, the Settlement depends solely on public charity. It is run on the most economic lines in that the total cost of maintaining a boy is only Rs. 5 a month. The public, we are sure, will not fail to recognise the real spirit of sacrifice underlying this work and the surest form of recognition is to help to place the Settlement on a firm financial footing.

The Health and Sarda Bill:—The *Health*, a monthly magazine conducted by two well-known doctors, gives its warm support to Sarda Bill in its September number. Our contemporary gives facts and figures to show how important Sarda Bill is with regard to the health and well-being of the Indian nation. "No other country in the world", writes the journal "than this unhappy land presents the sorry spectacle of having in its population, child widows, who according to the customs of the country cannot re-marry. The cruelty, horror and inhumanity of this social custom can only be apparent if we closely study the census figures of 1921. The Report says that in 1921 there were in India 612 Hindu widows who were babies not even 12 months old, 493 between 1 and 2 years, 1285 between 2 and 3, 2863 between 3 and 4 and 6758 who were between 4 and 5 years of age making a total of 12,016 widows under 5 years of age. The number of Hindu widows between 5 and 10 years of age was 85,580 and those between 10 and 15, 2,33,533. The total number of widows under 10 was 97,596 and under 15 was 3,31,793. A further analysis of the figures disclose the gruesome tale that out of every 1000 Hindu married women, 14 are under 5 years of age, 111 below 10 and 437 under 15 years of age. This means that a little over 11 per cent of the Hindu women are supposed to lead a married life when they are below 10 years of age i.e., when they are mere children playing in the pials and streets and that nearly 44 per cent of them lead married lives when they are less than 15 years of age i.e., when they are not yet out of their teens and before they have attained real and full physical puberty and maturity befitting them to bear the strain of marital relations and the burden of motherhood."

An Effective Reply:—To those who question the right of Government to interfere in Social legislation, the *Health* gives an effective reply as follows:—"In answer to this question, we would say, the Government have every right to interfere, when the social evil transcends all moral

law and when it tends to lower the society in the estimation of the outside world. Had not the Government abolished sati—a cruel and barbarous custom though it might have proceeded, as some contend, from the purest of motives on the part of the widow to resolve to ascend her dead husband's pyre and be burnt alive with him rather than suffer life-long widowhood and misery in this world? What is the motive behind infant-marriage? Is there anything beyond greed and love of wealth? Are the infant-brides in a position to understand the meaning and import of the marriage rituals? The advanced section of the society must lead the way and the Legislative Assembly representing the people have done the only thing they could do, with their limited powers, viz., to bring in a non-official Bill and force a wavering Government to eradicate a long-standing social evil. Penalty for social offences of this sort is not new or unknown to India."

Encouragement of Indian Art:—The Society for the Encouragement of Indian Art has once again given the public of Bombay an opportunity to witness and appreciate what is truly beautiful in Indian Art. The Exhibition of Ancient and Modern Art in the Townhall, organised by the Society was opened by Her Highness the Maharani of Kapurthala on Wednesday evening. Her Highness the Maharani Saheba made a fine speech in which she said:—"Art in India has become a special subject which in reality should be part of the nations' existence, and, because of its departure from its natural basis, the organising of such exhibitions has evidently become a necessity. In the days of old it was always the woman's function to give attention to art as a necessary in the course of every day life and that is why in every part of life it asserted itself unconsciously and made its home in every corner of the country. A huge pile of stones and hills were turned into exquisite pieces of art and we have these monuments still whispering to us the spirit and mind of our people. Of late India however has suffered a good deal in its culture as the conditions are not conducive to its progress. The history and tradition of art originated with a woman and its subsequent distribution fell to her lot, so why should not the same tradition be taken up by the present generation and continued in a manner adapted to the conditions of to-day and thus give it a place in the history of art in our times? It appears for the first time in the modern history of India, attempts are made to place before the public the indigenous art of the country so that the true spirit of the culture of our nation should be understood by them. I have had the occasion to see many exhibitions organised and termed Indian Art. But they have been more mockery than a compliment to our national culture. Therefore we have to welcome such attempts as the present one made by the society. I have heard that on the last occasion a proposal had been made for establishing a National Academy of Indian Art and in the interest of the country I hope the promoters of this body will bring it to function."

Settlement at Jamshedpur:—Much satisfaction is felt at the admirable way in which the dispute between the workers at Jamshedpur and

(Continued in the Leader page.)

INDIAN SOCIAL REFORMER.
BOMBAY, SEPTEMBER 22, 1928.

BRITAIN AND INDIA.*

In his book "The British connection with India", Mr. K. T. Paul seeks an answer to two questions: "What does India want?" and "What does Britain want?" His answer to the first question is clear. India wants to perfect her nationhood and she wants an international position. But Mr. Paul leaves the second question practically without an answer. And so does Lord Ronaldshay, the late Governor of Bengal, who writes an appreciative Foreword to the book. Perhaps, an answer to the second question is immanent in the answer to the first. What India wants for herself, provided she wants it intensely, she must get. Mr. Paul shows how India has been stimulated to want her perfected nationhood and an international position by the influence of British rule and western education. The most striking feature of the book is the special care which the author has taken to show that the desire for a larger life did not originate, but has only been stimulated by the British connection. The originating causes lie deeply imbedded in the history of India the remarkable continuity of which Mr. Paul emphasises at the outset. "India", he observes "perhaps, is the one 'ancient' culture which has maintained a continuity of life and development right on to these 'modern times'". He continues:—

From the immortal Vedas and Upanishads for a thousand years to Gautama Buddha, who enlightened the whole of Asia; from him on for one thousand one hundred years till Sankara finally established on a high intellectual basis the movement toward the establishment of a rehabilitated Hinduism; then onwards to the arrival of Britain through another millennium which saw the rise of the various Bhakti movements, there is an even flow of thought and inquiry, of religious experience and social discipline. Meanwhile, empires had risen and fallen, dynasties had flourished and dwindled away, invaders had arrived, settled, and been assimilated, all these and their heroic deeds had been numbered with the accumulating "past glories" of India. Hindus knew better than to trust to the shifting sands of political power for conserving or developing their priceless culture. They entrusted it to something more fundamental to human nature—to a social organisation—and entrenched it in religious sanctions, engraven not in stone or metal, but in the tablets of the living hearts and consciences of the people.....

The deeper one realises the meaning of the inner history of Hindu culture, the clearer is the conviction that the continuity of its history, in spite of the most potent adverse circumstances within and without, is because its content, as also its discipline, is derived from certain eternal verities of human life and relationship.

Mr. Paul is a devout Christian, but he is nonetheless a devoted son of India and his ancestral faith. Unlike many Indian Christians, his

Christianity does not oblige Mr. Paul to look down upon the Hindu faith and culture. On the contrary, it has helped him to a truer and more sympathetic understanding of Hindu and Indian history, just as a journey to a foreign land makes one's love for his own country, dormant so long as one was in it, manifest to oneself. We say that Mr. Paul is a better Hindu than many professing Hindus, just as some Hindus are better Christians than many professing Christians. His view-point is essentially identical with that of Ranade to whose "greatness of thought, at once solid and brilliant, his nobility of nature and capacity for hard work", he pays his heart-felt tribute. Ranade first taught us to view Indian history as a river into which many streams have poured their contents brought down from their distant hills; to regard each of the streams as a valuable contribution without which the main current would have been much the poorer; and to focus all our efforts on the task of utilising the main current through many channels to enrich the soil of our national life. Every particle of good in the past and the present should be jealously conserved; everything jarring and hurtful in them should be put aside. In his annual addresses to the Indian National Congress, Ranade applied this principle—the key principle—to various aspects and stages of Indian social and political history. His way of thinking, based on the true historic method, is at present not very popular. But there are signs which show that there is a reaction towards it, and of them none is more satisfactory than Mr. Paul's book which we heartily commend to our readers.

(Continued from the 2nd column of and Notes page.)

the management was settled. On this subject the *Servant of India* writes:—"There is hardly any one who will not rejoice at the successful termination of the protracted dispute at the Tata Works at Jamshedpur. The management ought to be heartily congratulated on the liberal terms they have offered to the men. Continuity of service has been promised to the men of the boilers and of sheet mills; increment up to Rs. 700,000 has been stipulated for; the most important feature is that there is to be no victimisation; in future men will not be dismissed without their grievances being considered by a Central Committee. Excepting wages during the strike period, the men have got substantially everything that they have a right to expect. As "Eaves-dropper" has said in *Indian Finance*, Mr. S. C. Bose has shown himself to be fair, open-minded and unwilling to pick a quarrel". Frequent strikes are hardly things which a pioneer industry can look on with perfect equanimity and the Jamshedpur works cannot withstand many such shocks. It is to be hoped that the settlement at Tata Works will have the result of expediting the adjustment of the outstanding issues between the employers and men in the Bombay Textile Industry."

* Student Christian Movement, London. 5 shillings.

HINDU CONVERSION AND INDIAN FAMILY LAW.

(By Mr. KOPARGAM RAMAMURTI).

(Concluded from the last issue).

Obviously, the only possible expedient is to equalise the status of the two parties to a marriage. But this may be done either by helping the caste-endowed individual to become casteless, or by endowing the casteless person with the necessary caste. Each learned Judge chose his method according to his circumstances.

Mr. Justice Macpherson declared in favour of casteless equality. He conceded to every individual Hindu the right of renouncing caste or freeing himself from its marriage laws. He also gave the right of self-determination to the organised group of reformed Hindus, the Arya Samaj, recognising it as a "Sect". How far these principles of individual liberty and group-autonomy can be applied to other cases and other Missionary and Reform Organizations of the present day, may be considered after the Privy Council has decided any Appeal that may be preferred before it. But this much may, we hope, be said at once: In recognising and declaring the right of the Arya Samaj to govern its members by its own laws, although it is but a recent organization which came into existence long after the social laws and customs of the country had been consolidated and crystalized by the British Law Courts, and the power of replacing or remodelling them had been wrested and locked up by the British legislatures, his Lordship made a just attempt to release from improper duress those natural life-processes by which Hindu society progressed and Hindu law kept itself virile, elastic, up-to-date, beneficent and responsive to the needs of the people in pre-British times.

His Lordship of the Madras High Court, however, chose the other method, namely, that of conserving the caste of the party who had it and providing the necessary caste to the one who had it not. The impossibility of assigning any caste to a caste-free stranger did not stand in the way of admitting her into the religious fold of Hinduism. Within the Hindu family circle however, caste reigned supreme and must be propitiated, at least by some legal reasoning. But it seems to have been found difficult to assign to such convert any caste higher than that of a *Sudra*. The male party in question being a *Vaisya*, the case was precluded from coming under the ordinary law which requires that both parties shall be of equal caste-status. The aid of an ancient law-text permitting, though not favouring, marriage of any Hindu male with a woman of lower caste (but never on any account with a woman of higher caste), had therefore to be invoked. Such marriages have long been in disuse, but the law itself had never been abrogated and is therefore perfectly valid even now. It had also the advantage of having been in recent years applied in a case of two born-Hindus of unequal caste by the Bombay High Court. That law has therefore been adopted and extended to the present case of a Hindu convert

of foreign origin, and her marriage with a born-Hindu of the *Vaisya* caste has been accordingly held valid.

Now it must be gratefully acknowledged at once that by this remarkable decision, the Madras High Court may be said to have advanced the cause of the reformers a long way. If we recall to our mind that even such a stalwart friend and leader of social reform like Mr. Justice Sankaran Nair had to throw overboard marriages of this kind as prohibited to *Dwijias* by Hindu law, in order to distinguish and save the marriage in hand which was of a *Sudra*, and further felt constrained to seek support from a special custom of the particular caste-division to which the bridegroom belonged and also its actual recognition of this very marriage by a long course of conduct (20 M. L. J.), we can appreciate at a glance the tremendous leap forward taken by the present decision without any adventitious aids. But at the same time we must recognise equally that the reformer is still left hung up in the air, as it were, though only by one leg. It is no consolation to him that this decision has salvaged half the cargo jettisoned by Sir Sankaran Nair. It has created a situation which is perhaps more uncomfortable to the reformer because more awkward and humiliating to self-respecting foreign converts than the wholesale jettisoning of the *Dwijias*, male and female. But no one can blame the learned High Court if, with all the good-will in the world to give due weight to the "trend of events", it has failed to make old bottles hold new wine. If it could have seen its way to recognise the Hindu Missionary Society, which officiated at the conversion and marriage in this case, as a legitimate autonomous off-shoot of the parent Hindu community, with inherent power therefore to frame a new family law for its members, as in the Patna case, the decision would have helped to revive and set in active operation an age-old life-principle of perennial youth by which Hindu society and Hindu law kept growing together hand-in-hand in the past. But barring that method, the only adequate and desirable source of relief to the reformer is the Indian Legislative Assembly. Luckily, since 1923, when Act III of 1872 was partly amended at the instance of Dr. Hari Singh Gour (though not as liberally as he wished and as the times are clamouring for), all persons claiming to profess the Hindu religion are free to intermarry under that Act without reference to their caste at all, and the distinction between *Anuloma* and *Pratiloma* has ceased to be a live issue except to those who have failed to avail themselves of that royal road. Hindu social reformers will, let us hope, realise hereafter that they will have themselves to blame if, on the question of marriage at any rate, they do not refuse to put themselves at the mercy of ancient law-texts and expect honourable judges to play the impossible role of legislators.

But, while conversion has its own legitimate place in Hindu religion as in every other, India, it

must be remembered, has a higher mission than missionary Hinduism. If India, is the mother of Hinduism, she is also the loving foster-mother of all the religions of the world, and the native home of the universal principle of human brotherhood. The age of warring creeds—each eager to secure universal triumph for itself as the sole repository of absolute truth, and ambitious to establish a world-brotherhood of its own by manoeuvring the down-fall and destruction of all the rest—has been played out. A century of magnificent effort to establish a peaceful world-brotherhood by creating and spreading a flawless Esperanto of religions under the broad flag of Brahma-Dharma, has also discovered its limitations. Events are multiplying rapidly today which show that India has entered on a new age of strenuous endeavour to achieve world-brotherhood by the federation of all religions within her capacious bosom, where each religion, standing upright in all its strength, whole and unabashed, can proudly hold up its head and yet lovingly render brotherly service to all the rest, with perfect mutual understanding, tolerance and accomodation, that all may equally exalt and serve mankind. To bring about the first type of Universal Brotherhood, each warring creed provided itself long ago with its own family law, which the British Government has undertaken to administer to its adherents. The second type of Universal Brotherhood was implemented by the British Government itself by enacting the Special Marriage Act (III of 1872), burdening it however with a solemn declaration of unfaith in all known religions, to which the Brahma Samaj had to reconcile itself with the thought that an expurgated and composite religious scheme like theirs could not reasonably be regarded as identical with any of its contributory faiths. The third and latest type of Universal Brotherhood, which cannot, strictly speaking, be identified with any particular organisation although it is mainly fostered and propagated by the Theosophical Society, is rapidly finding practical expression in family life. But it is precluded by its very nature from disowning its faith in all religions and cannot therefore lean for support on Act III of 1872 so long as that Act continues to be disfigured and vitiated by that obnoxious declaration. It is the duty of the wise patriot and humane legislator who wants to be true to his country's lofty mission to take immediate note of the "trend" of these events, and, "appraising it at its true value", legislate accordingly and without delay, that man-made laws may not in their bigotry and shortsightedness, impiously bar the union of souls and commingling of races in one great human brotherhood on Indian soil, on the specious pretext that they are, or are not, of this religion or that.

WOMEN'S WORLD CONVENTION IN LAUSANNE.

(By Miss HELEN MAYA DAS).

Miss Campbell and I from Delhi, Miss Pinder from Bangalore were the three delegates for the

world's Women Christian Temperance Union. When we landed at Naples, from the first we were struck with the fields and fields of flourishing vineyards, instead of wheat fields. As we travelled on to Rome, Florence and Venice, we saw large stretches of fine fields given over for the cultivation of the grape; even as we came on to Lausanne, Switzerland, the grape vines covered the hill sides. As a result the fermented wine is practically used instead of water in restaurants, hotels, etc. The so-called harmless light wines are having their effect on the people.

The World Women's Christian Temperance Union held its thirteenth triennial convention at Lausanne, Switzerland, July twenty-fifth to August first, 1928. It was ably presided over by the president, Dr. Anna A. Gordan of U. S. Delegates came from 32 countries, all at their personal expense. We numbered 487 but including the visiting White Ribboners from these countries, we were a thousand.

A special White Ribbon train brought 355 delegates from the British Isles and Ireland, under the leadership of Sir Henry Lun. 44 travelled eleven thousand miles from Australia to be with us. South Africa was ably represented by their members. The Canadian friends were full of hope and cheer, even though the cause has had a temporary set back in their country. India was reinforced by three more delegates from London.

It was not surprising that the main topic in this wine-growing country of southern Europe should be how best to utilize the grape, so that it may be nourishing as well as of an economic gain to the country.

South Africa and Australia told us that they are encouraging the use of raisins, in fact have a raisin week, they spared no pains or money in advertising the food value of raisins. They called on hotel, restaurant and refreshment room managers, ship agents, and talked raisins to them. White Ribboners in their towns and villages visited homes, and asked every family to help celebrate the "Raisin Week." As a result of their tireless efforts, the markets were soon overrun by raisin buyers and now they say it has become an annual event.

In Switzerland there are springing up several "Sans Alcohol" tea rooms, pensions at Montreux. A Swiss lady is running such a hotel, and in connection with it she has a large vineyard: she is demonstrating to her people, that a vineyard can be made to pay, without using the fruit to make intoxicating beverages. The Convention had the pleasure of lunching there.

I am writing this from another such hotel, under the shadow of the snowy peaks of the mighty Alps. It was opened by a Swiss German in 1926, now the house is full; the Dr. put up an annex this year; that also is occupied, the overflow he entertains in farm houses near by, the one we are at is called the "Ten minute House." (It takes us that time to climb up the hill).

The great convention is over and the one thousand White Ribboners have returned to the four corner of the globe. What will be the net gain to the cause of Temperance all over the world?

Our Swiss White Ribboners spared no pains in making the convention possible as well as a success.

The president of the Republic accompanied by other officials, came in person to extend his and his country's welcome to this great gathering of women.

PROFITS AND WAR.

(BY DR. CLIFFORD MANSHARDT, Ph. D.)

The prohibition movement in the United States has had a long history. At first individuals, so called fanatics, began to say that the sale and drinking of intoxicating liquor was wrong, and they endeavoured to convert their friends and neighbours to the same belief. The argument that was used was purely moral, and in its early stages the prohibition movement was upon a more or less emotional basis. Under the pressure of strong emotional feeling numerous small villages began to outlaw the saloon, and the prohibition movement entered upon the stage that was known as local option. Local option represented an advance, but it is a far cry from an isolated rural village abandoning the saloon to a great nation accepting the principle of prohibition as a measure of national policy. What lies between? A great many things, but no force of more importance than the conviction on the part of industry that intemperance is an economic waste, that the drinking man is inefficient, and from the pure standpoint of dollars and cents the liquor business is not a paying proposition. Heroic as were the efforts of the moral reformers, it is doubtful whether prohibition would ever have been adopted in a national way, had not the moralists received the support of the industrialists. When men became convinced that the liquor traffic was an economic loss, the liquor traffic was outlawed.

At the present time there are indications that war is being brought before the same judgment bar. For years moralists have declared that war is wrong. They have condemned it as murder and as reversion to barbarism. They have pointed out the human cost and the moral wastage involved. Powerful emotional arguments have been presented and they have made their impression. But ever since the world war, hard-headed practical men have been asking themselves the question, "What was the use?" "What did we gain by it?" "Does war really pay?" In the old days it was not hard to answer such a query. "Of course war pays. Look at the spoils that we have gained. Look at the silver, the gold, the slaves, the animals, the captured armaments. Look at the new trade routes opened, and the captured continents. Does war pay? Of course it does!" And the reader of history will have to admit that there seems to be truth in

the argument. The great nations of today have without exception been enriched by the spoils of war.

But times change. The world of today is a far different world from the world of yesterday. It has entered into a new state of economic interdependence. Today the question must be faced seriously as to whether the other nations of the world can prosper when any single great nation is facing economic ruin. Germany was defeated, but when it came to fixing her punishment the allies were in a quandary. To punish Germany in accordance with the standards of a previous day would also be to bring punishment upon the victorious allies. The allies needed Germany's contribution to their own economic welfare. No one will deny that the financial penalty inflicted upon Germany is a severe one. Many would contend that the Treaty of Versailles should be revised in the direction of leniency. But the interesting fact is that the allies did not feel that they dare attempt to destroy the industrial system that had made Germany her place in the sun, and might at some future date once more bring her into position to challenge the nations for world supremacy.

This certainly is not war according to the old standards. In the light of this experience international business men are questioning. "If there is no gain in fighting, why fight?" The question with them is not primarily moral, it is a matter of profits. The same thing is happening as took place in the prohibition movement described above. Should business actually convince itself that war is an economic loss, the outlawry treaties will be tremendously strengthened. We await the result with interest.

AN AMICABLE SETTLEMENT.

We have much pleasure in publishing the terms of settlement and the resolution of the City College Council, kindly sent to us by a member of the Council:—

The City College authorities recognise the right of boarders of all communities including the Hindus to perform their worship according to their faith in the Rammohan Roy Hostel; but in view of differences of religious opinions and principles of the boarders and the College authorities, the boarders and the College authorities out of mutual deference to the religious views and feelings of each other agree and decide that no public celebrations of communal forms of worship will at any time take place within the precincts of the Rammohan Roy Hostel. The City College authorities accept the offer of the City College Professors' Union to provide a place of worship near the Rammohan Roy Hostel where Hindu boarders of the Hostel will have full facilities for the performance of their religious observances and also to raise funds to place the arrangements on a permanent basis so that no financial

burden shall ever have to be borne by the students of the Hostel. Mr. S. M. Bose, in his personal capacity, will see that the above arrangements are given effect to. If any other College Hostel or mess exists or is, in future, started by the College authorities specially for Hindu students, unrestricted liberty of worship will be permitted there. The students express regret for any excess they may have committed in connection with the dispute. The City College authorities are sorry if any one among their staff has hurt the religious feelings of the Hindu students on any occasion. "Resolved that the terms be accepted".

RESOLUTION OF THE CITY COLLEGE
PROFESSORS' UNION.

In order to bring about a settlement of the present dispute between the College authorities and the orthodox Hindu students, the City College Professors' Union does hereby volunteer on its own financial responsibility, to provide a place of worship for the orthodox Hindu boarders of the Rammohan Roy Hostel, and to raise funds to place the arrangements on a permanent basis so that neither the college authorities nor the boarders will have to bear any expenses or undertake any responsibility. Resolved further that if any member has any conscientious scruple to subscribe to this fund, he be spared.

LEGISLATION TO SUPPRESS
DEVADASIHOOD

(BY THE HON'BLE MR. V. RAMADAS PANTULU.)

In peninsular India and certain other provinces, there is an ancient custom, among certain castes, of dedicating their young girls to temples as *Dasis*. The custom obtains in South India among the 'Kalavanthas' of the Telugu districts, 'Senguthars' of the Tamil districts and certain other castes. The dedication is an elaborate ceremony attended with numerous formalities, the most important of which is the nominal marriage of the girl with the Idol. This culminating act called in different localities by different names such as tying the *bottu*, Gajee-puja, Falshoban and the like, has the effect of consigning the dedicated girl to lifelong spinsterhood. The girls who are variously called as Aradhinis, Boaris, Bhavanis, Devadasis, Joginis or Muralis, are compendiously described in English as "Dancing Girls", their chief service in the temples being singing and dancing at the pagoda ceremonials. They make music and nautch their trade, and also almost invariably take to a life of prostitution or concubinage as a means of earning money. They are generally literate and, in a way, accomplished when compared with the women of other castes. The custom took such a firm hold on the people that these dancing girls in course of time acquired an assured position and status in the Hindu Social Economy as a community properly set apart for nautch and professional prostitution. For centuries, not only did public opinion not discountenance the custom, but actually recognised it

as unobjectionable. But in recent times a great change has come over the moral consciousness of the community in general and of the castes which are the victims of the cruel custom in particular. And there is at present a widespread desire to eradicate the evil which is a disgrace to any civilised and self-respecting people. It is true, that here and there we hear echoes, even now, in defence of the custom, especially from among the Devadasis themselves. It should however be realised that it is not easy to shake off the mental effects of prolonged imposition or sway of enforced customs. Even where one perceives something evidently wrong in one's ways of life, one tries to discover something in justification of it and resorts to the invention of preposterous theories to which frequent appeals give the form of settled philosophy. But the number of those who are afflicted with this mentality is fortunately now negligible, and the general attitude of enlightened public opinion is one of revolt against the custom.

The foundation of all social reform undoubtedly rests on a change of mentality, and social reconstruction involves a stupendous process of mental reconstruction. The desired reform can therefore be successfully brought about only when members of the Devadasi community make a religious resolve to enter into sacred marital relations and public opinion sternly discountenances or looks down upon promiscuity as a heinous offence. The springs of reform will soon dry up if there are no genuine undercurrents of moral consciousness tending to social purity. At the same time, it should be conceded that notwithstanding the existence of a genuine and widespread desire to put an end to a certain evil custom, it is not always possible to eradicate it without the aid of legislation and legal sanctions. I do not propose to enter into a defence of social legislation. My own view is that while it is undesirable for the State except in very special cases, to force social legislation on a community whose consciousness is not sufficiently awakened to the seriousness of the evil, which is sought to be legislated against, it will be wrong for the State not to react to enlightened public opinion which demands the suppression of the evil. Social law, it is true, should not be the sole creation of the legislature, but it should at least be, for the time being, at each stage of national advance, the endorsement of the social standards of the great mass of thinking men in the community to which it relates. Judged by this test, I feel that the State has not sufficiently reacted to enlightened public opinion in the matter of suppressing the custom of Devadasihood, which is an undoubted social evil of a far reaching character. I am aware that from time to time the Government of India discussed proposals to increase the rigour of the penal law and that the Imperial Legislative Council and some Provincial Councils passed certain measures for the greater protection of minor boys and girls. The origin of those discussions goes as

far back as 1888. It was however in 1912, that the first serious attempt was made by the Indian Legislature to tackle the problem. Three non-official members of the Imperial Council, Messrs. Manackjee Dadhabai, Mudholkar, and Madge, introduced three different bills. The Government of India, however, realised the strength of public opinion behind the demand for reform and Sir Reginald Craddock introduced an official bill. After passing through various vicissitudes, all those bills dropped out. In 1924, the official bill of 1913 was resuscitated and with certain amendments was ultimately passed into law as Act XVIII of 1924. Its main purpose was to amend sections 372 and 373 of the Indian Penal Code so as to penalise the disposal of persons under the age of 18 years with intent that such persons shall at any age be employed or used for the purpose of prostitution or illicit intercourse or for any unlawful or immoral purpose. The Provincial Councils of Madras, Bengal and Bombay passed since 1920, Children's Acts on the lines of portions of the English Children's Act of 1908. The Burma, Bombay and Bengal Councils also passed in 1921 and 1923 measures known as "Suppression of Brothels' Act," "Prevention of Prostitution Act" and "Suppression of Immoral Traffic Act."

The legislative efforts enumerated above have not resulted in placing on the Statute Book an Act to effectively prevent the dedication of minor girls to temples and consigning them to lives of open prostitution in the name of religious ritual or social custom. The wording of sections 372 and 373 even as amended by act XVIII of 1924, is not comprehensive enough to check the evil. Indeed Sir Malcolm Hailey declared in the Assembly when introducing the Bill of 1924: "We have not for instance definitely assumed that employment of Devadasis is equivalent to employment for purposes of prostitution."

In other words, the disposal of a girl as Devadasi is not necessarily a "disposal for immoral purpose" within the meaning of those sections. The prosecutor should go further and prove that the intention of those who participated in the ceremony of dedication is to make the girl lead the life of a prostitute and it may be impossible in most cases to sustain this burden for there is always the bare possibility of a Devadasi or a Basavi leading a chaste life. In some old Madras cases like 15 Madras 41 and 15 Madras 75, it was laid down that where the evidence showed that a girl who was dedicated as a Devadasi became according to the customs of the community incapable of contracting a marriage and that she was at liberty and was expected to have promiscuous intercourse with men generally, the dedication amounted to "disposal for immoral purposes" within the meaning of sections 372 and 373. But this interpretation not only did not receive legislative recognition, but has not always been followed. The legal connotation of

words like 'disposal' and 'possession' in those sections gave rise to decisions of a most astounding nature. In 24 Madras Law Times 77, Justices Oldfield and Abdur Rahim laid down the following dicta: (1) The performance of Kanyarikan ceremony to a dancing girl which has the effect of an agreement by which a person has intercourse for 3 days with the girl who has just attained puberty, does not amount to disposal of the minor, under sections 372 and 373, I.P.C.; (2) Temporary making over of a minor by her guardian for the commission of isolated acts of sexual intercourse, does not bring the case within the sections and to constitute an offence, there must be making over a *complete possession and control* of the minor girl. Evidently their Lordships were oppressed by the Roman Law conception of possession of property. With such glaring defects in the criminal law, it is impossible to suppress the evil. So I beg to urge that the dedication of a girl to temples, involving as it does enforced celibacy and life of prostitution and the performance of any ceremony having similar effects in the name of religion or custom, should be deemed to constitute disposal for immoral purposes, within the meaning of the section, at least until the contrary is proved. An illustration may be added to section 114 of the Evidence Act—to the effect that such dedication or other ceremony shall be presumed to be for immoral purposes until the contrary is proved.

There are certain other measures of a remedial nature which are called for to effectively suppress the evil. The amendment of the law relating to guardian and wards is one such measure. It is necessary to prevent women who are leading a life of prostitution retaining custody of their minor children and wards and to give legal power to the managers of rescue homes and other recognised social workers to obtain custody of such children through the intervention of the judicial or executive authorities. Again the present state of Hindu law on the question of adoption of dancing girls is very unsatisfactory. While it is universally recognised that adoption for immoral purposes is a nullity, adoption by dancing girls for other purposes is still recognised as valid. It is impossible to prove that on the date of adoption, the adopting woman intends to put the girls to immoral uses, but it is a matter of common knowledge that these women who are largely sterile, increase their family by adoption with the ultimate intent of perpetuating their nefarious trade. So adoption by women who do not lead married lives should be definitely invalidated and it should not be left to courts to ascertain in each case whether the object with which the adoption was made was proper or not.

The legislative reforms advocated above will not be very fruitful of results unless and until we also reform the laws and customs which are connected with the Devadasi services in the temples—the very institutions to which this evil custom is traced

and with which it is unfortunately associated in an inseparable manner. Mr. Salem Vijayaraghavachariar speaking in the Pre-reform Supreme Council, expressed the hope that the "subject of these eternal maids who by their accomplishments maintain schools of attractive vice under the shadow of holy temples" would be dealt with when the Government saw its way "to attend to that long-standing national grievance, the reform of law relating to religious endowments." That hope still remains to be fulfilled. The Madras Religious Endowments Acts of 1923, 1925 and 1927, even as amended and validated, have completely ignored the question which is intimately connected with temple administration. So those interested in the question should take early steps to have that Act amended. The action that is needed seems to be two-fold: *Firstly*, the practice of ceremonies like dedication, Gujjapujah, etc., being performed in temples and employing the women in temple services of dancing and singing, should be totally prohibited and the permitting of such ceremonies and employment should be declared to amount to misconduct on the part of the trustees, which makes them liable to removal from office; *secondly*, something should be done to prevent wholesale forfeiture of the Inam lands for non-performance of those services which are incompatible with married life. The first of these objects can be attained by embodying a provision to that effect in the Hindu Religious Endowments Act. The Mysore Government did it so early as 1910. The second object can be achieved in one of two ways. One way is this: With the abolition of dancing by women, a material change will necessarily come over the character of the customary services. Music may still be retained and inam holders may be allowed to employ men as deputies or gumastas to render the service of singing. It is an established practice in South India to permit services by proxies. Another way of achieving the same object is to enfranchise the inams in favour of the holders for the time being on condition of payment of reasonable assessment and transferring the assessment to the temple authorities who may spend it on the performance of music service or such other purpose as may be permissible. There does not seem to be much difficulty in the way of disassociating the services from the inams and leaving the lands in the enjoyment of the holders thereof and making over the assessment to those to whom the services are due. Fortunately or unfortunately the policy of the Madras Government had been hitherto to presume that village service inams consisted of assignment of revenue alone and to assess them to revenue whenever services were discontinued or were not required. Madras Acts II of 1894 and III of 1895 embody a statutory provision to that effect and the executive action prescribed by the Standing Orders of the Board of Revenue also follows the same principles. As a matter of fact, in the neighbouring Indian State of Mysore, His Highness's Government put an end to *Tafe* (dancing) service in the

temples in the State and directed that the inams attached to that service be confirmed to the holders thereof as a permanent and alienable property subject to the payments of prescribed quit-rent. The quit-rents thus imposed were ordered to be credited to His Highness's Government and that an equivalent amount should be granted as cash inams to the temples concerned. This attitude of the Mysore Government is in refreshing contrast to the attitude of the Madras Government as reflected in the speech made by the late Law Member of Madras in opposing Dr. Muthulakshmi Reddi's resolution urging this modest measure of reform.

The advocates of reform and those who seek the intervention of the State and the legislatures to accomplish their social aims should cultivate understanding and sympathy and be-friend all progressive elements of the community. Movements for communal uplift will not succeed, but on the other hand will lead to bitterness and strife if the sociological maxim "that institutions are historical products and not the benevolent or malevolent work of men's minds" is not remembered by those who strive to end or mend those institutions. It is true that in the name of religion or social usage, much injustice was done to the communities from which Devadasis are drawn, but that should not be made a reason for their finding fault with other communities on the assumption that, at some remote time in the past, their ancestors should have malevolently promulgated unjust social laws. What is relevant to the reformer and social legislator, is that the present sufferings of every community have their inevitable reaction on the other communities and that the body politic cannot be healthy when its parts are diseased. So let us forget the past history of our social evils and unite in love for the common service of removing them. (*The Madras Law College Magazine.*)

HINDU LAW AMENDMENT.

The question of Hindu Law Amendment was taken up by the Council of State on Monday last.

Sir Sankaran Nair next moved consideration of the Bill to alter the order in which heirs of a deceased Hindu dying intestate are entitled to succeed to his estate. He said the Bill had twice been passed by the Legislative Assembly. It was a revival of a similar Bill introduced by the late Sir Seshagiri Ayyar and passed on March 27, 1923. The Bill was intended to remove a sex-disqualification which under the archaic rules, of Hindu law, excluded one's nearest female relations, namely, sister's son's daughter and daughter's son from inheritance altogether while it gave sister's son a very low place amongst "bandhus" who could only take part in the absence of "Gotraja Sapindas" and "Samanodakt", i.e., the owner's relations even up to the fourteenth degrees. The Bill was intended to include son's daughter, daughter's daughter and sister amongst the heritable

“bandhus”, which they were not under Hindu law, and improved the position of sister's son by placing him immediately after the grandfather but before grand uncle. Legislation would mean that a son's daughter, daughter's daughter, sister and sister's son would in the order specified be entitled to rank in the order of succession next after a father's father and before a father's brother.

STATUS OF WOMEN.

Sir Sankaran Nair pointed out that the civilisation of every country was determined by the status of women. It was an accepted doctrine, and, if they were to rise, he submitted, they would have to recognise the rights of succession of women. He hoped the laws of inheritance would be so modified in future so as to give protection and help to the weak and the helpless. Nature had imposed disabilities on women which made them unfit for competing with men. There were no equal chances. He therefore, urged that women who had been dependent upon their deceased supporters should be given the right of inheritance. Justice was entirely on their side. Would it be wise for them to refuse that right? The Legislative Assembly, which was more representative of popular interests (Mr. Khaparde: Question), had conceded that right and, if the Upper House refused it, it would be regarded as a reactionary body, and popular interests would not hesitate to sweep it over thinking that it always impeded reform.

AN AMENDMENT.

Mr. Pantulu moved an amendment to commit this question to a select committee to report within three days. He supported the principles underlying the Bill and said the idea of giving legitimate place to women was not a new one. Women were enfranchised by the Nehru Report. It would be anomalous if they gave no place to women and yet enfranchised them. He did not intend to delay the measure, but he pointed out certain defects which must be removed by a select committee as otherwise they would give rise to many difficulties.

Sir Arthur Froom supported the select committee motion.

Sir Sankaran Nair opposed the select committee motion on the ground that a standing order said that seven days must elapse after presentation of a committee's report before the Council could discuss the question again.

Mr. N. P. Asthana also opposed the reference to a select committee, as alterations would again have to go to the Assembly and that would mean shelving the Bill altogether. Improvement could be made by amending the Act later.

NO HASTE.

Sir Maneckjee Dadabhoj did not share the observations of Sir Sankaran Nair and Mr. Asthana. He was in favour of the principles of the Bill, but they could not lose sight of the fact that the Bill contemplated serious and valuable changes. He

did not find serious objection to a select committee, even if the bill was postponed till the next session. It would make little difference, but they should not proceed to work in a hasty manner.

Mr. Ramaprasad Mookerjee, in his maiden speech, said the Bill had been rushed through in hurry in the Lower Chamber. Nobody questioned the equal rights of women, but they should have free discussion before changes were made. The present state of things had existed for many centuries and delay of a few months could not upset Hindu society.

Messrs. Mahendraprasad and Khaparde also supported the select committee motion which was finally agreed to without a division.

TEMPERANCE ORGANISATION.

Mr. E. T. Cherrington, General Secretary of the World League against Alcoholism writes in his Report for the period prior to January 1927:

This is a day of world movements. Modern methods of communication and transportation in recent years have transformed the world from widely separated continents and islands into a neighbourhood of nations. Great economic, social, political, and religious questions, are no longer local or national. They are international. Problems of human welfare in this new day are of necessity world problems. Movements that attempt to cope with great evils are compelled to recognize the significant and important fact that those evils in most instances are today organized on an international scale and that adequate remedial efforts must be international. Such conditions peculiarly apply to the problem of alcoholism and the movement for its suppression.

The World League Against Alcoholism was organized at Washington, D. C., U. S. A., on June 7, 1919. The conference at which the World League was born was held in response to a call issued jointly by the Canadian Temperance Alliance and the Anti Saloon League of America. This call was sent to the leading temperance organizations in a number of the principal countries of the world. Fourteen national temperance organizations representing eleven different countries sent official representatives to Washington, who, after several days of careful deliberation, evolved a constitution and organized the World League. The official membership of the World League today consists of fifty-six national temperance organizations representing thirty-three different countries.

The object of the World League Against Alcoholism is “to attain by the means of education and legislation, the total suppression throughout the world of alcoholism, which is the poisoning of body, germ-plasm mind, conduct and society produced by the consumption of alcoholic beverages.”

The World League Against Alcoholism is an educational movement. Under its constitution the

League "pledges itself to avoid affiliation with any political party as such and to maintain an attitude of strict neutrality on all questions of public policy not directly and immediately concerned with the traffic in alcoholic beverages." The mission of the World League consists in efforts to ascertain and give to the public the truth about alcoholism, the liquor problem, and methods of suppression. In this work, it endeavours to cooperate with existing temperance organizations in all lands where such organizations exist, and with other welfare agencies in those countries where temperance sentiment is not expressed by organized temperance movements.

It was evident from the beginning that the legal, legislative and political work having to do with the movement against alcoholism must of necessity be looked after by national temperance organizations of each country and by local national forces in those countries which do not have well organized temperance movements.

(To be continued).

NEWS OF THE WEEK.

Indian Philosophical Congress:—The Indian Philosophical Congress will sit at Madras on December, 19, 20 and 21. Papers for the Congress are to be sent to Dr. N. N. Sen Gupta, 93 Upper Circular Road, Calcutta, before 1st November 1928, by registered post. A paper should not ordinarily exceed eight typewritten pages and should be accompanied by a type-written abstract of not more than three hundred words. For local arrangements enquiries should be addressed to Professor P. N. Srinivasachari, Pachayappa's College, Madras and Mr. S. S. Suryanarayan Sastri, Reader, Madras University.

The All-India Teachers' Federation:—The All India Federation was inaugurated in Cawnpore in December 1925 with the object of advancing the cause of Education in general but particularly for co-ordinating the work of the many Provincial Organisations that are being formed in India and securing for this country a place in the Board of Directors of the World Federation of Education Associations. Since its inception Prof. P. Seshadri of Benares University has been the President of the Federation, Mr. M. R. Paranjape of Poona has been one of the Vice-Presidents and Mr. D. P. Khattri of Cawnpore has been the Secretary. Mr. P. A. Inamdar of Aundh was elected a member of Council and member of Executive Committee for the current year. The Federation has held so far three annual conferences: at Cawnpore in 1925, President Prof. P. Seshadri of Benares; at Patna in 1926 President Prof. A. R. Wadia of Mysore; at Calcutta in 1927 President Prof. C. V. Raman of Calcutta. All its sessions were attended by about 50 to 60 delegates from different parts of India such as the Punjab, Jaypore and Jodhpur, O. P. and Bihar, Bombay and Baroda, and Hyderabad (Deccan) in addition of course to the large number of local delegates from U. P. Berare and Bengal. Last year the Federation secured affiliation to the World Federation and with the help of the Govt. of India was fortunate enough to depute a representative to the second Biennial Conference of the World Federation held at Toronto in August 1927, and secure two seats for India on its Board of Directorate. Thus Prof. Seshadri and Mr. P. A. Inamdar, the President and member of the Council of the all-India Federation are from August last Directors of the World Federation of Education Associations. But owing to the fact that its first three annual sessions were held in Northern

India its work is not as widely known in this part as it ought to be, and the executive committee of the Federation resolved last year in Calcutta to hold its next annual Session in Bombay. As the Secondary Teachers of the Bombay Presidency are holding their annual Conference in Bombay in the first week of November, it is proposed that the All-India Conference should meet immediately after the Presidency Conference so that the Secondary Teachers can attend both. The Bombay Teachers have formed a strong reception committee and in order to avoid duplication of work things will be so arranged that the two Reception committees will work in perfect harmony and supplement each other's efforts. The subscription for the membership of the Reception Committee of the All-India Conference will therefore be the same as that of the other viz. Rs. three only. A meeting of the Reception Committee so formed will be convened in Bombay in the first or second week of September to elect a small executive body and to fix other minor details. Detailed accounts of the Cawnpore and Patna Sessions are now available in the form of year-books which can be obtained from the Secretary Mr. D. P. Khattri, Prithwinath High School, Cawnpore. (Price Rs. 1-8 and Rs. 2-8 respectively).

Andhras Support Sarda Bill:—More "than to quote a few out-of date, stray, and mechanical Shastric verses, the Pundits and priests who are carrying on a propaganda against Mr. Sarda's marriage Bill, appear to be capable of taking stock of nothing real in the long list of numerous items of social tyranny to which every member and more especially the weaker sex of the Hindu Society is subject, and their attempts deserve no more than to be totally ignored at every step" declared Mr. N. O. Narasimha Acharya B.A. LL.B., the President, at a meeting of the Andhras convened at Kalyan under the auspices of the Kalyan Andhra Association on Sunday the 26th August at 3-30 P. M. Themselves the offsprings of centuries of social and political tyranny, they continue interminably to follow slavishly the traditions of tyranny, and feel shy of vouchsafing the least ray of liberty to our unfortunate sisters of Hindu society, with the result the Hindu race as a whole is being domestically brought up to perpetuate the bonds of its own slavery. He criticised the latter portion of the bill as an inadequate safeguard and said that unless a concrete form of coercive influence is prescribed by way of penal state legislation, this important bill would be rendered nugatory in practical operation except for creating ceaseless civil matrimonial litigation. He finally appealed to the Andhras of the Bombay Presidency to lend an unqualified support to this measure which seeks to remove the root of the present day evils sapping the manhood of the race as a whole, and swear to follow it in their own individual cases even at the risk of facing the wrath of ignorant priests and unscrupulous orthodoxy. The meeting adopted by a majority the Resolution which reads as follows:—This meeting is of opinion that the minimum age prescribed in Mr. H. L. Sarda's Bill for contracting marriage should be at the age of discretion i.e. of eighteen in the case of boys and fourteen in the case of girls. This meeting further opines that in order to see that this provision is not rendered nugatory in practical operation it is desirable to enact that if in any case a marriage (betrothal) takes place and it is consummated when the girl is below the age of 14 either of the parties of such marriage (consummation) is major, and parents and guardians and priests officiating at the said function shall be liable to punishment."

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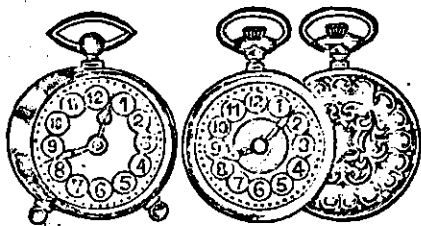
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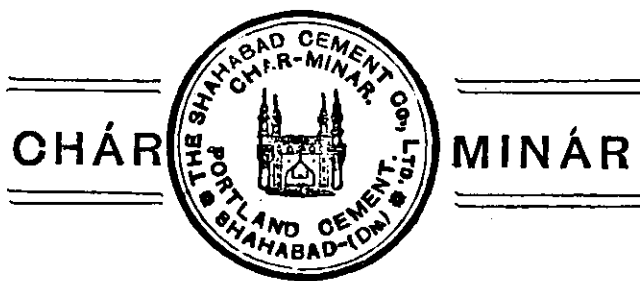
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Vol. XXXIX.

BOMBAY—SATURDAY, SEPTEMBER 29, 1928

No. 5

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

CONTENTS.

Religion and the State. Bolshevism and Christian Mis- sions. The Simon Commission. Insult to India's Agent. The End of the Mill Strike. Work Among the Depressed Classes. Age of Consent Committee. Index to Volume XXXVIII. Lord Curzon.	The Way to Weed Out Com- munalism. Bolshevism and Christian Mis- sions. Religion and State. Age of Consent Debate. Age of Consent Inquiry. "Winning Ceylon for Christ". World League Against Alcho- holism. News of the Week.
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NOTES.

Religion and the State:—We reprint the comments of the *Guardian* of Calcutta on our articles on this subject with reference to the Nehru Committee's report. We quite understand the surface difficulties which strike our contemporary, and we recognise that the idea is very distinct from those which are associated with modern politics. But our view is that India has a special contribution to make in the field of political thought, and we are sure that it is on lines we have outlined in the articles under reference. The argument that it is out of date is no argument at all. It was never out of date in India and as the *Guardian* itself shows is practised at the present time in the Indian States. But making grants to religious institutions is not the chief or only thing we have in mind. The State must accept and recognise that religion is a fundamental fact of social life and should not discard it as a thing in which it has no concern. We are not disappointed at the scant notice which has been taken by our political leaders of the point, nor do we regard the All-Parties Conference's verdict as final. The question was not raised in the Conference as the whole report on Lala Lajpat Rai's motion was passed in spite of Mr. Vijayaraghavacharya's plea that it should be taken clause by clause. There has been no discussion and no opportunity for discussion on the clause in the report about religion. The question will have to be considered when Swaraj is actually being framed. No constitution has a chance in this country which does not in practice act upon the principle set forth in our articles, though in theory and on paper religion may be shown as divorced from the State.

Bolshevism and Christian Missions:—The *Catholic Leader* takes exception to our comparison between Bolshevik and Christian missionary propaganda on the ground that while the latter preaches the true religion, Bolsheviks preach against all religion. Our contemporary forgets that the point is not what the missionary thinks of his mission but what effect it has on non-Christian minds. Bolshevism, too, as has been pointed out by several writers, is a religion—

the true religion—for the Bolsheviks. So far as its attitude to capitalism is concerned, we doubt if the Christian Church is truer to Jesus than the Bolsheviks. Only Jesus did not believe in methods of physical violence, but the Christian Church very soon emancipated itself from the doctrine of non-violence as illustrated by the Crusades and the Inquisition. The *Gita* warns us against unsettling people's minds before they are prepared to receive the higher truth, and we do not wish to unsettle the mind of our Catholic friend. But if he chooses to enter into an argument, he must do so not on assumptions but on facts. While on this point, let us call his attention to the protest against Christian Missions in Japan, China, and Turkey. We reproduce the first part of an article from the Buddhist annual by Mr. J. B. Perera which is a vehement exposition of the harm done by Christian Missions in Ceylon. No reasonable person can have objection to a religious teacher going among the people teaching and praying, provided he does so as Jesus enjoined his disciples without leaving behind him a financial organisation to guarantee his pay and pension just as in Government and commercial services. We are sure that our missionary friends, some of whom are men of fine spiritual instincts, will soon realise this and refuse to have anything to do with Home Boards and Executives.

The Simon Commission:—The Simon Commission is due to return to India next month. Nearly all the provincial councils have elected committees to act with the Commission in their respective provinces. The Council of State has elected three members and the Viceroy has nominated six members of the Legislative Assembly to form the Committee of the Central Legislature. The acceptance by Sir Sankaran Nair, elected by the Council of State, of the Chairmanship of the Central Committee invests it with an importance which otherwise it would not possess to the same extent. The leading political organisations, such as the Congress and the National Liberal-Federation, have declined to be associated with the Commission, except on an absolutely equal footing which they consider the Committee procedure, notwithstanding Sir John Simon's assurances, does not provide. The abstention of these bodies which between them comprise the most active and progressive political elements in India, will involve to the Commission a deprivation which it will be absurd to underrate. To a certain extent, no doubt, this has been reduced by the publication of the Nehru Committee's Report which embodies the broad outlines of the aspirations of the politically minded classes who are capable of viewing the

national problem as a whole. Those who are co-operating with the Commission, on the other hand, represent the conservative, communal and static elements of Indian life which distrust change whether in social or in political matters and ask to be left alone to work out their own destiny. The success of the Commission's labours will depend on the extent to which it is able to strike a balance between the progressive and stationary factors of Indian polity. It must be recognised that the publication of the Nehru Committee's Report has considerably mitigated, so far as the Commission is concerned, the effect of the formal boycott.

Insult to India's Agent:—The prompt apology and the promise, of the South African Government to bring to book the miscreants who were responsible for the disgraceful attack on Mr. Sastri, while he was attending a social function at Klerksdrop, has to a great extent allayed the resentment felt in India at the outrageous insult to its Agent-General. That Mr. Sastri is not deterred by attacks of this nature is shown by the advice he has given to the Rhodesian Indian Association. A recent *Reuter's* cable states that Mr. Sastri declared that India's destiny for good or evil lay within the British Empire. He would ask his countrymen not to have any misgivings, but to go ahead fearless of consequences with trust in their fellow citizens and in the magnanimity of the British people everywhere in the world. Within the Empire there should be no subordination and no exploitation of any one people in favour of another. There should be the utmost scope for the development of every race within this glorious organisation. "With that principle dwelling ever in our hearts, we are not likely either now or hereafter to go back on the honour of Great Britain."

The End of the Strikes:—We are glad to see that the strike fever has subsided. The strike among the workers in the Tata's iron and steel works at Jamshedpur has come to an end and the strike in the Bombay Textile Mills which has dragged on for nearly five months is nearing settlement. The *Indian Daily Mail* writes:—"Negotiations between the Sub-Committee of the Bombay Millowners' Association and the representatives of the Joint Strike Committee in connection with the Standardisation of Wages Scheme are taking place. The Sub-Committee consists of Messrs. F. Stones, S. D. Saklatwalla, T. Watts and Taylor while the Strike Committee is represented by Messrs. R. S. Nimbkar, S. H. Jabwalla, Alwe and Bradley. The Sub-Committee of the Association is stated to be responsible for framing the scheme. On Thursday both parties freely discussed till late in the evening, the Spinning Section of the Standardisation Scheme and certain modifications in it were mutually agreed upon. The most important section of the scheme is the Weaving Section, which is still under consideration. As the proceedings are in camera, it is difficult to state at present how far the discussion has proceeded. There is not the least shadow of a doubt that earnest efforts are being made by certain millowners to bring about an understanding between the parties concerned. In the event of the negotiations being not concluded the representatives of the Joint Strike Committee will not be able to go to Poona to attend the

informal conference to be presided over by the Hon. Sir Ghulam Hussein Hidayatullah, General Member." It is understood that many of the points of difference have been settled, and it is expected that the remaining ones will be agreed and that the Mills will re-open on Monday. The prospects of a satisfactory settlement are very hopeful."

Work Among the Depressed Classes:—It was mainly due to the efforts of the late Swami Shradhanand that the Dalit Uddhar Sabha at Delhi was started in 1921 to improve the conditions of the depressed classes by general uplift and education and save them for the Hindu religion. From the annual reports published recently of its work, it is gratifying to find that the Sabha has been making very good progress and has remained true to the ideals set before it by its founder. In their efforts to better the condition of the depressed classes in Northern India, the workers have to face much insane opposition from the higher castes. It is stated in the report that the zemindars in villages are the worst enemies of the depressed classes, being opposed to their reform. "It is within the experience of the Mission," says the report "that the zemindars when approached to show better treatment to the poor on the plea of brotherhood turn a deaf ear to all sane reasoning and declare rather than touch them they would prefer them to become Christians." In spite of many obstacles, the Dalit Uddhar Mission has succeeded in establishing as many as five centres round about Delhi to carry on its laudable work. The Mission has been persistently fighting against the practice of exacting *Begar*, has afforded protection to many who were the victims of fanaticism, has promoted inter-dining, improved the housing conditions of the untouchable classes and afforded medical relief to them. The most important of the Sabha's activities is the education of the depressed classes, which shows considerable progress. The number of pathshalas increased, during the year under report, to 51 and a daily attendance of 655 students was maintained. In these schools, besides general instruction and industrial education, habits of cleanliness are inculcated and sedulously fostered. The Mission has also succeeded in obtaining facilities from the Government in the shape of grants and of scholarships amounting to Rs. 1,500 annually. With such an admirable record of work, the Shradhanand Dalit Uddhar Mission merits the whole-hearted support of the Indian public.

Age of Consent Committee:—As the personnel of the Age of Consent Committee did not include even a single member of the Legislative Assembly, the Standing Finance Committee refused to sanction the expenses of the Committee. To remedy the defect Government have appointed four members from the Assembly to the Age of Consent Committee. They are Mr. S. C. Mitra, Pandit Bhargava, Maulvi Muhammad Yakub and Mian Shah Nawaz. The Committee has concluded its session at Lahore. The additional members will probably join the Committee at Peshawar which is the next stage of its itinerary.

Index to Volume XXXVIII:—Copies of the Index to volume XXXVIII of the *Indian Social Reformer* are now ready and will be available on application.

INDIAN SOCIAL REFORMER.
BOMBAY, SEPTEMBER 29, 1928.

LORD CURZON.

A Reuter's message published a few days ago stated that in the third volume of the life of the late Lord Curzon, just published in London, the author, Lord Ronaldshay, shows that the ex-Viceroy, then a member of the Coalition Cabinet, was totally against the Indian constitutional reforms formulated by his colleague, the late Mr. Montagu, who was Secretary of State for India, and that in a letter to the latter Curzon declared that the reforms would infallibly destroy the British Indian Empire. The same Lord Curzon had subsequently to support the reforms as the Government spokesman in the House of Lords, and he did so with his accustomed force and eloquence. This, it is clear from Lord Ronaldshay's Life, was no new thing with Lord Curzon. As Under Secretary of State for Foreign Affairs, Curzon was strongly opposed to some of the methods and policies of his chief, the Marquis of Salisbury. And yet he had to defend in the House of Commons these methods and, observes his biographer, "it was in keeping with his temperament that the vehemence of his defence should have been in proportion to what he believed to be the weakness of his case." "At such times," Lord Ronaldshay goes on to observe, "the artist triumphed over the man; the satisfaction which he experienced was derived from the skill which he was called upon to exercise in presenting his case." On the Chinese question, this inconsistency was too glaring to escape notice. Curzon had written a book on China in which he had expressed strong views on the right policy for Britain to pursue in that country. Lord Salisbury; however, took a different line altogether, and in expounding his Chief's policy in the Commons Curzon went out of his way to attack those who criticised it. The *Times* was one of the critics and Curzon specially directed his attack on that journal. The *Times* replied with spirit, and Curzon who was always thinking of himself, wrote privately to the editor, Mr. Buckle, attributing the criticisms to personal animus against him on the part of the editorial staff. The editor repudiated the suggestion, "You must bear in mind", he wrote "that we of the *Times* base our Chinese policy largely on your writings, to the teaching of which we think most of your speeches in the House run counter; and that you have lost no opportunity of endeavouring to create the impression that our Peking correspondent, who has been substantially right and far ahead of other sources of information throughout, is not to be trusted."

Lord Ronaldshay who, it is evident, is temperamentally almost at the opposite point of the compass to Curzon, explains why George Curzon

did not resign rather than permit himself to be associated with a policy with which he totally disagreed. The same dilemma, he points out, arose at a much later period in his life, when as Foreign Secretary, he seemed to acquiesce in a policy with which he was not in sympathy, and which to all appearance was imposed upon him by the masterful will of the then Prime Minister, Mr. Lloyd George. It is hard to believe that Lord Ronaldshay is himself quite satisfied with the validity of the explanation which he offers. He writes:—

In both cases, resignation would have been easy—though from a personal point of view distasteful. But would resignation have advanced the cause which George Curzon had at heart? He was, I think, quite sincerely convinced in each case, not merely that his resignation would not help matters, but that it would be positively injurious to the interests of the country. So long as he remained he could bring influence to bear upon his colleagues, and could hope to carry them some part of the way, at least, if not the whole way with him. True, such a decision necessitated his defending in public some things that in other circumstances he would have preferred to attack. But this seemed to be the lesser of the two evils.

A well-known Indian faced by a similar question with reference to a high office which he happened to be holding in circumstances which were obviously incompatible with his previous career, was more straight-forward. He did not pretend that his continuing in office was necessary in the public interests. He asked what chances there were of no other Indian accepting the office if he vacated it. If an assurance were given that none else would take it, he was prepared to resign at once. If not, of course, it could not be, then, he asked, why should his friends wish him to deprive himself of the advantages of office? It seemed to him hardly friendly of them to insist on that course. A similar and perhaps truer explanation than Lord Ronaldshay's would be that Curzon without office would be like a fish out of water. He stuck to the Viceroyalty of India until he was compelled to quit, and he stuck to the British Foreign Office until Mr. Baldwin politely told him that he would serve his country better as the holder of a sinecure office. Political job-hunting is not peculiarly an Indian pastime as our Anglo-Indian monitors are at pains to make out.

Lord Curzon's Viceroyalty of India was, and will always be, a paradox. He was as much against the bureaucracy as the National Congress: his contempt of the bureaucrat was, in fact, not shared by the Indian politician. Curzon, however, loved the educated Indian even less than he loved the sun-dried bureaucrat, and his substitute for the bureaucracy was autocracy, and not democracy. In another article we shall give a few illustrations of Curzon's administrative contrarities in India.

THE WAY TO WEED OUT COMMUNALISM.

(By Mr. J. E. ROSAIR, MADRAS).

Sir Tej Bahadur Sapru concluded an interesting address to the students of the Madras Law College on the 14th instant with this appeal, "The time has really come, when young men, whatever be the creed to which they may belong, whatever be the faith they may profess or inherit, should band themselves together into a sort of league and take solemn vow that whatever else may deflect their course, communalism shall not."

If we seek for the true reason for the great dissensions in India, Political and Religious, it will be found there is unanimity of opinion that communal discord in India is due to economic causes created through unemployment among the masses in each community affecting every province.

If India is to be saved from increasing disruption through communal discord, what better league can the young men of India establish than a League for prevention of Unemployment?

The present-day world has innumerable Leagues, from the foremost League of Nations to countless minor leagues, but no League for prevention of Unemployment has yet been established as a permanent institution in India and under the existing circumstances of the country the best way to maintain and strengthen the spirit of goodwill and unity is to establish a broad popular basis of prevention of unemployment.

The question however, of prevention of unemployment is fundamentally one of finance to help our workless neighbour by finding for them the funds to undertake some remunerative work, and every reasonable person will admit that it is neither pernicious nor an offence against society to create funds for the purpose through the sporting spirit of the public by holding annual lotteries controlled by an influential Committee.

Considering that India has a population of about three hundred and fifty millions, it is quite feasible to raise annually twenty million rupees by sale of one rupee lottery tickets, and allot 20 per cent in prizes, 5 per cent. for working expenses and advertisements, and 72 per cent for granting loans, free of interest, to the unemployed to undertake work in agriculture farming, or cottage industries for the development of the country in the nation-building departments.

Grants allotted to workless individuals to be refunded by them, say in course of three to five years, and the refunded amounts to form a Revolving Fund to be used for juvenile unemployment centres, making technical training a condition of the receipts of benefit by young persons under 18. Thus in a few years the money available by this scheme for granting loans to provide work, will be manifold twenty millions running into several crores.

Taking all the factors in India into consideration, we find for every 100 persons employed there are three employed in superior posts 26 skilled and 71 unskilled workers. In other words, for every crore

of rupees which India could invest in agriculture farming and cottage industries to aid rural reconstruction, there will be employment also found for the educated classes of India, as well as for skilled and unskilled labour.

The scheme aims at well-being: for every boy and girl that enters upon the battle of life, and for every workless man and woman the means to earn a living wage without any distinction of caste or creed, so as to give a feeling of security to all communities by granting them financial help for economic advancement. It is the safest way out of present national strife.

Bearing in mind that a socially strong India would also be a much stronger political India, it rests with the political leaders to sponsor the scheme and mitigate the appalling condition of the workless millions in India. Can anyone be surprised that such conditions will result in the most awful consequences? Look at Kharagpur!

BOLSHEVISM AND CHRISTIAN MISSIONS.

The *Catholic Leader*, Madras, writes:—The speeches of the officials in the Legislative Assembly in the debate on the Public Safety Bill have furnished a handle to the *Indian Social Reformer* for a curious comparison between the agents of Communism and Christian Missionaries. The Bill empowers the Government of India to expel undesirable foreigners from the country without trial. In advocating the introduction of the Bill, Government spokesmen stressed the danger of Communist propaganda to the ancient social and religious institutions of Hinduism and Islam. And the *Reformer* retorts:—"If Government is so anxious to protect Hinduism and Islam and their social systems from Bolsheviki, why do they permit foreign Christian Missions with the help of foreign money to seek to undermine and destroy these very institutions for which it professes so much solicitude?" We are surprised to note that such a well-informed and liberal paper as the *Reformer* places Bolsheviki agents and Christian Missionaries in the same category. The avowed object of Bolsheviki is the destruction of all religions and a revolutionary transformation of the economic and social structure of the country. The aim of Christian missionaries is wholly different. They are here to teach men the truths of religion and morality. And certainly Hindus and Muslims do not accept Christianity unless they are convinced of truth and excellence of its teaching. Christianity is not a disruptive force; it substitutes truth for error, and perfects and ennobles one's life and mental outlook. The messengers of the Christian faith have been pioneers in every good cause. They make great sacrifices for their religion and are foremost in every effort for their good of the people among whom they labour. Certainly there can be no comparison between the noble band of foreign missionaries, who have left their parents and

friends and their native land to spread the Gospel of Christ, and the agents of Bolshevism whose object is to attack the Indian social structure and prepare the ground for the wild growth of Communism.

RELIGION AND THE STATE.

Our Bombay contemporary, *The Indian Social Reformer*, has had a series of articles on the above subject with especial reference to the Nehru Committee Report and its acceptance of religious neutrality as the proper function of the State. Our contemporary takes strong exception to the proposal of the Report, which has since been accepted by the All-Parties Conference at Lucknow, that 'there shall be no State religion for the Commonwealth of India or for any province in the Commonwealth, nor shall the State either directly or indirectly endow any religion or give any preference or impose any disability on account of religious belief or religious status.' In objecting to this the *Reformer* pointed out that both Hindu and Muhammadan sovereigns in India had accepted as part of their duty the protection of religion in their State, even though it might not be the dominant religion of the country or the particular religion with which they themselves were connected, and that they had carried out this duty on the whole with impartiality in regard to all religions. The example of the rulers of Mysore and Travancore may be cited in support, both of whom have regarded it as their duty to give aid to their Christian and Muslim subjects in the performance of their specifically religious subjects. The *Reformer* would therefore substitute a positive clause for the negative clause included in the Report. The following is the clause suggested by the *Reformer* :

"The Commonwealth of India holds that national well-being rests on religion and, following the immemorial traditions of the country, regards all the ancient established religions as revelations of the several aspects of Truth, the full attainment of which is the highest end of a nation's and of an individual's life, and assures them all of reverential preservation and protection as integral factors in the life of the nation."

In addition to the clause quoted by the *Reformer*, the Nehru Report has the following as clause II of the Fundamental Rights :—

'Freedom of conscience and the free profession and practice of religion are, subject to public order and morality, hereby guaranteed to every person.'

The clause suggested by the *Reformer* is open to many objections, which will be apparent on the surface to most readers. The very first statement will be questioned by many, and the second clause with its theological implications involves going into a realm where the State has no place. It will be rather a difficulty to determine which are the 'ancient established religions', and there is certainly no reason in these days of youth movements why this privilege of protection and support should be given only to the ancient religions. What about the new Order of the Star in the East, for example? We

agree with the *Reformer* in what seems to be its view that the State should not be debarred from giving aid to the varying religious life of the people by grants in materials or money or land, provided that it is done with impartiality in regard to all religions, as the Maharajah of Travancore has done for Muslims and Christians as well as Hindus. We should therefore wish that the declaration quoted by the *Reformer* from the section on Fundamental Rights should read as follows :—

'There shall be no State religion for the Commonwealth of India or for any province in the Commonwealth nor shall the State give any preference or impose any disability on account of religious belief or religious status.'

This omits the middle clause which prohibits the State from helping any religion. The attempt to impose any kind of religious authority upon the State is hopelessly out of date and would lead any government into difficulties impossible to surmount. To make religion the basis of national well-being necessarily means some kind of a religious test for all officers which is quite unthinkable. Religion will not be helped but rather injured by the introduction of any such clause in the constitution. Religion is first individual and then corporate in the sense of the expression of a body of free individuals drawn together by religious agreement, but to expose it to the legal atmosphere of a constitution is to deprive it of its spontaneity and freedom which are essential to its very existence. There are two other clauses in the list of Fundamental Rights which have reference to religion. They are as follows :—

XII. No person attending any school receiving State-aid or other public money shall be compelled to attend the religious instruction that may be given in the school.

XIII. No person shall by reason of his religion, caste or creed be prejudiced in any way in regard to public employment, office of power or honour and the exercise of any trade or calling.

We believe that these clauses adequately protect the religious life in the citizen of the Commonwealth from interference and give that freedom of conscience which is the prerogative of citizens of a free state:—
The *Guardian*, Calcutta.

AGE OF CONSENT DEBATE.

Under the auspices of the Servants of India Society Study Circle, Sir Moropant Joshi, Chairman of the Age of Consent Committee, led a discussion last week on the 'Age of Consent'. Professor Ruchi Ram Sahni presided.

Sir Moropant Joshi said as he was the chairman of the Age of Consent Committee he should not have any decided views on the Age of Consent Bill, although he had long held progressive views about social work. They were confined to the consideration of the Age of Consent Bill though Mr. Sarada's Bill was more or less a cognate on the same subject. They would have liked to have more witnesses who would have given oral evidence but he regretted not many came to them

from the Punjab. He thought that they would have some tough work in Madras and in a less degree in Bengal. They expected a different phase of opinion in those two provinces but they would have consulted all shades of opinions. He had come to them more with a view to learn about the Age of Consent than to tell them much. He then traced the history of the age of consent from 1891 down to the present time. The trend of evidence in the Punjab, he found, was progressive. He understood a large body of opinion was in favour of advance. The Mahomedan view was also not very non-progressive. He thought the Province was generally in favour of progress. Prof. Ruchi Ram Sahni said he was grateful to Sir Moropant for the compliments paid by him to the Punjab for the progressive views they had expressed before his committee. He assured Moropant that the Punjab would support the age of 16 and they would be quite agreeable to the age of 18 if other provinces supported the latter age. But they would prefer to have higher age in the Punjab.

AGE OF CONSENT INQUIRY.

EVIDENCE AT SIMLA.

The Age of Consent Committee commenced its session at Simla on the 5th instant. The terms of reference to the Committee are to examine the state of law relating to age of consent as contained in sections 375 and 376 of the Indian Penal Code specially with regard to its suitability to conditions in India, to inquire into the effect of amendments made in law in 1925, and to report whether any further amendment of law is necessary as regards offences without and within marital state.

The Committee consists of Sir Moropant Joshi (Chairman), Rai Bahadur Kanhaiyalal, Mr. Ramaswamy Mudaliar, Khan Bahadur Mahbub Imam Kadri, Mrs. O'Brien Beadon and Mrs. Brijlal Nehru (members).

On the opening day Raisahib Gangaram, President Hindu Sabha Kasumti, was examined.

MR. JAGAT PRASAD.

On the second day Mr. Jagat Prasad, Accountant-General, Posts and Telegraphs, giving evidence before the Committee said he would retain the law as it was at present in the case of married girls. Even in their case the age of consummation should be higher than the law provided for. In the case of unmarried girls he will put this age at 18 years. He thought that the root cause of the desire to marry girls early was the legal position of girls. In India, marriage was looked upon as only a means of settling down a girl in life and giving her legal status.

MRS. A. C. SCOTT.

Mrs. A. C. Scott, Chief Medical Officer, Womens' Medical Service next witness, said that the circumstances which justified advance in law was prevalence of social evil of child marriage and forbidden custom of widow remarriage which led to abhorrent custom

of marriage between adults and middle age with immature girls. She considered that early consummation and early maternity was responsible for high infantile mortality and for maternal morbidity and vitally affected girls' intellectual and physical progress. It also vitiated moral development. She also opined that the large prevalence of hysteria was due largely to early marriage of girls. In her opinion girls ought to be married three years after puberty. She was for fixing the minimum age for marriage.

THE RANI OF MANDI.

The Rani of Mandi in her evidence before the Committee said that the Age of Consent should be raised as girls do not develop sufficient understanding at the age of 14. Puberty was not always an unfailing sign of physical maturity. Eighteen years was the minimum age at which consummation of marriage was not likely to cause any injury either to the girl or her progeny. She advocated separation of marital and extra-marital offences. She would not make marital offence cognisable and would prefer proceedings of trial in such cases to be in camera. She was also for fixing the minimum age of marriage which was more likely to have the desired result than penal legislation, fixing a higher age of consent for marital cases. She was for fixing the age of consent at sixteen.

SIR UMAR HAYAT KHAN.

Nawab Sir Umar Hayat Khan, appearing before the Age of Consent Committee, on the 10th instant, elucidated the Moslem Law bearing upon the fixing the marriage limit and the age of consent. He declared that a uniform law for the population of India would be a mistake and any member bringing in legislation would see things from the view-point of his own province which would not be safe for India as a whole. He stated that Mahomedan lawgivers fixed the age limit to natural puberty in Arabia, which is more or less midway between the East and the West, and it is a religious law. For Mahomedans to interfere with it would be against the declared policy as well as with Nature. Interference with it would be tantamount to fighting against Nature and would create a barrier against the natural law. "By now many have read *Mother India* and books written against it, and that shows there are exaggerated cases one way or the other, and thus there is a necessity of a *via media*."

Replying to Sir Moropant Joshi, witness refused to fix any age limit for marriage, but agreed that the age of consent be raised to 14 years.

The President pointed out that the feeling among social reformers was that many cases of early consummation did not come to notice, and he asked how the witness proposed to make the law effective.

Sir Umar Hayat Khan said:—"You want to stop murders, but they exist. Since British law has been introduced thefts in the country has increased."

Replying to Mrs. Brijlal Nehru he, however, suggested that Mullas in villages should be made responsible for filing a complaint where the law has been violated. It would be useful to entrust this work to social reformers also, but he feared Moslems had not been taking any part in the social reform movement.

Mrs. Nehru:—What punishment would you suggest in marital cases?

Sir Umar Hayat:—Six months. Fine alone would not meet the ends of justice, and he insisted on corporal punishment. Witness' advice was to hear such cases *in camera*.

Questioned by Mr. Ramaswami Mudaliar whether there was any injunction in the Mahomedan law with regard to the age of consent Sir Umar Hayat replied there was nothing explicit, but the age of majority was implied.

MRS. RAMA RAO.

Mrs. Ramarao, appearing on behalf of the Delhi Provincial Council of Women before the Age of Consent Committee on the 12th instant, strongly pressed for an advance on the present law relating to the age of consent, both within the marital state and without.

She enumerated the evils, justifying reform, that resulted from too early consummation of marriage—the high death rate amongst women between the ages of 15 and 20 in those communities where it was customary to marry girls before puberty, the high mortality amongst mother's who were too young to bear children, and the permanent injury to the health of girls who had to submit to an early consummation of marriage. Mrs. Ramarao contended that even, according to the Law of Manu, a girl should be married three years after she had attended puberty; and thus the practice of early consummation of marriage could not be supported by religious injunction.

Adverting to the amendment of the law in contemplation, witness stated she would not rest contented with 14 years being fixed for the age of consent, but would rather raise it to 16. In extra-marital cases such consent should take place between 16 and 18.

The right of complaint against an infringement of the law in married cases should rest with the head of communal organisations, social reform movement and other recognised associations. To entrust this right to village panchayats would not be practical. Witness would like women magistrates to be associated in the trial of such cases. But the offence should not be made cognisable by the police. She favoured registration of marriages, responsibility for information devolving upon the priest. Mrs. Ramarao did not approve of punishment by imprisonment, but a fine and separation for some time, would, in her opinion, meet the ends of justice.

MRS. CHATTOPADHYAYA.

Mrs. Kamaladevi Chattopadhyaya, Secretary of the All India Women's Conference in the course of her evidence before the Age of Consent Committee on the 14th instant urged the fixing of the age of consent at 16 years within the intra-marital and 18 years in the extra-marital cases.

At present, the married couple started life under many unpleasant circumstances and the difficulty was the fear of desertion on the part of the husband. He had nothing to lose as he could marry again but the poor girl would be subjected to a single life, a life of loneliness.

Witness, however, did not favour heavy penalty as provided for in the present law. Husbands above 21 should be punished by imprisonment or both, fine and imprisonment according to the gravity of the case. Mrs. Kamaladevi emphasised that penalising of marriage below the prescribed age should alone answer the purpose embodied in the legislation under contemplation. The law could be made effective by spread of education and popularising of advantages of the law, registration of births and marriages and holding of enquiries *in camera* and an offer of solid protection to girls from being deserted. The right of complaint should rest with the girls, her parents or the Social Reform Associations and societies and village panchayats but on no account with the police.

Before the Age of Consent Committee left for Lahore on the 17th instant the Hon. Mr. V. Ramdas Pantulu and Dr. U. Rama Rao, were examined, the former on behalf of himself and the Dharma Paripalan Sabha of Madras and the latter as a medical practitioner for several years.

MR. RAMDAS PANTULU.

Mr. Ramdas Pantulu advocated the raising of the marriage age to fourteen and that of consent to sixteen. He opined that the raising of the age of consent alone would not be to any advantage unless the marriage age was also raised. He deprecated legislation by instalments and recommended the age should be effectively raised once and for all. Penal laws, he thought, should not be frequently altered as such attempts always gave rise to irritation and social opposition. With regard to extra-marital relations, Mr. Ramdas Pantulu said that modern conditions brought young women into frequent contact with young men in schools, colleges, public offices and factories and therefore there was greater reason to give protection to them now than was felt some years ago.

Asked whether orthodox opposition was so great as to obstruct the passing of any measure for raising the age of consent, Mr. Ramdas replied in the negative and added that many orthodox people who felt helpless under the Dharma Shastras would welcome the change in law and rapidly avail themselves of the legislation as an excuse for not marrying girls in their early ages and thereby also avoid economic difficulties of dowry system.

DR. U. RAMA RAO.

Dr. Rama Rao also supported raising both the marriage age and the age of consent. He said early marriage was the primary cause of infantile mortality. About one-third of the number of children born to parents of tender age died within one year and fell victims to consumption and such other diseases. He had known cases where girls at the age of eleven attained puberty and became mothers at twelve. This was certainly serious and steps should be taken to prevent early motherhood. At the same time, he was against punishments being provided in law.

(To be continued.)

“WINNING CEYLON FOR CHRIST.”

Mr. G. K. W. Perera writes in the *Buddhist Annual of Ceylon* :—

Christian missionaries protest more and more vigorously each year that they are “out to win the island for Jesus Christ,” and that “this island is in need of Christianity as much as any other land.” That the Sinhalese after fifty centuries of civilisation and twenty-two centuries of Buddhism should still be ranked among the least civilised peoples in the world, and as much in need of the civilising influence of Christianity, is a serious charge, and requires to be examined as much for the sake of the country as for its religion. Here is an island, seemingly prosperous and desirable, and admittedly the home of the best form of Buddhism, remaining in need of Christianity in spite of continuous effort on the part of missionaries during the last four hundred years. It is rather a peculiar situation for us, to want a thing badly during four hundred years, to have had willing friends to supply us, who have tried every means of forcing it on us, and yet to look yearly less and less like getting it.

If we consider, even casually, the history of missionary enterprise in Ceylon we are bound to admit that, whatever the intrinsic value of the wares they have to sell, whatever their merits as merchants and travellers there could be no question as to their patience or, what is the same thing, the patience and determination of the patrons of mission organisations in England. For four hundred years by persuasion and cajolery, by fraud and bribery, by threat and penalty, they have attempted to sell us a place in heaven but without success, but the unexhausted patience with which they pursue their object leaves us undecided whether more to admire the zeal which prompts their perseverance or to deplore the necessity which reduces men to exploit religion for the sake of a living. It would seem almost a pity to enquire into the success or otherwise of missionary work in Ceylon if such enquiry is likely to result in getting any of those high-salaried officers of Christ out of work. When we remember that Christian work is their living we can understand the apparent earnestness with which they assert that Ceylon is in need of Christ, for it is necessary not only to keep up their own spirits but also to keep alive that spirit of pity and piety for the blinded and helpless natives whose salvation has been made the special trust of ignorant but well-meaning Christian people. I wonder if these zealous people could ever be induced to believe that so far as religions go there are a few to-day which in Asia could give Christianity a start and a beating, and that in its battle with Buddhism the betting would be very much against Christianity.

Like the modern clergyman who is “out to win the island for Jesus Christ,” others have expressed opinions just as absurd, opinions which perhaps have led the Christians to continue this futile

struggle against Buddhism and Hinduism. Robert Knox, an early historian of Ceylon, marvelled at the attitude of the Buddhist king and people of Ceylon, and concluded that “Both king and people do generally like the Christian religion better than their own; and respect and honour the Christian as Christians; and do believe there is a greater God than any they adore. And in all probability they would be very easily drawn to the Christian or any other religion,” and in his ignorance thanked his God for “not suffering the King of Ceylon to distrust or molest the Christians in the least in their religion, or ever attempt to force them to comply with the country’s idolatry.” It is not surprising that a man brought up in the traditions of the Christian religion should have misinterpreted the generosity of our kings, or he would have thanked, not his God, but the beautiful principles of the Buddhist religion which urged upon all its adherents the toleration of the religious beliefs of others. Buddha taught that false doctrine, the same as all evil, was the result of ignorance. Buddhism does not permit the coercion or oppression of the ignorant to whom the greater kindness has to be shown according to their ignorance. Knox must be forgiven for thinking that the consideration shown by the Buddhist king, so unchristian and so contrary to the accepted principles of religious propagation among Christian peoples, must have been due to an instinctive recognition of superiority in the God of the Christians. How could Knox know that the Buddhist is so honest and has such faith in the unassailability of his doctrines that he could say to the preacher of any strange religion: “If your doctrine is false doctrine the Buddhist will not embrace it; if on the contrary it is true, what have we to fear? How can truth be prejudicial to man?” (words actually used by a lama of Tibet to a Christian missionary). But the Buddhist forgets that though honest himself all religionists do not consider themselves bound by the same strict moral code in matters of religious conversion. The missionary is not one whit concerned with the truth or falsity of forms of belief: he wants converts and is not particular about the means he adopts to gain his purpose. His success and whatever merit depends on it is measured by the number of scalps he has sprinkled holy water upon. Conversion in the proper sense of the word has never been, and seems unlikely could ever be, out of Buddhism.

A Cambridge Don who estimated foreign missionary work at its true value never tried of relating the story of a native butler engaged by a truly Christian, but narrow, English family in China. He agreed to the wages proposed, but, said he, “If you want me to believe in your Christ, it is fifty dollars a year extra.” There are people no doubt who would consider the extra dollars well spent, but they will not deny that that convert would not have belonged to a very high order of Christianity. The converts in Ceylon were never of a higher order, but their children and their children’s children have often

blossomed out as the flowers and ornaments of the Christian Church. Better Catholics never kissed the Pope's ring, and in their outward devotion and regularity at church they might many of them have been bishops. It is in keeping these devoted religionists within the church that such an army of priests of all nationalities is perpetually engaged. If these "dusky devotees" of foreign religion would but remember the disgraceful manner in which the foundations of Christianity were laid in Ceylon and India, and the "rapacity, bigotry and cruelty which characterised every stage" of its progress in the East (Sir Emerson Tennent) they would be more restraint in their blind enthusiasm and ignorant zeal. The ostensible motto of the missionary all over the world has been "amity, commerce and religion," but the Portuguese invaders never made a secret of the fact that their instructions were "to begin by preaching, but that failing, to proceed to the decision of the sword." They, the Christians, brought their barbarity into the civilisation of the East, to gain wealth and power in the name of the Catholic Church. They converted the Hindus in the North in their time-honoured fashion and established themselves for the glory of their religion as close to the pearl fisheries as possible before paying court to the rest of the island.

The Dutch were the next to bring a different edition of the Christian Bible, and with the aid of the Sinhalese succeeded in driving the Portuguese away, and themselves in turn, by less violent if not more excusable methods, made a regular host of "converts." Their numbers must have been very large for they ordained that nobody could get employment unless he professed the Christian faith, and no marriage would be registered except between Christian parties. What particular pleasure the Dutch invaders took in this form of conversion it is difficult to gather, but it may have been necessary to keep the Dutch home Government in humour by reports of the vigour with which their religion is being pushed so that the local Governors and other officers may carry on their trade of oppression and misappropriation of revenue unmolested. These two missionary efforts had been so "successful" that we find that in 1801 out of a total population of one and a half millions there were 342,000 Protestants and a larger number of Roman Catholics. In 1921 with the total population increased three times to 4½ millions the Christians of all denominations amounted to only 443,400 of whom only 74,900 were Protestants.

The British next took a turn at proselytising the country, and conversions went on just the same as under the Dutch, for by that time the people had come to recognise that becoming Christian was a necessary formality before obtaining rights of citizenship. In taking over the central provinces by treaty the British Government undertook to protect the Buddhist religion. In spite of this the Government continued to subsidise and encourage

the building of churches all over the country, and to create incumbencies for Christian priests. But the giving up of its open interest in conversions had a remarkable effect on the people. They no longer saw the necessity for religious hypocrisy and commenced to assume their real religions with the result that the numbers of the converts fell steadily particularly among the Protestants. From 342,000 in 1801 they fell to 240,000 in 1803-4 and continued to fall to 150,000 in 1810, to 130,000 in 1814, down to 40,000 in 1864, the Catholics having fallen at this date to 100,000.

Though the Government gave up its open work of conversion it did so only after substituting a more insidious and effective form through the intervention of privately organised missionary effort. The Government handed over the education of the people in the English language, a subject in which the people must necessarily seek the aid of Government, to the missionary bodies, who were given freedom for religious conversion on the ground of necessity to remove the ignorance and superstition of the country by means of the educative and civilising influence of Christianity. Nobody was really deceived by this; it has been done in India and other countries. Civilising the native has been the excuse for introducing all manner of British institutions and customs which create wants to be satisfied by the importation of British goods. This cry of civilisation has been done to death and it is to this day being made the excuse for destroying the culture, language and religion of different people who have the misfortune to come under the complete domination of unprincipled governments. The free influx of the British exploiter and the missionary into India and Ceylon has accounted for the economic and national degeneration of India and Ceylon a condition from which the people are now delivering themselves. The claim to civilise us is as absurd as to civilise the Indian. Sir Thomas Munro said: "I do not understand what is meant by the civilisation of the Hindus;... But if a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience and luxury; schools established in every village for teaching reading, writing and arithmetic; the general practice of hospitality and charity amongst each other; and above all, a treatment of confidence, respect and delicacy, are among the signs which denote a civilised people, then the Hindus are not inferior to the nations of Europe; and if civilisation is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo."

(To be continued.)

WORLD LEAGUE AGAINST ALCOHOLISM.

The general offices of the World League Against Alcoholism are located at Westerville, Ohio, at which place the Legal Department, the Publicity

Department, and the International Service Departments are located. Under the leadership of Mr. Boyd P. Doty, the Legal Department, through questionnaires and by direct correspondence, has gathered information as to the laws, the legal status of the liquor traffic, and progress of anti-liquor legislation in practically every land. The Publicity Department, under the leadership of Mr. J. H. Larimore, has helped greatly to keep the public in our confidence. Through this department there has been published, far and wide, the facts about the program, the methods, the procedure, the limitations, activities and finances of the World League Against Alcoholism. Every effort thus has been made and continues to be made to give to the public the facts about what the League is, what it is doing, and how it is doing it.

The Research Department of the League, under the able leadership of Robert E. Corradini, who is in charge of the World League Research Officer in New York, has been able to gather and correlate data on all aspects of the liquor problem and the results of prohibition to such a degree that that department of the World League has come to be recognised as a reliable authority when it comes to do with the question of beverage alcohol or with prohibition and enforcement.

The Intercollegiate Prohibition Association, which has been the student department of the World League Against Alcoholism, during the last several years has rendered a distinct service in the colleges and universities of the United States and to some extent through college and university groups in other countries. The opportunity presented in connection with this department of work is unlimited. There is great opportunity also for this particular kind of a movement to make a real contribution to the cause of temperance education by contracts of the 25,000 high schools in the United States of America. This great work is as yet only in its infancy.

The Scientific Temperance Federation of Boston, which is the American Scientific Temperance Department for the World League Against Alcoholism, is rendering a great service not only to the World League but to almost every temperance organisation in the United States and to most of the leading temperance organisations in other countries. The well classified library, consisting of the latest books, manuscripts, reports and data of every kind on the scientific phases of the liquor question, which is one of the great assets of the Federation, is one of the best equipped libraries of its kind on the American Continent. The quality of the work of this Federation is of the best. The amount of its work is limited only by the meager financial support which has been available.

The work of the several international offices of the World League, and the value of their efforts in the interest of world sobriety, can never be adequately estimated. The London Office, at Fleet Street, London, which has been under the direction

of William E. Johnson and Rev. J. Richardson, has for the last eight years been the nerve center of the international temperance news service for the world. All the great international news organisations and agencies head up in that section of Fleet Street, London. During these years our office at No. 69, Fleet Street has through these international organisations been in frequent touch with the thousands of leading newspapers in the several countries of the world. From forty to fifty special representatives in London who send daily letters to the leading metropolitan newspapers of the world's great cities have for many years secured their facts from the London Office. Thus has it been that news of the movement against alcoholism has during these years appeared in the leading newspapers of the world, published in every language on earth in which newspapers are published.

The Scandinavian Office of the World League, under the able leadership of Rev. David Ostiund, has been responsible in a large degree for the organisation of the temperance forces in Sweden and Norway during recent years. The League, which he was mainly instrumental in organising in Sweden brought on a vote on national prohibition in that country in 1922, at which 900,000 Swedish voters voted for national prohibition. The number lacked about 30,000 of a sufficient number to have made Sweden a prohibition nation.

The International Temperance Bureau at Lausanne, Switzerland, which is the European Scientific and Information Department of the World League Against Alcoholism, under the leadership of the Director, Doctor Robert Herod, has for many years been recognized not only by the temperance forces but by the governments of Europe as the most reliable and authoritative bureau of information on the liquor question to be found anywhere in Europe. Bulletins which are constantly being sent from this office at Lausanne, Switzerland, prepared in all languages in which European newspapers are published, go out from that office to every great newspaper and journal in European countries. Equally important has been the work of this department in the efforts to secure recognition by the League of Nations of the important international aspects of the question of alcoholism and to secure a proper study of that question by a regular commission appointed by and under the direction of the League of Nations. The principal purpose in connection with this work is to secure the proper consideration for and protection of the native races with regard to the alcoholic liquor problem, not only in harmony with the spirit of the Treaty of the League of Nations on this point, but in full harmony with the spirit of the Brussels Conference.

Doctor Andres Osuna, former Commissioner of Education for the Republic of Mexico, is the outstanding leader of the temperance movement in that country. For several years he has been the

representative of the World League Against Alcoholism and has been able through temperance educational methods and through his relationship with the President and the principal officers of the Republic to secure such consideration of the problem of alcoholism that at present the literature having to do with this subject, sent out from his office, is carried, postage free, in Mexican mails, by order of the government. Many local sections of Mexico, including one state, are already under prohibition. Progress is being made in the teaching of scientific temperance in the public schools. The greatest difficulty now faced is that of lack of funds to press the work which has been so splendidly started under Professor Osuna's leadership.

The heroic work of Prof. Villem Ernits, who left his position as a professor in the University of Tartu and resigned his position as a member of the national legislative body of Esthonia in order to become the special representative of the World League Against Alcoholism in the Baltic States, presents a splendid report of progress. One of the remarkable achievements of Professor Ernits during the past several years has been that of placing in the public schools of Esthonia, Latvia and Lithuania, by consent of the governments of these countries, the Scientific Temperance charts originally made by the Scientific Temperance Federation, printed in the several languages by the World League Against Alcoholism, translated and proof-read by representatives of those governments in the legations at Washington, and supplied to those countries by virtue of contributions made to the World League by friends of the temperance Federation, printed in the several languages by the World League Against Alcoholism, translated and proof-read by representatives of those governments in the legations at Washington, and supplied to those countries by virtue of contributions made to the World League by friends of the temperance movement in America.

Time would fail to tell of other activities of the World League Against Alcoholism through other special representatives and offices, including those of the Rev. Ben H. Spence, Canadian Secretary, who from the beginning has been one of the outstanding leaders in the world movement both in Canada and in other countries; Mr. Mark R. Shaw, special representative of the World League in Japan, and other national representatives whose efforts have had to do with the great revival of the temperance movement in Australasia, Africa, South America and Asia.

NEWS OF THE WEEK.

Child Marriage Bill:—The Select Committee to which Mr. Harbilas Sarda's Bill to regulate child marriage among Hindus was recommitteed, has reported without any substantial change. The Committee considered the suggestion of reducing the minimum age of marriage for girls to 11 to 12 years. The Committee is emphatically of opinion that such a reduction would

nullify the object of the Bill. The Committee also negatived the proposals for sanctioning child marriage on the ground of conscientious belief that it is enjoined by religion. The Bill as it now emerges from the Select Committee fixes a minimum age of marriage for boys at 18 and for girls at 14 years. The marriage of persons below that age is child marriage and is to be punished by law. The Select Committee report is signed by Mr. Harbilas Sarda, Lala Lajpat Rai, Mr. Jayakar, Col. Gidney, Sir Hari Singh Gour, Mr. Srinivasa Iyengar, Mr. Rangbhari Lal, Rev. Chatterjee, Mr. Shillidy, Mr. Yusuf Imam, Pandit Malaviya, Mr. Birla, Mr. Ganganand Singh Bargay, Pandit Nilkantadas, Messrs. Yakub and Rafique sign under a note of dissent. Pandit Malaviya in his minute of dissent says that he is strongly opposed to making marriages with girls above 12 and below 14 years punishable as a large majority of orthodox Hindu opinion regard it as violent interference with their religion. He deprecates that neither his suggestion of fixing the minimum age of girls at 11 or Mr. Ganganand Singh's at 12 was accepted by the Committee. He would like to leave the question of raising of age of marriage to greater spread of education. The tide has already turned in this direction. It was unwise to ignore it. Messrs. Yakub and Rafique consider that the Bill is inapplicable to Moslems as it is opposed to their religious injunction.

Home for Lady Students:—Mrs. D. N. Sirur, President, Committee Variety Entertainment in aid of the Home for Women Students, writes to the press:—A Variety Entertainment was held at the Baliwala Theatre on September 12 in aid of the Home for Women Students. A short account of the Home has already appeared in the papers. As the funds of the Home were found to be inadequate, it was decided to organise a Variety Entertainment. A Concert Committee was formed with Miss Narmadabai Samarth as the Honorary Secretary. Mrs. Sonabai Jayakar, Dr. Kashibai Nowrange, Mrs. Kashibai Kothare, Miss Pirojabai Anandkar, Miss Kriehabai Javere, Mrs. Sitabai Annegiri, Mrs. Kamalabai Rajadhyaksha as members and Miss Godubai Samarth as the Honorary Treasurer. A Sub-Committee was formed from among the members which took upon itself the arrangement of the programme. Taking into consideration that Hindu ladies are novices in organising such functions, there might have been many draw-backs. But if the public realises the difficulties that the Hindu ladies have to encounter in persuading their friends to take part in such functions to help a charitable cause I am sure they will appreciate the earnest efforts of the young ladies who came forward to help the noble cause. The Sub-Committee, Miss Sayyad, Miss Kamaladevi, Pradhan, Miss Samant and members of the Saraswat Mahila Samaj who took part in the programme are to be congratulated on the success of the function. It is all the more creditable that with very little time at their disposal for practice and rehearsals the young ladies who took part in the Entertainment acquitted themselves very well. The Committee has handed over to the Home an amount of Rs. 224-9-0 being proceeds of the sale of tickets and copies of programme. The following donations were also received with thanks:—(1) Mrs. R. Row Rs. 100-0-0, (2) B. R. Madgaokar Esqr. Rs. 25-0-0 (3) Ishwardas Laxmidas Esqr. Rs. 10-0-0, (4) Mrs. Sonabai Jayakar Rs. 21-0-0, (5) Dr. Kashibai Nowrange Rs. 21-0-0, (6) Mrs. Sundrabai D. Sirur Rs. 21-0-0, (7) Mrs. Kashibai Kothare Rs. 10-0-0, (8) Sums below Rs. 10, Rs. 18-8-0 Total Rs. 226-8-0.

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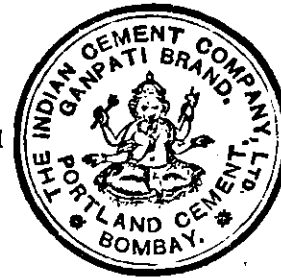
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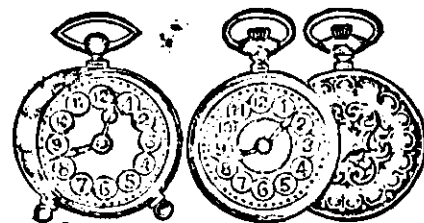
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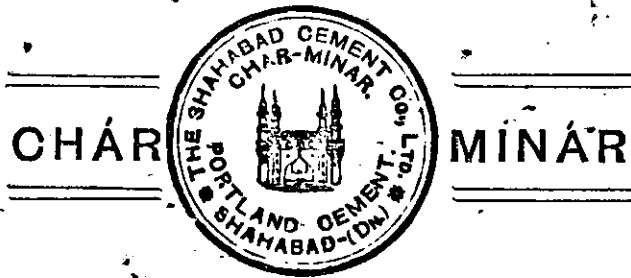
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No. 6

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Triveni:—This is the name of a biennial magazine published from Madras. The get-up of the magazine first attracts attention. It is beautifully printed on good paper. An introductory editorial states that the *Triveni* is devoted to Art, Literature and History, and that its main function is to interpret the Indian Renaissance, particularly as reflected in Andhra, Dravida, Vanga, Karnataka, Kerala and Maharashtra. All movements that make for idealism in India or abroad, we are told, will receive particular attention in the pages of the *Triveni*—the triple stream of Love, Wisdom and Power. This is a very high ideal, difficult to maintain even in a magazine issued once in two months. We have received the first three numbers, and it is evident from their contents that the Editor already finds it necessary to admit articles on Land Mortgage Banks, the Defence of India, the Reserve Bank Bill and such other current topics along with others dealing with the renaissance. This difficulty will increase rather than decrease as time passes. There is need for a good quarterly review in India dealing with all subjects from the calm and detached point of view of the student rather than that of the active politician. Perhaps, it may be possible in course of time to develop the *Triveni* to supply the want.

Views of Life:—In our leading article we refer to Lord Haldane's contribution to the *New Era*. We commend to our readers the article in the same number by Mr. B. K. Mallik. The writer is somewhat elusive, but he suggests a point of view which is worth following up. In his article entitled "Christianity's Supreme Rival," the well-known American thinker, Dr. Fosdick, maintains that the crucial conflict to-day is between Christianity and Nationalism. We are making a fetish of nationalism in India. It may be that before we grasp it, the West might have turned aside from it as from an outworn creed. "The dogma of nationalism", says Dr. Fosdick, "means anarchy. If I should say this morning that I am an anarchist, that would cause a stir. But what is an anarchist except one who says that each individual is a sovereign unit with no

co-operative control over him to represent the interests of the community? And what is nationalism but that very doctrine that each nation is a sovereign unit, that if it wishes to make war it may make war, that if it wishes to build a great army and navy, it is at liberty to do so, that being sovereign in war or peace it may do what it will so long as it is strong enough to get away with it. That is anarchy." Sir Hari Singh Gour in his article "Religion and Reality" lays down that "it is much better to beget a race of truthful atheists than a rabble of religious hypocrites." Why should truthfulness be assumed to be a concomitant of atheism and hypocrisy of religion? We can think of no reason except that Sir Harisingh is perhaps an atheist and believes he is truthful and that he has some pet aversions for those who are religious and whom he considers to be hypocrites!

Sir Jagadish Bose Honoured:—The eminent Indian scientist of international reputation, Sir Jagadish Bose, returned to India last week from his European and Egyptian tour. He was accorded a cordial reception in Europe where the results of his latest researches into plant and animal life created considerable stir and enthusiasm in scientific circles. In recognition of his discoveries in advancing the knowledge of plant physiology, the University of Vienna conferred on him the unique distinction of electing him a member of the Academy of Science. Sir Jagadish's visit to Egypt was no less successful. His Majesty and the Ministers of the Government evinced much interest at the important scientific contribution made by the Bose Institute. The Governor of Egypt had asked him to select post-graduate scholars of the University as his pupils for special training at his Institute so that on return they might be able to render important services to their country by the advancement of agriculture on which the prosperity of Egypt so greatly depended. The leading Egyptian journal *Al Mokattam* wrote about Sir J. C. Bose: "The Orientals rejoice at the fame of Sir Jagdish Bose by whose efforts new branches of knowledge have been opened up in science. Let us draw a lesson from the genius of Sir J. C. Bose and strive after his example for the welfare of our country and the welfare of the whole world."

Sound Advice:—While in Bombay, Sir Jagadish was presented with addresses both by the students and the public. Replying to the address of the Youth League of Bombay he observed:—"When a disciple comes to me I ask him whether

he would carry out certain duties to be entrusted to him. He generally answers 'I will try'. That betokens true humility but cowardice which seeks a loop-hole of escape. It is the habit of weakness to throw blame on others, on the University, on the Government, on unfavourable circumstances in general. It is not for man to complain of circumstances but bravely accept them and confront them, dominate them and learn once for all to choose what you are going to do and say 'I will.' Sir J. C. Bose finally exhorted the youths to get rid of narrow provincialisms and attain the highest manhood and womanhood, to realise the privilege of being born at a time when the country needed them most, to realise that there could be no happiness for any one unless it was won for all, to pursue the doctrine of strength and build up the Greater India yet to be."

Social Conditions in Persia:—We reprint elsewhere an interesting article written with care and delicacy, touching the social problems confronting the people of Persia. In striking contrast to their compatriots in India, who, as a community, were the pioneers in education and social advancement, the Persians, it is evident, have much lee-way to make up in both respects. The depletion of the population which Persia is threatened is mainly due, as the writer of the article succinctly puts it, to the quadruple social scourge of child marriage, polygamy, concubinage and easy divorce. Nor is this all. We are also told that the appalling insanitary conditions and habits of the proletariat account for a staggering number of unintentional child murders. But there is no cause for despair. The younger generation of particularly women have made up their minds that there should be a change for the better and are working towards it.

Indian Women and Purdah:—The *Literary Digest*, writes after mentioning the recent anti-Purdah meeting of the Women of Bihar:—"Freedom is not wanted apparently by some women in India, altho the struggle for the liberation of women the world over, we are reminded, has long been fought with tenacity and, on occasions, with bitterness. Mr. Cliff (a correspondent of a London newspaper) has discuss the question with great frankness with an eminent Indian knight, who advised Mr. Cliff that, while he welcomed the proposal to release all women from purdah, at present his own women-folk remain secluded, and we are then advised that he wants to see women educated; he also wants to see them free, and he admits that adequate education can not reach them until they are free. Why, then, do his own women not emerge? He gives many reasons: 1. Many women who have lived in purdah prefer it. 2. High caste girls set free to walk abroad would be in constant peril. 3. They are so unused to exercise that they could not endure long journeys to colleges; and 4. The cost of setting up colleges within easy reach of their home would be so enormous as to be unthinkable." The "eminent Indian knight" who gave Mr. Cliff an interview has managed to put in as many absurdities as possible in this short paragraph. The question of college education can hardly arise when even primary education is not given to the vast majority of girls in India. The argument

that women themselves like purdah is a favourite one with all reactionaries. The meeting at Patna cannot be discredited as the only one of its kind since we have had similar resolutions passed in other parts of the country. Perhaps the "eminent knight" only wished to justify his keeping his own women-folk in seclusion. It is a pity that an American paper of standing should be as ill-informed on Indian subjects as the *Literary Digest*. This is due to the fact that the *Digest* always prefers to extract its Indian views from English papers.

End of the Textile Strike:—We foreshadowed in the columns of the last issue of the *Reformer* a speedy termination of the prolonged mill strike in Bombay. The public of the presidency will heave a sigh of relief on learning the news that the strike is to be called off to-day, that the mills which remained closed for the last six months are to be re-opened and that the mill-hands are to resume work. Thus by the successful intervention of the Hon. Sir Ghulam Hidayatullah, the General Member of the Government of Bombay, the textile dispute has been settled and the threatened economic ruin averted. The settlement was brought about at a Conference of the representatives of the Mill-owners' Association and the Joint Strike Committee on Thursday evening. The main point of controversy centred round the wage cut in the weaving departments, and at one time it was feared that it would lead to the break-down of the negotiations. But ultimately it was agreed to refer this point and other matters of dispute to a committee of three members to be appointed by Government. The Director of Information has issued a press *communiqué* giving the following terms of reference of the Board of Inquiry:—(a) Whether the amended scheme of a standardized schedule of rates and of a standardized muster prepared by the Mill-owners' Association, and also the scheme prepared by the Strike Committee is fair and reasonable. (b) Whether the 17 demands advanced by the Strike Committee are fair and reasonable and to what extent, if any, they should be met. (c) Whether the Standing Orders for operatives as amended and presented by the Mill-owners' Association on the 4th October 1928 are fair and reasonable.

Indian Politics and Women:—If the women of India are to be a real force in the country, they will do well to lay to heart the words of Mrs. Kamala Devi Chattopadhyaya, the secretary of the All India Women's Educational Conference. In an interview to a press representative she deprecated the tendency of Indian women to keep aloof from politics. She is of opinion that women not only should put up candidates for the Legislatures but that they should also take an active part in elections to see that the right type of candidates got in. Mrs. Chattopadhyaya has succeeded in establishing ramifications of the organisation which she represents in such backward provinces as Sind and Behar. The next session of the Women's Educational Conference will be held at Patna and it is understood that the Maharani Regent of Gwalior has been requested to preside.

INDIAN SOCIAL REFORMER.
BOMBAY, OCTOBER 6, 1928.

"THE NEW ERA."

We welcome the *New Era*, a monthly journal, having for its object the promotion of cultural understanding between India and other countries, East and West. "We believe", says the editorial introduction, "that India has her own contribution to make to the world thought and progress. If hitherto there has not been an adequate appreciation, outside her shores, of her heritage and capacity to co-operate with the leading nations of the world, in the realm of thought and aspiration, India cannot escape her part of the blame. She has been too proud of her splendid isolation, and too little eager to know and let know. We think the time has arrived when she should come out of her seclusion." To a certain extent, the isolation of India during the past one thousand or fifteen hundred years, was a necessity. She had to bring the whole country into an organic unity. The Hinduisation of India, almost wholly by pacific methods, was a tremendous achievement. The ground-plan was laid on broad and lasting lines, but before the edifice could be completed Indian leaders had to face the new and aggressive factor of Islam. It took more than five centuries for them to establish an understanding with it, and when the country was starting to resume her interrupted nation-building, Europe appeared on the scene and demanded to have her influence admitted in the shaping of India's national outlook. Western influence has been doing its work of emancipation and has been largely instrumental in awakening India to her duty to herself and to the outside world. The *New Era* appears at the right moment, and we wish it a long and useful career.

The first number is an excellent beginning. The place of honour is accorded to a posthumous article by Lord Haldane on "India and Modern Thought". In the opening paragraph, Lord Haldane emphasises the need of a common cultural understanding to replace the political bonds of the British Commonwealth. "The British Empire" he writes "is entering on a new stage in its development. The principles recognised and adopted two years ago for that development express what is latent in the new stage. Wherever a dominion has reached a sufficient level in the practice of self-government, it is now recognised that it has freedom to govern itself without interference from London. It is open to it to recede from the British Empire if it should elect to do so". But he goes on to say that this movement which is rather centrifugal is accompanied by another movement of a centripetal character. "Each year", says Lord Haldane, "sees more of the best teachers of standpoints held in common going out to continue their work in the dominions overseas and more of the best teachers in these dominions are coming to Great Britain to teach our students, and to work co-operatively in the advancement of learning generally. The Empire is in short being unified intellectually." We must

say that the evidences of the second movement are not so clear to us as they were to Lord Haldane, and that so far as there is a movement of intellectual unification, its objective is the whole world and not particularly the British Empire. So far as India is concerned, her culture is being more studied and sought to be understood outside than inside the British Empire. Lord Haldane's introduction, therefore, is rather irrelevant to his thesis, namely, the need of a better appreciation by the West of her thought. He points out the fundamental similarities between the Vedanta and Buddhism, on the one hand, and the philosophies of Hegel and Bradley on the other, and suggests that a deeper study of these will lead to a better understanding between the West and the East.

Lord Haldane says that though there has been study of Indian reflection in its various stages of development not only in Britain but in America, Germany and France, this study has been confined to the few and its results have not penetrated widely. "In India, on the other hand," he writes, "there has been study of European thought at least as keen. There too the study has been in few hands. But the hands are those of highly competent philosophers who have examined and mastered the idealism of the West more thoroughly than we have that of the East." And he names Professors Radhakrishnan, Das Gupta and Halder as possessed of penetrative insight into idealism in the West and the mastery of its standpoint. "It is but rarely," he adds, "that we find much insight of the same metaphysical quality over here." Here, again, the determining factor is a certain necessity. It is a necessity for India to understand the West, its real source of power and pre-eminence. For the West, there is no such need, and it is as an intellectual luxury that the thought of the East is studied in Europe and America. While the Indian politician or reformer has a practical object in exploring the hidden sources of Western domination, the European or American is impelled by mere intellectual curiosity in investigating Indian culture. The Indian statesman expects to find help from Western experience in solving national problems. The European statesman has no such expectation. Moreover, the Indian, more especially the Hindu, has an innate belief in the efficacy of metaphysics as capable of providing a key to world-problems. The European believes only in the resources of physical science and is not interested in the why of things. Sir Jagadish Bose has demonstrated by experimental demonstration a truth long held to be metaphysical, and there is no doubt that his example will inspire many to put the principles underlying Indian thought to the test of experiment not only in physics and physiology but in the social, economic and political field as well. If there is no barrier between living and non-living, there can be none between the individual and the social mind. India will test everything on the touchstone of metaphysics before she adopts them into her culture.

RAJA RAM MOHAN ROY.

(By MR. M. PERUMALLAYA).

Twenty-seventh September, is one of our few national days. It is the anniversary day of the fore-most of our great men. Great men come to us when there is conflict and strife. Otherwise, their coming had no significance. The multitude of the times drift down with the stream, much perturbed. As the poet, Rabindranath has said, the great ones work the boat of life, up the stream. Ram Mohan Roy is the first of such great ones, in the history of "New India", who worked the life-boat and ran upwards the current to reach the harbour of humanity. The toil in the direction is un-ending for tide after tide which unceasingly face the boat, had to be furrowed.

The history of times disclose that man in his march of life was an un-ending fight to face with. It stands a proved fact. Every step in life is a challenge. Alas! What has the poor mortal to do? Man is not left helpless. He has the innate strength in him. His strength mends him wherever he is weak and makes him fit to accept the challenge. This is the process of life. But health is generally spoiled by insanitation. Body without health grows mere filth and wastage.

What is natural to body is also the same to a society a nation for they are but a living organism. When Ram Mohan Roy was born, the history of India had been standing stagnant. The Society was weak. It was growing more and more ill-health. The religion was clogged down with evil and filth. The political mind was sleeping. The entire life was feeble, ignorant and stagnant. But one thing is to be remembered. There was religion present then, with all the eternal truths, but only covered with ignorance of the mass-mind. Its sanity was not recognised by the stupid brains of the multitude. Religion was run-over as it were, by the strength of indiscriminate customs and crushed down by the pressure of ignorance and selfishness. The very light of life had become dimmed through poverty of health and bankruptcy of knowledge. That is the scene when Ram Mohan Roy appeared. One could imagine not with much difficulty what gigantic-strength is required for one to fight out the demon of custom and unreason and restore life and light in man. Time and again, the history of human-race reminds us, how often the pioneers of progress were presented and put to death, all the world over. Jesus was crucified, Martin Luther and Mahammed were persecuted. What wonder is there if Raja Ram Mohan Roy is said to have shared the same troubles. Through it might be, the physical troubles were less in case of Ram Mohan Roy; but the agony, all the great minds realise is the same. Imagine what extreme agony, the Raja might have felt when he witnessed the terrible fortune of his brother's wife, who when she felt the flames of fire tried to escape from the pyre of *Satee*, was forced to stick up to the pyre till

death at the points of bamboo poles. He was pained at heart as Martin or Mahammed was pained, when they witnessed their people committing similar atrocities in the name of God. Any heart which is blessed with the grace of God is the same in all, whether it be in Jesus or in Martin or in Mohammed.

Thus, Raja Ram Mohan Roy was religious at heart first and last. He perceived the Divine grace in him and began to reveal the human-heart in him. His work, therefore, was not that of an Alexander or Napoleon; but of quite a different type. He was also the Conqueror of his people. His work was strenuous but peaceful. His inspiration in the work of social, political and literary reform was from one source, which is intensely religious. To a mind essentially religious, social or political work makes little difference, and the motive underlying every such reform, remains religious. So also religion was the inherent spirit in Ram Mohan Roy, in all his capacities.

It was with the same religious spirit, he opened himself to the western culture and welcomed the spirit of this "New Age." With rational and humanising tendencies inherited in him, Ram Mohan Roy enriched his countrymen, with a new life. He is therefore rightly called the 'Father of Modern India.' Yet, one calls him a social reformer, another, a religious reformer and a third, a scholar, just as the "height of the Himalayas is measured only from the different level of the plains all round." In the lines of an English poet.

"Though round its (cliff) breast the rolling clouds are spread.

Eternal Sun-shine settles on its head".

So surely, stand out the life and work of Raja Ram Mohan Roy, as years roll on. Therefore, let us not blind ourselves from noticing the 'Eternal Sun-Shine' settling on all great men and make our lives inspired.

SOCIAL CONDITIONS IN PERSIA.

In area Persia is larger than France, Belgium, Germany and Spain put together. In population it is amazingly poor. The whole country has scarcely much over a crore of people. One of the evident causes of this scarcity of population is the dire infant mortality. This in its turn is traceable to many of the social usages and habits of the Persians. Persians who have lived abroad lay their fingers on some of those unsound spots in the moral life of the people. They are loath to appear superior. They point to the national shortcomings with due delicacy and becoming reserve. They are altogether apologetic in their observations.

CHILD MARRIAGE.

We hope the Persians will not take umbrage at seeing in print a pale reflection of the daily reality as depicted by their advanced compatriots. Recently a foreigner long resident in Persia made

certain minute observations in the large city of Kermanshah. To a certain extent his remarks are applicable to the country as a whole. Kermanshah has a population of sixty thousand and a missionary hospital. The physician in charge prepared an elaborate questionnaire soliciting information on certain vital questions affecting the health of the people. The institution is not a free clinic. It admits non-paying patients. Yet on the whole it represents a group above the economic average. It can therefore clearly be taken as representative of life in an ordinary Persian town. In this investigation, astonishing figures were recorded as to the age of marriage. Child marriage, it is proved, is by no means an unenvied monopoly of India. The average marriageable age of a Persian girl is 13 years. This of course means that a great many marry below this health shattering figures. One-third of the women, they were mostly Musalman, who were examined had wedded at 12 or under. Quite 5 per cent. were married before they were ten.

MARRIAGE AND DIVORCE.

Another blight on the social life of Persia is the ease with which divorces are effected. The marriage contract includes the amount of alimony to be given in case of divorce. The clause acts as a great deterrent to divorce. On the other hand, it yokes together in unremitting sorrow many a couple, one of whom longs for separation. A large factor in the misery of the people is constituted by polygamy. It has been noted that polygamous unions are generally contracted not by youthful people but by men past prime of scarcely controllable passion. A man respectable and respected in the town of Kermanshah confessed to the physician:—"You don't need to bring any argument to me to prove that polygamy is wrong. Since I married this second wife I have had nothing but trouble. I would give anything not to have married her, but the girl has not been unfaithful to me and I cannot feel that I can divorce her." Polygamy is in vogue at least among 15 per cent. of the population. A feature in Shiah social life on which we should not care to dwell but for the pressing request of young Persians, is what are called "temporary marriages". We should not have approached the problem had it not been that to-day "civilized" Europe is beginning to consider the alliance as human and not unholy, and is prepared to experiment on these lines. This system permits a man to marry a woman for a defined period. It may range from an hour to several years. It has no recognised parallel yet in the West, though as a contemporary pointed out in indignant protest, Europe was prepared to investigate the social possibilities of preconnubial unions. It is unknown in any part of the Islamic world. Conjugal felicity under such circumstances is naturally out of the question. And the status of the issue born of such unions is a tragedy.

APPALLING INFANT MORTALITY.

As regards the appalling infant mortality, there are first the easy divorce and polygamy which result in neglect of the children, but an equally ghastly agent of death is the insanitary habits of the populace. Not long ago in the *Iran-Shahar* an intrepid writer dilated upon the unhygienic ways of the people of Resht. We forbore to translate it. The average child mortality due to these removable causes is not lower than sixty per cent. The conjugal relations in the country need not be scrutinised with censorious eyes. Every country has its social skeleton in the cupboard. And as a rule the higher the civilization the queerer the sex relations. The fact that the Persians were themselves aware of their weaknesses and are attempting to eradicate them, ought to hearten the friends of Persia as much as it justifies the notice of the evils by sympathetic non-Persians. Indeed, it is their only excuse for commenting on the problem. There are girls married at seven and divorced three times because of their barrenness. Men marry six times and having sixteen children, three of whom alone survive are on the record of Kermanshah. The population of Persia would undoubtedly increase but for these malign causes. India is regarded as Asia's reservoir of manual workers. Japan is looking with anxiety into the future when her Island Dominions will not be able to support her population, *Persian can yet absorb millions*. Granted a period of peace and no famines, her own population could develop enormously if there was not the quadruple social scourge of child marriage, polygamy, concubinage and easy divorce. But over and above all the appalling insanitary conditions and habits of its proletariat account for a staggering number of unintentional child murders. That the picture here presented has by no means been overdrawn can be established by any impartial observer with reference to insanitation among the Zoroastrians of Yezl, especially during the maternity period. The survival of 40 per cent of infants is *exclusively due to the excellent climate*. That it is these causes alone which retard a prosperous social Iran, is convincingly evident from the life of the Christians there, who are infinitely better off in point of health and its parent, rational hygiene.

And who can more effectively operate in this sphere than the womanhood of Persia? The women of the country are pre-ordained to be its saviours. There are societies in Teheran where the girls have resolved not to marry before 16. They need every moral support. It should be given without stint by India at least on humanitarian grounds which reach down to the bed-rock of all religions.

PROPOSED PERSIAN PERIODICAL.

A correspondent urges that the prime need of Persia is social reform and suggests that a periodical devoted exclusively to this subject may be started by the Persians. He adduces as a model the *Indian Social Reformer* which is edited by a Hindu of

Hindus whose weekly is proving a powerful agency in bringing about the social amelioration of his community. The correspondent instances the paragraphs on "sacred prostitution" in the issue of the *Indian Social Reformer* of July 21. We would reply to the ardent Persian reformer that all remunerative abuses in the name of religion in any part of the world only serve to remind us of the poet who sang with as much truth as insight into human nature:—

"And the devil went back to his study;
Said he, with a wink and a nod,
'Sure the true way still
To work my will,
Is to call it, *the work of God.*'"

As regards Persia our emphatic position is *festina lente*.—*Iran League Bulletin*, Bombay.

AGE OF CONSENT INQUIRY.

EVIDENCE AT LAHORE.

The Age of Consent Committee arrived here on the 17th instant from Simla to record public evidence of Punjab witnesses. All the members of the committee, including the chairman, Sir Moropant Joshi, were present. The committee met at the Council Members Club House.

Of the three witnesses in that day's programme, two, *viz*, Sir Shadi Lal, Chief Justice, Lahore High Court, and Mr. R. R. Kumria did not appear before the committee, and the only witness examined was Mrs. M. C. Shave, L. M. and S., lady doctor.

MRS. SHAVE.

Mrs. Shave in her statement said that many parents of her patients declared that they would like to marry their daughters at a later age, but could not defy the custom. It was of vital importance, she thought, that the present age of consent be raised. The terrible sufferings of child mothers both physically and mentally unfitted them for their ordeal, resulting in premature aging and a hopeless outlook on life. The children of the immature mothers were often weakly at birth and suffered further injury from inexperience and ignorance of their mothers.

In the Punjab, she said, girls attained puberty between the ages of 13 and 14 generally and in a few cases between 12 and 13. She did not consider that the attainment of puberty was a sufficient indication of physical maturity to justify consummation of marriage. The very earliest age for consummation of marriage, in her opinion, should be 16 and she personally favoured 18 years, which age gave a girl a fair chance to mature both physically and mentally. The age when a girl in India would be competent to give an intelligent consent to cohabitation with a due realization of consequences would depend on her up-bringing and circumstances. The average girl of 13 would certainly not have a

due realisation of the consequences. She had attended in confinement of girls between 13 and 14 years of age, who had been nearly driven mad by their ordeal and whose offsprings in some cases had been puny and weakly. She thought that people of the upper and middle classes favoured an extension of the age of consent and that punishment in offences under sections 375 and 376 of the Indian Penal Code should be deterrent in both extra-marital and marital offences, those for extra-marital being heavier. She considered that fixing a higher age of consent would be more effective than legislation fixing the minimum age of marriage. She preferred to rely on penal legislation to secure the object in view than on the progress of social reform by means of education and social propaganda, as the latter methods must in India be very slow.

Examined by Sir Moropant Joshi, witness said that she had been attending maternity cases for 16 years at Lahore and her experience was confined to both Hindus and Mohammedans. She regretted that girls in India had no period of girlhood at all. They started from the very young age with motherhood and suffered from hysteria which was a most common disease among girl-mothers. If the age of marriage was raised to 18, she thought the health of girls would be much better than it was now.

To Mrs. Brij Lal Nehru witness said that the best thing was to raise the age of consent and then there would be no necessity of deterrent punishment, although she favoured such punishment. She could not say whether punishment would prevent crime or not, but it was a vital matter with her that the age be raised.

To Mr. Ramaswami Mudaliar witness said that the average duration of life, which was now very low, would increase by late marriage.

To Rai Bahadur Kanhaya Lal witness said that she would press for a measure for raising the age of consent to 18 years through the legislature in spite of the adverse public opinion in the country. If it was impossible to legislate for the age of 18, she would advocate at least the age of 16. She suggested marriage for fallen women's daughters to save them from their lives of shame. She realised the difficulties of bringing cases of breach of the law to the notice of the authorities but she suggested that doctors report all such cases of offences.

MR. BHAGWAT DUTT.

Three witnesses were examined on the 18th instant by the Age of Consent Committee. Mr. Bhagwat Dutt, Superintendent, Research Department, Dayanand College, Lahore, in his statement, referred to the Vedic injunctions which did not provide intercourse with girls of less than 14. He suggested the total stoppage of marriage of girls below that age. If some people attributed marriage below 12 as a religious injunction to the Hindu Shastras, he said it was pseudo-religious, which had sprung up in the country within the past 800 years. He thought that the fixing of the minimum age of

marriage would be more effective, and favoured marriage legislation, and suggested that fifteen years should be fixed for the age of consent in marital cases. There would be opposition to the legislation of fixing the marriageable age in the beginning, but after two or three years the opposition would die and people would obey. He did not favour the reporting of cases of offence to the Police until a better Police or a new Criminal Investigation Department was created for this purpose.

MR. DUNICHAND.

Mr. Dunichand, Barrister-at-Law, the next witness, said that he would fix 15 years as the minimum age for the marriage for girls and 25 for boys in the urban areas and 18 years for girls in the villages. He did not favour legislation generally in religious and social matters, but would prefer legislation in marriage only, even risking discontent. He did not think that the cause of morality would suffer by the raising of the marriageable age, which personally he would like to put at 18.

The last witness, Mr. Jankidass, Secretary, Dev Samaj said that he would put the age of 16 all round.

Five witnesses, including three ladies were examined at Lahore on the 19th September, by the Age of Consent Committee. Of the ladies, Rani Narendranath, wife of Rani Narendranath, was examined in the vernacular and she gave replies in chaste Hindi.

RANI NARENDRANATH.

Replying to Sir M. V. Joshi, the Rani said that she would approve of late marriage legislation even at the risk of adverse public opinion. Just as Raja Ram Mohan Roy had stopped *sati* by legislation even though customs had considered it very virtuous for Hindus, similarly early marriage could be stopped by legislation. She would fix the minimum age at 16 for girls and at 23 for boys for marriage, though personally she would like the age of girls to be 18. She knew several cases where child mothers became life long invalids.

To Pandit Kanhayalal witness said that she would not allow girls below 16 years to live with their husbands.

MR. DIN MUHAMMED.

Mr. Din Muhammad, Advocate, Gujranwala, examined by the committee, stated that history had not proved early marriage to be the source of all evils. There were other economic and political causes for the death of the child mother and infant mortality. He was fundamentally opposed to any legislation bringing about Government interference in the social customs and domestic affairs of the people although he would allow the fixing of an age limit for marriage.

Replying to Mrs. Nehru, witness said that he would not strengthen the hands of social reformers by implementing the marriage legislation. He would prefer the husband to be punished by whipping rather than the imposition of a fine,

which would ultimately fall on the parents of the boy. He wished to make known to the sisterhood of India that the mere raising of the age of consent would not solve the problem. Even if the new legislation was passed, it would remain a dead letter.

To Mr. Kadri, witness said that society was indifferent to matters of marriage and age of consent legislation. He suggested mass education.

To Pandit Kanhayalal, witness said that at the time of the attainment of puberty a girl was quite conscious of the marital consequences. He did not admit that the health of the people of India degenerated during the last 1,000 years, and attributed infant mortality to causes other than child motherhood. He thought that if the age of 15 was fixed by legislation for the marriage of girls, it would be acceptable to the Musalmans.

Six witnesses were examined at Lahore on the 20th September by the Age of Consent Committee including Mr. Justice Agha Haider of the Lahore High Court, who was examined *in Camera*. Two members of the Committee, *viz.* Rai Bahadur Pandit Kanhaya Lal and Khan Bahadur Imam Bux Kadri were absent.

MR. GANPAT RAI.

Mr. Ganpat Rai, Bar-at-law was the first witness examined. Examined by Mrs. Beadon Mr. Ganpat Rai said he was Vice-President of the Arorbans Mukh Sabha. His experience was that early marriages were dying out both in urban and rural areas. Last year their Sabha had raised the marriageable age of girls to 16 and boys to 20. There is fear in lower middle classes of immorality among young girls if they were not married early. He knew of cases of early consummation but no cases of serious injury have been brought to his notice.

To Mrs. Nehru witness said very few people knew what the age of consent was. There were breaches of the law but were not brought to court in order to avoid exposure and disgrace of families. The law was not defective but the difficulty was to enforce the law. He thought public opinion was not strong enough to take the help of the law. If any changes were made regarding punishment it won't make much difference. No parents of girls would like to drag their son-in-laws to Courts. If imprisonment was eliminated and cases were tried by lady magistrates even then there would be no effect of the law. He thought something could be done if lady magistrates with lady assessors were appointed. To Mr. Mudaliyar witness said he would fix 16 years age for marriage of girls. He would fix the age of consent at 14 for the present. If the Legislature raised the age of marriage to 16 then there would not be much necessity of age of consent. He would approve of fresh legislation and fresh Committee every now and then.

SARDAR HAZARA SINGH.

Sardar Hazara Singh, a Law College student, next appeared as a witness. Replying to the

Chairman witness said he would prescribe age of 13½ for girls for marriage, and 18 for boys. His experience was that attainment of puberty in villages was earlier than in cities. He knew of cases of rape on girls below 16. He would not urge law penalising early marriages.

To Mrs. Nehru witness said he would suggest marital offences to be made non-bailable so that the offending husband may be separated from their wives.

To Mr. Mudaliyar witness said he would not prefer legislation about marriage and would fix 14 years as age of consent for intra-marital cases.

MISS. KOHLI.

Kumari Viro Bai Kohli was the next witness examined. In reply to Chairman witness said she would suggest registration of age of girls. He would fix *gaona* at 16 and not in earlier age. She would approve of the raising of the age of consent to 16. She knew of many cases of injury to child mothers and their progeny.

To Mrs. Nehru witness said the majority of women did not know about the existence of the present law of age of consent. But if the fact of the law was made known by beat of drum then the law would be effective. She would suggest women police as agency for prosecution in such offences. She thought it would be difficult to get good women police. She did not think the legislation would be opposed by public.

R. B. SEWAK RAM.

Rai Bahadur Sewak Ram, M. L. C., was next examined. In reply to the Chairman witness said he was the president of the Punjab Hindu Sabha. He suggested the modification of the present sections 375 and 376. For the present he would fix the age of consent to 14 within marital relations and 16 outside marital relations. If marriage was fixed at 14 it would be much better. He knew of several cases where girlmothers suffered bodily injury including the case of his own daughter who unfortunately died owing to early marriage. In the Punjab women did not desire early consummation of marriage. He would make it compulsory and penal for guardians and parents to report the birth of the child and his name. He thought the difficulty will be solved at present if the age of consent was fixed at 14. He was in favour of heavy punishment for violation of the law of age of consent. He would also suggest whipping which, he thought, would be exemplary.

To Mrs. Nehru witness said he thought fine was not a heavy punishment and would, therefore, suggest whipping. He was suggesting additional punishment in order to make it more frightful. He would suggest Hindu police to investigate Hindu cases and the Muslim police Muslim cases.

SARDAR MANGAL SINGH.

Sardar Mangal Singh, Akali leader, said early marriages were coming into disuse among the Sikhs. The age of puberty among Sikh Jats was about 15, it was lower in the case of city girls. So far as the age of consent is concerned very few people know of it and breaches of it were seldom reported. He thought if marriage age was fixed it would be better. He would not go below 14 and would prefer 16 for the marriage age of girl. In extra-marital cases he would fix the age of consent at 16. He thought Sikhs in villages would welcome marriage legislation. S. G. P. C. and Akali Dal have passed resolutions favouring Sarda's Bill. He

knew of 5 or 6 cases where girl mothers as well as their children had suffered. He knew also of several cases of students ruining their health by early marriage. He would fix the marriage age for boys at 18 preferably at 20. Women generally preferred early marriage of their children but the educated persons were realising the evils effects of such marriages. If the age of girls were fixed at 14 there will be no danger of girls going wrong.

To Mrs. Nehru witness said education was responsible for late marriages. Age of consent had nothing to do.

He did not think age of consent legislation would be of any good. Parents would rather kill the girl than go to courts. Even if trials were held *in camera* it will have no effect.

Mr. Justice Aga Haider was the last witness examined that day. He gave his evidence *in camera*.

(To be continued.)

WINNING CEYLON FOR CHRIST.

(Concluded from the last issue).

The missionary took full advantage of the opportunity of effecting conversions from among the young who were entrusted to them for education in English. All the high dignities of the land were held by the Christian products of these institutions, and Buddhism began to be looked upon as a down-trodden thing unfit to be associated with high sounding name and title. But Christianity can never take the place of Buddhism for long, and to Panadura belongs the glory of having staged a public discussion on the merits of the two religions at which Buddhism was defended by the famous Migettuwatte, a specially gifted monk. Reading the reports of the debate now we find that the missionary ideas about the truths of Buddhism had been no more profound at that time than they appear to be now, but certainly the doctrines of Christianity were not mastered either. Though many of the arguments appear to us childish to-day the victory of Buddhism had a most important result, for the news brought to Ceylon in 1880 that great Buddhist worker Colonel Olcott. With the arrival of Col. Olcott commenced the slow but sure revival of Buddhism by the organising of Buddhist educational activity. From one Buddhist school in 1888 the number rose to 15 the next year, and the growth kept steadily on. Many were the obstacles the missionaries attempted to place against the advancement of Buddhist education, but it overcame them all. The missionary felt the growing strength of Buddhism and raised the cry that Buddhism was becoming aggressive, that it was not acting in accordance with its traditions of religious toleration. The cry was not justified for the Buddhist only provided accommodation in Buddhist schools for Buddhist children who chose to come and no propaganda was at any time carried on to empty the Christian schools of Buddhist children; but the *alarm* was justified for the census of 1921 clearly showed the influence of Buddhist activities on the increase of the Christian population. The rate of increase of the Christian population had been 11.6 per cent. for the decade ending 1881, 12.7 for the decade ending 1891, 15.6 for the next decade, rising to a maximum of 17.2 in the decade

ending 1911; giving an average increase of 14.3 per cent. The figures for the next decade 1911 to 1921 showed a sudden drop to 8.4 per cent. which is less than half the rate for the previous decade.

Sections of the clergy have attempted to explain away the apparent falling off from the Christian following, but they have all failed. A responsible Protestant clergyman has lately explained, no doubt for the benefit of the patrons who support the missions with the necessary funds, that there had been a great deal of organisation which might be termed entrenchment, when all the other parties were up in arms. He admitted, however, "on the Christian side people were losing hold." If there has been entrenchment on the side of the Christians we might say that the Buddhists are certainly organising to propagate Buddhist education. I am afraid the Christian missionary is finding that there are no more people even young who are willing to allow themselves to be converted, and that it is difficult enough to keep within the fold the few Christians they now have.

What does this "Winning of the island for Christ" mean? Though our missionaries use this phrase glibly enough we are not favoured with an explanation which we can understand. They are many of them sent from England, so can we presume that they have already won England for Christ, and that their object is to make such another country as England out of Ceylon, not of course politically or economically but in a moral and religious sense? If this be so it is a condition very much to be desired. Those of us who have some acquaintance with the conditions in Europe know that religion plays no part in their life, least of all in England. It is not a good model to hold up for us who see in England a country given altogether to irreligion, with immorality plying its ugly trades in the most public way and unashamed. Ninety per cent. of its "Christians" never attend church and those that do, merely attend, for such are the observances in Christian churches that the service could take place even if the audience went to sleep as they frequently do. Contrast the Buddhist or Hindu countries and their religious ceremonies where every member does some *puja* or ceremonial himself, chants a text with his own lips; and in Ceylon ninety per cent. of the Buddhists attend to their religion on some day of the month. It is a mistake to let us learn the history of Christianity in Europe if the missionary wishes us to respect their religion. It is said that "Until the Reformation, Christianity was dominated by monks—parasites who lived by begging, lying, persecution; since then by capitalists—parasites who live by robbing, lying and warring." "Banish the Gods from the skies and capitalists from the earth" cry the socialists and the communists, and these are the result of winning a country for Christ. It may not be the inevitable result of embracing Christianity, in fact we know it ought not to be, for the religion of Christ is a noble doctrine as far as it goes, but this is the inevitable

result of accepting the organisation which stands for the Government of Christ's religion on earth. Says a recent writer:—"The spectacle of the Churches of Europe sending up frantic appeals to the same God to give hell to each other in the recent war, so ludicrous were it not so pathetic, is the best proof, were proof needed, that Christianity has sunk back to the tribal level of a negative morality from which Christ elevated it to the height of a universal religion centuries ago. Churches have indeed killed their Christ."

What is the result of winning the country for Buddha? Can any Christian missionary point to any country in the world, either to-day or at any time these twenty-five centuries past, which has not been all the better for its Buddhist religion in spite of whatever superstition may have crept in to modify its observance? Can he point to one country in Asia which has not been all the worse for the Christianity which has weakened the influence of its ancient religion? What are the troubles in China to-day but the result of foreign religion which has attempted to denationalise the people? A militant European clergyman in Colombo said, "I make the bold assertion that religion has always been and must ever be the fundamental basis on which an enduring temple of nationhood must stand." He is quite correct, nationhood always stood and fell with its religion. The civil commotions in European countries were undoubtedly the signs of people adapting themselves to new conditions, adopting a new nationhood or modifying the old. The many sects in Christianity are due to the religion having been adapted to suit the temperament and traditions of the different peoples. If there had been many modern forms of religion in Europe the people might have saved much bloodshed, but unfortunately they had but one form to divide and adapt the best way they could, for they felt with all peoples that a religion good or bad was an essential for the development of nationhood. Such upheavals were unknown in Asia, and the civilisations of Asia are not the mushroom ones of Europe but those which have endured for many centuries.

Buddhism as a nation-building factor stands supreme as witness the strength of nationhood in Japan, China, Siam and Burma, and of Ceylon. India has shaken off its Buddhism as much owing to the invasion of the Huns as the devastating armies of the Mahomedan, but the Hinduism which has endured is undoubtedly a new thing adapted to suit the requirements of a country which once was Buddhist. Ceylon has remained Buddhist without a check for twenty two centuries and its religion, influence by Hinduism old and new, has moulded the character of the Sinhalese nation. The union between the two religions had been more complete if Christianity had not invaded the country with its wars and its denationalising influence, but to-day with the gradual weakening of whatever influence Christianity had in the island our nationhood will

soon develop and the beautiful principles of Buddhism will soon assert themselves in conquering the social troubles of the country. By this means and not through any "sacrificial service to Jesus Christ" will Ceylon "come to the full greatness of her true destiny, so that the lustre of this pearl of the oceans may illuminate and radiate one and all who shall live or touch upon these emerald coast".

NEWS OF THE WEEK.

Lahore Ladies Meeting:—A meeting of the ladies of Lahore was held on the 21st September in the Havell Nakain, Wachowali, to consider the Sarda's Bill and the Bill for amendment in the age of consent. Sh. Viro Bai Kohli was in the chair. Mrs. Brij Lal Nehru, a member of the Age of Consent Committee, addressing the meeting outlined grave defects of early marriage. She referring to Sarda's Bill said that it was being opposed by some members of Madras and some Mahomedans. She hoped that the Bill would be passed. She appealed to the audience to pass resolutions and send them to the Government in support of the Bill.

Child Marriages:—The Standing Committee of the Indian National Social Conference has telegraphed on the 21st September to the Home Member of the Government of India and others concerned stating that opposition to Mr. Sarda's Child Marriage Prevention Bill is artificial and interested persons and Hindus welcome the proposed legislation. The telegram urged Government to expedite the passage of the Bill.

Home for Hindus in London:—For the convenience of Indian friends "Shanti Niketan", a vegetarian hostel with comfortable arrangements for fifteen beds has been opened in London at No. 11 Belsize Park (N. W. 3.). There are sufficient number of rooms and behind the hostel a nice garden too. "Shanti Niketan" residence which is situated in a famous healthy quarter of the city receives full supply of sun's rays all day long and is only at a hundred yards' distance from the "Arya Bhawan". Hindu boarders are provided with pure vegetarian food there and the minimum weekly charges for food and lodging is £2-10-0 which is equivalent to about Rs. 34. Gentlemen, who intend to occupy rooms larger and more nicely furnished are charged according to their choice. Gentlemen, who are sailing or who intend to sail for England may write to Seth R. Bazaj at the above address or may cable to "Santi" London, (with reply paid) and make arrangements for their accommodation before-hand.

Sentence on Kharag Bahadur:—Over sixty members of the Assembly have signed an appeal for the release of Kharag Bahadur Singh, the Gurkha youth sentenced to eight years' rigorous imprisonment by the Calcutta High Court on the 23rd March 1927 in Calcutta in the Hiralal Agarwala murder case. The memorial which will shortly be presented to His Excellency the Viceroy says: "We do not question the correctness of the sentence from the legal standpoint, but we feel that the moral aspect of the case transcends the legal, and though Kharag Bahadur is guilty in the eyes of the law, he is deserving of all moral support. We are moved by the youth of this brilliant young graduate and by the fact that he was actuated by the most chivalrous and self-sacrificing motives to bring light inhuman brutalities

and outrages that were practised on helpless and innocent women of the class of people to which the victims of Hiralal belonged. He committed a heroic deed which drew the applause of every community. The European Association and Indian Associations have alike pressed upon H. E. the Governor of Bengal for exercising the royal prerogative of mercy. Now that Kharag Bahadur Singh has undergone over one year's imprisonment and the honour of law has been sufficiently vindicated, we pray that Your Excellency be pleased to remit the the remaining sentence of Kharag Bahadur Singh and exercising the royal prerogative of mercy to direct his release."

Italian-Parsi Marriage:—A marriage between a Parsi girl, Hirabai, and an Italian musician, Signor Geola is reported to have taken place. It is stated, she left her father's house on Wednesday the 12th September saying that she would go out for a walk. Later it was learnt she was converted to Christianity and married Signor Geola.

The Late Mrs. Kalliani Bai Subbukrishnayya—The Secretary, Mangalore Brahma Samaj, writes:—With profound grief, I communicate the news of the death of Srimathi Kalliani Bai, wife of Reverend E. Subbu Krishnayya, Missionary of the Brahma Samaj, on Sunday the 16th of September, 1928, at 1-20 a. m. after a protracted illness for two months. She was an educated lady and a true help-mate to her husband in his Mission work. Where-ever she went she made herself very useful to the Brahma community and others who had come in contact with her. She earned a very good reputation from the orthodox people of Ouddalore, where she worked for sometime, as the Head-mistress of the Home Educational Classes conducted by the National Indian Association Branch there, and she was also acting as the Secretary of the Ladies' Club. After her marriage in 1918, she came to live with her husband at Madras, where with her hearty cooperation and help, Mr. Subbukrishnayya could receive a number of boys and girls in their house for educational purposes and their house was something like an unrecognised Hostel. When she was at Bangalore later on, she conducted services on more than one occasion from the pulpit of the Cantonment Brahma Samaj, besides being the Secretary of the Bharata Mahila Samithi and Superintendent of the Bachammal Widows Home, both of which were started by her husband in company with others, of course, with her cooperation. Even after she had left Bangalore along with her husband she had one or two helpless widows under her protection, the last of whom was married only so recently as the 29th July 1928, when owing to her illness the marriage ceremony could not take place at Mangalore, but she insisted on witnessing the registration, which was done in her presence in her sick-room. So wherever she was she tried her best to serve the Brahma Samaj, and her fellow-sisters to the best of her capacity, as the opportunities came to her. She was very devout and prayerful in her daily life and during the whole course of illness, she used to repeat very often the name of God. She left behind her, sorrowing husband, three young daughters, aged parents, brothers and a sister and a host of friends to mourn her loss. May God grant her peace and may she enjoy her everlasting bliss in the bosom of the Divine-Mother.

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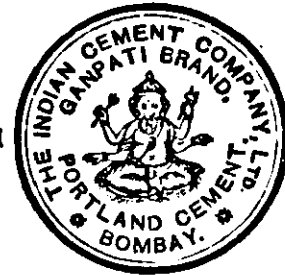
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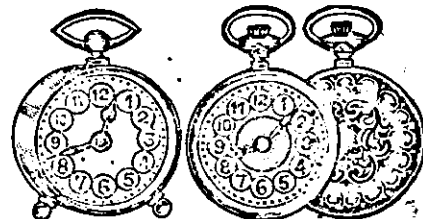
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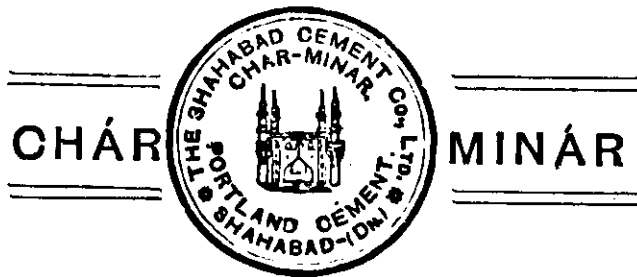
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Vol. XXXIX.

BOMBAY—SATURDAY, OCTOBER 13, 1928

No. 7

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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<p>The Statutory Commission. Indo-European Marriages. The Aga Khan on Purdah. What is given to Missions. The Revolution in China. Next Kamala Lectures. Women's Magazines. Coronation by Brahmin Priests. Index to Volume XXXVIII.</p>	<p>Women and Succession. Occasional Notes. Floods in the Punjab. Political Implication of Social Reform. Age of Consent Inquiry. Status of a European Wife in India. News of the Week.</p>
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NOTES.

The Statutory Commission:—The Statutory Commission on Indian constitutional reforms, popularly known as the Simon Commission from the name of its Chairman, Sir John Simon, landed on Thursday night in Bombay and immediately left for Poona by special train. The members seem to have satisfied themselves during their first visit, six months ago, that India is not altogether a land of snakes and tigers and that Indian politicians have no cannibal propensities. They have, therefore, ventured to bring their woman-kind with them this time. It is a pity that these ladies will have few opportunities of coming in contact with progressive Indian women, owing to the rigid boycott instituted against the Commission and all its belongings by a large section of the politically-minded, which is, also, the socially progressive, section of Indians. The Indian supporters or rather supplicants of the Commission are as reactionary in the social as in the political sphere. Taking a hundred men at random of the pro-Commission and the anti-Commission parties, it will be found that the largest proportion of men who are opposed to the education and emancipation of women are to be found among the former, and the smallest among the latter. In fact, some of those who support the Commission are actuated by the fear that the progressive Indians, if they get the power, will deal with oppression of women with a strong hand, and liberate women from the thralldom of the purdah, polygamy, enforced widowhood and illiteracy with their concomitants of domestic tyranny. The ladies are not themselves Commissioners, but they can suggest to the Commissioners to put a few questions to the witnesses who appear before them about their views on women's position in society and the family. We are ourselves interested chiefly in social reform and we value constitutional reform as a necessary means of social reform. The ladies of the Commission may be of service to the cause of social

progress, if they warn their male relatives that they would be making themselves responsible for hindering the movement for the advancement of women, if they succumb to the blandishments of the reactionaries who besiege them with their fulsome compliments.

Indo-European Marriages:—The judgment of a Bombay High Court Bench on the case in which the European woman, who married an Indian Mahomedan Merchant in South Africa, sought to repudiate the validity of her marriage and to establish her legal status as a European British subject, is reproduced in this issue. The Court held that a European woman by marrying an Indian does not cease to have the legal status, according to Indian law, of a European British subject. "It could not be contended," observed Mr. Justice Mirza "that a native British Indian woman, if she married a British European subject, would thereby come under the definition of European British subject, nor could it be contended that a European British subject who had married a native British Indian husband would thereby cease to be a European British subject as defined in the Criminal Procedure Code." His Lordship also upheld the woman's contention that the marriage itself was null and void, as the man had a Mahomedan wife living, and South Africa being "a Christian country" must be presumed to have made a polygamous marriage illegal. A Mahomedan is permitted to marry more than one wife by his personal law. Supposing, this man had married a second wife *after* his marriage with the European woman, would he make himself liable to be proceeded against for bigamy or would the first marriage become null and void, and the children, by it if any, branded as illegitimate? If the European woman became a convert to Islam before or after her "marriage", will the marriage be still without legal sanction?

The Aga Khan on Purdah.—His Highness the Aga Khan is not only interested in politics but has much sympathy for social reform. This has been brought out in an article by Lady Lawford, wife of Lieut.-General Sir Sydney Lawford, K. B. E., published in the *London Evening News*. The writer gives an insight into the early life and education of His Highness and quotes his views and those of his mother on purdah. "The ideas of the Aga Khan's mother," says the writer, "became more and more modern as years passed; and at sixty having been in purdah all her life, she decided that the system was a wrong one. In this decision her son agrees, and gives as a reason that it makes

women self-centred, narrow-minded and in no way companionable. He is quite certain that by the end of this generation, purdah system will be dead in all countries." There is every sign that His Highness' words will prove prophetic. Turkey and Egypt have already sounded the death-knell of the purdah, and in Afghanistan the Queen herself has taken the lead in the eradication of the pernicious custom. In India itself, the royal family of Bhopal is working towards that end. Though much advance has not been made in the abolition of the purdah in British India, enlightened public opinion, particularly among women, has declared itself against its perpetuation. The All-India Women's Education Conference which has become an annual feature has done much to focus public attention on the detrimental effect of the purdah on the womanhood of India. While on this subject, we are not a little amused at the novel suggestion put forward before the Moslem Educational Conference, by Sir Ghulam Hussein Hidayatullah, that special correspondence courses in education should be introduced for the benefit of purdah ladies. The remedy suggested for illiteracy among purdah women is as unnatural as the evil which warps the intellect and undermines the physical constitution of women. It is a pity that our Moslem countrymen have not yet realised that this social reform is long due and that an intensive campaign is necessary to bring it about.

What is given to Missions.—The £7,761,000 which the United States and Canada have annually over the three-year period 1924-25-26, contributed to Protestant missionary work totalling approximately £12,000,000, is rather more than three times Great Britain's average over the same period. This amounts to £2,309,000. These are the figures given by Dr. A. L. Warnshuis, Secretary of the American office of the International Missionary Council, from figures supplied through the national missionary organisations represented on the Council. The figures of practically every society, except the Salvation Army, are thus included. Writes the *Baptist Missionary Review* for October:—In addition to the gifts from Canada which is included with the United States as the North American Unit of the Council, the British Dominions stand well as contributors to missionary work. Australia's yearly average has been £3,14,000, New Zealand £96,000 and South Africa £100,000. Of the Continental contributors Norway and Sweden give nearly quarter of a million pounds a year each (Norway £2,16,000; Sweden £2,11,000), while Germany which during the period of depreciation of her currency practically dropped out of the list, is now creeping back to her former place as a generous supporter of missionary work. Her three years' average is £1,82,000, but 1926 figures were 1,200,000, marks in excess of those of 1924. Denmark gives annually £ 1,30,000, Finland, £27,000, Switzerland £54,000, and the Netherlands £1,04,000 while last in the list is France's £18,000 and Belgium's £600.

The Revolution in China.—We had the pleasure of receiving last week a very interesting Chinese visitor, Dr. Tsemon-Hsu on his way to

Bolpur to visit the poet, Tagore. Dr. Tsemon-Hsu took a leading part in organising the reception when the poet visited China some years ago. Dr. Tsemon-Hsu is less interested in politics than in cultural matters, and he expressed himself as seriously concerned at the entirely secular turn which the Revolution has taken in his country. Of the women's movement in China, he spoke in very hopeful terms. The women students are as enthusiastic as the men in the national cause. The equality of women is recognised so much so that a Chinese lady was nearly appointed to represent her country in France last year. Dr. Tsemon-Hsu has received his education in America and England.

Next Kamala Lectures.—The Kamala lectures were founded in memory of the daughter of the late Sir Asutosh Mukerji, for many years Vice-Chancellor of the Calcutta University. The first lecture under the endowment was delivered by Dr. Besant. Mrs. Sarojini Naidu was chosen last year and Mr. M. R. Jayakar has been invited to deliver them this year. His subject is "Ideals of Indian Culture." A more suitable choice could not have been made.

Women's Magazines.—The increasing strength of the Women's movement is reflected in the number and interest of Women's Magazines. The Indian Ladies' Magazine, which has been revived by Mrs. K. Sathianadhan, represents what may be called the conservative side of the movement, while *Stri Dharma*, edited by Mrs. Malati Patwardhan, voices the demand of Indian women to have an equal place in the fighting line of Indian nationalism. It is significant of the earnestness of the women's movement in this country that neither in the two English Magazines referred to above, nor in the numerous vernacular monthlies is much space devoted to the fashions in dress, doing of the hair, care of the skin and other aids to beauty which are so prominent in the ladies' pages of English newspapers which of course, are often written by men.

Coronation By Brahmin Priests:—It will perhaps be of interest to the Hindus to learn, writes the *Leader*, that Brahmin priests officiated at the coronation ceremony of the King of Cambodia which was held on July 22. The special correspondent of the *Times* giving a graphic account of the ceremony writes:—"On the entry of the eight officiating Brahmin priests the King rose and seated himself on a low chair immediately in front of the throne-dais. The eight Brahmins approached and knelt around the Sovereign, representing the eight points of the compass. One after another they repeated the traditional prayer for the King's welfare, his Majesty turning his chair so as to face each priest as he spoke. During this ceremony the King, although a Buddhist, held in his hand the images of Vishnu and Siva, the "Protectors of Cambodia"—a tradition of the old Vedic faith so deeply rooted in the country."

Index to Volume XXXVIII:—Copies of the Index to volume XXXVIII of the *Indian Social Reformer* are now ready and will be available on application.

INDIAN SOCIAL REFORMER.
BOMBAY, OCTOBER 13, 1928.

WOMEN AND SUCCESSION.

The slow pace of social legislation in India finds striking illustration in the Hindu Law of Inheritance Bill which the Council of State passed almost at the very end of the Simla session a few days ago. A Bill to effect the same object was introduced in 1921 in the Legislative Assembly and was circulated for opinion in the country. Opinions were received and the Bill was referred to a Select Committee. The Select Committee completely recast the Bill and it was passed as revised by the Committee. This was in 1923. The Bill then came up before the Council of State but before it could be passed, the Council was dissolved, and the Bill lapsed. It was two years before a new Bill to the same purport was introduced in the Assembly, which passed it unanimously. Three years later it came up to the Council of State and was passed last month. One could understand this inordinate delay, if the object of the Bill was a controversial one. It was nothing of the kind. The principle of it had received the support many years ago of such eminent conservative Hindu jurists as Sir V. Bhashyam Aiyangar and Sir T. Muthuswami Aiyar. In the Legislative Assembly it was supported by the late Mr. Seshgiri Aiyar and Dewan Bahadur T. Rangacharya. In the Council of State on the last occasion the Bill was in charge of Sir Sankaran Nair who made an interesting speech in moving its adoption. The purpose of the Bill may be stated in a few words. According to the Hindu law as at present administered, sons' daughters, daughters' daughters and a man's own sisters come after seven degrees of agnate relationship in the order of inheritance. The Bill rectifies this glaring anomaly and puts these categories in their natural place. Very orthodox people have for a long time felt the present law to be intolerable. Sir Sankaran Nair put it in a nutshell in his speech. He said :

With the exception of the daughter you find no females among them (about 332 heirs) at all. Females are excluded from succession. It is not a case of males being preferred to females, but of the total exclusion of females. It even comes to this, that if there are no heirs in the male or female lines as stated by me, the Government take the property by escheat to the exclusion of females. Now that is the law. What we seek to do by this Bill is to get rid of that principle and to introduce into the line of succession a few selected females whose selection is likely to find favour with the country generally, and whose selection will be a test.

The Hindu scheme of succession divides *bandhus* or relatives into three categories—*atma bandhus*, one's own descendants, *pitri bandhus*, the father's descendants, and *matri bandhus*, the mother's descendants. Descendants, however, refers only to males, with the single exception of one's own daughter. The Bill merely extends the categories

so as to include women also. A son's daughter and a daughter's daughter will have precedence next after a man's son and daughter, and a father's sister and her son will have precedence next after the father's father. The principle of the Bill is to remove a disability attaching to women as women. Sir Sankaran explained why they had to be content with bringing in these four persons only for the present. "We had," he said, "included others in the first Bill, but all those names were removed, in order to conciliate opposition, that is, those who were in charge of the Bill said that they would not insist upon giving the daughter's daughter and the son's daughter the place that is rightfully theirs, but they will bring them only after the father's father and the father's brother." Sir Sankaran went into the Hindu law relating to succession, and showed how the exclusion of women was the result of a mistranslation of an ancient text. The text, rightly translated, means "Women are considered disqualified to drink the Soma juice and receive no portion of it at the sacrifice." It was translated into "Females are devoid of prowess and incompetent to inherit." Other ancient sages whose authority is unquestioned, have laid down: "Women could perform sacrifices and study the Vedas. They have proprietary rights equal to those of men." Sir Sankaran pointed out that while the Calcutta and Allahabad High Courts stuck to the erroneous interpretation, the Bombay and Madras Courts favoured the right one. This divergence, he attributed to the different political histories of North and South India. "You have," he said, "the laws in South India, the commentators in Southern India and the commentators in Western India, at a time when the Hindu religion was in its glory and the Hindus were free and prosperous. But North India was then under the Mahomedans, and the Hindus had to preserve themselves against the democratic and iconoclastic tendencies of Mahomedanism. Therefore, the rules which were enacted in Northern India were rules intended to preserve Hinduism, not intended for advance or for a very progressive nation."

We do not know how far this explanation is correct. The dates of the commentators, especially the Northern, were not far later than the Mahomedan conquest. Moreover, Mahomedan law recognises the rights of women to inherit property and to deprive Hindu women of their rights, does not seem to be the best way of preserving Hinduism. The rule of the *gotra*, which is at the bottom of the disqualification of women, holds good all over the country, and is evidently anterior to the Mahomedan era. Above all, the Mahomedan Empire at least in India very soon settled down as merely a tax-taking system and ceased to exercise, or even attempt to exercise, any influence on the social or domestic life of the Hindus,

OCCASIONAL NOTES.

(BY MR. N. LAKSHMANAN.)

Every one familiar with the history of the anti-nautch movement knows that its object is to discourage the profession of dancing by immoral women by withholding public patronage. But a South Indian ex-member of the Legislative Assembly took it into his head to say, in his evidence before the Cinematograph Committee, that respectable Indian ladies will not adopt the screen as a profession and therefore he made the jejune suggestion dancing women should be encouraged to become Cinema "Stars." He thus not only betrayed his ignorance of the main object of the Social purity movement, but also refused to see which way the wind blows. The Cinema Committee Report however claims that Cinema shows have in a way hastened the decline of the nautch system. Reviewing this Report, *the Reformer* observed that if men of high social and intellectual status take the initiative, it will not be difficult to attract Indian girls of respectable families to the profession which does not involve appearing before the foot-lights in large and crowded theatres. No sooner did I read this remark than I noticed in an illustrated journal the portrait of the first Indian lady to adopt the screen as a profession. She is a B.A. (Hons.) of the Madras University and is a daughter of a District and Sessions Judge. There are enough indications to show that even the foot-lights have begun to attract a small group of educated and cultured actors and actresses.

The efforts of Mr. and Mrs. Chattopadhyaya to establish a national theatre are already known to the public. Mr. T. Raghavachari, a vakil from Bellary, says after a four months study tour of the theatre in England and Europe that respectable and cultured women should take an active part in the reconstruction of the theatre. "The glaring inequalities perpetuated by men on women," he says, "cannot be effectively questioned unless woman herself takes active part and asserts her true estate," (*New India*: 18th September 1928). Poet Rabindranath Tagore, whose noble pioneering spirit seems to grow with his growing old age, is now taking a keen interest in bringing about the revival of Indian dancing. His great play: *Natir-Pooja* (Worship of the Dancing-girl) is at once a message and a method. It was an inspiration to me to see the Mahakavi himself appear on the stage in the role of a Buddhist monk. The cultured Calcutta audience that witnessed the play at the Poet's residence in Jorosanko felt this to be the artistic marvel of the epoch of Rabindranath, especially as the Poet broke new ground by allowing girls and women of respectable families to take part in this drama of dance. Tagore's letters from Java are full of descriptions of dancing parties. In Javanese dancing, as in the case of the *Kathakali* of Malabar, singing and dancing are totally free from unmoral or immoral associations.

Dancing in India was not always the monopoly of professional women of known immoral behaviour. As Mr. C. V. Vaidya says in his book on *Epic India* (pages 171-172) it might seem strange to modern Hindu ears that dancing was taught to females. The daughter of Virata in the company of several fellow students of the same sex was taught singing and dancing by Brihannada. In Virata's palace there was a special hall for girls to learn dancing. Dancing is, today, confined to a caste and this is, of course, subject to the usual "gradation and degradation of the caste system." In Europe, a woman is at liberty to end a dancing career by making her last bow at any moment, but in India the rule is: "Once a dancer, always a dancer."

The writings and speeches of the Hon'ble Mr. V. Ramadas Pantulu on legislation to suppress Devadasihood show his genuine zeal for reform. The progressive spirit of the Andhra leader is a refreshing contrast to the intellectual subtlety and the Arjuna spirit displayed by Tamil Brahman leaders like Sir C. P. Ramaswami Iyer and Srijit S. Sreenivasa Iyengar. Mr. Pantulu has already fought against the peculiar attitude of the ex-Law Member of the Madras Government and it only remains to refer to the somersaults of Mr. Iyengar. Fresh from his European tour, Mr. Iyengar is reported to have said that he has not yet made up his mind, one way or the other, on the subject of Devadasi legislation, though it is a matter of common knowledge that the agitation in favour of the suppression of Devadasihood is going on for two generations. He wants more time to make up his mind in the matter of rendering a bare act of social justice to a much, maligned minority community, probably because he is busy twisting the tail of the British lion. Public memory is proverbially short; and probably Mr. Iyengar himself has clean forgotten the learned address which he delivered, as the chairman of the Reception committee, before the National Social Conference held at Madras during the national week of 1914. It is no wonder that a handful of Madras Devadasis who pretend to speak on behalf of their sisters all over the Presidency have ventured to appeal in turn to the congressmen and the orthodox Brahmans to come to their rescue and perpetuate "the oldest profession in the world," in spite of the fact that, as Mr. Pantulu truly says, in recent times a great change has come over the moral consciousness of the community in general and of the castes which are the victims of the cruel custom in particular.

Mr. Pantulu admits that there does not seem to be much difficulty in the way of disassociating the services of dancing women from the inams and leaving the lands in the enjoyment of the holders thereof and making over the assessment to those to whom the services are due. This is actually the method successfully adopted several years ago by the enlightened State of Mysore. This being the case, I wonder why Mr. Pantulu is also suggesting the

superfluous and perilous alternative of permitting services by male proxies. The self-respecting members of the unfortunate minority community concerned would never agree to continue to wear the badge of their tribe. I happened to meet His Holiness Sir Narayana Guru of revered memory sometime before his illness which proved fatal, and when discussing the Devadasi problem I told him that a High Court Vakil has seriously written in the Madras dailies that a Hindu Deity "cannot afford to lose the Nrithya, Geeta and adyams in the temples". The Guru, with his rare gift of response, said at once that in that case the gentleman should be asked to make good the loss to the Deity. The point of joke is that no self-respecting man would care to act as proxy to part of temple service to which a stigma is attached. As Sir Leslie Wilson said in his convocation address, the danger lies not in bad customs, which everyone has or ought to have the sense to avoid but in good ones—good, that is, in their day, which have outgrown their usefulness. *The Reformer* has been sometimes uneasy of late at social legislation being undertaken by persons of great ability and sincere purpose no doubt, who rather regard Indian Social institutions from different angle. As for the "results" of social reform, it is soul-elevating to read the following words of Mahatma Gandhi:—"I have long believed that social reform is a tougher business than political reform. The atmosphere is ready for the latter, people are interested in it, and there is an impression abroad that it is possible without self-purification. On the other hand people have little interest in social reform, the result of agitation does not appear to be striking, and there is little room for congratulations and addresses. The social reformers will have therefore to plod on for some time, hold themselves in peace and be satisfied with apparently small results." This is of course the working faith of the Indian social reformer as distinguished from social workers and social legislators.

FLOODS IN THE PUNJAB.

"It is evident from the *communiqué* that the Punjab Government has just issued," writes the *Tribune* "that the damage actually caused by the floods in the Jhelum, the Chenab and the Ravi, far exceeds the original anticipations of the Government. In the districts of Sialkot, Gujrat, Jhelum, Shahpur and Gujranwala, it is stated that no less than 850 villages have been damaged, 7,000 heads of cattle were carried away by the roaring waters, and about 16,000 houses were destroyed or damaged. These figures do not include the loss caused in Shahpur district, because full details of that district are not yet available. In view of this tremendous loss, it is absolutely essential that prompt relief measures should be taken to alleviate the sufferings of the villagers, hundreds of whom have been rendered homeless. The Government have placed eight lakhs of rupees for *taccavi* loans at the disposal of

the Commissioners, and it is stated that one lakh and thirty thousand rupees have been transferred from the Provincial Famine Relief Fund, for the relief of the destitute. To supplement the relief measures announced by the Government and the relief fund started by the Minister for Local Self-Government, local relief committees have been started in different places. If the activities of all these bodies were co-ordinated, much could be done to remove the distress of the poor sufferers. In this matter at any rate the Government and the people can and ought to work together." The other provinces of India should also contribute to the relief of the Punjab.

POLITICAL IMPLICATION OF SOCIAL REFORM.

A correspondent writes from Coconada:—Your attention has not possibly been directed to the letter published by a Christian Missionary in the "Indian Daily Mail" and extracted in the "Hindu" dated 28th September last under the above caption. I send herewith a cutting thereof as it deserves republication in your columns in connection with the controversy now carried on in your paper on Bolshevism and Christian Missions. A perusal of the Missionary's letter will at once create an ineradicable impression that the Governments in India want the Missionaries to do nothing more hereafter than add to the number of converts annually by possible means and keep them in the *Bonds of Christ* as one West African Chief once subscribed himself in a letter to the Archbishop of Canterbury requesting him to use his influence to send more Bible than rum into his territory. If the communication in question be of the nature of a general circular to all Mission bodies receiving Government grants, contributions or subsidies for their institutions, we should be cautious in our dealings hereafter with them even in matters pertaining to social reform including caste reform.

More than forty years ago when I was a student of the Rajahmundry College, I distinctly remember to have read somewhere that Sir Lepel Griffin seriously advised the Government of India that missionaries in this country should be severely warned not to wax eloquent on the evils of caste system and the pressing necessity of its abolition so as to make Indians a nation and establish union among them. The average missionary of to-day is of different habits temperment and attitude when compared with those with whom Rao Bahadur K. Virasalingam Pantulu and other reformers were associated in the last quarter of the last century even in Andhra Desa. With admonitions and warnings of the nature conveyed in the extract, the missionary will hereafter have to be more secluded zealously watching his flocks and making his annual reports to home boards in the customary manner. Before long, it may probably fall to the lot of the missionary in India, expecting Government grants to extol the virtues and benefit of the caste system

with a view to further the object of the Government bent upon perpetuating it for its ulterior purposes. The following quotation from the introductory Chapter in Sitanatha Tatwabhusan's "Social Reform in Bengal" dedicated to His Highness the Maharajah Gaekwar of Baroda and published in 1904 may be found appropriate in this connection: "A wise Englishman has said about our caste-system that if there is anything most excellently calculated to prevent national unity in India it is the caste system and a Government desiring to keep the different classes of the Indian Community apart from one another has nothing more to do than foster and nurse the system."

POLITICAL IMPLICATIONS OF SOCIAL REFORM.

Significant warning to Missionary workers. The following is an extract from a letter written by a Christian Missionary and published in the "Indian Daily Mail":—

This summer I received a communication from Government to the effect that if I did not cease attending political meetings, they would complain against me to my board and would withdraw the Government grant which is being given to the high school with which I am connected. They said that they had no charge to make against me other than that I had attended such meetings, but they considered this to be a violation of the Boards undertaking. They even objected to my having attended such meetings as have to do even with widow marriages, the removal of caste restrictions and Hindu Muslim unity on the ground that these all have political implications."

AGE OF CONSENT INQUIRY.

(Continued from the last issue).

The Age of Consent Committee held their last public sitting on September 21st in Lahore when they examined four witnesses. The Committee later on left for Peshawar by the Frontier mail. Rai Bahadur Pandit Kanhaya Lal one of the members of the Committee, was absent.

R. R. KUMRIA.

Mr. R. R. Kumria was the first witness examined. Replying to the Chairman, witness said he was the President of the League of Emancipated, Lahore. He fixed the age of 15 for girls and 23 for boys, for marriage and consent. The law of consent could only be effective if age of marriage was also raised.

To Mrs. Nehru witness said excepting a few educated persons very few knew of the age of consent. He suggested that some propaganda work should be done in order to make it known. He suggested a special department should be opened for registration of births and marriages.

Examined by Mr. Mudaliyar witness said he did not think older generation would oppose the registration of marriages.

MR. MOTILAL KAESTHA.

Mr. Moti Lal Kaestha, Vice-Chairman, District Board, Kangra, was the next witness. Questioned

by the Chairman witness said the age of puberty in Kangra was between 14 and 16 in all classes. Marriages were solemnised generally after puberty. He knew in Kulu and Chamba girls were not married before 20. It was a big lie that there was immorality among Kangra girls. There was a system of exchanging wives by payment of money about 20 years ago, but it had now stopped. Polygamy and Polyandry had also disappeared after the return of Kangra soldiers from war centres of Europe. In Kulu sub-division the girls chose their own husbands. They moved about freely. There was a tendency for late marriages, due to women's education. It was not correct that girls in Kulu went wrong and became immoral because they remained unmarried upto a late age. The children of Kulu and Kangra were very healthy.

To Mrs. Nehru witness said the general impression was that the marriage legislation introduced in Mandi State were liked by the people.

To Mr. Kadri witness said he thought summary trials would be best so that speedy justice could be given. He would not increase punishment but only suggest six months' imprisonment for husbands. He thought it would be sufficiently deterrent. He would raise the age to 18 so far as extra-marital cases were concerned. The opposition urged by orthodox people was a mere show.

MR. DIN MOHAMMAD.

Mr. Din Mohammad of Qadian was next examined. In reply to the Chairman witness said the Ahmadiya Community would not object to raising the age of consent to 14 years. This they suggested as a precautionary measure. He would favour marriage legislation.

He thought that the law of consent had been effective in country side. He could say with certainty that consummation of marriage did not take place among Muslims before 18. His idea was that girls in India were babies even up to the age of 18 or 19. The age of 14 was an evil but at present he would not raise it straightway but would rather raise it gradually. Koran did not lay any tenets regarding age of marriage or consent. It only declared that when girls were grown up and able to use discretion they should be married.

To Mr. Kadri witness said Islam had given complete latitude to make changes according to circumstances. According to Mahomedan Law a Muslim girl had no right to surrender her person to a stranger, and laws on this point were very stiff. He suggested that there should be no imprisonment at all and only fine should be imposed. The parents should pay the fine being responsible for the marriage of their children.

SARDAR ABHAY SINGH.

Sardar Abhay Singh, Secretary, S. G. P. O. Amritsar, was the last witness examined. Replying to the Chairman witness said among the Sikhs the girls were married at the age of 16 in rural areas and there was hardly any complaint of early

marriage. The Sikhs in villages considered early consummation an evil. He would not have marriages of girls before 15 and that of boys before 18. He knew of a case in Multan where a husband of 45 years had intercourse with his girl wife of 11.

To Mrs. Beadon witness said Hindu and Sikh girls in villages did not go astray even if they were not married at a late age. He knew among the rural Sikh Jats girls were neglected. He knew of cases where girls were either killed or allowed to die. Such people belonged to cultivator classes. It was a fact that certain Jats committed rape because they could not find wives owing to shortage of girls.

To Mr. Mudaliyar witness said he thought fixing of age of marriage was the only effective course. The Sikhs would not object to the fixing of marriage age.

To Mr. Kadri witness said wives would never appear as witnesses in a court in cases of breach of consent laws. Even if women organisations were set up it would not be effective in villages.

EVIDENCE AT KARACHI.

The Age of Consent Committee with Sir Moropant Joshi as its chairman and six members including two ladies, arrived in Karachi on Saturday the 29th September and that very afternoon started their work at the Frere Hall and sat from 2 to 4-30 p. m. and examined two witnesses, Dr. G. T. Hingorani and Mr. Jamshed N. R. Mehta,

The following are the seven members of the Committee present at the Frere Hall on Saturday—Sir Moropant Joshi, Mrs. Beadon O'Brien, Mrs. Brijlal Nehru, K. B. Mahbub Imam, R. B. Pandit Kanayalal, Mr. A. Ramaswamy Mudaliar and Pandit Thakurdas Bhargava.

The Committee sat on Sunday also for about one hour and examined one witness, R. B. Dr. P. T. Kothari, Civil Surgeon of Sukkur.

DR. HINGORANI'S EVIDENCE.

Replying to Sir Moropant Joshi, Dr. Hingorani said that he has been practising for the last 20 years and that he is a specialist in women's diseases and midwifery. He had treated two thousand to three thousand cases relating to confinement. At present the marriages among Hindus were being celebrated when the girl is aged between 11 to 14, previously the marriages were celebrated even earlier. In certain classes, especially the non-educated Bania class, the practice of performing marriages even before puberty was common. As the result of this there were many evils of a serious nature. Consumption and hysteria were very common diseases among girls who married before reaching puberty. Consummation of early marriages was responsible for these diseases.

He suggested that the marriageable age should be fixed between 16 and 18 years and by adopting that course he did not think that there would be any serious opposition from any community.

Replying to the question whether the age of 18 outside marriage will help in reducing the cases of elopement and abduction witness stated that the selling of girls was very common. Here the witness narrated an incident as to how a girl was being brought to Karachi by the parents, how she was sold to another person and how threatening the parents and the panchayat he took the girl and handed her over to her relative who was well off and whom he could trust. He did not believe that if the girls were kept for a long time after puberty they would become adulterous or they would elope or be enticed away, but said that it would depend upon surroundings and circumstances of each girl. It would be better to keep them till 16 years without marriage than to send them away to their husbands at an early age.

Answering Mrs. M. O'Brien Beadon, M.B.B.S., witness stated that in the Bania community marriages were being performed at the age of eleven to thirteen.

In reply to Mrs. Brijlal Nehru, Dr. Hingorani stated that he was speaking practically of the whole of Sind Province. The evils which he stated in reply to a question of the Chairman were not prevalent throughout the province but in the city of Karachi and some adjacent talukas.

REGISTRATION OF BIRTHS.

For determining the real age of girls witness suggested that when the child is born the date of birth of the child, her name and the age of the mother must also be recorded in the birth register of the district local board or municipality. If anybody violates the Bill he must be penalised. The matter should be reported to the Police.

Question: Do you think that such cases could be entrusted safely to the police?

Answer: I am not competent to say on the matter but it ought to be made a cognisable offence.

Continuing witness stated that infant mortality was due to child marriages. The age of consent bill had been well received and approved by the people of Sind. Even the Pandits had no objection to raising the age of consent and of the marriage. The local Hindu Sabha and Saraswat Brahmin Conference also passed resolutions approving of the fixing the marriageable age of girls at 16.

Replying to Pt. Thakurdas Bhargava, witness stated that the selling of girls was prevalent among the depressed classes.

There was of course no regular marriage commonly done at that time. A few fathers also offer their daughters for sale. Here the witness described the hardships of such girls how they would be sold, resold, married and remarried and quoted an instance where one girl was actually reported to have said that her condition was very bad on account of this kind of selling and marriage.

In answer to Mr. A. Ramaswami Mudaliar's questions Dr. Hingorani said that the local Hindu Sabha was affiliated to the All-India Hindu

Mahasabha. The population of Karachi city is 2,00,000 and out of this 25,000 people might be living on sale of girls. In Sind there are no main sub-castes among the Hindus. Replying to the question whether the nurses and fathers could be relied upon for giving the correct age of the child and mother at the time of the delivery witness stated that his suggestion was one of the ways to help them in obtaining the real ages of mothers and children. Many people in Sind did not know that consummation under the age of 12 is a cognisable offence. When asked if the law should make obligatory on the medical men to report the age of the mothers at the time of delivery, witness believed that the doctors would report correctly without prejudice to their profession and there should be no fear that patients would cease to go to such doctors for fear that they might report their correct age.

Continuing Dr. Hingorani said that every child should be vaccinated at the age of six months and the name of the child should also be recorded in the vaccination register.

Witness opined that the legislation should be very severe for those who perform marriages below the age of 14. The culprits should either be sentenced to transportation for life or undergo rigorous imprisonment for a period of ten years. Marriages between 14 and 16 years of age might be dealt with lightly. There would not be much difficulty even in virginal cases in ascertaining the real age of the girl. Doctors, by means of X-ray examination, can determine the exact age of the girls from 16 to 23 though it would be difficult to say whether a particular girl was 18 or 17½ years of age.

Replying to Pandit Kanhaiyalal witness stated that marriages before puberty were less common among Mahomedans than Hindus. He narrated the customs that are prevailing in the Hindu community at the time of marriage and stated that there was no 'garbhadanani' ceremony in Sind as in Bengal. The consummation was done on the very night of the marriage. He did not believe that education and elopment would be increased if the girls were kept unmarried till their eighteenth year. He recommended that the name of the child should be recorded at the time of the birth of the child in the registers. As the child is called after the advice of the astrologer it would be possible to give the name of the child even on the first day as now it is done on the 6th day. The Hindu Maha Sabha branches and such other local bodies should individually report any violations of the bill to the proper authorities. Witness believed that such organisations would rise up to the occasion and do their duty properly. Village Panchayats would help a great deal in keeping registers of marriages.

STATUS OF A EUROPEAN WIFE IN INDIA.

Separate, but concurring, judgments were delivered on Thursday afternoon by Mr. Justice Mirza and

Mr. Justice Baker, at the Bombay High Court, in the revisional application filed by Mabel Ferraris alias Bai Ahisa a European woman from South Africa, who was directed by the Chief Presidency Magistrate of Bombay to furnish bail or surrender herself to the Navsari Court in respect of a charge of theft brought against her by her husband. The theft was alleged to have been committed within the jurisdiction of the Baroda State. Their Lordships held that the warrant issued against the applicant was illegal, discharged the warrant, cancelled the bail bonds and ordered the applicant to be set at liberty.

Mr. Justice Mirza, in giving the judgment of the Court, observed that on a warrant dated April 20, 1928, issued by the Resident at Baroda, the Chief Presidency Magistrate of Bombay directed the applicant to surrender herself, or, in the alternative, to give bail as required by the warrant to attend before the Second Class Magistrate at Navsari in the Baroda State. The warrant was issued under the provisions of section 7 of the Indian Extradition Act and it stated that the applicant Bai Ahisa (Mabel Ferris alias Isa Bederodin), wife of Akuji Esaji of Navsari, stood charged with having committed, in the Baroda State, offences of breach of trust and theft which in British India would be punishable under sections 406 and 381 of the Indian Penal Code.

HISTORY OF THE CASE.

It would appear that on July 17, 1927, the Bombay Police at the instance of the Baroda Police arrested the applicant for the alleged offence. Proceedings were adjourned from time to time as the extradition warrant from Baroda had not been issued. On September 6, 1927, the Resident at Baroda informed the Chief Presidency Magistrate that the Baroda Government had intimated to him that there was not sufficient evidence to enable them to apply for the extradition of the applicant and that she might, therefore, be discharged. But subsequently the charge was revived at the instance of Sakharam Gangaram Surve, Naib Sub-Inspector, Baroda State, and the applicant was again arrested and placed before the Magistrate who ordered her to furnish bail and surrender herself to the Navsari Court on the ground that the facts, as disclosed, showed that she was married to a Baroda subject and hence had ceased to be a European British subject.

JUDICIAL OR EXECUTIVE?

It was contended on behalf of the Crown, his Lordship proceeded, that the High Court had no jurisdiction to revise the order of the Magistrate. It was urged that the act of the Magistrate was not a judicial, but, an executive, act. It was further urged that by section 15 of the Act, the jurisdiction of the High Court was ousted, and the Government of India or the Local Government alone were empowered to stay any proceedings in respect of such a warrant or to direct that the

warrant be cancelled and the person, for whose arrest it had been issued, be discharged.

His Lordship observed that the object of the Legislature, in referring the extradition warrant to the District Magistrate or the Chief Presidency Magistrate, could not, in his opinion, be reasonably held to be to have it executed merely as an executive act; the object must be deemed to be that the Magistrate should judicially consider the matter and decide whether the warrant could be executed according to law. If the warrant was without jurisdiction or if there was some other illegality to be found on the face of it, the Magistrate, in the exercise of his judicial powers, would not be right in issuing the order for its execution. Any order judicially made by the Magistrate would be subject to the revisional powers of the High Court, under Section 459 of the Code of Criminal Procedure. The High Court had also been given powers under Section 561-A of the Criminal Procedure Code, in addition to what it possessed in its Charter and Letters Patent, to interfere in order to secure the ends of justice. The Court had also power to interfere under Section 491 of the Code by which whenever it thinks fit, it could direct that a person illegally or improperly detained in public or private custody within the limits of its jurisdiction to be set at liberty.

APPLICANT'S CONTENTION.

The applicant's contention, observed his Lordship, was that she was a European British subject and that Section 7 of the Extradition Act excluded from its operations persons who are European British subjects. If, therefore, the allegation of the applicant that she was a European British subject was established, the resident at Baroda would have no jurisdiction to issue a warrant against her under Section 7 of the Extradition Act. The inquiry before the Magistrate seemed to have proceeded on the basis that the facts disclosed showed that the applicant, although a European British subject by birth, had ceased to be such owing to her marriage with a Baroda subject. It was owing to this finding that the Magistrate had given effect to the warrant.

His Lordship observed it was not disputed that the applicant was born in Cape Town of European parents. The question to be determined, therefore, was whether by her marriage to a subject of Baroda State she had ceased to be a European British subject within the meaning of the Extradition Act. It was clear from the definition of a European British subject in the Criminal Procedure Code that certain rights and privileges which belonged to that class were conferred upon it as such class irrespective of considerations of change of status owing to marriage. It could not be contended that a native British Indian woman, if she married a British European subject, would thereby come under the definition of European British subject, nor could it be contended that a European British subject who

had married a native British Indian husband would thereby cease to be a European British subject as defined in the Code. It must be assumed, therefore, observed his Lordship, that by excluding European British subjects from the operation of Section 7 of the Extradition Act the Legislature had a similar intention. The onus in such a case would be on the Baroda authorities to show that by the fact of her marriage to a Baroda subject, the applicant had ceased to be a European British subject within the meaning of the Extradition Act.

EXTRADITION WARRANT ILLEGAL.

The Government Pleader had further urged that to come under the definition of European British subjects it was necessary not only that the applicant should be a European British subject by birth, but that she should also be domiciled at the time in the British Isles or in any colony. In his Lordship's opinion, the definition could not be so restricted. If it were so restricted it would exclude from its operation all European British subjects who were domiciled in British India unless British India came within the definition of a colony. That could not have been the intention of the Legislature. The applicant, in his Lordship's judgment, could claim the privilege of being a European British subject, apart from any foreign domicile she might have acquired by her marriage. In this view of the case, the extradition warrant issued by the Resident Magistrate at Baroda was clearly without jurisdiction and illegal.

The applicant's case, concluded his Lordship, had been that her marriage with Akuji was, from its inception, a nullity, as at the time of the marriage, he had a wife, Khatijabai, living. The marriage was performed at Johannesburg in 1914, according to the South African Law. That law being the law of a Christian country must be presumed to have made a polygamous marriage illegal. The prosecution had not denied the fact that the marriage in South Africa had taken place under those conditions. If the marriage was a nullity, the applicant acquired no domicile in the Baroda State, apart from her intention to adopt such a domicile. If such an intention was to be presumed from her residence in the Baroda State from 1921-25 she must be deemed, by her departure from that State in 1925, to settle down in British India thenceforward, to have obtained her former domicile of British India. His Lordship, therefore, discharged the warrant, cancelled the bail bonds and ordered the applicant to be set at liberty. Mr. Justice Baker concurred with him.

NEWS OF THE WEEK.

No Right to Husband:—The Mangalore correspondent of the *Times of India* writes under date September 27th:—Mr. K. A. Ve-gheze, Subordinate Judge, South Kanara recently dismissed the petition of one Devandra Kamath for the recovery of the custody of Marthi Bai, his minor wife, aged 14 years and daughter of one Keshava

Bhatta. The petition stated that the father-in-law, who was the respondent continued to keep his daughter in his house. As the father did not send her to the husband's house in spite of repeated requests, the latter married another girl. The contention of the respondent was that he refused to send his daughter to his son-in-law's house as the latter had married another girl. He further submitted that he was not bound to send his daughter to her husband's house as she had not attained puberty. After hearing arguments on both sides, the Judge held that the husband had no right over the person of his wife as long as she had not attained puberty and that her father was perfectly justified in keeping her in his own house. He cited the decision of the Madras High Court, *Armuga Versus Veeravaghava*, 24 Madras, page 258, and the authoritative books on the subject by Mayne and Bannerjee. The Judge also added that even according to the Hindu law on marriage and *Stree Dharma* which were supported by Manu's Laws the husband could not lay claim to the person of his wife before puberty. The petition was accordingly dismissed.

A Widow Marriage in Holy Hardwar:—Under the auspices of *Vidhya Vivah Sabaika Sabha* Hardwar, a widow marriage took place on the 25th of September in the *Vidhya Ashram* situated at Goghat with much pomp and enthusiasm. Both the parties belong to Bania caste and the widow, Ram Kali, aged 20 years was living in the local Ashram since last 6 days and the bride-groom Ganesh Lal is a Shop-keeper in Hardwar City. The marriage party came to the Ashram with the Band party, through the main bazar attracting the orthodox public and the pandas of the place. The ceremony was performed by Pandit Nava Ratna Vidyalankar, Superintendent of the *Vidhya Ashram* Hardwar by Vedic rites when an audience of more than 400 persons including Sadhus and a large number of ladies was present. The explanation of vedic verses and the lecturing on vedic principles by Pandit Nava Ratnaji were very impressive and won the heart of the present orthodox public, and the playing on band by the party was attracting the passers by. After a light refreshment, the party dispersed. This was the first time that a widow marriage was celebrated in the central place of Hardwar Bazar in the presence of such a large audience and the workers got real success in propagating the cause. The ladies in large numbers were witnessing the scene from the house-tops.

First Widow Marriage in Patel Community.—A Kenya Correspondent writes to us.—An interesting wedding took place at Mombasa, East Africa, in July, of Mr. Parushottam D. Master aged 28 years with Shrimati Vinumati aged 20 years. Both Mr. Parushottam and Shrimati Vinumati belong to the Patel Community from which hails the Hon'able Mr. Patel. The marriage ceremony was performed according to Vedic rites, by Pandit Nagardas and was attended by more than three hundred people. All extravagant expenses incurred in feasts etc. were abandoned. The marriage is the first of its type in East Africa. It is also the first widow remarriage in Patel Community.

Indian Ladies in America:—The Hindusthan Association of America, New York, and the Indian community of the city gave a farewell picnic in honour of Miss Pranjam Thakor, B. Sc., M.A., and Miss Sybil Pramila Peters, B.A. two Indian ladies, both of whom

having specialised in education are now on their way to India where they are planning to devote themselves to the problem of education, particularly rural education. Both the ladies were among the active members of the Hindusthan Association, Miss Thakor being one of the Vice-Presidents. In the course of her special work in rural education, a subject so important to India, Miss Thakor had to travel extensively in America. She was awarded by the Teachers College, Columbia University, New York, one of Mary Scholarships of the International Institute. Speaking about her two years' work at the University, Prof. William H. Kilpatrick of Columbia University, who is one of the leading authorities on education in America and who was recently on a trip through India, remarks, "She impresses me as a woman of character and ability who by diligent application fitted herself to help the constructive work of her country". Regarding Miss Thakor's work in rural education, Prof. Mapel Carney, the head of the Department of Rural Education, speaks in these terms: "She has already demonstrated her professional ability and gives great promise of much future worth. She has a keen alert mind, a good personality and much eagerness of spirit for serving India in the most effective way possible." Miss Thakor is a B.Sc. and an M.A. of the Teachers College, Columbia University, New York. Miss Peters who comes from the Isabella Thoburn College of Lucknow, studied at Lincoln University, Nebraska, receiving her B. A. in June 1928. In her College work Miss Peters majored in education. In India she expects to devote herself to the village school organization.

Abolition of Brothels.—The Honorary Secretary, B. P. W. O. writes "The Management Committee of The Bombay Presidency Women's Council give their whole-hearted support to the resolution passed at the public meeting held in the C. J. Hall on November 26th 1927, under the auspices of the Bombay Vigilance Association re: the abolition of brothels. They further urge that in view of the resolution passed by the Bombay Municipal Corporation on August 8th 1928, in favour of making brothel keeping, whether by males or females, illegal, Government should take immediate action in the matter, and that as a preliminary step to such action Government should convene a meeting of representatives of all societies interested in the subject with a view to determining the most practicable method of carrying out the resolution of November 26th 1928."

Students' Brotherhood Essay Prize Scholarships:—The Managing Committee of the Bombay Students' Brotherhood will award a prize of Rs. 100 to any undergraduate reading in any of the local colleges, who might submit the best essay on the following subject:—"The Status of Woman in India, and How to Raise it". The Committee has appointed a Board of three judges consisting of Mr. K. Natarajan, B.A., Editor of "The Indian Social Reformer", Mr. Kanyalal M. Munshi, M. A., LL. B., Advocate, M. L. C. and Mr. Maneklal H. Vakeel, M. A. LL. B., F. S. S. who will decide the award. No essay will be admitted after 15th of January 1929 and it shall not exceed 5000 words. The Committee will also award three scholarships of Rs. 50 each to any three deserving students reading in any of the local schools. Other particulars regarding the Essay competition and the Scholarships will be available from the Jt. Hon. Secretaries, the Bombay Students' Brotherhood, French Bridge, Chowpatty.

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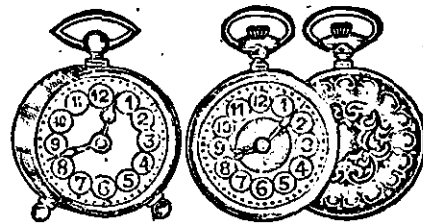
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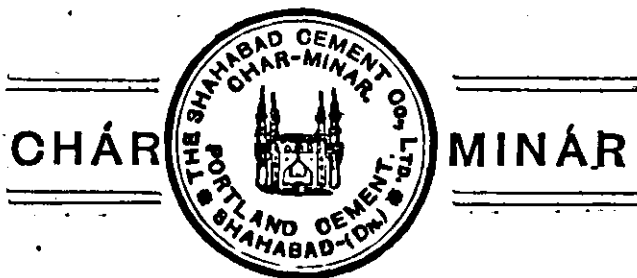
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No. 8

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NOTES.

The Women's Movement in England:—
The Chapter headed "Women in Politics", in the Memoirs of the Earl of Oxford and Asquith, gives a dispassionate and impartial account of the Women's Movement in England. Lord Oxford (better known as Mr. Asquith) was first opposed to women suffrage and then at the end of the War became a convert to it. At the outset, he corrects the mistaken view that he was an opponent of the Women's Movement. "I have been throughout," he writes, "an advocate of the admission of women on the same terms as men to professional and business callings and to the discharge of administrative functions in Municipal and local affairs. As far back as 1892, when I came to the Home Office, I was the first Secretary of State to open the Factory Inspectorate to women against the almost unbroken hostility of my expert advisers. On the other hand, I was, until near the close of the War, a strenuous opponent of the extension of the political franchise to women." He gave his reasons for the change in a speech in the House of Commons. He shows that women have exercised great influence in public affairs indirectly at all times. John Stuart Mill was the intellectual pioneer of the Women's movement in England. Jane Austen, Charlotte Bronte, Mrs. Browning, George Eliot, Mrs. Gaskell and a number of other distinguished writers and Queen Victoria herself, showed that women were not inferior to men in ability and intellect. "Perhaps, a more potent cause," adds Lord Oxford "was the opening of the platform to female oratory. Long before the militant excesses of the "Suffragettes" the cause of the enfranchisement of women had found, among the sex, advocates who could hold their own on the platform with the best male speakers." He mentions Mrs. Fawcett, Lady Frances Balfour and Lady Henry Somerset, but he omits Dr. Annie Besant who was surely among the earliest pioneers of the movement. Lord Oxford describes the "Campaign" of the Suffragettes beginning with disturbances of public

meetings and reaching its climax in violence and arson. Only the War ended this campaign. And when peace came women got the franchise.

An Interview with Mrs. Naidu:—Reuter has cabled a condensed version of what purports to be an interview with Mrs. Sarojini Naidu in London prior to her sailing to the United States. She is reported to have said that after seven years absence from Britain she had not seen any great changes in England. She regarded the extension of franchise to women of 21 as "merely another step towards that freedom which we Indian women have enjoyed for a long time." She pointed out that the people of England did not realise that Indian women "hold responsible positions in all departments of public life." "What do I think of your Feminist movement? Frankly I would be ashamed to belong to such a movement. It is the confession of woman's inferiority. We have never had a Feminist movement in India. There has never been a need for anything of the kind. The question of sex does not arise in India but merely this question: Who is most fitted for the job?" Mrs. Naidu says she will lecture in America on "India" with an authority which nobody in India will challenge. It is clear on the face of it that this very sketchy summary does not convey a connected idea of what Mrs. Naidu's views are. She is not a person to use words at random and we may be sure that she had a perfectly intelligible reason for every one of her statements, though it may have eluded the grasp of her interviewer.

Orthodoxy on the War-Path:—The Bombay Municipal Corporation is responsible for Primary Education in the city. It has introduced free and compulsory education in some Wards as a first step towards extending it to the whole city. The Corporation has adopted the sound principle of not having special schools for children of the untouchable classes. Its schools are open to all castes and creeds. In pursuance of this policy of equal treatment, it recently passed a resolution discontinuing the practice of making separate provision of drinking water to the several castes and introduced a system common to all. A section of orthodox Hindus, consisting chiefly of Gujarati share brokers and merchants, has raised objections to this just and sensible arrangement. The Share Market was closed on Wednesday and on the same evening a meeting was held at Madhav Baug at which resolutions were passed condemning the action of the Corporation. The bulk of the Hindu community has not concerned itself with this opposition, and even among the commercial community, most of the recognised

leaders have held aloof from it. The Hindu Mahasabha has not associated itself with the agitation. The educated class is utterly opposed to it, and supports the action of the Corporation. There is, in fact, no moral force behind the agitation which is bound to flicker and die out soon. Hinduism would have been extinct long ago if it had been actuated in its long history by the spirit of those who, in this matter, have arrogated to themselves the role of its sole exponents and defenders.

The Annamalai University :—The Annamalai University Bill was passed into law by a unanimous vote in the Madras Legislative Council. It was about five months back that the scheme was first introduced and it is creditable to all concerned that a decision should have been arrived at so quickly. All the parties in the Council gave their hearty support to the bill and paid high tribute to the munificence of Sir Annamalai Chetty, the founder of the University. The funded capital of the University consists of twenty lakhs given by the founder and twenty-seven lakhs given by the Local Government. Besides this Sir Annamalai has given a further sum of fifteen lakhs and the Government has agreed to grant seven and a half lakhs for the buildings and equipment of the University and an annual sum of one and a half lakhs to the general fund. The University will be the first residential University in South India. It is moreover the second University in India which owes its existence to the energies of one man. It differs from the Benares University, however, in this that it has funds in abundance. The University at Chidambaram has come into existence under very auspicious circumstances and we are sure it will take its place with the foremost universities in the future of this country.

Social Work in South Africa :—An influential Council has been formed in Johannesburg for development and uplift work in the city. It is composed of Europeans and members of the South African Indian Congress, and includes among its members Mr. Sastri, the Bishop of Johannesburg and several University professors. It is understood that before Mr. Sastri returns to India similar bodies will be formed in other cities. The importance of such an organisation can hardly be exaggerated. Apart from the social programme which the Council can carry out, the very fact that the members of different communities in South Africa meet together to discuss problems which confront them both is bound to lead to a better understanding between them.

Social Survey in Nagpada Neighbourhood :—A very interesting and informing leaflet entitled "Facing Facts in Nagpada", giving an insight into the local conditions and lives of the people in the Nagpada Neighbourhood and their needs, has been published recently by Dr. Clifford Manshardt who is the Director of the Association. We have on several occasions referred in these columns to the excellent work done by Dr. Clifford and his associates by way of investigation and improvement of the social and economic conditions of the people among whom they have cast their lot. Unlike all other Associations started under Christian auspices, the Neighbourhood

house does not pin its faith to religious conversion but concentrates on social and economic uplift, irrespective of caste or creed. The only creed of the House, we are told, in the articles of the Association is a genuine respect for the best that is found in all creeds. This is exactly the kind of work that is much needed in India which has much to learn from trained social workers from America and other countries. We would suggest for the best consideration of the Neighbourhood House that it should include in its programme of work the training of Indian youths for social service.

Life in Nagpada Neighbourhood :—The population of Nagpada is drawn chiefly from the masses which cannot lay claim to much education. The result of the investigation into vice and crime showed that "although the neighbourhood borders on the segregated vice district with its thousands of prostitutes and debased standard of living, it has relatively high standard of family life." That Indians are by temperament not addicted to drink is also brought out in the Leaflet which says: "There are six toddy shops in the neighbourhood, but it is very seldom that one actually runs across a drunken man. The most of the drunkards confine their trouble-making to their own homes. The Jews and the Christians are the worst offenders, the majority of the Mahomedans following the precepts of their religion in this respect."

Animal Sacrifice :—The hideous practice of animal sacrifice at religious festivals, which has survived in some parts of India is being put an end to. "The Maharaja of Jamnagar" writes *New India*, "has again this year prohibited the sacrifice of animals on Dasara day. His action is highly commendable and will, we hope, be imitated by other States. But one cannot help feeling, however, while the killing of animals as part of a religious custom is considered objectionable, killing is allowed for other purposes, such as the gratification of the human palate and so-called "sport". We would like to see some of the Indian Princes take the lead in the matter of animal care and protection and set an example to the rest of India in this respect. As things are, those interested in the preservation of distinctively Indian and tropical fauna apprehend that soon many rare species will be completely extinct, due to the depredations of huntsmen."

Social Reform in India :—Rao Bahadur M. R. Ramaswami Sivan, addressing the students of Cawnpore, stressed on the necessity of social reform in this country. One of the earliest workers in the field of social reform, the Rao Bahadur had done much to advance the cause both by practice and precept. He pleaded in his lecture for the triple reform of widow remarriages, the abolition of early marriage and the softening of the rigidity of caste distinctions. He expressed his opinion that all these reforms were necessitated at least by elementary considerations of humanity apart from other reasons. We doubt not that his forceful eloquence would have lent added weight to his words. We expect Mr. Sivan to enlist the public opinion of the orthodox section in his own Presidency of Madras in favour of the raising of the marriage age and age of consent.

INDIAN SOCIAL REFORMER.

BOMBAY, OCTOBER 20, 1928.

"HUMANISM."

"All over the world today there are men who are the products of the different religious systems of the past, who are saying to themselves,—the important thing about me is not that I am a Jew, a Christian, a Mohamedan, a Buddhist, a Parsi, but that I am a human being, yearning to be a better man and to serve my fellows more fully. As such I belong to a fellowship that is greater than that of any religion that has ever existed. I am a member of the Church Universal that is yet to be; a worshipper in the temple of Humanity, not yet builded, but building." Thus writes Rev. E. Burdette Backus in *Humanist Sermons*.^{*} In the United States the men who hold these views have joined Humanism, the religious movement that has arisen in the Unitarian fold. The ideals of Humanism are the recognition of the solidarity of man and of man's supreme worth and the elimination of the supernatural element in religion. Its devotees claim that Humanism is the religion of tomorrow. "The ancient religions were characterised by a zeal for external uniformity," writes Rev. Arthur L. Weatherley. "The new will be characterised by a spiritual unity resulting from the innate tendency of the race to live together in harmony—a unity destined to bind the race together in a holy and divine fellowship. It is the basis of the civilization of the future." Humanism in short aims at substituting for the old formal religions, the ideal of service to humanity. It is an attack on all organised religions as is admitted by one of the contributors to this collection.

Every religion claims to be the universal religion and Humanism, the latest religious experiment, is no exception to this. "This universal religion cannot result simply from the triumph of any one of the present religions. Their heritage of errors unfits them for the task of being the religion of mankind in the days that are ahead," writes Dr. Backus. "Personally I have reached the point where I repudiate the name Christian in the interests of a religion which I believe to be greater than Christianity..... When Christianity becomes so broad as to include the Jew and the Mohamedan without asking him to renounce his religion, it has evolved to the point where it is no longer Christianity but a new religion." And the Rev. John Haynes Holmes says in his Sermon on Religion: "There will be

no religions as we have them to-day, but just religion. There will be no sects and denominations—no confucianism, Hinduism, Judaism, Christianity. These names may survive, but they will be like the many mansions in God's home—just so many parts of the one inclusive whole, which is the divine brotherhood of man". Not more than six months ago Dr. Kurutkoti uttered these very sentiments when at the Miller conversion he spoke of Hinduism as the Universal religion. He said on that occasion: "To admit Christians and Mohamedans to Hinduism is not to ask those who seek it to give up their faiths but rather to enable them to enlarge their outlook and widen their horizon and live a broader and more tolerant life doing what lies in one's power to promote the happiness and the content of the world." Modern Hinduism and Humanism therefore have much in common. They both regard other religions in the same way—as something to be assimilated and not destroyed. They both postulate service to humanity as one of their tenets. And lastly they both desire that whilst "all who to the truth have been true, all who have dared and suffered in the long upward climb of mankind will be recognised as amongst those who have helped to smooth the way for the generations to come", the principles of the religion will not be obscured by the personality of any individual prophet.

The Humanist's attitude towards Christianity or for that matter towards any other religion, is very similar to that of the Hindu. There is one passage in the book which best illustrates this. "We share," writes the Rev. Frederick M. Eliot, "the sense of sacredness which surrounds the figure of the Madonna; but we do not attribute that sacredness to the uniqueness of her motherhood but to the universal element which makes all motherhood a sacred thing. For as there is no monopoly of sanctity in the motherhood of Mary, but rather the exemplification of a sanctity which is as wide as the fact of motherhood itself." These very sentiments might well have come from the lips of any of the Hindu men and women who go to see the image of the Madonna at Mount Mary's Church during the annual festival at Bandra. And again the belief that by our own actions we build our future is a commonplace in Hinduism. But Humanism has this advantage over Hinduism: It is not a traditional religion and it makes only two demands on its members—the first, that they shall maintain an open mind and secondly that each shall consider himself a member of the great community of mankind,

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LABOUR TEMPLE.

(By Dr. G. S. KRISHNAYYA, M.A., Ph. D.,

(Columbia) Professor of Education, Mysore University.)

Of late America has come in for a great deal of abuse hatred and contempt here in India. This because one of her fifty million daughters happened to write herself down in an attempt to describe the diseases of India. Speaking as one who was in the States until recently, I may say, that it seemed as though in digging up the dirt and filth of America, Indians had justified her muck-raking occupation. Far more sensible and immensely more worthwhile would it have been had all that energy, interest and attention been devoted to attempting to overcome some of the admittedly serious handicaps of India. Farther, while abusing America, the possibility of learning from her was considerably diminished. Now it is time that things were looked at in their proper perspective, and that nations as members of one family, sought to admire the fine qualities of other nations. And which nation that has not become debtor or defeated in competition can deny that there are high ideals, fine traits, and noble institutions in America?

In this article an attempt will be made to describe one remarkable institution of which little is known outside America. Labour Temple is a Settlement House which serves a community consisting of about twenty different creeds and nationalities. Down on the lower East side of New York it stands for the same ideal of "sharing life" which motivated some leading Oxford men years ago to go down to live in the slums of London. The principle of Settlement Houses is that men live amongst those less privileged than themselves, and seek to cross the chasm between classes through better mutual understanding. The value of such organization consists in their attempt to combine good will with the scientific method, and in their providing a channel for the flow of sacrificial compassion. So amongst these Jews, Protestants and Catholics, Italians, Russians and Hungarians, live the staff members of the House, teaching the people to live better lives and partaking in their joys and in their sorrows.

The relation of settlement Houses and Churches has not been pleasant. At first the Church could not understand this institution. There were no direct religious services. Instead were to be found recreation programmes and much concern for the people's social and physical welfare. Ecclesiastical jealousy became evident. Now however in order to meet the different aspects of the people's lives, most of the large American churches working amongst the less privileged people, have become institutional churches where provision is usually made for gymnasium, swimming pools for young people's activities. Labour temple is a Presbyterian church with a marked social and economic bias.

The efforts made to meet the people's needs are amazingly varied and numerous.

The health of the community receives serious attention. Not only are health lectures given there, but a doctor, a dentist and an optician are secured each for two hours a week. Free advice and consultation is provided. The workers visit the sick and the distressed. Further, a gymnasium is equipped for the use of the boys and girls and the young men and women who form themselves into clubs. The smaller children have supervised play. Self-government is practised to a large extent by the clubs. University students act as advisers to these clubs. The present writer had the privilege of being counsellor for one year to a club of boys 12 to 14 years old, here in Labour Temple. Cramped for space in that great city, these youngsters are fortunate to have a place like Labour Temple. Under the supervision of the clubs or the council, parties are arranged from time to time for the young people. Distinct progress towards better standards has been observed amongst the children of the Southern European immigrants. In providing a safe auspices under which young people may meet each other socially, the Temple is supplying a much felt need.

There is a free Employment Bureau which keeps in touch with a large number of employers. It is therefore usually in the know of vacancies and possible vacancies. Further, being free and disinterested, it has a good reputation. Considering the time spent on it there is no exaggeration in saying that the returns are extraordinary, and that quite a large number are being helped month after month.

More than that, when financial assistance is needed the people apply with the Temple recommendation to the Association for the Improvement of the Conditions of the Poor (A. I. C. P.) and other organisations. For tiding people over situations of emergency, the Temple has the 'Haven's Fund',—and the help is treated either as a loan or as a gift. Such assistance is invaluable especially when people are so dangerously near the verge of poverty. But for such timely aid, men might lose heart, go under and perhaps, never be able to rise again.

Labour Temple school tries to meet the needs of the industrial workers for that education which will make life more complete and more worth living. The subjects taught are both interesting and instructive, and the people seem to appreciate the opportunity. It may be interesting to know that Walter Durant, the author of the non-fiction best seller of the year 'The Story of Philosophy' was director of the school. Free educational lectures on all kinds of topics, under the auspices of the New York City Board of Education, also are given here. On Sunday evenings Forums are conducted in which such topics as the "Desirability of the Monroe Doctrine," "Miss Mayo's India," "Lenin and Gandhi", etc., are presented by some

recognised authority, and discussion permitted from the flow.

A more intimate contact with the industrial workers needs to be mentioned. Strikers are allowed, invited—to make Labour Temple their head-quarters. This is in marked contrast to what 'respectable' institutions are usually supposed to do. Stranger yet, the U. S. Government does not suspect the Temple authorities of being in league with Russia! In fact the management commands the confidence of the Police and the Children's Court, and are referred to whenever any of their people are concerned. And again, the Temple assists immigrants in getting their citizenship papers and often helps those in Ellis Island. This refreshingly courageous attitude of the Temple helps to break down the hostility and indifference of labour to the Church and organized religion. Another advantage and by no means a negligible one—is that it provides them with a wholesome environment and atmosphere in which to conduct their deliberations. Labour Temple co-operates with Union officials in throwing safeguards around the girl workers. They also provide entertainment during the idle strike hours—to prevent the workers from spending their time and energy in gambling games and worse. An opportunity is therefore easily found by the Temple staff for getting to know the rank and file of labourers and to understand them and their problems.

Thus the Temple seeks to look after the health of its community, to find the members employment and assistance when they are out of job, to protect them from themselves during strikes, and to place within their reach some of the higher things of life.

"I was an hungred, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger and ye took me in: naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me.....Verily, I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." And why may not such an institution be called "Labour Temple?"

THE PASSING OF A SAINT.

(By MR. N. R. VENKATESWARAN, B.A.).

A great man is God's greatest gift to the people among whom he lives, and when he dies he leaves his memory behind to mingle with their daily life and to raise it to higher levels. Seventy two years ago a great man was born in a little known Travancore village. His father was a poor village schoolmaster, and his pious mother is said to have prayed and fasted from day to day for a long time so that God might grant her the gift of a good and pure child. Seventy-two years ago society in Kerala far more than in other parts of India was the slave of caste, and in those days children came into this land to be told their destinies, which neither they nor any power in the earth could change. In those days none could rise above his caste or shake it

from its ancient setting. It is, therefore, not a little curious that the pious woman of a passive village prayed and fasted for a pure son seeing that she herself belonged to what was deemed an impure caste, a caste that the higher Hindus always asked to stand away lest they should be polluted. This caste was that of the *Ezhavas* or *Thiyyas*, as they are called to-day in British Malabar, a mild hard-working people, in days before the coming of this great man, never even dreamt to doubt the impurity that they were supposed to bear. The child grew up as most other children, but when he had grown up he varied vastly from the common way and trod a path that not only led him up to the temple of fame but also called his people to the freedom and dignity that belong to all men, though not all men always come into their own. This great man is Sri Narayan Guruswami, and hardly a greater man than this saint ever lived in Kerala.

He has now passed his great pilgrimage among men. From his peaceful *mutt* at *Warkalai*, a place specially favoured by sea and land and where noble thought and action have a bracing air to breathe, he passed to the great beyond, the immortal region of death, from where all life comes. He died on the morning of Friday the 21st September leaving behind a name that will continue to work in this land for the good of its people for some centuries. Scholar, saint, reformer and leader, he has left behind him a glory and a fulfilment that must move the living to high endeavour. A great dreamer, he lived to see his dreams come true. A lover of high ideals, a thinker of other thoughts than those of ordinary men, he lived among the people taking his ideals and thoughts to their front doors. His life-story is one to warm the heart. If he rose by study, meditation and strenuous effort he also raised his community by work that never ceased, by sacrifice that never counted cost. And for several years towards the end of his life to many lakhs of people in Kerala his word was almost that of God Himself and he himself was almost God. They worship his likeness in their homes and chant his name like that of Ramchandra.

In olden days, Nanda, the *pariah*, sought God and came to Him against the custom of his caste. But he sought Him alone, being unable to get his people to seek Him likewise. Sri Narayana Guru not only sought God himself but also to some extent got his people to seek him. And he has come to God, now that his earthly labours are ended. A thousand voices to-day proclaim him great, and his greatness is all the greater because he has so visibly raised a people, from lowliness to dignity, from silent suffering to self-knowledge, from passive barren subservience to self-effort and right desires.

The Swamiji showed his love of God and truth even in his very childhood. The *piat* schools of his village could not feed his hunger for religious writings. The boy was, therefore, sent to a well-known teacher at Karunagapalli near Quilon, from

whom he learnt sufficient Sanskrit to afford him a master-key to the great Vedic lore. He could not agree with the generally accepted notion of those days that knowledge was only for the higher castes and that it was wrong for one born in a low caste to look to it for the illumination of his soul. Thus it was that he came to learn the Vedas and to get that true wisdom which alone can leave a mark such as the one he has left behind, which alone could enable one to do such lasting good to his fellowmen as he has done.

After taking farewell of this good teacher of the Nair caste at Karunagapalli he himself became a teacher perhaps teaching himself much more than he taught his pupils and thus teaching them the most that could be taught. From this day to his death he remained a teacher taking his instruction from a smallish school to a large community, and, too from a large community to the country at large. For although his main work was with his community of the Ezhavas his teaching wherever it is known has a power to persuade the people to better ways of thought and conduct.

After the death of his parents he visited all prominent temples and places of pilgrimage in South India gathering knowledge from *Pundits* and *Puranas* and from what he himself saw in those places. Returning to Travancore he established a school for the teaching of his teaching, for the landscape of his personality and vision was now definitely formed. And in this rare human landscape the idea that stood highest was that all humankind was one and that all divisions based on birth were wrong. From the establishment of this school, which was about half a century ago, his name rose to greater and greater stature till at last he came to be counted among India's greatest men. And afterwards the greatest men of India came to his *mutt* at Warkalai to see him and to pay him their respects. Gandhi and Tagore came, and many another too. And there they saw a pure light shining. Gandhi saw there *pariah* boys chanting the Vedic hymns and wondered if they were not some twice-born children risen from days of old. Tagore talked with him four hours on the philosophical wisdoms of the ancient Aryans. And these great sons of the country must have also worshipped in his temple where certainly God dwells if ever he dwells in any temple. Many such temples he has built in Kerala, where all, from the lowest to the highest, might go and pray. "Let the higher castes keep their temples to themselves, but let us build temples to the same God where we may bear our prayers." The Swamiji was a man of peace yearning for harmony among the people, and therefore, he would not rush the gates of the old temples in the land.

The famous S. N. D. P. Yogam, the *Shri Narayana Dharma Paripalanayogam*, was established many years ago, and the great good work that this association has been doing must take a volume to tell. The tremendous social regeneration that moves

on the face of Kerala to-day has sprung from this association, and perhaps next to the Indian National Congress, the S. N. D. P. Yogam is the most intensive collective effort known in India in modern times. The toddy-tapping Ezhavas of old can vie with the highest Brahmins of the land to-day. Not all of them, perhaps, yet, but a good many, and their number will increase tomorrow.

A few years ago the Swamiji went to Ceylon on invitation from the people of the island, and he was a sort of second Buddha, himself bearing his message to that land. He has left in this island his dear pupil and follower Swami Satyavatha to work among its lowly peoples. The Swamiji might easily have taken his message further afield, and perhaps with success, but like Alfred he chose to give all of his attention to his own people rather than seek the dubious advantage of a wider ministration, and like Alfred's his greatness has left its lasting impress on the physiognomy of his people.

It must not, however, be imagined that he addressed himself only to his community. On the other hand, his teaching was for all. He was seeking the upliftment of all, but as he wanted to raise the lower castes without asking the high castes to come down he naturally worked more with the low castes than with the others. The Swamiji was not a blind preacher of equality, a mere spiritual demagogue. He knew inequalities existed and that they could not be wiped by merely shutting one's eyes to them. He, therefore, recognised these inequalities and sought to erase them by persistent education. He wanted to raise such as were low by giving them the strength to climb upward and not by asking them to put their feet on any political electric lift. He made the *pariah* clean and taught him wisdom. He asked the Ezhava to abjure drink and enter his temples. He asked all men to be equal by educating each other to equality. And if he preached interdining and intermarriage he never once forgot the gulfs, small and great, that divide men from men. And throughout his life his great, endeavour was to fill these gulfs in his own land rather than simply span them. This is true greatness such greatness as will not die, and although the venerable great *Sannyasin* is gone out and 'will be sometime' he will never cease to live in the minds of the people whom he so greatly loved.

OVERCROWDING IN BOMBAY CITY.

(By DR. CLIFFORD MANSHARDT, Ph.D.)

One of the primary steps of any sound programme of social work is to know the facts about the people and the region in which one intends to work. Otherwise a worker may find himself undertaking work which to him seems important, but which in reality is far removed from the actual needs of the people. In the attempt to make its programme more effective, the Nagpada Neighbourhood House has for the last year and a half been surveying the

Nagpada region of Bombay city. Many important facts have been uncovered, of which not the least important are those concerning the effects of overcrowding. The Nagpada District is a plot of some sixty-two acres in E Ward, Byculla. The district known as First Nagpada has an area of 29.38 acres, and a population of 8,125. The district known as Second Nagpada has an area of 33.05 acres, and population of 23,562 an astounding density of 712.91 to the acre, when compared with an average density of 78 for the entire city of Bombay. But one section of the city, viz., Kamathipura, is more congested. It is only to be expected that in such a crowded area the sickness and death rate will be very high. The average death rate for the city of Bombay per 1,000 of population is 25.38. The average death rate for First Nagpada per 1,000 of population is 35.16 the highest death rate in the entire city (1925). During a period of five years the average death rate for the city per 1,000 of population was 36.37, for First Nagpada 30.43; for Second Nagpada 48.88—again the highest rate in the city. Second Nagpada also leads the city in the number of deaths from malaria and respiratory diseases.

The average birth rate for the city of Bombay per 1,000 of population is 16.10. The average birth rate for First Nagpada per 1,000 of population is 24.49. The average birth rate for Second Nagpada per 1,000 of population is 17.99 (1925). In deaths under one year per 1,000 births the city average is 355.9, against 347, for Second Nagpada, and 231, for First Nagpada. This latter group of figures would be of some satisfaction were it not for the fact that further study reveals that Second Nagpada shows the highest percentage of deaths between birth and the age of ten in the entire city. Every area of the city shows a marked decrease in deaths between the ages of one and five save Second Nagpada. In other words the region is no safer for a child under five, than it is for a baby under one. The reasons for the high death rate are poverty, ignorance, filth, open sewars, opium, venereal disease, and the root causes of overcrowding. Here indeed is food for thought. The Nagpada Neighbourhood House through its dispensary, infant centre, public centre, public health lectures, home visitation, and sanitary rounds, is doing its best to cope with the public health problem. But no one agency is powerful enough to meet such a situation. The real root of the high death rate lies in the overcrowding of the people, and this problem can only be dealt with by the forcible condemnation of unsanitary and disease breeding chawls. One whole section of the area should be dismantled as unfit for human habitation. It is hoped that by a campaign of publicity and education this result may at length be brought to pass.

AGE OF CONSENT INQUIRY.

EVIDENCE IN KARACHI.

MR. JAMSHED MEHTA'S EVIDENCE.

Replying to the Chairman Mr. Jamshed N. R. Mehta said that he was the President of the Karachi

Municipality for the last six years and as such he knew many Hindus as well as Mahomedans in Karachi. There were certain classes who sell the girls and he saw cases of abduction and elopement being reported often in the newspaper columns. Penal law should be enforced for bringing this Bill into operation. Especially rural areas require this kind of legislation. The age of consent should be fixed at 18, especially in a place where marriage and consummation go hand in hand. There was absolutely no danger if girls were kept unmarried till the age of 18, nor was there any risk in doing so.

In reply to Mrs. M. O'Brien Beadon, witness said that marriages were performed in Sind at the age of 14 or 15 years amongst the Hindus. As the marriage and consummation take place on the same day there was every possibility of women giving birth to children at an early age. Children born to such women would be weaklings. After giving birth to child the mother would become very weak. The mental, moral and physical growth of the child would be very poor. Nearly half of the women population were of this nature.

Answering Mrs. Brijlal Nehru witness stated that if people were made aware of the penal law it would do some good in minimising the crime. He opined that there would be some kind of molestation when the Bill was put into force in the beginning but that would be for a short time and then vanish. This was due to the ignorance of the people. He assured the Committee that if the Bill were to be passed and put into practice there would not be strong opposition in spite of some early marriage. Opposition to this Bill would come from the people who come from Gujerat to Sind. Even this opposition would not last for more than two years after which it would subside. The present generation of grown up boys and grown up girls who had been sufficiently educated have realised the evils of such early marriages and they would receive the Bill very gladly and it would be a great help to them. Though they were convinced of the evils they were not able to convince their grandfathers and grandmothers. He was of opinion that in the case of extra-marital cases more deterrent punishment should be awarded. Those who perform marriages of girls between 14 years and 16 years of age must be awarded a sufficiently deterrent punishment but he said he had no idea about what that punishment should be.

Replying to Mr. Thakurdas Bhargava witness stated that Hindu Sastras impose certain conditions for marriage and the old Gujratis and some other would follow according to them strictly. He was in constant touch with the girls and he had sounded the opinion of some of them. He was sure that if marriageable age and age of consent could be fixed at 18 the girls would be satisfied. Even if expert doctors would suggest that 16 years was quite sufficient for cohabitation he would not change his opinion which he deliberately formed from his past experience.

As regards the maintenance of birth registers, witness stated that there was one system by which these registers were maintained which required great improvement. These registers were maintained by Municipal and Local Boards areas. Regular system of vaccination registers was being maintained since six or seven years. It would be very difficult to know the age of the child from either the birth registers or from the vaccination registers. Unless the Government takes interest in enforcing the maintenance of such registers no improvement could be possible.

REPRESENTATIVE WRITTEN STATEMENT.

In answer to a question of Mr. A. Ramaswami Mudaliar witness stated that his written statement submitted to the Committee was prepared by the health committee of the Karachi Municipality and it expressed the opinion of no less than sixteen members out of a total number of 54 councillors. And the sixteen members were unanimous as regards the statement that was before the Committee. There were six maternity homes in Karachi of which three were maintained by the Karachi Municipality and three were run by private people. These homes were mainly intended for women and children. In the maternity homes run by the municipality statistics showing the age of the mother at the time of delivery, condition of the health of the mother, the weight of the child at the time of its birth and its health were maintained for the last ten years and when requested to furnish those statistics to the Committee he said he would send those statistics to the Committee.

Witness did not remember any marital case coming before the court. He was for the Age of Consent Bill and believed that the punishment given by the courts to the culprits was not sufficient.

ATTITUDE OF PARSIS

Replying to Khan Bahadur Mahbub Imam, Mr. Jamshed said that Parsees would not oppose this Bill being passed into law. Their marriages would not be affected by this Bill. If the real significance of the Bill was made known to them the present small opposition too would fade away. If the school master, the postmaster and the Panchayat courts of every village and the Mukhtyarkars and revenue officers were to be in charge of that particular locality of the maintenance of registers and to see that no offences under the Bill in question were committed some good would result.

Replying to Rai Bahadur Pandit Kanhaiya Lal, witness stated that there was a scarcity of women in Sind. Early consummation before puberty was more common amongst the people who come from outside Sind and live there than among the people who originally belong to Sind. They had the religious belief that the girl should be married before she was thirteen years of age. Seduction of married girls was more common than that of unmarried girls in Sind. There would be no change even if the bill was passed into law.

DR. KOTHARI'S EVIDENCE.

Replying to Mrs. M. O'Brien Beadon, Dr. Kothari stated that he had been working as a medical officer in Sind for the last 25 years and as such he came in contact with Mahomedans and Hindus of the various places. The educated people were sufficiently advanced to welcome any changes in the social customs. There was a lot of ignorance in the laboring classes. There was a scarcity of Hindu girls at Sukkur especially amongst the Bania community. There was a certain amount of neglect on the part of the mothers regarding children. There was fraud in selling the girls. There was no direct sale by parents but the girls were stolen and sold and married. Such cases were very common in the courts of Sind.

In answer to a question as to how the exact age of a girl could be ascertained witness stated that there were only three things by which the age could be ascertained. One is by the teeth and the other is by the X-ray. The latter is more possible but even then it was very difficult to determine whether a girl was 18 or 17 or 17½. Birth registers maintained in municipal and local board areas were not satisfactorily done. People living in rural areas do not care to go to a place where there was such a register maintained and report the birth of their child. But if they were compelled to go and do it and if the defaulters were punished these registers could be well maintained and they would prove very useful. The children were given a name generally on the eighth day of their birth and the name of the child could also be given to be recorded in the birth register. As the practice common at present was the parents would report the birth of the child at their convenience but not on the same day on which the child was born. The reporting of the names of the children, both boys and girls, on the days of their birth should be made compulsory. At the time of the vaccination, too, the names of the boys and girls should be recorded.

The correctness of the vaccination registers depends upon a vaccinator.

Questioned as to whether early marriages were prevalent witness stated that he heard of girls being married at the age of nine or ten in Sukkur but he never saw them. But such cases were very rare. On account of early marriages the girls were suffering very much. The girls who gave birth to children at the early age of 15 or 16 suffered from many diseases such as tuberculosis hysteria and the like. They go on suckling their children for a long time thus losing their vitality and soon become very weak. At such a tender age she would not be developed well in her body and also she could not understand clearly her responsibility.

Insanity and melancholia were common among girls not because of the changes and environments in which they were living. Such weaklings would

be about 15 per cent., and their children were very weak. He believed that children born to such weak girls at an early age were not stronger than if they were born to the same women at an older age.

EARLY AND LATE MARRIAGES.

Replying to the questions of Mrs. Brijlal Nehru, witness said that menstruation would take place at the age of 14 years. In Sind Amils were the most forward and advanced community amongst whom marriages were done at a sufficiently high age. He never heard of early marriages taking place in Sind. He did not know in which part of the province they were done. He said he heard of marital cases in the province but when questioned whether he could give any instance he pleaded his inability.

Continuing, witness stated that the Age of Consent Bill could not have any effect upon the people in Sind. On the other hand according to the present circumstances it would be of great advantage to the people if the age of consent was raised to 16 years. If culprits who had not observed the Bill under consideration to the very letter were punished severely there would not be any difficulty in the Bill being popularised soon.

CONSUMMATION POSTPONED.

To a question of Mr. A. Ramaswami Mudaliar witness stated that cohabitation was very rare before the age of nine or ten. The girls at Kathiawar marry at nine or ten years of age but the consummation does not take place until five or six years later. The girl remains with her parents until she attains her age. It is both a custom and a religious belief that the girls should be married before they are twelve. Melancholia was due not to early consummation but to early marriages and social conditions and hysteria was due to unhappy marriages. If the girls were kept unmarried for a long time he did not fear of any danger coming to the girls. Even supposing there would be any danger that would cease after a lapse of one or two years. When asked whether there would be any opposition to the Age of Consent Bill witness replied in the affirmative and said that a large section of people would oppose. It would be a religious opposition and would be proclaimed by mere protest meetings and dissenting voices but no danger would come. Even this slight opposition would cease to exist if the Bill was passed.

Replying to Khan Bahadur Mahabub Main Imam witness said that the age of consent and age of marriage must be increased. In both cases the age 16 was more practicable and non-objectionable.

In answer to Rai Bahadur Pandit Kanhaiya Lal, Dr. Kothari said that the practice of selling girls was more common in the Sindh than in the people who come from other parts of Sind. It was a good idea if religious societies were started to report the violation of the law in question. When questioned whether people would come forward to undertake this kind of work the witness replied in the

affirmative and said that good public spirited persons would come forward. The educative work and business propaganda work could be safely entrusted to them. He thought that married men and women would be willing to report early marriages without fear of becoming unpopular.

The Age of Consent Committee, presided over by Sir Moropant Vishwanath Joshi and six other members—R. B. Pt. Kanhaiyalal, Pt. Thakurdas Bhargava, Mr. A. Ramaswami Mudaliyar, K. B. Mehbub, Imam Baksh Kadri, O.B.E., Mrs. Brijlal Nehru and Mrs. M. O'Brien Beadon, M.B., B.S., London L.S.A.—held its third sitting in Karachi on 1st October and examined the following witnesses:—Dr. Sivaswakar, assistant director of Public Health, K. B. Wali Mahomed Hassanally, retired Deputy Collector and special first class magistrate of Karachi and Mr. Kalumal Pahlumal, Judge of the Small Causes Court, Karachi, and Dr. E. D. Shroff, Health Officer of Karachi.

Dr. Sivaswakar in his oral evidence, in answer to a question of the chairman said that he had been assistant director of public health in Sind for the last five years. Questioned about the system of maintaining the births and deaths register witness stated that in towns where there were municipalities the registers were maintained according to the District Municipal Act. The parent or the guardian of the child or the owner of the house reports the matter to the municipal office. He heard very few cases where people were prosecuted for not giving the date of births. The Vaccination Department was under his control. The vaccinator goes round the town for the purpose of vaccinating the girls and he maintains a register in which he enters the names of the children. Whenever he finds a mistake or where a case of birth was not reported to the municipal office he informs the municipal office and thus the registers are checked. In villages the maintenance of these registers was even more perfect. The Revenue Department appointed a village official called tapadar who remains in charge of villages within 25 sq. miles. His business was to tour all round these villages once in a month and gather the information regarding births. In the villages the influential people and the school master, of their own accord, maintain a register of births and record the births in the village as they occur and hand the registers over to the tapadar whenever he comes who in his turn brings the register to the office of the assistant director of public health. The system according to witness was perfect and better than that of the towns. In the cases of deaths the cause of the death was not noted properly as in many cases the true facts could not be given.

STATISTICS ABOUT CHILDREN.

He submitted to the committee statistics regarding the deaths of children from 0-5 years, 5 to 10 years, 10 to 15 years and 15 to 20 years and up to 60 years and showed that there are more births of

male children than of children below the ages of five and also the death number of male children was greater than of female children in that age. In the case of 10—15—20 years the deaths of female were greater than the deaths among the males; but after the age of 25 up to 45 the death rate of men was greater than that of women. Deaths were equal amongst the two cases from 45 to 55 years. These charts had been prepared by him for one year and practically the same was the case with each of the past five years.

SCARCITY OF FEMALES IN SIND.

One interesting point about Sind, was that the province stood unique in the scarcity of females. There had been a great deal of discussion over this point. This scarcity of females was due to three factors, viz., racial, climatical and social customs. Even among Mahomedans there were as many castes as there were tribes and there were no inter-marriages. Polygamy was observed not because any particular man was in need of many wives but because there was nobody to marry the girl amongst that community. There was also incompetency to produce female children because of these internal marriages. Brain faculty of married girls was being improved but the procreative faculty was on a low ebb. From 1871 to 1901 the population of females was very high but on account of plague and influenza which had specially victimized the women the number of women had been considerably lowered.

The population of Sind was increasing on account of people coming from other parts and settling here. Such people fell an easy prey to malaria that was prevalent here. Sind was the only province where there was ample land but the labourers were not many.

NO MARRIAGE AGE IN MOFUSSIL.

Amongst rural population there was no fixed age for marriage. Sometimes marriages were arranged by exchange of girls. He had seen girls exchanged and married at the age of three or four years. As far as marriage was concerned no age was taken into consideration but the consummation came off according to the good sense of the parents. In the Jamrao Colony of Punjabees similar conditions were prevailing.

On account of early marriages the health of the girls was practically ruined. There were cases where girls of 13 years of age were given in marriage to men of 40 years. Such girls invariably suffered from diseases, and he informed the Committee of a case where a girl was attacked with menorrhagia three years after her marriage.

Replying to Mr. Thakurdas Bhargawa, witness said that the reasons which he gave for the female deaths and consequently a decline of females were not applicable to the whole of Sind.

In reply to a question of Rai Bahadur Kanahyalal witness stated the system of maintaining birth

registers had been organised by the Health Department and the system of tapadars going round the villages and collecting the information was the most perfect and highly satisfactory. The local boards and municipalities had no hand in this system. The idea of vigilant societies being organized throughout the province to bring the violations of the law to light would work well only in the zamindari villages where the zamindar's word was final in all the matters but not in ryotwari villages.

NEWS OF THE WEEK.

Bardoli Revision Settlement:—The Director of Information writes:—In the press note issued on August 6th, 1928 Government announced that an enquiry would be held into the Bardoli Revision Settlement and that it would be entrusted to a Judicial Officer and a Revenue Officer. They are now pleased to announce that they have appointed Mr. R. S. Broomfield, I.C.S., Judicial Commissioner in the States of Western India, Rajkot, and Mr. R. M. Maxwell, C. I. E., I. C. S., Collector of Dharwar and officiating Secretary to Government in the General Department, to make the enquiry, and that it will commence at Surat on November 1st next. The enquiry will be extended to the Revision Settlement of Chorasi Taluka. The terms of reference, as already announced, will be to inquire into and report upon the complaint of the people of Bardoli and Valod and of Chorasi (a) that the enhancement of revenue recently made is not warranted in terms of the land Revenue Code, (b) that the reports accessible to the public do not contain sufficient data warranting the enhancement and that some of the data given are wrong; and to find that if the peoples' complaint is held to be justified what enhancement or reduction, if any, there should be upon the old assessment. As the enquiry is to be full, open and independent, the persons interested will be free to lead as well as to test evidence before the officers making the enquiry with the help of their representatives including legal advisers. The decision of the Judicial Officer will prevail in all matters of difference between him and the Revenue Officer.

Indo-European Council for Uplift Work:—A Johannesburg message states:—The first decisive step in connection with the Indian social movement has been taken here by the formation of a joint council of Europeans and members of the South African Indian Congress for development and uplift work in the city. The Council is exceptionally influential and includes Mr. Sastri, the Bishop of Johannesburg, Mrs. Ethelreda Lewis, the novelist, and several University professors. It is believed that before Mr. Sastri relinquishes his office similar bodies will be functioning in other centres with the object of promoting the social work suggested by the Indo-Union Agreement.

Mrs. Naidu in England:—Over one hundred letters of welcome from her numerous British friends greeted Mrs. Sarojini Naidu on her arrival at the Ladies Lyceum Club, London. Interviewed by Reuter regarding her visit to America, Mrs. Naidu declared: "People think my tour programme consists of speeches about "Mother India," but I have no time to bother about muck and mire. India has too beautiful a message to offer to the world for any Indian to be disturbed by the finding of a little patch of dirt." During her two week's tour of the Continent she received a wonderful welcome at Paris, Berlin and Rome.

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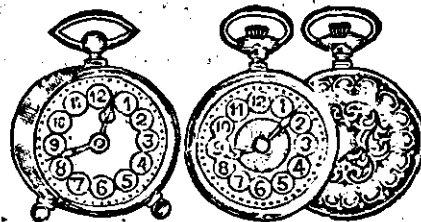
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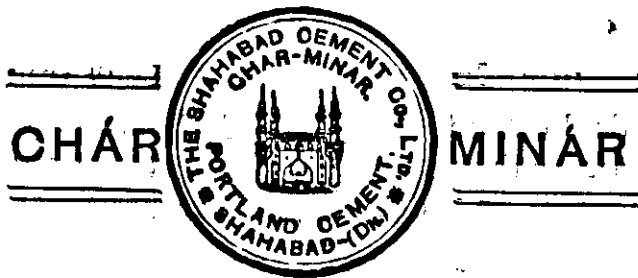
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BOMBAY—SATURDAY, OCTOBER 27, 1928

No. 9

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Age of Consent Committee:—The Age of Consent Committee presided over by Sir Moropant Joshi arrived in Bombay last Saturday and has been examining witnesses. The general trend of the evidence so far gathered favours (1) the raising of the Age of Consent as against strangers to 16 and even 18 (2) the treatment of premature consummation within marital limits as a separate offence from "rape" for which a lower "age of consent" and a lighter punishment should be prescribed, and (3) the passing of a law fixing a minimum marriage age particularly for girls. A few witnesses (none in Bombay) are altogether opposed to any interference with marriage "autonomy", and Mr. Kanji Dwarkadas at the other end recommended that parents who get their daughters married before the minimum age, should be punished with whipping! Sir Moropant was taken aback and enquired if Mr. Kanji was serious about the punishment. The latter maintained he was, but modified his suggestion to the extent that whipping should be permissible in extreme cases, such as, we suppose, when a man who has been fined and imprisoned for violating the law, is not deterred thereby from getting his other daughters married under age. Even this would be absurd, and Mr. Kanji's recommendation can be taken only to express his feelings at the injurious consequences of too early marriages.

The Simon Commission:—The Statutory Commission has been in Poona since its arrival three weeks ago, and has finished its enquiry so far as it relates to Bombay Presidency. With it have been associated the Indian Central Committee presided over by Sir Sankaran Nair and the Bombay Provincial Committee, with Mr. Bhutto, a Mahomedan gentleman from Sind, for Chairman. The greater part of the time was taken up with the examination of official witnesses. During the week devoted to non-official evidence, representatives of Mahomedans, the depressed classes, and non-Brahmins were heard. They all wanted special protection in the form either of

separate electorates or reserved seats in the Legislature. The Mahomedans were afraid of the domination of Hindus, the depressed classes of caste Hindus, the caste Hindus of the Brahmins. Sometimes the Mahomedan representatives seemed to make common cause with the depressed classes against caste Hindus, and with caste Hindus against Brahmins. No representative of the Brahmins appeared before the Commission to ask for protection. We think it all to the good that the Commission has heard at the outset of its enquiry the extreme views of the main communal parties. The evidence which it will hear in other parts of the country, since the nationalists will have nothing to do with it, will be minor variations of the same views, and its work, therefore, will not entail much time or energy.

Barbers and Self-shaving:—Many of the statements made by communal witnesses before the Statutory Commission were gross exaggerations which will not bear scrutiny. Thus, Dr. Ambedkar told the Commission that he had not known of any movement to promote inter-communal dining in Bombay. The *Indian Daily Mail* published on Thursday a photograph of those who participated in an inter-communal dinner held in March 1923 in the premises of the Bombay Depressed classes mission. A full account of it with names was published in the *Indian Social Reformer* of the 17th March 1923, which was also reproduced in the *Indian Daily Mail*. Since then, inter-dining has ceased to be a problem with the educated classes, and it is astonishing that a man of Dr. Ambedkar's standing should have known nothing about this tendency all these years. However, the question of constitutional reform is not one of inter-dining or inter-marriage, and surprise is felt at the wide latitude given to witnesses to ventilate their social grievances before the Commission. Although, Sir John Simon once or twice remarked that the Commission can do nothing to remove social or religious disabilities, the witnesses were nevertheless allowed to enlarge upon them. Dr. Ambedkar, for example, complained to the Commission that a barber had refused to shave him. The Commissioners in their ignorance might have been led to believe that barbers are a class of Brahmins of whose iniquities they have been hearing so much from their witnesses. They may not know that in some districts barbers under the influence of the non-Brahmin movement have refused to shave Brahmins. However that may be, most educated Indians now-a-days shave themselves with safety-razors, from hygienic considerations as well as

considerations which make personal service repellent to sensitive minds.

Penalty for Child Marriages :—At a recent meeting in Madras, Mr. T. R. Venkatrama Sastriar spoke on "Legislation and Social Reform" referring particularly to the Sharda child Marriage (Prevention) Bill. That bill, as it was first introduced in the Assembly, contained a proviso invalidating too early marriages. When it emerged from the Select Committee the proviso was dropped and a clause imposing the penalty of a fine or simple imprisonment on the parents or guardians who brought about the marriage was inserted. Mr. Venkatrama Sastriar suggested in his lecture that such marriages may be voidable by either party on coming of age or that the parents should be made to pay the penalty. Improving on this the president, Dewan Bahadur T. Rangachariar, suggested that offenders should be deprived of those privileges of citizenship such as the right of taking part in an election and, therefore, of being a member of the Council or local boards. He waged that in their days of democracy this would be an effective penalty and, lest it should appear far-fetched to his audience, he pointed out that a man who could not guard the interests of a single person under him would not be competent to look after the interests of the public. Unfortunately all men do not value their vote so much as to refrain from anything which would deprive them of it and those who do are not, generally speaking, among the class which practices early marriage. It is very doubtful whether even a fine would be sufficiently effective as a deterrent. An ineffectual penalty would nullify the law. It is, however, necessary to avoid the danger of running to the other extreme and imposing too drastic a penalty for the offence. The suggestion put forward by one of the witnesses before the Age of Consent Committee that the parent of the boy who commits this offence should be whipped is more likely to evoke public sympathy for the parent. Instead of acting as a deterrent the penalty will make the law a dead-letter.

Buddha, The Great Social Reformer :—The current number of the *Young East* contains an article depicting at length the social and religious tyranny under which people of India were groaning and how the advent of the Buddha brought deliverance to humanity. Our contemporary writes :—"Great, indeed, were the suffering of humanity when Prince Siddharta was born ; equally great was the reward that followed. Buddha came, he saw, he conquered—not like the conquerors of olden days who summoned blazen steel and burning fire to their aid, but like a celestial monarch who made other men's cause his own and built his throne in the hearts of the people. It was a bloodless victory, far-reaching in space and time, and paragons all virtuous and noble deeds done in the realms of religious and social reform, before or after. It was a gigantic task, perhaps the greatest that had yet befallen to the lot of a religious or social missionary and who could launch upon it except the one who had manfully equipped himself for it through the ages? Yes, a lesser personality than that of Gautama, however spiritually advanced otherwise, would have shuddered at the manifold complexity of the hydra-headed problem, which put extremely

briefly, involved a total abolition of castes and sub-castes, the removal of age-long shackles of priestly tyranny, the freedom of women from the bondage of an abject social code, the extinction of cruel and ghastly sacrifices, the preservation of all sentient life, the consecration of Truth on the highest pedestal, the substitution of a practical code of religious and moral ethics for the transcendental jargon and hair-splitting theology which stalked in the name of religion, and the last but not the least, the opening of the hitherto jealously-guarded massive iron gates of Nirvana upon the Upalis (barbers), the Chandas (smiths) the Nandas (shepherds), the Vrakritis (untouchables), the Vasavadattas and Ambapâles (courtesans), the Mary Magdalens of Buddhism."

Prohibition Movement in Japan :—The progress made by the prohibition movement in Japan is so great that it bids fair to become a "dry" country in the near future. We are indebted to the *Near East*, for the following information :—"It is pleasant to note that the prohibition movement in Japan is steadily gaining ground. On August 31 a big parade was staged in Tokyo by the National Prohibition Federation. It was joined by 6,000 persons representing 150 social organizations. Similar demonstrations were held in principal cities of the Empire. It is remarkable that this movement is promoted by Buddhists and Christians without discrimination and is supported by public bodies. In Sendai where the second Division is stationed, prohibition has been so successfully encouraged among the rank and file that the Division has earned the reputation of Dry Division. At Otaru, a port in Hokkaido, a prohibition league is about to be organised among lower-class seamen, while so far fifteen villages in various parts of the country have banned alcoholic drinks." Still more significant is the support given to the movement by the Imperial Court. The *Abkari* writes :—"The Emperor of Japan—like King Boris of Bulgaria and Amanullah, Amir of Afghanistan—is a total abstainer. Not only does the Japanese Emperor abstain personally, but his guests are not served with alcohol at his table. His palace guard, numbering 300, are all abstainers, as are nearly all the palace servants. Verily, the East is far from the West. Signs are not wanting that very soon whisky and its native equivalent *sake*, will be exclusively the drink of Westerners in "the Land of the Lotus."

Social Reform in Bardoli :—We are glad to learn that as a distinct result of the satyagrah an important movement of social reform has started in the various Patidar communities of Bardoli as well as of the other Talukas. They have for the present resolved to stop marriage of girls under 14 years and to consummate the marriages after the girls are at least 16 years of age. This decision is a distinct step forward in view of the fact that the Patidars have been among the most conservative people of Bardoli who used to marry their girls at as early an age as 5 and even less. We are also glad to learn that there is a movement among them to amalgamate some sub-castes.

Index to Volume XXXVIII :—Copies of the Index to volume XXXVIII of the *Indian Social Reformer* are now ready and will be available on application.

INDIAN SOCIAL REFORMER.

BOMBAY, OCTOBER 27, 1928.

THE ANNAMALAI UNIVERSITY.

During the last twenty years the number of Universities in India have increased from five to sixteen. In 1857, three Universities were started in the three Presidency towns of Madras, Bombay and Calcutta. Several years later, two more were established at Allahabad and Lahore. The Dacca University came into existence at the time of Lord Curzon's Partition of Bengal. Two denominational Universities, the Benares Hindu and the Aligarh Moslem, followed soon after. The Oosmania University of Hyderabad (Dn.) and the Mysore University, both State Universities, came next in order of time. The Patna, Lucknow, Nagpur, Rangoon, Agra and Andhra Universities, are the creation of the Provincial Legislatures since the introduction of the Montagu-Chelmsford reforms. The latest addition to the list is the Annamalai University at Chidambaram, the Bill incorporating which was passed by the Madras Legislative Council a few days ago. The five oldest Universities were started on the model of the old London University, but they differed from it in that only students of the colleges affiliated to them were eligible for admission to their examinations. It is thus incorrect to say, as has been often said, that they are purely examining bodies. That this type of University is the best suited to present-day conditions in this country, is shown by the fact that several of the Universities which have been started in recent years have had to make provision for affiliating colleges in one form or another. It has not been found possible to reproduce the Oxford and Cambridge type of university in this country. The Benares Hindu University comes nearest to it, as it consists of a group of contiguous colleges in a single area, but it differs from them in that each of the constituent colleges teaches only one special subject and that all of them are financed, maintained and managed by the University. The only other fully residential University is the Aligarh Moslem University consisting of a single college. The Annamalai University is of this type, being like Aligarh developed out of a pre-existing College.

The conversion of Aligarh College into a University, has not been altogether beneficial, a recent enquiry into the affairs of the institution having revealed many and serious defects in the administration. The Aligarh College was started by the illustrious Syed Sir Ahmed and soon acquired and long enjoyed a great prestige as the powerhouse of Mualim progress. The Chidambaram

College which now becomes the Annamalai University, was from all accounts a very efficient institution but it has not the advantages which the Aligarh College had before it became a university. Chidambaram has a famous temple which may be said to be the principal Saivite Cathedral in South India. But otherwise it has little importance from an educational or industrial point of view. There is not any considerable educated class engaged in independent professions to provide an adequate back-ground to the new University. The Annamalai University, however, will have enormous facilities for "Oriental" studies, especially in Tamil language and literature. The great South Indian Mutts have always encouraged Tamil studies of the traditional kind, and if a part of their large resources as well as those of the Chidambaram and other temples, is made available to the University, it can easily become a great centre of Dravidian studies attracting scholars from all over the world. Sir Annamalai Chettiar's endowment of twenty five lakhs of rupees, is the most munificent gift for an educational purpose in South India since the famous century-old charities of Pacheappah Mudaliar. The Government of Madras has given a grant of twenty-seven lakhs to the University and, as observed above, there are many wealthy religious institutions which can and, no doubt, will contribute liberally to augment the funds of the University. It has a large area from which to draw its students—the Tamil districts of the Madras Presidency and Ceylon, particularly Jaffna.

Although not a denominational University the Annamalai University will have to give a large place in its studies to the distinctive products of South Indian culture. The most important of these is the Saiva Siddhanta, a unique system of religious devotion and philosophy which is the finest flower of Tamil culture. Post Buddhistic Hinduism drew its inspiration largely from the South. Shankara, Ramanuja and other great teachers were natives of South India. The history of Mahomedan contact with the South is also distinguished from its history in the North, by its pronounced nationalistic tendencies. The Moslems of the Deccan spoke the language, wore the dress and in every respect except religion led the same life as the Hindus. The Moslem kingdoms in the South were also organised on non-denominational lines and were popular sovereignties for all practical purposes. There is thus a very large and unexplored field of history and culture and the Annamalai University under capable guidance has, therefore, an immensely interesting prospect of usefulness before it.

THE LAW OF CIVIL MARRIAGE IN INDIA.

(BY MR. KOPERGAM RAMAMURTI).

The struggle for the enactment of a general civil marriage law that shall not penalise religion is by no means ended. It is only biding its time, and gathering strength every day from the steady growth and interplay of the nationalist and theosophic movements in India. The country is just now fully preoccupied with the fundamental problems affecting national honour, national freedom and national unity in its relations with a dominant foreign power. It will soon find itself forced by the logic of facts and events to find time to give its ungrudging attention to a solution of the not less fundamental problems affecting the honour, unity and freedom, social and religious, of its individuals and communities, which go to build up its nationhood.

Sir Henry Sumner Maine generously held out, for the benefit of all religion loving and progressive Indians, a fair and honourable law of Civil marriage in 1868, but he was beaten back with contumely by the combined forces of orthodoxy. His successor laid on it a bitter and repulsive coating of irreligion to save himself from the unpleasant attentions of the "religious" monopolists, and practically forced an atheistic measure, in the shape of Act III of 1872, down the throats of the hungering theists of India. Mr. Bhupendranath Basu's Amendment Bill of 1911, which sought to liberate the law from that abominable coating which vitiated the code was strangled at the very threshold of the Viceroy's Council in Calcutta. Dr. Hari Singh Gour's similar Bill of 1920 was killed with greater ceremony inside the Assembly Hall by the "reformed" Legislature at Delhi. Unbroken by the calamity, Dr. Gour resuscitated his measure and pushed it in the Assembly again in 1923 and split the ranks of orthodoxy. But orthodoxy in its turn split Dr. Gour's Bill into two halves, swallowed only one half, and destroyed the other.

Act III of 1872 had put under its ban four religions of Indian origin (Hinduism, Buddhism, Jainism and Sikhism), and four religions of foreign origin (the Parsi, Hebrew, Christian and Mahomedan religions). No two persons either of whom professed any of these eight religions could marry under the Act. The object of the amending Bills of Mr. Basu and Dr. Gour was to remove this ban on Religion altogether, so that persons belonging to any of these eight religions or other religions also, if any, may lawfully intermarry under the Act without having to make any declaration, positive or negative, about their religious faith. But Act XXX of 1923, which emerged out of the unskilled half of Dr. Gour's last amending Bill provides for a valid form of marriage between persons belonging only to the four indigenous religions of the Hindu group, in addition to the old form of marriage between persons who profess none of the eight religions. But the proposal that the ban on the four foreign religions also should be lifted, so as to permit free intermarriage among

all the religionists of both groups, was sternly knocked on the head and rejected. So, under the present amended Act III of 1872, a Hindu may marry another Hindu of any caste, or a Buddhist, or a Jain, or a Sikh, both parties openly declaring their respective faiths before the Marriage-Registrar. But if any person of the Hindu group wants to marry a person of no religion or a person belonging to the foreign group of Christians, Mohamedans, Parsis and Hebrews, the Act still requires that both the bride and bridegroom shall solemnly declare before the Registrar that they do not profess any of the eight religions above named, either indigenous or foreign.

Some Marriage-Registrars, relying no doubt on the alternative wording newly inserted into the old Declaration Forms appended to the Act, take a broader view of the changes introduced by Act XXX of 1923. They are convinced that a negative declaration has to be made still by persons belonging to the foreign group, because there is no provision in the form for a positive declaration of any of the four foreign faiths. But as there is a positive form of declaration specifically provided in the alternative for persons of the Hindu group, they are of opinion that these persons can avail themselves of it under all circumstances. They therefore allow a Hindu to make a positive declaration even when the other party to the marriage is a person of the foreign group from whom a negative declaration is taken. Other Marriage Registrars however feel that their hands are tied by the terms of section 2 of the Act itself to implement which the forms in the Appendix have been drafted, and demand a negative declaration from both parties to a mixed marriage even though one of them alone belongs to the foreign-religion group.

So, there is no doubt that even, after the passing of the amending Act of 1923, there is a positive bar to intermarriage between the Hindu and foreign groups under Act III of 1872, unless both parties solemnly repudiate all religions including their own. It is with a view to get this last and serious disability also removed that notice has again been given in the Legislative Assembly of a further-amending Bill, to be sponsored this time by Mr. Tulsi Charan Goswami as well as Dr. Gour.

Nothing is known to the public yet as to the probable date of the formal introduction of the new Bill. But whenever that may come, one may be quite sure that Hindu orthodoxy will unhesitatingly rush at once to consort with Mohamedan orthodoxy in the Assembly, and also with the European orthodoxy of the Government Benches, to fight to the last ditch this impious attempt to save Hindu, Mohamedan and Christian nationalists from being forced by Act III of 1872 to repudiate their religion. When one turns however to certain provisions of the Indian Christian Marriage Act which are already in daily use, one is profoundly struck with the vanity of all this holy fervour and pious hatred against

inoffensive fellow-citizens who seek no favour except that they be not coerced by law to forswear their religious faith for exercising a domestic personal right which concerns no one else.

It is a matter of public record and daily experience that, under Part V of the Indian Christian Marriage Act, Hindus and Christians have been lawfully intermarrying for over half a century without being asked to give up their religions. No possible combination of orthodoxies can abrogate that law at this date. Where then is the religious or logical sense in one's opposition to a similar marriage or a Hindu-Moslem or a Hindu-Parsi marriage being permitted under Act III of 1872 on the same liberal terms?

This absurd and farcical position was widely noticed and commented upon in the public press nearly two decades ago in dealing with the orthodox opposition to Mr. Basu's Bill (*vide* Educational Note : I. S. B. 13th August 1911). But in view of the doubts often thrown on the validity of such mixed marriages even under the Christian Marriage Act (*vide* I. S. R. 3rd Sep. 1911 ; 19th Jan. 1919 ; 13th June 1920), the following extract taken from the learned exposition by Mr. Paul Appasami, M. A., LL. B., Judge, City Civil Court, Madras, of "the Law applicable to Christians in India," just published by the Christian Literature Society, will no doubt be found interesting and instructive.

"Section 88 of the Act has given rise to a great deal of controversy. It runs thus: 'Nothing in this Act shall be deemed to validate any marriage which the personal law applicable to either of the parties forbids him or her to enter into.' The marginal summary affixed to the section is phrased, 'Non-validation of marriages within prohibited degrees.'

"Read along with this marginal note, the section seems clear enough and does not suggest possibilities of diverse constructions. But in fact learned lawyers have interpreted the section in a sense which cuts through the whole scheme of the Act.

"Obviously the section has been added, by way of supplement, merely because all churches do not publish schedules of prohibited degrees, and the table put forward by one church or denomination is not always the same as that of another church.

"It is in view of these differences that the section provides that if the personal law applicable to a member of a particular denomination prohibits him from marrying a person who stands in a certain relation to him, the marriage is invalid altogether....

"A marriage of a Hindu with a Christian who stands outside the caste system is altogether invalid according to Hindu Law. This section has been construed to imply that a marriage which is invalid according to the personal law of the parties marrying cannot be rendered valid by this Act.

"But earlier in the Act it is specially laid down that a Christian can marry a Hindu or Mohamedan ; only the marriage must be celebrated according to

the provisions of this Act. The entire Act proceeds on the footing that such a mixed marriage can legally take place. Penalties will be imposed only on those who celebrated the marriage in any form not authorised by this Act, but this section however seems at one stroke, if the construction contended for is correct, to cancel the entire effect of the previous eighty-seven sections.

"This effect is certainly not what the legislation intended. It is clear to any one who studies the Act that it had in mind only the differences between the churches in their rules as regards prohibited degrees. The term personal law in the section was therefore intended to apply only to the personal law applicable to Christians of different denominations.

"Even otherwise a supplementary section like Section 88 which is in the nature of a proviso cannot be read as cancelling the whole scheme of the Act which allows mixed marriages, where one of the contracting parties alone is a Christian and the other is not, and makes specific provision as to the manner in which such marriages are to be celebrated.

It is not possible to find any legal basis for the contention put forward ; it would, it is conceived be held against if it ever came before the Courts."

PUBLIC SAFETY BILL.

The Editor,

The Indian Social Reformer.

Sir

From under heading "Public Safety Bill" in your number September 15th I venture to quote "the Government spokesman treated the economic aspect of the Commission as a minor matter, and concentrated on the danger to the social and religious institutions of Hinduism and Islam..... Why do they permit foreign Christian missions to seek to undermine and destroy those very institutions for which it proposes so much solicitude?"

The exception taken is surely viewing the matter in a very contracted manner. To the writer it seems obvious that the spokesman was not concerned with any particular creed, though specifying Hinduism and Islam, but meant to emphasise the danger to religion as such, from Bolshevism influence, and to make impression of the fact that the chief menace of Bolshevism is its violent and aggressive hostility to all religion. An instance of the catholicity of its aims is the name of the Society, centres of which it is strenuously endeavouring to establish in all countries, especially amongst children—that name is "The Anti-God Society."

Again may I quote "the Indian people have sufficient intelligence to discriminate between what is good in Bolshevism and what is unsuitable." If this were so, there would be no danger.

But how can this comfortable attitude of mind be maintained in face of the fact of their methods of work! Whatever their demerits, it may be put

to their credit that they are perfectly straightforward and open as to what their aims are. From a study of them it appears that though it comes within their scope they are not so much concerned with undermining the stability of the Government in power as with concentrating all their energies upon the destruction of the "Bourgeoisie." For this they work entirely amongst the "worker and peasant", who represent in every country the most ignorant and unthinking class. In India it would mean the ryots and the Depressed Classes.

It can hardly be maintained that these people will be able to discriminate as to what is good or bad in Bolshevism, when they are worked upon by "passed masters" of the art of stirring up the fires of hatred and vengeance for real or supposed wrongs! In case of the Depressed Classes one dares not think from what depth this fire could not be stirred, or to what height of dire vengeance it could not rise, in retribution for wrongs only too real!

Not upon the British Government and its servants, but upon the "Bourgeoisie"—and to the Bolshevik the "bourgeois" appears to be the intelligent, or any one possessing anything above the mere pittance to keep life going. From the Student, the Vakil, the Merchant, the Landowner, to the Maharajah, all would fall as "bourgeois" into the Bolshevik net!

Lastly to quote "There is one feature of Bolshevism at least which Britain will do well to imitate; it is the absolute repudiation of racial discrimination....." If it is Bolshevism as it obtains among the Russians that is in the mind, admiration for this quality may be somewhat modified, if it is remembered that in dealing with Eastern races the Russians have no such temptation to discriminate as the Western European has, for the reason that the Russian is, in his racial composition nine-tenths Eastern.

Cambridge.
3rd October 1928.

Yours etc.
I. J. PITT.

INDIAN NATIONAL SOCIAL CONFERENCE.

It has been arranged to hold the forty-first session of the Indian National Social Conference at Calcutta during the National Week in December next and a strong Reception Committee with Sj. Nirmal Chunder, M.L.A. as Chairman and Sj. Subhas Chandra Basu, Sj. Kiran Sanker Roy, Dr. Prohabati Das Gupta, Sj. Bhagirath Chandra Das, Sj. Prabhudyal Himatsingka, Acharjee Muralidhar Banerjee and others as Vice-Chairmen have been formed. Any person who has sympathy with the aims and objects of the Indian National Social Conference and pays a minimum fee of Rupee one to the Reception Committee shall be entitled to become a Delegate provided he is duly elected as such by any social Reform Organisation

of any Community in India or by the executive Committee of the Reception Committee.

The coming session of the Indian National Social Conference is important for the reason that it will afford opportunity to the people of all creeds and communities to discuss together about the two important social legislations—viz., Child Marriage Prevention Bill and Age of Consent Bill which are now on the Legislative anvil.

According to the rules framed by the Reception Committee, I invite all types of Social Reform Organisations of different communities in India to send their suggestions of names for Presidentship of the forth-coming forty-first session of the Indian National Social Conference which should reach the undersigned on or before the 15th November next in order to enable the Reception Committee to elect a proper person as the President of the Conference. I also invite all social reform organisations to arrange for returning of Delegates from the different Provinces in order to make the conference a success.

Albert Institute,
2nd floor,
15, College Square,
Calcutta,
17th October 1928.

DWIJENDRANATH DUTT,
General Secretary,
Indian National Social
Conference.

AGE OF CONSENT INQUIRY.

EVIDENCE AT KARACHI.

K. B. WALIMAHOMED.

K. B. Walimahomed Hassanally in his oral evidence replying to the Chairman said that he was a retired Deputy Collector, was a municipal councillor a member of the last two Legislative Assemblies and a special magistrate of Karachi. Among Mahomedans there were two main communities, namely Borahs and Khojas and there were no inter-marriages among those two communities. Generally the girls of the Mahomedans were married at the age of 16 and by this bill the Mahomedans would not in any way be affected. Generally the girls were married after puberty and marriages below the age of puberty were very rare. But among Hindus it was different. Formerly the girls were married at an early age but the Hindu girls had received latterly secondary education and college education and they had now given up the practice of early marriage. The Amil community is the most advanced and educated community and the girls in this community marry generally at a sufficiently high age and sometimes after they finish their college education. But in the Bania class the girls were married even at the age of 10 or 11.

Considering his experience of the world as a magistrate he said he never came across a marriage case into his court. He emphatically asserted that any change that might be made in this direction would not have the desired effect because coming to a court of law would mean perpetual separation of the wife from the husband. He was not of opinion that even by passing the age of consent bill

fruitful changes by which the society would be benefited would come but he believed that social reform was more capable of effecting changes than legislation. He instanced this by showing how in the Amil community the girls were married at an early age previously and gradually by receiving high education, how they, of their own accord, raised the age of marriage to 16 and even greater. The Mohamedans might object to this bill on the ground that their Prophet married a minor and so they also should be allowed to do so. But witness personally considered that this was not a sufficient ground and he was not opposed to the raising of the age.

“HINDUS’ FALSE CRY.”

In answer to Mrs. Beadon The Khan Bahadur replied that he had never seen marital cases coming to the court but he was told once or twice that a girl was injured. When questioned about the girls being seduced witness stated that in his experience seduction was more manufactured than real. Some of the Hindu friends were raising this cry with a view to get the Moslems into trouble. These seductions if at all there were any were also committed by the Hindu. But on the whole such cases are very rare. The girls below the age of 14 or 15 were seduced and in order to make it a cognizable offence the police would represent that the girl was a minor. The raising of the marriageable age would not mitigate the crime of seduction. When questioned by Mr. Thakurdas whether passing of deterrent sentences upon the culprits would reduce the crime, witness replied in the negative and added that the raising of the age of consent would not be a necessary check. He was not for completely leaving the culprit unpunished, but if the people were to be educated any kind of punishment would be deterrent.

Replying to Mr. A. Ramaswami Mudaliyar witness stated that he came across many rape cases. If the age of marriage is raised to 16 then he did not believe there would be likelihood of the accused being punished and it would not have deterrent effect upon others.

Replying to Khan Bahadur Mahabub Mian Imam witness stated that this measure would be useful to the Mussalmans also. He believed that the birth and death registers were not kept properly in villages and challenged the statement of Dr. Sivawerkar that they were perfect. The tapadar would go round the villages at his pleasure and the schoolmaster and the postmaster could not register the births as they could not be always on that duty. But if the system was to be made perfect the Government should appoint paid patels to go round the villages from time to time and record them regularly. He liked the idea of making marriages registered compulsorily. In larger towns the difficulties would not be greater than those of villages. He was of opinion that vigilance societies would not do much work in bringing the offences to light.

MR. KALUMAL.

Mr. Kalumal Pahlmal, replying to the questions of the Chairman stated the marriageable age should be raised from 14 to 18 and the marriages under the age of 18 must be penalised. He suggested that certificates showing the age of the girl and the boy should be produced before the performance of a marriage, and the committee issuing such certificates should consist of one Government official and local influential members. If an officer could not be found the matter should be referred to a judge. The services of influential people who would be willing to serve on these committees could be obtained very easily both in the cities as well as in the villages. He did not think that a good deal of people would be harrassed by adopting this method.

Asked by Mrs. Beadon as to how many cases of injury done to girls he knew, witness stated that in six years he had heard of twelve cases.

Replying to Mrs. B. Nehru, witness believed that social societies would not be able to check the evils which are common with the females. Except in the Amil community the age of marriage was very low.

In answer to Mr. Thakurdas witness stated that if the society were to advance it should not grumble to spend money for committee, advocated by him, would have some valuable opinion as to when these marriages were taking place. He believed that if the new law were to be published and made known to the public there would be some check for the offences. Seduction was prevalent among Hindus and among some Moslems. Except by the compulsory registration of marriages there was no other way of arriving at a correct age of the boy and the girl. The method of keeping the birth and death registers in rural areas was satisfactory. The whole area was covered by the Taluka and District Boards who took care to see that these registers were maintained well. Vigilant societies and village panchayats would not help to bring the offences to light properly as such members would veil the offence committed in their community and expose the mistakes of other communities.

DR. SHROFF.

Dr. E. D. Shroff, submitted statistics showing the history of the ladies, as to their first pregnancy, second pregnancy, and their state of health. He said that women aged about 14 years were suffering very much from diseases and quoted an instance where a girl of 14 years of age after her confinement was not able to leave her bed for two years and also the diseases common among women.

Replying to Mrs. B. Nehru witness stated that the constitution of the girl would be spoiled if the girl gives birth to children too often in her prime of youth.

Regarding births and deaths the registers were kept upto date and they were perfect. There was no hard and fast rule, but they were kept in such a

way for a long time. His knowledge was limited to what was contained in the book as he was not in the habit of going round all the hospitals for himself.

Replying to Mr. A. Ramaswami Mudaliyar, witness stated that those who fail to report deaths in 48 hours were liable to be fined Rs. 25. In addition to this there were Municipal agents appointed to go round and collect news by going to cremation grounds and burial places and report that news to their respective centres. If population was taken into consideration the deaths among Hindus were not greater than Mahomedans. In Karachi city the high mortality was reduced by 44 per cent.

Mr. Rupchand Balaram, Additional Judicial Commissioner gave evidence *in camera*.

MR. VIRUMAL BEGRAJ.

In answer to the question of the Chairman Mr. Virumal Begraj stated that he was the representative of the Hindu Panchayats of Sukkur. He said that cases of seduction and rape were not frequent in Sind. Such cases would not come to the court as most of them were hushed up. He was of opinion that a law preventing unequal marriages should be introduced as such marriages were common in the villages.

Replying to Mr. Thakurdas Bhargava witness stated that he was opposed to any trial of marital cases by 3rd class magistrates. A first class magistrate specially empowered to try such cases must carry on the investigation. He said he was for raising the age of consent to 18.

Answering to Mr. Mitra, witness said that there used to be a religious notion amongst Hindus in Sind that their girls should be married before they were 10 years of age. But it was gradually dying away. Widow marriages also were not received well by the people but he stated that he was working for the uplift of widows. There was a scarcity of women in Sind. One cause of it was that there were many girls who were married at the age of ten or below and became widows and people did not think of remarrying the girl but would keep her as an eternal widow, so if a man wanted to marry no proper girl would be available.

He was of opinion that in the case of non-marital cases the age of the girl should be 16. There was also an idea prevalent that after the puberty every girl was fit for consummation.

FUNCTIONS OF PANCHAYAT.

Replying to Rai Bahadur Pandit Kanyahlal, witness told that there was no Village Panchayat Act in Sind. But they had been working voluntarily. Asked about the nature of the work done by the panchayats witness stated that these would dispose of cases of marriages, cases relating to caste and also monetary cases. He also explained the procedure that would be adopted in trying these cases and how they were enforced. When questioned whether these panchayats would serve as vigilance

societies to bring crimes under the Age of Consent Act to light and see that the culprits were punished, witness replied that these would certainly help a good deal. Continuing, witness said that even though the percentage of Hindus was three times less than that of Mahomedans the percentage of deaths among the former was far more than that of the latter and this was partly due to early marriages and consummation. He was of opinion that in marital cases the investigation and preliminary work should not be done by the police, but it should be transferred to the trying magistrate. He said he would have no objection if this work was carried on by a responsible police officer such as the Superintendent of Police.

SETH SHIVRATAN MOHATA.

Replying to the questions of the Chairman, witness stated that the marriageable age amongst the two prominent communities of Bikaner was 12 years for girls and 16 years for boys. He had moved a Bill to that effect in the Legislative Assembly of Bikaner and almost all the non-officials were with him. They had taken up this as a first step in the direction and as many people were agreeable to this age they had chosen it. He was of opinion that any legislation in this direction should be backed up by the people of the country. Though the Bill was for 11 years for marriage yet consummation was generally done at the age of 13. But many Cutchi and Gujarati Hindus and Marwaris performed marriages very early and as soon as the marriage was over the girl was sent to her husband's house and there was no check upon the husband from doing anything he pleased. Cohabitation as a general rule did not take place before the age of 13 but said that there had been cases of pregnancy even at the age of 13 and even below. He informed the Chairman that the amendment of law in 1925 in the Age of Consent Bill was not known to many people and so it had remained inoperative. If any case of seduction or rape was brought to the court it should be tried *in camera*; that is the girl must be examined at her house only but the accused might be tried before the public court. If vigilant committees and societies were formed in all the places such cases would surely be brought to light. The general age of puberty among the girls of the State of Bikaner was 12 and 13.

PENALISE PARENTS.

In order to put a stop to many of the evils that were prevalent at present witness suggested that the parents of the husband and the girl should be penalised in case consummation takes place before the prescribed age. He added that Hindus generally consider reporting of cases as a faulty thing and allow the crime to go unpunished. The parents should be penalised as the responsibility rests on their shoulders to a very great extent.

Replying to Rai Bahadur Pandit Kanayahlal witness said that outside marriage he would fix the age of the girl at 18. Orthodox Hindus might

oppose this measure but the opposition would soon vanish. Now-a-days Ganaai was not so common because the ceremony meant some expenditure and people were not able to meet that expenditure. He recommended that the marital age should be fixed at 14 and consummation should take place at the age of 16.

Answering Khan Bahadur Mahabub Imam Baksh Kadri, witness stated that when a marriageable case came before a court naturally the court would be crowded. If the girl was brought to the court she might feel shy and would state all the facts so even though it was somewhat difficult the magistrate should try the girl at her house only and in no case the police should be allowed to investigate such cases.

Questioned by Mr. A. Ramaswami Mudaliyar, witness stated that after a continuous agitation for eight years the Bikaner State agreed to this kind of legislation and finally it was almost unanimously passed by elected non-official members of the Legislative Assembly of Bikaner. The Assembly consisted of 18 non-official members and no less than 14 of them voted for the resolution and the remaining four remained neutral. The Government members also voted for the motion. There was very little opposition outside the Assembly as the Bill was discussed threadbare.

When asked whether he would inflict punishment to the husband also for cohabiting with his wife witness stated that if he was above the age of 12 and performed the act he should be penalised.

Replying to Mr. S. C. Mitra witness stated that extra-marital cases also should not be brought to court unless the boys were also punished they would not realise the extent of the injury they were doing to the girls.

In reply to Mr. Thakurdas' question witness said that the number of Marwaris residing in Karachi was 2,000. If "Gana" ceremony took place at all generally it was performed three years after the marriage. He did not know cases where consummation took place before puberty.

When asked whether parents could be made responsible for the act of the son witness replied in the affirmative and stated that sending of the girl to the husband might be penalised.

When asked by Mrs. Brijpal Nehru whether flogging should be given to the boys so that others might not commit the offence, witness replied that in the first instance he might simply be warned and threatened and enforce the law strictly when the offence was committed for a second time.

Replying to Mrs. O'Brien Beadon, witness said that on account of custom early marriages were done. If boys and girls were engaged in education they would be busy with their education but could not think of consummation as they would have no time.

FEELING OF SINDHI WOMEN.

Miss Agnes Khemchand, organizing secretary of the All-India Women's Conference, of Hyderabad Sind in her oral evidence, replying to the Chairman

said that she organised five meetings of women in the Province of Sind in various important centres. She always stood for 16 years to be fixed for marriage and 18 years for consummation and in all the women's conferences that were organised resolutions expressing the same view were passed and reaffirmed. There were many ignorant women especially at Sukkur and Shikarpur and to them the implications and the necessity of passing such resolutions were explained and wherever she went she saw ladies giving her a patient hearing and evincing great interest. At Shikarpur nearly 200 women attended the meeting in spite of the short notice. At Sukkur only 20 attended the meeting. At Hyderabad and Karachi the audience was appreciably good being 400 and 300 respectively. She said that the women had been explained that a Bill for raising the age of marriage and consent was contemplated and drafted by Mr. Harbilas Sarda and when it would come for consideration of the public all the women with one voice should support it. She added that if the Sarada Bill was passed the women in Sind would welcome it and accept it. Some people might oppose this Bill but from the educational point of view this Bill would be of great benefit to the women.

If the age of consent was raised she said, there would be no unequal marriages. She saw a few girls continuing their studies in schools and colleges even after their marriage.

Replying to Rai Bahadur Pandit Kanayhlal witness stated that she had experience 18 years in the educational field. Vigilant Societies, Panchayats and also Jamayets amongst Mahomedans would be of great use to put the Bill into operation and there would be sufficient public interest in the country to enlist themselves as members of these societies and work up. Of course at first there would be some opposition in the villages where the people were not sufficiently educated but in towns there would be no difficulty at all. People should be educated and some constructive work should also be undertaken. The age of marriage and consummation should be reported by the parents or guardians of the girl or boy and get it registered in the municipal register and similar work should be done in the villages as well. She thought it better if the Government would appoint Registrars to travel round the country and register marriage and consummation. The parents of the girl and of the husband and also the husband if his age was above 18 should be penalised for any breach of the Bill.

Replying to Khan Bahadur Mahbub Mian Imam, witness stated that the Government which was pleased to pass a Bill for uplifting the women should also see that the vigilant societies do work properly.

When Mr. Mitra enquired whether there was any religious belief among the people of this province that their girls should be married at an early age witness replied in the affirmative and suggested that propaganda work should be carried on vigorously to curb this misapprehension.

In answer to a question of Mr. Thakurdas, witness wanted that the age of marriage and age of consent should be the same in which case the chances of marriage cases coming to a court of law would be less. Early marriages were prevalent in the Bania class in Sind.

NEWS OF THE WEEK.

Removal of Untouchability:—The following Resolutions were passed unanimously by the 11th Session of the Hindu Maha Sabha held at Jubbulpur in April 1928 under the Presidentship of Shriji N. O. Kelkar M.L.A.:—This Hindu Maha Sabha declares that the so-called untouchables have equal rights with other Hindus to study in public schools, to take water from public wells and other sources of drinking water, to sit with others in public meetings and to walk on public roads. The Maha Sabha calls upon all Hindus to remove such restrictions as may be existing any where at present in the way of the so-called untouchable Hindus exercising these rights. This Maha Sabha declares that the so-called untouchables are fully entitled to have Dev Darshan, and the Maha Sabha calls upon all Hindus in general and all Hindu Sabhas in particular to provide the same facilities for Dev Darshan to them as are enjoyed at present by other Hindus. This Maha Sabha calls upon Purohita [Priests], barbers and washermen to offer their services to the so-called untouchables also. This Hindu Maha Sabha is of opinion that every Hindu to whatever caste he may belong has equal social and political rights. This Maha Sabha appeals to all Municipal Boards to provide healthy quarters to the so-called untouchables specially the sweepers, and directs the local branches of the Hindu Maha Sabha to draw special attention of their Local Boards towards this matter. This Maha Sabha looks upon the practice of nomination of the representatives of the depressed classes by the Government to the Local Bodies, Provincial Councils and the Assembly as most harmful and injurious to the true interests of the country and considers that this practice will become a source of creating a great gulf in the near future between other Hindus and the so-called untouchable classes. In the opinion of the Maha Sabha the right course to stop this practice is to put forward and back proper candidates belonging to the so-called untouchable classes to the elected bodies named above.

Bihari Students' Conference:—The twenty-first session of the Bihari Students' Conference was held at Motihari on Sunday the 4th instant in the premises of the Heycock Academy. But the unavoidable absence of Sadhu Vaswani, the President-elect owing to illness was very keenly felt by those present on the occasion. Besides a good number of visitors more than 500 delegates were present. The proceedings were opened with songs after which Babu Bepin Behari Verma, Chairman of the Reception Committee read out his address in Hindi. In his address he dwelt at large, on the glorious past of Motihari. He advocated removal of untouchability, Hindu Moslem Unity, popularisation of Khaddar and other standing problems of the day. He soberly mentioned the unavoidable absence of Sadhu Vaswani, expressing regret and disappointment at the situation and proposed Babu Rajendra Prasad to the chair. Having been prevented by illness from coming, Sadhu Vaswani had sent his address which Babu Rajendra Prasad the President, read out to the audience.

Training in Social Service:—The Nagpada Neighbourhood House have had the matter of training in Social Service under consideration for some time, and have decided that as a first step in this direction they will hold an intensive training course from Monday, January 7 to Friday February 15, 1929. The course will be conducted in English, and will include daily classes in the Meaning of Social Work; Social Work in the Villages; Public Health and Sanitation; The Conduct of Boys' Clubs; Recreation; Biographies of Social Workers; Child Welfare; the Social Message of Jesus

and the Prophets; Practical Sociology; the New Industrialism; and the Villager in the City. There will also be occasional lectures of general interest, visits to social institutions, and opportunity for practical work. Every effort is being made to make the course as practical as possible. The enrollment fee for the six weeks is Rs. 1 only. A limited number of students can be accommodated in the Neighbourhood House Hostel. Candidates who wish to take advantage of the course may apply to Dr. Clifford Manshardt, Ph. D., the Director, Nagpada Neighbourhood House, Byulla, Bombay.

The Daniel Hamilton Prizes:—Four prizes are offered to the best essays on the undermentioned subject:—“*How the Co-operative movement, confined with the issue of a Sound Paper Currency based not on gold and silver, but on organised reliable labour and the assets which that labour will create, will provide plenty and employment for all, and unify India.*” The four prizes mentioned above are as follows:—1st prize Rs. 500. 2nd prize Rs. 300, 3rd and 4th prizes Rs. 100 each. These prizes are due to the generosity of Sir D. M. Hamilton whose interest in India, especially in the poor of India has been so admirable through a long life of much useful service to our country. The competition is limited to ‘South India’ which includes the Madras Presidency, Mysore, Travancore and Cochin. The prizes will be awarded on the judgment of:—1. The Hon'ble Mr. Ramdoss Pantulu Garu B.A., B.L., Santhone, Madras. 2. T. K. Dorasamy Iyer, Esq., M.A., Prof. of Economics, Presidency College, Madras. 3. Mr. K. T. Paul, B.A., O.B.E., National General Secretary, Y.M.C.A., 5 Russell Street, Calcutta. Candidates should submit their essays by registered post to Mr. K. T. Paul before the 1st of March 1929.

Ladies' Concert at Ahmedabad:—For the first time in the history of Ahmedabad, ladies of respectable and high families appeared on the public stage. The students of the Gujerat Mahila Pathshala, which is a college affiliated to the Indian Women's University, performed a variety concert on the 3rd instant at the Bharat Bhuvan Theatre. The programme consisted of a one act English play, trial scene from Bhadrabhadra, fourth act of Shakuntala, music, garba and folk-song. The students acquitted themselves very well in all they did and the audience, which consisted of the gentry of Ahmedabad, was spell-bound for three hours. Mrs. Sandamini Mehta, B.A., the cultured daughter-in-law of Sir Lalubhai Samaldas said on the occasion “This concert marks a new era in the social advance of Gujerat. This whole show is completely managed by students themselves, including the selling of tickets and securing the theatre and costumes. It has proved the capacity of women in managing things independently.” The students have realised about Rs. 1,400 from the concert, and they have decided to hand over the whole sum to their college, which is badly in need of funds. Thus the concert has proved three things in our young women viz., their capacity to act, their ability to manage and their public spirit.

Adult Education in Turkey:—A *Reuter* telegram from Constantinople states:—Government has published through the Ministry of Education a scheme of adult education by which twelve thousand specially recruited teachers will teach all men and women of over 46 years of age throughout the country to read and write.

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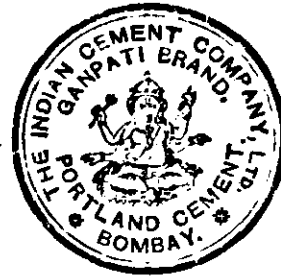
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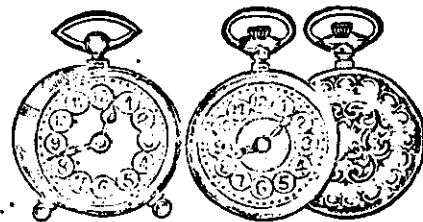
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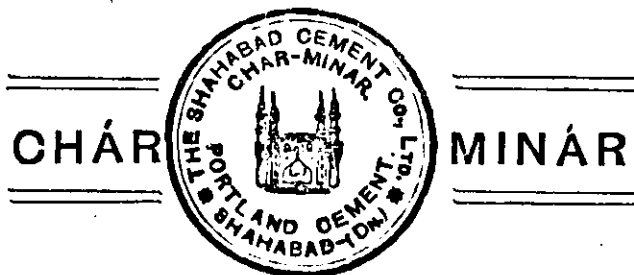
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Vol. XXXIX.

BOMBAY—SATURDAY, NOVEMBER 3, 1928

No. 10

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."*

WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Simon Commission:—The Simon Commission concluded its sittings in Poona last Saturday and left for Lahore on Sunday. It was announced beforehand that the Police had made all arrangements to prevent breaches of the peace when the Commission arrived. Public meetings were prohibited. A part of the road leading to the Lahore Railway Station was barricaded with barbed wire. All the time, the pro-official Anglo-Indian press kept on saying that the boycott was dead and that the Punjab would give a rousing welcome to the Commission. Alas for the vanity of these wishes! A peaceful crowd of several thousands of people led by responsible Indian leaders, like Lala Lajpat Rai, gathered at the barricade, displaying flags and shouting that they did not want the Commission. A European Police official wantonly struck Lala Lajpat Rai and his action was imitated by some of his constables. It has been tried to make out that the blow was not deliberately aimed but fell on Lala Lajpat Rai because he happened to be in the front of the crowd which is said to have thrown stones at the Police. This is categorically denied by Lalaji who asserts that the crowd was perfectly under control and was not in the least aggressive. At a huge meeting of about 15,000 people at which he spoke the same evening Lala Lajpat Rai described the occurrence. He said: "We determined in the morning to carry out our programme without violating any of the conditions laid down in the rules and we did so. We assembled near the Railway Station and finding barbed wire barricades we made no attempt to cross it. We were absolutely peaceful and gave no provocation to the police to attack us, but unprovoked, a police officer said to be the Superintendent of Police in Lahore whose name was afterwards given as Mr. Scots began to strike with lathies. He gave me two blows and two of his constables gave me another two. One of these blows was aimed at my heart, and very near my heart I received a stroke which has caused a bruise sufficiently long

and broad." Continuing Lalaji said: "Similar blows were struck at Mr. Raizada Hansraj, whose hand is profusely bleeding even now. Dr. Gopichand, M.L.C., received a blow on the head and a mark on his hand was visible. Dr. Alam, M.L.C., and Dr. Satyapal received blows on their arms which are still paining and I can swear by anything sacred to me that none of these gentlemen did anything which deserved this cowardly treatment from the Police." This unprovoked assault has caused wide-spread resentment, and has undoubtedly greatly added to the difficulties of the Simon Commission.

The Prohibition Issue:—A movement is on foot among British Christian Missionaries to make a strong representation to the Simon Commission against the Excise policy of the Government of India, urging the adoption in the new constitution of an explicit and unequivocal declaration making Prohibition an integral part of Indian policy. It is felt that, in view of the fact, that opposition to Prohibition comes mostly from Europeans and Christians in this country, such a representation from the men who stand for the moral and Christian aspect of British civilization, is necessary to apprise the Commission and the world that the best type of European Christians are entirely at one with Indians in demanding the adoption of Prohibition, in consonance with the precepts of Hinduism and Islam. We need hardly say that we wish the movement success. If there is one thing more than another which has saved the people of India from the fate which has overtaken American Indians, Australian Maoris and other ancient races as the result of contact with Europeans, it is the ancient prohibition against drink, ingrained in their moral fibre. In the hard struggle against aggressive Imperialism before them, they must inevitably collapse if to their many difficulties is added that of alcoholised brains. We, therefore, regard Prohibition as of first importance to Indian Nationalism.

Mr. Sastry's Successor in South Africa:—The Government of India is evidently having considerable difficulty in finding a suitable successor to Mr. Srinivasa Sastry in South Africa. It is understood that the Union Government prefers to have an Indian. The name of Kunvar Maharaj Singh who has been sent on some overseas missions had been mentioned as the most likely choice, but he is an official and for obvious reasons a non-official Indian would be more acceptable to the public. Few non-official Indians in the front ranks of public life, would be willing to expatriate

themselves at this juncture, and fewer still have the special qualifications which have made Mr. Sastry's tenure of the Agent's office a brilliant success.

Judicial Murder?—The weekly journal, the *Outlook*, publishes affidavits purporting to show that Sacco and Vanzetti were not guilty of the hold-up of the cashiers in the motorcar at Bridge-water, Massachusetts on December 24th, 1919, which was followed by the murder of the cashier at South Braintree, for which they were sentenced to death. Vanzetti's alleged guilt in Bridge-water crime according to the *Outlook* established presumption of guilt in South Braintree crime, both cases being tried by Judge Thayer. The *Outlook* by laborious investigations in the underworld claims to have established the identity of the Bridge-water robbers, exculpating Sacco and Vanzetti. It publishes the affidavits of persons who admit that they planned and committed the crime. The *New York World* expresses the universal opinion on what has all the appearance of being a Judicial Murder, when it says in an article appropriately headed "Ghost of Banquo": "The evidence set-forth establishes the overwhelming presumption, that Vanzetti had nothing to do with the Bridge-water case, the implications of which are terrific, for if Vanzetti was not guilty in Bridgewater case, then the theory on which he was tried in South Braintree case lapses and reasons for refusal of clemency in time, when the peoples of civilised world were protesting against the execution seem to be utterly inadequate. This celebrated case rises from the grave and will haunt all connected with it. The Commonwealth of Massachusetts now faces the reckoning. It can no more ignore these findings than it can ignore the Day of Judgement."

Depressed classes and the Commission:—The close connection between the Simon Commission and Government was made clear when at Lahore a deputation of the untouchables headed by Mr. Sunder Singh was refused permission to wait on the Commission on their arrival there. In a memorandum signed by 200 members of the depressed classes of the Punjab, they have declared that separate representation will not solve their problem. "We are sorry to place on record", they say, "that the Government have so far done absolutely nothing in the matter, and more than by the higher caste Hindus, we are being handicapped by the Government at every step." They add that the Government has completely ignored the community during the last 150 years of its existence. They urge the abolition of all "discriminatory legislation such as the Punjab Land Alienation Act of 1900, the enunciation of a policy of abolition of caste, prohibition of Begar, and dissemination of more education among them."

The All-India Teachers' Federation:—Professor P. Sheshadri, the president of the Executive Committee of the All-India Federation of Teachers' Association says in the programme of the fourth session of the All-India Teachers' Federation which is to be held from the 4th to the 6th November at the Cowasjee Jehangir

Hall in Bombay: "Mr. George Arundale, M.A., LL.B., at one time Principal of the Central Hindu College, Benares, and an educationist of considerable experience of Eastern as well as Western conditions, has been elected President of the Conference. We have always believed in the need for increasing the efficiency of the profession by organisations of this kind and a special feature of this year's session will be the large number of papers on educational subjects which will be read before this Conference, followed by a discussion in each case. Elementary and Adult Education, the Education of Defectives, Secondary and University Education are the sections into which the discussions have been grouped and among the papers to be read at the Conference will be the following:—Mr. G. K. Deodhar of the Servants of India Society on Education of the Adult Woman; Dr. G. S. Krishnayya, Ph. D., of the University of Mysore, on Ex-Curricular Activities in Secondary Schools; Prof. D. K. Karve on the Higher Education of Women; Dr. Parker on the Teaching of English in Colleges; and Principal H. R. Hamely on Training Colleges and Educational Research. The occasional meetings of teachers from various parts of India for the discussion of questions of the day, cannot but be of the highest value and it is hoped that every member of the teaching profession who can benefit by these proceedings will make it a point to attend them. There can be no nobler ideal before the teacher than that of advancing his professional efficiency so that he may be of better service to the motherland."

"Red Oleanders": "Playgoer" writes:—Red Oleanders the English Translation of a Bengalee play by Dr. Tagore was presented at the Excelsior by the Shama players on Wednesday evening and it proved a great success. The close attention the audience paid and retained up to the end was a tribute to the quality of the acting no less than to the play itself. The scene is in Yaksha town where the king, a very ambitious man, without any concern for the welfare of his subjects makes them toil for him underground, digging, for gold. Nandini a beautiful, pure-hearted girl is separated from her lover and in her attempt to regain her lover Ranjan she defies and denounces the king, his Governors and the priest. In spite of all her attempts her lover is killed by the king but that killing brings disillusionment to the king, and the subjects resolve to free themselves from the thralldom of their king. The king thus learns the secret of life and the very death of Ranjan proves a sign of victory. Nandini, Chandra, the professor and the Governor were all equally good in their acting. Chandra was typically a labourer's wife and seemed to have a deep understanding of the play. Nandini in spite of the length of her part was at her best throughout and her pathetically beautiful Bengalee songs were exquisite and held the audience spell-bound. Bishu appeared rather to ill-accord with the other players, because his understanding of the spirit of the play was not quite manifest by his acting. The performance on the whole was excellent and if the interest shown yesterday by the public of this city is an index of the appreciation of the eastern stage then the Shama's players have a very bright future before them.

INDIAN SOCIAL REFORMER.
BOMBAY, NOVEMBER 3, 1928.

THE AGE OF CONSENT COMMITTEE.

Though its proceedings were overshadowed to some extent by the Simon Commission whose sittings at Poona synchronised with its sitting in Bombay, the Age of Consent Committee collected a large amount of valuable evidence from representative men and women of the several castes and communities in this Presidency. In fact, the witnesses who appeared before the Committee, both as regards calibre and disinterestedness, were in many cases distinctly superior to those who appeared before the Commission. Whatever may be the nature of the recommendations of the Joshi Committee, it will bring together for the first time a large body of reliable data regarding marriage and allied practices in various parts and among the several communities of the country, which will be of the greatest practical service to social reformers. The tour of the country which the Committee is making and its investigations which are not confined to the examination of witnesses, are in themselves of great educative value on the questions which are comprised in the Committee's terms of reference. In this connection, a special word of appreciation is due to Mrs. Brijlal Nehru who, in all the places visited by the Committee, has made it a regular part of her work as one of its members, to meet women of the locality and explain to them the issues which form the subject of investigation.

There is, as we noted last week, practical unanimity among those who have so far given evidence before the Committee, that as regards strangers the Age of Consent may and should be raised to 18 years which is the age of majority under the civil law for all contractual purposes. There is also a very strong consensus of opinion in favour of limiting the offence of rape to extra-marital relations, and of constituting a separate offence of premature cohabitation in marriage. A considerable body of opinion approves of 16 years as a proper limit to fix for the commencement of sexual relationship among married persons. The women witnesses in particular are strongly against prescribing any lower limit, and their opinion must, of course, carry the greatest weight on a question of this kind. As regards penalties for the infringement of this limit, there is general support to the proposal of the Bombay Presidency Social Reform Association that the maximum should be two years imprisonment. In several cases, a fine will be more appropriate, and in the case of very young husbands, committal to a Reformatory will best meet the needs of the case. Excessive severity of punishment, would alienate public sympathy from the law, as the offenders in this case are mostly actuated by well-meaning

though ill-judged ideas as to what is good for their daughters. The need for making provision in the penal law against premature consummation of marriage is a temporary one and will in all probability disappear in about ten years' time, as the growing public sentiment against child marriages brings about their extinction. As regards the tribunal to try these cases, all that is necessary is to provide for the presence on the jury of women numbering not less than one-half of the members.

There remains the question of who is to start investigation in such cases? Ordinary Social Reform or Service organisations, if they take up the duty of initiating prosecutions in such cases, will be hampered in their normal work. A special committee of women, is a more suitable agency. If the existence of such a Committee, recognised by Government, is well-advertised, suffering young women will of their own accord seek help from it. When the Committee is satisfied that there is a *prima facie* case for investigation—it will be desirable to have a woman lawyer, wherever available, on the Committee, or a male lawyer attached to it as an adviser, wherever women are not available—the matter should be handed over to a responsible Police officer for further investigation. The great thing is to make a beginning at once, and adjust the machinery in the light of experience to the conditions of the work. One of the points forcibly impressed on the Joshi Committee by several witnesses, is that the masses are totally ignorant of the recent change in the law of "age of consent". In the case of ordinary crime such as theft, murder and so on, the moral conscience of the most ignorant citizen provides the necessary sanction for the law, but in the peculiar case of premature consummation of marriage, special measures are necessary to bring a change in the law home to the general public. The peregrinations of the Joshi Committee, as we said, are themselves valuable propaganda. The Indian press is reporting the proceedings of the Committee and discussing the evidence of witnesses from all points of view. When the amending Bill is passed, it will be the duty of Social Reform organizations and publications to bring its provisions to the notice of the public. The awakening among women themselves is a feature of the present situation which will greatly facilitate the work of spreading information relating to marriage legislation.

Education of Indian Girls:—The Maharani of Baroda, interviewed by the *Daily Express* said the purdah system was a great bar to education. The system was foreign to India, and forced on the country by the Mahomedan conquest, as it was the only way of protecting women from the invaders. Child marriage was another bar to education. A girl was unable to complete her education before she was married,

ARMISTICE DAY 1928.

(By Dr. CLIFFORD MANSHARDT, Ph. D.)

Of all the years since the signing of the armistice, the year 1928 gives us the greatest hope that our dream of a warless world is actually to be realized. By the signing of the Pact of Paris in late August, fifteen nations condemned "recourse to war for the solution of international controversies," and renounced it "as an instrument of national policy in their relations with one another." Since that time more than thirty nations have signified their desire to sign, and doubtless others will follow suit. In the words of M. Briand, "For the first time in the face of the whole world through a solemn covenant involving the honour of great nations all of which have behind them a heavy past of political conflict, war is renounced unreservedly as an instrument of national policy; that is to say, in its most specific and dreaded form—selfish and wilful war. Considered of yore as of divine right and having remained in international ethics as an attribute of sovereignty, that form of war becomes at last juridically devoid of what constituted its most serious danger—its legitimacy.

"Henceforth, branded with illegality, it is by mutual accord truly and regularly outlawed so that a culprit would incur the unconditional condemnation and probably the enmity of all the co-signatories. It is a direct blow to the institution of war, even to its very vitals.

"Freed from the old bondage, the nations that have signed the new contract will gradually forsake the habit of associating the idea of national prestige and national interest with the idea of force, and this single psychological fact will not be the least important factor in the evolution that is needed to lead to the regular stabilization of peace."

Such is the hope, but there are still difficulties in the way before the hope can be realised. Certain it is that the pact represents a tremendous advance. If the signatories had but been content to accept the simple, unambiguous language of the two articles the advance would be still more significant. Unfortunately, however, certain of the contracting parties insisted upon adding "interpretative notes", which notes tend to weaken the treaty's value. The British desire to exclude certain regions from the application of the treaty gives promise of considerable trouble, for if one nation is allowed this privilege, then why not others? In time the excluded areas may conceivably cover as much territory as those actually included in the treaty. Moreover, the matter of defensive wars will be a matter for controversy, for who is to decide whether or no a war is defensive? But despite its troublesome reservations, the pact is of high significance for it has challenged the moral conscience of the world, and has strengthened public opinion on behalf of peace.

Grateful for the progress registered, the advocates of world peace must advance. Every influence

should be brought to bear to remove the "interpretative notes" and to allow the pact to stand in its dangerous simplicity. Here is one field in which self-seeking diplomacy can well give way to moral idealism. Unless men are actually willing to risk something in life, what joy is there to be found in living? A world-wide anti-war educational campaign among the people would not only compel the political leaders to take notice, but would be a most fitting means of celebrating this Tenth Anniversary of the Armistice. The struggle for peace calls for the same high patriotism that was shown in the war. A united people standing resolutely together marched forward to victory and a united people can once again win victory if they do but will it. To rest upon the achievements of the Paris Pact as it now stands, is nothing but standing still at the strategic moment to advance.

And if all the lovers of peace cannot place their faith in outlawry, then let them follow whatever path they will. Let the believers in the League of Nations and the World Court labour strive for the strengthening of these institutions. Let the advocates of disarmament cease not their agitation, but make their voices heard. Let those who place their faith in education not despair, but let them move forward with new confidence. The day of peace has dawned. May its clear sunlight dispel once and for all the dark, forbidding, clouds of war.

SIMON EDUCATIONAL COMMITTEE AND THE DEPRESSED CLASSES.

(By Mr. P. M. GOPALAKRISHNAN.)

Rev. J. H. Maclean, President of the Madras representative Christian Council, speaking before the Committee under reference on behalf of the Missionary Educational Council of South India with regard to the depressed classes so-called desired that the concessions enjoyed by the Hindu should also be given to Christians who were drawn to the Christian Church in as much as their conversion had not improved their condition. During my twelve years of very close contact with the rural masses, Christians and non-Christians when I was under the Rural Department of the National Council of the Y. M. C. A.'s of India, Burma and Ceylon, and the Danish Missionary Society doing rural development work, I found this to be true and on various occasions, I pointed this out to Government Officers of development departments and heads of local self-Government whom I had to approach for some favour or other on behalf of these unfortunate people. Mr. Maclean hopes however, that after some time, Christians may not need any such special privileges. In my humble opinion, that rural Christians will be capable of making their own way in the world after some time is far too remote a possibility to be seriously taken into account. Thanks to the munificence of the Home Boards of the Foreign Christian Missions much has and is being done for the social, economic

uplift and educational advancement of the people. After all, the benefit of these services has touched only a fringe of the numerically increasing Christian masses. Thousands of Christians are groaning under the crushing weight of numerous disabilities, and any heart must bleed when the situation is rightly grasped. Too mighty are the problems for the slender resources of the Foreign Missions to suitably cope with; yet I strongly feel that it is incumbent on the Foreign Missions to do all that they can for all-round advancement of Christians as well as non-Christians who live within their jurisdiction without any reference to their religious inclinations. The Missions realise this, and the National Christian Council through their Provincial Councils are making necessary investigations to recommend to Christian Missions, systematised programme of work for the Gospel of Christ is the Gospel of love and service to humanity at all costs, in a thoroughly unselfish spirit.

Whatever the Foreign Missions may or may not do, Christians should unreservedly and wholeheartedly unite with their non-Christian kinsmen, strive in all possible ways to better themselves, demand from the Government and the public equal privileges. Devout Christian dasas, while boldly and cheerfully proclaiming their faith, can identify themselves with, and work for the uplift of their own community, and actively participate in matters of National importance. They have no option but to do so.

In the *Hindu* dated 6th October 1928 I find an interesting account of Andhra Christians conference at Muthialpad under the presidency of Rev. G. Phillip. I deeply sympathise with the people there, and their resolutions, and fully support the resolutions though I very much regret the tendency to lay stress more exclusively on seeking advantages to Christians. In these days of national awakening I should be no party to suggest, or expect any preferential treatment for Christians exclusively. Not that I am unaware of the ridicule, cruel indifference, and unfair treatment meted out to Christians by non-Christians in season and out of season, but I believe, Christians directed by their trusted leaders of profound wisdom, undaunted courage, and faith in the Highest, could, in course of time mend matters steadily, but surely. Humanity being what it is, difficulties are bound to be present in a variety of ways. Their spiritual resourcefulness should come to their rescue and enable them to overcome them. Will they work towards achieving the end?

Remedies:—I would suggest some well-tried system of mass and adult education by men and women of real spiritual resourcefulness, the best type of education for boys and girls who are to be the future leaders of our country, and organisations of parents' associations who could learn to take intelligent interest in the all-sided development of the young. The Committee under reference owe

this duty of thoroughly exploring into the possibilities along these lines to God, the country of their birth and to this great country India whose larger interests they try to make us believe though not with success, that they are the custodians of. Mr. S. V. Ramamurthi, I.C.S., beautifully put it in one of his addresses on 'Mass Education' sometime ago 'thus of all the activities which we are witnessing in India to-day as the beginning of a new life there is hardly any which holds the key position as mass Education'. Quite so. I hold that the central purpose of the Committee's work should not be narrowed down to 'the survey of the progress of general literacy as to give the Commission an idea of franchise requirements and the fitness for further constitutional responsibility' but to express Mr. Ramamurthi's view in my own way since the nature and extent of literacy for meeting the needs of franchise are too meagre to meet the needs of, or to be of any abiding value to the masses a liberal policy to cover the needs should be advocated. Will this Committee then, prove equal to the task of satisfying the country's needs and demands?

The Social Reform Calendar.

The Editor,

The "Indian Social Reformer".

Sir,

In your issue of the 28th July, you have mentioned that the Bombay Social Reform Association has been popularising the Social Reform movement by the annual celebration of the date of passing the Widow Remarriage Act. That is a very happy idea to keep the Social Reform movement alive. Nowadays when politics is charming away the attention of the people, very little interest is evinced in the cause of Social Reform and the Social Reform movement is suffered to pass into the limbo of oblivion. There is a Social Reform League in Madras that has not been able to do much active work, not because it lacks in energetic workers, but because the public are lethargic and do not show any vivid and lively interest in this matter.

One of the ways of rousing the public interest in Social Reform is to do as Mr. Bhajekar did in Bombay. The date of passing the Widow Remarriage Act may be celebrated. But in addition to this public meetings may be arranged to celebrate other events that have made one step forward in the cause of Social Reform. A Social Reformer's Calendar is necessary for this purpose. May I request you and your numerous readers, through your esteemed columns, to help in preparing such a calendar for the guidance of all the Social Reform Associations?

Nungambakam
Madras.
21st October, 1928.

R. V. SARMA,
Secretary, Hindu Social
Reform League.

AGE OF CONSENT INQUIRY.

FURTHER EVIDENCE IN KARACHI.

The Age of Consent Committee held their fifth sitting at Karachi on 3rd October and examined the following six more witnesses:—Seth Haji Abdullah Haroon, M.L.A., Mr. Ayubkhar, R. B. Hiranand Khemsing, Prof. C. A. Buch and two lady doctors, Miss Nunes and Miss Bolton.

KARACHI M. L. A.'S EVIDENCE.

Seth Haji Abdullah Haroon in his oral evidence, replying to the chairman, said that he belonged to the Memon community which had a population of three to four thousand in Karachi. This community was engaged in business, trade and labour. In his community as a rule the girls were not married before the age of sixteen or even eighteen. They attain their puberty at the age of 12 or 13. He denied that there was a religious imposition that the marriages of girls or boys should be done at a particular age. The proposed law for raising the age to 16 would not affect his community. In other Mahomedan communities amongst whom early marriages were prevalent witness believed that there would be a great opposition which need not necessarily result in big riots but there would be a great dissatisfaction. In order to take away this discontent he suggested that vigorous propaganda should be carried on in the villages. When asked whether this would touch the purse of the Government witness stated that if the Government wanted to introduce any new legislation it must be prepared to spend money out of its exchequer for its wide publication and success thereof just as it was spending on so many departments for political purposes. There was no fixed injunction that marriage should be performed at a particular age in Islam and any law fixing the marriageable age at a particular age would not go against the holy Quran.

In answer to the question of Mr. Thakurdas Bhargava as to how far discontent would prevail in his community by passing this bill into law witness replied that it would be only limited to some talk and fade away calmly and quietly. Though the people of Sind were illiterate yet they could count their age. He would fix 16 as the age of consent.

Asked as to which of the following three theories he would recommend:—(1) parents or guardians of the girl should report marital cases (2) Vigilance Societies should find out such cases or (3) the revenue authorities must be on the look-out for these cases and make inquiries. He replied that he would recommend for bringing the culprits to light by the first two theories. Vigilance Societies should be registered bodies. When Mr. S. C. Mitra inquired which sects of the Mahomedans would oppose the bill witness replied that Mullas alone would oppose the Bill. He preferred *in camera* trial in marital and such other rape cases. He thought 14 years would be the proper age for the

marriage of the girl and consummation might take place at 16 or above. In the case of non-marital cases the age suggested by him was 18.

Replying to Mr. A. Ramaswami Mudaliar, witness stated that he did not think that marriages were done before the girl was 14 years of age among the Mussalmans unless a particular family was extremely poor. But he heard of Hindus performing marriages below 12. This custom was prevalent mostly amongst the Bania class.

To Khan Bahadur Mahabub Mian Imam witness stated that educated classes would not at all oppose this bill but some mullas and moultvis might raise a hue and cry but assured that they would be unable to create any rioting or bloodshed. He favoured the idea that marriages should be registered with the municipal authorities.

In reply to Rao Bahadur Pandit Kanayhlal witness stated that under the existing circumstances he would recommend marriageable age to be 14 subject to alteration afterwards. He opined that vigilance societies would turn out great work and be of more use in enforcing this Bill than any penalty imposed upon the culprits. These societies must represent all the communities and must be registered. If they were not registered any decisions that these societies might come to would not be treated "authoritatively" by the public. When asked whether registration of so many societies would not involve hardship and heavy expenditure witness stated that the Government must solve the monetary difficulty and carry on the work ahead. The panchayats that were existing in Sind at present were not initiated by the Government but formed of their own accord. They must also be registered before a work of this kind could be safely entrusted to them. He would lay the burden of reporting the marriages on the shoulders of the parents and priests and such registers should be maintained by the Local Board and municipal authorities but not by the Mukhtarkars and Sireshtadars.

ENGLAND RETURNED ZEMINDAR'S EVIDENCE.

Rao Bahadur Hiranand Khemsing answering the questions of Mrs. O'Brien Beadon stated that marriages were done at the age of 13 or even below and it invariably happened that the child would be of poor physique and the mother a weakling.

To Mrs. Brijlal Nehru witness stated that girls abducted were kept for sometime and sold away to men who could not get wives. These girls were often brought from the hills and the Punjab and disposed off in Sind. He would fix marital age at 18 and 16 in other cases.....In his opinion there would not be much opposition to the passing of the bill. He suggested that seduction and other marital cases should be tried *in camera* and the cases might be left in the hands of any person who loves equity of justice, but the offence should not be made cognisable.

To a question of Mr. A. Ramswami Mudaliar witness said that amongst orthodox people marriages would be done before the girls attained their age and consummation would take place afterwards. There was no religious ceremony for consummation in Sind. He wanted to keep the punishment for offences committed on girls under 12 years of age as it existed at present but if it was above he would suggest that it should be six months' imprisonment.

Replying to Rai Bahadur Pandit Kanayhlal witness stated that registration of societies would always involve great expenditure and hardship. The voluntary punchayets that were existing in the villages of Sind were settling caste disputes and other things. He was unwilling to make the parents responsible for offences committed by their children and said that cases of seduction and other marital cases should be tried by first class magistrates.

PROF. C. A. BUCH'S EXAMINATION.

In reply to Sir Moropant witness stated that he belonged to the Gujerati community of Karachi, which numbered about the fourth of the total population. The people to which he belonged, were in his opinion more liberal minded socially, than certain interested parties would have them believe.

Replying to Dr. Beadon, witness stated that he had known several cases of very early marriages, when the brides were only ten or eleven, and he also had seen the offsprings from such marriages. Both the mothers and children of such marriages were naturally weak in physique, though he had not found them weak in intelligence. In reply to the Chairman witness said he had made a comprehensive study of this question, and was in a position to say that a great majority of his community were of the opinion that early consummation of marriages resulted in physical degeneration.

Replying to Pt. Bhargava witness said he would much rather prefer legislation against early marriages to that on the age of consent. Let not persons be married early, and the evils of early consummation of marriages will be eradicated. He was not against the present law on the subject, nor was he against the extension of the law in this matter, but he had his serious misgivings about the operation of a law which allowed marriages at any age and prohibited consummation till 16. His misgivings chiefly were that in the first instance, any breaches of this Act in intra-marital cases will be passed over in general silence by the public and the persons concerned, except when it is a case of flagrant injury to the person of the girl wife or when it serves the parents of the girl to raise a feud. The second misgiving was on the score of gratuitous interference of the authorities in matters that are very much private and sacred to some. But the most grave difficulty is about the securing of correct disinterested evidence on the points of these cases. The girls who is the aggrieved party will hardly

be a fit witness, where the proving of her case against her husband would mean imprisonment for him, and practical widowhood for her. No husband would think with gratitude of a bride that sent him to jail in such matters. The witness therefore suggested that a preliminary investigation of such cases should be made by a matrimonial court composed of a judiciary assisted by a jury of the girl's own mahajan that the sentences, except when the girl is under 12 or when she is grievously injured, be only of fines ranging from Rs. 250 to Rs. 5000, and that in order to save the girl, from the aftermath of such prosecution she should also be allowed to get divorce by law, cause of the conviction of her husband with long term imprisonment being regarded a sufficient ground for the same. Otherwise the girl that ruined her husband would be tortured to death by her parents-in-law, and she might also be left adrift by the parents.

In reply to Mr. Mitter witness stated that he was in favour of raising the marriage age to sixteen and fixing the intra-marital consummation age also at sixteen. For extra-marital cases he accepted the age of 18 as beginning, but held that it should be raised to 21 gradually. In reply to leading questions witness stated that his recommendation of the age of sixteen would be acceptable even to the orthodox section of the people, because he had not witnessed any opposition to marriages of girls over sixteen which were getting common, and because the Shastraic injunctions of Manu, Ashvalayan, Shusruta and others favoured this age.

Asked by Pt. Kanayhlal if Shusruta was not only a doctor, the witness replied both Shusruta and Charaka were Acharyas.

In reply to Mr. Mudaliar, witness added that he would suggest that the fiction of "Service" in English Tort law (with regard to the complaint in cases of intra-marital infringement) be incorporated for the purposes of the intended legislation. The parents or the natural guardians of the girl including even the family priest may have a complaint in this matter. Witness was against any outsider being a complainant in such cases, though he admitted that no mischief had hitherto been done by the provisions of the existing legislation on the subject.

In reply to Khan Bahadur Kadri, witness begged to be excused for having described the Committee as trying to put the cart before the horse, but said he frankly believed that unless the Committee came to the conclusion that a law against early marriages was enacted along with a law of consent the results would be very disappointing. He at the same time advocated that a law regarding granting of divorce should also be enacted.

In reply to Pundit Kanayhlal witness again reiterated his position that he was against imprisonment as punishment for intra-marital relation with a girl wife who was above 14 and adolescent but had

not reached sixteen. He advocated that in cases of serious hurt the prosecution can take the case under section of grievous hurt.

DR. NUNES' EXPERIENCE.

Dr. Miss Nunes. L. M. & S. of Karachi who was examined for purposes of purely medical experience was not subjected to strict examination. In the course of oral evidence she stated that she came across many confinement cases at an early age and consequently the mother lost her strength and the child born to such a woman was a weakling. Among girls of 15 to 16 years many confinement cases occurred.

ANOTHER LADY DOCTOR'S EXPERIENCES.

Doctor Miss Bolton was questioned about her medical experiences in Bihar, North West Frontier and Gwalior State where she worked previous to her coming to Karachi. She stated that in Behar and North West Frontier she came across confinement cases as a rule of mothers who were 16 years old or above. But in Gwalior she found younger mothers. Their children were small and weaklings. Early confinement inevitably spoilt the health of the mother. In her opinion a girl below 16 years of age was not fit to be a mother. Early consummation was the cause of the high infantile mortality and she emphatically asserted that consummation must not take place before 16 years of age.

Replying to Mrs. Brijlal Nehru witness said that during her stay of four years at Gwalior she came across 200 cases of early confinement.

In answer to Mr. A. Ramaswami Mudaliar witness stated labouring classes came to the Gwalior hospital.

A BENCH MAGISTRATE'S EVIDENCE.

Mir Ayub Khan, special magistrate of Karachi replying to the question of the chairman stated that he was practising at the Bar for 20 years before he was given magisterial powers. He belonged to the Baluch community which was the largest community in Karachi having a population of nearly fifty thousand. They were all mostly of labouring classes. He said that marriage customs of Baluchs do not differ materially from that of the other communities except that of Makarani class who practically sell away their girls under 14 years. The price of the girl would depend upon the person to whom it was sold; the amount would sometimes be more than Rs. 500. Generally among the Mohamedans girls attain puberty at about the age of 14. It was only after puberty that they were married. He did not think that the Moslems would object to fixing the age of marriage and penalising marriage under 14. Continuing he said that his community was very strong because they were living on labour and in open air. There was no purdah system in his community and if at all they observe it, it is on rare occasions. He would fix the marriage age at 16 and consent outside marriage at 18.

At their last sitting in Karachi the Committee examined Mr. Lalchand Navalrai, M. L. A., pleader of

Larkhana, Mr. D. D. Nanavati, Sessions Judge of Sukkur, Dr. K. Tarabai Punniah, L. C. P. S. and L. M. (Dublin,) Mrs. Tyebji and Mr. Hiralal Narainji. The last named gentleman was asked questions in the vernacular and his replies were also in the vernacular.

SIND M. L. A.'S EVIDENCE.

Mr. Lalchand replying to Mrs. O'Brien Beadon stated that the marriageable age amongst educated classes in Sind who formed $\frac{3}{4}$ of the population was 16. The Bania class who also are about $\frac{1}{4}$ of the population, generally follow the educated classes and the remaining $\frac{1}{4}$ of the population did perform marriages at 11 years in towns. There was no regular consummation ceremony in Sind. But as soon as the marriage was over the girl was taken away to her husband's home. If the girl did not attain her age by that time she was properly kept away from her husband until she attained puberty. The cases of rape by the husband came to light only when there was an injury done to the girl. He saw very few girls of 13 years carrying children in their hands. All such women's vitality would be reduced and their children would be weak and less in weight.

He did not think that boys would become immoral if they were kept unmarried for an year or two after 18.

Replying to Mr. Thakurdas, witness said that he had never known or heard of school going girls being seduced or taken away while going to school nor was there any fear in the minds of the parents that their wards would be enticed away. He was in favour of fixing the marriage age and age of consent at 16. Marriages might be done at 14 years but in no case consummation should take place below 16.

Very few cases of rape had come into light because there were not many such cases. He believed that if the age of consent is raised the punishment ought to be kept as it is and then alone some cases would come to the notice of the public.

To Mr. S. C. Mitra witness stated that seduction and kidnapping of girls was common amongst Mahomedans.

Replying to Mr. A. Ramaswami Mudaliar witness stated that early marriages even in villages were gradually decreasing. People taking part in such marriages were looked down upon.

Answering Khan Bahadur Mahbub Imam witness stated that if all of a sudden the age of marriage was raised from 13 to that of 16 there might be a great opposition. As a compromise he proposed that 14 should be the marriageable age. He did not believe in the registration of marriage amongst Hindus but in the case of Mahomedans it was very essential. But even if such registers were maintained they would not be of any use as the ages given by the parties would not be correct.

In reply to Rai Bahadur P. Kanayhlal witness stated that efforts had been made to make the

Panchayets in villages to work on sound lines but to no purpose. The present Panchayet members and the head of the panchayet were found a place in the Panchayet by virtue of their ancestry but they were not elected by the people. If the mukhi or the head of the Panchayet and the members of the Panchayet were elected by the people then the panchayets would work well. In any case the vigilance societies and Panchayets should not be empowered to bring the cases to light. The neighbours and relations may be given the power of initiation in marital cases.

Mr. Nanavati, I. C. S. replying to Mrs. O'Brien Beaden said that early consummation was highly detrimental to the health of the women. In a majority of cases the girls, who were married early, live with their parents till they attain their age which would be at 13 years. But there were recorded instances in hospitals where girls below 13 gave birth to children. These cases would not come to court because there would be nobody willing to prosecute them and give evidence in the court if a prosecution was launched against them.

Replying to Mr. Thakurdas Bhargava witness stated that he would never empower the neighbours or outsiders to bring the non-observance of the bill under contemplation to light. He preferred that this work should be undertaken by vigilance societies and social workers who were under the direct control of the municipalities. In the course of ten years these societies would firmly be established in all the villages. He favoured the registration of marriages.

In reply to a question of Mr. Mitra, he stated that marriages before 14 years of age should be prohibited. At least two years should elapse after the girl attained puberty to improve and develop her body. Personally he would fix age of marriage and age of consent at 16, but in view of the existing circumstances he would like that marriageable age be fixed at 14 for the present, age of consent at 16 and for extra marital cases also the age of 16 was sufficient. He had no objection to marital cases being tried *in camera* but that should not always be the case.

Replying to Mr. Ramaswami Mudaliar witness stated that the system of levying fines would not have the desired effect. The best way of putting a stop to cases that would come under the category of marital cases was that marriages under certain age should be prohibited.

DR. K. TARABAI'S ORAL EVIDENCE.

Questioned by the President as to her medical experience, Dr. Tarabai said that she was a L.C.P.S. of Bombay and L.M. (Dublin). She was at Poona as a medical student. For two years she was in charge of a maternity home in Karachi as honorary doctor. She had now a maternity home of her own which she was conducting for the last 3½ years. She treated female patients of all communities, mostly Hindus and Musalmans.

Q.—Could you tell us if there are any girl mothers of 13 or 14 or 15 years of age?

A.—I have seen several cases. But I cannot give a percentage of such cases. During the last ten months, *i.e.*, from January 1928 to October 1928 I believe I have not come across mothers of 13 years. But I have had cases of between 14 and 15 years.

Q.—Do you think that such mothers and their children could be strong?

A.—No. I remember two typical cases. One is that of a girl of about 13½ years who gave birth to a still born child after very great labour. Next year she was again pregnant and that time too she gave birth to a still born child under the same circumstances of painful labour. In the third year, she was again pregnant. At that time, she was suffering from anemia and it eventually developed into tuberculosis. The child born for the third time, died a few days afterwards.

In another case the girl was aged 16 and she conceived twice before. During her first delivery she suffered from serious trouble and when she came to me for her third delivery it was a case classed under Cæsarian section. Her children were not healthy. They were almost weaklings. In these two cases the patients are Hindus. The first case came to me in 1925 and the second case occurred during the last year. There was also another interesting case which came to me. The girl was 17 or 16½ years old. She had difficult labour and the *Dais* mishandled her. The girl was originally of a robust constitution. She became septic and ultimately died.

Q.—With regard to the cases you have treated do you think that the diseases are due to early consummation?

A.—I cannot say that every case is due to early consummation but, generally speaking, on account of the strain at a tender age, at a time when the girl's body was not properly developed, it would often develop into some complications of the womb, lung diseases and general debility.

Q.—Can you tell us of any instance where the children of early mothers are weak?

A.—Yes. I had a case from Bombay. The mother had three children. They were all rickety and one of the babies couldn't stand up and even talk at the age of four. It was a case of early consummation bringing disaster to the children. The girl was twenty when she came to me.

Mrs. Beaden.—Have you seen any case where menstruation was brought upon a girl forcibly?

A.—I had one or two cases before I went to Europe last year. The mother-in-law of the girl brought her who was 12½ years of age. She had not yet attained puberty and she was living with her husband as wife. This girl was a Bhagnari Hindu. In another case I was asked to examine a girl who had not attained her puberty when she was 13 years

and I was asked to give some medicine to force puberty on her.

Q.—Do you think these cases are frequent?

A.—In certain communities they are frequent.

Q.—Are venereal diseases among women very common in this place?

A.—They are not very common.

Mr. S. C. Mitra, M. L. A. :—When do the girls attain puberty here?

A.—Local girls generally attain their age at 13 and some of the Punjabi girls attain their age at 15.

Q.—How long does a girl require to develop her body fully after her puberty?

A.—Four or five years should lapse after the girl attains her age.

Q.—What do you propose should be the age of consent?

A.—Sixteen years at the lowest.

Replying to Khan Bahadur Mahbub Imam, Dr. Tarabai stated that she never came across child mothers amongst Muslims. They were not generally married before 16. They are on the whole better developed than the Hindu mothers although mothers and children look pale on account of the Purdah. Early consummation retards the growth of the girl, and would ruin her health.

To Rai Bahadur Pandit Kanayhlal witness said that if medical men and women were ordered to report the ages of girls of tender age becoming mothers, they would do so.

The Chairman requested Dr. Tarabai to furnish some more cases regarding child mothers and the diseases common amongst them.

MRS. TYEBJI'S EVIDENCE.

Mrs. Tyebji, replying to the Chairman referred to her experience of Mahomedan ladies at Hyderabad Deccan. She stated that Mahomedan ladies were for increasing the age to 16. When a conference of ladies was held in Karachi last December every speaker objected against retaining the marriageable age at 14. They supported Sarda Bill with an amendment that age for marriages and consummation should be fixed at 16 and for extra-marital offences 18 years. In Mahomedans the marriages were performed at a fairly advanced age. She saw marriages taking place even at 25 years in Sindh. Very seldom marriages were done at 16 or 18 years. But in Hyderabad Deccan she saw Hindus performing marriages at a very early age. On account of early motherhood the women became very weak and their children were not properly developed. Such mothers would feel much worried in bringing up their children. They often get consumption.

Replying to Mrs. Brijlal Nehru witness stated that she had seen the condition of the girls who were suffering from early motherhood in the hospitals in Hyderabad (Deccan).

CONDITION OF EDUCATED WOMEN IN SIND.

There were different communities in Sind some of which were not properly educated. Till 14 years

the girls were sent to municipal schools but after 14 years they were not sent to school because of the Purdah system. The Haji Abdulla Haroon School was helping greatly girls between 14 and 25. The strength of that school was some 300. She had never heard of any opposition to the Bill. Some orthodox people would raise their voice of dissent. On the whole, Hindus as well as Mohomedans she thought were agreeable to raise the age of consent. The amendment of 1925 raising the age of consent to 13 and 14 years was not known to most of the people.

Replying to Mr. A. Ramaswami Mudaliar witness stated 400 ladies attended the conference at Karachi when they passed the resolution that 16 should be the age of consent. Only a few of the delegates came from outside Karachi but even they had consulted their people and had the previous sanction of their locality.

To Rai Bahadur Pandit Kanayhlal witness stated that just as in Limbde State licenses were obtained before a marriage was done, so she recommended that similar measures be adopted in British India too. She was in favour of vigilance societies consisting of men and women being formed in villages and towns to bring to the notice of the public any breach of the law.

NEWS OF THE WEEK.

A Widow Marriage :—The marriage of Srimathi R. Lakshminarasamma, an inmate of the Victoria Hindu Widows' Home established by the late Rao Bahadur K. Veerasalingam Pantulu, with Sriyuth M. Dhanji Shaw, a Merchant of Guntur, was celebrated in the Ananda Gardens at 5 p.m. on Wednesday the 3rd October. The bride belongs to the Sistikarnam caste and the bridegroom to the Vaisya caste. The marriage was registered by the Registrar of Marriages, Mr. V. P. Raj, B. A., of Cocanada according to the amended Act III of 1872. Mr. V. P. Raj solemnized the occasion by offering a prayer and delivering a sermon. About a hundred and fifty persons attended the function. It was a conspicuous feature that ladies constituted the majority of the visitors. Messrs. Mulpuri Rangayya a doctor of Ellore, Majety Ramashandra Rao, Tallapragada Venkata Siva Ramayya, Vempali Janakayya and a few others came from outside and thus showed their active sympathy for the movement. Mr. Shaw gave a small feast in the night for outsiders and a few select friends that attended the function.

The Grihalaxmi :—Miss P. V. Anandkar and Miss T. N. Tilak have sent us the following announcement :—
“We are glad that we were able to give our voluntary services in the editing of Grihalaxmi, the women's Marathi magazine started in June last year. We resigned from the editorship on September 15th 1928, as it became impossible for us to carry on the growing work along with our other work. As the September number has not been published the subscribers and readers of Grihalaxmi had no chance of knowing about our resignation. That is why we are taking this opportunity of informing those concerned that we are not acting in the editorial capacity for Grihalaxmi any longer.”

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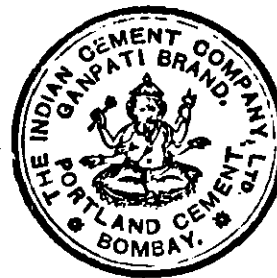
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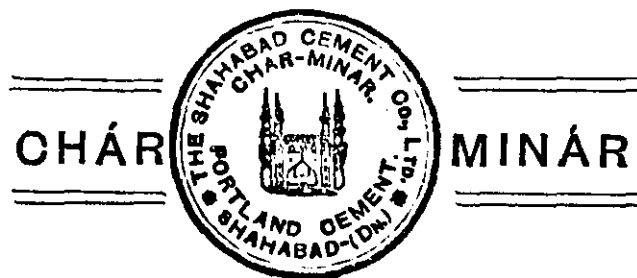
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Vol. XXXIX.

BOMBAY—SATURDAY, NOVEMBER 10, 1928

No. 11

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

CONTENTS.

U. S. Presidential Election.	Christian Missions in India.
Dominion Status or Independence.	Random Notes.
Teachers' Conference.	Social Life of the Burmese.
Social Legislation in Mysore.	Women in India.
Influence of Purdah Women.	Age of Consent Inquiry.
Satyagrahshram.	News of the Week.

NOTES.

The U. S. Presidential Election:—The election of President of the United States of America was awaited with anxious interest by social reformers all over the world. The main, almost the sole, issue between the two candidates Mr. Hoover and Mr. Smith was Prohibition. Mr. Hoover is a firm believer in the Prohibition policy and has publicly declared his intention of enforcing it. Mr. Smith was opposed to that policy and if he had been elected he would certainly have done much to undermine it. The overwhelming majority by which Mr. Hoover has been returned, shows that the people of the United States are not going back on Prohibition, and that the chances of their doing so are practically reduced to a minimum. This happy result is a great encouragement to Indian reformers. We referred last week to a movement among British Missionaries to present a memorandum to the Simon Commission in favour of making Prohibition a fundamental law of the new Constitution. The memorandum is a very powerful indictment of the Excise policy of the Government of India which it rightly says is a great barrier to a good understanding between Government and the people. We intend to reproduce it in the *Reformer*. Owing to lack of time, it has had to be sent to the Commission over the signature of the Rev. J. F. Edwards, editor of the *Dnyanodaya*, who has thrown himself heart and soul into the movement, but it is expected that many Christian Missionaries will signify to him their acceptance of the memorandum, to be communicated to the Commission. Mr. Edwards' address is Gordon Hall House, Byculla, Bombay.

Dominion Status or Independence:—The All-India Congress Committee which met at Delhi has accepted the Nehru Committee's recommendations, excepting the one relating to Dominion Status for India. The Committee adopted an amendment to the effect that independence without the British Connection is the objective of the Indian political movement. At the United Provinces Muslim Conference held at Cawnpore last week, a curious thing happened. A member had

brought in a resolution declaring for independence, which met with opposition at the Conference. While it was being debated, the women who were attending behind a *Purdah* sent a written statement to the President to the effect that if the men did not pass the independence resolution, they (the women) would come out of the *purdah* and fight for it. When the President read this out to the Conference, all opposition banished and the independence resolution was passed unanimously. It would be wrong to attach undue importance to this incident, but it undoubtedly shows that the idea of independence appeals to the mass of people and is more intelligible to them than that of Dominion Status. The better informed section of the public have, therefore, a difficult task in standing by the British Connection. Unless a large measure of Dominion status is granted without delay, so that the people may learn by practical experience that it is quite possible to have the substance of self-government without the shadow of independence, the idea that the severance of the British connection is the only way of gaining self-government is bound to grow and extend in the country. The British Government is largely responsible for this new development. If they had not excluded Indians from the Statutory Commission, the Liberals would not have boycotted it, and without the Liberals the boycott would not have succeeded. Not a single man who views the Indian problem from a broad, non-communal point of view has as yet appeared to give evidence before the Committee.

Teachers' Conference:—The All-India Teachers' Federation was inaugurated at Cawnpore in Christmas Week in 1925 with the following aims: To study educational problems with special reference to Indian conditions; to work for the adequate realisation of the educational needs of India; to co-ordinate the working of the various teachers' association in the country; to safeguard and advance the interests of the teaching profession in India and to secure for it its legitimate place in national life; To act as a vehicle of representation at International Teachers' Conferences. A very successful session of the Federation was held at Patna in 1926 and another at Calcutta in 1927 and it was believed that even greater success would attend the Fourth Session which was held in Bombay last week. In his presidential address Mr. George Arundale dwelt on the fact that the ideal of education was not to produce uniformity but to inspire the pupils. He said in the course of his speech:—"I demand that the teacher, therefore, shall avoid the word "ought" to the utmost of his power. Let him

have a sense of "duty" if he must, though I think I would rather he didn't. Let him be his own example, and leave it at that. Coercion is the absolute negation of education, as is punishment, as are orders. In other words, I leave to the thoughtful the duty of recognising the truth that order and freedom are complementary terms. A teacher who has to fall back upon the crutches of authority, of whatever kind, for the effectiveness of his teaching is, to my mind no teacher at all. He may be a hammer. He may be a straight waistcoat. He may be a prison-warder. He is not a teacher."

Social Legislation in Mysore:—The Mysore Representative Assembly has passed a resolution that "with a view to encourage and legalise widow marriages among Hindus and to afford legal protection to Hindu widows choosing to remarry, the provision contained in the British Indian Widow Marriage Act 1856 be introduced in Mysore with suitable modifications." In moving the motion Mr. K. T. Bashyam pointed out that the existing law in Mysore was uncertain as there was no guarantee that the offspring of a remarried couple would be considered legitimate, and that it was necessary to give legal sanction to such marriages. It was opposed on the grounds that "widow-marriage was a mere fad of a few so-called social reformers" that the British Indian Act was passed before the Queen's proclamation which laid down the policy of religious neutrality and that the Mysore Government should not interfere with time honoured custom. The Legal Remembrancer stated that it was merely permissive legislation. The Chairman took the sense of the Assembly which was in favour of the proposed legislation. Widow-remarriage legislation has been long overdue in the Indian States and we hope that the example of Mysore will soon be followed by other States.

Influence of Purdah Women:—A correspondent writes: The account of last Tuesday's proceedings of the United Provinces All Parties, Muslim Conference describes how a party of purdah ladies who were silent witnesses in the gallery threatened to come out of the purdah and pass the resolution for complete independence if the men had not the courage to do so. This had a magical effect and the resolution was forthwith adopted by the conference. Several interesting facts emerge from this amusing episode. First and foremost it bears testimony to the immense influence wielded by the Indian Muslim women who have been the object of much unsolicited pity for their christ-like virtues of meekness and mildness. It gives the lie to the argument that the women are opposed to the removal of the purdah. On the contrary, judging from the result of the threat one cannot help coming to the conclusion that the Muslim men are keener on the perpetuation of the purdah system on their women than the latter. With such people the preservation of the purdah is of greater importance than India's political goal. It is up to such conferences to pass resolutions declaring India's political future as dependence or complete independence without a qualm about the grave issues involved. Luckily people know what value to attach to these resolutions.

Satyagrahashram:—There have been reports in the newspapers regarding radical changes in

the Satyagrahashram at Sabrmati, including a change of the new famous name. With reference to these, Mahatma Gandhi writes in the current number of *Young India*: The constitution of the Ashram has not suffered any vital change except in its name. The reported change about *brahmacharya* for which I have received from some quarters undeserved congratulations and for which anxious friends have shown nervous concern was never made. The other reported change relates to the introduction of spices in the Ashram. In the beginning, the Ashram had only one joint board when the food was prepared without spices. Later when many families joined the Ashram separate kitchens were set up for them and they were free to use spices. But it was decided some months ago to revert to the joint kitchen. We tried for some time to do without spices but as I held the joint kitchen to be an important thing for corporate life and as many, if they had separate kitchens, would revert to spices, it was decided to have two varieties of food in the joint kitchen, spiced and unspiced. We want to give all the assistance and freedom the womenfolk need. Many of them have come to the Ashram because they are the wives of their husbands. They have not yet been able to argue out all the *pros* and *cons* of everything they do. The real change in my opinion is the change in the name. It has caused the original founders of the Ashram many an anxious night. We claim to be votaries of unadulterated truth and so new possibilities of the definitions of fundamental truths have dawned upon us. The name Satyagraha Ashram was adopted deliberately and with the intention of giving the fullest effect to its meaning. But the progressive realisation of the meaning of the name made us conscious of our unworthiness to bear it. And so we resolved upon voluntary self-suppression and we chose a name in keeping with the evolution of the corporate life at the Ashram. If the Ashram has done nothing else, it has at least demonstrated the necessity and usefulness of labour undertaken not for self only but for the whole nation. Therefore the name Udyoga Mandir, I felt, more answered our present evolution than Satyagrah Ashram. The co-workers accepted the suggestion though not without considerable hesitation.

(Continued from the Leader page).

Christianity—the church organisation which goes by that name. What she has done is to take Jesus and the organisation apart, and, while absorbing the former into her religious consciousness, has utilised the latter for lessons, which she sorely needs in organisation for social work. It is thus that organised social service is largely the outcome of the fear and the example of Christian missions. We do not think, that as Mr. Smith does, that an Indian Christianity will ever arise from the ashes of the old religions. What is happening is that the old religions are gaining a new life from contact with the teachings of Jesus Christ. The religion of ancient Greece succumbed to Christianity because it had lost its hold on the people even before it came in contact with Christianity. This is not the case with the Indian religions.

INDIAN SOCIAL REFORMER.

BOMBAY, NOVEMBER 10, 1928.

CHRISTIAN MISSIONS IN INDIA.

"The Indirect Effects of Christian Missions in India" is the subject of an essay by Mr. Robert Smith Wilson who claims to speak with the experience of one who has been both a business man and a Christian Missionary in this country for several years. By "indirect effects" Mr. Wilson probably means unintended. The direct aim of Christian Missions is to convert Indians to Christianity. All their measures are conceived in some relation near or remote to this end. So far as this is concerned, Mr. Smith holds that Christian Missions and, indeed, Christianity in India have been a ghastly failure. "India", he writes, "has known Christianity for perhaps 1,500 years. The Syrian Churches have been established in Southern India—in Travancore and Cochin—for all these long centuries. In many parts of India what is now the Roman Catholic Church have had two or more centuries of established life in well-defined sections of the country. Considering the length of time, the vitality of our religion, and the quality of the Indian peoples, one would have expected Christianity to have spread over the country like a prairie fire. Instead of which, after fifteen centuries of residence in this country, some one and a half per cent. of the population is Christian." He further calls attention to the fact that the increase of the Christian community at the present day is recorded largely, not in those areas where the Church has been well established for many generations, but almost entirely in those districts where missionary work is of very recent history. The denominations which have the largest number of Indian members show also the lowest rate of increase. Mr. Smith more than once expresses surprise that the Indian Christian community seems to be quite content to leave the vast masses of their countrymen in the profession and practice of their own ancestral religions. As a matter of fact, the Indian Christian community is rather jealous of the foreign missionaries' endeavours to add to its number, and is inclined to grumble that it is not meet to cast the children's bread to strangers outside the gate. The ambition of the Indian Christian Community, which is held in check to a certain extent by the foreign missions, is to settle down like the Syrian Christians, the Jews and the Parsis into a stable and close body with clearly defined boundaries. To a large extent this attitude of mind is forced on Indian Christians by their origin and surroundings. They do not have the white skin and influence which goes with it, though to a decreasing degree, in a land where white men still enjoy several privileges of a ruling race. The defect

of Mr. Smith's essay is that he makes no allowances for the inherent difficulties of the Indian Christian as well as for the foreign missionary, and expects them to achieve a spiritual and social re-birth which may be possible in the case of individuals but is impossible for a whole community or class. Neither does he pay due regard to the changed and changing conditions which affect the entire Indian population and not only Christians or Christian Missionaries. Many of his criticisms, therefore, appear to be carping, such as his gibe at the Missionary for preferring a motor car to the old bullock cart and at the Indian Christian for speaking English. Hindu sanyasis use motor cars and address audiences in English, without detriment to their vocation! No. The fault is not with motor cars or the English language. It is the essential and fundamental mistake of trying to "convert" people. The message of Jesus Christ whenever and wherever delivered without ulterior objects and simply as a message, has been welcomed everywhere with open minds and grateful hearts. In proselytising Missions, the religious purpose is overlaid with many secular purposes, personal, economic, and even political.

The "indirect" effects of Christian Missions, which lay outside the line of proselytising, are, therefore, of more importance and interest. We may sum them up in a single sentence, India has accepted Christ but has rejected Christianity. By "accepted" we do not mean accepted as the sole and final spiritual and moral Teacher of humanity. Such a conception is entirely foreign to Indian ideas. After all, even among educated Europeans few nowadays believe that Jesus has said the last word in religion. Lord Ronaldshay in his life of Lord Curzon, one of the finest flowers of Oxford culture, quotes a remarkable passage from a letter written by the latter to a lady who had lost her son. "The only thing in which we firmly and finally believe", he says "is not in each other, nor in Christ, nor in Christianity nor religion, nor philosophy, but in the God that is somewhere behind them all." The common thing in all religions that appeals to all of us, Lord Curzon goes on to observe, is the existence of an all-pervading, all-powerful, spirit (for want of a better word) which must have created the Universe and had a purpose in creating it. He concludes that to such a conception, all creeds, dogmas, and formulas are subordinate. "Jesus Christ takes his place alongside of Buddha as the preacher of a rare and sublimated ethics and as the type of a perfect humanity." Educated Indians will subscribe to every word of these sentences. It is in this sense that India has accepted Jesus Christ. It is in the same spirit that she has rejected

(Continued in the next column of next page)

RANDOM NOTES.

(By MR. S. M. KAIKANI, BAR.-AT-LAW.)

Your readers would be interested to know that on Saturday last a dinner was given in Dharwar by Mr. Sheik, the Assistant Judge here. The function took place in the Kosmos Club and about forty gentlemen took part in it. These gentlemen belonged to different religions and castes. The host himself is a Mussalman. He joined the party with one more co-religionist of his. There were besides a Parsi gentleman, two Christians, and Hindus belonging to the different castes like Prabhus, Saraswats, Lingaits, Reddis and more than a dozen of Vaishnav Brahmans, the most orthodox community in this part. The dinner was of a Hindu vegetarian nature and it was served on plaintain leaves, all the gentlemen sitting on 'pats' in rows. The sight was really a unique one.

Such dinners have become common in Dharwar lately.

As regards untouchability it is not Hindus alone that have this custom. The Mussalmans also observe it, though not in that strict and foolish way. A strict Mussalman would not drink water out of the hands of a Hindu. And the generality of Mussalmans would be very particular to see that the clothes that they wore at the time of their prayers are not touched, when dry, by a non-Mussalman. The Bohra priest would not engage a non-Mussalman washerman and if perforce he has to engage him then the priest would again dip the clothes washed and ironed by such washerman in 'Mussalman' water and dry them and then wear them.

As regards Hindu untouchability it is not the 'untouchable classes' alone that are such. A Brahmin lady would not touch a Prabhu or Saraswat lady. In 'Halad-kunku' ceremony when *kunku*, the vermilion is to be applied to the forehead of all ladies, the Brahmin lady would not apply it to these 'untouchable' ladies but keep the vessel on the floor for such ladies to take it and apply it on their forehead.

Barbers do not shave the 'untouchables' and in some parts they do not shave men belonging to the 'dancing girl' communities.

As regards untouchability between the 'untouchables' themselves you must be remembering the meeting of the Depressed Class Mission in the University Hall when H. H. the Gaekwar presided some time about 1905 or so. The mahars and mangs would not sit together in the same hall.

SOCIAL LIFE OF THE BURMESE.

(By MR. B. K. PARADKAR.)

The Burmese people belong to the Indo-Burman stock. They recognise individual liberty, social and universal fraternity. They lead a joyous and happy-go-lucky existence, free and careless as the birds of the air. The Burmese girls enjoy a measure

of freedom which their European sisters also envy. The runaway marriages are very common here. The Burmese couple can easily prove their marriage in court by openly living together as husband and wife. They can divorce each other by mutual consent. Marriage is not a religious ceremony among the Burmese. With them the marriage is purely a worldly business, like entering into partnership. Most of the Burmese marriages are done in secret without any show of pomp or display. Two or three friends will be called quietly to the house and the man and woman will eat together and thus become husband and wife. The name of the girl does not change even after her betrothal. There is nothing to a stranger to ascertain whether she be married or not or whose wife she is. A Burman girl is free to marry any youth of any nationality, if there be good love between the two. She can divorce him if there be any reason to do so and this she can do by going to the elder of the village and putting before him her grievances. If her complaints are just, they are never refused. A married Burman woman is more free and independent than any European lady even in the most advanced states.

She keeps her property as her own. Marriage does not confer upon husband any right or title over his wife's property either. What she gets as dowry or what she earns or inherits subsequently all remain her own. But nominally the property acquired after the marriage is held jointly. All the money and possession which she brings with her on marriage are kept carefully separate for the benefit of her children or heirs and she carries her property away with her if she is divorced, besides anything she may have added to it in the interim by her own trading or by inheritance. With the Hindus marriage means to a girl an utter breaking of her old ties, the beginning of a new life, of a new responsibility. Not so with a Burmese girl. She is still true to herself enjoying the same rights, liberty and privileges that she used to enjoy before. Love is a very serious matter with average Burmese girls. They are not trained in self-restraint. They are very impulsive, full of passions and eccentric. They are very fond of luxurious and pompous life. Every Burman house is a miniature form of nicely decorated garden, well arranged and fully furnished with screens, furniture, etc. They are very fond of flowers which they fix in their hair. Looking at their sense of decoration one is apt to remember the stories of fairy tales. But like nature, when angry they are fiercer than even the worst thunderbolt. There are very many romances played out every day in the dusk beside the well, in the deep shadow of the palm groves, in the luminous nights by the river side, romances that end sometimes in terrible tragedies. Social differences are not so great as with others and the barrier is easily overcome. It is often heard that a fair damsel of a rich aristocratic family is permitted to marry an ordinary servant of the family, if there be a fair share of

love between the two. A woman here has something of the passion of a man. The Burmese girls would involve all men, all earth and heaven into bottomless chaos to save one heart whom they love. That is their religion.

Nothing is further from the Burmese than the feeling of exclusiveness which we possess. When we have made a little money we keep it to be a nest egg to make more from. Not so a Burman. He will spend it. He does not care to add field or coin. The mere fact he has money causes him no pleasure. Money is worth to him what it buys. Riches have no attraction for him; when his patch of paddy land has been reaped, his only concern is how to pass the time; and that is no very difficult matter when he has plenty of cheroots and betelnuts. He prefers remaining free and poor, to being bound and rich. The Burmese give in charity far more in proportion to their wealth than any other people. It is all given straight from the giver's heart. When he does make a large sum of money he spends it all in some pious work and rejoices in the thought that this will meet with its reward in the next world. "Eat, drink and be merry" is the maxim of this race. There are innumerable rest-houses and monasteries in Burma. You cannot go five miles along any road without finding them. They are free to all. Any stranger may walk into the monastery and have his shelter there.

According to the faith of the race every Burman is to become a monk once in his life-time. He must wear yellow garments, shave his head, give up all possible connection with money and women, and lead the austere life of a Brahmachari begging his food from door to door. Females too often adopt such disciplinary religious life. Now-a-days many of these Ponghies (as the Burmese apply this term to their monks) are an idle class of people who are not following the strict dictum of their monkhood. In every Burmese dance or cinema there would be seen invariably a large attendance from this class of people.

Burmese views are always somewhat limited. They are too penny wise and pound foolish for big business. The small retail trade giving a penny here and there just suits them and they have almost made it a close profession. Most of the retail dealers here are Burmese girls and women, decent and fresh in their white jackets with flowers in their hair. The stonk for sale is at many places intended more as an excuse for people to enter the shop and have a talk than with the real idea of making any real profit out of it. They are very sweet in their talk with their customers and show him their goods even if he shows them no inclination to buy. They are more intelligent and businesslike than their males in this respect. All Burmese ladies are adepts at rolling cheroots. Both sexes are proud of the length of their hair and it is not uncommon to see it reaching below their knee and down to the ankles. Both men and women are in the habit of

adding to its size by interweaving false tresses. Now-a-days in many Burmese families both male and female crop their hair in the most up-to-date western fashion.

A remarkable trait of the Burmese character is their unwillingness to interfere in other people's affair. One might commit suicide in Burma and no one would stop him. It is his own look-out they would say. If he wants to die why should we prevent him? What business is it of ours? Suppose any man drifts down from Bhamo to Rangoon in a log. I am sure no Burma boatman would try to pick him up unless he calls for help. If a similar case would have appeared in India, he would have been forcibly saved every mile of his journey. The Burmese boatman would only laugh at him and ask him humorously how he is getting on. Whereas the Indian boatman would have him out in a boat, saving him despite himself. Never believe for a moment that this is cold-heartedness. Nowhere is there any man so good-hearted as a Burman, so ready to help, so hospitable, so charitable both in act and thought. It is only that he has a different way of looking at these things from what we have. The Burmese are fond of life and full of life. They are accustomed to take every sort of animal food. Nevertheless their compassion towards animals goes very much further than a mere reluctance to kill them. His refusal to take life he shares with the Hindus. His perpetual care and tenderness to all living creatures is all his own. There are men here like in India who make a regular living by catching birds and selling them to the pious that they may gain merit by setting them free. Crafty bird-catchers are able so far to disable the bird without doing it any material or visible harm that they can catch it again immediately after their tender-hearted customer has gone his way.

The staple article of food is plain boiled rice which is piled up in a heap on a huge platter round about which the household arrange themselves, sitting like pitmen on their heels. The curry which is taken with it is placed in little bowls and one of the party has his own plate and helps himself. Instead of spoons they use sticks in their meals. After meals everyone smokes,—men, women and children.

A Burman cannot have more than one wife. The daughter has got equal right with her brother for the ancestral property. The Burmese really recognise universal brotherhood. Their religion, women and themselves are free. There is no dark place in their life where the light cannot reach. They are very fond of dancing. Burma dance here is very famous. There is no nation on the face of the earth so mad after these dances as the Burmans. Their sense of humour is in no way wanting.

The country is full of pagodas (the Burmese temples). They are always full of people with fine dresses, kneeling, saying over and over again the great precepts of their faith, trying to bring into

their hearts the meaning of the teaching of the Lord Buddha of whom these wonderful pagodas form shrines.

The violent crimes are very frequent here. It is very difficult to get proper evidence in criminal cases because the witnesses do not desire to interfere with another person's karma.

Water festival is a well-known annual celebration in Burma. It marks the epoch of the Burmese New Year and commences generally here by the first or second week of April and lasts for three days. The festival resembles very much our Hindu festival Holi in which young boys and girls join freely in throwing water on one another. It has got also a religious significance attached to it, because thousands of people go to the pagodas and pour water at the feet of the image of Lord Buddha.

Burmese as a race are very fond of music. Ninety-nine per cent of the people know music. They have numerous musical accessories. You will not find a single boy or girl who does not know how to dance. The Burmese dances are mostly public and are attended always by a large number of ladies and gentlemen. These dances are exceedingly beautiful and show wonderful skill of the different curvatures of the body, hands and eyes.

Burma radiant with the lustre of the religion of the Lord Buddha, lavishly endowed by nature with resources of various kinds, having a climate equatable and salubrious, appears, as it were, to attract those who have never been here before, to enchant those who come here to remain in it longer.

In short the Burmese, like other people, have some virtues and vices but the present wave of western influence is making them forget some of the charms of their social life.

WOMEN IN INDIA.

The Right Hon. V. S. Sastri was the speaker at the monthly luncheon of the local Goodwill Club, held in Johannesburg, in St. James' Restaurant. Mrs. Rheinallt Jones presided and briefly introduced the speaker. The position of women in India and in any other country, said Mr. Sastri, and the quality of social service they were able to do depended upon their intellectual and their spiritual outlook, upon their equipment and on the facilities for such work. The women of India were still for the most part under the influence of old world ideas. Woman was still the domestic drudge, the bearer of children and the keeper of the home. Marriage was not only the ordinary destiny of woman, but was obligatory upon all. There was no class in India corresponding to the "old maids" of the Western world. Every woman must be disposed of by her parents, she never disposes of herself because of the system of early marriage. She must marry as soon as possible and bear children, and therefore her opportunities for social service were limited.

Education was exceedingly lacking, and in many parts of the country there were no schools for girls and co-education was not looked upon with favour. At a tender age it was thought that men and women were best kept apart. Out of every hundred women in India only four or five were literate. It would be a mistake, however, to suppose that because they were illiterate they were not intelligent or were without the elements of culture. Indian society for centuries has been permeated with a degree of refinement and civilisation, and it was therefore impossible for women to be without culture, even though it was not through the medium of letters. For the purpose of bringing up children and for social service women were largely ineffectual unless there was a widespread system of education. Education was now being made compulsory—first for boys, but it would not be long before it was so for girls. The Indian population had 16,00,00,000 women and if only 5 per cent. were educated it was not a large aggregate. These educated women formed the salt of the Indian earth; and their lead was being followed up eagerly. There were few mothers who did not wish for more education for their daughters than they had received, and they were justified in all looking for an early result. Many women in the large cities were receiving not only elementary but higher education. In Calcutta and Bombay there were special colleges for women, and in Madras there were two staffed entirely by women, where the examination results compared very favourably with those of men's colleges. A large number of women were preparing for teachers in the Normal Colleges. There was a large output of doctors. There was a barrister in Bombay, and another in Calcutta and several B.L. graduates. By the last mail, he had received news that a judge of the High Court in Madras had received a petition to enrol his own daughter. Women were rapidly coming into their own.

There was a saying in India that woman could not look after herself. In her childhood she was looked after by her father, in youth by her husband and in old age by her son. This was an extreme statement. Man might try to keep woman down, but in practice this did not succeed. In India women exercise great power in the home, but power ought to go along with preparation for it, and many women with the responsibility were ill-equipped to bear it. No household in India was allowed to be without a wife, and in some Indian languages house and wife were the same word.

In public institutions during the past 10 years, women had held more offices, and there was hardly a municipality without one or two members. They served on hospital committees and quite recently on Legislative Councils. They had equal franchise with men, and were allowed in all legislative bodies, and he believed their policy would in time be felt. In Madras the Deputy President of the Legislative Council was a woman, and she had used the opportunity to introduce two or three Bills which would

transform society—one empowering an inquiry into the marriage laws which permitted marriage at 12 years. As things were, the laws made too much of a drudge of the woman and the results were seen in a physical degeneracy. Lastly, the speaker touched on the part women were taking in all social activities. In Bombay, where women were educated liberally, they took part in the relief expeditions in famine-stricken areas, and in the case of a famine in Sind, where the toll of life had been especially heavy, 50 per cent. of the workers had been women, and it had been headed by a woman, the widow of an eminent man.

“I cannot,” said the speaker in conclusion, “see any progress where there is a gulf fixed between the activities of man and woman.”

THE AGE OF CONSENT INQUIRY.

EVIDENCE AT DELHI.

The enlarged Age of Consent Committee reassembled in New Delhi Secretariat on the 8th October and examined three witnesses.

Lieutenant Kunwar Jamshed Alikhan M.L.C. (U.P.) and Honorary Special Magistrate, Beghat, in his reply to questionnaire pointed out that the amendment of the Act in 1925 had practically failed to make the law more effective. Extension of age of consent was decidedly desirable. Islam did not either favour or prohibit early marriages but prescribed the penalty for early consummation to the extent of injury sustained by the girl. Witness suggested fifteen years as age of consummation for girls but in extra-marital cases it must be prolonged to eighteen years. The *Quran* appointed no age of marriage for its followers. Indian Musalmans, declared Kunwar Jamshed, would fight tooth and nail against any such legislation. Proceeding witness asserted if early marriage was to be penalised simply because it led to rapes or physical and intellectual degradation, he could say that marriage itself ought to be penalised because it led to excessive indulgence which ruined health.

NEED FOR PROPAGANDA.

Replying to Sir Moropant Joshi, witness urged legislation without fixing the age for marriage be so brought as to preclude possibility of a girl giving birth to a child before the age of seventeen. The need for social reform, propaganda, registration of marriages and of having licentiate priests are absolute and he favoured the idea of Government undertaking propaganda work through health officers, district officials, and tehsildars downwards. Witness admitted to Moulvi Mohammad Yakub that there was a general tendency among Musalmans to raise age of marriage. Asked if enactment of law in 1925 fixing marriageable age at thirteen interfered with Moslem law, Kunwar Jamshed replied in affirmative, but he said he did not raise any objection when bills were circulated for opinion.

S. C. Mitra: Is it a fact that marriage among Hindus is considered a sacrament while marriage among Musalmans is a mere contract?

Witness: Yes.

Mrs. Brijlal Nehru wanted to know if he opposed fixing age of marriage and favoured fixing age of consent on religious grounds.

Witness: I have consulted *Ulemas* and *Moulvis* only on the second point.

A NOVEL METHOD.

A novel method of dealing with questions of ages of consent and marriage was advocated by Mr. Sudharsi Lal Jaini, President, Jain Sabha, Aligarh U P., who urged establishment of local Panchayats authorised by law which should be empowered with the sole discretion to do as they liked in each individual case. He did not want any legislation. His reasons were that there should be no uniform law for all girls healthy and sick, strong and weak. Witness told the Committee that in his community marriage of a girl took place before the age of twelve. There were many widows among them whose age was below ten. He quoted a Sanskrit medical authority to prove that a girl attained the age of puberty in her twelfth year. If she was not married at that age, there was danger of her falling into evil ways.

WITNESS METAMORPHOSED.

Witness however was metamorphosed by clever legal cross-examination of Mr. Bhargava and rapidly changed his views which made his statements self-contradictory. He would agree to Sarda's Bill which enjoined marriageable age for girls and boys at fourteen and eighteen respectively. He would approve of marriage of girls at age of fourteen, consummation at fifteen and motherhood at sixteen.

Mr. Bhargava: But you cannot provide for motherhood.

Witness: Oh, yes, yes, yes.

Questioned by Mr. S. C. Mitra witness stated he would not stand any distinction between marital and non-marital cases.

Earlier in the day the Committee recorded evidence of Mr. Shiv Dat Pandey representing Sanatan Dharma Sabha, Meerut City. Mr. Pandey suggested marriageable age at thirteen, age of consent fourteen within marriage and sixteen outside marriage. Although cross-examined for a long time witness could not stand test of cross-examination at hands of Moulvi Muhammad Yakub, Messrs. Bhargava and Mudaliar.

The Age of Consent Committee recorded the oral evidence of three important witnesses on the 9th.

MR. K. C. ROY.

After a brief recapitulation of the legislative history of the reforms connected with the age of consent, Mr. K. C. Roy had suggested in his written statement that the age of consent should be raised to 16 within marriage and 18 in extra-marital cases. If the minimum age of marriage could be fixed

by legislation, it would certainly be more effective than penal legislation fixing a higher age of consent. But Mr. Roy feared that at present public opinion was against Mr. Sarda's Bill, though he was in favour of it in an amended form. Personally he would prefer reform to legislation, but he did not agree with the view that the State had no right to interfere in social reform problems. There, however, were in the affairs of families and individuals certain natural rights which the State should not overrule. But the practice of early marriage and kidnapping of children for immoral purposes was so great an evil in India and did so much harm to the progress of the country that drastic measures might be necessary, and he thought that the time had come to have recourse to penal law. If Mr. Sarda's Bill could become law it would be the first effective step towards the physical regeneration of the country. It could hardly be denied that the practice of early marriage, of early consummation of marriage and of early child-bearing was common among the people. From the medical, physiological, and economic points of view, these were vicious practices. Consequently, whatever was calculated to improve the existing state of affairs must be welcome. An advance on the present law was, therefore, necessary to save the nation from continued national deterioration and to improve the social and economic position of children. In Bengal there was great child mortality. Child marriages and early motherhood would easily be the first causes in this connection.

Examined by Sir Moropant Joshi, witness said he would rather confine himself to the age of consent, which he would fix at 16 and leave the question of legislation on marriageable age for the present. He feared that even if Mr. Sarda's Bill were passed by the Assembly, there was a grave likelihood of its being rejected by the Council of State. The last amendment of the Act in 1925, raising the age of consent to 13 years had certainly produced a great moral effect and he had heard of very few cases of consummation below 13. Witness would not discriminate between offences committed by a husband or an outsider because a crime was a crime. He would confer the right of complaint to parents and guardians only.

Replying to Mrs. Brijlal Nehru, Mr. Roy said he could not support volunteer organisations and social reformers to have this right even though they may be recognised. He was opposed to the multiplication of authorities in Government machinery. He admitted that only the superior police authorities should investigate such crimes and there should be a graduated scale of punishment.

Asked by Mr. S. C. Mitra, witness pointed out that he was not against the passage of Marriage Bills, but there would be many difficulties to surmount. He foresaw the possibility of grave orthodox and Muslim opposition to the Bill in the Council of State.

Witness admitted to Mr. Yaqub that he had not read Miss Mayo's *Mother India* as he knew more of Indian condition and customs than a casual foreign visitor.

Replying to a further question, witness advised Indian Musalmans to take lessons from the revolutionary social movements in Angora and Afghanistan.

Maulvi Mohammad Yaqub.—We are much more advanced than them.

Mr. Roy.—I decline to admit it.

Questioned by Mr. Ramaswami Mudaliar, Mr. Roy stated that if the legislators framed social law, the large majority of the people, who are law-abiding, would stick to it, but deterrent punishment must be provided for lawless persons.

HEALTH OFFICER OF DELHI.

Mr. Seth, the officer of Delhi municipality, filed as his memorandum the whole of the administration report for 1927-28 compiled by him. He was mainly examined on child mortality (below one year) in Delhi. He informed the president that there were 222 cases of infantile mortality among Hindus per 1,000 in 1927, 171 among Musalmans and 11 among Christians. The high toll of about 376 per 1,000 had been reduced to the neighbourhood of 200 per 1,000 as a result of fifteen years work, but even now the conditions were alarming. The main cause of this mortality was attributable to early marriage, early child-bearing, premature births, higher birth-rates among the poor, unskilled mid-wives, insanitary surroundings, ignorance, apathy and superstition.

RAI SAHAB MITHAN LAL.

Earlier in the day the committee examined Rai Sahib Mithan Lal, president of the Arya Samaj, Ajmer. He informed Sir Moropant Joshi that his community, *viz*, the Bhargava community, at their last conference had agreed to fix 16 as the marriageable age for girls and 21 for boys. He wanted an improvement on Mr. Sarda's Bill as Indian girls could be seduced or induced to give their unwilling consent.

Witness admitted to Mrs. Beadon that early consummation was the cause, to a great extent, of weak children and contraction of tuberculosis. He would personally raise both the age of consent and the marriageable age to 16.

Mr. Mudaliar.—In a case where a boy is the victim and girl the aggressor, would you leave the punishment of the girl to the ordinary law?

Mr. Mudaliar quoted an instance in which a girl of 20 forced a boy of 16.

Witness.—It is a strange case. I would have a separate clause in the penal code for such offences.

A revolutionary change in the marriage laws was advocated by Dr. G. J. Campbell, principal of the Lady Hardinge Medical College, on the 10th at the sitting of the Age of Consent Committee. She

She opined that it would be a far better improvement on the existing conditions if the marriageable age be fixed for girls at 24. But since it would be impracticable, she suggested that the marriageable age should be raised to 16. Witness must have attended on more than 1,000 Hindu girls for child-birth at ages from 12½ to 16½ years, and the bad effects seen on them and on others under observation or treatment as a result of this early child-bearing could be hardly exaggerated. Tuberculosis very often developed during pregnancy or lactation as the resistance of the tissues was lowered by a strain unnatural at so early an age. This was the reason why tuberculosis was much more common among girls than among boys in India. In north India osteomalacia (softening of the bones) often developed. Before a girl's own bones were fully ossified she had to produce lime salts for the bones and other structures for developing the child.

This incomplete development of bones, contended the witness later in cross-examination, was the cause why she would fix the child-bearing age at 25 and strict adherence to it would only result if the marriageable age was put at 24. If the diet of a girl wife or other circumstances were not satisfactory, her bones became soft so that permanent deformities resulted and spontaneous fractures occurred, so that a natural delivery of the child was impossible.

Dr. Campbell held that if the mother was immature her child was of necessity below par in vigour, in its power to resist disease and in weight. The last of these could be easily compared. The average weight at birth of babies born in Calcutta was 6 lbs. 11 oz, in Delhi slightly over 6 lbs. and in England it was 7 lbs. The educated women in this province, pointed out witness, desired that the marriageable age should be raised. Indeed the orthodox Brahmins and Kshatriyas probably objected to either alternative, but more so to raising the marriageable age, as they seemed to consider it their sacred duty to give away their daughters in marriage at an early age. The time, however, had now come for raising the age of marriage or consent.

Replying to Sir Moropant Joshi, Dr. Campbell said she had 27 years' experience in India. She did not believe that there were many cases of consummation below 13.

To Mrs. Beadon, witness said that a girl mother naturally suffered more from nervous strain than an adult mother. About 40 per cent. of the children of girl mothers died in their first year and those who survived were very weak.

Replying to another question by Mrs. Beadon, witness declared that no girl under the age of 16 was capable of giving intelligent consent.

Questioned by Mr. Kanhaiyalal, witness said that there was no other way to check early consummation than to fix the marriageable age at 16.

A JAIN REFORMER'S VIEW.

Mr. Jirilal, secretary of the Jain Sabha, Meerut, urged that penal law was the only course to achieve

the object in view. No amount of social reform or propaganda would be effective. He suggested the age of 14 years for girls for marriage as well as consent. In extra-marital cases the age of consent should be raised to 16.

KUNWAR C. K. SARDA ON CONDITIONS IN RAJPUTANA.

Complete support to Mr. Sarada's Bill was given by Kunwar Chand Karan Sarada, nephew of Mr. Harbilas Sarada, who is secretary of the Ajmer Hindu Sabha. Replying to Mr. Mudaliar, witness said that 80 per cent. of cases of cohabitation occurred in Rajputana before the attainment of puberty by the girl. This was due to child marriage. Explaining the extent of the injury sustained by the girl, witness said that five girl mothers he knew of died in the first year of child birth. There were hundreds of cases, to his knowledge of infantile mortality due to early consummation.

Replying to Moulvi Mahomed Yakub, Mr. Sarada thought that girl seducers of minor boys should not be punished.

Moulvi Mahomed Yakub.—Why do you say so?

Witness.—Courtesy towards women demanded such treatment of mankind.

The Age of Consent Committee held its last sitting in Delhi to-day and examined about half a dozen witnesses.

Mr. Amarnath Dutt, M.L.A., urged the fixing of the age of consent at 18 years, but keeping in view the orthodox opinion, he would put it not less than 16. He declared that an alien Government had no right to enforce social legislation. All social fossils would end with the advent of Swaraj, when India would be a paradise to live in.

The President.—Are you of opinion that it would be through a Bolshevist programme?

Witness.—Yes, that is the best form of government that I can conceive.

Replying to Moulvi Muhammad Yakub, Mr. Dutt opined that a majority of the seducers of minor girls were Mussalman. The Government was also unsympathetic towards Hindus, because the idea of Swaraj originated with them. They were the first to demand a democratic form of government.

Replying to another question, witness emphasised that the picture which Miss Mayo had painted of the conditions in Bengal was deliberately false and an inspired one.

Mrs. Beadon.—You are quiet right, Miss Mayo has discredited the people of India and published incorrect statements.

Witness insisted that the existing law was entirely wrong and favoured an entire repeal of the sections relating to this in the Penal Code.

Mrs. Nehru.—We are trying to make the law more effective.

Mr. Dutt.—Two wrongs do not make one right.

MRS. CHATTERJEE'S VIEWS.

Mrs. J. C. Chatterjee, secretary, Delhi Women's Educational League, in her written statement on

behalf of her organization, advocated social reform and legislation. But she said that her personal opinion differed from it and declared that the raising of the age of consent was unnecessary in the Punjab and Delhi. She personally did not believe in legislation. Marriageable age however, could be fixed by legislation at 14, but she was opposed to any legislation for the age of consent. She was also against higher female education, which affected the physique of the girl.

HINDU SABHA SECRETARY'S EVIDENCE.

Mr. Deshbandhu Gupta, Secretary, Provincial Hindu Sabha, said that the general public opinion was in favour of law penalizing early marriages. The marriageable age for girls should be fixed at 16, but if this was not possible, the age of consent should be raised to 16.

The committee left for Ahmedabad where about 20 witnesses were examined.

EVIDENCE AT AHMEDABAD.

The Age of Consent Committee recorded the evidence of Ahmedabad witnesses from October 15 in the Premabhai Hall, Sir Moropant Joshi presiding. All the members except one were present.

The Committee examined during the day in all five witnesses including Seth Mangaldas and Rao Bahadur Govindbhai Naib Dewan of Baroda.

Miss Naniben, Superintendent of the Achratlal Maternity Home, who was the first witness said that child marriage was due to ignorance of the masses and legislation would have a good effect on the people. If the age limit of marriage was increased there would be improvement in the physique of females, in general. Legislation would stop child marriages as well as unequal marriages.

Dr. Talnalkar, another witness on the contrary, did not expect good result from legislation, but urged the education of the masses.

Rao Bahadur Govindbhai, Naib Dewan of Baroda State, stated by his oral evidence that legislation in regard to the age of consent in Baroda State was very effective and has brought about great improvement in the State.

Seth Mangaldas was the last witness examined that day.

MR. SHAH'S EVIDENCE.

Mr. Dolatram Umedram Shah, President of the Ahmedabad Municipality, Mr. Maganbhai Chaturbhai Patel, a prominent Liberal, and Lady Vidya-gowri Nilkanth, an active worker for welfare of women were examined by the Age of Consent Committee on the 16th October.

Mr. Dolatram in his evidence said that consent by girls under 16 years of age ought not to be taken as free consent as they could not realise the consequences of early cohabitation. He said there could be no healthy mind without a healthy body and so urged for an advance on the present law in the interest of the physical welfare and mental vigour of women and their future progeny. He urged that

the Age of Consent should be raised to 16 years without and 14 years within marital state. In Gujarat women favoured early consummation thinking it to be a religious injunction. Further there was an apprehension of girls going astray in case of its postponement. He said that investigation of marital offences should not be made by a police officer lower than the Deputy Superintendent or Deputy Commissioner for the Presidency towns. In his opinion legislation raising the Age of Consent would be more in consonance with public opinion than legislation fixing the minimum marriage age, but to achieve the object of the reformer marriage age ought to be fixed up and for that Mr. Sarda's Bill deserved public support as it would cut at the very root of the evil which was eating into the very vitals of the society. He said in a country where the mass of people were steeped in ignorance and superstition progress only by education and propaganda was painfully slow and to accelerate progress legislation was urgently called for.

LADY NILKANTH.

Lady Nilkanth went a step forward and urged that the Age of Consent in marital cases should be 16 years and in other cases 21. She said that the weak physique of women was due to early cohabitation, but along with that there were other reasons such as poverty, the want of the necessary knowledge for nursing etc. As caste custom in Hindu society had a strong hold on the people she advised reformers to be cautiously slow. She said that at present parents would not favour the fixing up marriage age though the young generation might favour it. Yet she personally favoured to fix it at 16 years. She desired marital cases to be tried *in camera* and wished that their details, except judgments, should not be published as the intention of the law was not to scandalise individuals. According to her parents generally did not come forward for complaining and it would be better to try the experiment of having panchayats. She further said that the offence should not be compoundable in any case although punishment might be discretionary with the court. The marital relations would suffer in case a husband was punished; she said such cases would be very few and practically could be neglected in the interest of the general public. She also said that lower grade police officers would abuse their powers; so the investigation should be done only by higher officers:

MR. M. PATEL.

Mr. Maganbhai Patel was of opinion that the age limits should be raised but not by the interference of law such as had been contemplated. He said that social reformers had gradually done their level best and improved the condition during the last 25 years. If legislation was inevitable he said the limit should be 15 years instead of 13 and higher police officers should investigate cases of violation of age of Consent.

MRS. ARUNADEVI.

Several more witnesses were examined before the Age of Consent Committee, Mrs. Arunadevi

giving evidence stated that the present law is very lax and the provisions against the husband being a dead letter. The law required to be strengthened. There should be no distinction as regards consent for husband and for others. The age should be fixed at sixteen. She said that almost all educated women were of her opinion which should count most with the legislature. She said that out of 28,000 marriages that had been consummated nearly 22,500 were cases in which the first child was born when the wife was below 13 years of age.

Mr. Lakhia Government Pleader, Ahmedabad stated that the babies of educated mothers were better than those of non-educated mothers. He would like to have the age of consent fixed at eighteen but for the practical reasons 16 would do as the change should be gradual and not sudden. He preferred the trial of cases by a Sessions Judge. He suggested that the age of the mother should be noted when the birth of the child was registered.

MR. SARABAI'S EVIDENCE.

Sheth Ambalal Sarabai's views being highly valued here a large number of persons came to hear him. He urged the fixing of the marriage age at 16. He said that there was a class of people in India who would always oppose every reform but they should not be taken notice of; as the conditions of life were, abnormal measures should be adopted and the work of social reforms should be carried on with a vengeance. He suggested a force of women police to detect offences against the age of consent, or the employment of a special police staff. He said that if the husband of a girl under sixteen cohabits with his wife his parents or guardians should be penalised and not the parents of the girl as they had no voice in the matter after the marriage and if the boy was above eighteen he should be punished for if he was old enough to be a father he should be old enough to go to jail. He suggested twenty years for consent in extra-marital cases and said none of the offences should be compoundable. He also suggested the maintenance of a register of age of the mother at the time of the birth of the child.

The committee visited the villages of Jaitalpur and Assalali where they met groups of villagers with whom they had a long talk on the subject. The villagers favoured the fixing of the marriage age and the age of consent at 15 or 16 and legislation against the dowry system. The committee also visited the Mangaldas Maternity Home and the Victoria Jubilee Hospital.

NEWS OF THE WEEK.

British Unitarians and the Brahmo Samaj:—A delegation of British Unitarians, consisting of Dr. and Mrs. W. H. Drummond, Mr., Mrs. and Miss F. W. Monks, Miss Nettleford and Miss Novherse, arrived in Calcutta on the 10th instant to attend the Brahmo Samaj Centenary. On Friday the 12th instant the Brahmo Samaj

Centenary Committee were at Home to the British Unitarian Delegation of the Brahmo Samaj Centenary Celebration, at the City College Hall, Calcutta. There was a large and representative gathering. The proceedings began with a hymn, and a short prayer offered by Babu Hemchandra Sarkar. Principal Maitra, in according a hearty welcome to the guests of the evening, referred to the increasing appreciation of what has been called the mysticism of the East, in the cultured circles of the West. He pointed out that the mysticism of the religion of the East would be more truly appreciated if Brahmoism in its depth and beauty could be brought closer to the heart of the West. That was a consummation devoutly to be wished for and it could be largely made possible by such spiritual fellowship and genuine co-operation as the British Unitarian Delegation to the Centenary celebration of the Brahmo Samaj symbolised. Dr. Drummond in reply gracefully referred to their reception at the *ghat* and made touching personal references. He spoke of the affinity of spirit that existed between the Unitarian in England and the Brahmo Samaj in India. He said that the Principal of the Manchester College and other Unitarian leaders had been anxiously thinking if something could not be done, not only for a larger interchange of ideas and spiritual experiences but also for bringing the religious leaders of the East and the West into living personal touch with each other. He incidentally referred to the keen sense of disappointment felt in England on Poet Tagore's inability owing to ill health to deliver the Hibbert Lecture. "Syrule" Dr. Drummond emphasised, "the East had much to give and the West much to take—it was a give-and-take affair all round, making for the fuller life of humanity." As the spirit is One and undivided so is, spiritual life which knows neither East nor West, and has no water-tight compartments. The Brahmo Samaj Centenary Celebration, indeed, offered a unique opportunity for testifying to the essential unity of mankind. It sent out a call for the followers of liberal religions to join hand to hand and heart to heart to the glory of our Common Father. Dr. Drummond concluded with the hope that the Centenary Celebration would forge a further link in the chain of spiritual fellowship and sincere good-will that existed between the Unitarians in the West and the members of the Brahmo Samaj in India.

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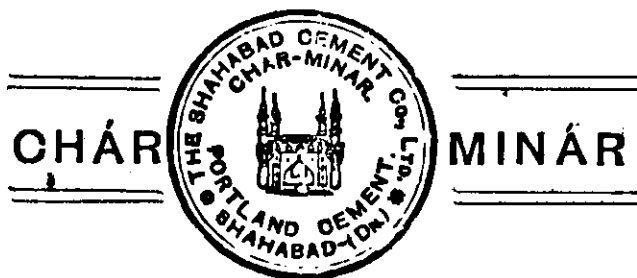
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No. 12

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

American Prosperity:—We have so often been told of the prosperity of the United States nowadays, that few people know that there is a point of view from which things seem in a different light. The President-elect, Mr. Hoover, in a recent election speech maintained that Labour in the United States was better off than at any time before and than anywhere else in the world. The *Labour Age* contradicts this assertion. It points out that the Labour Department's Minimum Health and Decency Budget for a family of five amounts to 2500 dollars, but according to the same Department, the average annual earnings of all the workers engaged in manufacturing industries amounted to only 1222 dollars. Even allowing that in certain cases the family income is somewhat increased by the earnings of children and minors, observes the *Labour Age*, it is still quite clear that present wages do not permit the bulk of the American wage earners to maintain their families at the bottom level of health and decency. The two remedies for unemployment and under-employment, favoured by American politicians, are restriction of immigration and high tariffs. The *Labour Age* argues that while the former may bar the importation of foreign workers, it cannot prevent the "exportation of jobs." It instances the establishment of a Ford factory in England which employs 10,000 workers there to the detriment of Americans. The benefits of high tariffs too, seem to the paper to be doubtful. "Only when industry is owned and collectively," concludes the *Labour Age*, "do the workers share immediately and directly in every gain in productivity."

Capital Punishment. The *Unity* writes:—"It is good news from England that a determined campaign for the abolition of capital punishment is now under full headway in that country. It seems that the Oscar Slater case has stirred the Kingdom to its depths. This man, it will be remembered, was convicted for murder on what seemed to be sure testimony—but, owing to certain pitiful circumstances, his sentence of death was happily commuted to life imprisonment. After lying behind the bars for many years, Slater was this summer released on testimony

which proved that he had nothing whatsoever to do with the crime. Such an escape as this conjures up the ghosts of hundreds, perhaps thousands, through the years, who have been convicted and executed by the State for offences of which they were innocent. Now is launched in England a great public movement for a national petition to Parliament for the abolition of the death penalty. This movement is headed by no less a man than Lord Buckmaster, formerly Lord Chancellor of the realm. It is supported by Sir Herbert Samuel, who as former Home Secretary had the painful duty of refusing reprieves for numerous convicted murderers. It is expected that this proposed petition will receive large public support, and therewith give Parliament the basis for legislation abolishing this last relic of barbarism. Sir Herbert Samuel suggests, as an *ad interim* measure, that Parliament request the Home Secretary to grant reprieves and commutations of death sentences to life imprisonment uniformly during a stated period, as a trial to see what effect the practice would have upon the murder rate in the British Isles. This seems scientific, if a bit fantastic. We believe that the case against capital punishment has already been proved, and we hope that the movement now launched so auspiciously in England will bring a speedy ending of this legal horror."

Standardisation:—In his speech at the dinner given by the Society of Honorary Presidency Magistrates on Tuesday last, H. E. the Governor remarked:—"We have recently heard a good deal about standardisation schemes in another connection, and it appears that such schemes sometimes lead to trouble. Obviously, punishment for any particular offence must depend on the circumstances both of the crime and of the criminal. Any attempt to lay down that such and such an offence should be punished by such and such a fine must fetter the discretion of the magistrate, and prevent him from adjusting the punishment to the comparative guilt or the comparative condition of the criminal. Under the Indian Penal Code a minimum punishment is laid down for very few offences, and only for those of the most serious nature, such as, for instance, using deadly weapons in committing a dacoity. But while I think that, on reflection, you will agree that an official scale of punishments is undesirable, and that elasticity in the punishment to be awarded for any particular kind of offences is necessary, I recognise that this Society can perform a useful function in correlating the ideas of its members as to the relative gravity of various classes of offences, and in arriving at some kind of standard which, when

applied to similar cases, may ensure that the punishments inflicted are not too dissimilar." We entirely agree. If on occasions, there has been any abnormality in the punishments inflicted on criminals, it has been due to the abnormality of the individual magistrate concerned.

The Ramakrishna Mission:—We have before us the annual reports of two of the Ramakrishna Missions—the Barisal Branch-centre and the Ashram at Rajkot. The Institution at Barisal was started in 1904 and in 1911 it was affiliated to the Ramkrishna Mission Headquarters at Belur as a Branch centre. The Mission at Rajkot is a much younger institution having been started in March 1927. It is one of the two Ramakrishna Ashrams in this Presidency, the other being at Khar. The activities of the Ramakrishna Missions fall in three classes—Missionary, Charitable and Educational work. Both the institutions have a library; the older branch has a student's home and an outdoor dispensary. Besides the dispensary, volunteers from the Mission nurse the sick in their own quarters and pick up the helpless from the streets and send them to hospital. The library at Barisal has been greatly developed during the year and the help given to students has been directed to the establishment of a Student's Home. Besides this monthly help is given to the Saraswat Girls' School. Religious instruction is given at the Mission Home and at the Students' Home which are open to the public. The Rajkot institute is run on similar lines but on a smaller scale. The mission workers at Rajkot are desirous of improving their library and establishing a dispensary and students' home similar to those attached to the Barisal mission. Both the missions have been seriously handicapped by want of funds and we hope that the appeal made in the concluding paras of both reports will meet with success.

Central Authority for Education:—Mr. J. A. Richey, formerly Educational Commissioner to the Government of India, in a paper before the East India Association, Lord Winterton presiding, declared that education in India would never exercise the proper vital influence until it ceased to be treated as a purely local or provincial concern. He urged the Government to assume responsibility for elementary education, with legal authority if necessary. Mr. Richey regretted the lack of women teachers, and compared the conditions of infant classes under bright and sympathetic kindergarten mistresses with those prevailing in the Indian village. He declared that the history of the past ten years, since the introduction of Education Acts in the seven major provinces, between 1918-20, had been one of profound disappointment. Mr. Usuff Ali suggested the appointment of a Royal Commission, mainly consisting of Indians, to survey the educational system. Lady Chatterjee emphasised the need for continuation classes for girls instead of letting them lapse into illiteracy.

The Barbour Scholarships:—The *Hindustanee Student* prints a picture of a group of oriental women students who have been awarded the Levi L. Barbour scholarships for Oriental women at Michigan University, together with the following account of the scholarships:—"While travelling in the Orient, Mr. Barbour recognized

the need there of scientifically and broadly trained women, particularly of women so trained in medicine. He was firmly convinced that his own University offered opportunities, which, if enjoyed by women from those countries, would fit them admirably for public and other service in their respective home communities. Returning, he soon made provision for the scholarships now offered. The income from the fund will be an increasing one which, in the near future, will provide for a larger number. The Barbour Scholarships, yielding \$800.00 each per annum and University fees, are awarded annually upon a basis of merit by a committee. On account of the rapid progress in the education of women in the Orient preference is given to applicants who are graduates of Oriental colleges. The awards are made annually about the 1st of February to take effect at the beginning of the following fall semester in September. The scholarships are renewable at the discretion of the committee, whose policy has been to reappoint scholars doing creditable work until their selected courses have been completed. Applicants residing in India are requested to submit their credentials and letters to Miss Margaret Wilson, Chairman of the Advisory Barbour Scholarship Committee in India, 134 Corporation Street, Calcutta, India. The committee has an advisory relationship to the Committee in Charge of the Barbour Scholarships, and their certification of the academic credentials of candidates is required. The amount of the scholarships is not sufficient to meet all expenses of a scholar, but it is sufficient to enable worthy students to come to America for higher education, who could not otherwise do so." *Of the 83 scholarships thus far awarded 44 went to China, 22 to Japan, 9 to India, 3 to Philippine Islands, 2 to Hawaii, and 1 to Sumatra.*

Dewey and Tagore:—In the second Volume of his book "The Foundations of Education," Professor J. Q. Findlay institutes an interesting comparison between Dr. Rabindra Nath Tagore and the American thinker, Dr. Dewey. He writes:—"No two types [Dewey and Tagore] more remote from each other could be named, yet they are united by practical experience of child-life which bridges the chasm between East and West. . . . Tagore and Dewey also honor science and use it, but as a means to a greater end, the end being behavior in a social and spiritual society. For both of them *the meaning and purpose of life* is the one thing that matters: the life they cherish is not some future field of activity or success, for which this or that subject or method may prepare, but the life that now is, that now fulfills itself, both in individual experience and in co-operation." There is, then, for Professor Findlay but one supreme aim for all education, namely, "the nurture of the human spirit." Body-mind, intelligence; art, morals, citizenship—these are constituent values which find their places only as they serve the human spirit. No single portion of man's life is more important than another; conflict occurs in every sphere. The task of education is to harmonize the whole of life, to find rhythm, balance, and concord for the total personality—which includes the individual and the social, the one and the many, the objective and the subjective.

INDIAN SOCIAL REFORMER.
BOMBAY, NOVEMBER 17, 1928.

TAMMANY HALL.

Tammany Hall is a term of ill odour in politics. In the recent presidential election contest in the United States, some persons who had no objection to the Roman Catholicism or "wet" proclivities of Mr. Al Smith, were nevertheless opposed to his candidature because he was a Tammany representative. The *New Republic* which favoured him admitted that this went against him but argued that he was helpless without the support of Tammany Hall. "Al Smith started as one of the crew of a machine which was engaged in manufacturing votes. He had no money, no position and no career outside of politics, and no future as a politician, except as a Tammany representative. If he had not done what he was told, he would not have lasted longer than one term of the legislature. He was necessarily in the beginning a political worm, and politicians who begin by being worms either continue to be worms or at best grow to be boa-constrictors. The unique quality of Al Smith is that, while he began with no mind, no will and no power of his own, he has gradually earned as the result of an education in Tammany politics enough mind, will and power to occupy a position of unique independence." From this ingenious defence, it is but a step to the justification of Tammany Hall itself. And the *New Republic* boldly takes it. "Tammany could not have survived so many vicissitudes and come back after so many damaging exposures, unless it had tapped abundant springs of political vitality. Neither does it require any very recondite knowledge of politics to name these springs and to locate them. Tammany is, as a matter of fact, the true inheritor, in the conditions of modern American city life, of the Jacksonian Democratic tradition. The original Jacksonian Democratic party was an organization of the mass of the American people to control local and national elections and in this way to keep political power out of the hands of the "upper" classes. It initiated government in the United States by means of organized responsible parties, and in the interest of its own domination it originated those practices which have given professional politics in this country such a bad name. Tammany was in the beginning the local Jacksonian Democratic political club, which in a city like New York assumed special characteristics. Throughout the rural districts the members of the Jacksonian Democratic party were self-reliant, class-conscious, pioneer farmers who wished to exclude wealthier and more educated urban classes from political power, but who themselves expected to conquer wealth and power

by their own efforts. On the other hand, the members of their affiliated group in New York were, after the volume of immigration increased, recruited from the foreign-born, in the beginning usually Irish, who in many cases were unable to lift themselves up by their own boot-straps. They were poor and somewhat lonely strangers. They craved sympathetic treatment and often needed paternal care. Neither the State nor their wealthy, educated and classbound fellow citizens did anything to welcome them and to make them feel at home. On the contrary they were treated with disdain, and they came to resent it. Tammany took advantage of their grievance. It organized these people politically for the sake of controlling the municipal government. It succeeded, and the government which it furnished was often shamelessly corrupt. But its corruption was only an incidental cause of its endurance. It successfully exploited the art of politics in a self-governing community, the majority of whose voters had been made to feel inferior. It cultivated free communication and genuine companionship between this popular majority and the leaders of the organization. Within the limits of its own membership it became a genuinely equalitarian political society. In spite of its favoritism and corruption, it established and operated a realistic combination of organized political power with democratic processes and sympathies."

Many thoughtful people in this country see a tendency to Tammany Hall methods in the methods of the National Congress organization since the inauguration of the Non-co-operation movement. The explanation and justification of Tammany by the *New Republic*, quoted above, will make them doubt if there is any other, not to say, better way of educating the mass of ignorant voters in democracy. Mr. Smith, according to that paper, used Tammany as a ladder which, if he has not kicked aside, has nevertheless ceased to control his political conduct. Even so Mussolini may claim that however objectionable fascist methods might be, he had to use them as the sole means of establishing his authority, and that this done, he has no longer any need for them. In other words, the end in politics justifies the means.

The Shuddhi Movement :—A Benares message of the 12th instant states that at a special session of the All-India Sanatan Dharma Conference held at Benares Jagadguru Shankaracharya Bharatikrishna Tirth of Jagannath Puri, declared that if any non-Hindu became a sincere believer in Hinduism and wished to be converted he could certainly be granted his wish. The conference passed resolutions about Samskars for boys and girls, the necessity of imparting religious instruction in schools and colleges and favouring the uplift of the depressed classes.

INDIA'S EXCISE DEMAND.

1. *Why this Appeal is Made* :—In an important speech delivered in London on September 25, 1928, just before leaving for his great task in India, Sir John Simon said the 'duty' of the Indian Statutory Commission was 'to bring home to the British people the realities of the Indian problem and to act as interpreters to the British Parliament of the wishes and aspirations of the peoples of India.' Recent years have shown one of the gravest 'realities' in the Indian situation to be the deep and widespread feeling throughout India against the liquor traffic and in lesser measure against the opium traffic. The almost complete silence on these two questions in the non-official memoranda placed before the Commission, as far as these have been made public, is in danger of misleading the members of the Indian Statutory Commission, the British people and the British Parliament. For that silence two reasons at least may be assigned. On the one hand India's politicians probably feel that the best and quickest way to solve the temperance question in India is to get into their own hands the power of government, hence their concentrating on the latter policy. On the other hand India's missionaries and most of India's Christian leaders so scrupulously avoid all semblance of touching politics that not even on these urgent moral problems have they felt they should intervene at this stage lest their action might be misunderstood. But the present crisis is one in which the silence may not unfittingly be broken by a missionary editor however distasteful such a course may be personally and though he may risk a charge of 'dabbling in politics.' For what is here written is intended in no sense to be a political document. It seeks to deal with two evils entirely from the moral standpoint and to deal with them in light of the fact that the overhauling of India's constitutional machinery offers a unique opportunity for righting India's Excise wrongs and for saving millions of India's citizens from temptation. If that overhauling should lead to anything like *full* Provincial Autonomy then some things said may be regarded as unnecessary. But not entirely so, for there would still remain the menacing problem of foreign liquor which puts India so largely at the mercy of the brewers in Britain and other countries. Until India's foreign liquor problem is solved, with all its financial implications, no real or lasting temperance reform in India is possible. Some things said in this Appeal and in the accompanying Memoranda would probably have been expressed differently or possibly omitted under conditions of greater leisure, or if the official evidence of India's Provincial Governments had been made known. Since the two Memoranda may seem to err in length already, we have avoided any reference to temperance reform in other countries. Since, however, we have stated Local Option throughout India's Provinces to be the irreducible minimum of India's Excise Demand, we may say that despite

many anomalies in the 1913 Scottish Temperance Act, public opinion in Scotland holds that a powerful instrument of reform has been placed in the hands of the people. Finally, this Appeal is made to the British People and Parliament through the Indian Statutory Commission in the conviction that it represents substantially the views of educated India, Hindu, Muslim and Christian. The four following paragraphs contain the Appeal and the two accompanying Memoranda give a summary of the case on which the Appeal is based.

2. *How India is Becoming Alienated from Britain* :—There are certain facts in regard to the attitude of the people of India to the whole question of intoxicating liquor which ought to be fully realised by those who direct the policy of the Government and which ought to have great influence in determining that policy. Both in the case of Hindus and of the Muslims there is an ancient and powerful sentiment on this subject strongly reprobating indulgence in intoxicating drink. This is based upon religious precept and is recognised by all sections of the Indian people, though in the case of certain of the middle and lower Hindu castes the influence of this sentiment is less operative than in the case of those of the higher classes. It is obviously the course of wisdom and statesmanship to make full use of such a well-established and useful tradition and by no means to seek to overthrow it. It is obvious that it may be a means of guarding India from evils that have done serious injury to Western lands. An Excise policy directed towards abolition of the liquor traffic should accordingly be definitely accepted by any Government which aims at governing in accordance with the best ideals of the people. Such a policy has been urged upon the authorities by all the influential parties in the State. They do so, as the Director of Public Information says in '*India in 1926-27*' (page 158), 'from a sincere desire to wipe out the evils inseparable from the use of liquor by the poor and ignorant classes.' The strength of the body of opinion which is behind the demand for such a policy of Liquor Prohibition is indicated by the attitude of the different legislative chambers of the country. In the autumn session of the Legislative Assembly in 1925 a resolution was passed by an overwhelming majority declaring that the ultimate policy of Government should be prohibition of the manufacture, sale, and import of intoxicating liquors and that as a first step to this policy Provincial Governments should be directed to inaugurate a system of local option. In the division on the subject almost every non-official Indian member voted for the resolution. The Governments of Bombay, Madras and the United Provinces have adopted this policy in more or less definite terms and the Government of Central Provinces have declared the ultimate extinction of the consumption of country liquor to be their goal. Lord Morley correctly described India's Drink Evil as 'a new, deadly additional plague.' Hinduism

and Islam, comprising roughly seven-eighths of the population, demand complete abolition as the one remedy, and successive annual sessions of the All India Conference of Indian Christians express emphatic agreement. 'The whole country is crying itself hoarse for prohibition,' said *The Servant of India* on January 25, 1928, while 'the Government is still thinking in terms of maximum revenue from minimum consumption,' and Mr. Gandhi urges his English friends 'no longer to obstruct our national passion for prohibition.' *The refusal of India's practically unanimous demand for the gradual abolition of the traffic in alcohol thus amounts to a flagrant denial of the rights of a whole people and the refusal is being made by the appointed representatives of the Mother of Parliaments.* The liquor traffic, indeed, has become one of the most urgent problems in India's politics, and for all far-seeing statesmen it is a problem that should be invested with the deepest gravity, since there is hardly any other single factor to-day that is exercising so alienating an influence on the relations between India and Britain. How the drink traffic is poisoning those relations is shown by the fact that an ardent Nationalist in the Punjab, the Principal of a Hindu Mahasabha College, has said that he would be willing to have Swaraj put back twenty years if he could thereby win Prohibition for India; and an advocate of complete independence for India was a Moderate in politics until he studied the Government's Excise policy and realised what the stubborn refusal of Government to accept Prohibition is costing India's people in health, wealth, morals and self-respect.

3. *Full Indian Control of Excise Required:*—The accompanying Memoranda establish the fact that while in its Opium Policy the Government have shown a welcome change of front, on the subject of the Traffic in Alcohol there are few, if any, signs of a change in the direction desired by India's population. Writing in *The Manchester Guardian* on August 3rd and 4th, 1928, Mr. C. F. Andrews stated: 'It would be difficult to point to a more complete change of front on any subject than that made by the Government of India between 1924 and 1926 on the opium question. But the *volte-face* does the Indian Government credit, for it shows an open mind on a vital moral issue and a willingness to yield to a popular demand when it is based on reason and humanity. Both fact and inference here inspire the hope that the Government of India will by its alcohol policy as well as by that on opium fully recover the ground lost in recent years. The new Constitution to be drawn up on the basis of the Reports following on the Statutory Inquiry offers a golden opportunity for that complete restoration of British prestige in India which a right turning of the road in India the next few years so much depends. If this is to be accomplished, the supreme essential in Excise is that India be given absolute control in its own house in all matters affecting Excise administration. Dual control must be abolished

in relation to foreign liquor as well as to country liquor and drugs. For there is no essential contradiction between the practically unanimous demand of India for full Provincial and local control of all Excise on the one hand and the need of a united Excise policy for the whole of India on the other. To most non-Indian minds these two propositions might appear mutually exclusive, but there is a harmonizing factor, and this is found in the authoritative affirmation of the late Hon. Mr. G. K. Gokhale in a deputation to the Secretary of State for India in 1912 when he solemnly declared: 'Total Prohibition is really in keeping with the sentiment of the Indian people;' and this affirmation made in the India Office by India's leader sixteen years ago has been repeated on innumerable occasions by India's religious leaders and moderate minded politicians as well as by the non-constructive Non-Co-operation campaign. This anti-liquor movement, when sympathetically interpreted in all its varying phases, presents to the world one of the most striking manifestations of the Indian conscience throughout India's long and chequered history. It is true that all too often the movement has been employed as a political weapon against the Government, but the true interpreter of India must regard the movement as a fundamental, unswerving expression of the national mind. No less is the anti-opium movement an unequivocal expression of the shame and anger felt by the nation's leaders. The complete eradication of the drink evil being in such close accord with India's traditional faiths, and the entire suppression of the opium traffic the deep resolve of those embodying the national conscience, any legislation with these objects will have behind it the will of the nation. For the statesman, the value of such a 'common mind' is that a united excise policy for all India becomes not only practicable but enforceable, as having behind it the overwhelming conviction of an entire people. Indian public opinion on the liquor question is of such a solid and enduring character, and has behind it such sacred sanctions, that these two factors of themselves will assist in carrying out satisfying legislative decisions and in preventing evasions of such laws as embody a policy for India's good. It is therefore because India's legislators can count on a united India on these great questions more than on any other question of the day that India's Excise Policy should be marked by an all-India character as well as by complete Provincial and local control. On these matters India's conscience can be trusted.

4. *Gradual Abolition of Excise Revenue Necessary*

This will be seen to be especially true if only Excise can cease to be treated as a sheet-anchor of Provincial and Imperial Finance. As Mr. Gokhale said again to the Secretary of State for India on July 18, 1912, regarding the 'Growth of the Drink Habit in India'; 'There is after all a good deal in the saying that no person can serve God and-mammon together, and no authority can take care of the Government revenue and at the same time take great

interest in temperance.' Mr. Gokhale felt it, he said, to be 'curious that the Government should at one moment claim that their officials are desirous of looking after the interests of temperance while also watching the interests of the revenue,' and he concluded his eloquent appeal by quoting 'a most distinguished English administrator in India' who 'would prefer the total abolition of this traffic because in some respects it was the weakest part of British administration; he would much prefer facing a loss of revenue from this source if it resulted in doing away with the traffic altogether. There can be no question that the very presence of the liquor trade is so repugnant to Indian sentiment that many would suffer much to be rid of it at once. Since this is impracticable for financial reasons, every Government in India, Central and Provincial alike, should be instructed so to frame its financial policies as to eliminate gradually the necessity for excise revenue as an integral part of India's financial system, stretching the process of elimination, say, over a period of two decades. This—the total abolition of liquor and opium revenue within a period of twenty years—should be the united policy laid down for the whole of India, and since such a policy would be greeted with substantial unanimity it may be regarded as both practicable and statesmanlike.

5. *British Administrators To Carry Out The People's Will:*—Since the whole subject of liquor consumption so vitally affects India's economic future as well as its religious convictions and social customs, British administrators must be instructed to respect the mandate of India's people as expressed on so many occasions by the leaders of almost every section of Indian opinion. In seeking to carry out the people's will the British administrator must constantly endeavour to shape the laws of the land to make them accord with the aims and ideals of the reformed sections of the nation. In this difficult and delicate task, for which the British administrator is so well qualified, he will fortify himself by remembering that far-reaching principle of one of Britain's greatest sons, Lord Bryce, who in his *Modern Democracies* states, 'The principle of protecting a man against his own propensities when these are injurious to the community also, is deemed legitimate, sufficient grounds have been shown.' This very principle finds rich embodiment in many of the British laws in India. It is found in the centralising and concentrating of the liquor administration in the hands of Government, in contrast with the liquor control by vested interests as in the West. This centralisation and concentration of authority greatly help to simplify the solution of India's Drink Problem and in equal measure increase the responsibility of Government for initiating such a policy as shall lead gradually and surely to the extinction of the alcoholic traffic which is such an offence to India's conscience. The unassailable strength of the Indian Government justifies the conviction that enforcement of Prohibition would provide no serious difficulty for the Administration,

particularly if Prohibition were allowed to be voted by the people themselves on the basis of their life-long customs and religious beliefs. All these considerations point to the conclusion that the power of self determination must be given to India's people in a Local Option Measure for every Province. The dismal alternative—which may a merciful Providence prevent—will be the inevitable widening of the breach between India's rulers and its people, a breach already created in part by an Excise policy flagrantly against the wishes of the overwhelming majority of India's population.

J. F. EDWARDS,

English Editor, *Dnyanodaya*

and

Joint Editor, *Indian Temperance News.*

Gordon Hall House,
New Nagpada Road, Byculla,
Bombay, 5th November 1928.

THE LAW OF CIVIL MARRIAGE IN INDIA..

To The Editor, *The Indian Social Reformer.*

I have no wish to say a word against the earnest plea put forth by Mr. Kopargam Ramamurti on the above subject in your issue of the 27th October. A Sixty Years War is more than sufficient on a small domestic question like this. No one should wish it to be prolonged into a Hundred Years War. I shall not at all feel sorry if, before the present Assembly goes out, Act III of 1872 does become, as Mr. Ramamurti desires, a perfect piece of Civil Marriage legislation "that shall not penalise religions."

Nahi vandhya vijanati gurvim prasava vedanam. The exquisite pangs of a new birth are beyond the comprehension of the sterile. The travails and tribulations of non-conformity can be appreciated only by a practical non-conformist. If Act III of 1872 still hurts those who need its services, let it be further amended by all means. What has "Orthodoxy" got to do with a permissive legislation like this, that it should make it its business to oppose at every step?

Can it not put out of caste those who offend its rules? What more can it reasonably want or enforce?

I do not think anyone will mistake me for an orthodox man. I am just one of the 99½ innocent people in a hundred whose sole anxiety in social or religious affairs is to avoid straying too far from the beaten track and keep clear of caste troubles. I have no ambition to assume the baleful 'orthodox' glare sported by those who constitute themselves the special guardians of Religion and go about seeking whom they may put in the wrong in its name. But after reading Mr. Paul Appasami's learned book on "the Law applicable to Christians in India" referred to in the article under review, and seeing the way in which, in some cases, the courts have, under cover of that law, dealt with

the personal liberties and vested interests hitherto supposed to have been, by Imperial *firman*, guaranteed to the ancient communities of this land, I must confess I feel warmly drawn to 'orthodoxy' in sheer human sympathy. I have no doubt every fairminded social reformer too, will feel likewise.

I am not in the least sorry to learn that Christians have been marrying Hindus under the Christian Marriage Act for over half a century. In fact they must have been doing so far over three quarters of a century, since the first Christian Marriage Act passed in India was Act V of 1852. I am glad too to be assured that the maxim *semper prae-sumitur pro matrimonii* will operate in their case as an application of the *factum valet* doctrine and that, even apart from that doctrine, a Hindu-Christian Marriage solemnised under the Christian Marriage Act now in force (Act XV of 1872) will be upheld by any Court of law notwithstanding section 88. But, with due respect, I am sincerely unable to follow, academically speaking, the special reasoning adopted by the learned author and judge to make out that the contrary argument based on that section is a "flimsy contention."

"Nothing in this Act shall be deemed to validate any marriage which the personal law applicable to either of the parties forbids him or her to enter into." So runs section 88 of the Indian Christian Marriage Act (XV of 1872). Hindu Law is admittedly the personal law applicable to Hindus. Marriage of a Hindu with a Christian as such is also admittedly invalid according to Hindu Law. Section 88 is therefore construed to lay down explicitly, not merely by implication, that such a marriage will not acquire any greater validity even if it is duly solemnised according to the form provided by the Act XV of 1872. Where is the flimsiness, or unfairness, or illegality in this contention? Is not the language of the section clear enough and wide enough to warrant this construction? Is it not also consistent with the British Government's declared policy of religious neutrality whereby Hindus and Mahomedans were guaranteed protection from any interference with their personal law and their vested interests?

We are asked to read section 85 along with the 'Marginal summary' affixed to it, which is phrased "non-validation of marriages within prohibited degrees," and conclude therefrom that the section refers to nothing else. In the first place, a 'summary' is obviously not a part of the section itself. It was the section which was enacted by the Legislature, not the summary. Secondly a 'summary' is no summary unless it summarises so as to bring out the full meaning of the section accurately. To summarily restrict the scope of the section by a few words unauthorised by the legislature is not to summarise the section but to take liberties with it. Thirdly, as Mr. Justice Wallace and Mr. Justice Madhavan Nair recently observed in 1926 (51 M. L. J.) referring to the Privy Council Case of

Balrajkunwar (1904 I. L. R. 26 All.), "it has been frequently held that it is not a legitimate canon of interpretation" to support one's reading of a section by referring to the Marginal Note. Fourthly, the 'Marginal summary' which is found printed alongside of section 88 of Act XV of 1872 is not really a summary drafted with reference to the language of that section. It is obviously the true summary of the corresponding section of the earlier enactments of pre-mutiny times. But that section was replaced by section 88 of the present Act to give effect among other things to the Queen's Proclamation of Religious Neutrality. The old marginal note however having remained unnoticed and unerasd was, as a matter of course, reprinted along with the new section without anybody taking the trouble of preparing a new summary to fit in with the new section. Must the fate of individuals and communities turn on such a trivial accident? Well may Mr. Dalal, A. J. C. of Oudh exclaim: "Codification in India is to a certain extent a gamble, (90 I. C.)

"Earlier in the Act," so we are told, "it is specifically laid down that a Christian can marry a Hindu or Mahomedan; only the marriage must be celebrated according to the provisions of this Act." All that one can say about it is that it is no where 'specifically' laid down in that fashion. Barkis is no doubt willin. The law no doubt gives freedom to a Christian to marry any non-christian. But it also takes care to give a warning in the same breath that the Christian partner so chosen must be one who is not under a legal prohibition to marry a Christian. To give that warning and to make that proviso by section 88 is not to "cut through the whole scheme of the Act" or to "cancel the entire effect of the previous eighty-seven sections," but to make clear the real scope of all the previous sections and to define the limits of the entire scheme of the Act as conceived by the legislature. Express words of a section dealing with a specific matter prevail against the general policy of the Act, (I.L.R. 38 Mad.) It has the effect, no doubt, of shutting against the Christian Barkis the vast majority of the non-Christian population of India who follow the Hindu faith and limiting his field of choice practically to the followers of the Koran and the Old Testament. But what is the law to do if a man does not find cobras plentiful in Iceland though he has the unquestionable legal right to catch snakes?

"This effect is certainly not what the legislature intended", says the learned author, who is a Christian. But there are numerous decisions of the High Courts which hold that the intention of the legislature must be gathered from the words used, that the legislature must be deemed to have intended what it has plainly expressed, that when the terms of a statute are clear, it is contrary to all principles of interpretation to first determine the intention of the legislature in enacting the statute and then construe the language in accordance with

that intention, that where the language is clear and explicit the Court must give effect to it whatever may be the consequences, for the words of the statute speak clearly the intentions of the legislature, and so forth.

Section 88 takes into account "the personal law applicable to *either* of the parties." It gives as much power to the personal law of the bride as to that of the bride-groom; and as much power to the personal law of the Non-Christian party as to that of the Christian party. For purposes of invalidation, either is equally sufficient. And the term "personal law" is not qualified by any words restricting its scope. One of the parties has to make an oath under section 42 before the Marriage Registrar not only that he or she believes that there is not any "*other lawful hindrance* to the said Marriage". Later on, as a part of the marriage ceremony, in addition to a similar declaration by the Christian party, the non-Christian party is also called upon under Section 51 to declare as follows: "I do solemnly declare that I know not of *any* lawful impediment why I may not be joined in matrimony to—(the Christian party)"—yet the learned author has argued over and over again that the law referred to above as 'personal' is only the law relating to prohibited degrees of relationship and that too is applicable only to the Christian party to the marriage. He says he is unable to see any reason why the personal law of the Hindu bride should be applied rather than the Christian law of the bridegroom; or "why the marriage should be judged by the Hindu standard," even if it is the bridegroom who is the Hindu party, "when the Act expressly provides that the marriage should be governed by the Christian law or the rules applicable to Civil Marriages." I do not know where the Act "expressly" provides in these terms. But it is unquestionable that section 88 is expressly provided to govern the validity of the marriages even though otherwise solemnised in proper form under the Act (33 M. L. J.). It is a saving section obviously intended to prevent among other things any interference or conflict with the personal laws governing the ancient communities of this land for which protection has been guaranteed. Those laws could not without unfairness and breach of faith be allowed to be infringed by an enactment which the Christians made for themselves without consulting the other communities. Even if this principle may not appeal to the reason of some Christians, the plain sense of the enacted law as found in section 88 cannot be lightly overridden. "The clear words of a statute cannot be disobeyed by courts of law on grounds of unreasonableness" (2 O. W. N. 872). "Where the construction of a rule of law is clear, a Court cannot go behind the rule by inquiry into the reason of the rule" (I. L. R. 48 M. 559).

The only fair way of securing to the Christians the full freedom of intermarriage to which their

personal law entitles them is, therefore, not by trying to explain away section 88 but by joining hands with those Hindus who are agitating for the amendment of Act III of 1872 so as to make it a general Civil marriage law for all the people inhabiting this land irrespective of their religion.

But I shall not at all be surprised if the learned judge, Mr. Paul Appasami, proves a true prophet when he says that the contention against the validity of a Hindu-Christian marriage based on the personal law of the Hindus, "will be held against if it even came before the courts." The Indian Christian Marriage Act has been allowed by the courts to do worse harm to Hindu and Mahomedan interests than the merely sentimental injury involved in the validation of a mixed marriage, prohibited by Hindu Law.

Section 68 provides a maximum punishment of 10 years transportation against "whoever, not being authorized by section 5 of this Act to solemnise marriages, solemnises or professes and solemnise in the absence of a Marriage Registrar of the district in which the ceremony takes place, a marriage between persons one or both of whom is or are a Christian or Christians." This section, as Mr. Justice Napier fairly contended, can have reference to "nothing but marriages which purport to be solemnised in accordance with usage among Christians," and which alone the Christian Marriage-Registrars appointed under the Act can be expected to attend. A Mahomedan Kazi solemnising a Moslem-Christian marriage according to Moslem rites, as he is entitled to do under the Mahomedan Law, must in all conscience be immune, one would suppose, from the operation of this section and its dread penalties. But, as Mr. Paul Appasami informs us with quiet appreciation of the wisdom of the legislators, the poor innocent Kazi is not so immune but "is liable to be convicted under the Act". A Full Bench of the Madras High Court had similarly no hesitation in upholding the conviction of a Hindu priest who performed the marriage of a Hindu with a Christian girl according to Hindu rites, as was permitted by the caste custom of the bride and bridegroom (I. L. R. 40 Madras). Compared with this judicial tragedy, what harm can the mere validation of a voluntary mixed marriage under the Indian Christian Marriage Act do to the co-religionists of the transgressing Hindu Romeo or Juliet?

Yours etc.,
"FAIRPLAY"

THE AGE OF CONSENT ENQUIRY.

EVIDENCE IN BOMBAY.

The Age of Consent Committee arrived in Bombay on the 19th October (Friday) morning from Ahmedabad and met in the Town Hall, the same afternoon, when the evidence of two witnesses was recorded.

The Committee consists of Sir Moropant Vishwanath Joshi (Chairman), and Rai Bahadur Pandit

Kanhaiya Lal, Mr. A. Ramswami Mudaliyar, Khan Bahadur M. M. Imam Kaksh Kadri, Mrs. M. O'Brien Beadon. Mrs. Brij Lal Nehru, Mr. S. C. Mitra, Pandit Thakur Das Bhargava, Maulvi Muhammad Yakub, and Mian Mohammad Shah Nawaz (members). The last named has not yet joined the Committee. Mr. M. D. Sagane is the Secretary of the Committee.

Mr. S. K. Bole, who was the first witness examined, declared that the age of consent should be raised from 13 years to 18. A girl must reach 18 before she could be said to be competent enough to give an intelligent consent to co-habitation with a due realisation of consequences. But unfortunately for the Hindu girls their relatives being ignorant and shortsighted induced or forced them to give such consent. Witness said there were numerous cases in which untimely co-habitation and consequent child bearing had sapped the constitution of the girls at a tender age. Early consummation and consequent early maternity were really responsible for high material and infantile mortality. People among whom education had spread were really conscious of the evil effects of early consummation and any law raising the age limit was sure to be hailed by these people. Even the uneducated persons would not revolt against the law as they were generally guided by educated people.

CONDITIONS IN THE MOFUSSIL.

Mr. Bole, proceeding, observed that in a city like Bombay, there was not much difficulty in determining the age of girls for there was a fairly efficient system of registration of births. If in mofussil the same system was rigidly brought into force difficulty in that connection would be materially minimised. If the higher age of consent was legalised, much of the difficulty would be removed. Extra marital and marital offences should be dealt with equally. The punishment provided for in the existing law need not be changed. Legislation was essentially needed for though it was a fact that education was gradually spreading, people in general were loathe to violate the customs in vogue.

BOMBAY FOR 18.

Replying to Sir Moropant, Mr. Bole, said that the backward classes were completely ignorant of the law of Age of Consent. He was of the opinion that the age of consent as also the age of marriage should be raised to 18 for girls.

Chairman: Do you think the public of Bombay will generally accept the age of 18?

Witness: Yes.

Mr. Ramswami Mudaliyar: Do you think the working classes will accept legislation fixing the marriageable age at 13?

Witness: Yes. I think so.

What about the orthodox classes, will they accept this legislation?

Witness: They may raise a fictitious agitation, but I am sure the legislation will be effective.

SIR P. THAKURDAS'S EVIDENCE.

Sir Purshotamdas Thakurdas, the next witness examined by the committee, proposed that the age of consent should be 16 years within, and 18 years, without, the marital state. A girl below the age of 18 was not competent to give an intelligent consent with a due realisation of consequences. Whilst from the medical and social point of view, it was imperative that the age of consent should be raised without any delay, he fully realised that there were certain prejudices and even superstitions which were alleged to have almost the sanction of religious command before them, which made many honestly believe that consummation of marriage was necessary immediately after puberty was reached. Witness believed that with the spread of education and with increased toleration in the observation of social customs, the present state of affairs was bound to give way to the more enlightened and correct view, which was at present looked upon as the social reformers' view in India. Unfortunately the whole level of the society amongst Hindus and Mohamedans required to be raised in order to make this a *fait accompli*.

NEED OF LEGISLATION.

Sir Purshotamdas, proceeding, stated:—"I am not one of those who look forward to the ideal state of things being feasible in five or ten years. But I do believe that nothing can be achieved in this direction unless the Government, with the sanction of the Legislature, give a lead in these matters. If, therefore, the Legislatures in India agree to a higher age of consent, I think that age should be put on the Statute Book. I would suggest for this purpose that this question be discussed by a resolution moved by the Government in each Provincial Council. The debate thus raised would be instructive and the result a good guide. I believe that any such change in the Statute must be made by the Central Legislature. But the opinion expressed by the Provincial Councils will be a good guide to the Central Legislature, and I think the age to be fixed upon for immediate change should be based upon the opinion expressed in the various Provincial Councils. The next step may be taken a few years later and thus the ideal that I have indicated above would be reached.

Whilst I am anxious to give every consideration to the views of the so-called orthodox party, I do not think too much attention should be given to that section, and I certainly would support any advance towards the ideal forthwith with the safeguard suggested above."

The Committee then adjourned to October 24.

Dr. Miss M. I. Balfour, formerly connected with the Women's Medical Service, India, and now connected with the Indian Women's Research Fund Association, was the first witness examined by the Age of Consent Committee on Wednesday, the 24th October, Sir Moropant Joshi presiding.

Replying to the Chairman, Dr. Balfour stated that she had done 38 years medical work in India

and been engaged in research work in Bombay for the past three years. In undertaking an inquiry on material mortality in childbirth in India, she investigated the age at which the first child was born in 1,112 women delivered in Bombay hospitals. These were consecutive cases, that is, they were unselected and were seen during a period of three years, 1925-28. The average age of the mothers was 20.5 years. Hundred and thirty-four mothers were 16 years of age or younger that is, 16 were 14, 24 were 15 and 94 were 16 years of age. She collected similar data from the report of the Madras Maternity Hospital. In the Bombay cases only 12 percent. were 16 years or under. The women were of all classes including high caste Hindus. They represented a large section of the public, seeing that in Bombay 25 per cent. of the total births took place in hospitals.

EVILS OF EARLY MATERNITY.

She compared the class of young mothers of 16 and under with those of 17 and over, as regards the incidence of stillbirth, premature birth and the average infant birth weight. The results were unfavourable to the young mothers. Their incidence of stillbirth was at the rate of 186 per 1,000 as compared with 83 per 1,000 for the older women. The incidence of premature birth was 156 per 1,000 as compared with 121 per 1,000 for the older women. She considered that early cohabitation and early unity were responsible for some part of the high maternal and infant mortality in India and consequently for some part of the poor physique of many of the people. She thought on medical grounds cohabitation should not be before 16, at the earliest.

Chairman: We are given so many reasons which attribute child mortality and mother mortality. What tests would you be able to suggest to us to find out what proportion would you put to child motherhood rather than to other causes?

Witness: Well, it is difficult to say. I suggest however, of having a special inquiry in different parts of India to watch all babies born during one year and to investigate the causes of infant mortality. Special workers such as doctors and nurses would be needed for this work, as maternity hospitals are too scantily staffed to undertake it.

MORTALITY IN BOMBAY.

Chairman: Have you been able to fix any reason for the high rate of infant mortality in Bombay?

Witness: I think it is largely due to disease during pregnancy.

Replying to a question by Mrs. Brij Lal Nehru that if the medical practitioners were asked to report whether in any maternity cases that came to them they had reason to believe that the law of the Age of Consent within marital relations had been broken or infringed, they would report such cases to the authorities, witness stated it was doubtful. because doctors would not like to lose their popularity.

To a further question witness replied that if medical men and women were enjoined by law to report such cases they would have to do it.

MR. K. DWARKADAS EXAMINED.

Mr. Kanji Dwarkadas was the next witness examined by the Committee.

Replying to Sir Moropant, Mr. Kanji stated that the Bombay Vigilance Association was not carrying on any propaganda for increasing the Age of Consent, but its activities were mainly confined to the abolition of brothels in the city. He thought the people now realised the necessity of carrying on propaganda on the subject.

Chairman: Is there any way of testing public opinion on the question of raising the Age of Consent except through the Legislative Councils?

Witness: Yes by holding public meetings and demonstrations.

Mr. Kanji proceeding stated that his personal opinion was that no girl should become a mother unless she attained the age of 23.

Chairman: If a boy of 16 or 17 has cohabitation with a girl of 13, what punishment would you inflict on him?

"PUNISH BY WHIPPING."

Witness: To my mind. if a boy commits that offence, his father should be punished. The punishment should be in the form of whipping.

Chairman: Are you serious about the punishment?

Witness: Yes. I am very very serious. I strongly recommend that whipping should be one of the forms of punishment in such cases in addition to the existing penalties.

Mr. Khanji further stated that the law of Age of Consent was often broken in Bombay. It was so in the Bhatia community. He attributed the high rate of infant mortality in Bombay to the early age of mothers, to the want of protective legislation to factory women before and after child birth, venereal disease, frequent child bearing and lack of knowledge of rearing babies. Witness thought a girl would not be competent to give an intelligent consent with a due realisation of the consequences till she was 16 years of age. In the case of boys the age of Marriage should be fixed at 21.

The Committee then rose for lunch.

PHYSICAL DETERIORATION.

When the Committee reassembled after lunch, Mr. J. R. Gharpure, Principal of the Law College, Poona, was examined. He stated that a general change in the social outlook had brought in its train a considerable change in the ideas about marriageable ages of girls. Although the orthodox opinion was against the letter and wording of the Bill brought by Mr. Sarda, there did not appear to be much difference regarding its principle. It was a remarkable fact that the opinion expressed by the intelligentsia among women was uniformly in support of the Bill. Witness did not consider, speaking generally, that the attainment of puberty was a sufficient indication of physical maturity. He

would consider 16 as the minimum age for the physical development of a girl. Early consummation and early maternity were responsible for the high rate of mortality as also for the physical and intellectual deterioration of the people generally.

Replying to a question by the chairman, witness said that while in the case of marital offences he would fix the age limit to be 14 and punishment not exceeding one year, in a non-marital case he would have the age limit extended to 21. If in a marital case the age limit be fixed at 14, he did not think there would be any frequency of the offence and no occasion for collusion would arise.

Chairman: During your experience have you come across cases in which cohabitation before puberty, or after puberty but before full physical development of a girl resulted in injury to her health or body or prejudicially affected progeny?

Witness: A case occurred in the Ahmedabad District where as a result of cohabitation on the "garbadhana" night, haemorrhage occurred resulting in the death of the wife. The husband was given two years for doing a rash and negligent act.

MR. JAYAKAR'S EVIDENCE.

Mr. M. R. Jayakar, examined by the Chairman, stated that he was connected with the Bombay Presidency Social Reform Association. Asked if there was any discontent in this part of the country as to the present age of consent, Mr. Jayakar averred that public opinion would tolerate an increase in intra-marital cases. He was in favour of the Sarda Bill fixing the marriageable age of a somewhat lower rate and the age of consent at a higher rate.

Chairman: "What is the age at which girls attain puberty?"—"13 and 14."

Consummation before puberty will be uncommon."—"Yes."

"Do you think nowadays a period is allowed to elapse between puberty and consummation of marriage?"—"Yes, it does happen."

"Do you think that if we raise the age of consent to 16, the law would be effective?" "It depends upon the machinery of inquiry to gather information as to cases of the breach of the law"—"What punishment would you prescribe so as to bring such cases to light?"—"I would prescribe security bonds in the case of the first offender, and the girl may be sent to a rescue home or society, such as the Seva Sadan."

"Do you think that the main reason for these cases not coming to court is the loss of reputation, family prestige and scandal that they bring upon parents?"—"Yes, to a certain extent."

Replying to a further question of the Chairman. Mr. Jayakar said that he preferred to rely on legislative sanction to secure the aim in view, he was not opposed to progress of social reform by means of education and social propaganda.

In answer to Mr. Mitra, witness said that having regard to the illiteracy and isolation of women, 16 would be a feasible age for extra-marital cases. Personally he would go up to 18.

The Committee then adjourned to Thursday when Mr. P. M. Bhat, retired First Class Sub-Judge, Ahmedabad, will be examined.

(To be continued).

NEWS OF THE WEEK.

H. E. Governor:—His Excellency Sir Leslie Wilson and Lady Wilson will leave for England on Saturday, December 8, and Sir Frederick Sykes, Governor-Designate of Bombay and Lady Sykes are expected to arrive in Bombay on the morning of Friday, December 7.

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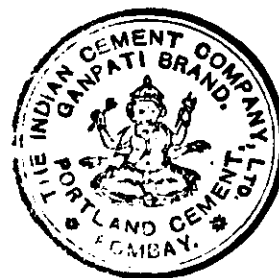
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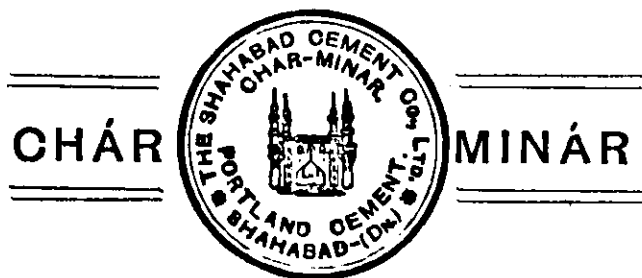
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"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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<p>Celadon in India. The Agent in South Africa. Hinduism in America. The 43rd Indian National Social Conference. India's Excise Demand. The Poona Seva Sadan. Depressed Classes in Cochin. A Much Maligned King.</p>	<p>A Maharaja's Bad Example. Women in Hindu Society. The American Election—An In- terpretation. A Unique International Gather- ing in India. The Age of Consent Inquiry. News of the Week.</p>
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NOTES.

Celadon in India :—Sir Michael Sadler sends us the following for publication by this mail from Oxford :—"Is it possible to arrange in Bombay an exhibition of the exquisite Celadon which still remains in India? Some of the great Mahomedan families possess noble examples of this branch of Chinese art. Scientifically catalogued and well arranged, such an exhibition would command interest throughout India and far beyond its borders. An illustrated catalogue would be valuable for all collectors. Such an exhibition might be arranged on the lines of that of Oxford College Plate which is being held in the Ashmolean Museum in Oxford. For the first time, these almost priceless pieces have been brought together, and among them is a Chinese celadon beaker set in plain silver-gilt, which was given to New College about 1400, probably by Archbishop Warham of Canterbury, one of its Fellows."

The Agent in South Africa :—Sir K. V. Reddi has been appointed as Mr. Sastri's successor in South Africa. Sir K. V. Reddi went to Geneva recently as a member of the Indian Delegation to the League of Nations. Leaders of the South African Indian Congress regard the choice as an exceptionally wise one and declare that no better ambassador could be found from India. Sir K. V. Reddi has an arduous task before him which is all the greater because of the remarkable achievement of his predecessor. His acceptance of the post will entail his leaving India at a critical juncture and we hope he will meet with every success.

Hinduism in America :—The following extract from the *Alliance Weekly*, an undenominational journal of New York, describing a Hindu religious association formed in that city will be of interest to our readers. "This society shall be called Hindu Dharma Mandal, the term 'Hindu' including, beside orthodox Hindu, Buddhist, Jain, Sikh, Brahma, and any other forms of religion that originated from Hinduism. The objects shall be to further the religious interests and cultivate the spiritual ideals of Hinduism in the West, to bring the beliefs and practises of Hinduism, in its broadest conception, before the Western public,

to encourage and promote mutual contact and understanding on a spiritual basis, between India and the West, and to meet, in particular, the spiritual needs of the Hindus residing in the West. The means to be pursued for carrying out the aforesaid objects shall be religious services, rites, ceremonies, lectures, demonstrations, readings, conversaciones, and other practises of Hinduism."

The 43rd Indian National Social Conference :—As we go to press we learn from the Secretary that Mr. M. R. Jayakar has been asked to preside over the Calcutta Session of the Indian National Social Conference. A better choice of a president could not be made. Mr. Jayakar's efforts for the improvement of the legal Status and social position of Hindu women are too well known to require recapitulation here. Besides, this is not the first time that the choice of the president has fallen on Mr. Jayakar. The Gaya Session of the Indian National Social Conference held in 1922 was presided over by him and his address to that session was marked for its breadth of vision and liberal spirit.

India's Excise Demand :—Mr. J. P. Cotelingam writes to us from Bellary in support of Rev. Edwards' Appeal published in the last issue of the *Reformer*. He says: "I am in full sympathy with the appeal on India's Excise Demand as presented to the Indian Statutory Commission by the English Editor of the *Dnyanodaya*. There is no doubt that "India is becoming alienated from Britain" and the attitude of the Government with reference to the Excise policy is one potent cause. The problem involves the question of ways and means and it is for the Statutory Commission to make it possible for the Central and Provincial Governments to tackle it. The grant of Local Option can no longer be delayed or deferred and provision for the gradual abolition of Excise Revenue be made obligatory within a statutory period."

The Poona Seva Sadan :—The Poona Seva Sadan has a record of useful work of which it may well be proud. It has during the last few years received a rather belated recognition of its services from the Government. The Royal Commission on Agriculture, which took a keen interest in the work of the institution, observes in its Report that its activities extend to many branches but the underlying principle is social service. Sir Leslie and Lady Wilson have taken great interest in the activities of the Seva Sadan. The Poona Seva Sadan has applied to Government for the lease of the Vishram Bag Wada adjoining its head-quarters as the accommodation available at present is inadequate. The Seva Sadan Hostels are, as is well-known, open to girls of all castes and communities. We

hope that the Government will find no difficulty in acceding to the request of this deserving institution.

Depressed Classes in Cochin:—Considering the disabilities under which the Pulayas in Ernakulam are labouring it is reassuring to learn from the Dewan of Cochin that vigorous measures are being taken by the state to help their community. The *Servant of India* gives interesting details of their rapid educational progress and of other schemes for their uplift. "For instance, the number of Pulaya children under instruction had risen in one single year by about 50 per cent. from 8000 to 12000. And speaking at a Pulaya meeting, the Assistant Protector of the Depressed Classes in the State said that a scheme was maturing by which it was intended to divide the community into a number of groups and to start in each group not less than 15 to 20 co-operative societies. If the two major evils of poverty and ignorance are removed the others are all bound to disappear in the course of time. The State also contemplates the development of cottage industries like basket-making, spinning and weaving, etc. There is also a proposal to assign about 200 acres of land to the Pulayas for cultivation. These are all steps that are bound to lead the community to prosperity." We entirely agree with our contemporary that the general public should actively co-operate with the state in its laudable work.

A Much Maligned King:—Mr. M. S. Purnalingam Pillai has issued an interesting booklet entitled "Ravana the Great: King of Lanka." (Published by the Bibliotheca, Munnirpallam, Tinnevely District, Price 12 as.) The author's main contention is that the references to Ravana in the "Ramayana" are in the nature of war propaganda against the Dravidian King similar to the propaganda conducted during the recent war by both parties and that Ravana was in every respect a better man than Rama, his Aryan conqueror. The main purpose of the book is to vindicate the name of Ravana—an object which the author might not perhaps have pursued with so much zeal but for the fact that the Ramayana has so great a hold on the people. The most interesting chapters in the book are the last two where the author gives a character-sketch of Ravana. On one occasion at least, Ravana contrasts favourably with his Aryan antagonists. The treatment meted out to Ravana's sister by Rama and Lakshmana does not redound to the credit of the Aryan princes. Each vied with the other in making game of Surpanaka and ultimately she suffered mutilation at the hands of Lakshmana. Contrast with this the attitude of Ravana towards Sita throughout the war. The author however goes beyond his premises when he writes: "Who would believe the statement that, passion-ridden, she went to Rama unaccompanied without a previous clandestine love with the prince of Ayodhya? It is very likely that Sita"—who the author states was a Dravidian lady "who cared for her chastity more than her life"—"was shrewd enough to detect the secret love and that Rama professed innocence to satisfy his wife." Mr. Pillai has quite a strong case without assuming incidents which reflect credit to neither Rama nor Surpanaka.

A Maharaja's Bad Example:—Under the head of "district items," the *Times of India* of the 22nd instant, publishes this astounding piece of news. "The marriage of the 47 year old Maharaja of Alwar to the 13 year old daughter of a Jaghirdar under Vankaner, is expected to take place this month. The Maharaja will arrive in Kathiawar on November 20." The Maharaja of Alwar is a leading figure among Indian rulers, and his Highness, if the news be true, is setting a very poor example to his subjects.

Woman in Hindu Society:—In her book entitled "Woman Awakened", Miss G. Sumati Bai, B.A., L.T., has ably analysed the present position of Hindu women in society, and has expressed her opinion that nothing short of an entire change in the prevailing customs of child-marriage, early motherhood and enforced widowhood will restore them to the status of perfect equality with men, which they enjoyed in Vedic times and which is the privilege of the modern women in other countries. Miss Sumati Bai does not hold men alone responsible for the existing evils and she apportions the blame equally to women. "If woman had only spoken out her mind in the past," writes the author, "there would not have been to-day so much trouble in bringing about marriage legislations against the evils of child-marriage and many another that keep her down from material and mental progress. The so-called orthodox custodians of the Hindu religion would not then in the face of rugged facts find a tongue to extol that social bug-bear which is the very curse of our country and nation." Though we cannot help feeling that the author has flashed on the Hindu society the fierce search light of criticism leaving all that is good in it in the shadow, we must admit that it is, as was meant, a straight talk to our countrymen and countrywomen. The writer's cogent reasoning will not fail to convince the orthodox section of Hindu Society of the necessity of reform.

(Continued from the Leader page),

in civilisation. In fact, he returned from America with the firm belief that India must westernise herself to a large extent in order to take her proper place among the nations of the world. His own instincts were not passive but active. He believed in a life of struggle, and to the end he lived a life of struggle. The last incident in his life which stirred the whole country to its depths—his being beaten at the head of a huge but peaceful procession of boycotters of the Simon Commission, by the Police at Lahore—is typical of the man. To him as to few other Indians at the present day may be applied the lines of the poet. He was—

One who never turned his back, but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted
wrong would triumph
Held we fall to rise, are baffled to fight
better, sleep to wake.

INDIAN SOCIAL REFORMER.
BOMBAY, NOVEMBER 24, 1928.

LALA LAJPAT RAI.

Lala Lajpat Rai died on the morning of Saturday the 17th instant at his residence in Lahore. He was 63 years old, but has been in indifferent health for some years past. Naturally of a strong constitution, the political persecution to which he was subjected undermined his health, and since his internment twenty years ago, he has never been his old self-again. The conditions surrounding the existence of British rule in this country, make it peculiarly liable to panic. The least little occurrence out of the ordinary, is enough to arouse its apprehensions for its own safety, and fear is ever the parent of cruelty. Lord Ronaldsbay's "Life" of Lord Curzon has revealed the fact that that Viceroy was a man of a morbidly egoistic temperament, full of inconsistencies, and a life-long victim to an incurable affection of the spine which made him liable to frequent fits of physical suffering. The Lieutenant Governor of the Punjab in 1907, Sir Denzil Ibbetson was likewise the victim of a fell disease of which he died shortly afterwards. He had introduced and forced through the Punjab Legislative Council a Bill relating to land tenures, which the Governor-General Lord Minto, who had succeeded Lord Curzon took the extremely unusual step of vetoing, as he was convinced that it clearly involved a breach of faith with the settlers, mostly Sikhs, in the Chenab colony. The Bill gave rise to a strong agitation in the Punjab and there was a riot at Rawalpindi. Government at once deported Lala Lajpat Rai and one Sirdar Ajit Singh. In his book on "the Arya Samaj", Lala Lajpat Rai has incidentally refuted completely Sir Valentine Chirol's attempt to justify the action of Government. Lala Lajpat Rai was best known, prior to his deportation for his work in the educational and social spheres and his deportation evoked a storm of protest which Gokhale faithfully voiced in the Imperial Legislative Council. Even after his release, Government persisted in treating him as a political suspect, and he was practically obliged to remain out of the country during the War. Lala Lajpat Rai was dead against the policy of non-co-operation, and only acquiesced in it grudgingly out of loyalty to the National Congress. He entered the Legislative Assembly under Swarajist auspices but he never allowed himself to be unduly hampered by the party Whips in adopting his own line on questions of importance.

Tactics which fills so much space in politics, was uncongenial to his temperament. He was essentially and at bottom a lover of truth as it presented itself to him. Even in the Arya Samaj

he asserted his right of independent judgement. Referring to the split in that body between, the "Cultural" and Gurukula sections, he observes in his book: "My position in relation to the two colleges of the Arya Samaj, the Dayananda Anglo-Vedic College of Lahore and the Gurukula at Kangri, is perhaps unique. For the first I feel the love of a parent, for the second that of a lover. Yet, I am not in full agreement with either scheme, and have had differences with both." As regards the Arya Samaj itself, Lala Lajpat Rai had latterly ceased to be an active member. He, like Swami Shraddanand, was for all practical purposes a Hindu and took a prominent part in the Hindu Shuddhi and Sangathan movement. A hint of the change is to be found in his book on the Arya Samaj which was published in 1915. He notes that the Arya Samaj and the Hindu community had moved towards each other since their early conflicts.

"For a short time in the history of the Arya Samaj", he observes "there was a tendency to break away from Hinduism altogether, but that was due principally to the dislike which the Aryas have to the word, Hindu, which they think is of foreign origin and means a slave." In his own view, the Arya Samaj could have no higher or nobler ambition than that the whole of its teachings, or at least its spirit should be adopted by Hinduism as its own; thus obviating the necessity of a separate propaganda. He insists that a certain amount of conservatism is absolutely necessary for orderly progress. In a remarkable passage, he indicates his belief that Hinduism is greater than the Arya Samaj. He writes:

Hinduism has vitality enough to survive, that grievous mistake (of ignorance that institutions are only means to ends); Hinduism created the Arya Samaj; Hinduism has vitality enough to save itself by other means if the Arya Samaj should fail it; but the death of the Arya Samaj would be an everlasting shame to those on whom the mantle of Dayananda has fallen.

The Arya Samaj in the Punjab like the Brahmo Samaj in Bengal was the reaction of Hinduism against the adverse conditions which prevailed through nearly three-fourths of the last century. They did valuable service in awakening Hinduism to its defects and drawbacks in the face of the new forces which it had to meet. Buddhism and subsequently Sikhism and the various other *bhakti* sects had the same purpose. Lala Lajpat Rai was one of the first to realise that the Arya Samaj would lose its life if it cut itself off from the parent stem. Although he lived and died a devoted Hindu, he was not one of those who think that Western Civilisation is all materialism or that materialism has no place

(Continued in the 2nd column of 2nd Notes page).

THE AMERICAN ELECTION—AN INTERPRETATION.

(By Rev. Wilbur S. Deming, Ph D.)

In view of the wide-spread interest throughout India in the American election, it seems pertinent to raise the question as to just what importance we should attach to it. It is a distinct misfortune that readers in India find it very difficult to secure an unbiased interpretation of American political events but such seems to be the case. Certain Indian publicists were perfectly correct in attaching great significance to the recent election that called forth so much interest, that polled such a representative vote, and in which women took such a prominent part, such an election was not without special significance.

In the first place, *moral issues* were a decisive factor and bulked large in the minds of millions of voters, the outstanding question being the attitude toward *prohibition*. For the first time in American history, perhaps, the story of Tammany Hall became familiar to voters throughout the country and not merely in the East. For the first time in American history; perhaps, the question of a President's religion was an absorbing topic and not something taken for granted. But overshadowing both these questions was the perennial and controversial topic of prohibition, together with the larger problem of the relation of intoxicating liquor to the home and community. The voters knew that they had to choose between Hoover who promised to do his best to enforce the present prohibition laws and Smith who declared his intention to try to modify and weaken the present laws. It is quite evident that in spite of Smith's large popular vote, a decisive majority in the country believes in the present laws and wants them enforced. The American electorate has emphatically asserted that it wants to continue the prohibition regime.

Secondly, *women have now definitely emerged* from the experimental stage and have come to take an important place in the political life of the country. Women's clubs were active in canvassing for voters. There were women members on important committees and some women were effective speakers at the rallies. Mrs. Willebrandt, for example, proved to be a point advocate for the prohibition forces. It is safe to say that, more women will come to occupy an important place in American political strategy and that the power of the women's vote will be fully recognised by political chieftains.

Thirdly, a *realignment of political parties* has probably begun. Some prophets predicted that Hoover would poll a substantial vote in the South but no one was so rash as to assert that he would carry Virginia, Florida, North Carolina and Texas, four states that have been steadily democratic since the Civil War. In carrying these states Hoover performed a political miracle but what has been done can be done again. The growing industrialism of the South and certain other factors may eventually

break up the so-called "Solid South". Furthermore a growing cleavage is evident throughout the eastern part of the country between the urban and the rural voter. The *New Republic* may be right in saying that Jeffersonian Democracy brought Tammany Hall into being but assuredly Tammany and other city political machines are far removed today from the typical rural voter. The fact that Smith's nomination was virtually dictated by the Democratic bosses of the North-eastern states shows the growing power of these political machines and it may well be that the Democratic party of the future will look to the larger cities for its chief source of strength.

Fourth, Hoover's election is a definite assurance that the chief problems in America during these next few years will be *economic*. This is because Hoover's mind works that way and also because it fits in with the country's need. The unhealthy condition in certain industries such as textiles and soft coal, the unhappy comparison between industrial prosperity and agrarian adversity, the need for better arrangements in the production and distribution of goods, the necessity of finding export markets, the growing dangers connected with super trusts or industrial combinations, the whole question of the relation between government and business,—these and kindred problems will consume a large part of Hoover's energy these next four years and it is a task for which he is eminently fitted. There are some who feel that Mr. Hoover will use his influence on behalf of capitalism in the narrow sense as opposed to the interests of the working man. On the other hand, Mr. Hoover's varied humanitarian achievements have revealed a genuine interest in the welfare of average humanity.

Fifth, America's foreign policy will probably continue with few changes, a policy of *co-operation without entanglement*. America takes its foreign obligations seriously in spite of 'big navy' talk which is 'played up' by foreign correspondents. The recent activity of the big navy group in America was not so much a reaction from the signing of the 'Paris Pact' as it was a repercussion from the Anglo-French Compromise. America was the first country to recognize the Chinese Nationalist Government and is to-day solidly behind the movement for disarmament. It is quite possible that under Mr. Hoover's leadership, there will be a growing Anglo-American *rapprochement*. Mr. Hoover's familiarity with European conditions and his residence in London make him singularly fitted to lead in such a movement. Indeed if he should succeed in bringing about a closer and more friendly co-operation in the English-speaking world on matters of world policy he would be making noteworthy contribution to the cause of world peace and stability.

Muslim Educational Conference:—Mr. Justice Sulaiman of the Allahabad High Court will preside over the annual session of the All-India Muslim Educational Conference which will be held during Christmas week at Ajmere.

A UNIQUE INTERNATIONAL GATHERING IN INDIA.

During the month of December, a gathering will be held at Mysore City which, in many respects, will be of unique interest in India. The World's Student Christian Federation, which unites the National Student Christian Movements of many lands, is holding its General Committee in December next at Mysore. To this gathering, elected representatives of Students will come from all parts of the world;—from Japan, China and Korea, from Australia and New Zealand, from America and South Africa, and from almost all nations of Europe. They will be of many races, Mongolian, Negro, Aryan and of many types, men and women, University Professors, Pastors and students.

Besides these overseas delegates, who will number about 60 in all, a group of Indian leaders is being invited to meet with them, and to share in their discussions and plans with reference to the future of the Student Movement in India and throughout the World.

The General Committee will begin by reviewing the whole situation in various areas, such as Eastern Europe, South Africa, China, etc., including India. The review of the Indian situation will be presented by Indian leaders such as Prof. Radhakrishnan, Principal Zakir Husain, Mr. K. T. Paul, etc. The Committee will then devote several days to the consideration of the distinctive features of 'Christian Experience' among various races and types of humanity, and will finally discuss the main lines of policy which the Federation ought to set before itself in its world-wide task in the future.

His Highness the Maharajah of Mysore has kindly placed a furnished Camp at the disposal of the delegates, and has notified his willingness to be present at the opening meeting and to welcome the delegates. A message of welcome has also been received from H. E. The Viceroy. The Chairman of the Conference will be Dr. John R. Mott, and the delegates will represent about a score of different nationalities. It may fairly be claimed that rarely, if ever, has a gathering of such wide international range been held in India.

The meeting at Mysore will be, in the nature of a Committee, and will not therefore be open to the public; but it is hoped to arrange for some public meetings in Mysore, and perhaps in some other centres. After the close of the Mysore Committee, the delegates will attend the All-India Student Conference in Madras from December 24th to 31st; and after this some of them will be travelling throughout India, visiting Educational Institutions and other centres of interest in the country. Such visits will, it is hoped, lead to a better understanding between India and other lands, and will help to promote a spirit of international friendship and good-will.

AGE OF CONSENT INQUIRY.

AT BOMBAY.

Mr. P. M. Bhat, Chief Judge of Bhuj (Cutch State), was the first witness examined on October 27 by the Age of Consent Committee. Sir Moropant Joshi presided.

Examined by the Chairman Mr. Bhat said that girls were married before 13 or 14 in several castes forming Hindu Society. They were not capable of exercising their will in the selection of the bridegroom. The witness thought that the crimes of seduction or rape did occur among the backward classes. The evils of seduction or rape could be remedied if the marriageable age of a girl was raised to 16 and that of a boy to 21.

The witness observed that married girls at the age of 13 had no real notions of love and it was the brute force on the part of the husband which prevailed. Girls attained puberty at 12, but it all depended on their social environments. The time had now come for Indians to keep pace with the movements taking place in the West.

MR. JAMNADAS M. MEHTA.

Mr. Jamnadas M. Mehta, the next witness, tendered a statement on behalf of the Bombay Municipal Corporation, which also represented his views. He observed that it was absolutely necessary to revise the law of Age of Consent not only on grounds of public health, but also in the interests of the personal safety of young girls. The Corporation were of opinion that the age of consent against strangers should be raised to 18. In determining the age of consent the Legislature should consider not only whether a girl was capable of giving her consent, but also whether a girl was in a position to refuse her consent. As regards husbands the main factor to be considered was the health of the girl-wife and also of the progeny, and in fixing the age of consent in this case it was not possible to ignore altogether the various religious and social customs prevailing in India. The Corporation recommended that the age of consent should be fixed at 15 against husbands. Mr. Jamnadas Mehta suggested that the age be fixed at 16.

The Corporation were not in a position to say whether the amendment of 1925 had been effective in protecting married girls against cohabitation with husbands within the prescribed age limit of 13 by postponing the consummation of marriage. There was no doubt, however, that since the amendment of 1925 public opinion had advanced in that direction, and that at present there was a general consensus of opinion that the age of marriage for girls should be raised above 13. The Corporation felt that generally 16 was the age at which a girl might be considered competent to give intelligent consent to cohabitation. They were of opinion that early consummation and early maternity were mainly responsible for high maternal and infant mortality. Further, premature consummation of marriages must adversely affect the intellectual and physical progress of the people. Early maternity also told

on the health of the mothers who, in consequence, were very often affected by diseases like anaemia and tuberculosis.

NEED OF PENAL LEGISLATION.

The witness, continuing, observed that in a city like Bombay practically no difficulties were experienced in determining the age of girls; as, besides medical evidence, there was a fairly efficient system of registration of births, school certificates, etc., but in the mofussil where the above facilities were not always available, the system of registering births might be made compulsory and strictly enforced so that a medical certificate might not be the sole evidence for proving the age. The Corporation were of opinion that penal legislation fixing the minimum age of marriage will not by itself be effective in protecting girl wives from early consummation. For, after all, Mr. Sarda's Bill may not put a stop to all child marriages. Therefore it was desirable to have also penal legislation fixing a higher age of consent for marital cases. Public opinion in the city was in favour of fixing a minimum age of consent for marital cases. While it was true that the progress of social reform depended mainly on education and social propaganda, at the same time it must be obvious that the pace of reform could not be accelerated without the aid of social legislation. As regards procedure, the Corporation felt that in marital cases cognisance should not be taken except on the complaint of the girl-wife or of such persons as would have been her guardians if she were unmarried. Offences in marital cases should be constituted under a separate section of the Indian Penal Code. As regards punishment the Corporation did not recommend any change in the existing law.

Examined by the Chairman, Mr. Jamnadas said that his personal view was that the age of consent should be raised to 16, but according to the Bombay Municipal Corporation it should be fixed at 15. He opined that marriages before the age of 16 should be prohibited.

THE SARDA BILL.

Referring to the Sarda Bill he said that there were various meetings held in the city, under the joint auspices of the Rashtriya Stree Sabha and 17 other public bodies, in support of the Bill.

Chairman: Do you know of any meeting in Bombay dissenting from the general view expressed by these public bodies regarding the Sarda Bill?

Witness: Not to my knowledge.

Chairman: Would you separate extra marital and marital offences into different classes?

Witness: I am of opinion that these offences should be treated separately.

Chairman: What do you think of the general age of consummation amongst Gujaratis? Is it below 13?

Witness: Well, Sir, there is no particular age fixed. After the girl attains puberty, whatever her age, consummation takes place.

Chairman: Have you any reasons to believe that consummation takes place after the girl has attained puberty, even though she may be below 13?

Witness:—Yes. I may say that in most of the sects of the Gujarati community there is a great dearth of girls, with the result that the sale of brides is more common in Gujarat and Kathiawar than in any other part of the country. To my mind the early consummation of marriage takes a heavy toll of the lives of young girls.

MRS. MANGALGAVRI CHUNILAL H. SETALVAD.

Mrs. Mangalgavri Chunilal H. Setalvad, the next witness examined by the Committee, said women of educated classes and those who had come in contact with them did not favour early consummation, but it was not so as regards women of the uneducated classes. She thought that on the whole the ideas of even the uneducated classes had undergone a change, though a slow one, and they were gradually more inclined against early consummation. If the minimum age of marriage of girls and boys were fixed at 14 and 18, she was sure there would not be much opposition. This change in public opinion was undoubtedly due to the advance of social reform due to the spread of education. At the same time, she believed that social reform was in a transitory state, and that penal laws must be adequately strengthened to secure the object in view.

Replying to the Chairman, Mrs. Setalvad said she was in touch with village life. She considered 14 to 16 as a safe age of marriage for girls and 18 to 21 for boys. She wanted to raise the age of consummation to 17 for girls and 23 for boys. The backward classes would not resent such a step if they were educated. The uneducated required propaganda to teach them that late marriage and late consummation would do them good.

MR. S. N. VARDE AND DR. J. N. KARANDE.

Mr. S. N. Varde and Dr. J. N. Karande, then, gave joint evidence before the Committee on behalf of the Saraswat Brahmin Samaj, Bombay. They observed that there could be no justification for retaining the present age of consent and that an advance on the present law was universally advocated by all persons who had given their attention to the subject. Even at the age of 14, a girl, though somewhat more developed in body and mind than a boy of the same age, was still a child. It was then a crime to impose upon her the possibility of motherhood. So far as the Goud Saraswat Brahmin community was concerned, the general minimum age limit at which girls were married was 15 years. Even in the mofussil that limit would be generally found. It was mostly due to the custom of taking exorbitant dowries by the bridegroom and this cause had prevailed more in raising the age-limit than any other cause like spread of education.

The witnesses were of opinion that a girl should be at least 16 years of age before consummation if no injury to her health or that of her progeny was desired. They also suggested that the marriageable

age should be raised to 16 in the case of girls. In fact they would favour legislation prohibiting marriages under the age of 16. In their community during the last two decades the notion favouring early consummation of marriage had mostly disappeared even from among the women.

Progress of social reform by means of education and social propaganda was too slow to meet the pressing needs of the time in this matter. Strengthening of the penal law was more advisable. They would favour the establishment of vigilance committees in villages to deal with cases of breach of the law.

The Committee, then, adjourned to Friday the 26th October.

EVIDENCE AT BOM AY.

Prof. V. N. Hate, Joint Secretary of the Daivadaya Association, Thakurdwar, Bombay, was the first witness examined on Friday the 26th October by the Age of Consent Committee.

Prof. Hate said that the present state of the Law was not in keeping with enlightened public opinion, which was in favour of raising the age limit to 16 years in the case of girls, other than wives, and 15 in the case of wives.

The amendment of the law in 1925 raising the Age of Consent to 14 years had been effective in protecting married girls. The law was effective in postponing the consummation of marriage, in stimulating public opinion, and in putting off marriage beyond 13. The early consummation of marriage was responsible for high maternal and infantile mortality and also for the intellectual and physical deterioration of the people.

SEPARATION OF OFFENCES.

On behalf of his Association, witness advocated the separation of extra-marital and marital cases as at present. But in marital cases, sentences might be simple imprisonment for two years. Penal legislation fixing the minimum age would be more effective than legislation for fixing the maximum age of consent for marital cases, but the minimum age could be fixed as high as possible.

Replying to the Chairman, Sir Moropant Joshi, witness said that as a first step, he would fix the marriageable age of girls at 15 or 16 instead of at 18.

Mr. M. G. Rao, the President and Mr. M. M. Talpade, a member of the Committee of the Pathare Prabhu Social Samaj gave evidence next. Replying to the Chairman, witnesses stated that their association had been in existence for forty years. Their community was an advanced one and generally marriages of girls did not take place before 16. The Age of Consent in the case of married girls should be raised to 15 and in the case of unmarried girls to 16.

To a further question as to why two-thirds of the men of their community died unmarried, witness said that it was not so much due to paucity of girls as to economic conditions. The witnesses advocated the inauguration of vigilance associations to bring

to light cases of marital and extra-marital offences. They were for giving powers to social reform associations to take action in such matters,

Witness favoured the registration of marriages and the work of registering should be entrusted to officers of Government.

SPECIAL STAFF.

To a question of Maulvi Muhammad Yakub whether generally the number of marital offences was so high as to need the appointment of a special staff to try such cases, Mr. Talpade said the number was high enough. But in most cases they did not come to light. Once the Age of Consent was raised by law, there would be the likelihood of persons preventing the offences coming to light. Therefore a special staff was quite essential.

To a question of Mrs. Nehru whether marital offences should be investigated by police, irrespective of the non-availability of women witnesses, witness said that they should be investigated and offenders punished.

Re-assembling after lunch the Age of Consent Committee examined Mr. I. S. Haji, Bar-at-Law. Replying to the Chairman, he said that he was for raising the age of consent to 16. If that were fixed, the age of marriage would automatically rise. He did not want any law penalising marriages. If the marriageable age were fixed, he thought both the Hindus and Mahomedans would raise a hue and cry on sentimental grounds. He believed strongly that there would be no opposition to the raising of the age of the consent.

To Rao Bahadur Kanyalal's questions, witness said that in cases where husbands, offended the law relating to the age of consent, investigations could be made by the police and offenders punished. A Magistrate should first satisfy himself that there was a case before any vexatious proceedings were launched. He was for such cases being tried by a tribunal consisting of one official and two non-officials.

Chairman: Do you think in rural areas you can get non-officials to sit in this tribunal to try such cases?—Yes.

MARRIAGE REGISTERS.

To Rao Bahadur Kanyalal's question, witness said that he was in favour of having all marriages registered so that anybody interested in bringing cases of infringement to light might look into them. He was for entrusting the Municipalities and local bodies with the responsibility of keeping the marriage registration records. He also suggested that when the birth of a girl or boy was registered at the Registration Office, the Recording Clerk should be made to write after questioning the informing authority, whether it was the first or second child. That would enable the Court to fix up the identity of the child. In extra-marital cases, he was for fixing the minimum age of girls at 18.

Replying to Khan Bahadur Mahbub Mian Imam Baksh Kadri, witness agreed that there were not

many cases in which the existing provision of 13 years was offended. However, he was for special measures being adopted in cases where the law was broken. He did not advocate whipping as a punishment.

IN CASE OF COLLUSION.

Replying to Mr. A. Ramaswami Mudaliar, witness stated that in cases where there was collusion of the husband with the parents of the girl wife, a medical officer ought to be called to make a report to the police. In cases of professional misconduct on the part of medical officers, he suggested that fine be imposed.

Reply to Mr. S. C. Mitra, witness said that the Mahomedan religion would not be offended if a minimum age of marriage was fixed.

Replying to Mrs. Brij Lal Nehru witness said that Mahomedan objection to the fixing of the marriageable age was mostly sentimental. He agreed that so far, there was no public expression of that opinion against the fixing of marriageable age. He personally favoured fixing the age of marriage also.

MR. M. J. MEHTA'S EVIDENCE.

Mr. Makanji J. Mehta, Honorary Secretary, Bombay Mangrol Jain Sabha, was the next witness.

Reply to the Chairman, Mr. Mehta stated that amongst the Jains, the marriageable age, was gradually rising. At present it had reached 14.

Witness considered that in marital cases the age of consent could be fixed at 16 and in extra-marital cases at 18. He agreed there was a number of widowers in the Jain community. He agreed that the orthodox section of Hindus was opposed to raising the age of marriage to 16. To conciliate public opinion, he favoured the age being raised to 14 in the first instance and to raise it further to 16 after about four years. For boys, as the first step, he would fix the marriageable age at 18. Witness favoured the enactment of a law in British India on the lines of Mr. Sarda's Bill raising the age of consent instead of an amendment of the Indian Penal Code. In that case the Indian States would also introduce the reform and there would thus be no complication if the subjects of the Indian States came to British India.

MARRIAGE REGISTERS.

Replying to Pandit Kanyalal, witness said the maintenance of marriage registers would involve trouble and expense. In rural areas, it would not be easy to keep accurate registers because in some cases the parents might not give adequate information in regard to the age. He was not for making marital cases compoundable. Discretion might be given to the presiding magistrate. In extra-marital cases, he suggested the offenders should be whipped publicly. It would be a deterrent punishment.

Replying to Mr. S. C. Mitra, witness said that the age of consent should be higher in cases of extra-marital cases,

Miss B. A. Engineer (M.B.E., M.A.) Secretary Seva-Sadan was the last witness for the day. In her statement, she suggested that the age of consent should be raised to 16 in the case of husbands at 18, in the case of strangers. She thought that co-summation with wives before puberty was not uncommon among certain classes of people. In many communities, they were common soon after puberty. There were also cases before the completion of 13 years. Few cases came to courts because few people liked to give publicity to such matters.

MARRIAGE AGE AT 16.

Proceeding, Miss Engineer, considered that cases of young girls becoming mothers at the age of 12-14 were not uncommon. Compulsory registration of births and fixing the marriageable age limit at 16 might help in removing the difficulties to a certain degree.

Replying to questions, witness agreed that the Pathare Prabhu community was more advanced than the other communities amongst Hindus in the matter of marrying girls. Amongst that section of the Parsis known as Iranis, marriage of girls took place even at 14. But amongst other Parsis the marriages did not take place before 16. Amongst Indian Christians also, marriages took place at a comparatively later age.

Replying to Mrs. N. O'Brien, witness said that in the Rescue Home started by the Women's Association, there were 27 girls. After the introduction of the Prevention of the Prostitution Act in Bombay, the police began to rescue young girls from brothels. Some of the girls rescued were younger than 16.

Replying to another question, witness said that in marital cases, the husband of a girl below the age of consent might be bound over or the girl separated from him.

To a question of Mrs. Nehru witness replied that there would be a sufficient number of Women's Associations to bring to light marital cases. There would not be any public opinion against such associations.

The Committee adjourned to Saturday morning.

A CORRECTION.

In connection with his evidence before the Committee, Mr. Jamnadas Mehta writes:—"In the report of my evidence before the Age of Consent Committee published it has been stated that I was there on behalf of the Municipal Corporation of Bombay. As a matter of fact, I made a statement quite distinct to the Committee that I was not representing the Corporation, who, by the way, did not wish to tender any oral evidence; that the statement of the Corporation was also in a way my statement, because I had taken active part in formulating that statement; that my views very largely coincided with those of the Corporation expressed in their statement; and that I was appearing only in my personal capacity."

DR. JADAVJI HANSRAJ.

Dr. Jadavji Hansraj, President of the Bhatia Mitra Mandal said that the Mandal was not in favour of retaining the present law of the Age of Consent. It strongly advocated an advance on the present law. "Crimes of seduction or rape" he remarked, "are fairly frequent in our part of the country. We do not think the amendment of the law made in 1925 raising the Age of Consent to 14 years has in any way succeeded in preventing or reducing the cases of rape outside the marital state. We believe that the amendment of 1925 is known to very few people in the Presidency. We propose that newspapers should take up the subject and give it wide publicity."

Chairman :—Has the amendment of 1925 raising the age of consent to 13 years been effective in protecting married girls against cohabitation with husbands within the prescribed age limit?

Witness :—No. Whenever girls below 13 have been married, it is only rare that the consummation of marriage is postponed till they attain that age.

"In our part of the country", continued the witness, "girls attain puberty between the age of 13 and 15. Consummation is not common soon after puberty. We consider that consummation of marriage and for all practical purposes marriage itself should not take place at least 2 years after the attainment of puberty.

Chairman : At what age would a girl in India be competent to give an intelligent consent to consummation with a due realization of the consequences?

Witness : Not before the age of 18.

He added that early consummation of marriage and subsequent pregnancy and maternity were very highly responsible for high maternal and infant mortality.

Mr. Mahomed Yakub : Do you suggest that the proper age of boys for marriage should be 21?

Witness : Yes.

Chairman : What marriageable age do you fix for girls?

Witness : 16.

Chairman : Do women in your part of the country favour early consummation of marriage for their children?

Witness : Only the orthodox few. Their number is fast dwindling.

DR. MRS. MALINI B. SUKTHANKAR,

Dr. Mrs. Malini B. Sukthankar, Honorary Physician for Children, the Cama and Albless Hospitals was next examined. In her evidence she said that there was dissatisfaction with the state of the law as to the Age of Consent so far as the educated section of the public was concerned. As regards the uneducated, they were either ignorant of the present law or they were orthodox and would not like to prevent any wrong, if such wrong had the

cloak of religion to protect it. She opined that a woman was not physically fit for the strain of child-bearing unless she had attained the age of 17. "Many girls do not attain puberty now-a-days till after 13 years of age, and marital relations begun before puberty is attained, is sure to cause mental or nervous injury, and may even cause serious physical injury. Parents do not feel any compunction in marrying girls of tender age to fully middle aged or even old men.

HOW LEGISLATION CAN BE MADE EFFECTIVE.

So far as I am aware cases of seduction or rape are not frequent in this part of the country. I am not in a position to give any opinion as to the effect of the change in the law of the Age of Consent. I think, however, that legislation raising the Age of Consent will not by itself be of much use. For, as a rule no wife will give evidence as to a breach of the law against her own husband, and thus the latter will invariably escape punishment. The only way to make legislation effective is to supplement it by legislation fixing the age for marriage and severely punishing infringement including in the punishment all aiders and abettors. Persons attending such a marriage should be prosecuted as being members of an unlawful assembly. I think that the womanhood of India can be protected only by legislation fixing the age of marriage, as the mere changing of the Penal Code will not bring all offenders within the clutches of the law."

PLEA FOR EXEMPLARY PUNISHMENT.

Examined by the Chairman she pointed out that 16 was the proper age for consummation of marriage. There was one case in the Cama Hospital where as a result of cohabitation after puberty, the girl was suffering from severe mental and nervous shock, resulting in hysteria and dread of marital relations. The girl was under 15 and her husband was 40 years old. Personally she would not make any difference between an offence by a husband and a stranger, so far as the age was concerned. Punishment should be exemplary, and the present punishment for rape, she thought, should be administered both to husbands and strangers.

Chairman : Do you hold that 17 is the age for safe motherhood?

Witness : Yes.

SIR LALUBHAI SAMALDAS

The Committee then examined Sir Lalubhai Samaldas. In his statement Sir Lalubhai said :—

"While there is a great deal of dissatisfaction with the existing state of Law as regards the Age of Consent amongst the majority of educated and advanced classes, I do not think the masses have given much thought to the subject. At the same time there is a certain class of persons who do not think the existing law unsatisfactory so far as it affects the consent within the marital state. The demand for increasing the age of consent against a stranger is based both on physical and moral grounds and it is supported by the fact that no agreement is

binding on a girl if she signs it when she has not completed her 18th year. It is therefore necessary that the age of consent when a girl gives away her virginity should be at least as high as in the case of other contracts. On purely physical grounds the age of consent within the marital state should be 18 years also; but looking to the existing social conditions in the greater part of the country I will be satisfied if it is raised to 16 years.

"In my part of the country and among the classes about whom I have a personal knowledge, cohabitation before puberty, is, I believe, never practised, and it is very seldom practised immediately after puberty. I do not know of any religious injunction ordering consummation of marriage before, at, or even immediately after puberty; and even if such did exist, they must have been laid down in accordance with the custom and requirements of the time and cannot be taken as binding on Hindus for all time to come. I do not think that attainment of puberty is any indication of physical maturity requiring immediate consummation of marriage. As a matter of fact the marriageable age of girls has been steadily rising and in several cases in my community, the marriage ceremony takes place after the signs of puberty.

"Early maternity is responsible for high maternal mortality and to a certain extent for high infant mortality also. The vitality of children born of early marriages is usually low and even when these children grow to manhood, they are generally found deficient in physical and moral stamina.

"There has been a marked development in recent years in public opinion in favour of raising the age of consent. I would not attribute it to the amendment of law in 1925. It is due to the general improvement in the moral outlook and is confined to the educated and advanced classes."

Examined by the Chairman, Sir Lalaboy said that in the Vad Nagar Community (to which he belongs) there had been some social conferences. As far as he was aware, his community had not, so far, dealt with the question of the Age of Consent.

Chairman: What is the marriageable age amongst the Nagar community?

Witness: At present it may be 12 or 13 in the case of girls and 20 or 21 in the case of boys.

Chairman: I think you are aware of the fact that there are many widowers beyond the age of 35 who have to marry, perforce, virgin girls below the age of 12?

Witness: If they marry at all, it would be a very difficult thing for them to get a bride over the age of 18.

Chairman: Would you not say that the proportion of orthodox people amongst the Bania and Bhattia communities is larger than that of the advanced classes?

Witness: That is so.

Chairman: Do you think the health of a larger number of girl mothers between 14 and 15 suffer?

Witness: Yes. There is no doubt about it.

Chairman: Have you any reason to believe that consummation takes place in these communities in many cases before the age of 13?

Witness: No, not at present. Those days are gone when there used to be this practice.

Chairman: Do you consider that penal legislation fixing a higher age of consent for marital cases is likely to be more effective than legislation fixing the minimum age of marriage?

Witness: I would like to have both.

Chairman: What is your opinion about punishment for the breach of the law of the Age of Consent?

Witness: The question is very complicated. Light punishment will be useless, at the same time very severe punishment will ruin the moral life of the girl who may not be responsible for the offence.

Mr. S. C. Mitra: Do you think educated girls are healthier than girl-mothers?

Witness: The strain of education is certainly heavy and in a sense counter-balances the strain of motherhood. But once their studies are over, I think, the educated girls are certainly better off than girl-mothers.

MISS M. KATHERINE DAVIS,

The Committee then examined Miss M. Katherine Davis, Secretary, the Children's Aid Society. In her evidence she said that there was dissatisfaction with the present law regarding the Age of Consent. All engaged in social work realized the imperative necessity of further legislation and the meeting organised by the Bombay Presidency Women Council in June last on the subject testified to the demand made by educated women in Bombay.

"The circumstances" she continued, "which in my opinion justify making an advance on the present law are as follows: (1) Physical consideration, (a) The present ages of 13 and 14 are far too low. On such a basis a married girl may be a mother at 14 years of age and an unmarried girl aged 14 is not sufficiently mature to realise what consent entails. (b) The age of consent for married girls is little protection so long as legislation is non-existent fixing a higher minimum age for marriage. Close contact tempts the husband to ask for sexual relationship before the age of consent has been reached, or immediately it has been attained when the girl is very immature and shrinks from a married life.

AN ILLUSTRATION.

During the past 16 months the following cases have come to my notice in illustration of the above:-

(1) Six runaway wives aged 14, 14, 14, 15, 12 and 12 years, three alleging the cause of their running away to be due to the husband's demand for physical intimacy and the fourth on account of cruelty and two because of ill-treatment from husband's family.
(2) One runaway wife aged 11 raped by an elderly husband. Although medical evidence in Bombay stated the girl to be 11, the husband got off in court.

by producing an up country horoscope testifying the girl to be over 13. He still demands possession although the girl has been in this home one year."

Proceeding, she pointed out that the present age of consent legalised girls of 13 years to lead a married life. At such an immature age, she thought, they were prone to become tools of bad parents or bad husbands. For example: (a) "Two cases have come to our notice of girls aged 14 and 13 the former of whom was placed in a brothel by her husband and the second who was charged for theft in the juvenile court where it was manifest that the thefts had been instigated by a gambling husband. (b) Four other cases have come to our notice of girls aged 14, 14, 15, 12 who have apparently been seduced with the connivance of the mother. (c) Three other cases have been admitted here of young girls aged 11, 12 and 12 who have been legally married by designing parents who have received money on the conclusion of the contract and who have subsequently tutored the girls to make false accusations against the husbands in the hope of getting the girls back and then making more money on a fresh contract. The higher the age of consent, the less chance of husband being willing to contract marriages with girls aged 11 and 12.

The attainment of puberty, she further said, was not a sufficient indication justifying consummation of marriage. 16 years should on medical grounds be the minimum age for consummation.

In conclusion, the witness said that legislation fixing the minimum age for marriage at a much higher age would have more protective force as it would prevent child-wives living in proximity to a husband whose sex-control amidst the crowded conditions of a poor man's life was not beyond temptation. Legislation would, however, have to give a higher age of consent (16) for unmarried girls.

"I would add that the experience of working the Children Act in Bombay has been that cases of child-wives aged 13 and over have no means of protection within its scope and until a high minimum age (14, if not 16) for marriage has been fixed and a higher age of consent (16) for unmarried girls has been provided early adolescent girl life lies in danger."

MRS. AVANTIKABAI GOKHALE.

Mrs. Avantikabai Gokhale, the President of the Hindu Mahila Samaj, was then examined by the Committee. She thought there ought to be an advance on the present law, and the age of consent should be raised to 16 or to 18 years. She would suggest the age of marriage to be 16 and not under. She attributed the high maternal and infantile mortality to early consummation and early maternity and poverty of the people. Witness would separate extra marital and marital offences. In the former the offences should be met with imprisonment for a long time and fine. In the latter heavy fine to the offender and his guardian if from a joint family. She thought imprisonment to a husband would have a serious evil effect on the girl in her future life.

Cases of married couples should not have detailed publicity. She would prefer raising the age of marriage to 16 at once.

The Committee then adjourned.

(To be continued).

NEWS OF THE WEEK.

Medical Aid To Soldiers' Wives:—Under existing military regulations the wives and families of Indian soldiers are entitled to medical attendance at their quarters by the officer in medical charge of the unit to which the husband belongs or by a sub-assistant surgeon. As most of the wives of Indian soldiers observe purdah medical officers or sub-assistant surgeons find it difficult to see them when they are sick. It has been decided (says a communique) to appoint women sub-assistant surgeons as an experiment measure.

Prohibition in Tarn Taran:—The Municipal Committee of Tarn Taran, a town in the Amritsar district, with a voting strength of 2,165 out of a population of about 6,000, has decided to close all liquor shops in the town by making use of the Local Option Act. Some time ago it applied to the Government for taking a referendum on local option, which was granted. A strenuous endeavour to get a verdict in their favour was made by the Prohibitionists and the result was that about 1,600 people turned out to poll. Without a single exception all of them recorded their votes in favour of total prohibition. Most of the other voters who did not turn up are believed to have either died or left the place. The results of this referendum are described as unique. The Local Option Act lays down that there should be a two-third majority of voters for securing complete prohibition and this has been obtained.

Maratha Marries a Mahar Girl:—A social reform marriage between Mr. Dattatraya Rangneth Upasak, a Maratha and a Mahar (Untouchable) girl named Luxmibai was celebrated last month at the Depressed Classes Mission, Poona. About 200 guests were present.

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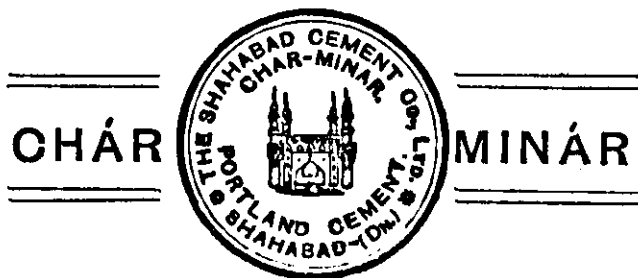
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Vol. XXXIX.

BOMBAY—SATURDAY, DECEMBER 1, 1928

No. 14.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The U. S. Presidential Election :—The *Indian Witness* shows that the assertion of the Anglo-Indian papers that Mr. Hoover's election to the Presidency by a very large majority of votes was due chiefly to the communal feeling against Mr. Smith on account of his Roman Catholic faith is not based on facts. The Anglo-Indian Press is accustomed to stress communal differences in this country as factors of political consideration and it applies naturally the same test to American affairs. The *Witness* has no difficulty in showing that religious prejudice played a very small part in bringing about Mr. Smith's defeat, and subsequent retirement from public life, and that the real issue on which the election was fought was that of Prohibition. Of the eight states that voted for Mr. Smith (the Democratic Candidate) five were predominantly Protestant which in loyalty to the Party affiliation, voted for the "wet" candidate, though they have respectedly voted "dry" on the specific issue. The normal Democratic States that voted for Mr. Hoover (the Republican) had to, because they put prohibition before party. The *Witness* concludes "India in common with the rest of the world has had a demonstration of the fact that Prohibition is still gaining in America. For eight years the venal and the gullible papers have been retelling to their readers the propaganda of the world liquor trade against Prohibition. They have said that the people will revolt, that the law is not enforced, that the conditions are intolerable but at every election the people have registered their support of Prohibition in larger majorities. This election may not reduce the output of propaganda and it may not make the pro-liquor papers more discriminating in what they publish but it will certainly make a multitude of people less ready to believe the anti-Prohibition falsehoods they read."

A Welcome Move :—The Non-Brahmin Party in Madras has been criticised for neglecting

social reform in its zeal for politics. Some of its finest minds have fallen away from it on account of this lapse. We are glad that it has resolved to leave no further room for such criticism. It held a Social Conference in Madras last week presided over by Mr. E. V. Ramasami Naicker. The Conference was called the first South Indian Social Reformers' Conference, which is chronologically and etymologically incorrect because Social reformers have held several conferences before in South India, but is gratifying as evincing a growing sentiment among non-Brahmin leaders to slough off their communalism. The list of reforms advocated by the Conference is practically the same as that of previous conferences. This fresh accession to the social reform movement is a sign of the fast increasing recognition of social reform as the fundamental need of the country. There is one remark of Mr. M. K. Reddy, the Chairman of the Reception Committee, which was based on a complete misapprehension. Mr. Reddy referred to the truth of much that was contained in Miss Mayo's "much-maligned book." The resentment provoked by the book is not due to the truth or otherwise of the facts stated in it, but to the broad inferences reflecting on the Indian and particularly the Hindu race and religion. If Miss Mayo is right, it is no use holding Social conferences to set things right, because, as she says, Hindus are incapable of achieving any progress and are saved from extinction only by the existence of British rule.

Madras Women's Education Conference :—We welcome the optimistic note about the progress of Indian women struck by the Zemin-darini of Kumaramangalam, the wife of Dr. Subbarayan, the chief minister of Madras, in her presidential address to the third Madras Constituent Conference of women on Education. Mrs. Subbarayan testified to the rapid spread of education among women in the province in recent years and observed that the women were so educated and advanced that they could organise work for the good of their sisters and were prepared increasingly to shoulder responsibilities for the benefit of their country. In this respect Mrs. Subbarayan herself has set an example to her country-women. She is a fellow of the Madras University and has been taking an active part in all movements for promoting social reform and education. Coming as she does, from a cultured family which has contributed not a little to the levelling up of the existing social distinctions, Mrs. Subbarayan's words are such as to carry great weight with her sisters. In contrast to the

opinion expressed in the South Indian Social Reformers' Conference on Miss Mayo's book, the passing reference she made to it in her address was one of severe condemnation. Laying stress on the necessity of hard work necessary for the building up of a healthy nation, Mrs. Subbarayan said "But I feel it my duty to say that we do not want stray travellers to come and pry into filthy nooks and obscure corners and then under the guise of giving advice point the finger of scorn at us. Evil exists in every country and let these unhelpful and meddling critics attend to their own affairs. We will work and work hard to cleanse our country of its evils and we are determined to succeed". Mrs. Subbarayan has spoken like a true daughter of India, who is bent on achieving her aim undeterred by criticisms. We shall publish portions of her address in the next issue of the *Reformer*.

The "Greaves Home":—The *Calcutta Municipal Gazette Annual* contains an interesting article on the origin and growth of the Greaves Home, an institution started by the Calcutta Vigilance Association to provide a suitable "home" for girls rescued from brothels and conducted under non-Christian management. Its aim is not only to save the girls from a life of shame, but also to turn them into useful and respected members of society. The following particulars of the Rescue Home will be of interest to our readers. "The Greaves Home for the protection, support and education of minor non-Christian Indian girls rescued by the Police from house of ill-fame in Calcutta is, at present, located at a garden house, at Dum-Dum rented for the purpose. The number of girls living in the Home at the present moment is 34, none over 16, and of different ages, but a few of them are married, the marriages, however, being mostly of a bogus character. In this Home, the girls are looked after by a resident European Lady Superintendent assisted by a Matron and teaching staff under the guidance of a strong Advisory Committee of ladies, European and Indian, who frequently meet at the Home, supervise its internal management and make suggestions for improvement wherever and whenever required. The Home provides for the physical intellectual, vocational, moral and religious education of the inmates." Thanks to the munificence of a Calcutta philanthropist, the Home is shortly to be removed to a commodious garden house at Panihati on the banks of the river Hoogly. "The new house" we are told, will accommodate about 100 girls, and has plenty of open land all round to admit of further extension when necessary. It has facilities for separating the girls into different groups according to their age, which may be found necessary by experience and circumstances."

The Scope of Birth Control:—We publish elsewhere an interesting lecture delivered by Sir P. Sivaswami Iyer on Birth Control at Bangalore last week. Sir Sivaswami divided his subject into three parts—the necessity for birth control, the possibility of it and the likely dangers attendant on its practice. The allowing of large families to grow leads, says the lecturer, to the breakdown of the wife. He does not favour the attempt to raise the marriage age as "any amount of evil would follow its success." Holding these

views it is strange that Sir Sivaswami should proceed to say. "Now, if you do not practice birth control and if people have always this fear of a large family hanging over their heads they are not likely to enter into marriage at all. Their tendency will be either not to marry or postpone marriage and the result will be that we shall have institutions of old bachelors and old maids. This is arguing in a vicious circle. For this amounts to proposing a remedy for a disease which will only come into existence with the remedy. The real position is this, that in a society where early marriages are common birth control must be popularised but at the same time steps should be taken to prevent such marriages. Birth-control can only be introduced as a measure to alleviate the sufferings of those who are already married. It cannot be regarded as a means to perpetuate early marriages. Discussing the practicability of birth control, Sir Sivaswami referred to France as an instance of its success. The stationary population of France is as much a problem to French thinkers as over-population in India is to Indians. "The population question," says one French writer, "has somewhat changed its aspect, what Malthus called the preventive check"—and this ought by no means to be confused with birth control "has got such a hold of almost every country that modern economists are concerned not so much with the question of an unlimited growth of population as with the universal decline of the birth rate." In India a bar to the wide practice of birth control is the general poverty and illiteracy of the masses and contraceptives used with imperfect knowledge are always harmful. "There is a limit," says Sir Sivaswami, "beyond which you cannot postpone marriage." This limit has not been reached in India and as birth-control cannot be made compulsory it is no substitute to marriage legislation.

Another Girl Wife Tragedy:—Another case of the brutal treatment of a girl-wife resulting in her being burnt to death was decided last week at the criminal Sessions of the Madras High Court. The victim was a Brahmin girl of about 15 years, and her husband was a *purohit* or a Hindu domestic chaplain. The motive for the crime is not clear, but it would appear that it was to extort money from the girl's parents. The exposure of the crime was due to the humanity of the neighbours who insisted on opening the door of the room in which the poor girl had been shut up after she had been severely burnt. The husband was sentenced to 10 years imprisonment, which under the circumstances is not too severe.

Calcutta Municipal Gazette Annual:—The Corporation of Calcutta is the only corporation in India to have an organ of its own in which its activities are recorded week by week. We have been favoured with a copy of the fourth anniversary number of the Calcutta Municipal Gazette which both as regards its get-up and literary merit far surpasses the run of ordinary annuals which are generally published at the end of the year. Topics of civic interest from the pen of leading men who have had considerable experience in modern city government form a special feature of the annual. It also abounds in illustrations which are of a high order.

INDIAN SOCIAL REFORMER.
BOMBAY, DECEMBER 1, 1928.

"UNDERSTANDING INDIA".*

Miss Katherine Mayo's "Mother India", was the work of a writer ill-educated in methods of social study, lacking in intellectual candour, and bent on providing at any cost a sensational book on India and her people. In contrast to it, is "Understanding India" by an educated observer with a keen historical perspective, who has tried sincerely to understand India in the words of the title of her book. Mrs. Gertrude Williams herself in a preface notes the contrast. "While I was turning my notes on India into a book", she writes, "*Mother India*" appeared. Miss Mayo and I were in India during successive winters. I was interested and surprised that another American woman, "unsubsidized, uncommitted and unattached" as she described herself, should bring away such different impressions of the country. I think that the difference in what Miss Mayo and I saw was due in part to the way we saw it."

Miss Mayo came with the commendation of the India Office, was escorted by the Criminal Investigation Department officials, and was guided and instructed by the Anglo-Indian hierarchy as to what she should see and say. Mrs. Williams followed a different course. "I travelled", she writes, "6000 miles in India, and I travelled alone. I ignored the British convention which forbids a white woman, unless accompanied by a white man, to enter the close-built poorer quarters of Indian cities, even in broad day-light. I had no itinerary, but decided where to go as I went along. I visited Indian homes. I poked round in remote villages of aborigines. I travelled first, second, and third class. Much of the time I travelled without a bearer or servant, an almost obligatory accessory for the foreigner in India. I wanted to buy my tickets and make the other petty contacts which a servant would have saved me. As I was entertained by Indians in their homes, I lost the sense of watching a spectacle. Instead of a panorama, moving in two directions, the Indian scene took on a third dimension. Without being sentimental or blind to India's failures, it is only just to remember that many of the customs for which she is most severely condemned prevailed throughout the world until the last few centuries, and still exist in our own backward communities." That accurately describes the key-note of the book. Mrs. Williams sees the shady side of Indian life as keenly as Miss Mayo, but does not regard it as peculiar to and inherent in Indian nature, impossible of being brightened by any effort of the people themselves. "If we wish to see the lives of our ancestors of a few generations ago," she writes, "we have only to visit India with its

primitive village life and lumbering wooden-wheeled bullock carts, its one-roomed huts, its dirt and flies and smells, and its precious sense of leisure to sit in the sun." America has grown out of these things, and India, too, will, with the help of science and under the influence of national ideas, do the same. The great merit of Mrs. Williams' book is that she realises throughout that Indians are "of the same essential human stuff as ourselves."

Mrs. Williams' account of her experiences on the voyage to India are vividly described. "The first morning out, as I took my place at table, I said 'Good morning' to my English neighbours. The men looked embarrassed; the women looked blank. No one replied. I never spoke to any of them again, and they never spoke to me." Mrs. Williams had letters to English people in the various services but, on landing in Bombay, she decided not to present them. "The first Indian I went to see in Bombay," she writes, "was Mr. K. Natarajan. My only introduction was to tell him that I had been a reader of his admirable weekly paper, the *Indian Social Reformer*, for some years. He received me as hospitably as though I had presented the most august letters, and introduced me to prominent Indians as well as to his daughters and a group of delightful Indian ladies." We remember the incident very well and have since recalled it often in conversation with other foreign visitors. Mrs. Williams walked into the room one evening with a scrap of newspaper on the margin of which Bishop Fisher had scrawled a few words indicative of his regard for her and her object in visiting India. In a few minutes, Mrs. Williams was completely at ease discussing her programme during her five months' tour in India.

She attended the National Congress at Belgaum which was presided over by Mahatma Gandhi. She was perhaps the only white visitor at that Congress. Belgaum has no hotel run on European lines, and Mrs. Williams had to shift for herself as well as she could. There are some vivid pen-pictures of what she saw and felt at Belgaum. Mrs. Sarojini Naidu, "handsome and vital, with flashing eyes and a commanding presence", did not know Mrs. Williams, but when the latter introduced herself as an American woman travelling in India who desired to meet her, she had Mrs. Williams brought to the dais and had her sit near her for the rest of the Congress. Mrs. Naidu was very busy, she could reply only in monosyllables to Mrs. Williams' questions, yet "she was kindness itself in looking out for me, and introducing me to all the Pandita and celebrities of the movement." Mrs. Williams describes Pandit Motilal Nehru as "fastidious and distinguished, looking like an European financier in fancy dress." The late Mr. C. R. Das was "tall and broad-shouldered, wrapped in a

* Coward McCune, New York, price \$50 dollars.

home-spun toga, whose deliberateness of bearing reminded me of American Indian chieftains I used to see on the frontier army posts of my childhood." She also met the leaders of the National Social Conference, Sir Sankaran Nair, Mr. G. K. Devadhar and others, and she remarks that meeting the leaders of these two groups at the outset of her travels proved an ideal introduction to Indian life and thought. Referring to the Social Conference group, she observes that they feel that India will not be ready for political agitation and organization until she has reformed her glaring social abuses. This is not quite correct at the present day. Social reformers have come to feel that under self-government alone would it be possible to have social reforms properly carried out. They are therefore, heartily cooperating with the other Indian nationalists in working for Swaraj. From Belgaum, Mrs. Williams went to Goa and there she discovered, contrary to what she had been told, that a white woman can sleep with doors open, without being disturbed.

Mrs. Williams admits many things in Indian life jarred upon her. But then she reminds herself that looking back a few generations, the chronicles of Europeans in the Middle Ages furnish close parallels to India's present state. As regards some of the cruelties and hardships, the afflictions of Indian women, the illiteracy of men and women, cruelty to animals, and lack of sanitation "I could" she says—and she was a journalist for five years—"match all the current gossip as to Indian misery with incidents from the police court blotters of any Western nation." "I should hesitate to describe as decadent a stage of civilisation from which we ourselves, have only recently emerged." And not wholly yet. It is this constant corrective of historical perspective and introspection that constitutes the special quality of Mrs. William's book. Nor is she at all satisfied that the civilisation of the West is the only or the best kind of civilisation attainable. She quotes Henry Adams' bemoaning the chaotic effect of this 'acceleration of vertiginous violence.' A few more centuries of progress at the present rate, she candidly says, would lead to a condition which is unthinkable—a delirium. She makes it clear that she does not want and does not approve of Indians embarking on a wholesale imitation of the West. The underlying ideas of civilisation everywhere are the same but they must be worked out in accord with the genius and requirements of each race and community by itself. The practical difficulty arising out of foreign rule is just this, that the subject race is incapacitated for thinking out the solutions of its special problems in the light of its own appreciation of its needs. Mrs. Williams refers to the shoddy imitations of the west she found in some ambitious quarters. All imitations must be shoddy, and in India we are now faced with the alternative of imitation or stagnation. British Viceroys and Governors profess that they wish India to evolve on her own national lines. But the facilities for doing so under the present regime are very few. Even under Swaraj, India will have to adapt to her own needs much gleaned from the West. But that will be adaptation and incorporation and not the mechanical imposition of institutions and practices in

all their alien incongruity on the instincts and traditions of the Indian people.

CHRISTIAN MISSIONS IN INDIA.

The *Indian Social Reformer* writes the *Guardian*, in a recent number discussed in its leading article the effects of Christian Missions in India, with especial reference to the criticism of them made by Mr. Robert Wilson who speaks both as a business man and a former missionary in this country. Mr. Wilson arrived at the conclusion that in regard to their prime purpose of converting Indians to Christianity missions in India have been a ghastly failure. He says that 'after about fifteen centuries of residence in this country, some one and a half per cent. of the population is Christian,' and calls attention to the fact that the increase of the Christian community at the present day is recorded largely not in those areas where the church has been established for many generations, but almost entirely in those districts where missionary work is of recent history. It is undoubtedly true that, judged from the mere point of view of the conversions to Christianity, Christian missions in India cannot be said to be as successful as their advocates would have it to be. It is also true that the rate of increase of the Christian community is a decreasing one in the older Christian areas, that the presence of a strong Christian Church does not usually mean a progressive increase in the community. This may be partly due to the fact that as the *Reformer* says, like other communities in India 'the idea of the community is to settle down like the Syrian Christians, Jews and Parsis into a stable and close body with well-defined boundaries.' It is also due to the lack of that aggressive proselytising spirit in the whole Indian religious body, which is such a characteristic of western religious organisations. It should also be said that to-day there is an increasing tendency on the part of missionaries in India to judge of the value of their work not by the numbers that are openly converted to Christianity but rather by the influence of Christian ideals on the whole people. This was the attitude of Dr. Miller of Madras twenty-five years ago and it is found to-day to an increasing extent in the whole missionary body. This attitude would be more generally adopted but for two things. First, the Christian organisations in America and Europe are apparently more concerned with the statistical results of their efforts than with the moral and spiritual results in the general community. Secondly, the Christian Church has not yet been able to adjust its thought in regard to the proselytising character of Christianity. The majority accept the command of Christ in St. Matthew to go and make Christians of all nations as a genuine saying of our Lord and the early method of the apostles of making converts and bringing them together into a separate religious organisation has been regarded as the ideal Christian method of Christ, is clear from the Gospels but it is argued that it has been the method of the primitive church from its early days and therefore should be followed by the church of to-day. In India at any rate there is a growing feeling in the church itself that evangelisation does not necessarily mean proselytisation or the changing of a man's religious and social community, and it is likely that, as the Indian Church comes to mould its own life and work, it will tend more and more to emphasise this attitude rather than the former attitude of missionary work. The *Guardian* concludes its article on the subject with a quotation from the *Social Reformer*.

BIRTH CONTROL.

Under the auspices of the Humanistic Club, Bangalore Sir P. S. Sivaswami Iyer of Madras delivered an interesting lecture at the Jayabhavan Palace Hall on "Birth Control" with Sir M. Viveesvaraya in the chair. Sir Sivaswami Iyer said:—The subject is one of great importance to all countries and to this country in particular, and having regard to the ignorance upon this great question, in many circles in our country, I do not think that some thought upon the subject, especially to the youngest generation, would be amiss.

ASPECTS OF BIRTH CONTROL.

The problem had many aspects, economic, social, hygienic, medical and moral, which were so closely interconnected that their logical separation was difficult. Control of the population was not a new subject, said the lecturer. It began from the time of Malthus more than a century ago, but when the idea started people had no very clear conceptions as to the manner and scope of birth control.

The lecturer feared it might be considered unsavoury to speak about the methods of birth control. He drew pointed attention to three questions of outstanding interest arising from the subject, namely, the necessity for birth control, the possibility of it, and the likely dangers attendant on the practice thereof—physical, moral and social.

Discussing the first question the lecturer said; there is certainly need for birth control, economically, medically, morally and socially. Economically, if the population is not restricted the standard of living becomes low, the cost of living rises, and there is deterioration in all directions affecting the life and welfare of the people. Medically, the result of unrestricted birth is that women get broken down, bringing about their premature death and leading to infantile mortality. Morally and socially, the allowing of large families to grow up leads to the breakdown of the wife and the consequent heavy care weighing down the husband and the whole family. To avoid these troubles men and women prefer postponement of marriage, with which the lecturer could not agree as, according to him, it would result in any amount of unhappiness and to lead to several undesirable results.

PROPER AGE OF MARRIAGE.

Here he referred to the movement for raising the age of marriage, and observed:—I am not saying anything against the movement. There is a great deal to be said in favour of it and a great deal against it too. What surprises me is that witnesses have come forward stating that we must compulsorily put off marriage till 18 in the case of girls and 25 in the case of boys. Now, all this is mere non-sense. You cannot possibly put off the age of marriage without any amount of evil following it. By putting off the marriage you cannot serve the cause of morality, though that kind of enforced celibacy is only nominal. Recently remarkable publications

as the effect of the present social institutions in England and America have come out. One for instance is the book which appeared last year and which made a great sensation in America and in England and elsewhere. I refer to Justice Lindsay's book. Another book which also had made a great impression is the one published in England, one part of which deals with questions connected with this subject. They are both books which throw terrible light upon the conditions of these countries and the authors of these books have not certainly any faith in the postponing of the marriage to the age limit to which some of our eminent reformers are quite willing. It is not desirable that young boys and girls should be prevented from marrying. There is a limit beyond which you cannot postpone marriage.

HOW TO AVOID CHILDREN.

Now, if you do not practice birth control and if people have always this fear of a large family hanging over their heads they are not likely to enter into marriage at all. Their tendency will be either not to marry or postpone marriage and the result will be that we shall have institutions of old bachelors and old maids which should not be encouraged to a very great length, as neither of these institutions can be regarded as quite consistent with the happiness of the human being. If men and women have not been deterred by this fear of large families they will be quite willing to marry. If you want to educate your children in a proper way and to bring them up to a standard of life which we consider better, than it is necessary that there should be some restriction upon their birth. Let us remember that those who advocate birth control only say that those who do not want children should know how to avoid children. There are many evils from which we suffer, the evils of early maternity, too frequent maternity, and the unwanted maternity. We should avoid all these with such knowledge as science has brought to the aid of humanity. All these various reasons can be brought forward in favour of spreading a knowledge of the fact that it is quite possible to control birth. This question has been engaging the attention of people for a long time though it has made a great advance during the last few years.

STUPID LAWS.

Coming to the question whether it is possible to practice birth control, he would unhesitatingly say: "Yes". The population in France has been quite stationary for many, many years. Why, it is because the whole population there was versed in the art of birth control. This fact is well known to all educated classes in England, America and other countries. Of course, now and then, a wave of reaction passes over the country and sometimes they try to enact stupid laws; but the result of these laws is not to prevent upper classes from getting at the knowledge they require but it is only to prevent lower classes who probably need the information more than any other class.

And even in England though they had medical practitioners in the Ministry of Health, the Practitioners were not allowed to impart information to poor people as to the methods to be adopted. It was found necessary in the year 1926 for the Lord Chancellor to introduce a measure which permitted them to give information to persons consulting them. We in this country are free from all these, but that is no reason why the knowledge on this subject should be refused among the people.

Now, I come to the next question, whether there are any dangers arising from the practice and principle of birth control. Far from there being any physical danger, it promotes health. There is no physical danger at all. On the other hand, the absence of any restraint upon birth is far more likely to bring about the spread of loathsome diseases than the application of methods of restriction. Some people ask, and most reasonably, whether any particular method can be suggested which will be most preferable, and whether it has any injurious consequences. But that is a question which has been answered in the negative by persons who have a right to speak thereon. I would only say that medical practitioners have discovered methods which are free from being injurious.

CONSIDERATIONS OF MORALITY.

The other question is whether any dangers, moral or social, are to be apprehended from the diffusion of the knowledge of birth control. One argument brought forward is that it may lead to loose relations of morality, but I do not think that the argument is entitled to any serious weight. To these people I would only give one answer. I think the danger is a mere illusion and that those who attack the principle of birth control are not altogether conversant with facts. I have pointed that there are no great dangers to be apprehended from a diffusion of this knowledge; but even supposing that in certain cases the knowledge of these methods is liable to diffuse immorality, it does not follow that people who require it should not observe them for purposes perfectly consistent with morality. There are many things in this world which are liable to be put to a bad use, but that is not a ground for being used by people who require to use it for legitimate purposes.

"It is a subject of the greatest importance to this country," reiterated the lecturer in conclusion, "and early steps have to be taken by the public and by Government to disseminate knowledge of the methods of birth control among the people. But the best methods seems to me to be those which have been adopted recently in England, Denmark, and other places by the establishment of the birth control clinics in charge of eminent people. You can do far more by establishing such things under sympathetic lady doctors by giving information to those who are in need of it and by instructing them in the application of these methods. Mere lecturing or writing about these things is not

likely to advance the cause of this question. A course of theoretical study is likely to do something. For instance, in Madras a new association has been formed, called the Neo-Malthusian League. We have formed an association, and we have collected a small library and are trying to publish pamphlets from time to time giving opinions on these subjects. It is the duty of all of us to think seriously on this subject and to think that we have to do to disseminate details for the progress and welfare of this great country.

SOCIAL PROBLEMS.

Mrs. Brijlal Nehru, member of the Age of Consent Committee addressed last week at the Gokhale Hall, a well attended meeting convened under the joint auspices of the League of Youth, Women's Indian Association and other similar organisations.

Dr. Annie Besant, who presided, said that the object of the meeting was the uplifting of women, the getting rid of various obstacles that were in the way of giving them their place in India, where woman in public as well as private life was the comrade and helpmate of man. She looked upon women as the collective incarnation of Shakti and believed that when the women of a country took up any cause for good of the people that cause was destined to thrive. In some cases women in India had come forward very very rapidly and were really ahead of women in England so far as equality of the sex was concerned. Women in India had never had the legal obstacles which had so long kept back women of England. Except prejudice and family objection, there were no laws preventing Indian women's entrance to universities. But absolute enactment had stood in the way of women in England and Scotland. Another advantage Indian women had was that the sympathy of the men went readily to their side. While speaking to Mr. Montague on the question of franchise she had said that there was no reason why a difference should be made in this matter in India, because the habit in India was to let woman do what she wanted. There were no laws to shut her out from universities, or keeping her away from any profession that she desired to take up as was the case for a long time in England. But Englishman could not see that point of view. On the question of raising the age of marriage Indian women were practically united. If this rapid progress was to be helpful to the country the education of girls should be carefully attended to. After referring to some of the important positions occupied by women in India, the speaker said that if the women had courage to break through the dead weight of custom and conventions, they would not find any laws ranged against them—barring the law of inheritance which was not fair to women.

Another striking thing she noticed, when she attended a gathering of women in Delhi (Educational Conference) was that they had no communal prejudice. It was not that women were not religious.

They were more religious than men. They had the real spirit of religion, brotherhood and friendliness and did not fight over communal questions.

MRS. NEHRU'S SPEECH.

Mrs. Brijlal Nehru spoke at length on the imperative need for raising the age of consent. She said that among the numerous evil customs and practices prevalent in India, early marriage was the worst: Looked from the intellectual, physical and moral points of view, in no circumstances could child marriages be justified. But the difficulty was that in spite of the fact that people knew the evils which would result from this, the custom of early marriage had taken a deep root in India.

She then described what she saw in the different provinces she had visited as a member of the Age of Consent Enquiry Committee, as to the evils arising from the practice of child marriage; and gave some interesting incidents also. She drew pointed attention to the growing deterioration in the physique of boys and girls and said that though it was not possible to assert that the one cause of this deteriorated physique was due to early marriage, there was no denying the fact that this custom was a contributory factor. Taking the condition of the whole of India at present it must be said that the infant mortality was greater than anywhere else in the world. So also was maternal mortality. The death of girls between the ages of 10 and 13 was twice that of boys of the same age. She also knew the fact that the average age of Indians was 22 years which was only half of that of those other countries. She would repeat that early marriage was a potent cause for this. When the case was so bad, there was no doubt they ought to make efforts to root it out from their midst. There were two means of doing it, one by propaganda and the other by legislation. Propaganda has been going on in one form or another since the days of Raja Ram Mohan Roy and Dayananda Saraswathi and the results achieved so far could not be said to be satisfying. She then traced the history of the various pieces of legislation in the Central Legislature; and then proceeded to describe the law of the age of consent as it stood to-day. There were two sections governing it, she said; one as to relations of husband and wife, and the other as to extra marital relation, for ages below 12 punishment was 10 years rigorous imprisonment and penal servitude. As regards extra marital relations the punishment was the same but the age was 14. Both were cognisable under 12 years of age; and for ages over 12 and up to 13, it was not cognisable and any member of the public had a right to make a complaint. As a result of the Committee's enquiries so far, it had been found that this law was not known to the public at all, and the Government never devised any means of making it known to the public. She hoped by the end of the enquiry in which they were engaged they would be able to find out the reasons why the public had not taken advantage of this law which so far remained a dead letter. The few cases that

had gone to Courts were hardly from those who had the welfare of the girl at heart, but because of enmity of the husband or his relations. The evidence that was recorded by the Committee so far was, she was glad to say for the raising of the age. (Applause) But there had been opposition too. Much of it was from the intellectual city of Madras.

The grounds on which this reform was opposed could be brought under five heads. The first was that it was against the religion. Brahmins stated that it was against the Shastras to get their daughters married post-puberty and it was a sacrilege to perform post puberty marriages. So far, however, the Committee had not been able to get definite proofs to show this contention was really right. It had been a controversial topic for a very long time; and no one could say that the Slokas governing this question were not permissive but mandatory. She was not a Pandit and she could not enter into the controversy; but she ought to put the opposite opinions so that her hearers might judge for themselves as to which of them was right. The second ground of objection to post-puberty marriage was that if girls were allowed to remain unmarried after puberty there was danger of their becoming immoral. On the other side it was contended that it was an unreasonable and imaginary fear. There was absolutely no danger on that account. Besides, it was known that in advanced sections of communities there were great many girls who were being married long after puberty; and there were large numbers of girls going to schools and colleges who remained unmarried for a very long time after puberty. No one heard anything wrong about their morals. The third ground on which the opposition was based was custom; but it must be remembered that custom was always changing and was never a constant factor. The fourth reason was that legislature ought not to interfere in domestic affairs of people such as marriage. It was stated that their homes were sacred and it was no business of the Government to interfere in their domestic affairs. The answer to this was that there were occasions and times when Government had to interfere even in the domestic matter. The health of the race and the nation was the concern of the Government because it was responsible for the health and welfare of the citizens under its charge. Further it was stated that a foreign Government had no right to interfere in the socio-religious questions of the people. The answer to this point was that the Government was not so foreign as it had been when the present law was enacted. Moreover, this was not the only occasion when social legislation had been resorted to. Before this, there had been other laws which affected the liberty of the people.

The fifth ground of opposition, she said, was that so far the law was ineffective and fresh laws also were likely to be ineffective in the future. The reply to this was that at worst it might be said that the law as it stood was inoperative: but it might

be possible by some changes to make it operative and effective. It had been suggested that if the Government or certain committees were given the power to receive complaints and investigate cases, it might serve the purpose of bringing such cases to light, which so far remained undetected. But unless men and women of India make up their minds definitely to get rid of these evils from amongst them, a thousand laws in the statute book would not eradicate them. No amount of legislative reform could come to their rescue, if they were not sincere and honest enough to work for the wiping out of the evils, which were eating into the vitals of the Hindu society. Before they thought of political liberty, which was their ideal, they must try to set their house in order and reform themselves.

Mr. Imam Kadri next spoke stating that the Committee was hearing evidence for and against and they would give their best consideration to the evidence recorded.

Dr. Besant spoke a few words in concluding the proceedings and with a vote of thanks proposed by Mrs. Krishna Bai, the meeting terminated.

AGE OF CONSENT INQUIRY.

AT BOMBAY.

The Age of Consent Committee on reassembling in the town Hall on 29th October, examined Rao Bahadur G. V. Pradhan, President of the Widows' Remarriage Association, Nasik.

Replying to Sir Moropant Joshi, the Chairman, witness declared that in the Nasik District the present law regarding the age of consent was hardly known among the uneducated people. He was of opinion that marriages were consummated in some parts of the District below the age of 13. Witness suggested that the age of consent should be raised to 16. He thought legislation penalising child marriages would be more effective than the law of the age of consent.

Mr. Pradhan proceeding stated that intelligent public opinion was distinctly in favour of a higher age limit both for marriages and consent. The uneducated classes were no doubt slow to understand the evil effects of child marriages and they could be brought to the required level only by legislation. For the purpose of determining the age of girls, witness urged the introduction of a better system of registration of births.

IGNORANCE OF MASSES.

Mr. Y. V. Bhandarkar, Honorary Secretary Prarthana Samaj, Bombay, examined by the Committee said that people in Maharashtra hardly seemed to be aware of the state of the law regarding the age of consent. When the age of consent was raised in 1925 hardly any notice of it was taken by the vernacular press. Prosecutions for breach of the law were rare, especially among the higher classes. That being so, there was scarcely any means for the ordinary people to know what the law

(as to the age of consent) actually was. The general trend of public opinion, witness continued was to extend the age of marriage, so that early consummation would be rare, and if there be any at all, neither the wife nor her relations would like to complain. In these circumstances, people had no opportunity to form or express any opinion on the actual state of the law. The usual age at which girls attained puberty in Maharashtra was 13 to 15. He did not attribute the practices of early consummation of marriage before or at the time of attaining puberty to any religious injunction, but said it was due to the force of custom among women. He was of opinion that a girl in India would be competent to give an intelligent consent to cohabitation with due realisation of consequences at the age of 21. He considered that early consummation and early maternity were responsible for high maternal and infantile mortality. Orthodox women in Maharashtra, witness said, favoured early consummation of marriage for their children.

NEED OF PENAL LAW.

Mrs. Faiz B. Tyabji, in the course of her evidence before the Committee thought that an amendment of the present law was urgent. She believed early marriages were harmful to the health of the mother and the children. So far as Islam was concerned consummation before puberty was prohibited and there was no injunction requiring consummation on attainment of puberty. Custom alone was responsible for early marriages amongst the poorer classes of Mahomedans in some parts of the country and the amendment and the present Bill if passed would effectively help these classes as nothing else could. Witness favoured marriage being compulsorily deferred till the age of 16, though in many individual cases it would be much more desirable that marriage should not take place till the age of 18 or 19. She thought penal law and social reform should be employed to combat early marriages as it was of vital importance to the Indian race.

MR. MASANI'S EVIDENCE.

Mr. R. P. Masani, Vice-President of the Bombay Vigilance Association, tendered a statement containing the views of the Association and his personal views. The views of the Association were the same even in the year 1891 when the legislation regarding the age of consent was first enacted, an appreciable section of the public felt strongly that the age then prescribed, twelve, was much too low. When the Government agreed with them, they thought that the social conditions then prevailing did not warrant the adoption of a higher age. Since then owing to the spread of education and contact with Western countries, there was growing dissatisfaction with the existing state of the law on the subject. In the opinion of the Association, the nation was bound to suffer physically, intellectually and morally if the age was retained as at present. The amendment of the law raising the age of consent to 16, outside wedlock, had not appreciably reduced the

number of cases of seduction, which were hardly ever brought to court. Ncr had it been instrumental in protecting girls against cohabitation with husbands within the age limit of 13.

PENALISE CHILD MARRIAGE.

The Association was in favour of penalising child marriages as well as raising the age of consent in marital cases. The offence in marital cases should not be included in the sections dealing with rape, and trials should be held *in camera*. Education and social propaganda could not achieve much without the aid of social legislation.

In his personal statement Mr. Masani observed that as Honorary Secretary to the Society for the Protection of Children in Western India, as a member of the Committee of the Children's Aid Society and as Vice-President of the Bombay Vigilance Association, he had many opportunities of ascertaining the public sentiment on the subject, and he believed he was correct in saying that while the more advanced section of reformers asked that the age be fixed as high as 21, the moderates among the reformers and the general intelligent public were of opinion that the age limit should be at least 16. The existing legislation condoned serious offences against girls who could only be regarded as children. No Government that called itself enlightened could have any excuse for delaying an advance on the existing state of the law, which had a vital bearing on some of the most fundamental conditions of national life.

16 YEARS FAVOURED.

To make the law effective, the age limit should be at least 18 outside the marital state. The mere appearance of puberty was one thing and the actual attainment of physical development sufficient to take to married life and to endure the travails of motherhood was another. A girl's physical development should not be considered sufficient to justify the consummation of marriage without injury to her own health and that of her progeny until at least 5 years after the apparent attainment of puberty—that is to say, not before she was 18. However, as this would appear to many to be an extreme view, he would be content if the age limit was fixed at 16. Outside wedlock it should be 18 if not 21.

He had come across several cases of girls ruined by cohabitation at a tender age. One of the most distressing cases was that of a girl scarcely ten years old who had been wronged and who was suffering from venereal disease when she was sent by the police to the Home of the Society for the Protection of children.

GOVERNMENT'S APATHY.

He had often to complain that Government had been backward in regard to social legislation of this kind. In his opinion it was against all principles of good Government not to move in advance of public opinion. The articulate public opinion was overwhelmingly in favour of the reform. As regards

the inarticulate, illiterate masses, already a grievous wrong had been inflicted on them by suffering them to remain illiterate, and if they appeared to be unconcerned, Government should not do further harm to them by refusing to listen to the opinion of those who were qualified to speak on their behalf.

WORK OF VIGILANCE ASSOCIATION.

Examined by the Chairman, Mr. Masani said that for all practical purposes the age of consent should be fixed at 16.

Replying to Mrs. Beadon, witness said that the Vigilance Association had played a prominent part in bringing to light several cases of seduction from time to time.

Asked by Mrs. Nehru why there had been a paucity of people coming forward to report marital cases, witness said the relatives of the girls who were usually in the know would be unwilling to bring such cases to light.

To Mr. Mahomed Yakub, Miss Dickinson who appeared jointly with Mr. Masani on behalf of the Vigilance Association, replied that five cases of rape under 12 years of age, 39 cases of seduction under 16 were dealt with by the Association.

Rao Bahadur Kanyalal: Would you like to make marital cases cognisable by the police?

A SPECIAL TRIBUNAL.

Mr. Masani: Yes. They should be made cognisable by the police. I may add that such cases should be tried by a special tribunal such as the "Court of Domestic Relations".

Do you recommend that in cases between husband and wife the law should allow the cases to be compounded in order to restore good relations between the parties? Yes, if the Court allows it.

There is a complaint that marital cases are not brought to light. Will your Association help Government in that direction? We shall be glad to do whatever we can, to help Government for the enforcement of the marital law. In rural areas I suggest committees of elders should bring such cases to light.

STRONG ARM OF LAW NEEDED,

PROTECTION OF MINORS.

Mr. Masani made the following appeal at the conclusion of his oral evidence:—

"We hoped that after the Children's Act was passed we might see the dawn breaking after the long, long night of children's sorrow and agony, but we are still in the gloom of night. We harboured similar hopes when the Prevention of Prostitution Act was passed, but, those dens of vice, those slave markets which encourage and facilitate traffic in girls and women, are still left untouched. We want the strong arm of the law to protect minors effectively and to stay the hand of the brutal from offending against rational life."

Dr. Miss Kashibai Nowrange, Honorary Secretary Arya Mahila Samaj, Bombay, was the first witness examined on the 30th. She declared that the

Committee of the Samaj was not aware of any circumstances which would justify retaining the law of the age of consent as it is. Even the orthodox section had now realised that in the interest of national progress, it was desirable to have a higher age of consent. If the object underlying the law of consent, namely, safety of the girls from physical, moral and intellectual points of view was to be secured, there was no doubt that a substantial advance on the present law was imperative. In the opinion of her Committee one of the most effective steps in protecting married girls against premature cohabitation would be to have a law fixing 16 as the minimum age of marriage for girls. In other words the age of consent against husbands should be fixed at least at 16. The age of consent should be raised to 18 as against strangers.

EARLY MOTHERHOOD.

Witness thought that cases of young girls becoming mothers at the age of 13 or 14 were not uncommon. Early motherhood of this nature not only resulted in birth of weaklings but also shattered the health of the mothers. The maternal and infantile mortality in India was largely due to early consummation followed by early maternity. She would favour the separation of marital and extra marital cases. The same punishment as at present should stand in extra marital cases, but as regards marital offences if the age of marriage was raised sufficiently high, very few marital cases would arise and she would suggest that a lighter punishment should therefore be provided in such cases. Marital cases should be tried in camera.

GREATER PROTECTION NEEDED.

The next witness who gave evidence before the Committee was Mr. D. G. Dalvi, Secretary of the Bombay Presidency Social Reform Association. Some of the circumstances which in the opinion of the Council of the Association justified an advance in the present law were as follows:—(1) From the physiological point of view, increasing the limit from 12 to 13 was of little consequence and it was therefore necessary to increase it still further; (2) owing to the growing sentiment in favour of the higher education of women, an increasing number of grown up girls remained unmarried up to a late age. Further, owing to the relaxation of purdah and removal of restraints on the freedom of movement in the case of women, larger number of grown up girls moved about freely in the public. The number of women employed in the factories was on the increase. There was also a growing feeling against the obligatory rule of marriage. These circumstances had made it necessary to afford greater protection for the safety of young women. The one step which the Legislature could take to make social reforms more effective was to discountenance child marriage with an ultimate view to its prohibition.

NO RELIGIOUS INJUNCTION.

Fourteen was perhaps the usual age at which girls attained puberty in most parts of India. The

Council of the Association did not believe that early consummation of marriage was due to any religious injunction. Wherever it prevailed it was based upon local custom. The question of Sastric authority in social reform was no longer a live issue as it was 30 years ago. The Council were, therefore, of opinion that having regard to prevailing custom and sentiment, 15 should be deemed to be the minimum age for consummation of marriage for girls, though they were inclined to believe that the health of the girl and her progeny was the only consideration, the age limit should be still higher. Not many Indian girls were competent to give an intelligent consent under 18 years of age.

The Council were strongly of opinion that extra marital and marital offences should be distinct and placed in different categories. They would urge that in the case of strangers the age limit of the girl should be not less than 18 and the present punishment should not be reduced. When dealing with the case of the husband, the Council thought different considerations ought to prevail. The age limit for the wife in this case must be 15 and strenuous efforts must be made for preventing marriage of the girl below the age limit. A special provision of law might be made to place marital offences in a different category and lighter punishment might be provided for these offences.

Witness proceeding observed that public opinion would not tolerate a great diversion between the age of marriage and the age of consent if both were fixed by law. But as there were far greater difficulties in the way of raising the minimum age of marriage as contrasted with fixing the higher age of consent, the Council thought that the easier remedy of increasing the age of consent should be availed of, while making every effort to raise the minimum age of marriage so as to approximate it to the age of consent. Social legislation was essential to secure the objects in view.

RAISE AGE OF MARRIAGE.

Replying to the Chairman, Mr. Dalvi said that the Social Reform Association had been holding conferences every year for the past ten years, at every one of which resolutions were passed for a higher age of consent and were sent to the proper authorities.

Chairman: You seem to think that the raising of the age of consent being the easier remedy should be availed of?—What I mean is in the first instance the age of marriage ought to be raised, but as it was, in my opinion, more difficult to attain I would suggest that the age of consent should be raised to 15, while efforts should be made to raise the age of marriage also. I would have these two things secured by legislation as well as social propaganda.

Can you suggest any means by which marriages may be permissible at any age as orthodox people require it, and yet raise the age of consent and make it effective?—I cannot suggest any effective means other than social legislation inflicting deterrent punishment,

REMEDY FOR BREACHES OF LAW.

Witness strongly urged the establishment of a suitable machinery by which breaches of the law could be brought to light. He would delegate to certain bodies, such as the Vigilance Association, the power to make complaints. As regards investigation of cases, he would entrust them to police officers not below the rank of Superintendent of Police in a city like Bombay and Inspector of Police in villages. The Trials should be conducted by the Chief Presidency Magistrate in the City and District Magistrates in the mofussil.

Replying to Dr. Mrs. Beadon, witness said he could recall instances where married girls studying in colleges died after the first or second confinement. Early consummation was common among the backward classes. In his community, namely the Gowd Saraswat community, the age of marriage had been increasing during the past 15 years and early consummation was unthinkable.

EFFECT OF CINEMA FILMS.

To Mrs. Nehru witness replied that there was a general feeling that sensational cinema films produced evil effects on the minds of the young.

Dr. Miss Cama, Inspectress of factories, Bombay Presidency, was examined orally by the Committee. She said she was in charge of maternity homes in factory areas in the Presidency. She declared that there was great infantile mortality among the labouring classes owing to economic and other causes. According to her, the marriageable age for girls should be fixed at 18.

The Age of Consent Committee concluded its public sittings in Bombay on the 30th with the examination of three more witnesses. The Committee then left for Poona on Wednesday afternoon and took evidence there in the New District Court Building from 1st to 5th November excluding Sunday, proceeding from there to Bangalore and thence to Calicut. The evidence collected in all three places was overwhelmingly in support of raising the age.

NEWS OF THE WEEK.

Tuberculosis Hospital:—Lala Lajpat Rai's scheme for a women's tuberculosis hospital in a suburb of Lahore in memory of his mother, for which he has donated Rs. 1,00,000 is gradually maturing. Besides his donation, the Lala has collected Rs. 75,000 cash from different provinces in India and has been promised another Rs. 20,000 and hopes to collect the balance of Rs. 2,00,000 before the end of the present year. Lala Lajpat Rai has appointed trustees for the administration of the funds of the hospital and requested them to fulfil the two conditions laid down by himself: that the institution shall bear the name of his mother Shrimati Gulabdevi, and that it shall be open to women of all classes with special preference to women of the depressed classes.

Inter Provincial Widow Marriage:—Prof. S. V. Paadri, Hon. Secretary, Vidhya Vivah Sahaik Sabha, Bombay Branch, Arya Samaj writes:—A marriage of Shrimati Vatealabai of Kayastha Prabhu

Community, lady teacher of Surat, took place on the 24th instant, at the Arya Samaj Hall, Girgaum Bombay, with Shah Ishwarlal Jawerchand Choksey. The marriage was attended by distinguished gathering. The ceremony was performed according to Vedic rites. A Social terminated the function. This is an important widow marriage celebrated under the auspices of the Sir Gangaram Trust Society Bombay Branch; the bride is a Deccani lady and the bridegroom comes from the Gujarathi community.

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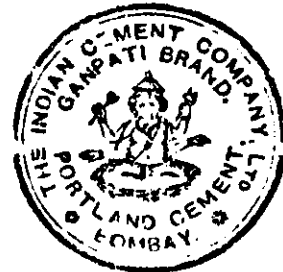
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BOMBAY—SATURDAY, DECEMBER 8, 1928

No. 15

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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Dr. Rai's Acknowledgment.	
"Care of Infants in India."	

NOTES.

The King's Health:—The latest news (Friday morning) about the health of His Majesty the King is more re-assuring than it has been for a week past. The bulletin issued on Thursday morning stated that he passed a fair night. The temperature was lower and the general condition was slowly improving. "The infective process which remains severe is becoming localised." It was authoritatively stated the King's condition at 4 O'clock on Thursday evening was unchanged. A Reuter's message says that the Royal household regards the significant omission of "anxiety concerning the heart" in the bulletin as encouraging. The vicissitudes of His Majesty's illness have been followed with world-wide sympathy and there is every probability that the crisis has been passed. In view of the prolonged rest which would be necessary before the King resumes his normal duties, a Royal Commission, with the queen and the Prince of Wales included, was nominated this week to deputise for His Majesty.

Indian Women's Deputation:—A deputation headed by the Dowager Rani of Mandi and consisting of Mrs Ahmed Shah, who was for a short time a member of the United Provinces Legislative Council and other ladies waited on the Simon Joint Conference at Lucknow on Wednesday last. The deputation pressed the claims of women for special representation in the local Legislative council and demanded a broadening of the franchise so that more women could exercise their right to vote. The deputation submitted that out of 1,500,000 votes in the province women possessed only 50,000. They stated that the reason for this glaring disparity between the proportion of men and women electors to actual population was due to the fact that the same qualifications had been prescribed for women as for men. They pointed out that women did not ordinarily possess property in their own names, nor did they pay income-tax or house rent. They generally shared property with the male members of their family, the name of one or more of whom appeared in the electoral roll. The deputation therefore urged that in order that

women may possess a franchise which would bear some reasonable ratio to their numerical strength, the franchise should not be based solely on the property possessed by a woman herself. They suggested that if a father or a husband possessed qualifications which were twice in excess of the minimum qualifications prescribed for a man the daughters or wife should *ipso facto* acquire the franchise. This would be in addition to those women who at present possessed the franchise by virtue of their having necessary qualification in their own rights. They further requested that four separate seats should be reserved in the U. P. Council for women for which purpose the Province should be divided into four suitable territorial constituencies and in each of which women who had reached certain standard of education, say upper primary or middle class school certificate, should be registered as an elector. The suggestion that the daughters and wives who have no qualifications in their own right should derive it from their fathers or husbands is a good idea. But there is this fear that it would mean so many extra votes for the men themselves, the man having many daughters and wives will be decidedly a gainer. There is much in the suggestion that literacy test should be adopted as a qualification for women. As regards the suggestion that the purdah should be introduced in polling booths as a transitory measure in some parts of the country, it cannot be avoided at present but in view of the obvious possibilities of its abuse the sooner we are able to do without the better would be for the women's cause. As for the reservation of seats for women in the local council, women should not constitute themselves into a separate class of which we have only too many and should take their chance along with men. When capable women offer themselves for election, they are bound to succeed. This has been amply borne out by elections to the Bombay City Corporation which has three elected women representatives on it. In elections as in other matters defeats are to be expected and should be taken in a sporting spirit.

The Mission to Lepers:—We have just received a copy of the annual report of the Mission to Lepers. The mission has completed its fifty-fourth year of service and has met with greater success during the year under review. The mission has established leper asylums all over India—three in Bengal, six in Bihar and Orissa, two in Burma, eight in Bombay, six in the Central Provinces, six in Madras, three in the Punjab and four in United Provinces, besides the Leper homes established in the Indian States.

Larger numbers have gone for help to the Asylums than in previous years—a fact which proves conclusively that people are coming to recognise the usefulness of these institutions. The Report points out, however, that a good deal of the work rendered by these homes is invisible. It says: "No one knows who might be infected by contagious cases in our homes if they were not living away from contact with healthy people. One only knows that there are large numbers with the contagious types of the disease in our homes, and that medical opinion is united in its witness of the fact that it is by contact between diseased and healthy that the scourge of leprosy is transmitted. The largest leper institution not only in India but in the whole Empire is the Mission's Leper Colony at Purulia. Seven hundred lepers are resident in the Asylum though there is only accommodation for six hundred and forty. "It is now the melancholy task at many Homes," says the Report, to have to turn away applicants." It is the duty of the public in this country to give the whole-hearted support to the Mission which it so richly deserves and thus enable it to extend its activities.

Orthodoxy at Bay:—The Age of Consent Committee had on the whole sailed on smooth seas until it reached Madras. In the Punjab, only one Mahomedan witness, so far as we remember, demurred to the proposition that too early marriages led to physical deterioration of both mother and off spring. Elsewhere there were few persons who supported the continuance of child marriages. All women witnesses, even in Madras, deplored the effects of child marriages and strongly pleaded for legislation to discountenance them directly and indirectly. In direct opposition some highly educated Brahmin gentlemen maintained before the Committee that child marriages—between the ages of 8 and 12 for girls was imperatively enjoined by the Sastras and that they were not injurious to the health of the mothers or the children. In reply to a pertinent question from Mrs. Brijlal Nehru whether Brahmins in the South followed all other injunctions of the Sastras or only this one, the witness boldly replied that most of the Brahmins followed all the injunctions and if some of these were overlooked, there were prayaschitha or purificatory rites much as the uttering of the *Gayatri* Mantra a number of times, but there was no prayaschitha for adult marriages!

Triumph of Social Reform:—No doubt owing to force of public opinion the contemplated marriage between the Maharaja of Alwar and a Rajput girl of the Vankaner State has been abandoned. The following information is from an *Associated press message*:—Devubha Ravaji, a Rajput of the Vankaner State, whose 18 year old daughter was proposed to be given in marriage to the Maharaja of Alwar as his fourth wife, has addressed a letter to the Maharaja conveying his decision against the proposal. He says it is a custom among the Rajput community not to marry parties with a wide disparity in their ages. He had thought this custom was not applicable to Rajas, but was now informed that it applied to all, and that if the Maharajah went against it he was likely to be outcasted. Devubha adds that his daughter is also unwilling to marry the

Maharaja. The Alwar State party, who are touring these parts, will, it is stated, now turn their attention to other States in search of a bride for their Ruler. We welcome the decision of the father not to entertain the Maharaja's proposal for the hand of his daughter. If he had stuck to the wholesome custom of his caste, he would have been saved from the criticism that his action invited. The one saving grace of the caste system is that it is no respecter of persons. It is still to be regretted that the fear of ostracism rather than the well-being and happiness of his daughter has dictated the step he has taken. The girl's unwillingness is assuredly to be taken for granted. No young girl can be expected to accept the unenviable position of a fourth wife in a Maharaja's household! But what surprises us most is, instead of learning a lesson from this refusal, the Alwar State people are scouring the other parts of Kathiawar for a bride for their ruler. We ardently hope that their search will be ineffective and that parents and daughters will follow the example set by Mr. Ravaji and his daughter. It is high time that our much married Maharajas ceased collecting wives and that younger generation among them professed and practised the principle of monogamy.

The Late Mr. T. B. Marzban:—We regret to record the death of Mr. T. B. Marzban at the age of 81 on Wednesday the 5th. The late Mr. Marzban was one of the oldest journalists in Bombay. He was the proprietor of the "Jame-Jamshed", a Gujerati newspaper which has been in existence for the last 96 years. His connection with Bombay journalism extends over a period of 60 years, and he was the author of several Gujerati works. He was also a public worker. He took a keen interest in women's education and was for a period of 30 years the Hon. Secretary of the Zoroastrian Girls' Schools in the Fort. Dhobi Talao and Mazagon. He was also connected with the Committee of the Alexandra Girls' School.

Dr. Rai's Acknowledgement:—Dr. Amrit Rai, the son of Lala Lajpat Rai writes: "I shall be highly obliged if you kindly let me, on behalf of my dearest mother, myself, and my brothers including my nephew and the members of the Servants of the People Society, gratefully acknowledge through your columns the touching messages (too numerous to enable us to acknowledge them personally) we have received on the sudden and untimely death of our beloved father Lala Lajpat Rai Ji. To us the loss is irreparable, but we feel it no small consolation in this hour of trial that our grief is shared by so many of our compatriots."

"Care of Infants in India":—We have received a copy of the new and revised edition of "Care of Infants in India," published recently by the Mellin's Food Limited London. The handbook is intended as a guide to mothers in India in the proper up-bringing of their babies. The booklet contains valuable information on nursery hygiene based on simple scientific facts. With special care in matters of diet and general surroundings, there is no conceivable reason why infants should not thrive in India as in colder countries where the infantile mortality is very low. We welcome this booklet as an indispensable aid to mothers.

INDIAN SOCIAL REFORMER
BOMBAY, DECEMBER 8, 1928.

SIR LESLIE AND LADY WILSON.

Sir Leslie Wilson's five year period as Governor of Bombay terminates to-day (Saturday, the 8th) when he starts with Lady Wilson on his return voyage to his native land. His lot has been cast in a troublous time. The political awakening of the masses consequent on the non-co-operation movement has naturally been greatest in the Bombay Presidency and particularly in Gujarat where Mahatma Gandhi had established his Satyagrah-ashram. The European community in India is peculiarly prone to panic and the manifestations of popular discontent, to it, deserve only to be met with rigorous suppression. The task of the British statesman in India has always been rendered difficult by having to consider the susceptibilities of the community which naturally exercises much direct and indirect influence over Government in devising measures to allay Indian discontent. Sir Leslie Wilson has from the first instinctively taken a right view of the political situation, and constitutionally he was not a believer in the virtue of "Martial law and no damned nonsense." His Excellency's patience in dealing with popular movements has no doubt often seemed to the European community as an indication of weakness. But unlike Lord Reay who was, perhaps, the greatest British Governor Bombay has had Sir Leslie Wilson by his personal qualities, prominent among which is affability, managed to retain to a large extent a strong hold on the good will of his fellow-countrymen. For the rest, the achievements of the administration during the last five years have been of a negative rather than a positive character. For this, Sir Leslie Wilson is not to blame. The Meston settlement, which determined the share of the provincial revenues, left this Presidency with utterly inadequate financial resources. These were heavily encumbered with liabilities undertaken during his predecessor's regime in the shape of the Back Bay reclamation and the Sukkur Barrage. The money left for expenditure on the nation building departments entrusted to Indian Ministers was barely enough to keep them going. Owing to the communal composition of the Legislative Council, the Governor was obliged to choose his Ministers not for administrative capacity but according to the measure of communal support they could rely upon in the Council, and Ministers so chosen were perforce obliged to consider communal claims before general interests. The result was that the Governor realised that he could do very little through the medium of administration and threw himself into a scheme for promoting the extension of the uttlerly inadequate Hospital accommodation in Bombay city through

private benefactions. In this and kindred movements, he had the valuable co-operation of Lady Wilson who has shown herself to be a woman of broad sympathies. But for her frequent ailments, she would have been able to leave her impress on Indian social activities to a larger and deeper extent. As it is, however, her work for the Maternity and Child Welfare movements, and her warm-hearted sympathy with all activities having for their object the education and amelioration of the condition of women, have been considerable factors in the great personal popularity which has, through the whole period of their stay in India, surrounded Sir Leslie and Lady Wilson. They leave behind them many friends and a very large circle beyond their personal ken, of persons who have watched their career in India with a sincere appreciation.

"UNDERSTANDING INDIA."

There have been several inquiries regarding "Understanding India" by Mrs. Gertrude Williams which was noticed in the *Reformer* last week. We have not been able as yet to ascertain whether copies of the book are available in India, but we expect to know in the course of the next few days. The following pen-picture of Mahatma Gandhi as Mrs. Williams saw him will be read with interest:

"I like best to remember him as I saw him at Belgaum on the last day of the congress. The speakers' dais was framed in festoons of flowers and red, green and white bunting, stamped in black with Gandhi's beloved *Charka*. Beyond the arched entrance to the tent lay a wilted formal garden and fountain, framed in receding arches of bamboo. Beyond the garden, yellow matting arches marked the street intersections. Crossing the long perspective of these arches flowed a mass of men and women, their homespun draperies and turbans a dazzling field of colour in the sunlight. In their aimless multitude they were a symbol of India herself and the problems with which the men in the tent were groping.

High above us, rose the speakers' rostrum, wreathed in jasmine and marigold. Here stood Gandhi, a slim dark wisp of a man, barelegged, naked to the waist. He ended his closing speech and turned to go. On the top step he paused and stood, looking out over the tensely silent delegates, down the avenue of bamboo arches to the throng flowing past like a river. There was utter silence, and the air was charged with an amazing sense of mutual love. It was a benediction, issuing from Gandhi over the heads of these people he loved with all the sublimated passion of his being. At last, without a word, he came slowly down the steps."

“WISH-THINKING”.

(By Dr. Clifford Manshardt, Ph. D.).

In his recent book, *About Ourselves*, Professor H. A. Overstreet devotes a chapter to the problem of “wish-thinkining,” which is really the rationalisation of our prejudices. Because we strongly desire to assign good motives to our actions we do so, conveniently forgetting the baser motives that may underly them. Because certain ideas are displeasing to us, we hang out the “No Admittance” sign and refuse them entrance. We like to appear heroic and honourable in our own sight, and so even though defeated we create a series of fictions which in our own minds turns defeat into victory. We spend much time in building up a philosophy to defend our own weaknesses. In other words our desires and wishes lead us into that self-deception and evasion which is the enemy of factual thinking, honesty, and human progress.

Although Professor Overstreet draws his examples from American life, it is equally possible to apply the above principles to India, for human nature is pretty much the same, the world over. Here for example, is a politician. He professes loudly and earnestly that his only desire is to serve his country, and when he has repeated it often enough he probably believes it. But as a rule the motive is not so simple. This man is faced by many desires. He loves the excitement of politics. He enjoys the feeling of mastery that comes to the leader of men. He likes to see his name in the papers, and to read the published addresses of the brilliant Mr. Thus-and-So. He cherishes the prestige that comes through holding public office. He dreams of political advancement, and the rights and privileges thereof. He wants to serve his country, but unless he is a very unusual person he wants to serve himself. I am not suggesting that this is wrong. I am simply suggesting that our motives are more mixed than we ourselves often realise, and that even the best of us must continually be on our guard lest we think more highly of ourselves than we have any business to think.

Then what about those ideas that we do not like. If we are ardent Nationalists we close the door to the good which is foreign. If we are autocrats we can see little good in democracy. If we are democrats we can see no good in autocracy. If we are militarists we despise the pacifists. If we are pacifists we suspect the militarists. Truth is of small importance, we believe the things we want to believe, and lock out the others. To admit a truth that would weaken our position is the rankest heresy. In the political and religious movements within India to-day, the “No-Admittance” sign is strongly to the fore. Propaganda tends to assume a larger importance than fact. Our leaders ask us to believe the things they would like to have us believe, and try to minimise the things they do not care to admit. Such a procedure may hold the rank and file in line, but is no sound basis upon

which to build enduring institutions. The development of an educated, straight-thinking people, able to form independent judgment must be the highest aim of every true patriot.

The classic example of “giving defeat the semblance of victory,” is the action of Potiphar’s wife in causing the young Joseph to be cast into prison because he had spurned her advances. Hate is far too often but a “balm to.....wounded self-respect.” The fanatical zeal of many communal leaders is not so much inspired by love of their own religion as by disappointment resulting from political weakness. The readiness to interne troublesome political leaders on minor charges is part and parcel of the same process. The true reason for action is displaced by a nobler, fabricated one, which endeavours to turn attention from one’s own disgrace through the discomfiting of another. The scape-goat is ever with us.

“Defending our weaknesses”—who doesn’t. We carry on activities in the traditional, conventional method, and then although realising that a new method is superior to the old, we bring forward every support to convince ourselves that the inferior method is the best one. Sometimes we do it out of race pride, and sometimes simply because we do not care to go through the painful process of learning something new. Outworn social customs are clung to tenaciously and defended by reference to the sacred books, not because we believe in them, but because we lack the energy to agitate for social change. In other words, “respect for the fathers” is often thrown up as a smoke screen for laziness.

The remedy is honest thinking—the kind of thinking that is exacted by the sciences. Some day we shall probably recognise that our schools must generate thought instead of encouraging conformity. When that day dawns we shall have registered a real advance.

OUR DEFECTIVES.

(By A Lady Social Worker).

One of the special features of the Conference of the All-India Federation of Teachers’ Associations, which met in Bombay in the first week of this month was the Demonstration of the work of the defectives. On the 7th of November 1921, eight institutions for the defectives met in the Victoria Memorial School for the blind to show what was possible for them to do. That marks the success which steady propaganda had achieved. We wish such demonstrations are more frequent. The delegates rightly congratulated Mr. H. D. Chhatrapati, Principal of the Victoria Memorial School for the blind, on his unique success in inducing not only all the four institutions for the Blind, and the one for the Deaf Mutes of Bombay but in bringing together under the same roof the Deaf Mutes from Ahmedabad and Poona again. For the first time in the History of India the defectives of various

parts stood shoulder to shoulder and attempted to know one another. It was a sight to see pupils from the American Mission School for the Blind, inmates from the Industrial Home for the Blind and three of the Happy Home for the Blind wending their way to the Victoria Memorial School for the Blind. The presence of pupils from the Deaf Mutes Schools of Ahmedabad and Poona with that strong contingent from Prof. Date added immensely to the attraction.

The band of the Blind put in the door enabled even strangers to easily spot the School. The wall sheets with figures in bold presented items of interest which clearly indicated the magnitude of mischief wrought by State and Society alike. Equally, showed they, with lantern slides the triumph Science had achieved, in the work of the Blind Relief Association, Bombay. The special place assigned to them in the central door with the western light easily helping the visitors to appreciate their worth, marked, how important is the work of the conservation and restoration of vision. They showed, as Mr. Chhatrapati so singularly urges upon every audience that we can by proper efforts wipe off 60 to 70 per cent of our blindness and deafness. They showed, again, that hope loomed equally large even for those whose eyes or ears or both were lost. The central place assigned to Helen Keller, that world-renowned blind and deaf mute girl, whose life and writings inspire others in similar distress, rung the deathknell of all despair. It will much assist Sanitary Associations, Local Boards, Municipalities, Schools, Colleges and Baby Week and other organisations of their type to stock these slides, which have been specially made available practically at cost price.

On either side, again, stood tables presenting teaching apparatus and appliances. Another big table showed the circulating library for the Blind and another, again, the craniums of the horse and the lion and specimens of stuffed animals. The embossed maps and the globes in bamboo and cane with arrangement for actual rotation indicate the directions in which efforts are made for the education of the Blind. They point, again, to the possibilities that pastime occupation properly encouraged could achieve in education.

To an outsider coming for the first time in contact with the Blind, Braille presented an attraction all its own. To mark the Blind open their ponderous volumes and read as their tiny fingers moved over the raised dots seemed so captivating. The interest deepened as one watched the Blind working Arithmetic with line. It was interesting again to dictate to the Blind and carry the paper, pitted all over, which some blind friend, in some other room, turned and read, without so much as an effort. A sightless student on the sewing machine was a picture to behold. But the visitor halted quite, and watched and watched, as urchin after urchin threaded his needle, at a speed which puzzled

even the sighted. It seemed all play and fun with them. The singularly clean compound with samples of cane work, of students past and present, and the arrangement for gymnasium and sports were—other memorial features of attraction. It was a pleasure to watch a line of boys, all blind, working their way simultaneously up and down the plank, ladder, trapiz, the see-saw, the horizontal bar and so forth. The tug-of-war and all other items of sports and the playing cards were marked in Braille and a large cane-ring showed that there was room enough for work and play again for the Blind.

The Deaf Mutes had their own halls for their work. Though mute they were not the less vociferous in attracting attention. Under the enthusiastic guidance of Mr. T. L. Desai, the boys from the Ahmedabad School showed how they were learning to speak. Their specimens of work showed what was possible for Deaf Mutes to do. Belonging to Bombay, Prof. Date had come with a number of pupils and took special pains to explain how his method of teaching the Deaf Mute boys to speak had succeeded. A passing visit of the type could ill-afford opportunities to pronounce an opinion. But everyone seemed struck with the clear intonation and faultless pronunciation of the pupil from Poona, whom Mr. Gondhalekar his teacher, allowed to show the limit to which patient, persistent work could reach. The public owes a deep debt of gratitude to these silent workers in the field of our defectives.

Such sacrifice at the hands of voluntary workers in the field of Social Service marks an era of welcome progress. The quinquennial report of the Bombay Educational Department presents figures re. our defectives which reflect this progress. The all round increase in the number of our schools and pupils both for Blind and Deaf with corresponding increase in institutional expenditure ought to prove an eye-opener.

Depressing, however, is the outlook as one notices the steady decrease of Government grant. While with Society the State seems to be actively up in mitigating, the many miseries it has manufactured as a result of its neglect in the West, Government in India seems to practically believe it to be no concern of theirs to think of our Defectives. As the handicap of the workers grows greater, Society ought to share the full responsibility and bear all the burden of the many whom it daily blinds, maims, lames, and cripples in ways too numerous to note. Our appeal, therefore, to all to stand by these voluntary workers deserves support at the hands of all who love our Motherland. We advise all interested in this direction to communicate with Mr. H. D. Chhatrapati, Secretary of the All India Workers for the Defectives at the Victoria Memorial School for the Blind, Tardeo, for all information and advice in this direction.

ARYA BHAVAN.

(By MR. C. F. ANDREWS).

One of the most difficult problems to be solved in England is the question of the residence of Indian visitors who come over from time to time and wish to keep up their vegetarian habits, which are a matter of principle to them.

Hitherto this problem has been extremely difficult, and many who have come over have suffered very severely on account of this difficulty of finding food suitable to their principles.

In the autobiography of Mahatma Gandhi it is made very clear how great were the difficulties which he himself had to undergo in order to maintain his principles. Others who have come to England since his time have found hardships not much less severe than his. It is true that there are many more vegetarian restaurants in London than there used to be, but it is extremely difficult to find a house in which vegetarian food can be properly prepared. If rooms are taken on the understanding that vegetarian dishes will be provided, the food is then given in a very unpalatable form and health immediately suffers. In a great number of cases Hindus whose principles were very strict in this matter before they came to the West, found themselves very gradually letting go their fixed principles not because of any change in their convictions, but rather on account of the hardship involved in carrying them out.

It was an exceedingly happy thought of Mr. Ghanshyamdas Birla, when he came over to England in the year 1927, to make, as far as he possibly could, provision for the needs of those of his own fellow-countrymen who had their strict principles with regard to vegetarian diet and could not find suitable arrangements in London for carrying out those principles to the full. Before he left England in 1927 he made arrangements and took the first steps whereby a house in a very healthy part of London should be occupied and fitted out for Indian residents on the understanding that all who came there to reside should strictly abide by the vegetarian and temperance principles which Mr. Birla himself holds so strongly.

Along with Mr. Ghanshyamdas Birla, Mr. Ramgopal Mohta has been acting as founder. These two friends, who are also relatives, have between them purchased the property and entrusted the house at 30 Belsize Park called "Arya Bhavan" to a Board of Trustees of which Mr. Birla, Mr. Ramgopal Mohta, Seth Jamnalal Bajaj of Wardha and Sir A. C. Chatterjee are the members.

Mr. Ramgopal Mohta himself has given half a lakh of rupees towards the object. The rest of the cost, which amounts to nearly £10,000, has been provided by Mr. Ghanshyamdas Birla himself.

Since Mr. Birla's visit to England last year as the Employers' Delegate to the Tenth International Labour Conference at Geneva, his scheme, which I have outlined above, has been carried into effect by Mr. K. M. Banthiya and Mr. Devi Prasad Khaitan,

who have personally given every possible attention to every detail in it and spent much time and energy in carrying out Mr. Birla's own wishes. In everything, they have consulted Mr. Birla himself, and the house is now not only made ready for occupation, but also fully occupied day by day by visitors such as merchants and others who have found it the greatest possible convenience in carrying out any work in England without any interference with their strict religious principles as Hindus.

It has been not only a great pleasure, but also a matter of health and power, of continuous and strenuous work for me to be allowed to be in residence with my friends in this house and to take part in its life. Whenever I have been passing through London, or staying in London, I have had the great privilege of coming to "Arya Bhavan" as a welcome guest and making my home there in every sense of the word. I am thus able to write not only from fact, but actually from my own daily personal experience concerning the extraordinary value of such a house in London when used for the purposes which Mr. Ghanshyamdas Birla intended it.

In order to carry out Mr. Birla's scheme successfully he appointed a Managing Committee consisting of the following members:—Mr. Henry S. Polak, Chairman, Mrs. N. C. Sen, Vice-Chairman, Mr. K. B. Mavlankar, Mr. R. J. Udani, Dr. R. Paranjpye, Mr. S. Mallick, Mr. K. P. Kotva, Dr. K. Pardy, and Mr. K. M. Banthiya, Secretary. This Committee has met regularly and is very keenly carrying out the wishes of the founders in order to make the Institution as successful as possible. The house now contains actual accommodation for 10 guests and has been furnished with all the necessary conveniences for interesting visitors who may wish to come there after application has been made. It is intended in the course of time to erect a small temple in the grounds at the back of the house for private worship of the guests and the authorities have been approached for the necessary permission in this direction. The rules regulating the house for boarders and visitors are of a very simple character. The first two lay down the principles of the house which can never be departed from on any account.

1. Arya Bhavan is intended to be a strict vegetarian lodge from which are excluded even eggs and fish.

2. No alcohol, intoxicants or narcotic drugs are permitted on the premises.

The 3rd rule states that the conduct and management of the house shall be left entirely in the hands of the Committee of Management appointed by the Trustees, and that this committee may add to the number from time to time with the consent of the Trustees.

Other rules state that preference shall be given to visitors from India, but whenever room is available students also can be admitted for such time

and on such condition as the committee may decide. Visitors from India will ordinarily not be allowed to stay for more than four months without special permission from the Committee of Management, and it is therefore stated that these visitors should as far as possible make their application for residence addressed to Mr. K. M. Banthiya, Hon. Secretary, Arya Bhavan, 30, Belsize Park, N. W. 3, at least two months before the date of arrival in England.

The ceremony of opening the house was performed on June 25th, when Sir Atul Chatterjee, High Commissioner for India, opened the house in the name of the founders. Photographs of the opening ceremony and a picture of the house itself are included with this article and will be of interest to those in India who have read news in the press of the intention of this Institution.

The day was a delightfully fine one and the ceremony itself was tremendously successful. Mr. Khaitan made the speech on behalf of the guests, who thanked Sir Atul Chatterjee for his presence and gave the warmest welcome from India to those who were working in England in the cause of those from India who had come into residence in England. The opening ceremony was well reported in the English Press, and I have felt anxious after my own experience during the past two months of the value of "Arya Bhavan" to make known personally in India how great a privilege has now been given in England to those who wish to come to England and to keep up their strict vegetarian and temperance principles.

I can assure them that within the house itself everything is being done which can possibly be done to provide good, simple and pure food of vegetarian character, which as far as possible, is cooked in Indian style and has all that will satisfy their simple Indian taste in the way of vegetables, curries and cereals. *Puri* is provided at each meal as well as rice dishes and an abundance of fruit is given which makes the meal as wholesome as possible.

One of the advantages of the Arya Bhavan as the centre of this new venture, is the fact that it stands on one of the highest parts of London above many of the fogs and mists which are often very thick along the sides of the River Thames in the lower area. It also is conveniently situated in a street which has very little through traffic for motors and heavy lorries. Thus it is extremely quiet compared with other streets in London. Furthermore, it certainly has much more sunshine in the somewhat sunless land of England than more low lying quarters. For instance, I have gone through the city where there was a dark misty atmosphere up to Belsize Park, and have found there sunshine instead of shadow. The house is also very conveniently situated as far as the underground railway is concerned. It lies between the two stations of Swiss Cottage on the Metropolitan and Belsize Park on the Hampstead tube. It is quite easy to get to the city from either

station and the journey to Charing Cross from Belsize Park does not occupy more than a quarter of an hour in the tube. It is also possible to get to the Bank and Mansion House in the same period of time.

It is not possible to speak too highly about such an arrangement for Indian visitors as this. The need was so great that it almost seems surprising nothing had been effectively done to fulfil such a want before, but now that it has been fulfilled, it is already quite clear that every use will be made of it, and it is likely that the same principle will be chosen in the same neighbourhood in order to provide for those who cannot get accommodation owing to want of space in Arya Bhavan.

My own good wishes go with the founders and with the Hon'ble Secretary, Mr. K. M. Banthiya, and with Mr. Deviprasad Khaitan who have been so splendidly carrying out the founders' design, and Mr. and Mrs. Polak have also given most valuable assistance. Considering in how short a time the house has been prepared for occupation, it is quite remarkable to see how quickly full use has been made of it. It is also equally interesting to be able to state that the kindest feelings among members who are in residence have been fully manifested, and not a single hitch has yet occurred in any of the arrangements, which has been due, more than to any other cause to the strenuous work of Mr. K. M. Banthia.

WOMEN'S EDUCATIONAL CONFERENCE.

MADRAS WOMEN'S CONFERENCE.

In the course of her presidential address Mrs. Subbarayan said:—The education that our girls receive should be such that it should make them imbibe principles of charity and service and also prepare them to put these ideals into practice when they go out into the world. Education should give our girls a broad outlook on life, removing all narrow-mindedness of bigoted orthodoxy, of caste and class prejudices, and of belief in superstitious tradition. It is only when our men and women begin to realise the dangers of many of our social customs, and the necessity for abolishing them, that our country will really advance and attain true freedom. Those weak men who now preach high sounding nationalism, but when asked why they do not live up to their theories, cowardly put the blame on their women, will have no excuse and no argument left if our women themselves urge the reform of our social customs.

The resolutions that will be discussed at the Conference deal with some of the most important and urgent of the reforms at present necessary, and I shall not therefore speak on them now. But I feel I must mention one subject which I consider most important and that is, the removal of caste prejudices. Unfortunately, I do not find it included among the resolutions even though the problem of untouchability is the burning question of the day. The sooner we realise that we are all equals, children of the same Father, citizens of

the some motherland, the sooner shall we attain that object which is very near to our hearts, and that is, the creation of a united nation with undivided aims. It is most inhuman to treat human beings like ourselves as "untouchable". To believe that the very touch, nay even the shadow of one fellow creature pollutes another, just because one is born in a caste which superstition has termed high caste and another in what is termed low caste, is certainly cruel, terribly cruel. It is no fault of an individual that he is born in any particular caste. Let us, we women, who have had the light of education to see the fallacy of these old inhuman beliefs, boldly work to do away altogether with this caste evil.

Compulsory elementary education for all children and for our girls in particular is a subject which interests me very much. Whenever I have occasion to travel, I take note of the progress of elementary education in our villages, and I am glad to say that even in the most lonely and out-of-the-way villages people are beginning to appreciate education; and girls and boys have begun to go to school. There is nevertheless plenty of scope for progress and it is clear that if education is to reach our masses, compulsion should be introduced. This is no doubt an expensive and therefore a difficult problem, and like all such problems can be solved by the State, only with the generous aid of the public. In the West, most of the educational institutions are private benefactions. In India, we are just beginning to understand the need for such secular benefactions and let us hope that our fortunate rich will think of the unfortunate poor, and help them by founding schools and scholarships.....I noticed in England that the most expensive item in the family budget is "children's education" and that the parents attach the greatest importance to this expenditure. But here we are inclined to grudge such expenditure. Even those who can easily afford to spend more than three times the required sum grumble to pay a few rupees a month as school fees for a child. Only the other day, I was surprised to hear some parents grumble that they had to pay Rs. 5 a month as school fees for a child when those parents' monthly income was about as many or more thousands. Yet, at the same time, these very parents do not like the children of the poor to attend the same schools to which they send their children. We must think out this problem of compulsory education and help the local bodies and Government to carry it out as early as possible.

Elementary education should be made more interesting and attractive. Instruction in three Rs alone will not suffice. General knowledge, kindergarten, music, drawing, painting, games and physical culture should also be taught; and sewing as well to girls. Women, I need hardly say, are really best fitted for teaching in Elementary Schools especially in infant classes. Women possess the natural gift of understanding and managing little

children. I am glad that a resolution on this subject is to be discussed to-day. As regards Secondary and University Education, these again should not be literary, especially for women. It should be so framed as to equip them to fulfil the duties they will be called upon to perform after they finish their school and college career and these duties will for the majority of them be those of house-wife and mother.

The other important point is about religious instruction.....Unfortunately in India, we have till now been giving no kind of religious instruction in schools on the plea that we have children of various sects in the same school. As a result there is a grave danger of our young men and women growing up without that moral and religious background, which is so very essential for the healthy formation of character. Though it is not a pleasant thing for me to say, I think it must be admitted that this danger confronts us Hindus more than it does the other communities, Muhammadans and Christians receive religious instruction out of the school or generally attend schools run by their co-religionists, but what does a Hindu child get?.....When I was a child, parents used to talk to children of holy and religious matters and have family worship every morning and evening. Children were made to learn and recite devotional songs. But that custom, I am sorry to say, is fast dying. Parents to-day hardly ever devote any attention to these matters.

TAMIL NADU WOMEN'S EDUCATIONAL CONFERENCE.

The Tamil Nadu Constituent Conference of the All-India Conference of Women's Education was held yesterday afternoon at 3-30 p.m. in the bungalow of Dr. C. Appavu Pillai, at Viraraghavapuram. Over a hundred ladies attended, and among those present were Mrs. Galletti, Mrs. Sankara Aiyar, the President, Mrs. K. L. Rao, Honorary Magistrate, Mrs. Sadhu Ganapati Pantulu, Mrs. Hamsa Doraikannu of Madura, Mrs. Daniel Thomas, Mrs. Ponnuswami, M. B. E., Mrs. Paul Municipal Councillor, and others.

MRS. GALLETTI'S OPENING SPEECH.

In declaring the conference open Mrs. Galletti made an interesting speech in which she said that the education of the women of the country was such a vital and stupendous problem as to be beyond the capacity of private enterprise. The State ought to be legitimately saddled with the entire responsibility for spreading education among girls. Continuing the speaker said:—"India is one of those countries where people believe that there is such a thing as Government money. This is entirely wrong. There is no money called Government money as such. Every pie of it is paid for by the people. A Government governs well if all the money received as tax is spent for the benefit of the people; if not it governs ill. A foreign Government is always a bad Government because it has not the

courage to tax the people and spend the money on their welfare. There is one aspect of the educational problem in India to which I wish to draw your attention. The cry has been raised for universal compulsory education for both boys and girls. This is as it should be. But if you are serious in your demand you must be prepared for further taxation. If you want that all the children of the Madras Presidency ought to be educated by the State, I am afraid the whole of the present revenue of the province will have to be spent. Italy is only as big as this province and it spends about Rs. 15 crores on education. Therefore if you want an intensive spread of education you must not grudge to be taxed further. After all, when I compare it with many continental and other countries, India is not highly taxed. Proceeding the speaker pointed out that the freedom of India would be impossible of achievement if women were not properly trained to take their share in the fight. Touching on the need for legislation for reforming social institutions the speaker believed that more could be achieved by the example of educated and courageous persons, and by the development of public opinion than by punitive legislation.

WELCOME ADDRESS.

Mrs. Lazarus Srinivasan, an Indian Christian lady of Palamcottah, then read an address welcoming the President and the delegates, in which she explained the objects of the conference and the significance of the women's movement. There was no denying the fact, she said, that women in India had not been given their rightful place. The apprehensions of the elders about the effect of education of women on family solidarity were groundless. She emphasised that the first and foremost duty that a woman owed was to her home and family, but this need not necessarily prevent her from participating in public movements and supporting men, in their efforts at the regeneration of the country.

PRESIDENTIAL ADDRESS.

Mrs. R. S. Sankara Aiyar, the President then read her address in Tamil. She began by observing the complexity of modern life and referring to the need of tackling it by both men and women. She said that those simple days when men could toil outside and women could enjoy the fruits of such toil from within the home were gone. Progress in the modern age is impossible, if women do not take their proper place by the side of men. The President said that at present a good deal was being done to improve the lot of the women and spread education among them but all this was being done by men. It was time, observed the President, that the leadership and organisation in all women's movements passed into the hands of women themselves. The speaker then referred to the Child Marriage Bills of Harbilas Sarada and Dr. Muthulakshmi Reddi and vigorously attacked them. The president examined in detail the reasons adduced in support of the Bills and argued that they were all unconvincing. She

said that early marriage was sought to be penalised on the ground that it was a hindrance to the education of girls, that early maternity was dangerous to health and that the number of child widows could be lessened. The President argued that what was hindrance to education of girls was not early marriage but the age-long custom of the people to keep the girls when they attain puberty within the homes, until they are consummated, if they are married, or they are married in castes where post puberty marriage prevails. Secondly early maternity could be prevented by raising the age of consent. Proceeding the President observed that the punishments suggested for: penalising early marriages, were monstrous. In the present conditions of Hindu society, said the President, this law will not only be not useful but harmful. It was pointed out that women had no rights of inheritance and all that they were entitled to from the family property was marriage expenditure. The law could prevent parents from marrying their girls before 16, but can there be a law to compel them to educate them till that age? If this was not done what would the girls do in their paternal homes except to be glorified maid servants? The President said that even now public opinion was having its slow effect and owing to one cause or another a majority of marriages among the Brahmins at any rate were performed only after the age of 12. Though our marriage institution was in need of some improvement, those who talked of penal legislation, had not correctly grasped our ideals and they seemed to be moved more by Western notions than by Indian ideas. In conclusion the President appealed to her sisters to think deeply on questions of legislation connected with social matters and give their considered views.

Mrs. K. L. Rao then explained the objects of the All-India Conference of Education which would shortly meet at Poona and the conference dissolved to meet to-day when resolutions will be taken up for discussion.

THE AGE OF CONSENT INQUIRY.

AT MADRAS.

The committee proceeded from Calicut to Madras where it sat for a week. Sir Moropant Joshi made a preliminary statement wherein he said that there was a general impression that the committee would meet with the toughest opposition in Madras and Bengal. He also pointed out that the committee took evidence not only in English but also in the vernaculars. The first witness was Mr. C. V. Viswanatha Sastri. He said in the course of his replies that the youth of the country had absolutely no instruction in sex matters and the only education they got was from the cinemas. The number of cases where puberty was concealed was increasing daily. He would fix the minimum age for consummation of marriage at 21 for boys and 14 for girls. He was not in favour of establishing matrimonial courts. Vigilance associations and

social reform associations might be given some power to bring to court cases of disobedience of the laws. For the present the associations must be communal ones. He was also of opinion that the guardianship law must also be amended. In cases of disobedience in marital cases some form of imprisonment for the accused was essential. In extra-marital cases the minimum age of consent must be fixed at 16. He strongly advocated the making of marriages invalid if they were done in disobedience of the marriage laws.

Mr. Ananthakrishna Aiyar who followed him, advised that "legislation should be regarded as primarily educative."

The third witness was Mr. T. R. Ramachandra Aiyar who was opposed to the reform. He said in his oral evidence that he knew of cases where girls of 14 and 15 had given birth to children and there had been no difficulty in such cases. If mothers and children born at that age were weak, it was due more to poverty than to other causes. He had known of difficulties in child birth even in cases where the girls were 17 and 25 years old. Asked if he would modify his views in the light of medical opinion he said, "When my experience is otherwise I would not regard the medical opinion as binding. In the case of Brahmins I know that that is the custom from time immemorial. The Brahmin community has survived and is physically, morally, intellectually and spiritually as good as any other community." Holding that the true cause of under weight babies being born to early married girls was poverty, the witness stated that Government should reduce taxes instead of raising the age.

Mr. N. Srinivasacharya an orthodox Brahmin leader, was the next witness. He said that although orthodoxy opposed interference by legislation in social matters, he wanted 14 as the age of consent, and stated that the consummation of Brahmin girls is usually at 16. But he opposed marriage legislation on shastric grounds. He believed that the English educated youth deteriorated all round and wanted consummation earlier than 16.

Mrs. Malati Patwardhan, Secretary, Women's Indian Association, in the course of her replies said most women would in their heart of hearts like to fix the age for marriage of girls, but they were afraid of the custom. Even girls would like a law fixing the marriage age. Legislation was essential in such questions as child marriage. She was also of opinion that punishment of marital offences should involve imprisonment. Replying to Mr. A. Ramaswami Mudaliar, the witness stated the women's meetings she had referred to were attended by orthodox women also. The Women's Indian Association was not a theosophical movement. It was a wrong impression. In her opinion women were much more interested in these matters than men. She would fix the age at 16 as the minimum for marriage but if that was not possible it might be fixed at 14. With regard to punishment she said

that the parents of the offending party should be punished. Even if consummation was done without the knowledge of parents within the fixed age-limit, the parents ought to be held responsible and must be punished. In such cases the punishment might be lenient.

Dewan Bahadur Rangachariar examined said that he wanted legislation for consent. He preferred 14 for consent and wanted only 12 for marriage. He believed in marital courts and in vigilance and reform associations. Exemptive clauses would prove ineffective.

Questioned by Mrs. Nehru whether witness would go apace with the world's social progress, the witness said because he was for it he would recommend twelve for marriage and fourteen for consent.

Rao Bahadur Chengiah Pantulu was in favour of an effective legislation for consent. He believed that social service associations would favourably co-operate with marital courts to work marriage laws.

Sister Subbalakshmi Ammal, Superintendent of the Madras Widows' Home, referred to the large number of widows in the Presidency. She advocated raising the age of consent and the minimum age of marriage to sixteen, and favoured legislation with that view.

Shrimati Krishna Bai, Secretary of the Madras League of Youth urged that the age of consent as well as the minimum age for marriage should be raised to sixteen. She said that girls desired to have more time for their studies, and raising the minimum age of marriage was therefore desirable. In reply to Mr. Ramaswami Mudaliar, she said that youths did not believe in sticking to the letter of the Sastras but were for keeping pace with modern progress. They were working for the abolition of the dowry system and the prevention of early motherhood. Replying to Mrs. Nehru she said that given the necessary facilities, her League would undertake the detection of offences against the proposed legislation.

Mr. C. Venkatsubbaramiah, a Brahmin advocate examined, said that he wanted legislation both for consent and for marriage at 16 and 12 respectively. He favoured the constitution of matrimonial courts.

Mr. P. Ramanathan, a Non-Brahmin advocate, favoured penal legislation and rise in the age of consent to 16.

Pandit Krishnamachari of Benares examined by the Age of Consent Committee said that the people were perfectly satisfied with the present marriage law and any further raising of the age within marital state would be unnecessary and such a course would affect the religious susceptibilities of the people as it would increase social evil. He was against codification of penal laws in matters social and socio-religious.

MR. SARVOTHAMA RAO.

Mr. Sarvothama Rao, M.L.A., pleaded for a reform of the marriage law. He prescribed a minimum

punishment of one year's imprisonment to major husbands and fathers of boys and girls and purohitis violating the law.

MR. SWAMI VENKATACHALAM CHETTY.

Mr. Swami Venkatachalam Chetty advocated formation of panchayats to prevent early marriages. He suggested 14 for marriage of girls and eighteen outside marital state.

PUNDIT NARASIMHACHARI.

The first witness examined was Pundit Nadadur Narasimhacharya Swami, retired Sanskrit Pandit, Presidency College, Madras. He stated that the present law of age of consent needed improvement. He was of opinion that instead of fixing an arbitrary age, the attainment of puberty might be fixed as the period. The law might be made effective by amending it into two distinctive parts as Brahmin and Non-Brahmin castes. But he was of opinion that the very idea of legislation in matters like marriage was wrong. The real cause of physical and mental deterioration was the lack of discipline in the matter of eating and sexing as enjoined in the Sastras, due to the present type of education and meaningless western imitations.

MR. T. VARADARAJULU NAIDU.

Dewan Bahadur T. Varadarajulu Naidu, Secretary, Madras Social Service League, examined stated that an advance on the present law was necessary for the improvement of the nation physically at any rate. Amongst most Indians motherhood commenced too early and anything that would help to raise the age of motherhood was to be welcomed. If the State legislated either for an age of marriage or consummation the people would generally abide by them. At present the parents generally were not moved by any religious injunctions in the matter of the consummations of the marriage of their sons and daughters. They were moved by social opinion and their own convenience. Public opinion among the educated classes had developed in favour of the extensions of the age of consent and the age of marriage. The educated did not favour consummation until 16 years had well passed. He was in favour of constituting special benches to try marital offences. Such trials should always be in camera.

MRS. LAKSHMIPATHI.

Mrs. A. Lakshmipathi was the next witness examined. Replying to the chairman the witness said that she had opportunities to move in the middle class of the Brahmin orthodox section and even they, she was of opinion, would not mind marrying their girls at 13 or 14 years of age. At the present time she did not think that the idea of pre-puberty marriage was deep-rooted in the minds of the orthodox ladies. Some time back it was so. She remembered also that about 10 or 12 protest meetings of the orthodox ladies were held against Sarda's Bill. Their chief objection was based on religion and the other objection was the false fear about the girls that they would be misled, if remained unmarried. Continuing, the witness said

that her personal view was that 18 years be fixed as the age of marriage. At any cost she was in favour of a marriage law and as a compromise she would agree to 16 years. The application of the law of age of consent could be facilitated only when a collated law penalising child marriages was enacted. She was of opinion that even orthodox Hindu opinion was strongly in favour of raising the age of consent though they were much opposed to the raising of the age of marriage. The cry of raising the consummation age came more piteously from women for it was they who suffered most.

The Age of Consent Committee concluded its sittings here to-day after examining five more witnesses. Dr. Govinda Pillai, Health Officer, Madras Corporation, attributed the high percentage of maternity below 16 to early consummation. Mr. S. V. Ramaswami Mudaliar advocated legislation raising the age of consent to 16 as also marriageable age. He suggested the issue of a certificate by two doctors on the day of consummation, one of them being a lady doctor. Witness urged that trial of marital cases should be in camera.

Mr. Ayyakutti Iyengar, Vakil from mofussil, wanted legislation fixing the age of marriage at 14.

Khan Bahadur Haji Abdul Aziz said that Moslem religious codes were enough to guard against errors in marital affairs and did not think a legislation was called for. A penal legislation fixing a higher age of consent for marital cases was, he opined unlikely to be effective.

Mr. Justice Ramesam who was the last witness examined said the chief cause of high maternal and infantile mortality lay not in early consummation but in high birth-rate and frequent child bearing. The remedy lay in birth control which was intended to better the health of the offspring. As to the minimum age of marriage though 16 might be desirable the society must work up to it labouring along other means than legislation. He would prefer a consent legislation to a marriage law.

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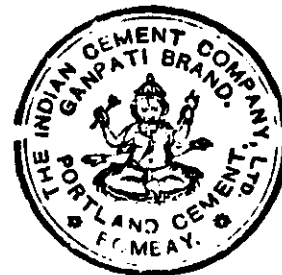
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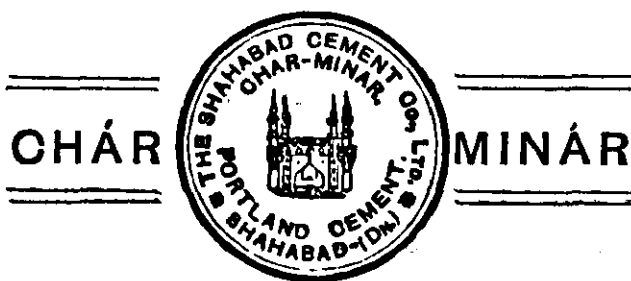
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No. 16

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

A Paradoxical Policy:—*The Times of India* publishes the following from its Madras correspondent. "The latest information about the proposals of the Madras Government regarding propaganda against drink is to the effect that out of the sum of four lakhs of rupees set apart for propaganda work one lakh will be allotted to such local bodies as are willing to take up propaganda work, and three lakhs for other agencies, such as temperance associations, lecturing tours, etc. Government officials are not debarred from participating in such propaganda work. It is expected that this propaganda will commence from April, 1929. Local bodies and municipalities will be addressed by the Government in this connection. The Government expect a loss of revenue to the extent of Rs. 20 lakhs from this source during the year 1929-30 and funds have been allotted to meet the expected loss." We understand from this that the Government of Madras want first to see how for the drink evil can be abolished by propaganda. If the propaganda is effectively organised much can be done as was proved in the picketing days in 1921. But we doubt if picketing will be permitted as part of this subsidised propaganda. For the rest, the prohibition sentiment being already strong in the community, the removal of temptation is the chief thing to reduce consumption of liquor. Government cannot keep open shops with one hand and with the other offer to help propaganda against drink. We should like to know more details of what seems to be a paradoxical policy.

Changing the Alphabet:—To bring Turkey nearer to the nations of the West, Mustapha Kemal Pasha has introduced the most revolutionary of his reforms—the adoption of the Latin alphabet in place of the Arabic script. From the 1st. of this month all newspapers were ordered to abandon the Arabic for the Latin characters. Kemal Pasha himself supervises the work of teaching his officials and the journalists the new

letters. The *London Times* describes the Ghazi at work:—"On the famous Palace of Dolma Baghtche, over two hundred Turkish Deputies, officials, officers, and journalists took a five hours' lesson in the Latin alphabet, which will come into general use on January 1, 1931, and is already competing with the doomed Arabic letters. Their teacher was Ibrahim Nedumi Bey, but he taught and they learned under the stern and watchful eyes of one who has Albanian blood on the distaff side, of no less a headmaster than Ghazi Mustafa Kemal himself. The Ghazi's method of correcting unwilling or troublesome pupils was marked by a humor and originality which are not always discovered among professional pedagogs. Casting his eyes about the assembly he descried certain temerarious members of Parliament, who during his absence from Constantinople had attacked the works and ways of the commission which drew up the new alphabet. He now invited them to mount the platform and explain their criticisms. The deputies, our correspondent relates, were at first 'loth to recede from the position which they had taken up,' but they seem nevertheless to have eaten their words against the commission and were doubtless relieved to escape with no more than an official rebuke." The reform we are told is to facilitate the spread of education as the Arabic script is difficult to master. Writing on this the *Times* points out that "years of study were needed for the mastery of written Turkish and that the written language was overcrowded with Arabic words, many of which were not used, in colloquial speech." To the Turk the mastery of the Latin script will, we are afraid, be as hard a task as the study of the written Turkish appears to the correspondent of the English journal.

World Students' Federation:—It was a happy idea to hold the World Students' Christian Federation in the beautiful and historic city of Mysore. The Conference held last week was attended by a large number of students hailing from different parts of the world and representing many races and languages. From the meagre reports available of the session it seems to have been a great success. Dr. Mott of America who presided over the Conference struck a happy note by emphasising the need for unity. To promote international and inter-racial good will regardless of religious creeds or dogmas is the main object of the Federation. His Highness the Maharaja of Mysore who opened the session made a lucid and informing speech which is published elsewhere. Though this was the first time that such a Federation of international importance was held in India, we are sure it will not be the last.

Prohibition for India:—Miss Mary J. Campbell, the President of the Women's Christian Temperance Union of India, sends us the following resolution passed unanimously by that association in support of Rev. J. F. Edwards' Memorandum: "Whereas the aim of the Indian Statutory Commission is to bring home to the British people the realities of the Indian problems and believing that one of the gravest realities of the Indian situation is the deep and widespread feeling throughout India against the liquor traffic, both country and foreign, and whereas the Rev. J. F. Edwards of Bombay, has prepared an "Appeal", outlining how India is becoming alienated from Great Britain as a result of the drink trade, and showing the necessity of full Indian control of excise and the gradual abolition of the excise revenue, and asking that the power of self determination be given to India's people in the granting of a Local Option measure for every Province and whereas the above Appeal is to be sent to the British people and Parliament through the Indian Statutory Commission, resolved, that the National Women's Christian Temperance Union of India, representing nine Provinces and 7000 members, now in session in Delhi, express to Mr. Edwards their hearty appreciation of his Appeal and pledge their full co-operation and support and request him to send to the Indian Statutory Commission copy of this resolution."

Excise Demand:—Sir Lalubhai Samaldas writing to the Rev. J. F. Edwards in support of his Memorandum on Excise says:—"The Memorandum correctly represents the Country's demand—by country I mean the vast majority of Hindus and Muslims. Both communities must feel very grateful to you for your having taken the trouble of studying the whole question and of putting their viewpoints in such lucid manner. There is only one remark I have to make re the policy of the Central Government. That Government must financially assist those provincial Governments that may have to face a deficit by adopting the rigorous policy of Total Prohibition. Thanking you once more most heartily for your support in our demand".

Abolition of Purdah:—Under the caption "Purdah and the Musalmans" Mr. Ch. Abdur Ghani has given his considered views on purdah in a letter to the *Leader*. We make no apology for reproducing the following from it:—"In the struggle for existence the *purdah* is a heavy weight tied to our necks and hinders us from coming to the forefront. Just imagine what would be the condition of the wealth of the nations of the West without the cooperating hand of the womenfolk. The commands for the *purdah*, in the holy Koran and in the sayings of the Prophet, are not so rigid as to debar women from all public activities. Islam is a universal religion. Its commandments are very elastic and can hold good for all times and circumstances. It is the interpretation of the Mullahs and the Moulvis that makes them look narrow. One should follow the spirit and not the literal translation of the words. 'Pouring old wine into new bottles' is not always a pleasant task. In the great work of nation-building no foundations can be well and truly laid without the cementing hand of our women. The test of

morality is that it should hold fast and good under temptations. With the increase of female education on right lines the character of our girls will become strong enough to withstand all occasions and vicissitudes. The different forms of *purdah* in the various provinces shows that it is more a matter of custom and established tradition than of religion."

The Last Straw:—Mr. Jamanlal Bajaj, the patron of the Satyagrahashram at Wardha, has recently been excommunicated for opening the temple at Wardha to the "untouchables", but an influential section of his community has reconciled itself to the reform and has decided to support him. Mr. Bajaj, however, not content to rest at that has again offended by partaking of food cooked by "untouchable" boys at Rewadi. *Young India* reports the outcome of this:—"It was to understand the motive of this action of his that a deputation of Agarwal Marwadis waited upon Gandhiji the other day. Shet Ghan-shyamdas Birla whose opposition to untouchability is no less strong than Jamnalalji's offered to act the part of *advocatus diaboli*. 'These friends' he said, "are anxious to help Jamnalalji in his work of social reform such as widow remarriage, prevention of child marriage and so forth. They would not even mind his throwing open temples to the untouchables but they feel very strongly about his partaking of food at the hands of untouchables. Since these friends are prepared to go so far they hope that Shetji would at least meet them halfway".....'But how can I' expostulated Jamnalalji, 'in this Ashram I am bound to dine with everybody who comes and untouchables are freely admitted here'. 'We don't mind that', they rejoined. 'You may do as you like in the Ashram. The Ashram is a sacred spot and no restrictions need be observed there.'—In answer to a question from Mahatmaji the deputationists frankly admitted that their objection was on the score of social prejudice rather than on any religious ground. We do not know what effect Mahatma Gandhi's appeal to the Agarwal Marwadi's had on them but the incident shows what a hold the idea of caste has over even those sections of the people who are willing to give their support to other reforms.

Indian Woman Delegate:—We learn that Mrs. Kamala Devi Chattopadhyaya has been nominated as a delegate on behalf of the All-India Teachers' Federation to the world Federation of Educational Associations at Geneva. She is leaving for Europe next May and will also attend the international women's congress at Berlin and the international labour conference. We welcome the participation of an increasing number of Indian women in international movements.

Bombay Municipal Schools:—"The *Indian Daily Mail* writes:—"It is under contemplation to extend compulsory education to two more wards. Another most gratifying feature of the year's development in this direction is the inclusion of a Muslim Girls School in the scheme of compulsion, which the Muslims earnestly desire and requests all leaders of the Muslim Community who felt that it must be left behind in the race of life if Muslim Girls had not the same chances of education as their non-muslim sisters."

INDIAN SOCIAL REFORMER.
BOMBAY, DECEMBER 15, 1928.

A NEW BOOK ON BUDDHISM.

Those who have perused Professor James Bissett Pratt's book on "the Religious Faiths of India" need no assurance that his attitude towards Asiatic religions and nations is one of the broadest sympathy and understanding. We, therefore, expected to find in his latest book on Buddhism a fair and just estimate of that great religion as it is practised in the countries of Eastern Asia. We may say at once that the expectation is amply fulfilled. The book is entitled "The Pilgrimage of Buddhism"*. Dr. Pratt pictures Buddhism as "a great Traveller who is also an exile and a pilgrim driven from his native land and carrying the blessings of insight and love to the long and colorful succession of peoples and countries that fringe the Indian Ocean, the Bay of Bengal, the Gulf of Slam, the China Sea and the Western Pacific." The word "driven" is not quite accurate because Buddhism was not driven from India but absorbed into the parent faith. It is certain that Sakyamuni, like Jesus Christ, did not intend to found a new religion. "It is hardly correct," as Dr. Pratt himself observes, "to picture him as an Indian Martin Luther, but if not a "Protestant" he was at least a protestor against the various forms of conservative superstition and radical nonsense with which his times were seething. It is obvious that his object was to rationalise and humanise the old religion than to found a new one. In this he succeeded far more than Luther in reforming Christianity. Post-Buddhistic Hinduism bears the impress of Buddha at every turn. Animal sacrifices against which he most strongly protested, were given up. Sankara's Advaitism was largely inspired by Buddhist philosophy. The links have been traced. Mr. Narmadashankar Mehta in a paper which he read before the Bombay Buddha Society and which was reproduced in the *Reformer*, showed that Asvagosha's writings must have been familiar to Sankara and that whole passages in the latter's compositions were closely paralleled in those of the former. Dr. Pratt, we see, quotes from Vasudev Jagganath Kirtikar's *Essays on the Vedanta* to show the close resemblance between the fundamental idea of Buddhism and Vedantism. Buddhism did not, therefore, die out in India. It did its appointed task and overflowed into the Far Eastern countries, to enrich their own national heritage. For, wherever it went, Buddhism, unlike Islam and Christianity, did not antagonise the pre-existing national culture. "The wise monks who guided the development of Buddhism during its first centuries in China," Dr. Pratt observes, "were quick to see the character and customs and

the needs of the people, and being bound by no rigid rules or dogmas they were able to adapt their teachings and their services to the new conditions. The monastic order, indeed, cannot be given up but Buddhist monks learned how to make themselves useful in the Chinese family. They adopted into their teaching the Confucian ideal of filial piety, laying almost as much stress upon this as upon the Five Precepts. The Chinese piety toward departed parents, indeed, Buddhism was able to serve in what seemed a much more efficient way than Confucianism, by its masses for the dead; and this did much to enlist the family sentiment in favour of the new religion." Filial piety was not a new or alien element in Buddhism. Buddh Gaya where Gautama obtained his great enlightenment is still the centre of ancestral offerings for the whole of Hindu India. Whoever goes to Benares goes to Gaya to perform the Shradh for his ancestors.

The same was the case in Japan. Dr. Pratt himself contrasts the methods of the Buddhist and those of the Christian and Moslem missions. The propaganda of Buddhism, he remarks, was not regarded in any way an attack upon Shinto: for the very good reason that it really was not an attack upon Shinto. "This lack of destructive animus against other religions," he goes on to say, "is regularly one of the distinctive marks by which Buddhist missionary work is differentiated from the work of Christian and Moslem missionaries. The Christian-Moslem view has usually been (it is not *universally* so any longer) that destruction must precede construction, or at any rate the two must go hand in hand. The Buddhist aim has usually been to do no destroying and to put all the emphasis on the constructive and positive side. Hence Buddhism was quite generally accepted in Japan from the first as an additional insight, and the Buddhas and Bodhisattvas were simply united with the native Kami as proper and helpful objects of reverence and worship. Shinto shrines and Buddhist temples were spoken of in one breath as forming a kind of religious unity—the "ji-sho" or temple-shrines." We should say here that Moslem missionaries at least in India have been more constructive in this respect than Christians as shown by the fact that several sects of converts still follow the Hindu law as their personal law. A Japanese scholar, Mr. M. G. Mori, writing in the July number of the *Young East* of Tokyo, suggested a synthesis of Buddhism with Jesus Christ. He said: "As long as twelve hundred years ago the priest Gyoki was brave enough to maintain that Japanese Shinto gods were at bottom identical with Buddhas and Bodhisattvas. The time seems ripe for us to declare with as much courage and conviction that the same relationship holds good between Amida and Christ, namely that both are manifestations of the Supreme Spirit of the

* Price three dollars.—(Messrs. Macmillan & Co., New York.)

Universe, and that those who look up to either for salvation are assured of the same spiritual beatitude. What if the physical Christ died nineteen hundred years ago, or if Amida never trod the ground. Both are more alive as spiritual forces than the most powerful statesmen and the highest Ministers of the Christian Church and Buddhist sects now living. For they symbolise Infinity with its measureless space and time and its boundless wisdom and mercy." Amida, we may explain, is the Japanese Buddhist name for the Cosmic Soul, the Brahman of the Upanishads, who incarnates from time to time to help mankind, who took flesh as Buddha in India and Christ Jesus in Galilee. A vigorous protest against Mr. Mori's suggestion appears in the *November* number of the magazine from the pen of Mr. B. L. Broughton, Vice-President of the British Maha Bodhi Society. "In the first place Mr. Mori really ought to know," he writes "that the Christians will never return the compliment. They will never accord the Buddha, the nearest place in their system, for they will always regard us as heathens, and any recognition of Christ will be regarded by Christians not as an act of inter-religious courtesy but as an admission of their superiority." We do not think that this is much of an argument against Mr. Mori. Whether the Christians respond or not, is not the main point. It is whether it is right to do as Mr. Mori suggests. As a matter of fact, such a self-centred Englishman and European as Lord Curzon wrote to a friend (the letter is quoted by Lord Ronaldshay in his "Life") that to him Christ stood by the side of Buddha as one of the greatest of world-teachers. Educated Europeans will, if not at once, gradually become responsive to the gesture of fellowship suggested by Mr. Mori. But Mr. Broughton does not stop there. He goes on to point out that there is an utter incompatibility between the minds and teachings of Christ and Buddha, so much so that any juxtaposition of the two would be incongruous and impossible. Here, again, we do not agree. Allowing for the different conditions and cultures of the places and times of the two Teachers, allowing also for their differences of temperament—the one expansive, the other explosive—there is an essential similarity between their thoughts and teachings. We are, therefore, inclined to think with Mr. Mori the synthesis, such as he suggests is both possible and desirable. In fact, that has for years been our own humble endeavour. This is also, we are glad to see, Dr. Pratt's view. His concluding chapter "Buddhism and Christianity" is a very candid and thoughtful contribution to the solution of the conflict between the two faiths. "In a very real sense" he writes "Jesus seems in the process of being taken over into the nobler forms of Hinduism. What is being done for India we may well expect will be done for all Buddhist lands and for all lands and all religions. In the end it may well transpire that the great work of Christian missions has not been to convert the 'heathen' to Christianity but to permeate all the non-Christian religions with the spirit of Christ".

NEW HUMANISM.

In welcoming the delegates of the World's Student Christian Federation, which was held last week in Mysore presided over by Dr. John R. Mott of America, His Highness the Maharaja of Mysore said:—

Ladies and Gentlemen,—It gives me very great pleasure to welcome to Mysore the delegates who compose the meeting of the World's Student Christian Federation for the year 1928. I am proud that you should have chosen the State of Mysore for the meeting of your world-wide fellowship, and I am proud to welcome distinguished representatives of so many races and languages, I might almost say, of so many worlds. For, I take it, you are worlds apart, at least in the starting points from which you have reached your common goal. In your origins are to be found the strongest contrasts of brilliant inspiration and unwearying research, of stolid fatalism and feverish activity, of blind acceptance and obstinate questioning.

Yet you have met together in one common faith, and you have met in what may not unfitly be described as the holy land of another. Here in Mysore, before the beginning of your era, the King Chandragupta, having turned Jain and left his kingdom on pilgrimage, found peace in death. Here again each of the three great teachers of Hinduism spent a part of his life. Sankaracharya, the apostle of the absolute unity of God and all life and the soul, founded here the school in which his memory is enshrined and his work continued. Ramannacharya, fleeing from persecution by the Chola kings, found in Mysore, even at that early date, that toleration and freedom of speech, which, following the example of my predecessors, I have always tried to make one of the watchwords of my Government. Later followed Madhya, with his doctrine of the duality of the soul and God, and what may perhaps be most attractive to you as Christians his teaching of the necessity for Bhakti, the love and devotion of the soul for God. Thus you are surrounded here by places in which some of India's best and noblest have breathed out their lives in intense aspiration, in profound meditation, in the eager desire for absorption in God, and trust you will be able to learn something of their spirit and practice, something of their methods.

While, however the paths are different by which you and we in Mysore seek to reach the common goal of the ultimate truth, I would fain believe that they are not so divergent as might at first sight appear. In his very interesting account of the origin and achievements of the Federation, writing in 1920, Dr. Mott said of it:—"It stands not for the oneness of uniformity, but for unity in diversity." Unity in diversity is exactly the ideal that I have many times commended to the people of the diverse castes and creeds of Mysore. The truth is that in these latter years we have been coming to understand that there is a deep unity underlying the apparent differences between religions, and that

the quest of the human spirit after God is so important, so universal, so heroic, and at best falls so far short of perfect fulfilment, that we have all much to learn one from another, and that any manifestation of a desire for the life of the spirit, however crude, is deserving of a sympathetic understanding. Such an understanding has done much already to bring us together. Through the labours of generations of Western scholars, the ancient languages of the East have been brought to the knowledge of the Western world; Sanskrit grammar and philosophy have been placed on a scientific basis; texts have been edited; philosophies unravelled; and the poetry and history and art of India made part of the common heritage. Now Indian scholars, enriching their inborn passion for learning by the methods of the West, have rivalled or even outdone their teachers. Nor would I have you think that we in India are unappreciative of Christianity and of the teachings of Christ. For some centuries, missionaries, many of them men and women who would have won the highest distinction in their own countries, have commended the teachings of Christ to us, not only in word and writing, and by their own blameless lives, but by countless practical activities for the good of the people of India. My own dominions have long been enriched by their most admirable medical and educational work.

While I welcome you, I wish also to thank you for the work the Federation have done for students from India, and especially for students from Mysore. You have made possible, as I have said, the beginning of a science of the moral and religious culture of students. The need of such a science must be obvious to us all, especially in these days of world-wide movements, world-wide migration, and I hope, in time to come, world-wide understanding. It is becoming the ideal of more and more of our Indian students to visit Europe, America or Japan; and those of us who remain behind cannot but be filled with anxiety as we watch every year more and more of our young men leaving us. What will be the effects on them of complete separation from the ties of home and country and religion? Will they find friendly hands stretched out to help them in times of loneliness and temptation? I am glad to think that in so many universities and colleges, the members of your Federation supply the answer to these questions by making it part of their business to watch the shy and lonely Indian student, and by friendship and understanding, to enrich and humanize his experience of life in other countries. At the same time the students who travel the world in search of higher learning are generally students of the more enterprising, adventurous and ambitious class, and are therefore those most likely to have an abiding influence on their return. It is therefore above all things desirable that in the course of their studies abroad they should have the assistance of the victaries of such a science as you practise. We send many such students from Mysore, and I thank

you and members of your Federation for the service it has rendered to them.

It is not possible for me to share in your discussions or to follow you in your work. But I should like to assure you that I am at one with you in all that tends to clear the jungle of dogma and tradition from the path of truth, as well as in what you have described as "eagerness to work together for the common good of all men." You have a very crowded programme, but I trust that you will also find time for the silent, absorbed and rapt contemplation of the spirit which we in India regard as more important than the feverish activity of the West. And I close with the prayer which is used by the King-Emperor when he opens the Imperial Parliament: "I pray that the blessing of Almighty God may rest upon your labours."

MYSORE LADIES' CONFERENCE.

A large gathering of ladies representative of all classes and communities attended the third session of the Mysore Ladies' Conference to-day at Vani Vilas Institute. Mrs. Mirza Ismail, Dewan's wife, presided.

Opening the proceedings, the president referred to the sad depletion in their ranks. She dwelt upon the vital problems affecting the sex like women's franchise, inheritance laws relating to women and raising of marriageable age of girls and laying particular emphasis on the last question. She said enquiries by the Age of Consent Committee had furnished abundant material demonstrating the necessity for immediate reform in marriage laws and expressed gratitude to the State Government for undertaking an investigation of these questions. She stressed the need of intensive campaign for female education.

The progress of the people, she thought, depended primarily upon women. The future advancement of the country would be determined even more by the extent to which education advanced amongst women. She drew attention to the condition of the rural population in this connection which was characterised by abject poverty, joyless surroundings, providing almost unlimited field for the conference's work. She concluded appealing to the members for earnest co-operation for making the conference a recognised organ of the public opinion.

Miss Lazarus, Secretary presenting the report of the work said that the girl-guide movement was now well developed. Arrangements were being made to constitute branches of these throughout the State. She particularly referred to the petition presented to the Maharaja's Government signed by 2,000 ladies from all parts of the State for raising of the marriageable age and other reforms connected therewith.

The conference had been instrumental in rousing considerable public interest in the questions relating to women. Beneficial measures of social legislation

had, she felt, greatly helped its advocates in countering opposition and giving great impetus to the advancement of education and other means of securing their political equality.

INDIA'S DEMAND FOR PROHIBITION.

I.

While America has been recording her purpose that Prohibition shall continue within her borders, a worthy son of Great Britain, writes the *Indian Witness* Lucknow, has been giving a new and powerful expression to India's demand for Prohibition. The Rev. J. F. Edwards, Editor of the *Dnyanodaya*, a great Englishman and a great Indian, has written and published an appeal to the British Parliament and people through the Indian Statutory Commission. This he introduces with a quotation from a speech delivered in London September 25, 1928, to the effect that the "duty" of the Indian Statutory Commission is "to bring home to the British people the realities of the Indian problem and to act as interpreters to the British Parliament of the wishes and aspirations of the people of India."

In as much as neither the Prohibition League of India, nor the National Christian Council, nor any other of the organizations that are deeply interested in the removal of the drink evil is making any representation to the Commission, Mr. Edwards' appeal takes on very great importance. It may be the only effort to place before the Commission the facts with reference to the terrible curse of alcoholic liquors and narcotic drugs in India and India's strong feeling on the subject. Without taking sides on the broad issue of co-operating with or boycotting the Commission in its enquiry, he makes a powerful statement of the case for righting India's excise wrongs at the first opportunity. If the Commission can be induced to recommend the righting of these wrongs by removing all the restrictions that prevent India's people from putting a stop to the baneful alcoholic liquor and narcotic drug trades, much will be done to re-establish friendly feelings towards Great Britain in India.

Mr. Edwards rightly points out that "both in the case of the Hindus and of the Muslims there is an ancient and powerful sentiment strongly reprobating indulgence in intoxicating drink" and that "it is obviously the course of wisdom and statesmanship to make full use of such a well-established and useful tradition and by no means to seek to overthrow it." The situation calls for Prohibition, and the *Servant of India* is quoted as saying early this year, "The whole country is crying itself hoarse for Prohibition while the Government is still thinking in terms of maximum revenue from minimum consumption." The conclusion is stated that the refusal of India's practically unanimous demand for the gradual abolition of the traffic in alcohol thus amounts to a flagrant denial of the rights of a whole people and the refusal is being made by the

appointed representatives of the Mother of Parliaments.

The procedure that the Commission should recommend is clear. There is no proposal for the British Parliament to enact Prohibition for India. But there is a demand that the Parliament shall no longer stand in the way or allow any other power to stand in the way and prevent India's people through their duly constituted legislatures from enacting Prohibition. Foreign liquor as well as country liquor must be put under the control of the Indian Provincial and Imperial Governments and Legislative Councils. Figures recently secured by Sir Purshottamdas Thakurdas from the Government of India show a steady growth in the importation of foreign liquors throughout India, thus clearly proving that there has been a bad breakdown in the whole idea underlying the scheme whereby foreign liquor is a subject dealt with by the Central Government, for there is strong reason to believe that a large part of the foreign liquor brought into India under this protection for the supposed use of Englishmen and other non-Indians is really consumed by Indians.

The appeal is concluded with these arresting words: "The enforcement of Prohibition would provide no serious difficulty for the Administration, particularly if Prohibition were allowed to be voted by the people themselves on the basis of their life-long customs and religious belief. Self-determination must be given to India's people in a Local Option Measure for every Province. The dismal alternative—which may a merciful Providence prevent—will be the inevitable widening of the breach between India's rulers and its people, a breach already created in part by an Excise policy flagrantly against the wishes of the overwhelming majority of India's population."

II.

A Powerful and Earnest Appeal, writes the *Hita-vada*, Nagpur, has been made to the British Parliament and people through the Simon Commission to give effect to India's national will in the matter of prohibition. This movement to rouse the conscience of England in the matter is headed by some of the most earnest Christian Missionaries in India as, apart from moral and economic considerations involved in the issue, in the matter of adoption of a wholesale policy of prohibition for India, it is the present British rulers of India that are held entirely responsible for preventing this country from reaching towards the goal of prohibition on which both Hindu and Moslem opinion is entirely agreed. Even if there were no other considerations involved, the memorandum of appeal issued on behalf of the Christian Missionaries urges that the British rulers of the land should rid themselves as quickly as possible of the accusation that, for considerations of revenue, the Government of India and the British Parliament force this drink evil on the people of India irrespective of the rooted prejudice against

the use of alcoholic drinks in the minds of both the Hindu and Moslem communities. It is a fact, as Dr. Datta pointed out in the course of a debate in the Assembly, that the Government of India and the various Provincial Governments between them make a revenue of 147 crores annually from alcohol and intoxicating drugs in India. The best Indian opinion, both Hindu and Moslem, has always looked upon this portion of Government revenue as 'tainted money' and has always demanded its gradual reduction and substitution by other sources of revenue. But the attitude of the British portion of the personnel of Government has always treated the unanimous sentiment of this country as a matter for a joke and with utter indifference. It is to overcome this that the present appeal has been issued. The financial aspects of the constitutional changes that the Simon Commission might recommend will soon be brought under a comprehensive review and it is with a view to persuade Parliament to mark this drink revenue for total extinction that this timely appeal has been issued. Foreign liquor is under the direct control of the Government of India at present for the reason mainly that it is required mostly for the British people in India and the Army. But such centralized control has resulted in making it impossible for the Provinces to adopt or enforce any policy of prohibition effectively. The adoption of a partial policy of prohibition as regards "country liquor" only, as has been done in this province for instance, has only produced the result of giving a fillip to the consumption of more foreign liquor a result not surely aimed at or desired by those who stand for prohibition. Fortunately the Excise policy of the Government of India which has centralised all control in its own hands has prohibited the creation and establishment of powerful private vested interests such as has been the case in England. The solution of the drink problem should be to that extent comparatively easier in India. The least Parliament and the Government of India can and ought to do in the matter is to adopt a wholesale policy of local option and at the same time begin to develop new sources of revenue to take the place of the present one so that the financial equilibrium might not be disturbed. The rapid industrialization of India makes the problem of local option more urgent than it has ever been in the past. Already millions of Indian working class people have, on account of their poverty and ignorance, to live in insanitary houses in squalid surroundings. Their standard of living is low enough already in all conscience. If to all this is added the temptation to drink, it will sink them still lower and reduce industrial efficiency as well as sap the already feeble energies of the people as a whole. We hope this latest attempt to rouse the conscience of the present rulers of the land will meet with a better fate than has fallen to the lot of previous efforts made in the same direction.

THE WORLD'S POPULATION.

The dangers of overpopulation are stressed by many authorities. But Robert R. Kuczynski, of the Institute of Economics, argues (*Foreign Affairs*, October) that the real danger is that population may die out. There is very little accurate information about the number of births per year in the world or, indeed, about the total population of the world. "The available data are thus not sufficient to allow a judgment upon the vitality of the world's population as a whole. All we can say is that the yearly excess of births over deaths, amounting to 0.62 per cent, does not prove anything either way." But the data for western and northern Europe are adequate and have been carefully analyzed. Although the population of this section of the world has increased, the birth rate has decreased from an average of 30 from 1841-1885 to 18 in 1927. The rate is about the same in the several countries. But the fertility rate is more important than the birth rate since if the percentage of women of child-bearing age is large the birth rate will be high, though fertility may be low. The average number of children born to each woman has dropped from four or five in 1880 to an average of 2.2 in 1927, in the countries of northern and western Europe. In England in 1927 there were 655,000 births compared with 485,000 deaths. Even though improvements in public health may lower the death rate "the population of England is bound to die out if fertility remains as it is."

Since it is a question of births it is only necessary to consider the female population. The pertinent question, as Mr. Kuczynski sees it, "Are fertility and mortality such that 1,000 newly born girls will in the course of their lives give birth to 1,000 daughters?" Up to 1910 the decrease of mortality offset the decrease of fertility. But since then the rate has dropped until in 1927 the net reproduction rate (of girls who become mothers in their turn) in all western and northern Europe was about 0.87.

In 1926, the birth rate of western and northern Europe was about 48 per cent larger than the death rate. But a study of the age composition of the population shows that the proportion of women of child-bearing age is particularly large and that of young children and old persons particularly small. In all age groups except the lowest four there is an excess of females. Since the number of young children and of old persons is small (the groups in which the death rate is highest) the death rate is low. But this low rate cannot continue long since the large groups from 15 to 50 years old will soon increase the age groups in which the rate is highest. There are not enough children to fill the group from 15 to 50 in which death is least frequent. Furthermore the women now of child-bearing age will soon have passed this stage. With the present fertility rate these will have to be fully replaced if the number of births is maintained. But in northern and western Europe there are 23,670,000 females under 15 years of age and 25,850,000 females from

15 to 30 years of age, so that there are not enough girls fully to replace the women of child-bearing age. Therefore, the number of births is bound to decrease unless fertility increases. A reduction in the mortality rate could not make much difference in the birth rate. The average number of years lived in the child-bearing age must be less than 35 (from 15 to 50) and it is now about 29 years for all western and northern Europe. Extending the lives of women beyond the child-bearing age would not, of course, affect the number of births. The population of northern and western Europe would have doubled in three generations if the fertility and mortality rate of 1910 still prevailed.

The inference from these facts is that with the present fertility and mortality rate the population of western and northern Europe will die out slowly. Mr. Kuczynski does not, however, conclude that the world's population no longer reproduces itself, but rather that the questions should be thoroughly studied.

THE AGE OF CONSENT INQUIRY.

AT MADURA.

The Age of Consent Committee proceeded from Madras to Madura where it sat for four days and examined a number of witnesses. Mr. K. Rama Iyengar opposed the legislation on the ground that it was against religion and complained that the legislatures had been captured by the few influential Social Reformers and public workers. Mr. N. Subrahmaniam Aiyar opposed the reform because "legislation is the application of physical force."

Mr. K. P. Gopala Menon, who was examined next gave an instance of a case in which sexual intercourse with a girl aged 13 had resulted in the girl's death as also that of the child. He would suggest the age of 16 for marriage though he knew perfectly well that it would not be acceptable to the orthodox section of the Brahmin community. He was in favour of a Matrimonial court for trying all cases relating to marital and extra-marital offences, and in such courts, non-officials might be co-opted as judges. He would have a special registration department for registering marriages.

Mr. Vannia Nadar Ramaswami, Secretary, Cosmopolitan Club, Virudunagar was for immediate legislative measures for fixing the age of marriage of girls as well as age of consummation. He believed that social reform would be very slow in its progress. He was convinced that physical and mental deterioration were the result of early marriages and early consummation. Nadar conferences had passed resolutions generally favouring the raising of the age of marriage but no definite age had been suggested. Witness however suggested that the age of marriage might be fixed at 14 and the age of consent at 18. He said he was speaking only for the Non-Brahmin community. Witness suggested that there should be registration of puberty and consummation so that the age of consent might be more effective.

Mr. A. V. Seetharam, a Sourashtra, next gave evidence. He said that early marriages and consummations were generally prevalent in his community. He had known of instances where attempts at early consummation resulted in disharmony between husband and wife. Sourashtras had been considering in their conference the question of widow remarriage. Witness was in favour of fixing the age of marriage at 16 and thought that no age need be fixed for consummation.

TALUK BOARD PRESIDENT.

Mr. T. V. Umamaheswaram Pillay, B.A., B.L., President, Taluk Board, Tanjore, deposed that, not only among the Brahmanas, but also among the richer section of the Thondamandalam Mudaliars and Karukatha Vellalars, the system of early marriages was prevalent. It was those educated Brahmanas who held advanced views and married their daughters long after puberty, though they would not say so, that were clamouring against the fixation of the marriageable age and the age for consummation by legislation, and these advanced views were prevalent among the majority of the Brahmana Community. Answering to Mr. A. Ramaswamy Mudaliar, who asked him whether he would not be satisfied with raising the marriageable age and the age for consummation for the Non-Brahmanas only, as the witness had himself admitted that post-puberty marriages were done among the major portion of the Brahmana Community, which was only after all a minority, and as the witness had himself admitted that he wanted legislation only to prevent the steady increase in the number of those Non-Brahmanas who imitated the Brahmanas in the system of early marriages, the witness deposed that he would have no objection and would be even satisfied with the fixing of the marriageable age and the age for consummation for Non-Brahmanas only.

Mrs. Hamsa Doraikannu Mudaliar, Lady Municipal Councillor, Madura, and Member of the Committee of the Indian Red Cross Society, the next witness to be examined, deposed that she had come across some heart-rending instances, when school-mates of her own community and that of Brahmanas suffered very much owing to early consummation, and who had become mothers at the age of 14 and 15. In some of these cases, the children died, and, in others, they were weaklings. She had just now returned from the Tamil Nadu Women's Conference, held at Tinnevely, where she had addressed the gathering on the importance of raising marriageable age and the age of consent. She had ascertained from the ladies present that 150 of them were for the raising of the age, and only about four of them, including the President, one Mrs. Sankara Iyer, were against it. She would have no objection to the raising of the age for consummation to 16, though in her opinion, the ages of 12 and 14 for marriage and consummation would be more readily acceptable to all.

Rao Bahadur M. R. Ramaswami Sivan retired Principal, Agricultural College, Coimbatore, was

for immediate legislation, and personally, he was for raising the age even up to 15 for consummation, though he would only suggest 12 and 14 for marriage and consummation for pre-puberty marriages, if considered essential among the Brahmanas. 14 years was a sufficient time for the education of girls, though he did not believe that Brahmanas ever took any opportunity afforded to them for getting their girls educated. He knew perfectly well that though there was a Girls' High School in the Brahmana agharam (Brahmana Street) managed by ladies, only some one or two Brahmana girls ever took the trouble to go to the School, and even then they left it at the lower classes. Therefore, he could not say that the Brahmanas would ever take the trouble of educating their girls, however one may raise the age of their marriage.

LADY DOCTORS' EVIDENCE.

Dr. Mrs. Parker Vaughan and Dr. Miss I. M. Roberts, the former in charge of the Women's Hospital of the American Madura Mission from 1917 to 1924, and the latter who had succeeded her in the place, were then examined, from a purely medical point of view. They had known one or two cases of a serious nature as a result of early motherhood, and generally, they could say that it was not conducive to the health both of the girl-mothers and the offspring. Dr. Roberts was for raising the age to 18 for consummation. In America, and in the Panjab, where she had been working prior to her appointment in this place, girls attained maturity between the ages of 12 and 14. In the course of her experience in this place, she had come across instances where, in cases of late maturity, the mothers ask for medical certificates that the girl had attained puberty so as to send the girls to their husbands' houses. In the course of the cross-examination, she thought it probable that they might want the same to convince the people that the girl had attained puberty, though in reality they knew that she had not. Further cross-examined by Mr. A. Ramaswami Mudaliar, the witness admitted that menstruation at the time of puberty would not be so regular as in later times, and it was probable that the girl, after the onset of puberty, might not get menstruation at all for some 3 months during which period a mother might ask for a certificate.

Mr. K. L. Venkataraman, Bar-at-Law, a member of the Sourashtra Community, who was next examined, supported the legislation raising the marriageable age and the age of consent, and he suggested the age of 15 for the latter. Most of the members of the Bar were for legislation, though they would not openly come forward and say so, and therefore, even if a mahazar over the signatures of the whole of the members of the Bar praying for no intervention in their religious habits in regard to the age of marriage and the age of consent, the witness would not think it reliable, and would even say that, though they openly say so, they were for the raising of the age by legislation.

The last witness to be examined was Mr. Yagnaswami Aiyer, Agent and Representative of H. H. Sri Sankara Acharya of Kumbakonam, Kamakot Pitha, and he strongly objected to the raising of the age by legislation. Though there was Prayaschitha to expiate the post-puberty marriage owing to the neglect of parents or otherwise, it would only expiate the sin of the individual, and the individual thus expiated was not considered fit for taking any social obligation. These, the witness held, were what may be called (Apathkala Prayaschitha) the expiation done in grave danger to save oneself.

The Committee then proceeded to Vizagapatam where the next three sittings took place and is now at Dacca.

AGRA WOMEN'S CONFERENCE.

The Second Agra Province Women's Educational Conference held here under the presidentship of Mrs. Kamaladevi Chatopadhyaya has passed a number of important resolutions. The conference did not approve the principle of communal schools and suggested that efforts be made to start inter-communal schools. The conference deeply deplored the effect of early marriage on education and emphatically condemned the custom allowing immature boys and girls becoming fathers and mothers. The conference demanded the legal age of marriage of girls and boys should be sixteen and twenty one, respectively, while it welcomed the legislation prohibiting early marriage. It strongly protested against Rai Sahib Sarda's proposal for fixing ages at 21 and 15 and required that the bill be amended in conformity with the conference's resolution. Whole hearted support was accorded to Sir Hari Singh's Age of Consent Bill. The conference demanded at least two women should be nominated in the U. P. Council from Agra and Oudh to adequately represent the educational interest of women and urged the women of other provinces to make similar demands. The conference suggested that teachers' training centres be opened in districts where teachers should be trained in the use of apparatus and methods of simplest kind. Another resolution demanded Government to make it a condition that aided schools teaching conformed to that of Government Schools. A resolution suggesting co-education in primary schools met with vehement opposition and was lost. Other resolutions were on the lines of those passed by the All-India Women's Educational Conference. They suggested compulsory physical training in all schools, and colleges and in case of girls, inspection by medical women. A suggestion for organising centres for teaching adult women, domestic science, fine arts, literary, industrial and general subjects were also made.

Lastly the conference deplored the death of Lala Lajpat Rai and placed on record their deep appreciation of his services to the country, particularly to the cause of women's emancipation. The conference was held in Parda and delegates

from Agra, Benares, Cawnpore, Allahabad and other towns numbered more than 300. A number of delegates were elected for the next All-India Women's Educational Conference.

RAJPUT WOMEN'S EDUCATION.

At the Conference of Rajput women at Ajmer, the following resolutions among others were passed:—This Conference deploras the very backward condition of women's education in Rajputana and asks the Government of India and the various Durbars to do their duty towards the women of this great and important province by taking early steps to open Girls' Schools in all towns and villages of Ajmer-Merwara and the Indian States. The Conference further requests the local Government of Ajmer-Merwara to open at Ajmer a well-equipped Training School for Women Teachers.

“This Conference deploras the lamentable effects of child-marriage on the education and health of boys and girls and puts on record its considered opinion that the heavy mortality among married girls is entirely due to this pernicious practice. This Conference therefore strongly condemns the evil of early marriage and calls upon the Government of India and the various Durbars of Rajputana immediately to enact legislation to make it a penal offence to celebrate marriages of boys below 18 and girls below 14 years of age.

“This Conference gives its emphatic support to Rai Sahib Har Bilas Sarda's Child Marriage Bill now before the Legislative Assembly and calls upon Government and the members of the Central Legislature to pass it into law without delay”.

NEWS OF THE WEEK.

A Notable Reform Marriage:—A correspondent writes:—An instance in point to show how, in the Hyderabad State, the old order in social matters is changing, yielding place to the new, is afforded by a remarkable reform marriage that was celebrated on Wednesday last in the premises of Chennakeshavuloo temple in Buruguchettu Bazar, Secunderabad. The parties to it were Adi-Hindus. The bride Sreemathi Soubhagyavathi Ellamma alias Yasoda Bai, who is aged about 16, has had to extricate herself from the trammels of a custom of the caste which had consigned her to the fate of growing up as a Murl from her childhood, with the dismal prospect of leading the life of a prostitute on attaining the age of adolescence. In fulfilment of a vow to the deity of the famous temple at Yemuluwada the parents of poor Ellamma had dedicated her when she was a child of 5, nominally to a life of holiness, to start with, but ultimately and really, to lead a life of shame later on; and she would have done so, if other influences did not intervene as they did, fortunately for her. Her parents having died, she had become an orphan. About 3 years ago, the local Adi-Hindu Jatyunnati Sabha was started, and Ellamma somehow came within the sphere of its influence. She realised her position and made an application in writing to Mr. Arige Ramaswamy the Secretary of the Sabha, to

rescue her from the fate that awaited her by getting her married. On this, the members of the Sabha interested themselves in her welfare. Some time ago, a youngman of the caste quite ignorant of what had happened, and seeing nothing wrong in it, as it was in consonance with custom, made a proposal (need I mention it?) to her which she disdainfully refused but, at the same time, made a counter proposal that they should be united in the bond of matrimony. The young man saw his mistake, repented for what he had done and readily agreed to lead her to the altar. He is Mr. Komati Bhagayya, aged about 22. He is employed as a records Attender in one of the Railway offices here. His marriage with Ellamma took place, as stated above, on Wednesday last. A pretty large number of ladies and gentlemen of Adi-Hindu caste and of other castes were present to witness the ceremony and bless the newly wedded couple. Mr. Baji Krishna Rao officiated as purohit.

Rajput Opposition:—The Rajputs of Kathiawar are greatly exercised over the proposed marriage of the Maharaja of Alwar with a Jhala Rajput girl of Dhuva in the Wankaner State. An influential deputation of Jhala and Ohudasama Rajputs waited on the Raja Saheb of Wankaner and requested him to prevent the proposed marriage. The Raja Saheb has directed the bride's father to show cause why the marriage should not be stopped. The bride's father has agreed to make a statement. Meanwhile a deputation from Alwar arrived on the morning of November 20 to present a *chundadi* (sari) to the bride as an outward symbol of betrothal. In view of the opposition, the bride's father has sought the advice of Jhala Agar Singh of Adwal. We have already published the father's statement and his decision not to entertain the marriage proposals of the Maharaja of Alwar.

Women in Gujerat:—The Third Women's Educational Conference was held in the afternoon of 9th December, in Preambhai Hall. Lady Tanumati Ohinubhai, Chairwoman of the Reception Committee, pleaded for national self-reliance in educational matters and urged the opening of a school in every village and the imparting of education to every child. The President Lady Vidyagauri Ramanbhai said that the prime necessity of India was mass education, but the Government pleaded want of funds. She, therefore, pressed for the amendment of the Primary Education Act empowering those Municipalities that could make independent provision of funds to introduce free and compulsory primary education. At present owing to want of funds Government delayed sanctioning schemes of free and compulsory primary education submitted by those Municipalities that wanted to introduce them. Resolutions were then passed urging the introduction of free and compulsory Primary education, opening co-education in Primary Schools, employing trained teachers, supporting Sarda's Child Marriage Bill and urging age of consent to be 18 for husbands and 21 for outsiders.

Prohibition:—The Bombay Provincial Temperance Association has passed the following two resolutions:—“That this meeting of Ladies and Gentlemen interested in the Temperance Movement thinks it advisable that the Eighth Bombay Temperance Conference be held early in 1929, and requests the Bombay Temperance Council to make all due arrangements for the same.” Proposed by Mr. D. D. Gilder Seconded by Mr. D. C.

Driver. "That this meeting of Temperance Workers in Bombay cordially supports the memorandum drawn up by the Rev. J. F. Edwards on the necessity of the adoption of Prohibition in India, and recommending that the Government of India should make an immediate declaration to that effect." Moved by the Chairman, Mr. K. Natarajan seconded by Mr. S. G. Warty. Both the resolutions were passed unanimously.

Indian National Social Conference.—The 41st Session of the Indian National Social Conference will be presided over by Mr. M. R. Jawakar, M. L. A. It was decided to arrange for an All-India inter-caste dinner under the auspices of the Indian National Social Conference to be held on December 25th, at a general meeting of the Executive Committee of the Conference. Place, Deshbandhu Nagar; Calcutta. Date and time, 25th December, 1928, Open Session, 2 P. M. Subjects Committee, 6 P. M., 26th December, 1928, Open Session, 8 A. M. Delegates to the conferences are requested to inform the Secretary, Reception Committee, 15, College Square, Calcutta regarding their time of arrival at Calcutta and also whether accommodation is required by them. Names of delegates are to be sent to the Office on or before 15th December next.

Women's Conference:—The Maharani of Travancore will preside over the All India Women's Conference to be held in Calcutta on December 27 and 28. The Dowager Queen of Mayurbhanj has been elected Chairman of the Reception Committee and Lady Bose has been elected General Secretary of the Conference.

Scout Trophies:—His Excellency Sir Leslie Wilson has forwarded to Sir Chunilal Mehta, Provincial Commissioner for Bombay, a cheque for Rs. 4,000 from a sum given to His Excellency for distribution among the Scouts. The money is to be utilised for the Boy Scouts and it is proposed to provide with it a shield or cup for each division including Bombay, for competition among the troops. Sir Chunilal Mehta, on behalf of the Scouts in the Presidency, has expressed his thanks to Sir Leslie Wilson and has informed him that it is proposed that the trophies should bear His Excellency's name.

Prohibition Propaganda in Madras:—It is understood that the Government have decided to provide a few lakhs of rupees in the budget for distribution as subsidies next year to non-official agencies and local bodies for prohibition propaganda in different places under their jurisdiction.

King Alfonso a 'Slave of Jesus of Nazareth':—King Alfonso has been received at the church of Jesus, Madrid, into the Brotherhood of the Slaves of Jesus of Nazareth—la Congregacion de la Esclavitud de Jesus Nazareno. Cardinal Segura, Archbishop of Toledo and Primate of Spain, placed the scapular of the brotherhood over the shoulders of the kneeling monarch. The Papal Nuncio, Mgr. Tedeschini, and the Bishop of Madrid, Mgr. Eljo, assisted at the ceremony, together with the director of the brotherhood, the Mayor, and the Capuchin Fathers of the Church. At the conclusion, the Cardinal Primate imparted the Holy Father's blessing, and His Majesty proceeded to the foot of the shrine and spent some time in prayer before the venerated image.

Film Corporation:—The Oriental Picture Corporation, Bombay which produced Rabindra Nath Tagore's play "Sacrifice" and found a market for it in

the international cinema world, has been registered as a public limited liability company with twelve lakhs capital under an influential Board of Directors consisting of Sir Joseph Kay, Chairman, Sir Bomanji Dalal, M.L.A. Prince Fateh Singh of Limbdi, Mr. H. M. Mehta, Mr. B. P. Mody and others. The Company will in the beginning engage a number of European technicians and the studio laboratory will be fitted with equipments of the latest type.

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8-8-26

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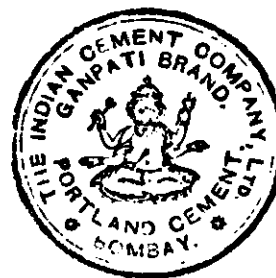
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BOMBAY—SATURDAY, DECEMBER 22, 1928

No. 17

I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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<p>The Late Raja of Panagal. The Lahore Outrage. The Sarda Marriage Bill. Mrs. Naidu in America. Islam and Prohibition. Prohibition in Twenty Years. Encouraging Our Teachers. Journalists' Conference. The Afghan Rising.</p>	<p>Bombay Corporation and Crematorium. Character Training in Home And School. The 1928 Women's Christian Temperance Union. Mrs. Naidu in America. Bombay Women's Constituent Conference. News of the Week. National Conferences.</p>
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NOTES.

The Late Raja of Panagal:—The sudden and untimely death of the Raja of Panagal which took place on Sunday last is a severe blow to the cause of progress. The Raja Sahib was a man of wide culture and true patriotism and, though his position as leader of the non-Brahmin party somewhat circumscribed the sphere of his later activities, he never lost sight of the larger ends of nationalism. Brought up in conservative traditions and surroundings, he gradually acquired a broader outlook on social and religious questions. This writer had a long conversation with him twelve months ago, when Sir Parasuram Patro was also present, and he well remembers the warmth with which he repudiated the accusation that he was actuated by anti-Brahminical sentiments. The Raja and Sir Parasuram, who, we hope, will be elected as the next leader of the non-Brahmin party, both agreed that the time is come to broaden the basis of the party so as to make principles and not caste the credentials for its membership. If he had been spared for a few years more, we have not the least doubt that the Raja would have given effect to this much-needed alteration of the party constitution. The tributes which have been paid to his memory by Brahmin and non-Brahmin leaders, irrespective of their political differences, speak with one voice of his great ability, political courage and patriotism. We earnestly trust that the unanimity in this respect will pave the way to a lasting understanding between them and that both Brahmins and non-Brahmins will join hands in working for the good of their common country. We offer our sincere condolences to the Raja Sahib's family and his friends.

The Lahore Outrage:—On Monday, Mr. J. P. Saunders, an Assistant Superintendent of Police, was shot dead while returning home on his motor-cycle. A head Constable who was with him was also shot. He pursued the assailant some distance, but could not overtake him, and died soon after removal to the hospital. It is not

certain whether one or two men committed the crime. It was committed near the Dayanand Anglo Vedic College. About twenty persons, including several students, have been arrested in connection with the crime and it is likely that within the next few days the public may be given some definite information about the results of Police investigation. At first, it was generally believed that the murders were in the nature of reprisals for the blow inflicted on the late Lala Lajpat Rai by a Police officer, but this view seems to be rather discounted by later developments. It is most regrettable that such an event should occur at this time when India, so to speak, is at the cross-road between ordered progress and general confusion. The spirit of non-violence should not be allowed to disappear with the non-co-operation movement. It is to be hoped that the crime does not represent a recrudescence of anarchism such as we had twenty years ago. Much depends on the way in which Government handle the political situation which has become much agitated owing to the composition and methods of the Simon Commission.

The Sarda Marriage Bill:—The *Times of India* writing of the Afghan outbreak, has a sting at Indian reformers. King Amanullah, it says, has pressed his reforms a little overmuch, "just as the Indian Legislative Assembly wanted the Government of India to suppress their people in the matter of child marriage until Government took refuge in the appointment of a special committee of enquiry". It is impossible to compress more inaccuracies in a shorter space. Indian reformers did not want the Government of India to suppress the people but to suppress child marriage in accordance with the demand of a large section of the people. The Government of India did not take refuge in the Special Committee which is appointed to enquire into the question of "the age of consent" and only incidentally into its bearing on marriage relations. The social reform movement in India is nearly a century old and for more than half a century Indian reformers have been carrying on a propaganda to raise the marriage age. They have succeeded in creating a strong public opinion in favour of this necessary reform. They want legislative sanction to consolidate the ground thus gained. There has been thus a long preparation for the reform now desired. The *Times of India's* comparison is, therefore, misleading and we trust that the Government of India will not be influenced by it.

Mrs. Naidu in America:—Mr. R. E. Hume, son of Dr. R. A. Hume of Nagar, writes to Mahatma

Gandhi about Mrs. Naidu's work in America. We are indebted to *Young India* for the following extract from Mr. Hume's letter:—"You will be pleased, I am sure, to receive this message concerning the successful start of our friend Mrs. Sarojini Naidu in her visit to the United States. I heard her at her first appearance in New York City. And I have been testifying that I have never heard either from man or from woman the equal of her platform performance for the beauty and flow of English diction and for the structure and sequence of English sentences. Several times during her sixty minutes of unmemorised discourse I wondered how she would extricate herself from the involved beginning of an elaborate sentence; but she never once failed to complete correctly the subject and verb with which she had proceeded in the sentence. However, more beautiful and significant than the grammatical structure of English sentences were the beauty and goodness and truth of her utterances. I rejoice that Mother India is being presented to America in the person of this charming and potent woman, who is perceiving the spiritual side of American life, and who is similarly conveying to the people here the spiritual side of the Indian people. My wife and I have been happy to have had Mrs. Naidu to dinner day before yesterday and to lunch today, along with various American friends. But I am especially happy thus to report to you promptly the very successful realisation of your plan for Mrs. Naidu to visit the United States as an ambassador from the women and people of India."

Islam and Prohibition:—Mr. Faiz B. Tyabji writes in support of Mr. Edwards' Prohibition Memorandum:—"I hold very strong views as to the deleterious effects of alcoholic drinks and opium. Though our religion is imperative on the necessity of total abstinence from intoxicants, unfortunately, at least in the City of Bombay, Muslims seem to suffer from them to an alarming extent; I think the labouring classes are also very much in need of protection from all temptation to succumb to the drink habit. I consequently read with the greatest interest the "Appeal" and "memoranda" made by Mr. Edwards. I am convinced that if a policy of rigid prohibition were enforced in India we should benefit immensely. I think there is a great fallacy in the argument that there is no merit in abstaining when you are forced to do so and that consequently prohibition should not be adopted as a state policy. Since abstinence is conducive to general advancement towards a healthier, more moral and more efficient life, it is the duty of Government to assist that advancement, even if it can be truly assumed that by such a policy one means of exercising moral virtues is removed. The Gods in their mercy always provide us with fields where we may exercise ourselves in the attainment of moral virtues, or in the overcoming of moral turpitude, and no government need be afraid of depriving man of such opportunities."

Prohibition in Twenty Years:—Mr. M. R. Jayakar, who presides over the Indian National Social Conference to be held next week in Calcutta writes to us:—"I have glanced through the Rev. Mr. Edwards' Note entitled "India's Excise Demand." It is an excellent production and puts forward the Indian point of view with

great force. He has well brought out the important point that both in the case of Hindus and Moslems there is an ancient and powerful sentiment in favour of Prohibition, strongly reprobating indulgence in intoxicating drinks. I entirely agree with his contention that a wise and statesmanlike Government would have made use of this well-established and useful tradition to bring about Prohibition in at least 20 years' time. A resolution to this effect was passed, as you will remember, by the Bombay Legislative Council during the time I was a member. Mr. Edwards suggests ways by which this can be done by the Government issuing "instructions so to frame its financial policies as to eliminate gradually the necessity for excise revenue as an integral part of India's financial system, stretching the process of elimination" over a period of 20 years. I had myself something to do with the resolution of the Bombay Council at the time it was passed, and I remember that many of the considerations Mr. Edwards has urged in his Note actuated the framers and supporters of that resolution. It is very unfortunate that, since that resolution was passed, the Government of Bombay has practically gone back on its terms. I do hope that the arguments employed by Mr. Edwards will have their full weight when his Memorandum comes to be put before the British public, as it is bound to be in the course of time. Please convey to Mr. Edwards my congratulations on the way he has prepared his Note. Its chief merit is that it is thoroughly Indian in sentiment and keeps in view the ancient traditions and sentiments of the Indian people."

Encouraging Our Teachers!—The object of giving scholarships and prizes to the best students is as much to create some interest for those students who would not otherwise devote themselves to their studies, as to reward the industrious. The District Board of Midnapore has discovered that stimulus should be applied at the other end and that "teachers of all girls' schools from which girls get scholarships or stipends in the Upper Primary Examination should get Rs. 5 each and for each female student who would simply pass the examination the teachers should get Rs. 3, 2 or Re. 1 each according as the student passes in the first, second or third division." The suggestion has the merit of being original. We fail to see, however, how parents can be persuaded to send their daughters to school by giving teachers a "reward" for successful students. The spur is required not for the teacher but for the parent and the better idea would be to give the parent the prize. Moreover the Midnapore scheme would only result in producing a batch of primary school teachers who will either neglect the rest of the class and turn to the more brilliant students or overtax the minds of the school children. There can be no substitute for compulsory primary education and we are afraid that Midnapore will only end in proving the truth of this.

Journalists' Conference:—The first session of the All-India Journalists' Conference will be held at Calcutta on January 1st 1929. A Reception Committee with Mr. Ramananda Chatterjee as chairman has been formed. Mr. K. Natarajan has accepted the presidentship of the Conference.

INDIAN SOCIAL REFORMER.
BOMBAY, DECEMBER 22, 1928.

THE AFGHAN RISING.

The news from Afghanistan has suddenly assumed an alarming character during the last few days. At first it was to the effect that a single tribe of no particular importance had become discontented owing to a change in the rate or mode of collecting revenue. The measures of Westernization introduced, or rather enjoined by King Amanullah since his return from his European tour were utilised by the malcontents to give a socio-religious complexion to the revolt against the Government of the King. The abolition of the purdah, the sending of a batch of Afghan girls to Europe for education and the compulsory substitution of the European dress, especially the hat, for the national costume in Kabul, have been stated to be the principal causes of offence against Afghan conservatism. If the regular Afghan army had been staunch, the revolt could have been easily quelled, but there is unfortunately too much reason to think that the King is not able to rely upon it at this juncture. The Afghan troops are in sympathy with the malcontents, and their salaries, it is stated, have not been paid for some time. The Afghan Consulates repudiate most of these allegations, and we believe that there is a good deal of exaggeration in them. But after making a liberal allowance for this, there are still sufficient grounds for the apprehension that there are forces at work which may undermine the stability of the Afghan Government. A British military air-plane sent from India to ascertain the needs of the British Legation at Kabul had been shot down and the routes to that city are subject to frequent interruption. The King is said to be raising levies to put down the revolt, the regular Army having failed him in his hour of need. Afghanistan is now an independent country and no foreign Government can interfere in its internal affairs, unless its help is invoked by the Afghan Government. The invocation of foreign aid, however, will mean that the Government does not enjoy the confidence of its own people, and would strengthen the forces of revolt. The price of foreign intervention, too, will be loss of that independence which Afghanistan has won at heavy cost after a long struggle. The situation is exceedingly serious and we can only hope that a statesman will arise among the Afghans who will restore harmonious relations between the King and the people by a judicious adaptation of his Majesty's progressive ideas to the jealous conservatism of the Afghan masses. Since the above was in type, encouraging news has come from Kabul. A *Reuter's* cable from Moscow states that the rebel attack on the city has been arrested

as the result of joint efforts of the troops, Air force and armed population, and that Governmental reinforcements are streaming in.

BOMBAY CORPORATION AND
CREMATORIUM.

The Bombay Municipal Corporation passed some time back a resolution contemplating the establishment of a crematorium of the modern type for Hindus. The present mode of disposing of the dead among Hindus is admittedly primitive, and a considerable section of educated men and women feel the need of a more decorous mode of sepulture. The Corporation's resolution was in conformity with this enlightened view. But the resolution gave rise to an agitation among orthodox Hindus and public meetings were held to condemn it and to demand its rescission by the Corporation. A resolution was accordingly brought forward on Monday and after an animated discussion it was carried by a majority. The justification of open discussion by public bodies lies in the fact that, as a rule, while much of such discussion is irrelevant and even absurd, the net result reached is in conformity with commonsense. This is the case with the last Corporation resolution rescinding its previous resolution. The arguments urged by the opponents of cremation were wholly untenable. The Hindu shastras allow the widest latitude in such matters. The great Shankaracharya, when he was boycotted by the orthodox Brahmins, carried the dead body of his mother piecemeal to his own garden and cremated it there. This tradition is kept up by the Nambudri Brahmins who still burn their dead in their gardens. In his learned chapter appended to Ranade's History of the Marathas, Telang shows that the Maharashtra Brahmins, when they led armies, had adopted a short and summary ceremony for carrying out the funeral obsequies of those who died in the battle-field. Hindu Shastras rationally interpreted are the very reverse of a narrow, rigid code. Those who opposed the proposal on the ground of religion were, therefore, clearly wrong. But we do not think the Municipal Corporation is the proper agency to initiate a reform of this kind affecting a single community. This should be done by voluntary effort by reformers who are prepared to set an example amongst their own families and friends. Half a dozen men could easily find the money to set up and run a model crematorium which would be available to all at a small charge. We hope that this will be done soon, and we are sure the experiment will be a success and pave the way to the general adoption not only by Hindus but persons of other communities also of the simple, sanitary and decorous way of returning the physical constituents of the body to its native sources.

CHARACTER TRAINING IN HOME AND SCHOOL.*

(PRINCIPAL H. R. HAMLEY).

The epoch-making Report of the London Board of Education known as 'the Education of the Adolescent' defines the aim of education as—'the forming and strengthening of character, the training of tastes, to fill and dignify leisure and the awakening and guiding of intelligence.' If we examine these words closely, we shall find that the formation of character is placed first among these aims and, we may well believe, not by accident but by design. I wonder how many of us, teachers and parents, agree with this in our heart of hearts, and, if we do, how many of us allow our belief to be translated into activity. Let us notice, again, that character can be 'formed and strengthened' but that intelligence can only be 'awakened and guided'. The best teachers can but awaken intelligence; he cannot form or bring into being or develop what is not there. But the least of us can mould character, if we have character in us. The limitation of our intellect are obvious enough but who can measure the limitations of character?

Before I proceed further with my subject I must specify, if I cannot define, my terms. The word 'character' is used in many senses, as for example, when we speak of a man of forceful character or a man of strong character or when we politely refer to an eccentric person as a 'character', but I am using the term as you expect me to use it, as I speak of a man of strong moral character, one who knows what is right, admires it and strives to attain it. Henry Van Dyke has given some of the elements of character thus: To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbour's except his kindness of heart and purity of life; to think seldom of your enemies and often of your friends; to be pure in thought, word and deed. McDougall, whose great book, 'Character and the Conduct of Life' all who are interested in Character Training should read, gives the constituents of character as 'good moral sentiments, self-respect and effort.' By 'self-respect' he means not the pride that causes us to despise others who are beneath us in birth, attainments or wealth, but the respect we have for the truth we live by and the good we try to do. As Van Dyke says: we must despise nothing in the world except falsehood and meanness.

The basis of all character is in our instinctive life. Now instinct is the great driving force of life. We never really act except under its urging. It is a common belief, but a wrong one, that instincts are vestiges of our early ancestry which have to be superseded by educational enlightenment. On the

* Being an address delivered at the Session of the Bombay Presidency Teachers' Association last November.

contrary, instincts are fundamental in human life; they are the foundation stones of all learning and character. Without the instinct of curiosity there could be no discovery; without the instinct of aggression there could be no victory; without the instinct of self-assertion there could be no progress. Curiosity, self-assertion, fear, self-regard, the play instinct, the constructive instinct, the hard instinct must find their true expression, if character is to be developed. Now instinct is like fire, a blessing or a curse. The instinct of pugnacity is right when a battle has to be won, but it would be out of its place in a well appointed drawing room; the instinct of fear would be bad, if courage were required but it has its place as a check on foolhardiness. The wise teacher and parent will not deny the reality of the instincts, or try to suppress them, but will give them room for healthy self-expression. Self-expression is one of Nature's safety valves. The man of character, then, is he whose instincts are instruments, instruments of his higher life.

Now character training begins where instinct begins, that is, in boyhood, in the home, and the person responsible is the parent. Self-restraint, self-control, temperance, courage, justice, honesty, and many other moral virtues are born in the cradle. The altogether too common practice of feeding a child to keep him quite not only leads to derangement of digestion but to self-indulgence and lack of self-control; the still commoner practice of slapping a troublesome child without reason is responsible for resentment, injustice, and dishonesty. We may disagree with Freud in many things but in this, at least, he is right that the roots of most adult excesses of conduct can be traced back to childhood, to the first three or four years of life. Most of our prejudices, obsessions, likes and dislikes are acquired before the child is old enough to think for himself, and the trouble is they remain, sheltered in the unconscious. Let us take the fears of children. How often parents make cowards of their children by imparting their own superstitious fears to them. There is no greater begetter of fear in the world than the timid or superstitious parent. Suggest to a child that there is something to be afraid of in the dark and he will fear a dark room, and the unseen—all his life. Parents who can afford the space should keep their children in separate rooms without lights after they are a few days old. One more thing about fear. Never, never in all your life try to keep a child quiet by frightening it with threats of *bhuts*, ghosts and wild beasts. You are sowing the seed of cowardice in after-life. No nation can afford that. Then there is the fear of the unseen. How can we instil courage into the hearts of our children, if we do not greet the unseen with a smile, if we do not face it with courage, and by 'courage' I do not mean resignation. Remember that the Child is a creature of suggestion, and suggestion is generally unconsciously accepted. If we show fear the child will imbibe fear as surely as he drinks sustenance from his

mother's milk. What I have said of fear may be said of all the instincts. The instincts of children are quickened into life by suggestion. But it must not be thought that there is something sinister about suggestion. Suggestion may be as productive of good as well as of evil. How often our children catch our enthusiasms, our love for birds, animals, flowers, our love for our fellow men. Show cruelty and your child will be mercilessly cruel; show kindness and he will be splendidly large-hearted; show injustice and he will be remorselessly unjust; show temperance and self-control and he will be temperate and controlled. Surely there is a responsibility upon us,—in the school—in the home—'to live justly, show mercy and walk humbly with our God.' Never suggest to a child that wrong doing is natural. The child will always follow the natural. 'What do you think he would do now that he finds himself in financial difficulties', said a teacher. 'Accept bribes! of course; that is exactly what he did.' That teacher was implanting corruption more surely than if he had extolled it as a virtue. Before we leave this part of the subject let me state that the child is most susceptible with regard to the things he does not fully understand and about which there seems to be mystery or secrecy, for example, with regard to sex knowledge. Unfortunately in India economic conditions are such that few families can afford more than one living-room and the consequence is that young children are admitted to the conversation of their elders which is more often than not is on topics that the child is not fit to hear discussed. 'They are too young to understand,' you say. Precisely, but they are not too young to remember and to scent mystery. We are now beginning to realise that the child learns far more than we think from the conversation of his elders but he learns it wrongly. So he gets wrong ideas of human relations, wrong ideas of sex, wrong ideas of personal morality. Before the young child, silence is golden. Things that are not fit for the young child's ears, ought not to be discussed before him.

We have seen that suggestion is responsible for most of the moral sentiments of children and that it is the unconscious suggestion, the unspoken suggestion that is strongest. We often repeat 'actions speak louder than words' but it is even more true that 'attitudes speak louder than actions.' Moral sentiment, however, does not make character. Of sentiment we have enough and to spare. As McDougall says: 'It is moral sentiment, accepted as an act of self-respect, and carried into action that constitutes character. True character can only be developed in *Action*, in *Living*. Is it by chance or design that the period of childhood and youth is the great time of activity? No. Character formation and activity go together.

To illustrate this part of my subject let me transfer my attention from the young child in the home to the youth in the school, from the bud of promise to the opening flower. There is no time in the

life of the child fraught with greater possibilities for good or attended with greater possibilities for evil than this time of adolescence. The pity of it is that so few people in India have made the subject of adolescence one of careful study. Youth is a time of imagination, a time of intense loyalty, a time of aspiration and hope, a time of superabundant energy, a time of creative power. How important it is, then, that the tide of youth should be taken at the flood and should not be allowed to spend itself in the great ocean of inaction! Yet this is happening in India to-day. Is it any wonder that when opportunities are not given for self-expression our young men become the pray of the political extremist? Let us have loyalty by all means, loyalty to the school, loyalty to the country, to ideals, to truth. Let this loyalty begin in action in the playing field, in the school, in the home. I have said that youth is a time of tremendous energy. If the enthusiasm of youth cannot find its natural expression in healthy action, it will find an outlet in delinquency or else fade away in dreams. In either case the youth becomes a burden on society. The only hope for youth is, again, adequate opportunity for the outlet of his energy in safe, healthy, satisfying work and play. But what do we provide for our youth at this time? Meaningless drudgery at books, the study of things that can have no vital interest for him and no bearing on his life.

There are many other aspects of adolescence that I wish I had time to discuss but I must content myself with a few words with regard to youth's creative powers. Youth is a time of creative power. This is true with regard to the body, for it is during adolescence that the body gradually develops its sexual potency. It is also true with regard to the whole personality. We are now learning that these creative powers of man are all intimately associated with one another and that the free expression of one with power can and will sublimate the urging of the other; that sexual indulgence for example can kill artistic and intellectual creation and that creative work and play can break the power of the insistent sex instinct. Few parents and teachers seem to know this, for they set youth the almost impossible task of trying to live down their instincts especially the sex instinct, instead of directing that energy in some other direction for the creation of something new. Boys and girls of adolescent age spend this critical time of their lives poring over books, cramming, memorising, absorbing knowledge that has little significance for them and still less interest. How many adolescent boys and girls are ever given the chance of self-expression, of creation in any material, mental, or aesthetic form. Creative work has practically no place in our schools to-day. No incentive is given to youth to make, produce, manufacture or put together anything that he can really call his own. He spends his time cramming annotated examination guides and the result is that his mind becomes paralysed and incapable of an original idea. Even the 'Essay' that should be

the expression of original thought, is memorised from books. This is the tragedy of youth to-day. The great problems of adolescence will never be solved until these things pass away and our schools become Centres of Creative thought and work, until we learn to place creation before reproduction, self-expression before imitation, imagination before memory. Let us return to our schools determined to work for the release of personality, for the release of creative energy that we have hitherto kept in bonds, and let us return in the spirit of John Drinkwater's prayer.

Grant us the will to fashion as we feel
Grant us the strength to labour as we know,
Grant us the purpose, ribb'd and edged with steel,
To strike the blow.
Knowledge we ask not—knowledge Thou hast lent
But Lord, the will—there lies our bitter need,
Give us to build above the deep intent,
The deed, the deed.

THE 1928 WOMEN'S CHRISTIAN TEMPERANCE UNION CONVENTION.

(BY MISS MABEL E. ARCHIBALD, M.A.).

The emblem of the Women's Christian Temperance Union is the White Ribbon and is wound, around the world. The bringing in of Prohibition in the United States of America was largely due to the temperance propaganda of the women in the home and schools. "For God and Home and Native land" is the watchword. Agitate! organize! are the slogans. Frances Willard was the founder. In the olden days the women of Ohio, U. S. A. visited every saloon and besought the saloonkeepers to close their drink shops as their husbands and sons were being ruined by drink. They knelt in the snow streets and prayed outside the shops. God heard their prayers and the shops were closed and now in that great country it is unlawful to sell the poisonous liquid. The new President is pledged to enforce the Prohibition law. The election of Hoover has caused great thanksgiving to all who are interested in the warfare against King Alcohol.

How happily the forty delegates from nine Provinces of India wended their way to beautiful Delhi the Imperial city to attend the eighteenth biennial Convention of the W. C. T. U. We were very pleased to note that more than half of the delegates were Indian ladies. In the olden days missionaries and Anglo-Indian ladies were the only delegates. But now the ladies of this country are beginning to take an interest. This speaks well for the permanency and success of the work.

Mrs. Sinclair of Delhi gave a very hearty welcome to which Mrs. Corpron of Nadiad responded. Devotional services were led by Miss Ipe B.A. of Khedgaon, Miss Lewiston of Jorhat, Assam; Mrs. Mary Samuel of Rawalpindi. Misses Alice and Helen Day of Calcutta rendered excellent music. We

were delighted with the expressive singing of Mrs. Mookerji of Delhi and enjoyed the music address of the temperance enthusiast, Mr. L. Nandlal of Amritsar.

The address of our National President, Miss Mary J. Campbell on "Our Task" was masterly. Bishop Robinson gave an excellent exposition of prayer, showing that prayer was not only asking God for gifts but it was a waiting on God to hear his voice and know His will; and the third element in prayer was the act of Consecration. The twelve departments of work such as medal contests, Scientific Temperance Instruction, Citizenship, Literature were presented. Miss Campbell gave a strong presentation of the Opium question showing how babies are harmed by the mothers giving opium to keep the babies quiet.

The reception at Headquarters, No. 3 Commissioner Lane, was most enjoyable and the public meeting in the Hindu College hall was inspiring. Mir Mohammed Hussain of Delhi gave a most interesting account of the work of Local Social Service League and our three lady Organizers,—Miss Narayandas B.A. of Madras, Mrs. Navalkar of Bombay and Miss H. Maya Das of the Punjab, gave vivid presentations of their work. The latter attended the Worlds W. C. T. U. Convention at Lusanne, Switzerland. Her address on the World-Wide Women's Movement was inspiring and forcible in every way.

A very pleasing function was the presentation of a gift and a bouquet to Mrs. Mott Keislar M.D., who was going on furlough. Several times she, as Vice President, has been acting President, when Miss Campbell was not able to act. She also edited the "Indian Temperance News" during Miss Campbell's absence at the Worlds W. C. T. U. Convention. Miss Davis who has had charge of the Literature Department is also going on furlough. About four thousand rupees worth of charts and Temperance books and Non-alcoholic essences etc. were sold last year and orders were received from all parts of India, and even from Egypt.

Miss Campbell was reappointed National President and Miss Martin, and Mrs. Chitambar of Lucknow, Vice Presidents, Mrs. Moffat of Lucknow Cor. Secretary and Mrs. Manley of Calcutta Treasurer. We are happy in having three fine women as National Organizers (Miss Narayan Das, Miss Navalkar and Miss H. Maya Das.). We believe they will be able to interest the women of India more and more in the urgent battle against drink—this great work for the protection of the home and the welfare of the youth of our land. It was a most enjoyable and profitable Convention.

The following were among the resolutions passed Prohibition:—

Resolved that we place on record our unbounded joy and satisfaction that the recent United States Presidential election, which was really a re-"National Referendum Prohibition" an overwhelming majority stood for the 18th amendment and the enforcement of the same; and we would congratulate

the W. C. T. U. of the U. S. A. on the large share they had in bringing in a victory, which signifies the eventual triumph of Prohibition throughout the world.

No. 2. INTERNATIONAL PEACE.

Resolved that the National Women's Christian Temperance Union in India record its gratification at the signing of the Kellogg Peace Pact in Paris by fourteen nations of the world; and we hereby pledge ourselves to do all in our power to help along the cause of peace and international good will.

No. 4. OPIUM AND NARCOTICS.

Realizing the terrible harm that results from the use of opium (especially by giving it to infants) and other narcotic drugs such as Bang-Ganja and tobacco we would urge our members to agitate against the use of the same; and we pledge ourselves as an organization to co-operate with any effort toward the suppression of the opium traffic.

No. 5. AGAINST GAMBLING.

Be it Resolved that we each feel the personal responsibility of discouraging raffling such articles as cakes, dolls, etc., in Church bazars or other entertainments; also all other games of chance, betting on winners in sports, etc., as the beginning of the gambling habit.

Be it further Resolved that we each acquaint ourselves with the laws on gambling, and try to cooperate with officers to suppress it.

No. 7. FOR LAW ENFORCEMENT.

The Women's Christian Temperance Union strongly pledges itself to loyally support and help in enforcing by steady action, strict vigilance, co-operation with other interested bodies and other proper measures, all present and future Government legislation and prevent any injustice being done to policies towards the moral and social welfare of India.

No. 8. AGAINST PROSTITUTION.

Resolved that we as an organization pledge our cooperation with, and our support of, every action against prostitution; and that we urge our members to initiate programmes and to carry on personal and cooperative work to eliminate this evil, and also to procure moral instruction in the schools.

No. 9. PROPAGANDA THROUGHOUT ALL CHRISTIAN CHURCHES OF INDIA.

We urge the institution of an active Temperance Campaign in every Christian congregation.

No. 10. TO AMERICANS.

We appeal to all Americans residing in India or travelling through the country to refrain from using alcoholic liquors as a beverage. The United States stands before the world an exponent of Prohibition; and when Americans abroad are known to indulge in strong drink, the impression made by the propaganda against prohibition is strengthened. Especially do we urge all American consuls to be loyal to their own Government and laws by their practice and influence.

MRS. NAIDU IN AMERICA.

The Secretary, of the Hindustan Association of America has sent us the following: As the huge liner S. S. Berangaria carrying on board Mrs. Sarojini Naidu cast its anchor in the harbour of New York a delegation of fifty prominent members of the Indian Community of New York headed by Mr. Ramlal Bajpai waited upon the poetess who arrived Friday evening Oct. 26 on a lecture tour throughout the United States and Canada if possible. Mr. Bajpai in garlanding Mrs. Naidu on behalf of his countrymen in America made a short speech of welcome to the illustrious Indian lady visitor. In the conclusion of his speech Mr. Bajpai remarked: "May I also hope in the name of our countrymen that your very presence here will give the western world a proper conception of the divine place that womanhood holds with us in our Hindu scheme of social organization." Plans of a more elaborate reception contemplated by the community had to be abandoned to the disappointment of many as the steamer arrived nearly eight hours late.

Asked by a number of reporters what the poetess thought about Miss Mayo's book the only curt reply was "trash". Regarding the steps in progress for the freedom of India Mrs. Naidu said, "You must not picture the East as always standing like a resigned statue with hands folded. Our epics are about battles. We can shoot a bolt, too, when we want. India wants peace. We want peace with victory."

The following day a luncheon was given by the Reception Committee in honor of Mrs. Naidu in which were participating the members of all Indian organisations in New York, prominent among whom were the Hindustan Association of America, the India Society of America, the Friends of Freedom for India etc. Movietone pictures were taken which will be shown on the screen all over America so that millions of people may have the opportunity of seeing and hearing Mrs. Naidu as a part of the daily news reel item in all the motion picture theatres. Immediately after the luncheon Mrs. Naidu left for Chicago where she is to address the Illinois League of Women Voters. On November 2nd she is scheduled to lecture in New York under the auspices of the India Society of America, on India's Womanhood. It goes to the credit of Mr. Hary Govil, Director of India Society, for securing the first public appearance of Mrs. Naidu in New York, under the auspices of his Society.

The biggest event scheduled, however is a banquet royal organized by the members of Hindustan Association of America in cooperation with other Indian organisations such as the Maha-Bodhi Society, Vedanta Society, Young India Association, to be held on November 10th. A reception committee consisting of noted Americans and representatives of Indian organizations has been formed for the occasion. The several chapters of the H. A. A.,

spread throughout the country numbering ever fifteen, will be represented in the banquet. Mrs. Naidu will speak on "India and America."

BOMBAY WOMEN'S CONSTITUENT CONFERENCE.

In the third constituent conference of the Bombay Women's Committee on Education Reform, held in the Malabari Memorial Hall, Gamdevi, Lady Tata presided. Opening the proceedings, Mrs. Shaffi Tybeji, Chairman of the Reception Committee said:—"The circumstance that has led to the foundation of the All-India Women's Conference was the long-felt want of a central organisation of women to deliberate on questions of educational importance specially affecting the women of India. The wider outlook of woman on these questions as a result of the spread of western education in this country and the growth apace of feminism all over the civilised countries of the world, have roused the Indian woman to a sense of consciousness of her rights and privileges.

COMPULSORY EDUCATION IN BOMBAY CITY.

"Since the Primary Education Act of 1923 was published, the Bombay Municipality was earnestly preparing to introduce free and compulsory education in Bombay, and thus it was that in 1925 the scheme was actually put into practice in F and G Wards, as this locality consisted of the most backward population of the City. It was most proper that this scheme should have been launched first in these two Wards, which extend to an area of 13½ square miles and have a population of 3½ lakhs, more than two lakhs of which is composed of illiterate mill-hands. The Municipality had to face many difficulties while introducing compulsion in these Wards. Out of the 11,537 children of 'compulsory' age 10—15 per cent were found to be Marathi-speaking and the rest were Gujarati, Urdu and Tamil speaking. In spite of difficulties the work of compulsory education in these Wards was pushed on vigorously, with the result that the number of attending children of 'compulsory' age rose from 5,000 to 12,000 within only five months after the introduction of compulsion.

MUSLIM GIRLS' COMPULSORY EDUCATION.

"One unhappy fact that I must bring to your notice is the entire absence till now of Moslem girls from the scope of the operation of the Primary Education Act. On the 2nd of November 1925, the Compulsory Education Act was made obligatory to all boys and girls between the years of 6 to 11 residing in F and G Wards except the Moslem girls as the Bombay Corporation wanted Government sanction to limit the age of compulsion for Moslem girls to ten years only, out of deference to the sentiments of the Moslem community. The necessary Government sanction was obtained some time afterwards. Neither the Corporation nor the Schools Committee was slow in giving effect to the necessary preliminary measures for extending compulsion to Moslem

girls. Several months have elapsed since the regular census of the Moslem girls in the two Wards was taken and all the preliminaries are by now complete. The Corporation have pressing applied to Government to announce the date of compulsion for Moslem girls without which the necessary printing of registers giving all the particulars about every Moslem girl of 'compulsory' age cannot be published. Government sanction is, however, not yet forthcoming. From whatever quarters it may be, the delay, I must say, is getting intolerable to every citizen of Bombay who has the cause of education at heart. So also the question of extending compulsion to B and E Wards which is going to affect mostly the Mohammedan population, has been delayed till now. There is no excuse whatever for any further delay on the part of Government in giving a provisional sanction if necessary, without prejudice to the issues that are 'sub judice' between Government and the Bombay Municipality. May we hope and trust that the Hon. Moulvi Rafiuddin Ahmed the present Minister of Education will expedite the matter and send the necessary sanction for both the schemes without any further delay? The miserable and disgraceful illiteracy of the backward community in general and the Mohammedans in particular demands that the matter should no longer be delayed.

TRAINING FACILITIES IN BOMBAY.

"Another point to which I should like to refer is about the training facilities for ladies in Bombay. I may state here for your information that in the Municipal girls' school there are 66 per cent of trained teachers on the Marathi side, 83 per cent. on the Gujarati side, but only 13 per cent. on the Urdu side. A very miserable state of things indeed! The Seva-Sadan and the Vanita Vishram in Bombay have been doing very good work in giving every facility to Marathi and Gujarati young ladies for being trained. Grateful thanks of the public are due to these two institutions for giving us a large supply of trained lady teachers in Marathi and Gujarati. As for the Urdu Girls' Schools, it is a matter of regret that in spite of the miserably low percentage of trained teachers, viz., 13 per cent. nothing substantial was done till about three years back, to provide facilities for training to young Moslem ladies in Bombay. To make up this long-felt deficiency, the Schools Committee have recently opened a training institution for Urdu ladies, but it teaches only up to the 1st year of training. I should strongly recommend to the Municipal Schools Committee to extend the sphere of this training institution to the 2nd year of training, so that it would consist of three classes viz.: (1) V. F. Class (2) First Year Training Class and (3) 2nd Year Training Class. This could be done at a comparatively low cost.

THE PURDAH SYSTEM.

"I will touch on a very controversial point, that has adversely affected the education of the women of the Muslim community. I mean the Purdah

system. The belief that Muslim women should keep their faces thickly veiled, is a Quoranic injunction is most erroneous. I admit that the Quoran has enjoined the Purdah on Muslim women but it is not the irrational Purdah of Indian women,—which denies them the blessings of a liberal education and the enjoyment of a sound health,—but something quite different. In Chapter 24 and verses 30 and 31 of the Quoran there are clear injunctions in the following words:—"Say to the believing men that they cast down their looks..." "Say to the believing women that they cast down their looks..."

"The men are enjoined to "cast down their looks" in one verse and the women in the other. This directly proves that in the time of the Prophet Muslim women had every liberty to go about on the public thoroughfares. Otherwise where was the necessity for asking men to "cast down their looks" and women to do the same? Again, if the women had been going about in those days with veils on, there would certainly have been no injunction to "cast down their looks" to either sex. A learned Muslim commentator says "In a society in which women never appeared in public the injunction to men to have their looks cast down would be meaningless, and the similar injunction to women given in the next verse, if they never left the compounds of their houses, would be equally absurd."

"The only order in the Quoran with regard to the Purdah is in the same verse 31 already quoted, which after enjoining the women to cast down their looks asks them "not to display their ornaments except what appears thereof and to wear their head coverings of their bosoms." The words, "what appears thereof" also prove that the face and hands of the Muslim woman of those days were not covered. The injunction to wear the head-covering over the bosoms is the only thing that introduces the notion of Purdah, which really means nothing more than having a robe, or what they call "Chadar," thrown over the body excluding the face and hands.

"I appeal to my Muslim sisters believing in the Purdah system to ponder over the verses of the Quoran I have just quoted and to ask their menfolk why they are interpreting the Quoran in a different way."

"What exactly is meant by Education?" asked Lady Dorab Tata in her speech. "In my opinion, it is not merely the school syllabus and the University curriculum, which means the study of a certain number of books on certain stated subjects so as to enable our students to pass examinations. As far as I know, the general belief is that if one has passed the Matriculation or B.A. Examination, one is considered to be "Educated." But no, the word "education" has a far wider meaning and is much more far-reaching than the passing of school and college examinations. I do not for one moment wish to decry the importance of such studies and examinations as they enable the students to gain knowledge and to understand the

value of what they are taught and of all that they may read and study in after life. In my opinion education does not begin with the school-going age, but should begin at home at a very much earlier age.

CHARACTER-BUILDING AND BODY-BUILDING

"The education of a child should really begin from the time it is in its cradle and it then takes the shape of "Character-building" which is, to my mind, the most important thing in the education of our boys and girls. And the most important thing in Character building is Discipline. I have been an advocate of this all my life and it is this that we have to teach our girls—our future mothers—how to bring up and "educate" their children at home. There is another subject of equal importance which should be taught to all our girls—our future mothers—and that is the art of rearing strong healthy children—the art of body-building. In Europe and in America this has been developed into a regular science and all future mothers attend courses of lectures and classes to make a special study of this subject—how to feed and to care for their children from babyhood so as to make them strong, healthy and sturdy men and women both mentally and physically. The feeding of children in their infancy and early childhood with the right kinds of food is a very important factor in their bringing up. The knowledge of how to treat them medically—simple remedies for the usual everyday illness or ailments of little children—is also a very essential part of a girl's education. I feel I cannot stress these two factors too much—viz., the arts of character-building and body-building. Every girl must be taught these.

THREE EVILS

Proceeding, Lady Tata said that child marriage and the purdah system were the two great evils and draw-backs to all progress that existed in their midst. "I may also add," she declared "another evil which hampers all progress and that is the system of caste and caste prejudices. God has made all men and women alike and in His eyes there is no difference between the highest and the lowest amongst us. Why, then, should be accident of birth or of fortune give man the right of looking down upon and ill-treating his fellowmen as is the custom in this country on the excuse of "caste?" These three evils are doing more harm to the cause of women's education and emancipation and general progress than anything else I know of in India and the sooner they are removed the better it is for us women to wage a continuous war against these harmful and unhealthy customs prevailing amongst us and unless we women all combine and with one voice cry out against them and ask for their abolition from every part of the country, nothing will be done. In these matters our menfolk, are as much, if not more, to be educated as our women; so let it be the aim of every thinking woman in the country to fight for the abolition of

these pernicious customs and thus lay the foundations for a happier, healthier and greater future for our nation."

WOMEN AND NATIONAL PROGRESS

"I have always maintained that unless the women of any nation are given their rightful place in their homes and in the life of the country and are given the opportunities to take their rightful share of service to their country in those spheres which are essentially the spheres of women's work, no nation can ever rise or be great. The women of a country are at least half, if not more than half, of its population. How can any nation expect to rise and be great if it deliberately shuts down all doors of progress and education and emancipation against one half of its population? How can the men of any race expect to be educated—in the real sense of the term "educated"—when their own mothers are not educated at all or trained in any way and are themselves mere children incapable of educating their children or of raising a strong healthy, virile race? The results of such short-sighted toleration of these evils in our midst for so many generations are unhappily only too evident on all sides. The shortness of life of the average man, the feeble resisting powers on the slightest illness, the high percentage of mortality of our young mothers and children, the ignorance and absence of education, the want of character and back-bone we see all around us in every walk of life, the deterioration of the race and decreasing of its prosperity, the poverty and misery of the masses are all a sad and deplorable evidence of the evils of the existing system. Let us, women, therefore, set our hearts on the removal of all these evils from our midst and let us not rest or relax our efforts for one moment until the ultimate goal is reached. Then indeed shall we have done some service to Indian womanhood, to the Indian nation, and to our mother country. Let us all unite and raise our voice in as loud and long a protest as possible and let us not rest contented until we have succeeded in making every man and woman in the country recognise the necessity for the abolition of all these evils which retard progress in every direction."

RESOLUTIONS.

The following resolutions were, then, adopted by the Conference :—

"This Conference deeply deploras the effect of early marriage on education. It emphatically condemns the custom of allowing immature boys and girls to become parents. It calls on the Central Government and the Provincial Legislatures to follow the precedent set up by the Indian States of Baroda, Mysore, Rajkot, Kashmir, Gondal, Indore, Limbdi and Mandi which have raised the legal age of marriage. This meeting demands that the legal age of marriage for girls and boys should be made 16 and 21, respectively. While welcoming Rai Saheb Harbilas Sarda's attempt to pass legislation prohibiting early marriage, this Conference strongly protests against his proposed ages of 12 and 15, and

calls on him and the Select Committee to amend his Bill in conformity with this resolution. It wholeheartedly supports Sir Hari Singh Gour's Age of Consent Bill as a step towards this end."

"This Conference empowers the President to forward a copy of the Resolution to J. Crerar, Esq., C.S.I., C.I.E., I.C.S., Home Member, to Sir Moropant Joshi, Chairman, the Age of Consent Inquiry Committee to Rai Saheb Harbilas Sarda and to Sir Hari Singh Gour."

"This Conference delegates Mrs. Hansa Mehta, Mrs. Annigiri, Miss Engineer, Miss Bahadurji, Mrs. Salim Ali, Mrs. Nikambe, Miss Yamunabai Bhate and Miss Shantila Desai to represent it at the All-India Conference of Women on Educational Reforms to be held at Patna in the first week of January, 1929."

"This Conference empowers its delegates to invite the All-India Standing Committee to hold the next session of the Conference in Bombay."

NEWS OF THE WEEK.

A Widow Marriage :—The first widow marriage in the Kayastha community at Benares took place on Monday night. A large number of guests attended the wedding. The bridegroom is Mr. Mahendra Nath and is a bachelor. He is related to Babu Sampurnanand. The bride is the widowed daughter of Munshi Ganesh Prasad. The ceremony was performed by Sanataniat Pandits in accordance with Sanatan Dharma rites. It was remarkable generally that no hesitation was shown by the members of the community in participating in 'bhat.'

Viceroy at Shantiniketan :—Their Excellencies the Viceroy and Lady Irwin travelled to-day by train to Bolpur where they were received by Mr. Cook, Commissioner, Burdwan Division, who presented the local officials and by Dr. Tagore. They drove to Shantiniketan where the poet received them with a short speech of welcome. Their Excellencies then inspected the Research Institute and the library and later drove to Kalabhavana and inspected the museum. Tea with the poet was followed by a musical and dancing entertainment.

Physical culture for School Girls :—The Government of Madras have appointed a Committee of twelve official and non-official ladies to devise ways and means for improving the curricula of physical education among girls in elementary and secondary schools in the Presidency.

NATIONAL CONFERENCES.

22nd December—All Parties' Convention in Convention Pandal.

President—Dr. M. A. Ansari.

23rd December—All Parties' Convention in Convention Pandal.

24th December—All Parties' Convention in Convention Pandal.

25th December—(1) Subjects Committee of Convention in President's Room.

(2) Subjects Committee of Congress in A. J. C. C. Pandal,

- (3) Evening—All-India Social Conference in Extra Pandal.
President—Mr. M. B. Jayakar.
- (4) Youth Congress in Convention Pandal.
President—Mr. K. F. Nariman.
- (5) Khilafat Conference.
President—M. Mahomed Ali.
Place—Khilafat Pandal.
- (6) All-India Jadava Mahasabha.
President—Rao Bal Bir Singh.
Place—Shradhand Park.
- 26th December—(1) Morning—All-India Social Conference in Extra Pandal.
- (2) Subjects Committee of Convention in President's Room.
- (3) Subjects Committee of Congress in A. I. C. C. Pandal.
- (4) Evening—Vaisya Conference in Extra Pandal.
- (5) Morning and Evening Youth Congress in Convention Pandal.
- (6) Khilafat Conference.
- (7) All-India Muslim League.
President—Maharaja of Mahmudabad.
Place—Albert Hall.
- (8) All-India Medical Conference.
President—Dr. G. V. Deshmukh.
Place—Chittaranjan Hospital.
- (9) All-India Library Conference.
President—Dr. Annie Besant.
Place—Senate Hall.
- (10) All-India Jadava Mahasabha.
- (11) All-India Buddhist Conference.
President—R. B. Pandit Sheo Narsin.
- 27th December—(1) Convention in Pandal.
- (2) Morning—Vaisya Conference in Extra Pandal.
- (3) Evening—Ladies' Conference in Extra Pandal.
President—Maharani of Travancore.
- (4) Khilafat Conference.
- (5) All-India Muslim League.
- (6) All-India Jadava Mahasabha.
- (7) Library Conference.
Place—Senate Hall.
- (8) All-India Medical Conference.
Place—Chittaranjan Hospital.
- (9) All-India States Subjects' Conference.
Place—Burrabazar.
- (10) All-India Buddhist Conference.
- 28th December—(1) Convention in Convention Pandal.
- (2) Ladies' Conference in Extra Pandal.
- (3) All-India Muslim League.
Place—Albert Hall.
- (4) All-India Medical Conference.
Place—Chittaranjan Hospital.
- (5) All-India State Subjects' Conference.
Place—Burrabazar.
- 29th December—(1) Morning—Sarvajani in Prayer in Congress Pandal.
- (2) Congress in Congress Pandal.

- (3) Postal Conference.
President—Mr. K. C. Neogi.
- 30th December—(1) Congress in Congress Pandal.
- 31st December—(1) Congress in Congress Pandal.
- (2) Postal Conference.
- 1st January—All-India Press Conference.
President—Mr. K. Natarajan.
- The Conference, of which dates have not yet been finally fixed :—
- (1) Hindusthani Seva Dal Conference.
- (2) Rashtra Bhasa Conference.
- (3) All-India Cow Conference.
- (4) Arya Samaj Conference.
- (5) All-India Music Conference.
- (6) Andhra Provincial Conference.
- (7) All-India Independence League.
- (8) All-India Theists Conference.

Conferences which hold their Sessions not in Calcutta but elsewhere are :—

- (1) The Indian National Liberal Federation at Allahabad on the 30th and 31st December.

President—Sir Chimanlal H. Setalvad.

- (2) The All-India Women's Educational Conference at Patna commencing on the 6th January.

President—The Dowager Rani of Mandi.

[Owing to want of time no Social Conference will be held along with the Liberal Federation at Allahabad this year.]

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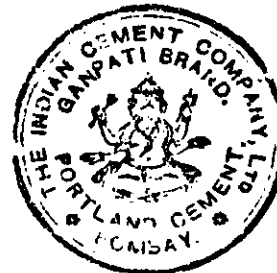
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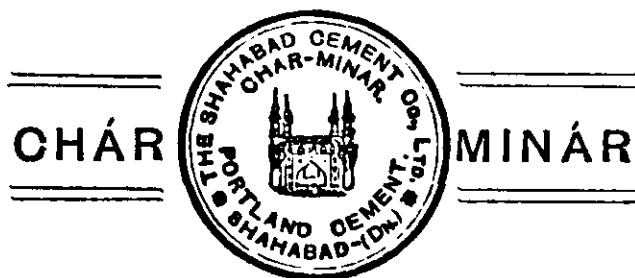
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Vol. XXXIX.

BOMBAY—SATURDAY, DECEMBER 29, 1928

No. 18

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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Conference.
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NOTES.

The Political Gatherings:—The All-Parties Convention met in Calcutta on the 24th and adopted a resolution accepting Dominion status as the Indian political objective as recommended by the Nehru Committee. The All-India Congress Committee next met and has not as yet (Friday morning) come to an agreement on the point. The Independence party is against any compromise, while the Congress leaders who favour Dominion status are only half-hearted in their support, and openly declare that they have no faith in it, but are obliged to advocate it only because the rest of the country is not prepared to go further. In a contest of this kind where one party has conviction and the courage of conviction, while the other party is lacking in both, the issue, even if a formula is found on which they can temporarily agree, admits of no doubt. The Mahomedans, generally speaking, are for Dominion status, but a small faction led by the Ali brothers, declares that nothing but Independence would satisfy it. As this is also the party which is most keen on communal electorates, its opinion, as Sir Ali Imam pointed out in an admirable speech at the Convention, need not be taken seriously.

India and Prohibition:—At the All-parties Conference held at Calcutta during Christmas week, Mr. Rajagopalachariar (Madras) moved for the removal of the drug evil and urged that prohibition legislation should be incorporated in the constitution as a fundamental part of it. He said that it was hardly necessary for him to remind them that prohibition was a fundamental part of the American constitution and that he was placing a similar proposal before them. In their constitution they had provided for an adult suffrage, universal education, public welfare work on behalf of the workers as a fundamental article among the duties of Government. If they wanted the country to be happy and prosperous under adult suffrage they should also have the evil of drink removed. If they handed over the Government to a democracy they must necessarily remove this evil so that an ordinary man might act properly. They should prohibit the use of alcohol or

intoxicating drugs except for medicinal and industrial purposes. Mr. Sadiq in seconding the amendment pointed out that America had adopted prohibition not for religious reasons but they had adopted it for scientific ones. The amendment was accepted. The Congress will consider a resolution laying down its programme till 1930 in which the first clause states that "in the legislatures and outside every attempt will be made to bring about total prohibition of intoxicating drugs and drinks. Picketing of liquor and drug shops shall be organised wherever desirable and possible." At the Social Conference held under Mr. Jayakar's presidentship, the Rev. Herbert Anderson moved a resolution in support of Prohibition which was carried without opposition. The effect of these resolutions is to raise the question of Prohibition above party politics. If Government had any doubts about Indian opinion being in favour of a prohibition policy this should convince it of the fact.

Social Legislation in Mysore:—The present session of the Mysore Legislature has many resolutions on social questions to its credit. The first of these is the one which was unanimously passed to raise the age of consent to sixteen. By this Mysore has forestalled British India which is still considering whether the reformers have public opinion at their back. Another resolution removes the sex disqualification to membership to the Council and local bodies which had hitherto existed in Mysore. And lastly according to an *Associated Press* message we have the resolution fixing the marriage age for boys and girls at twenty-four and fourteen respectively. We do not know why the age for boys should be twenty-four—that is, three years in excess of the demand of even the most radical social reformer—unless it be to make up for the low limit of fourteen years adopted by the legislature in the case of girls. The object of this peculiar piece of Legislation, we believe, is that the fact of the boys' age being fixed at twenty-four will automatically raise the marriageable age of girls far above fourteen and that the limit of fourteen is adopted only as a temporary measure. We hope in that case that the Mysore Assembly will take an early opportunity of fixing the age at sixteen for girls as in these cases it is always preferable to have direct legislation.

An American Tribute:—The *Unity*, an American Weekly edited by the Rev. J. Haynes Holmes, who is well known to Indians, writes:—"We knew Lajpat Rai when he was in this country, and were honored by his presence as

a speaker in our church. We retain most vividly perhaps, the impression of his intellectual power. His mind was a remarkable instrument—at once as sharp as a sword and weighty as a battle-ax. Next we recall the passion of his cry for justice for his country, and the flaming scorn of those who held her in subjection. There was little of the "sweetness and light," so characteristic of Gandhi, in this man. His was another temper, and a different method. Especially useful and effective was his incomparable knowledge of both West and East. More than in any Indian of whom we know, Rai presented the agonized frustrations of a conquered people, and proved the impossibility of peace till the yoke is lifted. His death is the most serious loss that India has suffered since the passing of C. R. Das."

Indian Professor for Oxford:—In offering the chair of Oriental Philosophy to Professor Radhakrishnan, the Oxford University has made a wholesome departure from its conservative traditions. By his books on Indian Philosophy and his lectures in America and England Professor Radhakrishnan has acquired an international reputation. It is stated that he will take up his work at Oxford in October 1929. We are also glad that he has accepted, though provisionally, the invitation to deliver the Hibbert Lectures at two centres in Great Britain in the next autumn.

The Hindu Annual:—It is a welcome sign of the progress of Indian journalism that our dailies have adopted the practice of bringing out annuals at the end of the year. The *Hindu Annual* published recently establishes a high standard of journalistic enterprise. Its literary contributions cover a wide field of interest ranging from high politics to short stories. They are not only from the pen of well-known Indian writers like Sir Sivaswamy Aiyar, Prof. Sudhindra Bose and others but also from English writers like Col. Wedgewood, Professor Rushbrook Williams, Mr. Thurtle and Miss Ellen Welkinson M.P. The illustrated article describing the daily life of Santineketan from the pen of another lady contributor brings out with rare insight the ideals of that Institution. The Annual likewise abounds in illustrations, the coloured plates forming an additional attraction.

Repatriation Tragedy:—The Honorary Secretary of the Imperial Indian Citizenship Association, Bombay, has issued the following information with regard to the *Sutlej* tragedy:—It will be remembered that, in the month of September last, Reuter reported the death of 37 repatriated Indians on board the S. S. *Sutlej* returning to India from British Guiana. The Hon. Secretary at once telegraphed to the Government of India to supply him with full information regarding the circumstances under which that unfortunate tragedy occurred, and also suggested that the Government of India should institute a public enquiry on the arrival of the boat in Calcutta. It transpires now that an official enquiry was held by the Government of Bengal at the request of the Government of India. The investigations were conducted by Major W. O. Walker, I.M.S., Protector of Emigrants, Calcutta, and Mr. E. N. Blandy, I.C.S., Collector of the 24 Parganas. The report of this official enquiry

says that there were 745 passengers on the S. S. *Sutlej*, out of which 37 died. Of these deaths, thirty were due to respiratory diseases and seven to other causes such as heart disease, nephritis, enteritis, serility and malaria. The report further observes that the deaths were practically confined to old people, who were not strong, and who, but for their great anxiety to return to their homeland, would probably have been advised not to undertake so long a voyage. It also shows that the incident was no exception to the previous years; as since 1923, deaths among the repatriated Indians on these boats have regularly occurred. Any comment on this most unsatisfactory report appears to be unnecessary. The tragedy of the deaths of these unfortunate laborers on those boats to and fro British Guiana is by no means of recent origin. As early as 1839, Lord Brougham, referring to the mortalities among Indian laborers on the boats bound for British Guiana, said, "mortality and massacre of the voyage far exceeded the African middle passage itself."

The King's Health:—The latest reports about the health of his Majesty are reassuring. The bulletins are free from cautionary expressions which were to be found in the earlier ones, and a more hopeful feeling is noticeable in them. It has been a very tough struggle and has lasted for nearly a month. The New Year, we trust, will find his Majesty well on the road to convalescence.

(Continued from the Leader page).

vitality and elasticity. Mr. Jayakar's address has brought this out very clearly, and it has thus given a great impetus to much needed legislation. His plea for the demolition of the restrictions of caste by promoting intermarriages, will receive wide support. In this connection, a reference is necessary to a slight difference of opinion which declared itself at the Conference. Some speakers wished intermarriages to be restricted to Hindu castes, while others wished them to be free to all communities. The difference is not of practical importance. As a matter of fact, strange as it may seem, intercommunal marriages seem to be more numerous than inter-caste marriages. Many of these are between Indians and Europeans. There have been a few intermarriages between men and women of the communities of India. Inter-caste or sub-caste marriages are comparatively fewer and of later date. The law should make no difference of caste or community, and individuals should be left to exercise their own choice in the matter of their marriages. As compared to the resolutions of the National Social Conference, those of the Women's conference would seem to have been less advanced. It is probable that the radical reformers among women get a more favourable or at least tolerant, hearing from audiences where men predominate, than from those which are wholly composed of their own sex.

INDIAN SOCIAL REFORMER.

BOMBAY, DECEMBER 29, 1928.

THE SOCIAL CONFERENCES.

The 41st Indian National Social Conference met in Calcutta on Tuesday and Wednesday under the presidentship of Mr. M. R. Jayakar. On Thursday the All-India Women's Social Conference held its first session with Her Highness the Junior Maharani of Travancore, the mother of the minor Maharaja, as President. The Women's Social Conference has been newly started, evidently in pursuance of the growing feeling among women that they could better look after their own interests than men. There is much truth in this feeling, and the social reform movement would have undoubtedly been prosecuted more vigorously in the past if women had been more closely associated with men in organisations like the Social Conference. We should therefore have welcomed the leadership of women in the National Social Conference, as a more effective way of advancing their cause than constituting a separate Women's Social Conference. In the first place, there are too many Conferences and it is desirable as far as possible for all those which have common objects, to coalesce. Then, we have by no means a plethora of workers, and the amalgamation of kindred movements will enable the limited number we have to concentrate on their special subjects. Society does not consist of men alone, neither does it consist of women alone, and the reform of society can be therefore, accomplished only by men and women working together. We would, therefore, suggest for the consideration of the leaders of the two Social Conferences that they should arrive at an understanding to join forces in promoting the common cause in which both are engaged. We are sure that the leaders of the Indian National Social Conference will be very glad to hand over its management to the leaders of the Women's Social Conference and to give them all the assistance in their power to make it successful.

Mr. Jayakar's presidential address which we publish in full is a weighty and vigorous contribution to the literature of the social reform movement. In his retrospect of the history of the movement he seems to fall somewhat short of a correct appreciation of the work of the early reformers.

If, as he rightly said, to-day the atmosphere in which social reformers have to work is in many ways more favourable than the one which surrounded their fore-runners thirty years ago, it is largely because of the strenuous and cour-

ageous efforts of men like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar, Ranade, Bhandarkar, Chandavarkar, Raghunath Rao and Viresalingam Pantulu in the past. We are now reaping the rich harvest of the seed which these men sowed in faith and hope. We are entering into the noble inheritance which they have bequeathed, and we can never be sufficiently grateful to them for it as well as for the inspiring example of their far-seeing patriotism and dauntless faith in the justice and righteousness of their cause. This, however, is rather a digression, and we are sure that Mr. Jayakar would whole-heartedly acknowledge the debt which we owe to those who have gone before us. The largest part of his own address was of immense value as presenting the case for social legislation, especially on matters relating to women's disabilities, in its true perspective. Many, if not most, of these disabilities are the creation of Anglo-Indian Judicial decisions. This is a point not generally borne in mind by those who oppose social legislation. The Hindu law was not as the laws of the Medes and Persians. It could be and was repeatedly modified both by eminent jurists as well as by the growth of custom in order to bring it in conformity with changing social conditions and public opinion. Mr. Jayakar from his profound study of the Sanskrit classics and Hindu law, was able to show that the Hindu law before it was hardened by Anglo-Indian Judges, was in many respects much more favourable to women's rights than it has since become. Eminent Indian Judges like Ranade, Chandavarkar and Lallubhai Shah did what they could to correct the conservative tendency of their British predecessors and colleagues. And it is only fair to say that among the latter too, there have been men of deep learning and broad sympathies, who have substantially helped to liberalise the interpretation of Hindu law, as Mr. Jayakar acknowledged in his address. But as he said, it would take centuries if we depend on judicial decisions to set right the many anomalies that have arisen in the past. Legislation is the only direct and speedy way of correcting the mistakes of the past. Mr. Jayakar exposed with force and eloquence some of the grosser anomalies of the Hindu law as administered by the Courts. The Bombay High Court has the best tradition for a liberal interpretation of the texts so as not to jar upon the notions of enlightened Hindus at the present day. Some other High Courts, notably Madras and Allahabad, have a reputation for excessive conservatism. All-India legislation alone can bring about uniformity in the administration of the Hindu law. Social legislation, therefore, is in most cases merely the means of restoring to Hindu jurisprudence its ancient

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THE 41st INDIAN NATIONAL SOCIAL CONFERENCE.

MR. JAYAKAR'S PRESIDENTIAL ADDRESS.

The following is the Presidential address delivered by Mr. M. R. Jayakar at the 41st Session of the Indian National Social Conference held on the 25th December at Calcutta :—

Controversies once took possession of the public mind as to the priority of social reform over political movements, and the question was debated whether India was fit to be politically free before liberty of conscience and freedom of social behaviour were attained. A variety of literature can be recalled even up to recently, in which the question was seriously considered, whether India was entitled to self-government as long as the domination of priesthood continued. Some of us can recall the bitterness with which these controversies raged, especially in that part of the country from which I come. The two divergent schools were opposed to each other with great vehemence and bitterness. Fortunately, that stage—perhaps a necessary one in the evolution of the national thought—has now passed, and we now recognize that our struggle towards freedom must be an all-sided one. I am aware that even now there are people, some of whom are in the foremost ranks of political workers, who hold the view that until Swaraj is obtained, social reform agitation should not occupy the public mind so as to detract from the intensity of our political effort. I am likewise aware that there are people in similar positions in public life who think that it is an idle effort to obtain legislation in the Central and Provincial Legislatures calculated to promote the social growth of the community. Notwithstanding all this, however, I feel certain that gradually the public mind has come to recognize that our struggle for progress must go on with equal pace in both directions. The co-operation in the present Conference of so many men in Calcutta who are prominent in public life is a clear sign of the rapid change in the public sentiment. The ease with which the promoters of this Conference have been able to obtain support for it is likewise a very encouraging circumstance, and I have no doubt that with further efforts, we shall be able, before long, to obtain an esteemed place for our cause in the deliberation of the people.

The social reform movement has undergone rapid changes during the last 15 years. Overwhelmed as we are by far-reaching political problems, we scarcely notice the social revolution which is occurring, to which the historian of the future will devote more attention than to dramatic events in the political field. Ideas have been marching by kangaroo jumps. In every important department of our social activity striking changes have taken place. These are specially conspicuous in public sentiments relating to women's regeneration and uplift. There was a time, not long ago, when

social reformers were concerned with small and petty questions relating to grievances of individual communities. Female education, dowries, widow-remarriage and other questions of a similar nature, which even in the days of their origin, were of more or less local importance or of communal significance, occupied the public mind. Now this is all changed, and all such tributaries of local or communal thought have joined in one mighty volume which encompasses the entire existence of our society. The social reformer will not now be content with the redressing of small or petty grievances. He would like to examine the very foundations of our social or religious structure from which minor disabilities spring. The body politic is assuming in his eyes more and more the characteristics of the human body, and like a good physician, he refuses to be content with a tinkering effort to cure minor ailments and wants to examine the very core of the causes from which they spring. The Brahman-Non-Brahman movement, the touchable and untouchable controversy are now being examined with a profound comprehensiveness, unknown in former times. And this is as it should be, because the country has learnt by experience, especially acquired in the political field, that the redressing of small and petty grievances leads to no large results. In the political field, our claim now is not for a small concession here and there, but for a complete assumption of control over the affairs of our country. The ease with which the doctrine of Dominion Status was accepted by the leading political parties in the country, is a sure sign of this change in public sentiment. "Deal with fundamentals and leave the non-essentials alone." This is the cry in the country, and it is but natural that the same slogan should be raised in our social or religious efforts.

CASTE.

The most noteworthy direction in which this change is perceptible is the institution of caste. Whatever might have been the origin of castes in India or the economic purpose which they served at one time when India was differently circumstanced, there is no doubt that it is being increasingly felt that the institution of caste is a very severe handicap on our effort towards freedom. Those who are in touch with the Non-Brahman movement or with the agitation in favour of the Depressed Classes, will be able to vouch that the problem has been so rapidly changing its form, under the stress of modern forces, that the agitation is now for a complete readjustment of the old-world arrangements

of our social life. For several years, social reform was largely concerned with finding out an equitable basis for the relations subsisting between the weaker and the more developed elements of Hindu society and sought to rest the privileges of the latter on some economic basis, supposed or real. The so-called lower classes advanced their claims apologetically, very often basing them on the utilitarian necessities of the hour. Now their claim is bolder, and with the new values which individuals in India have come to acquire under modern political arrangements, the social movement has acquired an unprecedented boldness. The claim now is not that caste distinctions should be modified but that they should be completely erased, so that caste, like religion, will become a matter of individual regulation, and will have no place in our public demeanour. Under the sway of this feeling, attempts have been made in Maharashtra to storm public temples, and threats of Satyagraha to attain social equality have been held out with a tenacity unknown before. If the weekly output proceeding from journals conducted by the members of the so-called lower classes is carefully examined, it will be found that their claim is now being more and more rested on the essential equality by birth of all human beings. They pathetically appeal to ancient Indian history and point out the changes which took place in ancient Hinduism showing its wonderful adaptability to changing conditions. History, they say, has revealed that, in former times, Hinduism, in spite of its apparent immobility, changed again and again and reconstructed itself so as to assimilate the virtues even of rival religions. A few of these changes are well known and have become landmarks in Hindu history. Buddhism is dead in India, but it still lives in Hinduism. It is seen in the all-embracing catholicity of the Hindu's conceptions of God and religion, and in his tenderness for all forms of animal life. These critics further point out graphic descriptions in the Vedic, Brahman and Epic periods, when hordes of people coming from inferior sources were, as with one mighty wave, swept on to the higher levels of Hindu Society. They persuasively urge that to "Brahmanize" the lower communities is the best test and mission of Brahmanism. They would have Brahmanism furnish a cultural apex which the Sudras would look up to, an ideal towards which they would endeavour gradually to approximate.

These appeals to ancient history have had a very great effect upon the success of the social movement. The lower classes have now met the orthodox on their own ground. The spread of the knowledge of Sanskrit, amongst the inferior classes in schools and colleges, has not been without its effect. The culture of Brahmanism has spread amongst them, and appears with ease in their best types. Their juxtaposition, on equal footing, in our Councils and Assemblies has established an affinity which it is difficult to deny elsewhere. The law of marriage has been gradually modified so as

to make inter-communal marriages possible in the descending order. Communities claiming to be intermediate between the four important castes of Hindu society have been reawakened and are playing the part of bridges. They are showing a tendency gradually to be absorbed on their side, more especially in the higher type. Only the other day I came across two marriages between a pure Brahman and a caste intermediate between him and the Kshatriya. The marriages were not sanctioned by orthodox usage, still they took place quite openly. A little stir was created for the moment, but the parties soon settled down into their normal place in the higher community.

In former times, the barriers of caste, when attacked, caused noise. Now they fall without sensation. The demolition of these barriers will, I am sure, be further accelerated by social reformers undertaking or encouraging a scientific study of the origin and growth of castes historically and ethnologically. Such a course of study based on a careful perusal of Census Reports, Gazetteers, accounts of travellers and similar publications, will form a wonderful solvent. It will readily melt caste pride and self-sufficiency, by laying bare the constituents which have historically entered into the formation and development of castes. Far-off elements from the regions of Central Asia, Scythia and Egypt will be detected in the formation of this granite. Dusky traces may be perceived in origins of vaunted purity, and gradually the truth will be borne in upon the humble inquirer that the boasted purity of his birth is only a myth. He will realize that castes are, like the great river Ganges, fed by Himalayan snow-flakes as also by the sewers of squalid towns. He will then find that castes take their colour, like a river, from the soil through which they advance, and their true function is to lose themselves in the swelling current of national life, fertilising individual effort and not to run a solitary course to disappear in the barren sands of conceit and futility.

SHUDDHI AND BANGHATAN.

The *Shuddhi* movement of the orthodox Hindu, though originally intended for re-conversion from alien faiths, has been a contributory cause of this change. *Shuddhi* cannot be restricted any more to its original necessities. If a lower caste Hindu, who or whose ancestors had at one time espoused Mahomedanism, can, by the 'spiritual alchemy' of *Shuddhi*, be re-converted to Hinduism, it is difficult to say why this same spiritual process cannot be made effective for the purpose of raising a Sudra to a higher status. The *Shuddhi* movement has evoked aspirations and obligations on either side, which are having a great effect on a general levelling up of Hindu Society. Why cannot a Sudra become a Kshatriya with proper *Shuddhi*, asks the Non-Brahman. The ancient scriptures mention such a process. Many saintly personages have gone through it. Vishwamitra and Vashishta are two noted examples of this social uplift. Once

the principle is accepted that ceremonials can, like the philosopher's stone, change the lower into the higher, there are no limitations to the application of the rule for the solution of inter-caste troubles.

Take also the Sanghatan movement. Sanghatan means contact, combination and association. It is impossible to have these unless people meet on equal footing. About two years ago I saw a magnificent spectacle in Bombay of the effect of Sanghatan. On the Dasara day the orthodox Hindus of a locality had their *simolanghan* ceremony. The men who walked in the front rank contained a couple of inferior caste men who would never have been allowed a place there but for the feeling that, as against the increasing ravages of rival religions, all Hindus, *inter se* ought to have equal status. It is a most remarkable feature of modern Hindu Society that the Shuddhi and Sanghatan movements, though started by orthodox people from orthodox feelings, are now having an effect which would have been very much dreaded by those who set the movement on its feet. The attacks of rival faiths have been in this way of great benefit. They have taught Hinduism to consolidate itself. They have set free processes of thought and behaviour which acted as solvents in Hindu Society.

GOVERNMENT AND SOCIAL LEGISLATION.

I cannot here refrain from referring to the attitude of the Government in matters of social legislation. Whenever it suits them, they show the courage of putting on the Statute Book measures of great unpopularity, excusing their behaviour with the comment that they know better than the people what is good for them and must lead public opinion and not be led by it. Their attitude however is entirely different when social questions arise in the Legislatures. Their assistance then cannot be had and they are very often content to remain neutral. Even Bills about which there is not much controversy and which reformed Indian opinion favours, have not succeeded in obtaining anything like a whole-hearted support from the Government. It seems to me obvious that it is the duty of social reformers to lessen the temptation of Government to fight shy of social legislation. We do not sufficiently understand the importance and the utility of legislative action in re-moulding the social conditions of the country. In all civilized countries legislation is used as a powerful lever with which social injustice is redressed. Even in a country like England so averse to domestic interference at the hands of the State, social legislation took a definite and extended form before 1872, since which time enactments have been passed dealing with several aspects of social life, for instance, compulsory education. It seems to me that in India, both the Government and the people, underrate the importance of this means of social regeneration, partly owing to the feeling that a Government which is alien in personnel should not interfere in social matters. This, in my opinion, is not only a wrong but a mischievous view, for it enables Government to

become more and more shy in such cases, and it also widens the cleavage between the Government and the people in social ideals. A Government that has undertaken the duty of ruling an alien people ought, in my opinion, not to remain alien in sentiment even if it may have, for political reasons, to remain for a time alien in personnel. May I remind them that a Government that keeps for long alien in sentiment, undermines itself? Unless it gets into touch, as soon as it can, with the enlightened sentiment of the people over whose destinies it is called upon to rule, it weakens the very purpose of its existence. I say, therefore, that we ought not to accept so lightly the plea of Government that, being ignorant of the sentiments of the governed classes, it is unwilling either to undertake or support social legislation. I think it is not prudent for a Government to emphasize its alien nature and that it is a part of its duty to ignore its alien origin and to merge itself with the enlightened sentiment of the people.

Their attitude on the Bill introduced by Rai Saheb Sarda in the Indian Legislative Assembly for the raising of the marriageable age of Indian girls to 14 years, is a characteristic instance of the position which I have described.

To many Indians it is a great disappointment that a Government like the British, with all its inherited notions of right, justice and liberty and the prestige which it commands, should yet remain an indifferent spectator in social matters. I would submit that the proper theory in this behalf is that the State in its collective capacity represents or ought to represent the wisdom, the mercy and the purity of its best citizens. What a single man or combination of men can best do on their own account, that the State may not do, but it cannot shirk its duty to remedy evils which no private combination of men can check adequately or which it can deal with more speedily and effectively than any private combination of men can do.

WOMEN IN INDIA.

I now pass on to another great feature of the modern times, viz., the women's movement. I am very glad that, in this very week and in another place in this city, a Conference is being held where women's rights will be discussed in all their bearings. It is not my desire to go into the several aspects of the women's movement here. In the limited time which is accorded to my speech I can only deal with one aspect of it, viz., woman's right to hold and inherit property, as also her general status as a daughter, wife and widow. I am aware that there may be some difference of opinion with regard to such matters, but I can safely say that there is a growing consensus that her position in this connection is not very high, nor in strict accordance with what she enjoyed at one time in ancient India.

THE GOLDEN AGE.

Beginning with the question relating to women's power of acquiring and holding property, which question is connected with the Law of Inheritance,

[may say without any fear of contradiction that it has varied from time to time in Hindu Law. It is clear that the status now accorded to women as daughters, wives or widows, is considerably inferior to that which they occupied in times when the Aryan immigrant in India had developed his best institutions in the free and pure latitudes in which he lived in Vedic times. That period may be regarded as the best in Indian history when the sentiments of the Indian people had not received the adulteration from foreign sources which they acquired in subsequent times. The Vedas have many charms, but the best of them is that they reveal the Aryan mind in the best of its attributes. The student of the Vedic period finds scattered from place to place evidence that women occupied a very elevated place in the society of those days. This is not the place for going into the details of this question, but speaking briefly, it does appear that women then enjoyed very great freedom in matters in which they suffer from many disabilities now. Even marriage does not appear to have been compulsory in those days, and women could remain unmarried, either for the whole of their life or at least up to a very late age, devoting their time to learning and philanthropy. In the Rig-Veda one finds scattered several texts relating to this question. One of them may be mentioned here, where the *Rishi* speaks of women who have grown old in their father's house claiming a share (of the patrimony). A verse which is repeated even now at every high caste marriage ceremony by the Hindu husband, takes the form of a troth or vow by him in reply to an injunction by the father of the bride in the following terms:—"You should not prevent my daughter.....from acquiring wealth....." The bridegroom replies:—"I will not so prevent her." There are, likewise, instances on record of women who have been authors of Vedic teachings and held open discussions with learned men in the courts of enlightened kings. They joined in debates and held their own against eminent scholars. Women who remained unmarried for their life took their place side by side with men and enjoyed equal respect. The status of the wife, in particular, was very high. The wife was regarded, according to one Vedic poet, as the best gift of the gods "for the purpose of domestic happiness". The bride was "well developed and of attained age." It was regarded as a desirable attribute of married life that the wife should be full of self-assertion. It was a usual form of Vedic benediction pronounced by the father on the bride starting for her husband's house. He said:—"Be the ruler of thy father-in-law, of thy mother-in-law and also of thy sisters-in-law and brothers-in-law". The capacity to manage and govern the house was regarded as a necessary requisite of domestic happiness. The rituals then prescribed and observed even up to the present times point to a very high age of marriage amongst women.

In one of the verses in the Rig-Ved the grown-up wife is referred to as

"Unveiling to her lord with conscious pride
 Beauties which as he gazes lovingly
 Seem fresher, fairer, each succeeding morn."

The proprietary rights of the wife apart from the husband were recognized widely, so much indeed that the husband could not make a gift even to the gods without the wife's consent. Women often re-married. One funeral hymn says, addressing a widow who had just lost her husband and was full of grief:—"Rise, woman, thou art lying by the side of one whose life is gone. Come to the world of the living away from him, thy husband that is dead and become again the wife of him who is willing to take thee by the hand and marry thee."

THE DECLINE.

Woman's descent began at a later period, apparently at a time when, owing to the migration of the community to lower plains it was brought into conflict with inferior aboriginal races. Under the militant necessities consequent on such an environment, males acquired an artificial importance. Every male that the family could put forward was an asset in the fight. In place of the benediction cited above requiring women to rule their relatives, came another where the outgoing bride was asked to beget sons (and not daughters). Every son added to the house was a protection in the conflict. The preference of distant male agnatics over near female relatives, which is to-day the distinguishing feature of the Hindu Law in many parts of India, is also to be traced to the same period. The rule that *sapindas* up to the remotest degree should be exhausted before the nearest *asapinda* can come in in the order of succession, is a relic of these times. Polygamy and *niyoga* entered into the Aryan system of life. Different kind of marriages in vogue amongst the inferior races were incorporated into the Aryan civilization. Women ceased to take part in sacrificial sessions. They ceased to receive portions of the *Soma* juice distributed on such occasions. These, in more ancient times, were annual assemblages for the display and development of learning. Later on a wag took hold of a text in a book on Vedic rituals which says that women should not be given any portion of the *Soma* juice (*daya*) distributed at such sacrifices, because they had no capacity for valour, and made it the basis of a total exclusion of women from rights of inheritance. He punned on the word '*daya*' (portion). In its proper context it meant a portion of the inheritance. He thus perpetrated a joke which has to this day deprived women of their rights of inheritance. This text has been the chief impediment in the recognition of women's rights, and in more recent times the Privy Council have based some of their retrograde decisions upon the implications of this misquoted text.

THE REFORMERS OF ANCIENT INDIA.

Many reformers came to light at the end of this period of darkness, which covered many centuries. The best of them all, and yet the worst, was *Manu*, in whose writings one finds a violent conflict between the noble relics of the Vedic period and the popular doctrines of his time. He and another sage called *Katyayana* once more resuscitated the

power and capacity of women to hold and acquire property. They began cautiously in reviving the old doctrine and laid the foundations of women's proprietary rights round acquisitions which owing to the peculiar nature of the occasion when they were made or the person from whom they preceeded, could be safely regarded as women's special peculium. *Manu* allowed women's property only in six kinds of acquisitions: that which was acquired by her before the bridal fire, or at the time of the bridal procession, or under the influence of affection, or from her brother, father or mother. Even the degenerate times in which he struggled for the assertion of women's rights, could not deny women's proprietary rights over such property.

Manu apparently worked on the lines of least resistance. The process went on increasing from time to time until the law-giver called *Yajnavalkya* came on the scene. He very ingeniously, after enumerating all the forms of female property which had come into vogue at his time, quietly slipped in, as if it was merely an expletive necessary to complete the metre, the word '*adya*,' which means 'other acquisitions of a like character.' He thereby opened the widest door for all kinds of property to come in. The *Mitakshara*, in the eleventh century, took advantage of this brief expletive '*adya*' and interpreted it to the fullest extent so as to include, as women's peculium, all property, howsoever acquired by her, whether by "inheritance, purchase, partition, seizure or finding." Indeed, even modern women would not desire anything more than what the *Mitakshara* gave them. Every species of property would, under its definition, become *stridhan*. That word was interpreted by the *Mitakshara* in a plain natural sense as inclusive of every kind of property held absolutely by women and not as having any technical meaning. If the law had stood where the *Mitakshara* had moulded it, or even if it had been allowed to develop on the progressive lines of interpretation adopted by the later Maratha author of the *Vyavahara Mayukha*, there would have been no trouble at all. But in course of time rival schools arose, and especially in the earlier stages of their decisions the Privy Council, sitting at Westminster and naturally struggling under a misconception of the historic and other antecedents of the Indian people, have unconsciously played in the hands of orthodoxy. The Englishman was not accustomed until the eighties to regard women in his own country as independently capable of acquiring or holding property. English women got this right at a very late stage. With this bias in his mind, it is not surprising that the English judge at Westminster, in interpreting ancient Indian texts written in a language which he did not understand and of the context of which too he was personally ignorant, adopted a position inclining more towards limited female rights than towards absolute ones. In a celebrated ruling which laid down for all time that inheritance derived by

women from a male in their husband's family can never become their absolute property, the Privy Council, being solely dependent upon confusing rival quotations cited on opposite sides, have actually abrogated the *Mitakshara* rule in favour of more ancient and doubtful texts vaguely prescribing an ascetic life for Hindu widows. The bias thus acquired by judicial decisions has unconsciously survived to the present day. The English judge in England and in India, owing to his natural caution born of his ignorance of the language and the habits of the people, has fought shy of liberal interpretations except when compelled by the clearest evidence. The whole administration has been, so far as Hindu Law is concerned, as grievously unnatural as if Japanese judges sat at Westminster in 1928 giving rulings on the domestic laws of Englishmen from Japanese translations of Bracton or Coke on Lyttleton, unconcerned with the mighty social changes which had taken place in English society since those times of which they had no conception owing to their isolation.

ANOMALIES OF HINDU LAW.

It is not my intention to blame individuals, but to condemn the system under which they are working. The result is that Hindu Law which has a very large resilience and power of adaptability, has remained unresponsive to the requirements of the times in the British period. The adaptability of the Hindu Law is surprising to those who study it from this point of view. Whenever an Indian judge of learning, insight, sympathy and knowledge has had the chance of interpreting the ancient texts, he has tried his best to bring them into accord with the growing requirements of modern society. Sir Lallubhai Shah's ruling on the validity of *anuloma* marriages can be cited as one instance. Occasionally a gifted English judge, whose natural vision or imagination has enabled him to see clearly through the darkness of texts and quotations has lighted on a true rule, but in such cases its effect has been nullified by his over-cautious colleagues or successors. The result is that to-day there are a large number of anomalies waiting to be set right. To depend upon judicial interpretation for doing this work would take centuries. It is necessary, therefore, that legislation should take a hand in this work of reform. It is most urgently needed to-day in improving the position of the widow in a Hindu joint family. When the husband dies undivided, we are all aware of her miserable lot. She cannot get her husband's share if she is without male issue. The rules under which maintenance is decreed to her are unjust. They all lean in favour of her husband's coparceners. A vague sort of feeling that a Hindu widow must be an ascetic before her age and inclinations make it possible, has restrained British Indian judges from interpreting the law in a plain, natural and modern sense. Her rights of adoption have been curtailed and the beneficence of an important ruling of the Privy Council in that behalf has been limited in some Provinces on the principle of *stare decisis*.

There is no reason why the wife of a seaparted Hindu without issue should not be allowed to take the best part of his estate. It is far more natural and human to do so than that she should enjoy a limited or life estate and on her death the whole property should pass to a *sapinda* in the 14th remove whose existence was not even known when the husband died and in many cases not till after the widow's life terminated. The necessities of the times when this agnatic preference arose have all disappeared. Hindu males are no more the fighting asset which they once were, and there is no need to favour them with preferential rights of succession unnatural on any rational theory of life. Yet the peculiar rule continues and receives daily interpretation and support.

Again, there is no reason why all over India the daughter should not take her father's estate absolutely as she does in Bombay. The artificial distinction is unknown to the *Mitakshara*, of inheritance from males and inheritance from females, nor of males in her husband's family or in her father's family. All these distinctions have reference to a period which had extraordinary social and military necessities, no longer operative in Hindu Society. The time has come when, in thorough conformity with the true spirit of Hindu Law, which is rationalism, equality and humanity, changes should be made. One such principle for the acceptance of which the *Mitakshara* struggled hard, was nearness or propinquity according to blood relationship and not according to funeral oblations. The author of that book, one of the noblest treatises known to Hindu Law, raised a storm by reversing the current of feeling and adopting a plain sensible rule of succession, viz., whoever was nearer by blood was entitled to succeed. Blood particles, he said, are the true test and not ancestors in the heavens placated by funeral balls. The time has come when the plain, natural and sensible rules of the *Mitakshara*, in places supplemented by the virile commonsense of the *Mayukha*, should find a permanent place on our Statute Book. Likewise, women's grievances arising out of their marital relations constitute some of the most pressing problems of the times. Women claim that the marriageable age of girls should be raised to at least 16. To gain this end, they are demanding that the marriage of girls below that age should be made penal. A compromise has been found in the Sarda Bill, which has passed through many vicissitudes, and 14 years of age has been made the marriageable limit for girls. As regards the proper age for the consummation of marriages, a Committee of the Government of India is sitting for the purpose. Without anticipating its findings in any way, it will not be hazardous to surmise that, for intramarital relations, some age nearing 16 may be fixed, and for ultramarital ones, 18 years may present a more appropriate limit. If the Sarda Bill and another based upon the recommendations of the Age of Consent Committee

pass through the Legislature, they will have given to women at least a partial remedy for grievances in this connection.

WOMEN'S RIGHTS.

Coming to the choice of the husband, women demand that they should have a much larger circle to choose from. The present system is many times a great handicap, especially for communities whose numbers are small, as for instance, the Pathare Prabhus of Bombay, where men and women, in equal numbers, amount to a total of 4,000 to 5,000 persons. The necessary result of this limitation is that women have not infrequently to marry their near relations. This has the consequence that the same social type is multiplied and the race deteriorates. The cry is therefore going up which will increase in intensity, that the marriage law should be so reformed as to enable persons to marry outside their communities into others which have an affinity of origin, habits or avocations. It would be advisable to mould the marriage law so as to give this relief. A partial progress in this direction has been made by a decision of the late Mr. Justice Shah of the Bombay High Court which I have already referred to, by which marriages between higher caste men and lower caste women are regarded as legal and valid in the Bombay Presidency. But women are not content with this, and one already hears whispers emanating from them that *Pratiloma* marriages, that is, marriages between higher caste women and lower caste men, should be made equally legal. In short, their demand is that they should have a right to marry according to choice, irrespective of the narrow limitations of caste. Some may regard it as a very bold demand, but I feel certain, whether bold or otherwise, it is bound to succeed before long. It is increasingly felt by women that the most sacred function of their life is marriage, which will become more and more a complex affair, having regard to the education and freedom which they will increasingly enjoy under changing conditions. They refuse to be bottled up in the choice of the husband, which they regard as the apex of the freedom which they enjoy. Women have been given the vote for the Legislatures. In many places they are now entitled to enter Legislative bodies, and it will not be long before they take their proper place there and frame laws for themselves. Men will have to make way for them. This is only a question of time, and it will be wisdom for men to help this process rather than obstruct it.

Similarly, women demand that the present-day laws relating to divorce, remarriage and maintenance, which in their opinion are foolish, irrational and one-sided, should also be altered in accordance with the requirements of modern society. In many places the cry has gone up for the right to apply for a divorce under certain conditions not inconsistent with Hindu scriptures. They are aware that marriage is a sacrament, but feel that, even under

orthodox conceptions of marriage, the right to divorce will have to be conceded under conditions which have a foundation in ancient Hindu Law. If marriage is a religious sacrament, it can only be performed once. Sacraments are not intended to be repeated as often as a well-filled purse can desire. A sacrament is usually bilateral. Women contend that men have broken through their obligations. They urge that, if a man can marry as many times as he likes, why cannot a woman separate herself from such a person. It is difficult to give a rational answer to this question. Many years ago, women secured the right to remarry after the death of the husband. Reliance was then placed on texts which mention death as only one of the circumstances in which remarriage was allowed in ancient India. Women now claim that, if in ancient India, remarriage could take place in such cases (e. g., owing to the husband's impotence, disappearance, incurable disease), there is no reason why at least a divorce should not be permitted now. There is no doubt that the present-day law is deplorable in many ways. For instance, it allows the right to ask for a dissolution of marriage to a husband who has changed his religion. His wife in his old faith, however, cannot do so. This may seem strange, but it is one of the anomalies of present-day legislation. It is, therefore, natural that women should resent this one-sidedness of the marriage law and require a reform.

Similarly, the laws relating to the restitution of conjugal rights are anomalous. The husband has a right, under the present law, of asking a Court to compel his wife to go and live with him. This right is very wide, and women complain that it should be curtailed. In cases where a man has a multiplicity of wives, or is afflicted by an incurable disease or has been guilty of palpable moral obliquity, the Court should not grant him restitution. Likewise, in the case of minor girls, until they attain the age of majority, they should not be compelled, against their wishes, to live with their husbands. Under the present law, restitution can only be prevented if it is proved to the satisfaction of the Court that the husband has an illicit sexual attachment in his own house or that the wife's life is in danger. In all other cases, speaking generally, the girl has compulsorily to go and live with the husband irrespective of her age and other considerations.

These are all important questions relating to women's rights. I have touched only a few of them to indicate the nature of women's grievances. The discontent amongst women is growing, and unless legislation is taken up in proper time a stage may be soon reached when they will openly rebel and perhaps carry the rebellion into the peace and harmony of domestic life. It will be wise, therefore to help this movement rather than let it drift into futile or bitter channels. In women, the social reform movement ought to find a natural ally, and this alliance is sure to grow strong, if we could accord

to their grievances a proper place in our scheme of social reform.

RESCUE OF MINOR GIRLS.

The rescue of minor girls is another important question on which public attention has to be concentrated. I am glad to find that, in Bengal, there are a number of Homes, viz., "The Refuge", the Greaves' Home, the Hindu Abala Ashram and the Deshbandhu Home (now under construction). Unfortunately in Bombay we are not so very fortunate. We have to be content with one or two. The Bombay Presidency Hindu Sabha, a much maligned body, has therefore been making an humble effort to collect a little money for the purpose. It started a Rescue Home in Bombay about two years ago, and women have been rescued from the clutches of fanaticism and immorality. The inmates of this home are drawn from all communities. No community need be proud that it is immune from such depredations. We endeavour to give the inmates a little solace and comfort in their unhappy life and also proper education, religious as well as vocational. But somehow this experiment does not yet appeal to the Hindu mind. It does not realize that such Homes are the first necessity of the times. An intensive agitation has therefore to be carried on in this connection. We have adopted in Bombay the familiar expedient of having vigilant agents at every inlet into the city, by railway, road or steamer. The Bombay Legislative Council passed about three years ago a beneficent measure called the Children's Protection Act, which seeks to protect male and female children from evil association. But unfortunately full efficacy cannot be given to this measure, so far as Hindus are concerned, because of the comparative paucity of institutions where the reclaimed children can be housed and educated without detriment to their religion. Other communities like the Mahomedan, Christian and Parsee have made arrangements for their children, but the Hindus unfortunately have not yet fully realized their responsibility in this matter.

The abolition of woman labour in mines and factories is another prolific source of irritation. It has not yet come within the domain of social reform, but it is high time now that this question was also included in the programme of social reform. The evils of this system of labour are well known, and it is not necessary for me to dilate on them. What is wanted is an organisation solely devoted to the removal of this grievance, and constant agitation has to be kept up in order to invite public attention to its excesses.

I would suggest another topic on which propaganda can be usefully carried on, viz., physical culture of women. It was reported in the Press a year ago that girls in England, in the course of a few years, had increased their height by one-fourth to half-inch. This is the result of a slow, patient endeavour at body-building. The need of such an effort is nowhere greater than in India,

where early marriages are frequent and birth regulation is unknown.

I have no time to go into other departments of social reform which, during recent years, have become insistent. The expression "social reform" has undergone a great change, and as in other countries, it has now come to acquire a meaning inclusive of every form of social activity calculated to promote the health, comfort and happiness of society. It is a very encouraging sign that we in India are becoming appreciative of the extended scope of social reform. New questions are coming to light. Old grievances disappear either because they are redressed or cease to irritate. What is now wanted in the movement is a spirit of adaptation which will adjust it to new conditions as they arise, and a bold faith in human effort. To-day the atmosphere in which social reformers have to work is in many ways more favourable than the one which surrounded their forbears thirty years ago. A happy approximation is taking place between social and political reform. They are no more two water-tight or isolated compartments. Their affinity is recognized. Their inter-relation makes for a true love of freedom. The human mind wishing to be free recognizes no compartments or barriers of ideas. Its ambitions know no frontiers. The problem of reform, whether one calls it political, social or economic, is at bottom one. It is set for us and has to be faced whether we will or no. Cataclysmic changes going on in the world round us are compressing the work of centuries into a few years and making for a new Heaven and a new Earth. In this expected re-birth of human society what part shall we Indians elect to play? That is the crux of the situation. Let there be no delusions about it.

NEWS OF THE WEEK.

Widow Remarriage:—On Friday last, writes the *Forward*, Calcutta, Srimati Ranginibala, widowed daughter of late Haricharan Pal of Babulidaha, P. S. Ullapara was married to Bani Charan Pal of the same village. Babu Sailendra Nath Pal, semindar of O. ithaita (Pabna) attended the ceremony with his family priest. About 60 widow marriages in the Mullo (Malo) and Rajbanshi societies have been performed in a year.

The cause of widow remarriage, writes the *Hitaada*, Nagpur, is making unusually rapid progress in Sangor. Recently Sangor witnessed a remarriage ceremony of a high caste widow aged 22 of a Parwar Vaisha family. The function was the first of its kind. The ceremony took place on the open Ohakraghat ground and was followed by a meeting under the auspices of Mr. Gokul Chand Singhal, M.L.C. of Damoh. Over 4000 men were present, among whom were some of the leading members of the Local Bar. A few speeches were delivered advocating the urgent need of social reform.

Dry Damoh:—It has been announced that the town of Damoh is declared by the Local Government to be closed to liquor traffic. The rural areas of this district were declared dry this year in the month of January and the last month of the year sees the close of the urban shops also. A deputation of the representatives of the town waited upon the Hon'ble Minister for Excise, O. P. for the purpose when he last visited this place.

Lecture on Temperance:—Master Sant Singh, Honorary Secretary, Punjab Temperance Federation Amritsar, with his party visited Magitha, delivered lectures on temperance and health in the Mission High School, Guru Nanak Public High School and other public places. A good many men took pledges of abstinence.

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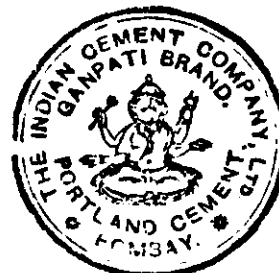
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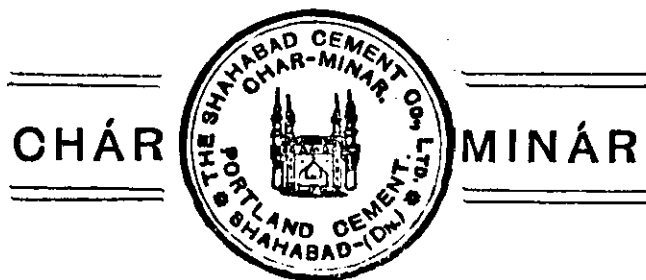
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No. 19

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

India and British Labour Party:—Mr. C. F. Andrews who was connected with Labour in England in his earlier days and had become the friend of many of the leading Labour Members of Parliament, expresses his disappointment at the apathetic attitude of the Labour Party towards Indian political aspirations, in his article in the *Indian Review*. "What we need in India" writes Mr. Andrews, "is the deed rather than the spoken word. We want no weak-hearted support. We need an entire and out-and-out aid, or else no aid at all. Mere talk is useless for us! Here is our main point of dispute now with the Labour Party. We feel that they have made abundant professions of friendship. But we want something more. We want the deed. At the same time, we must clearly recognise that both in Imperial and racial matters, the Labour Party is far ahead of the Conservative Party. Therefore, in the next election, I personally wish with all my heart, that the Labour Parliamentary Party may come into power, instead of the present Conservative Government, with its frank Imperialism everywhere and its racial preferences in Kenya."

The Aga Khan on Cow-Killing:—Enlightened Muslim opinion has always declared itself against the vexed question of cow-killing, which has been the source of much bitterness and strife between the two major communities. It has been repeatedly urged by Muslim leaders that neither the text of the Koran nor Islamic traditions enjoined the slaughter of cows for sacrificial purposes. This opinion has been reinforced by His Highness the Aga Khan in the concluding portion of his address to the All Parties Muslim Conference held at Delhi. "We are all agreed", observed His Highness, "that we celebrate the historical sacrifice by Ibrahim. But it must be remembered that Ibrahim, one of our great Prophets did not sacrifice a cow, nor is the sacrifice of a bovine especially enjoined in our

religious books. On the contrary, the camel or the sheep is more frequently mentioned in connection with sacrificial rites. How many of our Hajis have, sacrificed cows in Arabia, the home of Islam, and, if they have not done so, have they disregarded any injunction of their religion? All of you, I am sure, will give an emphatically negative answer to this query. Then why do we view the question from a different angle in India." As further proofs of this, His Highness cited the injunction of the Emperor Baber to his son Humayun to respect the sentiments of the Hindus as regards the sanctity of the cow, and the example of the Amir of Afghanistan who though a good Muslim, discountenanced the sacrifice of cows in his country. The successors of Baber realised the economic value of animal life and took steps for its preservation. His Highness emphasised the humanitarian aspect of Islam and stated that killing is not one of its tenets and exhorted the Ulemas not to countenance the parade of sacrificial rites in public places and added "There are many other communities who eat beef but they do not hurt the susceptibilities of their neighbours by parading the sacred and adored animals for slaughter." We trust that His Highness' words will carry great weight with his coreligionists.

Medical Profession and Marriage Age:—The trend of evidence before the Age of Consent Committee which has been touring the country for the last four months and which has not yet concluded its labours was emphatically in favour of raising not only the age of consent but that of marriage also. Among the witnesses who gave evidence there were many medical men and women who declared that child marriage and premature motherhood undermined the constitution of women and were predisposing causes for high infantile mortality and poor physique of children. The fifth session of the All-India Medical Conference held during Christmas week at Calcutta accorded its unequivocal support to the raising of the age in both cases to sixteen. Dr. Desmukh, the president of the Bombay Corporation, in his presidential address to the Conference condemned the Government's indifference to social legislation and called upon the members of the Medical Profession to cleanse life of superstition and bigotry. He rightly pointed out that our race to be healthy should have healthy children who in their turn depended on healthy mothers who were grown up and strong enough to shoulder the responsibilities of motherhood. Therefore, he concluded that the age of marriage and consent should be raised.

"No girl can be said to be developed", said the Doctor, "till she is sixteen. To say that Nature means her to be a mother when menstruation first appears is as unreasonable as to say that a child who begins to talk at the age of two can argue and give public lectures and can dispose of himself because the faculty of speech has appeared. We have the support of older Medical authorities, Sushruta and Charak that no girl should marry and have children before she is sixteen." We have always felt that the infant welfare and maternity work instituted by Government cannot be of much benefit to the women and children as they do not deal with the root causes which are social and economic. We hold with Dr. Desmukh that so long as these remain untouched, not much good will result from superficial and hollow efforts.

"Purification of Untouchables" :—One of the disabilities of the so-called untouchables is that they are denied the right of worship in temples or in company with caste people. We welcome the efforts of Pandit Madan Mohan Malaviya who it appears has started a movement for purifying the untouchables and imparting to them the sacred mantras from Hindu Scriptures. In Benares he succeeded in the presence of a large gathering in initiating three hundred of the untouchables. A similar attempt at Calcutta met with much opposition from the orthodox Pandits. Pandit Malaviya gave them a patient hearing, worsted them in their arguments with their own weapons, the shastras, and proceeded with the ceremony. The following account of it will be of interest. "It did one's heart good to see Pandit Malaviyaji radiant, though emaciated, sitting on the ground in true orthodox style, initiating the humblest members of the Hindu society, as well as the Brahmanas, Kshatriyas and Vaisyas. About 250 men received purification, among whom about 150 were Untouchables. Owing to the lateness of the hour the rest had had to stand over for another chance. The faces of those who received the mantras beamed with joy and a feeling of reverent gratitude as they listened to the *Upadesha*." It is not clear what is the position of those initiated in this manner. If this movement seeks to remove the disabilities of religious worship with regard to the untouchables, it should be welcomed. It will go a long way towards the removal of the social curse, and the fostering of the spirit of brotherhood in the Hindu community.

All-India Women's Education Conference :—The arrangements in connection with the All-India Women's Conference on Educational Reform are complete. Her Highness the Dowager Rani of Mandi, the president-elect, arrived at Patna on January 3. Mrs. Mazhar-ul-Haque, is the chairman of the reception committee. All the provinces are sending their quota of delegates. Accommodation has been provided for delegates in a convent and tents near Mr. Aziz's house on the *maidan*. The standing committee of the conference will consider the All-India education fund and revise the policy of the conference to include all problems concerning women. Lady Stephenson will formally open the conference.

Mr. Sastri's Successor :—Sir Kurma Venkata Reddy, the new Agent General to the

Government of India in South Africa, who sailed for Durban on Wednesday afternoon was given a hearty send off by the Hon. Mr. Jadhav and members of the Servants of India Society. Outlining his plan of work in South Africa, Sir Reddy observed that it would always be his endeavour to carry out the policy and work so well inaugurated by the Right Hon'ble Mr. Srinivasa Sastri. He further stated that if no obstacles presented themselves he would, in addition to his official duties, interest himself in assisting South African Indians in the co-operative movements, in social uplift and in matters pertaining to agriculture. At a farewell function arranged in his honour Sir K. V. Reddy said that he was no longer a political leader or a non-Brahmin, nor even an Indian but India's representative in South Africa. We wish Sir K. V. Reddy success in the arduous task before him.

The Year in Japan :—We have received from the Japanese Consulate a copy of 'Present-Day Japan', 1928; the English Supplement of the *Asahi*, one of the leading papers of Japan. The year has been an important one for Japan and the annual appropriately begins with pictures in colours of the Emperor and Empress in their coronation robes and of the Japanese premier taking a leading part in one of the ceremonies performed on the auspicious occasion, and an article describing the coronation. Besides this, the annual which is very well produced, contains numerous illustrations in colours and in black and white and various articles, covering a wide range of subjects, such as Japanese politics, art, the theatre, the women's movement, labour unions and so on. During the year women have pressed for the extension of the franchise to them and have advocated a policy of Prohibition. The introductory article indicates that it will not be long before women get the vote in Japan in which case prohibition will rapidly advance in that country. Though the supplement is an annual it makes a valuable reference work on modern Japan.

Useful Publications :—A number of booklets giving valuable information on health and hygiene has been published by Dr. U. Rama Rao of Madras. The object of the little books is to convey to the popular minds the importance of health and how to avoid disease. The books form what is known as "Health Lecture series" of which there are thirteen in all. Evidently the subject-matter of each book was originally delivered as a lecture. The following are the books of the series: Houses in Relation to Health; Health and Disease; Air in Relation to Health; Water in Relation to Health; Food in Relation to Health; Home Nursing; Personal Hygiene; Alcohol and its Dangers; Milk in relation to Health; Disease carrying Insects; Preventable Diseases and School Hygiene. Some of these have been translated into local vernaculars, Tamil and Telugu. Dr. Rama Rao's "First Aid in Accidents" has met with high appreciation from the general public. Dr. Rama Rao deserves the thanks of the public for placing much useful knowledge within their easy reach. If we may make a suggestion, the booklets of the Health Lecture series should be all embodied in one single volume.

INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 5, 1929.

THE CALCUTTA CONGRESS.

The Indian National Congress which met at Calcutta has concluded a momentous session. It was fortunate in having in Pandit Motilal Nehru an able and experienced president to guide its deliberations. The Pandit had a rousing reception on his arrival in Calcutta and was taken in procession through the principal thoroughfares of the city. The Presidential Address to the Congress falls naturally into three divisions. The first part deals with the present situation and is an admirable summing up of the political and economic events of the year. The next part is the discussion of the question of Dominion Status versus Independence. It is sufficient to point out here that Pandit Motilal from what we gather from his address, has adopted the Liberal demand. He is prepared to accept Dominion Status not as a stepping-stone to the complete severance of the British connection with India but with the intention of remaining within the Empire, provided that India is placed on terms of complete equality with the Dominions and that Dominion Status is granted without avoidable delay. The third part is a consideration of the programme to be adopted. Pandit Motilal rightly insists on the importance of gathering all parties under the Congress flag and the value of setting our house in order. For this he proposes a programme of popularising the communal solution agreed on at the All-Parties Convention and of conducting an intensive propaganda against social evils.

The deliberations of the Congress led it to endorse the President's demand for a predominantly social programme. This was to be expected. The publication of the Nehru Report saw the Congress camp split into two parties, one advocating Dominion status whilst the other favoured complete independence and strict adherence to the decision of the Madras Congress. The Calcutta Congress was faced with a difficult problem. It could either give its support to the constitution framed by the Nehru committee and repudiate the Independence resolution of the last Congress or it could confirm the Madras decision and refuse to accept Dominion Status, the basic principle of the Nehru Report. Both parties were determined to wrest a favourable verdict from the Calcutta Congress and recent political events had tended to strengthen the hands of those who favoured complete independence. It was at this stage that Mahatma Gandhi made his re-entry into active politics. In response to an appeal from the President, Mahatmaji who from the very outset disapproved strongly of the decision of the Madras Congress, went to Calcutta and effected a

compromise. It is significant that in spite of Pandit Motilal's threat to resign his presidentship if the Congress voted against Dominion status and Mahatma Gandhi's personal appeal to the Congress, the Independence party secured over a third of the votes. It is unfortunate that in their anxiety to obtain a favourable verdict some of the delegates resorted to objectionable methods. A committee has been formed to look into the allegation that delegates' tickets had been issued indiscriminately. The President had to administer a rebuke to some of the Congressmen who indulged in shouting epithets at those delegates who voted for the compromise.

The compromise resolution which was carried by a majority of nearly four hundred votes, permits that propaganda in the name of the Congress may be carried on for complete independence and states that, while Congress adheres to the Independence resolution of the Madras session, it approves of the Nehru Constitution as the largest measure of agreement attained amongst important parties and will adopt it in its entirety "if it is accepted by the British Parliament on or before December 31, 1929, but in the event of its non-acceptance by that date or its earlier rejection, the Congress will organise the non-violent non-cooperation movement." In other words, the political programme of the Congress is almost entirely suspended till 1930 and it is left to the next Congress to decide whether its goal is equality within the Empire or complete independence. The upshot of the resolution will be that we will have two groups of politicians conducting propaganda in the name of the Congress—the one for Dominion Status and the Nehru Report, the other for Independence. In the meantime the social programme of the Congress will receive more attention than it has done in the past.

The social programme of the Congress is nothing new, it has been before the country for some years. It includes work within the Legislatures and outside to bring about total prohibition of intoxicating drinks and drugs, picketing of liquor and drug shops, removal of the disabilities of women and the encouragement of their participation in national upbuilding, removal of untouchability, urban and village reconstruction. But, as Pandit Motilal has pointed out in his presidential address, the constructive work of the Congress has so far been neglected. No one can deny that it is a comprehensive programme and one that both the Independence and Dominion Status parties may work without the slightest hesitation. Mahatmaji's return to politics strengthens the hands of the social workers in the Congress and, though his promise of Swaraj in a year, is not at all likely to mature much will have been achieved by the advancement of social reform.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

GOOD CAUSES.

The quest for righteousness is old, yet ever new. All through the ages men have sought to perfect their individual lives and to make them richer. The modern man is still interested in individual perfection, but he has also come to see that righteousness is a social thing—a social order in which men shall dwell together as brothers. And if he desires righteousness to such an extent that he is willing to put his shoulder to the wheel and work for it, the kingdom of righteousness will come. Vice, disease, poverty, ignorance, filth—such hindrances to perfect living—are retreating because men and women are more and more giving of themselves in behalf of those causes which have for their aim the betterment of humanity.

The failure of most good causes is the failure of individual men and women to accept their responsibility for the attainment of these causes. To vaguely desire a better world order is not enough, the desire must find some concrete means of realisation. There are plenty of arm-chair reformers in every land, but not enough of shirt-sleeve reformers. And even the few who are willing to work must continually meet the charge that they are destructive. In a sense this is so. Institutions and customs that have become deep-seated are hard to change. The business ethics of one generation may be good, but a new generation calls for a better morality. Old ways of thinking may be satisfying, but new moulds for thought are essential to social progress. Morals are in constant evolution. That which is wasteful and unsocial must be eliminated, and that which is worthful must be made increasingly worthful. Some destruction is inevitable, but it is only a means to a richer heritage.

The heart of all good causes is found in the golden rule, the desire to do unto others as we would be done by. To put oneself in the other man's place is mighty hard, but at the same time mighty rewarding. The development of a constructive imagination is one of the first duties of every humanitarian. Books, pictures, listening to talks about people and conditions all help, but the real sympathetic heart is the product of first hand knowledge—"sitting where others sit"—and sharing their experience.

The ultimate victory of all good causes is dependent upon faith. A cause advances as men believe it possible for it to advance. The pages of history are a continuous record of the achievements of faith. Many of us, earnestly yearning for a better world order, tend to grow discouraged at the seeming slow progress of the good. We want immediate results instead of being willing to earn them. But to him who has faith, the victory of the right is assured, and he dwells in that serene attitude of mind which enables him to see each day in its right perspective, because he lives in the eternal.

THE LAW APPLICABLE TO CHRISTIANS IN INDIA.*

(BY MR. K. RAMAMURTI, A&KA).

We often hear it said in politics that eternal vigilance is the price of freedom. It seems to be equally true in other departments of life. Freedom from the stealthy inroads of error and superstition, freedom from the insidious grip of prejudice and bigotry, freedom from the undermining disease-germs of inter-communal suspicion, contempt, fear and in ill will,—all these demand as constant vigilance as freedom from the self-interested encroachments of pushful neighbours or the enslaving tactics of ambitious nations.

The Church Militant and the Church Triumphant of Christendom offer valuable lessons of good and ominous import, of example as well as warning, to the self-centred and samolent peoples of the earth whose once thriving churches are listless and disorganised to-day. A lively interest in the life-problems, ideals, methods and activities of one's own Christian fellow-countrymen, as reflected in the laws by which they are governed and served, cannot fail to prove of benefit even to the non-Christian communities of this land. Mr. Paul Aappasami, Judge, City Civil Court, Madras, has done a distinct service to Hindus and Muhammadans as much as to his own co-religionists by bringing out his learned handbook on "The Law applicable to Christians in India," at the request of the National Christian Council.

The law of Conversion, the law of Marriage, and the law of Inheritance are the tripod of Family Law in any community. They declare and regulate the rights of the individual in three important particulars considered vital to organised human society by all people with a claim to civilization. The law which secures to the individual the unmolested enjoyment of life, limb, property and good name is common to all the people inhabiting this land. The law declaring the right to freedom of conscience in choosing one's own religious faith is also a territorial law. But the right to obtain membership in any particular religious community which one may wish to join, the right to contract family relations by marriage with other members of the community into which one is born or affiliated or even with members of a different community, and the right, based directly or indirectly on such relationship, to take and enjoy the property of another who dies without having disclosed his wishes as to who shall enjoy it after him,—these are still shaped and controlled by the special law of each religious community according to its own peculiar genius and in furtherance of its own peculiar interests. The law applicable to Christians in India must therefore, in the nature of things, differ in material features from the ancient and in some respects antiquated, laws

* "Law Applicable to Christians in India" by Paul Aappasami, Esq., M.A., LL.B., Judge, Civil Court, Madras; Published by the Christian Literature Society for India, Madras, 1928 pp. 311: Price Rupees Two.

governing Hindus and Muhammadans, which also, along with many other relevant matters, are delineated in quick outline in this book. People who are by temperament or by culture unfitted to be partisans of any particular community, and who wish well of all alike, may often find themselves in an unenviable position in expressing opinion. But it is worth while trying to bestow impartial thought on the salient points of comparison that present themselves to the mind on each of these three essential items of wholesome communal life.

Mr. Paul Appasami has written his book primarily to shed the light of Law, as it were, upon the busy path of the Christian Missionary at his work in remote rural areas in India far away from courts and lawyers. The stay-at-home Christian house holder also will find in it all the law that he may need in minding his own affairs. But to the general student of organised human institutions, whatever his religion, who takes a genuine interest, to say the least, in knowing how his progressive neighbours live and move, the authoritative information this book provides in a handy compass is simply invaluable.

IN DEFENCE OF MISS MAYO.

The Editor,

The Indian Social Reformer.

Sir,

There are two sides to every question, as every one knows. But persons who condemn India on account of what they have read in Miss Mayo's book, "Mother India," have considered only one side of the question. I advise such persons to read Dhan Gopal Mukerji's able reply to Miss Mayo in his book, "A Son of Mother India answers".

Mr. Mukerji takes Miss Mayo to task for giving to a book filled with condemnations of India the tender title of "Mother India". He denies the truth of Miss Mayo's sweeping generalizations condemnatory of the Indian people, and questions the veracity of the anonymous quotations in "Mother India". He also denies the contention of Miss Mayo that sex is at the bottom of India's troubles. The only parts of her book that he accepts as valid are those parts that give concrete evidence of India's social ills.

There can be no doubt that "Mother India" presents a case of special pleading. Miss Mayo deliberately set out to paint a black picture of India. Granting this, we must ask, what was her motive? In order to answer this question properly, we must consider the different attitude toward love on the part of the oriental Indian and the occidental American. The Indian regards love as benevolence, tenderness, sweetness, kindness, a fundamental principle from which all harshness, bitterness, coldness, reproof, and condemnation are absent. The occidental, on the other hand, finds harshness, reproof, and condemnation necessary ingredients of love. He shows his love, more often than not, by condemning and destroying all that is hurtful to the best interests of humanity. Before building a

sanitary, comfortable house for a poor man, he tears down the unsanitary, miserable hovel in which the poor man is housed, so that neither the poor man nor any one else can ever dwell in that poor hovel again. "Faithful are the wounds of a friend," as our Scriptures say. It is my firm belief that Miss Mayo was moved by a genuine spirit of love when she wrote her book, and that she called attention to certain evils in India merely in order that they might be removed. However, there can be little doubt that she did not take into sufficient consideration the tender sensibilities of the Indian people. She ought to have conciliated the Indian people, and shown them plainly and unmistakably that she loved them. She could have shown her love by a due mention of the many fine qualities of the people of India, and by a just appreciation of their virtues.

It is a question in my mind whether Mr. Mukerji, native of India as he is, is altogether right in denying Miss Mayo's contention that sex is at the bottom of India's troubles. Sex may not play the great part in India that Miss Mayo makes it play, but in my opinion it plays a greater part in India than in many other countries. My warrant for thinking so is furnished by the works of Sir Richard Burton who knew India better than most native Indians know it. Has not Strickland, the character in Kipling's tales who knew the soul of India, been identified with Sir Richard Burton? Richard Burton was thoroughly familiar with the languages and customs of India, and his anthropological notes, based upon his first-hand knowledge of India, indicates that the Indian people are, indeed, very much preoccupied with sex; tho perhaps to a less degree than Miss Mayo thinks.

As an Indian, a holy man of Benares, quoted by Mr. Mukerji, says: "India needs love". This is true. But Indians must never forget that there is a love that hates and hate that loves. Misplaced kindness is cruelty, just as well-placed cruelty is kindness. We cannot love good unless we hate evil, nor love evil unless we hate good. An all-embracing, indiscriminate love must necessarily fold its arms about evil also, and thus in the end bring all things to evil. Let us love wisely, and with discrimination. Such a love will embrace the proper object of love whether that object be clothed in linen or in rags. Indian reformers themselves have taken a cue from Miss Mayo's book. They are beginning to discern the real spirit of love behind her caustic words, and they are applying remedies to such undoubted evils as she sets forth in her book.

Idaho, U. S. A., }
Nov. 16, 1929. }

Yours etc.,
CHARLES HOOPER.

[Pulling down a hovel necessarily imposes on the destroyer an obligation to see the new building constructed and to take the leading part in building operations—a fact which is not adequately realised by occidentals, many of whom leave the country after the first stage is reached. Miss Mayo's "love" for subject countries seems to exhaust itself in exaggerating weaknesses. Mr. Hooper's contention that India is over-sexed is absurd and his statement about Burton's knowledge of India only implies that he knew an India which never existed. Perhaps it is no use informing Mr. Hooper that social reform in India was begun before 1927.—Ed., I. S. B.]

THE NATIONAL SOCIAL CONFERENCE.

FIRST DAY'S PROCEEDINGS.

The All-India National Social Conference met on Christmas day in a special pandal under the presidency of Mr. M. R. Jayakar. (The presidential address was published in last week's Reformer). The pandal proved to be much too small for the delegates and visitors among whom there was noticeable a fair sprinkling of ladies. Prominent among those present were Principal Urquhart, Professors Radhakrishnan and Bhandarkar, Mr. and Mrs. P. Chaudhury, Mrs. B. L. Choudhury, Sir Deva Prasad Sarbadhikary, Sjt. Bijoy Roghab Achariar, Sir P. C. Roy, Mrs. Brijlal Nehru, Mrs. Bhandarkar, Mrs. Kamala Devi Chattopadhyay, Mrs. P. K. Roy, Dr. B. N. Banerje, Dr. Naresh Sen Gupta, Sjt. Shyamsunder Chakravorty, Mr. S. C. Mukherjea, I. C. S., Sjt. Bipin Chandra Pal and Sjt. Sarat Chandra Bose.

After paying tribute to the President, Mr. Jayakar and mourning the loss of the great social worker, Lala Lajpat Rai, Mr. Nirmal Chunder Chunder, M.L.A., as the Chairman of the Indian National Social Conference welcomed the delegates and in his short address said :—

“It is for emancipation that Lalaji worked and it is for emancipation that his countrymen must work. The progressive realisation of social emancipation is as much a contradiction in terms as the progressive realisation of political independence for in either case there is an assumption that emancipation or independence is attainable without a violent revolution of ideas and attitudes. Each measure in pursuance of a scheme of progressive realisation is an obstacle for the next measure.

“Leaving aside the remote past let us take some of the present day measures of social reform. Rescue work is now the rage of the day. But I have not yet been able to find the solution of the problem of what these rescued girls would do in after life. If things are allowed to drift on as they are doing, posterity may find these educated or semi-educated girls greater dangers to society than they could have been if left to themselves. It has almost become the fashion now-a-days to start widows' homes. But unless widows are given greater liberties and ideas of sexual morality, radically improved, I fail to understand how it would be possible to provide homes for the millions of destitute or semi-destitute widows. Instead of cuttings and clippings here and there, there must be a root and branch reform. The relation of the sexes must be readjusted. Frankly speaking, I am not in a position to say that the conservatives talk undiluted nonsense when they claim that a sudden change either of the age of marriage or of the age of consent will be fraught with novel dangers; if it is assumed that society will not be reconstituted out and out but will be progressively reformed. There cannot be a moral or any justification for refusing to one whole sex the right to develop their faculties and realise their

existence in the ways best suited to them according to their capacities and inclinations. Are we going to concede this right to the other sex? Hitherto our social reform activities have been confined more or less within particular communities or castes. They have not been worked out on a national basis though they might have been prompted by national motives. The result has been that while it has broadened the ideas of communities in their internal dealings it has stiffened their attitudes towards other communities in their external relations. This has made it possible for the none-too-friendly alien Government to set up one community against another and one caste against another without any break in the exploitation of all equally and indifferently.

SOCIETY AND INDEPENDENCE.

“The ideal of complete independence in social matters, that is to say the ideal which tends to the renovation of society is not merely the ideal which is worth living for and dying for but is one which can be easily brought about as it will meet less powerful though sinister opposition. The opposition in fact has no firmer or more solid basis than the traditional love for ancestral faiths and the imaginary fears of hereditary superstitions.

“It was here in Bengal that the flag of social revolt was first unfurled by Raja Ram Mohan Roy. It was here that that flag was kept flying by Pundit Iswar Chandra Vidyasagar who was born just 13 years before Raja Ram Mohan Roy died. It was here again in Bengal that Keshab Chandra Sen and Swami Vivekananda led devastating inroads on orthodox belief and orthodox practices. Let it be in Bengal the social reforms of India in a body determine to carry on their fight from day to day in a systematic and concerted manner until they succeed in reconstituting the Indian society on a completely national foundation.

“Sir, do not misunderstand me to mean that I ignore the value of the services which great Indians born in provinces other than Bengal have rendered to the cause of social reform in the country.”

The following resolutions were then adopted :—

1. This Conference records its sense of irreparable loss to the country caused by the sad and untimely death of Lala Lajpat Rai, the Lion of Punjab, who dedicated his whole life to the social and political uplift of his countrymen, undaunted and undeterred by adverse circumstances, and whose patriotic and self-sacrificing activities in various spheres of life will continue to inspire generations of his countrymen.
2. This Conference records its keenest regret for the sudden and lamentable death of Mr. S. K. Das, who as a distinguished lawyer attained the highest eminence in his profession, and whose unbounded sympathy and devotion to the social welfare of his motherland won for him the love and reverence of his countrymen.

3. This Conference records its deep sense of sorrow at the untimely death of the eminent journalists Mr. Prithwis Chandra Ray, one of the pioneers of the All-India Social Conference, and of Mr. Pijush Kanti Ghosh, both of whom rendered invaluable services to the social cause of the country, and whose deaths have created a void in social workers.

4. This Conference resolves that the President of this Conference be requested to convey to the bereaved families its keen and earnest sympathy with them.

SECOND DAY'S PROCEEDINGS.

At to-day's sitting of the Social Conference much heat was generated over the question of removal of untouchability and giving of freedom for intermarriage between the different communities. After two hours' discussion a resolution urging the abolition of caste system and maintenance of intermarriage was carried. Mr. M. R. Jayakar presided and among those present were Sir Morapant Joshi, Rajagopalacharir, Miss Sorabjee, Rev. Harbert Anderson and Hon'ble Ramdas Pantulu.

Sir P. C. Ray said that if they read the Vedas and Upanishads they would find how the old rishis partook of the food cooked by the lower caste people. But yet they were held in great esteem. When such people obtained the highest places in Hindu society he failed to find any trace of caste system in ancient India. He also pointed out that there was intermarriage of Rajas and wealthy Zemindars with the descendants of inferior castes. He urged that the caste system must be abolished in toto. In this connection the speaker referred to the resolution passed by the All-Parties' Convention on Dominion Status as goal which they wanted to extort from their rulers and they should pass 'pari passu' a resolution which should be the first stepping stone in the attainment of Swaraj. This is the greatest of disintegrating elements in Hindu society. He said :

"While we claim Swaraj there is a fratricidal war in progress in India. In the United Provinces and in the other parts of India non-Brahmins are in battle array with Brahmins. In Bengal the Namasudars are up in arms against the higher castes. That showed what great hatred they bear towards the Hindu members of the community. Throughout India it was brother against brother. What are our fraternal brothers the Simon Commission doing? They are posing as friends of the Depressed Classes. In order that our caste should be strengthened we must do our best to abolish the caste system. It could not be attained all at once but its rigidity must be relaxed. The caste system was purely artificial and arbitrary and if they wanted to have a place in the country of nations the sooner the caste system was abolished the better. Let us take a vow from to-day that we shall do our level best to do all that lies in our power to do away with the caste system (Applause)."

Mr. R. L. Biswas on behalf of the Depressed Classes Association, seconded the motion and

pointed out the disabilities to which the Depressed Classes were subjected and said that the sooner the caste system was abolished the better.

Swami Ramanand of Delhi, supporting the resolution, said that they were not only politically enslaved, but also morally and intellectually. He referred to communal strife and the suffering to which the community had been subjected and said that if there were no caste system the Moslems would not have dared to take away their women and children. Unless they laid the foundation of their social structure broadly they could not build up an independent and free India.

Pandit Bhumanand from the Punjab declared that as long as the demon of caste system was living no social reform, Shudhi or Achut Udhar (removal of untouchability) was possible. The tyranny of the so-called higher class people over the Depressed Classes was driving the latter to seek the Government help and they were justified in doing so.

The resolution was carried.

Mrs. Kamladevi Chattopadhyay moved the following resolution with a view to promote national unity. "This Conference recommends that inter-caste and inter-communal dinners be encouraged and that freedom can be given for inter-marriage among several communities inhabiting India."

She said that the principle underlying the inter-caste marriage and inter-dining was one and the same. When they recognised absolute equality between all classes, it did not require very much stress of imagination to carry it a little further. Unfortunately to-day in India the word "Community" was being much abused. The community did not really mean any restricted group that was bound up in a particular religion, but it was group that practised certain sectarian duties. She regretted that they had gone to such an extent that unnecessary and bitter hatred was created and much of the national energy was wasted. Religion, she said, was not dogma. Neither was it a conglomeration of some views. Religion was culture and there was cultural unity all over the world. A time must come when there would not be the necessity to organise special occasions when they would all sit together at dinner as comrades, friends and brothers. In conclusion, she said, "If the national life is to be unified by breaking up these artificial tests, it is to be based on marriage and marriage alone because there you lay the foundation of home and from home the whole country's unification is to come about."

Miss Nalamuthu Ammal (Madras), in supporting the resolution, emphasised how much hypocrisy they developed in them because of the existing abominable caste system. She appealed to the audience to put this question before everybody who came up to them. "Are you a human being, if so all the other things caste and creed, etc., vanish away and then you claim him as a person, your sister and brother. Whatever happens let us not be hypocrites." (Applause.)

Mr. B. C. Mondal (Vice-President of the All-India Depressed Classes Association), supported the resolution. Principal Ramdas of the Gurukul moved for the deletion of the clause regarding freedom of inter-communal marriage. He opposed the resolution on the ground of impracticability though it was bad to oppose a lady, but it was worse to be hypocrites. In India religion and culture were indissolubly mixed up. A time might come when India might become one cultural unit and it was then that they should talk of this resolution and not otherwise.

The President explained that at present under the Act III of 1872 which gave facilities for intermarriage between two sections both parties would have to make a declaration that they did not espouse any of the two religions. In answer to a query from Hon. Ramdas Pantulu as to whether there was any freedom under the present law, the President referred to the introduction of the Bill by Dr. Gour in the Assembly for marriage between several communities. That Bill was now confined to Hindu religion. The present position was that any Hindu could marry any other Hindu. He warned the audience that they were embarking upon the responsibility of re-eliciting opinion on the passing of Dr. Gour's Bill.

Miss Sushila Devi of Jullundur in an inspiring speech opposed the amendment on the ground that Indians were slaves and as such had no religion. She concluded: "Do you want that we should resort to civil marriage through the help of Courts and not marry with your permission?"

Mrs. Chattopadhyay, replying, said that it had been argued that there was a danger of Hindu culture being destroyed if her motion was carried. She never felt such contingency and pointed out that they were thinking of internationalism. They had never shut out European thought in this connexion. There could not be conflict in culture. "I shall say I am here to assert my rights, no matter how disastrous the result would be."

The amendment was negatived 42 voting for and 82 against it and the original motion was carried by a majority.

Mrs. Brijlal Nehru moved: "This Conference views with alarm the evil consequences of early marriage and is of opinion that in view of prevailing conservatism in people it is necessary that marriageable age of boys and girls be regulated by legislation and this Conference, therefore, lends its whole-hearted support to provisions of Sarda Bill and requests the central legislature and Government of India to give full support to the same."

Mrs. Brijlal Nehru moving her resolution supporting the Sarda Bill said, from her experience that child marriage was an evil. In India more than 80 per cent. of the people practised child marriage and in some places the babies in arms were married. She based her experience as a member of the Age of Consent Committee and on the result of her tour

in various parts of the country. The figures of child mortality in India were higher than any other country of the world. This was due principally to the early marriage. The economic condition of the people of India was growing worse and worse and it was time that the evil should be put a stop to.

Mr. Charuchandra Mitter (Calcutta) opposed the resolution on the ground that this legislation would infringe on their religious liberty. He challenged Mrs. Nehru to prove that there has been appalling mortality on account of early marriage.

Mr. Rasiklal Biswas: It was unchivalrous to challenge.

Mr. Mitter: I am here to challenge the Age of Consent Committee on behalf of the ancient culture of India.

The Hon. Mr. Pantulu assured the audience that child marriage was a curse and the Age of Consent Committee would be able to place before the country a very convincing case in support of child mortality. It was a national evil and it should be arrested. The legislature ought to take steps to avert the evil and promote the national cause. If they really understood political freedom it was ridiculous for them to contend that child marriage should continue. He was confident that such legislation would be welcome to the country. The resolution was carried.

Rev. Herbert Anderson moving a resolution recommending drastic state action against the menace of drink and drug habit and asking the public to unite in voluntary abstinence from all alcoholic beverages and drugs, said the alcohol was third-rate food, a second-rate drug and first-rate poison. He commended the example of the United States of America to Indians. The resolution was carried.

THE ALL-INDIA WOMEN'S SOCIAL CONFERENCE.

The All-India Women's Social Conference opened its session on the 27th December at Calcutta under the presidency of Seth Parvati Bai, Junior Maharani of Travancore. Sucharu Devi, the Maharani of Mayurbhanj, Chairman of the Reception Committee welcomed the delegates. Among those present were Lady J. C. Bose Miss Cornelia Sorabji, Srimati Anurupa Devi, Kamala Kamini Devi, Sashimukhi Devi, Kamudini Basu, Mrs. P. K. Ray, Miss Ganguli, Sarala Devi, Mrs. Kamaladevi Chattopadhyay, Miss M. Tata, Mrs. A. Hussain, Mrs. Amir Hussain and others. About 1,000 ladies from all over India attended the Conference.

The Maharani of Travancore in the course of her Presidential address said: "It is not my object to deal historically with the position of women in recent times or in this country through the ages. It would not, however, be out of place to make just a few observations on these general topics. Until nearly a century ago, notwithstanding great examples of statesmanship, saintliness and eminence in the arts of exceptional women, the legal position of women in western countries was very anomalous

and their rights of property and of free self-expression extremely truncated; and it was not without strenuous struggle that women's place in society is being gradually won even in the West. Far different has been the history of the woman's movement in this country. To start with, speaking for the moment, of the Hindu system, it is now recognized that in ancient India when the Vedas and the Upanishads were produced and when this country was passing through one of its periods of real achievement, woman was as active a member of society as man. The researches of scholars have now demonstrated that some of the Vedic Hymns owed their origin to women and amongst us there have been not only singers of sacred scriptures but authors of law books and mathematical experts. In regard to the right of property also, Hindu Law at its inception was very liberal in the vindication of the rights of women to inherit property and it is argued that such rights were restricted only by recent judge-made legislation initiated by men who, unacquainted with the original texts, have failed either to march with the times or to allow for and encourage the evolution of society on natural lines. The rights of the wife and the daughter and other female relations to a share in property were wider in ancient and mediæval India than they are to-day. But on the other hand even now, in many European systems women's rights are not as well safe-guarded and recognized as in our Smritis. Speaking of my own country of Kerala, woman is the pivot of the family and her rights are fundamental and extensive. A large proportion of the property in Malabar stands in the name of and is enjoyed by the woman as the head of the house-hold.

"There are many misconceptions about the position of women in Islam, but the property rights of women stand better, perhaps, in no system of jurisprudence than in the Mahammedan. Moreover, it is well-known that the Prophet of Islam was not, when properly understood, either an advocate of polygamy or of the purdah. As far as one can see and here I am speaking with considerable diffidence, the Prophet Mohammad, in fixing four as the maximum number of wives, was intent on hastening the reform in the direction of curtailing the excessive number of marriages that the nomadic tribes permitted themselves before his time. The system of purdah arose no doubt, from the incidents and accidents of a nomadic or a fighting life and soon after the Muhammadan conquest, in India there was, perhaps, a qualified necessity for the seclusion of women in times of disturbance and turmoil and constant fighting but it soon became a matter of prestige and of honour. The result was that not only the Muhammadans but the more aristocratic Hindus and the Princes adopted the habit less and less out of necessity and more and more out of notions of prestige. At the risk of treading upon dangerous grounds, may I be permitted to suggest that the system has outlived its usefulness and is to-day a great handicap in

every way to the woman's cause. At the risk of vanity, let us remind ourselves that it may well be contended that most great men of the world have owed more to their mothers than to their fathers. It is from the point of view of shaping the destiny of the next generation that I feel impelled most strongly to urge upon the women of India the imperative necessity of equipping themselves adequately as instruments of national regeneration. When I say this, I do not lay emphasis so much upon literacy or school or college education but on something beyond and above literacy which can be gained only by a knowledge of the world, by free and equal association with our fellow-beings and an understanding and sympathy with the world's problems as they present themselves to us from time to time."

"Our marriage system is based on the theory of consent and although inroads have been attempted on that system, yet no reflecting student of human affairs can fail to realise that enlightened opinion throughout the world is making an approach to the ideals underlying that system. I may claim with pardonable pride that on account of the matriarchal structure of society in Malabar, not only have we and the communities that follow the system practically abolished illiteracy and the evils of seclusion but can claim in the matter of female education that Travancore and Cochin lead not only amongst the Indian States but perhaps most if not all the British provinces. I come now to the question of early marriage and of child-widowhood. It is a very said feature of Indian society that the proportion of widows in the population for every ten thousand is 41 between the ages of 15 and 20; 71 between 20 and 25, 145 between 25 and 35; and 325 between 35 and 40, the corresponding figures for England being nil, 1.5, 13 and 50. It is also a melancholy circumstance that between the ages of 1 and 5, there are seven widows for every ten thousand. This large number is due partially to the early age of marriage, partially to the difference in the ages of husbands and wives but mainly to the prejudice against the re-marriage of widows. It is remarkable that even amongst the castes which do not forbid remarriage altogether the custom is supposed to be a hall-mark of respectability and a number of communities have adopted that system and even Mahammadans who are in various parts of the country closely brought into touch with their Hindu neighbours are apt to share that prejudice. No scriptures can have sanctioned or encouraged this practice and no terms of reproach could be too strong against a state of things which has led to this result. There is something, perhaps, to be said against the social or anti-social effects of undue delay in marriage but more can be urged against too early marriage in the matter of the enfeeblement of the race and the weakening of its stamina. It is a matter for profound gratification that enlightened opinion especially amongst the Hindus and also gradually amongst Mahommedans is declaring itself forcibly and unmistakably in favour of later marriages.

While on this topic, may I be permitted not only to remind ourselves but our brethren that the great difficulty in the way of India's progress is the divorce between conviction and practice which has been so marked in the past and which has not even now died out. Many an ardent social reformer while eloquent on public platforms is perhaps apt to abate his zeal and to weaken his advocacy when in his own environment and he ascribes his feebleness in action mainly to his wife, mother or grandmother. It is we, therefore, the sisters, wives, mothers and grandmothers, that have to reflect on these problems and their solution and to make it impossible for the men to invoke our names as stumbling blocks to progress. How is this to be done? The answer is simple and unequivocal. It can only be done by a rapid and comprehensive programme of women's education whereby women might become effective social and political factors in the body politic, whereby they can help not only in the renaissance of Indian art and literature and Indian ideals but may be potent factors in social uplift. Let us remember that the total number of women in all the schools and colleges in India from the Primary school up to the Arts and professional colleges was just over a million in the latest year for which figures are available. And of this number, 86 per cent stopped with the Primary school. All the influences which operate against the spread of education amongst the boys are re-inforced in the case of women by the purdah system and the custom of early-marriages. Experience of latter years fortunately shows us that our men-folk have put, and will put no serious obstacles in our path. It is a pleasing feature of recent times that surmounting the difficulties and obstacles that lie ahead of them, Indian women have not only gained great distinction at the Universities and have become admirably qualified doctors and teachers but even the portals of the law courts have been invaded by a few who have taken to the profession of the law. Great tribute is due to the pioneers of such educational and professional enterprises but it is not so much on isolated examples of eminent intellectual activity that the progress of this country depends but upon the early or rather the immediate adoption of a programme of compulsory education for women as well as men which would enable both of them to be equipped for the race of life which is daily growing more and more arduous and exacting. The problem of Indian regeneration is mainly economic and social and the vindication of the economic rights of women and the social position of women are amongst the most important elements of the problem. Such vindication is dependent on the eschewing of obsolete ideas of outworn superstitions, and upon the realization of the value and the beauty of each individual life and the complete elimination firstly of the theory of the inferiority of the women on the part of the men and even more perhaps the elimination of the inferiority complex on the part of the women themselves. It is only as the result of the diffusion of education and

the capacity to think independently and steadily that problems like the purdah, like child marriage, like child widowhood, like the dependent economic position of women in the family, can be solved."

At the second sitting of the Indian Women's Social Conference on 28th December, under the presidency of Her Highness the Junior Maharani of Travancore, resolutions relating to women's education, revision of Hindu Laws of Inheritance, abolition of compulsory dowry to bridegroom, revision of factory laws and equal rights for women with men in marital life were adopted.

Mrs. P. K. Roy, in moving her resolution for women's education, said that Bengal had peculiar difficulties regarding girls' education, owing to the purdah, early marriage and other social restrictions. She pointed out that Indian States showed a better record than British India in this connection, and suggested a definite scheme for the establishment of a special Board for Girl's Education.

Mrs. Aparna Devi (daughter of Desabandhu C. R. Das) spoke on the evil effects of child marriage and dowry. "We are a dying race, and unless we are prepared to stem the gathering down rush of Hindu society by something strong and tangible, we should soon sink into oblivion, and only become fit to be preserved in museums like the mummies of Egypt, in air-tight glass cases."

AGE OF CONSENT INQUIRY.

AT CALCUTTA.

The Age of Consent Committee commenced their sittings on the 19th December in the Imperial Secretariat Buildings under the Chairmanship of Sir Moropant Joshi.

Sm. J. Genguly, M.A., of 6, Guru Prasad Chaudhury Lane, Calcutta, and S.J. Charuchandra Mittar, Attorney-at-Law were the witnesses who were examined.

Sm. Ganguly said that there was dissatisfaction amongst the educated and the advanced classes with the state of the law as to the age of consent as was evident from the wide-spread agitation in cities, towns and some big villages. Their race had deteriorated physically to a great extent and this was largely due to very young parentage and so an advance in the present law was entirely justified and it was urgently needed to protect girls from being abducted, seduced and then forced to lead a life of shame at an age when they were but mere children without any idea of what was awaiting them. Questioned by the President she said that she was connected with such institutions as Bani Bhavan and Vidya Mandir and was also engaged in social reform work. She was of opinion that 13 was at present the higher age in this country at which girls were married but she advocated 16 to be the minimum marriageable age and was in favour of penalising those who would violate the marriage laws,

Sj. Mitter said that there was no dis-satisfaction amongst the people except perhaps among a microscopical section of Brahmos and England returned people who wanted to pose as reformers. He did not think there was necessity of changing the existing law and there was not a scrap of evidence to show that the present law affected injuriously any section of the society. The raising of the age of consent among married couples should be a vexations and useless piece of legislation which would be availed of only to gratify malice or enmity. Any advance on the present law would cause widespread discontent amongst the labouring classes who would be primarily affected by this law and create disaffection against the Government who alone would be held responsible for the act.

Giving evidence before the Age of Consent Committee on the 19th December Mrs. Douglas Remfry, Acting Honorary Secretary, Bengal Presidency Council of Women, said that there was no desire of altering the marriage laws among the educated community. Public opinion had been stimulated due to social progress and the age of marriage had been raised. She was of opinion that early maternity was largely responsible for high maternal mortality. Lastly she urged for the employment of women doctors to examine and ascertain the age of girls before marriage.

Mr. Muralidhar Banerjee, Honorary Secretary, Bengal Social Reform League, thought it was imperative to raise the minimum age of marriage and that the fixing of a minimum marriageable age would be more in consonance with public opinion in this part of the country. He suggested 16 to be the minimum age of marriage in case of girls. He was in favour of marital and extra-marital cases being tried by a special tribunal, and opined that legislation might possibly remove the evils of early marriage.

Mr. Ashutosh Sastri, ex-Principal of Sanskrit College, said that public opinion in this country was not in favour of extension of age and he did not consider that any penal legislation fixing a higher or a minimum age of marriage would be in consonance with such opinion.

Giving evidence before the Age of Consent Committee on Dec. 20. Mrs. Rajkumari Das, Principal, Bethune College, urged the enhancement of the age of consent and said she was convinced that the chronic state of poverty in the country would decrease greatly if the age of consent were raised to 18. She could not attribute the practice of early marriage to religious injunction.

Mr. D. P. Khaitan, on behalf of the Marwari community, urged advance of the present law. He favoured the raising of the minimum age to 18.

Mr. M. C. Ghosh, judicial Secretary, said, in order to protect young girls, 14 should be fixed as the minimum marriage age. He preferred transportation for life and 10 years' rigorous imprisonment as the only suitable punishment for those who committed indecent acts.

Pandit Saratchandra Sankha Vedantatirtha, secretary, Bangiya Brahmin Sabha, disapproved of raising of the age of consent and was against legislation, which witness said would cause widespread dissatisfaction. He said all women favoured consummation on attainment of puberty when it did not injure her health or progeny. He opined that early maternity was not responsible for the infantile mortality or for the intellectual or physical progress.

(To be continued).

NEWS OF THE WEEK.

The Bank of India Limited :— The profit of the Bank of India Limited, for the year ended 31st December 1928 Including the sum of ... Rs. 3,04,966 7 2	
brought forward amounts to ...	„ 22,13,635 8 2
Provision for Income Tax and Super Tax for the current year will absorb. „	2,00,000 0 0
The payment of an ad-interim dividend at the rate of 10 per cent. per annum made on 30th June 1928 absorbed ... „	5,00,000 0 0
The balance now available for distribution is „	15,13,635 8 2
The Directors propose to pay a final dividend for the half year ended 31st December 1928 at the rate of 10 per cent. per annum free of Income Tax „	6,00,000 0 0
To place to Bank's Property Account. „	2,00,000 0 0
To place to the Bank's Reserve Fund. „	4,00,000 0 0
And to carry forward the balance subject to the payment of Bonus to the Staff „	4,13,635 8 2

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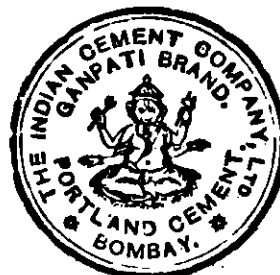
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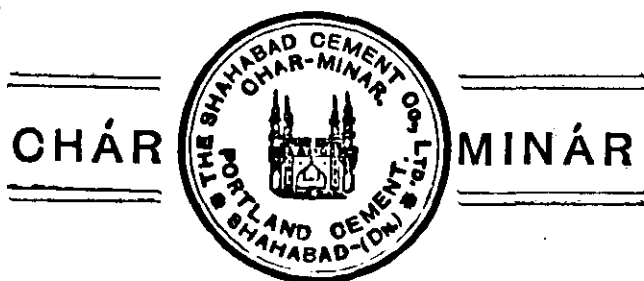
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Vol. XXXIX.

BOMBAY—SATURDAY, JANUARY 12, 1929

No. 20

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."*
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Calcutta Congress Controversy:—
An unedifying controversy, or rather more than one, has arisen over the Calcutta Congress proceedings. The National Congress adopted a compromise resolution stating that it stood for Dominion Status but if this was not conceded within one year, it will launch non-co-operation with a view to achieving independence. We are not quoting the exact terms but that, we think, is the purport of the resolution. Another resolution was adopted detailing a programme of work for the current year in which total abstinence, removal of untouchability and other social reforms occupy a prominent place. The two resolutions were largely inspired by Mahatma Gandhi. Dr. Besant who had taken a prominent part in the All-Parties Conference and had been indefatigable in her efforts to secure agreement between the different schools, has thought it necessary to dissent violently from the Calcutta resolutions and in expressing her dissent, she has permitted herself to indulge in a personal onslaught on Mahatmaji. Her main objection to the resolutions is that they virtually mean the suspension of political activities during the year in favour of a pre-eminent social programme. Mahatma Gandhi answers—and we entirely agree with him—that it is by applying ourselves to necessary reforms in the social sphere that we acquire the power and the momentum to carry through great political movements. Indeed, this has been our view all along. A people who will not lift a little finger to fight evils which are largely within their own control, cannot have the strength and energy to offer effective and sustained resistance to pressure from outside. As for the programme, we are glad to find the first place allotted to total abstinence as a means to prohibition. Few of our leaders who generally belong to the non-drinking classes realise how serious is the danger of drink. Against the organised material resources and political power of western Imperialism, India has nothing but the justice of her cause and the un-alcoholised brains and muscles of her people to oppose. If the innate repugnance to drink of the Indian people breaks down, as it has been

doing, one of our strongest bulwarks in the struggle for national existence, will have disappeared, and it will not be long before the Hindus and Mahomedans of India go the way of the Maoris, the Red Indians and the Hottentots. The removal of untouchability is equally urgent in order to rally the full forces of Indian nationalism in the cause of freedom. We are, therefore, sorry that Dr. Besant, whose long and distinguished services to India no one values more, should set herself against the social programme as likely to hamper political work. It will do nothing of the kind. On the contrary, it will give life and reality to our politics. The personal reflections of Mahatma Gandhi are, we must say, altogether unworthy of Dr. Besant, and she will, we are sure, regret them when she has got over her disappointment, very natural in the circumstances, that the Nehru report has not been adopted intact. Whether one agrees with him or not, Mahatmaji more than any one else at present stands for the masses of the Indian people and his is a force which cannot be left out of account in any settlement of the Indian problem.

Mahatma Gandhi on the Congress:—
Mahatma Gandhi himself has not been exempt from the temptation to indulge in somewhat carping criticism. He forgets that the Congress today, such as it is, is largely his handiwork, and that for its faults as well as its excellences the credit is largely his. He complains, for instance, that the delegates to the Congress were mostly self-appointed. The criticism was as much applicable to the Congress of 1920 and 1921 when Mahatmaji was in full charge of its affairs as in 1928. He questions the reality of the Calcutta demonstration. Demonstration implies a certain excess of appearance over reality, and the non-co-operation demonstrations, though Mahatmaji fully believed in their reality, had their due measure of hollowness, and collapsed because of it, when the first enthusiasm waned of the crowds which gathered round his banner. Mahatmaji cavils at the European fashion of the uniforms of the volunteers and wants them to be in keeping with the pauperism of the nation. His constant harping on pauperism is apt to foster a morbid pessimism which is not conducive to activity of any kind, just as the constant thought of death may lead nervous men to the verge of suicide. We should ourselves have shrunk from appearing in public in an imitation Field Marshal's uniform ourselves, but we thought it wonderfully plucky of Mr. Subhas Bose and his volunteers, who must have felt the unreality of the appearance as much as Mahatmaji, to have braved the

scuffing of unsympathetic observers, in order to make the congress demonstration as realistic as possible of Swaraj. The central idea seemed to be that the President is the head of the nation and that he must be rendered royal honours in order to impress the idea on the people. It was an inspiring idea, and was carried out with admirable verisimilitude. After all, it would not have been less unreal for Mr. Subhas Bose to appear as a rugged farmer than as a G. O. C. If absolute reality is the desideratum Carlyle's "forked radish" should be the sartorial model for every Congressman. We agree with Mahatmaji in his suggestion about reorganisation of the Congress. He says in *Young India*:—"If I had my way I should separate the deliberative portion from the demonstrative and spectacular. I should exclude visitors from the deliberative section; or if they must be allowed, I should have an open air enclosure divided into sections strongly but elegantly fenced. Meetings in the enclosure will then have to be held during the early morning hours and in the evenings. This will at once simplify the labours of the reception committee and result in great economy. Artistic decorations are surely possible in an open air enclosure which is any day preferable from the standpoint of hygiene to a closed pandal which suffocates, no matter how well ventilated it may be." By way of conclusion, we would appeal to Mahatmaji not to depress an already depressed people with melancholy forebodings. His words carry enormous influence and should always be used to convey a message of hope, strength and courage to his countrymen. Mahatmaji should not aspire to be handed to posterity as the "Gloomy Sage of Sabarmati."

Mangalore Depressed Classes Mission:—

The report of the work of the Depressed classes Mission, Mangalore for the year 1927-1928 begins with a feeling tribute to its founder the late Rao Saheb K. Ranga Rao who made it his life mission to work for the uplift of the depressed classes in that part of the country. His pioneer efforts have borne ample fruit both in extending the activities of the Mission itself and in awakening the social conscience of the people. Some two years before his death Mr. Ranga Rao handed over the management of the Mission to the Servants of India Society which has been running it since. The Mission conducts a Higher Elementary School in which 84 children receive free education. It maintains a boarding house of select students, orphans and destitutes who are fed, clothed and lodged free of charge. Industrial education in the shape of training in carpentry, and weaving is also provided. Besides all this, "the Mission is exerting its utmost to inculcate in the boys habits of cleanliness and to impress on them the importance of character and of service to humanity." If the work of the Mission is to have lasting results, it has to undertake the improvement of the environment in which most of the pupils live and the homes they come from. This it has been doing by educating the parents as well. The Mission is of opinion that scholarships granted on a liberal scale and a relaxation of rules governing them relating to age etc., will benefit greatly grown up students. Not the least important of the work of the Mission is that undertaken with regard to colonies. The Mission

allots land to homeless families for residential and agricultural purposes. Housing materials are supplied free. The settled families are under the moral influence of the Mission which spares no pain to improve their moral and economic condition. There are seven such colonies. In one of the colonies a Prayer Hall has been erected and religious meetings are held there. The above details are enough to show the excellent work the Mission has been doing. One great draw back for progress is the want of funds. We would suggest to the Mission that it should raise a memorial fund in the name of its founder which would enable it to be placed in a firm footing.

The All-India Women's Conference:—

The third session of the Women's Educational Conference just terminated at Patna has been a successful sitting. The *Searchlight*, Patna, in a leading article writes:—"Every one who witnessed the sittings of the Conference must have been struck by the more or less complete absence of the local European ladies and also of ladies belonging to the advanced circles of society. What is more, it was highly gratifying that the Beharees ladies made themselves conspicuous not merely by their active participation in the proceedings of the Conference but in the sphere of quiet and silent work behind the scenes for ministering to the success of the Conference and in arranging for the comfort and convenience of their sisters from other provinces. The success of the Conference can be measured from the fact that there were as many as about 200 delegates present from outside Behar."

Mr. Sastri in South Africa:—The change of atmosphere brought about by Mr. Sastri in South Africa is already making itself apparent. A valued correspondent in Durban gives us two instances of this. He writes:—"Mr. Sastri delivered three lectures on Indian philosophy to appreciative audiences in Durban. Another instance of his great influence is the fact that the local Y. W. C. A. invited me to dinner at their place and to lecture to the girls on the "Servants of India Society." The Secretary is a Dutch lady, but widely travelled and therefore, broad-minded. She told me how she consulted the girls about inviting me; how they unanimously approved of my lecturing, how when she asked their opinion about asking me to dinner, there were just two girls who hesitated a bit, how another girl immediately rated them and told them to dine in another room all by themselves if they objected to my presence; and how the two said girls later assured the Secretary that they had not the least objection to my being asked to dine with them all, and so on. After my first speech, I was asked the next week to come again, and speak to them on Gandhi which I did. Some breaking of new ground. The other-day the Managing Committee of a girls' school in Potchefstroom in the Transvaal met and debated hotly the propriety of the girls attending Mr. Sastri's lecture some months ago. One of the Members was furious about it, but another would stand no such nonsense and vigorously contended that it was an honour and privilege for the girls to hear Mr. Sastri and he was going to fight for the last ditch in defence of it. At this rate, he remarked, they may have to go to fundamentals and repudiate Christ, an Asiatic! That settled the debate."

INDIAN SOCIAL REFORMER.
BOMBAY, JANUARY 12, 1929.

LIVING INDIA.*

Miss Katherine Mayo's "Mother India" has been the precursor of several books in India and in America. Two of them are written by Americans who visited India and had far better opportunities of observing the conditions of the country than Miss Mayo. One of these is Mrs. Gertrude Williams' "Understanding India" which was noticed in the *Reformer* of the 1st December. The other is "Living India" by Mr. Savel Zimand who visited India in 1923-24 and was present on the scene when an Akali Jatha was stopped from entering Nabha territory. His description of the incident is both vivid and instructive. We reproduce a few sentences here:

The Jatha moved slowly. The British Administrator advanced to meet the Akalis and, according to official version, explained, that if they did not comply with his order he would be compelled to open fire. The Jatha kept on towards the shrine and fire was ordered. The firing was in regular volley, and without the desultory shots which would have followed had the Sikhs returned the fire. But the Jatha advanced again. They were ordered under arrest and submitted cheerfully. During the firing only three of the Akalis left the ranks of the Jatha and these only after they were wounded. The rest stood their ground. Two days later, I talked at the Amritsar hospital with the three who had left the Jatha, wounded. The bullets had been extracted, and as they lay on sick beds they expressed to me their sorrow at not being in Jail with their Jatha; better they had died, they thought, than to have separated from their fellows.

Mr. Zimand affirms as the result of his own personal observation that none of the Jatha carried any fire-arm, while the official report alleged that the Sikhs were armed. Mr. Zimand at the request of the authorities stated the facts as he knew them, and also mentioned them in an open letter to Mr. Gandhi. "Living India" is not a sensational book, but it is packed with facts carefully sifted, and is a reliable guide to the foreigner who is desirous of understanding present-day India in all its many phases.

The book is enriched by an introduction by "A. E." (Mr. George Russell) who knew Mr. Zimand when he was studying the conditions of Ireland in the dark days preceding the establishment of the Irish Free State. Mr. Russell says his own interest in India began forty years ago when he read the Upanishads, Bhagavadgita, the Buddhist Suttas and other sacred books. He did not, however, expect that the life of India would be as idealistic or mystic as the thought of its greatest sages. On the contrary, he observes:—

I was prepared rather to find that the Nation which had the loftiest spiritual imagination must

have states of spiritual degradation balancing its highest vision, and this I think might be inferred from the Brahmanical psychology which opposes the Lokas to the Talas, the spiritual states of our being to the sensual states, and from which I infer that with every ascent to spirit a new abyss opens which is the dark opposite of the heaven into which the soul has climbed.

In plain language this means that the more a people plunge into metaphysics the less are they fitted to deal with the problems of practical life. Hence Buddha studiously eschewed metaphysical speculations. The Gita itself points out that the path of action is the proper corrective to the speculative-minded, and the path of contemplation to the energetic type of men. The foreign domination forces India to partake of the active life, and there is much truth in Mr. Russell's observation that it may prove to be the very cause of an Indian renaissance. "All cultures, however high," he writes, "tend to decay, and I doubt if there could be any resurrection unless one culture was crossed by another. China as well as India seems to be stirred at present by the crossing of their own culture with the thought and science of Europe. Their own culture probably is the Mendelian dominant and they will absorb into themselves the culture of Europe and renew with vigour their own spiritual and cultural life."

Mr. Russell illustrates his view by reference to Ireland. "My own country, Ireland," he writes "has had a renaissance in my own time, and I think it was due to the crossing of the original Gael with the Saxon, the Dane and the Norman. We came to a new intellectual life and at last could declare intellectual as well as political independence." Mr. Russell concludes on a note of hope. "I have no doubt," he writes, "out of the ferment in India will come a new renaissance. It is not natural to expect those fighting for that independence today should be philosophical as I looking at the struggle from a distance. I feel certain that in spite of the fact that India is in the trough of one of its waves of civilisation, there are in it the spiritual elements which will lead to a great resurrection. It may be the labour of a century or more, but I am inspired to believe that a people who had so marvellous a spiritual life in the past must have it quickened again once more under cyclic law." Contact with western civilisation has not killed out the Indian as it has the Red Indian, the African and the Australian. It has, on the other hand, stimulated dormant powers of assimilation and resistance. The biological analogy is only approximately true, but it is our faith too, as it is Mr. Russell's that a new and greater India is rising out of the present conflict of it

* Longmans Green & Co., New York, price 3 dollars.

THAT MEN MAY ALL BE BROTHERS.

MEDITATION FOR THE YEAR.

II. CHILDREN.

(DR. CLIFFORD MANSHARDT, Ph. D.)

The discovery of the child has been widely acclaimed as one of the greatest of modern discoveries. The child has always been with us, but it is only in recent years that men have given careful study to his nature and needs with the end in view of really knowing him. Under the influence of mediaeval theology the child was declared to be bad. The pendulum swung in the other direction and he was said to be naturally good. Today we see child nature as neither good nor bad, but as made up of tendencies capable of direction and development. The child at birth is a bundle of possibilities. What a responsibility is thus placed upon parents, teachers, and all who are interested in the welfare of children. To assist in bringing the innate capacities of a child to expression is a task large enough to call forth the finest abilities of any human.

The influence of the home upon the life of the child cannot be overestimated. It is not alone what parents say that shapes child character, it is also what they do, and the way in which they do it. As a famous educator has said, "The child grows to be that which his view of life tells him to be; and he must form that view on his parents' sayings and doings." The every-day influence of the home can counteract the teachings of a score of teachers. An indifferent attitude towards things that are sacred, a scoffing at law, malicious gossip, a disrespect for people of other castes, creeds, or races,—such an outlook in the home is the real cause for the appearance of such traits among our children. As a general principle the good man is the product of the good home—the home of character, understanding, and idealism. It is the homes of today that are determining the direction of society tomorrow.

The saying that the least shall be greatest and the last first is nowhere evidenced more clearly than in the home. The ruler of the home is not the father or mother, but the little child. It is the baby to whose every want the entire family will willingly respond. In a day when force and violence seem to be in world ascendancy it is well for us to have this corrective—to realise that love is the real conquering force that rules the heart of men. In the words of an eminent sociologist, it is love alone which is "an adequate motive for the mutual service and mutual sacrifice which our human world needs for its redemption." And the school of love is in the home.

To idealists, the child stands forth clearly as the symbol of the new day. Wearied by disappointments, harassed by cares, stung by failures, and bent by defeats, the idealist can still face the world with equanimity because of his faith in the child. Fresh young life means hope, energy, and new

enthusiasm. It is through the child that society renews its ideals, and through renewing its ideals makes progress.

THE EVIL OF DOWERY.

PROBLEM BEFORE THE YOUTHS.

(BY MR. SHRIKRISHNA D. CHITALE.)

None can say how dowery first came into existence. However, as since the origin of human race, man has been a superior sex and the woman a weaker sex, it will not be incorrect to surmise that the fathers of the brides made it customary to offer gold or something in marriages to their bride-grooms as a token of appreciation and also with a desire that their daughters should be well treated in their new homes.

Dowery however, in our times has assumed a very ugly feature. The custom of the father of the bride offering something to the bride-groom has been turned into practice and made compulsory. Whether the father of the bride has the capacity and a desire to pay Dowery or not the men on the other side force it on him. In most of the cases the fathers in addition to the penalty of parting their daughters have to pay this extra penalty for having given births to daughters.

Many corrupt practices existing in our society have brought it nearly to a ruin. Among the many evils that exist to-day, Dowery is not less important. It brings financial ruin to a man who unfortunately happens to be the father of a large number of daughters. The men who receive it are bribed and therefore become corrupt. True love, sense of equality and respect for each other have no place in a marriage which is largely influenced by Dowery. The result of such a marriage is that an ugly girl of a rich father enters into wed-lock with a nice looking and well educated young man. The man is not on good terms with his wife and there is unhappiness, misunderstanding and disregard for each other and each in his or her turn tries to find fault with the other. The parents who have brought about this sort of marriage do not care a jot whether the couple is happy and pulling on well. Their business is over the moment they get the amount-Dowery-in hand.

In recent years owing to economic poverty of the people and the costly college education which they have to give to their sons Dowery has completely corrupted the people. We often hear people saying to-day, that if a particular marriage is to come about, the father of the bride must pay the cost of education of the boy, plus a like amount as a future security till the boy begins to earn a decent sum. We often see that a settled marriage in which the boy and the girl prefer each other and the most other important points of family, habits, language, tradition etc. are agreed, is broken only because of the inability of the father of the bride to pay the penalty-Dowery. The whole atmosphere is surcharged with corruption, disrespect for the sacred institution of marriage and a desire to compete in

Dowery. We are so much accustomed to it that we do not even think that there is before us a problem like Dowery which is eating into the very vitals of Society and requires a powerful remedy.

Unfortunately our young educated men have not given any consideration to this problem. They are themselves following in the foot-steps of their fathers like meek sheep and none has the courage to revolt against this corrupt practice. On the contrary, it will not be exaggeration to say that the evil of Dowery exists to a great extent in the educated society. As a practical proof in support of my argument I shall give here one or two concrete examples.

A certain gentleman of my community was in search of a well educated boy for his daughter. He met an I. C. S. a member of the heaven-born service and therefore a man of status. The marriage though settled from all important points could not come about till the unfortunate fellow agreed to part with Rs. 25,000 cash as Dowery. The father of the boy openly said that he could not sanction the marriage without the said amount in hand.

Another instance is of a gentleman whose son is a B. A. G. He openly tells people that without Rs. 4,000 in cash as Dowery his son shall never be married.

There are thousands of instances of this kind. Owing however to limited space it is impossible to give any more.

REMEDY, DUTY OF YOUNG MEN.

Just imagine how corrupt this sacred institution has become. Why young men do not revolt against this practice and tell their parents that Dowery shall have no place whatsoever in marriage? If this corrupt practice is to be wiped out of our society the remedy lies with the youths of both sexes, who have received western education. The corrupt forms as are prevailing to-day must be replaced by "Gandharva Vivaha" or love marriage. Men and women who understand the implications of marriage must come forward and tell their parents that it is they who are primarily concerned with their marriages and therefore in selecting their life's future associates their opinions must always prevail. This is nothing extra-ordinary or revolutionary *but has a precedent*. To attain this, social intercourse amongst men and women must be more free.

Let us all break the barriers of tradition and stamp this evil completely out of our society. Let us all work for it and make it a success.

Resolution on Marriage Age:—At the All-India Medical Conference held at Chittaranjan Hospital in Calcutta on 26th, 27th and 28th of December, under the Presidentship of Dr. G. V. Deshmukh of Bombay, the following resolution was passed:—This Conference resolves that in the interest of the child and the health of the mother the union between men under 20 years of age and women under 16 years of age is undesirable on scientific grounds.

INDIAN JOURNALISM AND ITS FUTURE.

It is a high honour you have done me by calling me to preside at this the First Indian Journalists' Conference and I thank you sincerely for it. It is fitting that this Conference would be inaugurated in Calcutta where Raja Ram Mohan Roy founded the first Indian journal devoted to the task of achieving spiritual, social and political freedom for the Indian nation. Not only that but Calcutta has produced some of our greatest journalists such as Kristo Das Pal, Narendra Nath Sen, Motilal Ghose and Surendranath Banerjee. These men have left behind them a high tradition which it is the duty of all Indian journalists to uphold. It is to me a great privilege to preside over the first Indian journalists' Conference held in Calcutta sanctified by so many great and inspiring associations.

Mr. Chairman, Ladies and gentlemen, we have lost during the year that has just ended some distinguished members of our profession—Mr. Katuri Ranga Iyengar who raised the "Hindu" newspaper of Madras to its present high standard and Mr. Piyush Kanti Ghose whose quiet unostentatious work on the "Amrit Bazar Patrika" was of the highest order. Lala Lajpat Rai was lately known not so much as a journalist as a political leader. But he began life as a journalist and was all through his life connected in one way or another with journalism. At the time of his death he was editing the weekly "People". We pay our heart-felt tribute to the memories of these men who adorned our profession and whose deaths are a great loss to Indian journalism.

My connection with journalism is now nearly of 40 years' duration. During this period Indian journalism has developed enormously both in resources and in power. But I feel that our resources can be put to more effective use and our power employed to more purpose if Indian journalism was organised to a much greater extent than it is to day.

NEED OF RECOGNISING IT AS A DISTINCT PROFESSION.

The first thing to do is, in my opinion, for journalism to be recognised as a distinct profession like law and medicine and not a mere adjunct of political or communal propaganda. The education and training required to make a good journalist now-a-days is not less arduous or intense than to make a good lawyer or a doctor. For want of a professional standard many young men drift in and out of newspaper work as much to their own disadvantage as to the detriment of the profession.

QUALIFICATION OF A JOURNALIST.

Generally speaking, in my opinion a fairly good degree at a University is an indispensable qualification for the Indian journalist. He must have good health, regular habits, and must be a total abstainer from alcoholic drinks. This last condition

Being the Presidential address of Mr. K. Natarajan at the First All-India Journalists' Conference held at Calcutta on New year's day.

is absolutely essential. I have known several brilliant journalistic careers wrecked by drink. It will be a great advantage if the young journalist till he gets well fixed up in the profession is free from the cares of family life.

These are general qualifications. Any one who has them after a period of apprenticeship may reasonably in course of time expect to rise to the highest positions in the profession. It is absolutely democratic and there is no communal or caste preference in it. The prizes are few, the risks are many, but I know of no profession which offers such opportunities of serving the public as journalism. It calls for the best brains and the brightest talents among our people and not as sometimes seems to be thought, for those who find themselves left out of the other professions.

THE STATUS OF JOURNALISM.

One of the things that this Conference may undertake to raise the status of journalism as a profession is to institute under the auspices of a central council a register of journalists who will be recognised as such throughout the country. The council will frame a few general rules of professional conduct, violation of which will entail removal from the register. On the other hand it will define the rights of the profession and protect individuals who are now left to shift for themselves from arbitrary treatment at the hands of employers. I am sure newspaper proprietors will welcome the institution of such a register.

SCHOOLS OF JOURNALISM.

There has been talk of the establishment of schools of journalism but I am old-fashioned enough to think that the best school of journalism is a newspaper office. The great feature of newspaper work which cannot be reproduced in a school is the stress and strain of getting into the available space within the inexorable limit of time the maximum quantity of reading matter arranged in the most attractive form.

Every well established newspaper can train up one or two young men of promise a year who may be absorbed subsequently in its own staff newspapers. This is already being done by some of our papers but it might be done more systematically.

I have laid stress on the personal standards of the journalist because at the present stage of Indian journalism they are, I think, the chief means whereby we can do most to obtain recognition of the profession. The difference in respect of province, language, interests and resources make any further suggestions difficult without collecting detailed information on all these points. This Conference can undertake a register of newspapers as well as journalists with a view to formulating further plans for consolidating the position of journalism in the national life.

NEEDLESS SEVERITY OF THE LAW IN INDIA.

One of the great difficulties in the way of Indian journalists and journalism is the uncertainty of the

law relating to offences. There was a recent instance in Calcutta of a newspaper having to face a protracted ordeal in the Courts. The newspaper in this case came out successful but, entirely apart from the merits of the case, it is by no means certain whether a newspaper in a similar case would have the same good fortune in all courts in all parts of the country. Newspapers ought to have more protection than at present for mistakes made in good faith. Newspapers perform a necessary public duty and they should not be penalised except where deliberate malice or gross carelessness can be established against them.

A conspicuous instance of the needless severity of the law, is the Princes' Protection Act which was passed some years ago against the advice of some of the wisest Princes. The law has been on the statute book but not a single prosecution has been launched under it. Not that there is no objectionable writings which could be proceeded against under the Acts but no Prince has cared to avail himself of its provisions. The law is a dead letter but responsible journalists have to refuse, just because it is in the Statute Book and may be evoked at any time, to decline publication of the legitimate grievances of Indian States subjects. I think nobody would be, any the worse if the Act is repealed and I am inclined to think that even those Princes who supported it will not be sorry to see it repealed.

THE NEW BILL ON THE ANVIL.

There is another bill in contemplation by the Government of India similar to the Princes' Protection Bill which is likely to have a similar destiny. So far as I know there are very few instances of Indian journalists attacking friendly foreign powers. On the contrary the general attitude of the Indian Press is one of goodwill towards foreign nations and if there has been in the past one or two departures from this rule it is too much to enact a law to put down such writings.

There is one other matter to which I shall refer before I conclude. The way in which Sir John Simon has treated the Free Press for publishing what he holds to be confidential information has rightly evoked strong protest from all sections of the press. Sir John has further instituted a sort of censorship of all news relating to the Commission's proceedings as the condition of being allowed to report them. The editor of the Free Press declined to report the proceedings under such a condition and newspapers which depended on the Free Press have had either to make other arrangements or to cease to publish the Commission's proceedings.

This Conference will no doubt enter an emphatic protest against the action of Sir John Simon in this matter.

ALL-INDIA WOMEN'S CONFERENCE.

RANI OF MANDI'S ADDRESS.

Her Highness the Dowager Rani Lalit Kumari Sahiba who presided at the third All-India Women's

Conference on Educational Reform, Patna, on the 3rd instant, delivered the following speech on the occasion:—

My first duty is to convey my cordial thanks to the organisers of this Conference for the honour they have done me in inviting me to preside over the deliberations of this session. Conscious of my numerous limitations, it is with considerable hesitation that I enter upon the serious responsibilities of this office, adorned in the past by such distinguished leaders of India's womanhood as her Highness the Maharani Gaekwar of Baroda and her Highness the Begum Saheba of Bhopal. I cannot hope to equal them in their great abilities and splendid record of service for the cause of India's women; I can only claim that my enthusiasm for the advancement of our sisters is perhaps not less keen and it is the desire to have some humble share in this great work that has given me the courage to appear before this large assembly today,

Meeting in the city of Patna, it is impossible not to feel inspired by the memories of ancient Pataliputra, associated with the great traditions of Ashoka and Chandragupta who reigned at this capital and under whose benign sway, India saw some of the most glorious days of her history. India's daughters were not "cabin'd, cribb'd, confin'd" in those spacious days of the past, but they marched onward hand in hand with men, in the spirit of true comradeship and were known to have distinguished themselves. They were not immured in the *zenana*; they were not burdened with the cares of family life even when they had not passed childhood; there were no limits set to their intellectual ambitions and they enjoyed a measure of social freedom which is in refreshing contrast to the fate of their descendants today. Meeting at such a sacred site, it would be eminently fitting for us to make a solemn determination to endeavour to revive these conditions and even work up to a greater future by organising our efforts recorded in annual conferences of this kind.

APPALLING ILLITERACY.

It is a feeling of intense depression that comes over any one who has occasion to examine the present extent of the illiteracy of women in India, the wiping off of which is one of the important aims of our organisation. Nothing can be a matter of sadder reflection to us than the fact that, according to the latest official statistics, only about twenty-one out of every thousand women in India are literate, while in the advanced civilised countries of to-day, not only in Western lands, but also in Japan, practically every woman is literate. The figures receive even more poignant interest when we realise that the test of literacy applied by the census is of a very rudimentary kind indeed, being mere capacity to write a letter and read one written by others. The needs of intelligent life in any sphere of national activity cannot, of course, be met by satisfying this elementary test of education, though it seems too early to complain about standards when the bulk of women are immersed in ignorance and darkness, unable even to spell the alphabet,

If the actual achievement regarding literacy is so depressing even the figures relating to the efforts for its further spread are not more encouraging. According to the report on Indian Education for 1925-'26, issued by the Government of India, the percentage of girls under instruction to the total population of women in the country is only 13. Fifteen per cent. of the total population is usually considered to belong to the school-going age, which means that out of every fifteen girls who ought to be at school in India, only about one has been brought within the four walls of an elementary school of some kind or other. The percentage of girls at school has increased very slowly indeed. It was '09 in 1916 and after ten years it has increased only to 1.31. No elaborate mathematical calculation is necessary to find out how many decades it will take at this rate of progress, of 4 per cent. in ten years, to cover the entire school-going population and bring it within the benefits of literacy.

The immensity of the problem before us will be realised even more vividly, when we find that the completion of the programme for bringing the entire population of school-going age within our schools does not solve the problem of the illiteracy of India's women. Another generation will have to pass after all these decades, before every woman in India can read and write, an achievement which must not be considered Utopian at all, in view of what has actually been accomplished in many of the advanced countries, of today. Here is work enough for us, to occupy all our attention and energies for the future, as far as our imagination could stretch, and let us resolve today to apply ourselves to this mighty task, in a spirit of the deepest devotion which we can command.

DRASTIC STEPS NEEDED.

It is time that something drastic was done to remedy this state of affairs and our reports regarding the education of girls come out with figures of striking progress and not with mere explanations for the absence of adequate achievement. The recent report of the Royal Commission on Agriculture in India lays its finger on this great weakness of our national life and pleads powerfully for its eradication, before any progress can be achieved. The members recommend compulsion in elementary education as the only remedy, but what is even of greater interest to us, they urge special attention to the education of women because, as they observe rightly: 'The value to the community of the education of its women lies particularly in its effect upon the spread of lasting literacy among the young.' They make the interesting suggestion that steps should be taken fully to record the educational history and subsequent development of children of typical cultivating families in which the mother is literate, while like particulars of illiterate homes in the same neighbourhood and conditions of life should be tabulated for the purpose of comparison with their more fortunate neighbours. The result of such an enquiry is likely to prove very

useful, according to the members of the Commission, for the purposes of propaganda, because it will show a markedly strong tendency on the part of the literate parents both to send the children to the school and to keep them there till literacy, which the mother has come to value, has been fairly achieved. It is therefore recommended that a definite effort should be made to impart literacy to 'a certain number of young mothers selected where conditions are most suitable and where similar experiments have not been tried before.' It is hoped that when action is taken on this monumental report by the Government of India and the provincial Governments, this important aspect of its recommendations will not be forgotten.

The inertia of conservatism and prejudice reinforced by the *pardah* system and the custom of early marriage, the lack of qualified teachers, the difficulty of making arrangements which will be considered satisfactory by the parents for the transit of girls to and from schools and the difficulty of providing suitable accommodation for women teachers in the smaller villages—such is the comprehensive list of the formidable obstacles in the way of the progress of women's education in the country, according to the members of the Commission. They however continue to observe: 'There are indications that a change in the general attitude towards female education has set in. A valuable stimulus is coming from women themselves. Though it will probably be long before this is powerful enough to make itself felt throughout the country as a whole, it is impossible to read the proceedings of the All-India Women's Conferences on educational reform without realising the greatness of the possibilities in this direction.' Let us justify the hopes which have been raised in the minds of the possibilities in this direction.' Let us justify the hopes which have been raised in the minds of the public by this new organisation and live up to the high expectations entertained of us.

THE RIGHT WAY TO EDUCATE A GIRL.

Valuable suggestions have been made, from time to time, at our Conferences for the improvement of the kind of education imparted to our girls. It may at first sight seem somewhat unnecessary to trouble ourselves with details regarding educational reform, when even the rudiments of literacy have not been achieved. But it is obviously necessary that educational progress should be on sound lines from the very beginning, even as right foundations are necessary for every good and stable structure. It is doubtful, for instance, if there has been as yet any adequate realisation in this country of the right pedagogic principles underlying the education of children, particularly of girls whose delicate susceptibilities require even more careful attention than those of boys.

These principles are beautifully summed up in a passage in the *Crime of Sylvestre Bonnard* by the famous European novelist, Anatole France: 'It is only by amusing oneself that one

can learn', he writes. 'The whole art of teaching is only the art of awakening the natural curiosity of young minds for the purpose of satisfying it afterwards; and curiosity itself can be vivid and wholesome only in proportion as the mind is contented and happy. Those acquirements crammed by force into the minds of children simply clog and stifle intelligence. In order that knowledge be properly digested, it must have been swallowed with a good appetite. I know Jeanne! If that child were entrusted to my care, I should make of her—not a learned woman, for I would look to her future happiness only—but a child full of bright intelligence and full of life, in whom everything beautiful in art or nature would awaken some gentle responsive thrill. I would teach her to live in sympathy with all that is beautiful—comely landscapes, the ideal scenes of poetry and history, the emotional charm of noble music. I would make lovable to her everything I would wish her to love. Even her needlework I would make pleasurable to her, by a proper choice of the fabrics, the style of embroideries, the designs of lace. I would give her a beautiful dog, and a pony to teach her how to manage animals; I would give her birds to take care of, so that she could learn the value of even a drop of water and a crumb of bread. And in order that she would have a still higher pleasure, I would train her to find delight in exercising charity. And inasmuch as none of us may escape pain, I should teach her that Christian wisdom which elevates us above all suffering, and gives a beauty even to grief itself. That is my idea of the right way to educate a young girl.' These words of wisdom, one may observe in passing, are only an echo of what was preached by Rousseau and in more recent years by Ruskin. Without entering into any detailed criticism of our present educational system, let me content myself with the question: 'to what extent are these ideals satisfied in the girls' schools of India to-day?'

It must be a matter of satisfaction to all of us that something has been made within the last two or three years, by a few of the universities and other educational authorities in India in diversifying their syllabuses and courses, so as to make provision for what may be considered to be the special needs of women who usually look forward to the privilege of marriage and motherhood and to the duties of beautifying homes over which they will have the honour of presiding. The recent introduction of domestic science, painting and music into educational courses among the optional subjects which girls may take up at college is a step in the right direction.

But let us not be unmindful of the fact that much diversification is not possible and even desirable in the higher stages of instruction. The highest culture and enlightenment should be the birth-right of women as well as of men and let us not be satisfied with the mid-Victorian ideal enunciated by Tennyson in his *In Memoriam*.

'She knows but matters of the house,
'And he, he knows a thousand things'

Women benefit by the highest education as much as men and it is a narrow view indeed which seeks to fit woman only for the needs of motherhood and domestic life, though it is not argued on parallel lines that man's education should be ordered so as to make him primarily a good father and a good husband. The Rt. Hon. V. S. Srinivasa Sastri, speaking some time back, refuted this narrow conception of women's education, when he said he viewed with increasing satisfaction the desire of young women to obtain university distinction, to learn science or mathematics, or to stand the same test as their brothers and cousins of the other sex stood, or wanted to stand. He for one had no sort of misgiving as to the direction in which women's education was moving in India and he viewed it with complete confidence. He warned his hearers not to think that it would be enough to give their young women a little of education, little of music. On the other hand, man and woman, he said, had to advance together not only in the direction of family life but in all directions in which human endeavour has to be made for the further progress of our race.

SOCIAL REFORM.

As has been recognised on all hands the question of the educational progress of the women of India is bound up intimately with the improvement of our social conditions. The best of our educational programmes must come to naught and all of our resolutions at conferences must be futile, if women cannot come out of the *purdah* and have the benefits of even God's light and air; if little girls continue to be hustled into marriage even before they have reached their teens and laid the foundations of the most rudimentary education and women are to be handicapped as at present, by disabilities of various kinds preventing them from reaching the full heights of knowledge and experience of which they are capable. It must, therefore, be the endeavour of these conferences to remove these social obstacles also, at least in so far as they stand in the way of the spread of education.

It is time that the justice of the equality of opportunities for both sexes was enunciated in no uncertain language and its recognition enforced in all directions in this country. This great principle was acknowledged in no indefinite terms by our great ancestors and I may refer to an episode in the history of Buddhism which happened in this very neighbourhood, at Vaisali beyond the Ganges, in the very life-time of the great Buddha himself. When the Lord Buddha was sojourning at Vaisali, in the fifth year after his enlightenment, a lady, Mahaprajavati by name, wanted to enter the monastic order, but had been refused admission on the ground of her being a woman, though nobody questioned her fitness on any other ground. She, however, insisted on her being admitted to the privilege and when she arrived at the gates of the

Pinnacled Hall (the Kutagerasala) where the Lord was staying, having cut off her hair, put on the yellow robe, with swollen feet and covered with dust and followed by another Sākya woman who had shared the toils of the long journey with her, the disciple Ananda could not bear to see her weeping and pleaded her cause to the Master. Ananda asked if a woman who had gone forth from the house to a houseless life in the doctrine and discipline declared by the teacher, was capable of realising the *arhatship*. 'A woman is capable, Ananda,' said the Lord and on being informed of Mahaprajavati's appeal, he said that if she was willing to take upon herself the eight Strict Rules of the Order, 'let this be her ordination'. And thus at Vaisali there began the declaration by Buddhadeva of equality between man and woman in their fitness for the highest spiritual life. I am only asking for the application of the same principle to every aspect of our daily life.

A recognition of this fundamental equality, the removal of our numerous social disabilities, and, above all, unremitting attention on our part to the cause of our educational advancement—these should lead to a new era of development in our history without which our beloved Motherland can never hope to take her rightful place among the civilized nations of the world. Let me conclude with the hope that this Conference may mark at least a single milestone along that long road of effort and achievement, and let me also repeat on behalf of all the women of India whose representatives are assembled here this morning, the ancient Indian prayer from the Upanishads.

'Lead me from Error into Truth,
'From Darkness into Light,
'And from Death into Immortality.'

RESOLUTIONS.

The All-India Women's Conference on Educational Reform held its session on January 4 at the Rodhika Sinha Institute, the Dowager Rani of Mandi presiding.

The Conference adopted resolutions put from the chair expressing regret at the death of Lala Lajpat Rai and Mr. S. R. Das and placing on record the services of the former to the country and to the women's cause.

A resolution moved by Mrs. Engler (Hyderabad) for making provision for Kindergarten, Montessori and similar classes in every institution for young children was passed.

Another resolution moved by Miss Engineer (Bombay) for the establishment of industrial homes for women provided an interesting discussion. The mover observed that the unemployment question was becoming very acute and if they started industrial homes where industries suited to local requirements could be taught they would be conferring a great boon on poor women by helping them to become self-supporting without losing their sense of self-respect,

She referred to the useful work which the Bombay Seva Sadan was doing in this direction.

Mrs. Shukla (Oudh), Mrs. Pillai (Hyderabad), Mrs. Faridunji and Mrs. Maya Das (Agra) supporting the resolution, said it would solve the poverty problem and make women economically independent.

GOVERNMENT HELP.

Mrs. Miles Irving (Punjab) moved an amendment that the Provincial Governments be asked to give sufficient grants to run such institutions in an effective manner. The resolution as amended was carried.

The Conference called upon the Government to withdraw its grant from any educational institution which refused to receive pupils of any particular community.

Another resolution condemned the custom of allowing immature girls to become wives and mothers as it robbed them of their right to education and freedom and arrested their mental, moral and physical growth. It demanded that the age of marriage be fixed at 18 years for girls and 21 for boys and supported Mr. Sarda's Bill and asked the Assembly to bring this Bill in line with the demand of the Conference.

The delegates were entertained at a garden party by Mrs. Durga Prasad.

A very animated discussion centred round the resolution for widening the scope of its activities and including social matters also in its programme of work at Patna on January 5th session of the All-India Women's Conference on Educational Reform. Divergent views were expressed and the discussion took an excited turn.

Mrs. Kamaladevi Chattopadhyaya formally moved a resolution that in consideration of the widespread interest in the women of India and all questions affecting their welfare the conference should widen its scope without changing its policy and tackle all such matters. Mrs. Faridunji moved an amendment suggesting a division of social and educational questions between two sectional committees, working under the guidance of a parent standing committee. She made it clear that she was absolutely opposed to any change in the original constitution of the conference. But educational and social questions so much overlapped that there was a great need for tackling properly such all-India questions. For educational work they should not be content with only passing resolutions but practical work was needed. To carry on proper educational work both sections should work side by side for educational and social reforms.

Mrs. Engler, supporting the amendment, said that two sets of problems were exercising their minds, social and educational. Without certain social changes, it was impossible to educate the girls. If they were to forward the cause they had at heart they must concentrate on all problems. If they worked on this basis they would be able to attain a fuller and richer life and the progress would be faster.

Mrs. Brijlal Nehru pointed out that social problems were of paramount importance and both educational and social sections would work together and bring about the emancipation of their sex.

A group of delegates led by Miss Laxmikutti Amma and Mrs. Saraladevi Chaudharani strongly opposed the resolution and moved another amendment suggesting that the conference should restrict its activities only to educational matters. They held the view that the conference by adopting the resolution, would be striking at the root of its ideal of education which could alone remove all social evils.

Mrs. Pillay, (Hyderabad), opposing the resolution, moved another amendment suggesting that all constituent committees be consulted on the matter before a change was effected as widening the scope of the conference meant a change of policy.

Mrs. Maya Das (Cawnpore) made an impressive speech. She pointed out that social reform could not be separated from education. The purpose of education was to make them good citizens and remove all social evils.

There was a great confusion and uproar when the amendments were put to the vote. It took some time to restore order and count votes. Mrs. Faridunji's amendment after being accepted by the mover of the original resolution was carried by a large majority and other amendments were defeated.

The conference adopted two other resolutions for opening centres for special courses to train teachers for rural areas and promoting better understanding and cooperation between parents and teachers.

MESSAGE FROM MRS. SUN-YAT-SEN.

Mrs. Sun-Yat-Sen sent the following message from Berlin to the women of India:—

'I send you greetings from the women, who in spite of the counter-revolution and the falseness of the leaders, are helping in the work of freeing China from the deadweight of the feudal customs and ways and from the grip of British and other alien imperialism. Like the women of China you belong to an ancient society in whose public life, women, who comprise one-half of the entire population, must take their place and work with men for the regeneration of their country on the basis of independence and liberation from the yoke of British imperialism.

The All India Women's Conference on educational reform concluded its session to-day. The Conference discussed the important question of its constitution and declared that its policy would be not to engage in party politics but to unite on all points affecting women and children. Its object was to promote education of both sexes in India and to deal with questions concerning women and children. The Conference accepted the invitation, of Miss Bahadurji to hold the next session of the Conference at Bombay. The future programme of the Conference will now be divided into two sections educational and social reform as chalked out by the Standing Committee. Mrs. Kamala Chattopadhyaya has been re-elected Organising Secretary.

RANI OF MANDI'S GIFT.

Her Highness the Rani of Mandi, the President of the Conference, has donated Rs. 1,000 to the funds of the Conference. The Conference also adopted resolutions regretting that while other provinces enjoyed women's Franchise Bihar had not yet secured it and urged the members of the Legislative Council to remove the sex dis-qualification forthwith.

WOMEN WORKERS.

Realising the extreme necessity of making provision for the mental and moral well-being of the women industrial workers the Conference appealed to Government to appoint a committee, including women, to enquire into the sanitary, hygienic and economic conditions under which women worked and laid strong emphasis on the prohibition of female labour in underground mines.

A DEPUTATION.

A deputation of the All-India Women's Conference on educational reform led by Mrs. Kamaladevi Chattopadhyaya and Mrs. P. K. Sen waited on the Age of Consent Committee. The members of the deputation extended support to Dr. Gour's Age of Consent Committee Bill and pleaded for the raising of the Age of Consent in the case of married and unmarried girls to 16 and 18 respectively. They favoured legislation fixing the minimum age of marriage in the case of girls at 16 and boys at 21. They stated that women felt strongly on the question of child marriage and advocated the penalising of early marriages. In their opinion early marriages were the main cause of infantile mortality. In case of a breach of the marriage law they gave the right of complaint to social reform organisations. They also favoured registration of marriages. They subscribed to the suggestion for prohibiting admission of married boys in high schools and for matriculation examination in the future.

NEWS OF THE WEEK.

The Perennial Silver Screen:—GROWTH OF THE ART IN JAPAN—Japan is the second largest investor in the film business to the amount of 120,000,000 yen. Moving pictures were first imported here in 1883. Admission fees ranging from one to three yen a person were charged for exhibition at the Kanda, Tokyo, and, despite the extortionate charges for those days, the hall drew a full house. One reel measured only a few hundred feet and the same picture was exhibited again and again. After going through a primitive stage, the movie business has developed into a well supported state. Home-made films have begun to be received enthusiastically and imported films have declined in popularity since a few years ago. The average admission fee is 30 yen (15 cents) a person in most Japanese theaters..... Adults admitted into all movie halls in Japan last year numbered 117,867,346 and children, 46,717,371. Of all movie halls in Japan, numbering 1,172 for 1927, 577 exhibited films of pure Japanese production, 39 imported films and the remaining halls mixed ones. (*The Trans-Pacific, Tokyo, October 27, 1928.*)

Christmas at Ramkrishna Ashram:—The Christmas festival was observed at the Ramkrishna Ashram, Rajkot, on the 25th of December. The public celebration came off on Sunday the 30th December, when the Portraits of Madonna and Jesus were very tastefully decorated with flowers and festoons, the incense burning and the very atmosphere was surcharged with peace and quietness. Brahmachari Maharaj spoke in Hindi about the life of Christ and Mr. Uddhavji Bhai, the secretary of the Lohana Boarding House dwelt at length on His Teachings, quoting side by side from Hindoo Scriptures, which with his remarks, were very highly appreciated

when he concluded saying that in the Life of Jesus nothing Occidental is to be found, on the contrary one will find much of Oriental thoughts and ideals in His life and Teachings. Last of all Mr. Harishankar Pandya, Vakil, spoke feelingly about His Love and Self-Sacrifice, the two great traits of His life that every individual can aspire for. After distribution of Prasadam the meeting dispersed.

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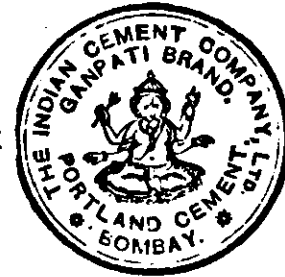
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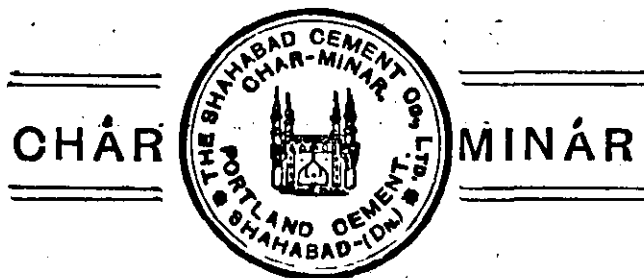
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Vol. XXXIX.

BOMBAY—SATURDAY, JANUARY 19, 1929

No. 21

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Problem of the States:—The address which Sir M. Visvesvaraya delivered as President of the South Indian States' People's Conference held at Trivandrum on Monday, is a lucid, dispassionate and comprehensive review of the problem of Indian federation. The States and the Provinces of British India in order to form units of the Federation, should have approximately identical forms of administration. The States obviously must continue to be under their hereditary rulers, but these should not continue to be autocratic but must become constitutional sovereigns with ministers responsible to representative Legislatures. The Provinces similarly will become responsible and autonomous, and States and Provinces together must be represented in the Central Government. This plan involves the parting with certain powers on the part of the ruling Princes to their Legislatures and certain other powers to the Central Government in the interests of the country as a whole. Sir Visvesvaraya holds that this is inevitable and that even if the Princes do not fall in with the scheme today they will have to do so before many years. Meanwhile, he urges that the British Government should explicitly declare their intention to confer Dominion status on India, and appoint immediately another Commission consisting largely of Indians to visit the Dominions with a view to study their systems and their adoption in India within a period of five years. The extensive administrative experience of Sir Visvesvaraya gained in many spheres and his first-hand knowledge of the working of self-government in Europe and America, combined with a cool head and calm judgment, make his address a very valuable contribution to Indian political discussion. It is important to note that he endorses the Nehru report as a just and fair presentation of Indian requirements.

The Salvation Army:—The Salvation Army is in the throes of a great crisis. Founded fifty years ago, it has developed into a world organisation, with large administrative responsibilities. It was not deliberately established on the plan of the Society of Jesus, but it has a certain general resemblance to it, though the differences

are more fundamental. The idea of a General at the head with supreme powers, is common to both organizations. The present crisis has arisen over the position of the head of the Salvation Army. General Bramwell Booth was born in March 1856 and succeeded his father, with whom he was closely associated in the work of the Army, when he died in 1912. The General is thus 72 years old and has been at the head of the Salvation Army for 16 years. His father lived to the age of 83 years and was in supreme control of the affairs of the Army till his death. General Bramwell Booth, therefore, cannot be held to be disqualified by his age to continue to be the chief of the Army. He seems to have been in poor health for some time past and had deputed one of his senior officers to look after his work during his ill-health. Recently, a meeting of what is called the High Council of the Army was convened to consider the question whether General Booth should continue to be the head of the Army or whether he should be requested to retire, in which case a successor would have to be chosen. The General in reply to a resolution of the Council requesting him to relinquish his post, has refused, and the High Council finds itself in a difficult position. The opinions of lawyers have been taken and they seem to be on the General's side, and protracted litigation is expected should the General be sought to be deposed by a vote of the Council. The effect of such litigation on the spiritual influence of the Army cannot be beneficial.

Mahatma Gandhi and Dr. Besant:—*New India* writes:—

"The *Social Reformer* scolds Dr. Besant because she has made "a personal onslaught on Mahatmaji". Should Dr. Besant scold Mr. Natarajan because he has made "a personal onslaught" on herself? Dr. Besant has been in antagonism to Mr. Gandhi's policy since he first advocated Civil Disobedience and Non-payment of taxes, and made his followers so bitterly intolerant that they broke up meetings where his policy was opposed. If criticism of a policy is not to be allowed because people call a man a "Mahatma," and are afraid to oppose him, although he has made, as he confesses, a "Himalayan blunder," the fewer "Mahatmas" we have in politics the better. Mr. Gandhi is a first-rate social reformer, as Dr. Besant has often said, but he is not a politician. Naturally, as he dominated the Congress, he has turned it into a Social Reform League and has stopped its political work. He has also had the All-Parties' Conference held up *sine die*, but we doubt if that body will be as submissive as the Congress. Fortunately, the Liberal Federation played a leading part throughout the year in the Conference, and stands to its political guns, despite Mr. Gandhi."

We have re-read our paragraph referred to in this comment and we are unable to find any word in it which could be construed into an "onslaught" on Dr. Besant for whose work on behalf of India, on the contrary, we expressed our high appreciation. We did not take exception to Dr. Besant's opposition to the non-co-operation movement. We ourselves are no supporters of it. What we had particularly in mind is her invoking Gokhale in confirmation of her own opinion that Mahatma Gandhi's was a destructive influence. Dr. Besant says Mahatmaji is a first-rate social reformer. A social reformer cannot be a destructive influence. It is a contradiction in terms to speak of social reform as destructive. We profoundly disagree with Dr. Besant when she makes a distinction between social reform and politics. Politics divorced from social reform is a shadow without substance. We have always maintained that the method which has succeeded in social reform—the method of patient, persistent and unruffled endeavour to bring light where there is darkness—is the only method which will succeed in politics. If Mahatma Gandhi has changed the Congress into a Social Reform League, it is all to the good and we only hope that the change will be lasting. We have much respect for Dr. Besant and we assure her we had not the least intention of making an "onslaught" on her. All those who work for India have ample room to do so without treading on one another's toes.

Ban on Married Students:—At the conclusion of the Women's Education Conference, a deputation of ladies waited on the Age of Consent Committee and impressed on them the need for raising the marriage age of girls and boys to 16 and 21 respectively. As a penalty, they suggested that boys married before that age should be refused admission to High Schools and prohibited from appearing for the Matriculation examination. We are afraid the deputationists' zeal for marriage reform has outrun their discretion. They must be aware of the fact that marriage in Hindu society is determined by parents and to penalise the boy students for the sins of their parents is to revert to the discarded old dispensation. When equality of the sexes formed the key-note of the Conference, why have the ladies singled out only one party to the marriage for the penalty to the exclusion of the other? In education lies the reformer's hopes. A student married early, if allowed to prosecute his studies, is a probable recruit to the cause of reform, whereas if he is denied education he will be an inveterate opponent. The U. P. Government, we learn, have sanctioned the rule that no male married candidate except those married before 1st July 1929 or who are at the time of marriage not less than 18 years of age shall be admitted to the High School examination after 1930. The result of this rule will be watched with much interest. This was one of the reforms which caused the violent reaction against King Amanullah as will be seen from the list of Shinwari demands published in this issue.

Prohibition?—In the provinces of Bombay and Madras Government have adopted a policy of prohibition in twenty years. It is interesting to see what steps have been taken in both places in pursuance of this policy. The Government of Bombay have recently published a bill to extend to the whole Presidency the mhowra

flowers provisions of the Abkari Act. The proposed legislation aims at discouraging the use of mhowra flowers for illicit distillation among the bhils. In the past it has been opposed on the ground that the flowers were used by the poorer classes as food for themselves and fodder for their cattle. Inquiries made by Government have revealed that the flowers are not a staple food but are only used as a relish and they are only given as a tonic to cattle, and these uses will not be affected by the bill. In districts which do not grow the flowers, the Bill will be in force for the whole year but in mhowra-growing districts it will be suspended for five months in the year. There is nothing to prevent illicit distillation during those five months unless—and this will remove the need for suspending the bill—the mhowra does not flower during that period. The position is not improved by the fact that "the Government distilleries are finding the utmost difficulty in securing an adequate supply from local sources and that owing to the activities of illicit distillers its price has become prohibitive." It is ridiculous to claim that the Bill which is intended to regulate the traffic in mhowra flowers is a piece of temperance legislation. It is surprising that nothing is done in the industrial towns when it is notorious that the drink evil is worst in the mill area. In Madras the Excise Minister in addressing a public gathering expressed some original ideas on Prohibition. He said that the fact that the Excise department was to conduct prohibition propaganda might look contradictory, but it was not so. The Government put a ban on drink, but if the people wanted drink they should pay for it. In other words the tax on liquor is a fine which, unlike other fines, has to be paid before committing the offence.

A Practical Demonstration:—We learn from the *Mahabodhi*, Calcutta, that Sir Ofori Alta had been urging, during his visit to England, that the importation of Dutch gin into the Gold Coast should be stopped in the interests of the natives of Africa. On his departure from England he was presented with a case of gin, the donors apparently believing that his objection was not to gin but to *Dutch* gin. Sir Ofori who carried the case with him to the Gold Coast, relates in a letter what happened to the present. When his spokesman gave a description of his tour the proceedings were concluded by the pouring out on the ground of the contents of the twelve bottles!

The Matunga Rescue Home:—We publish elsewhere an appeal issued on behalf of the Shradhanand Anath Mahila Ashram by the Managing Committee. The Rescue Home, as is shown in the article, is doing social work in the city, the importance of which cannot be exaggerated, and it has been steadily widening its scope. We are sure that the public will extend their help and sympathy to this deserving institution.

MANAGER'S NOTICE.

Reminder cards are being sent out to those readers whose subscriptions have lapsed into arrears and to those whose subscriptions are due for the current year. Subscribers are requested to remit the amounts due without delay as our financial year is drawing to a close.

INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 19, 1929.

KING AMANULLAH'S ABDICATION.

On Tuesday the world learnt with deep regret that King Amanullah had been obliged to withdraw the reforms which he had instituted, that he had abdicated in favour of his elder brother, and had departed from Kabul to Kandahar by an aeroplane. The concessions made include the withdrawal of the girls who had been sent to foreign countries for medical education, the re-introduction of strict purdah regulations, prohibition of European dress to women, freedom of school boys to marry, punishment of persons drinking liquor, the restoration of the power of the mullahs, and the conformity of the king and his family to Muslim usages. Shortly before his abdication King Amanullah addressing a gathering explained his objects in introducing the reforms. "I am not," said His Majesty "taking any kind of comfort or luxury. What I have done and what I intend to do is for the benefit, the advancement and progress of the country." Referring to Afghan girls who were recently sent to Turkey for medical education, his Majesty is reported to have said that had these girl students finished their course of studies, the public would have been saved the inconvenience of sending for foreign male or female doctors to attend to the female patients. Concluding his Majesty said, "If the public do not favour such a state of affairs and want to travel in the old path I have no objection and the girls will be called back." A few hours later, says a Free Press message, printed Posters and Hand-bills were distributed which among others contained the announcements that Supervisors will be appointed to report about the people neglecting prayers, that the girls schools will be closed if the public objected, that women are at liberty to observe or discard the Purdah, that people are at liberty to use European and Afghan dress as they like, and that an Assembly of Ullemas will be called to go through the current laws of Afghanistan in the light of the Mohammedan Law, that the restrictions on the Deoband Ullemas to enter Afghanistan are withdrawn, drinking is strictly prohibited and bribery will be discouraged, and Friday will be observed as a holiday, instead of Thursday. The announcement concluded with the declaration: "I (King) am a Muslim and true follower of the Prophet." There is every reason to believe the statement that the only reason for His Majesty's abdication was his desire to avoid further bloodshed.

There is no denying the fact that this means a serious set-back to the reform movement in

Afghanistan. Its repercussion will be felt beyond the borders of that country and the reactionaries everywhere will be encouraged to stiffen their opposition to progress. But when analysed, it is easy to see that there is no need for progressivists to take a tragic view of this episode. The march of progress has for the moment been interrupted but it cannot be stopped and will be resumed with irresistible force at no distant date. The ideas which King Amanullah has sown will soon sprout and bear beneficent crop in due time. The King's experience has been that of every great reformer. But

Freedom's battle once begun
Bequeathed from bleeding sire to son
Tho' baffled oft, is ever won.

His Majesty's name will go down to posterity as that of a great ruler who, actuated by motives of the highest patriotism, risked his throne and his very life in order to place his country on the road to advancement. The most cruel demand made by the leaders of the revolt was that the Queen Souriya and her relatives should be banished from the country. The Queen's charm and personality produced a great effect in all the countries which their Majesties visited during their recent European tour. She has been no doubt the King's ardent and devoted councillor in the introduction of the reforms: This is evidently realised by the reactionaries, and hence their demand that she should be sent out of the country. The King has refused to accede to this arrogant condition. If he had submitted to it, he would have become the object of reprobation throughout the civilized world. It is a great pity that laxity in the matter of drink should have been one of the features of the reform programme, and we cannot wholly condemn a reaction which has, among many foolish things, restored the strict observance of the injunction of the Prophet against the vice.

It must be admitted that King Amanullah over-estimated the power of autocracy to introduce reforms of a far-reaching character among a people who were inveterately addicted to their old customs and prejudices. He had not the patience to wait till an educated class of Afghans had been created, which would have stood by him in his progressive measures. Some of the reforms, too, were of a superficial character, though they seem to have done most to set conservative opinion against the King. The compulsory introduction of European dress for men, and more especially the encouragement given to women to don European clothing, was an innovation which even in more advanced countries would have created discontent. If all Englishmen were obliged to wear dhoties, all Englishwomen saris, in India, there will be a "White revolt" notwithstanding

the fact that the *dhoti* and *sari* have been acknowledged by many Europeans to be the most suitable dress for the country. The modern dress of European women to eyes not familiarised to its omissions seems to be a negation of decency, and its virtual imposition on women who have been accustomed for centuries to move about closely veiled, cannot but have shocked the sentiments of the Afghan masses. The Westernisation in the matter of externals of Afghan Society was not essential to modernise it, and, in any case, it should have been left to the people themselves should they find it desirable to adopt the dress most suitable to their tastes and avocations. Education is the main thing needed, and the adoption of a sound system of national education and the despatch every year of a large batch of Afghan youths to be educated abroad, would have brought about a radical and bloodless revolution in about a generation.

It is not for outsiders, however, to question the wisdom of King Amanullah in seeking to force the reforms on his people. He knows his countrymen best, and it is probable that he felt that something must be done by him at once, to bring home to his people the necessity of radical revolution in their life and outlook. As we remarked above, the ideas which he has sown will not die out in the land. For a few brief days, the men and women of Afghanistan have been privileged to live and enjoy the atmosphere of freedom from cramping customs. They will not forget it. The vision will haunt them and will not let them rest in peace until they have done something, each in his own way, to recapture it permanently for himself and for his nation. The young Afghan students who have been sent abroad, will bring back with them a passionate yearning for renovating their national life. The future is with King Amanullah and, though for the time being, he seems to have suffered a set-back, we are confident that the great emancipating social forces which are at work over the whole world, will rally soon to his side the best and bravest among his people.

THAT MEN MAY ALL BE BROTHERS

MEDITATIONS FOR THE YEAR.

III. PARENTS.

(BY DR. CLIFFORD MANSHARDT, Ph.D.)

The responsibility of parents is at least three-fold—biological, educational, and economic. The family exists for the propagation of the species. A man and woman may have the utmost love for one another, and their married life may be carried out upon the highest plane, but unless they beget children the family circle is incomplete and from the sociological point of view the marriage is in that respect a failure.

The educational opportunity of the family is a unique one. Some parents regard themselves as absolute monarchs. They lay down their rules for the conduct of family life and demand unqualified obedience. Force and coercion are regarded as essential elements in the training of the child. If the child is to take his proper place in society he must learn to subordinate himself, "to purify his soul through discipline."

Other parents, however, regard the family as a cooperative opportunity—a school in which parents and children learn together the lessons of life. Discipline there is, but not the type of discipline that violates personality, that has its basis in compulsion. It is a discipline based on understanding, the product of "talking it over." True it is that parents must direct the life of the infant, but the true direction of infant life is not found in parental caprice; the parents themselves are guided by laws of necessity, the laws of health, which are as demanding upon parents as upon children. The autocratic parent fails to realise that there are degrees of capacity for cooperation, and that every child should participate in the conduct of family life to the degree in which he is able. It is not long until even the small child discovers that the only true sense in which he can "have his own way" is in cooperation, in fitting his own desires into the plans of others. And in learning this lesson in the family he has learned one of the most important lessons of life.

In the family that shares its experience wholesome life attitudes are naturally developed. The father and mother give of their best, and through their example the children are encouraged to do likewise. Confidence, devotion, reverence, idealism, reciprocal service—those qualities which are the heart of both education and religion are quickly assimilated, and build themselves into character. And if we are interested in responsible self-government, what other institution can train in government as can the cooperative home?

Of the economic responsibility of parents little need be said. The parent owes the child the duty of supporting him in his non-productive early years. But the parent oversteps the bounds of goodness when through a mistaken sense of kindness he nourishes the child to be a non-producing parasite. The most of our families have still much to learn about the use of money. In the joint family the father may hold the purse, but in the true joint family there will also be consultation as to the relative values of different expenditures. If all the members of the family fully understand that to acquire *this* means to do without *that*, there will be less spending of money for that which is foolish and wasteful.

In a pre-scientific age, men speculating upon the mystery of birth declared it to be "of God." Today our vocabulary has changed, but birth is still a

mystery, and it is still "of God." Every child is akin to the Highest, and upon every individual there rests the responsibility of fully realising his kinship. The great religious problem of to day is not the relative worth of theological systems, but the problem of assisting men and women, boys and girls, to feel their kinship with the Universe, and to live in a manner worthy of this knowledge. Grateful to their own parents for that which they have received, parents of today have no choice: they too must be worthy, that life may be the richer.

COSMOPOLITANISM—THE NEED OF THE HOUR.

(By MR. S. D. CHITAL.)

Our problem in India is not purely political but social also. Political freedom will not last long unless it is based on social equality. Our struggle for freedom therefore is a Socio-Political one. The former is to free ourselves from the trammels of orthodoxy and the latter is to free ourselves from the political yoke.

Cosmopolitanism is the best antidote to our social evils. We in India today suffer from many social disabilities. The greatest disability and to a certain extent a direct hindrance to our political freedom is the social intolerance based on social inequality.

India is a vast country inhabited by different races possessing different cultures, traditions, faiths and histories. Each race has a significance of its own and has a culture, history and tradition to be proud of. Our problem to-day is how to assimilate these different races into a homogeneous and compound expression of one nationality viz. "Indians," without the least friction between any of these races. It is only by cultivating cosmopolitanism that we can meet our requirements successfully and effectively. Many attempts in that direction are being made by men and women of culture and enlightenment and must be encouraged by educated people. Political Liberty is merely a dream without the high caste people tolerating the Pariahs and the Untouchables and trying to bring them on their own level.

In India we have not only Hindus, Muslims, Christians, Parsis, Jews and Anglo-Indians but have thousands of sub-castes and communities. Not only that these different races do not intermarry and dine together but even the sub-castes avoid both and each sub-caste has some prejudices against the other. The Hindus are unfortunately divided into thousands of sub-castes, the sub-castes taking the shape of water-tight compartments with the result that the sub-castes are every day losing the affinity between themselves. The artificial barriers created have been so well maintained that the sub-castes have been completely divorced from each other. There was some justification for the four main castes so long as they were changeable. But

to day the whole society is so completely and hopelessly deteriorated and degenerated that a pious and virtuous untouchable remains an untouchable in spite of his piety and a vicious Brahmin remains a Brahmin till death though he is completely corrupted. That a glorious civilisation like that of the Hindus could not assimilate more than sixty millions of untouchables in its fold during the last 3,000 years is nothing but a disgrace to the civilisation and the men who uphold it. It is only by completely destroying these artificial barriers of castes and creeds that we can develop into a very healthy race.

It is only by subjecting our race and faith feelings to our national cause that we hope to attain our freedom. Civic life has practically very little connection with religion. The national cause demands the sacrifice of race and faith feelings. The development of nationalism is chiefly dependent upon the elimination of these feelings. Sectarianism in this country has gone mad. In no other country do we find the people so much divided and antagonistic to each other.

In the West prejudices of castes and creeds do not practically exist. There people freely mix, interdine and even intermarry. In countries like Canada, Switzerland and America practically all nationalities of Europe reside in harmony. The people from these countries belong to different races of Europe and yet all of them freely interdine, intermarry and work hand-in-hand for the welfare of the country. They have developed a sense of nationalism which we in India should at least begin to envy. Let India follow in the foot-steps of these countries and attain the unattained.

In order to form ourselves into a powerful nation of Indians we must sacrifice certain traditions and break the castes and creeds. The greater good of the country demands the assimilation of different races into one powerful race of Indians.

THE SHRADDHANAND ANATH MAHILA-SHRAM, MATUNGA.

(Conducted by the Hindu Women's Rescue Home Society, Bombay.)

The whole of India is today mourning the death of Lala Lajpatrai, the hero of many a fight, who gave all his time, energy and money to his country and who lived, suffered and died for the country. He felt keenly the degradation and the shame of distressed and ignorant straying Hindu women falling into the clutches of cruel monsters who trade in the lives of these women. Every true Hindu should look upon it as an act of merit and of duty which he owes to himself and to Hinduism to do whatever he can to save the lives of such women. All other communities in India take care in this manner of the fallen sisters in their community: Will the Hindus lag behind? Shall it be lightly said of Hindus that they care not for the honour

and chastity and self-respect of their Hindu sisters?

Already there exists in our midst a Hindu Women's Rescue Home which provides shelter and renders assistance to Hindu women in distress without any distinction of class or caste. It owes its inspiration to Lala Lajpatrai and revered Swami Shradhanandji. Lala Lajpatrai was anxious to come to Bombay and formally open the Home, but it was not to be. But it yet remains for his countrymen to do what Lala Lajpatrai would have fervently appealed to every true Hindu to do had he lived and come to Bombay to open the Home as he wished—viz. to help the Home (1) by bringing to the notice of the secretaries cases of destitute and distressed Hindu women (2) by contributing his mite towards the expenses of running the Institution and (3) by joining the Hindu Women's Rescue Home Society. It does not matter if the donation is large or small. Let every Hindu with the inborn love for his sisters and pity for the fallen or the distressed which is taught in the Shastras give what he can regularly every month, towards the cost of maintaining the Institution.

The Rescue Home called the Shradhanand Anath Mahilashram was started from first of March 1928. It is managed by the Hindu Women's Rescue Home Society registered under Act XXI of 1860. Any Hindu person can become its member on payment of Rs. 3 as annual subscription. Persons paying Rs. 1,000 are called Patrons and Rs. 500, Life members. Non-Hindus can become Associated members on payment of Rs. 10 per year.

The Managing Committee consists of Mr. M. R. Jayakar (President), Shet Govindlal Shivilal, Mr. B. G. Kher and Dr. Kalyandas Desai (vice-Presidents), Sheth Narayanlal Bansilal (Hon. Treasurer), Dr. M. B. Udgaonkar and Mr. S. S. Navare (Hon. Secretaries), Messrs. R. D. Birla, Velji Lakhamsi Nappoo, N. H. Pandya, J. K. Mehta, B. G. Paralkar, Virchand Panachand Shah, Mavji Govindji, K. Vithalrao, Dr. Sawarkar, Dr. M. B. Welkar and Mrs. Yashodabai Bhat (Members). Messrs. Jayakar, Birla, Govindlal Shivilal and Velji Nappoo are the Trustees of the Society.

During the short time that it has existed, the Home has already proved its usefulness. The Courts, the Magistrates, the Police and Vigilance Associations know and appreciate the services which the Home can render and whenever suitable and deserving cases come to their knowledge, they send them to the Home. A few specimen cases are given below. These will give some idea of the terrible misfortunes of some of our fallen sisters and the service which the Home has been able to render to them.

(1) A young Brahmin girl lost her mother whilst she was yet a child. Her father kept a mistress in the house and her elder sister, who was widowed, left the father and began to live with a Mahomedan. She was married at 15 and being very simple-minded, she was ill-treated both by her husband

and his parents as also by her father and his mistress. She was often starved and mercilessly beaten and being unable to bear this ill-treatment, ran away to the house of a relative who stayed at a distant place. He promptly turned her out. Alone, hungry and miserable, she asked for food from a Porter at the Railway Station. He was a Mahomedan. He gave her food and shelter and she lived with him for a month. Her brother thereafter found her and took her away to her old life of misery, starvation and beating. But she again ran away to meet the Railway Porter. She met an agent of our Rescue Home. She is now there—contented, receiving education, reforming and grateful.

(2) A young Mahar girl was married at the age of 10. Her husband was a drunkard and gambler and being continuously unemployed owing to his vices was in constant need of money. He sent her to the Mill for work but not content with her meagre earnings there, he insisted on her supplementing them by selling her virtue. After a long struggle, she succumbed. She had a neighbour who belonged to a higher caste and who became friendly with her. He took pity on her and wanted to marry her but as both were Hindus and she could neither get a divorce nor marry during the lifetime of her husband, they both decided to be converted to Islam. The girl could easily do so and she went to live with some Mahomedan but not so the man as his relatives and castemen strongly objected. The girl's brother ultimately obtained custody of her person with the assistance of the Court. After further adventures she ultimately found her way to the Rescue Home with the help of a member. She is now completely transformed, reformed and happy. Her manners, character and life will do credit to any girl born in the highest caste. She is being slowly educated.

(3) A Prabhu woman of 25 was widowed at the age of 25. As remarriage is not permitted among the higher castes and her husband had left her no money, she had to live with relatives one of whom took advantage of her helpless condition. She became pregnant. He had not the courage to own his guilt and she was persecuted. On the 13th day of her delivery, suffering and sick, she was driven away by her relatives, who felt, they were disgraced by her. She was extremely ill and unhappy and full of repentance. If some kindhearted neighbour had not directed her to the Rescue Home, she and her child would have perished like thousands of her more unfortunate sisters. Both are now in the Home. She is grateful, full of repentance—and a willing worker. She is receiving education. As is usually the case, the man escapes without any punishment and is even considered a respectable member of Society.

(4) A Maratha girl of 20 was married very young. As she was dark and ugly, her husband discarded her and married another girl. He and his second wife began to ill-treat her. She therefore ran away

and fell into evil ways. She got a child from a Policeman with whom she began to live. He soon got tired of her. She therefore left him. Two Mohamedans met her and suggested her that she should accept Islam but she declined. As she was wandering in the streets of this vast city, she met an agent of the Rescue Home, who took her there. She is now happy, is given religious education which is reforming her ways.

(5) A young Brahmin girl lost her parents in childhood. She was brought up by her aunt. A Christian neighbour decoyed her to Bombay when she was 10 without the knowledge of her aunt. She had to drudge very hard and was not even given sufficient food. A kindly disposed Israel lady took pity on her and removed her from this place and kept her as a servant in another Christian family. Here she misbehaved and became pregnant. Her master wanted to remove her to the Salvation Army. She delivered in Hospital. She was brought to the Rescue Home where she is being carefully looked after. She is only 16 and if left to herself will easily fall into evil ways.

There are at present 20 women, 3 children and five infants as inmates of the Ashram. Books, sewing, knitting and charkas are provided in the Home and religious instruction is being given by the Lady Superintendent, who is also a nurse and midwife. The Home is at present located in a building at Matunga. The demands upon the Home are so great that a larger place is urgently required. The current monthly expense of the Home is Rs. 350. If the home is to continue, money is urgently required not only to meet the monthly expenses but to build up an Endowment Fund, which should at least be of Rs. 50,000. There is no doubt that when Bombay Hindus come to know of the good work that the Home is doing by saving the lives of poor fallen Hindu sisters they will not lack the spirit and the patriotism and the love and honour for their religion, to pay their share towards maintaining the Institution.

All communications should be made to and any further inquiries will be gladly attended to and information supplied by The Hon. Secretaries, The Hindu Women's Rescue Home Society, Hari Building, Custom House Road, Fort, Bombay.

THE SHINWARI DEMANDS.

A Correspondent of the *Times of India* writes in that paper:—"The full text of the demands of the revolting Shinwari tribes which were presented to His Majesty King Amanullah has now been obtained and is given below. The King has agreed to accept and submit unconditionally to all of the 18 points that formed the subject of the demands. The following are the demands:—

"That the King organize a Senate composed of 50 members, of which the majority shall be priests of the Mullah class and the balance renowned personages, which body is to have supreme authority on all matters, civil, military and religious.

"That the King prove himself a good Mussalman by conforming to all the ancient Mahomedan laws and rules and by observing all the practices and customs of the Mahomedan religion.

"That in all cases, civil and criminal, both the plaintiff and defendant shall be represented by lawyers. (Formerly no witness or representatives were allowed; trial was conducted solely by a judge with no jury, and the two parties concerned).

"That the King recall the girls who have been sent to Turkey for medical education.

"That priests from the Deoband Religious College in India be again allowed to enter Afghanistan, which was prohibited during the present King's reign.

"That Articles 204 to 208 of the Afghan Law, regarding the punishment of Government officials for accepting bribes be strictly enforced on both the giver and the receiver in all government transactions, military payments, contracts, industrial projects, and petty expenditures.

"That all women in public shall be veiled, and that they shall observe strict purdah regulations.

"That the King recall his regulation requiring all priests or Mullahs to possess a diploma or certificate from a recognized institution proving them to be *bonafide* priests.

"That military service be no longer compulsory.

"That the Government strictly enforce severe punishment on any Afghan subject found drinking any wines or spirits.

"That the King shall again allow priests to walk about the streets with the power to stop any person and examine him on the Muslim law. The failure to satisfy the priest will be punishable.

"That the King revert again the weekly holiday from Thursday to Friday, the old religious holiday.

"That the women again be permitted to wear the *boorka* and that European dress be strictly forbidden to all women, including the Queen.

"That the King again allow the people, to go to the most reverend holy men of each district and show them marks of respect such as bowing down to them and kissing their feet, etc. as was formerly done, and that the advice and word of these holy men be carried out as law, without interference from any quarter on all subjects, military, civil and religious.

"That schoolboys be again permitted to marry while still attending school.

"That the King again permit the promiscuous lending and borrowing of money with or without notes or security which had formerly been the source of so many disputes among the people.

"That schools for girls be closed at once pending their final abolition by the Senate when it is organized.

"That all men be permitted to wear any type of clothes he chooses, provided he conforms to the requirements of Muslim law.

"Many of these demands or rather regulations have already been enforced. The Senate is organized, the fifty girls who went to Turkey only the other day have been recalled. Women once more go about veiled and strict purdah is observed. Priests have no longer to produce a certificate to prove their bonafides, military service is not compulsory, and Queen Souriya and all the other progressive Afghan ladies have had to doff their western finery and wear once more the boorka and the heavy, shapeless garments that so effectually hide whatever beauty they possess. Schoolboys are allowed to marry and girls have no school to attend and the Afghan can exercise unfettered his age-old profession of moneylender unrestrained by any fear of the law. It will be seen that most of the King's reforms have thus been annulled and that very likely the country will revert to a rule even more severe than in the days of his father. All the factories have been closed, and work on those under construction stopped. The Government will now be wholly under religious control which will undoubtedly suppress all industrial activity.

"In all the eighteen demands of the rebels, there is only one, the third which tends toward modern organization. The rest revert to ancient practices. Even the instruction of lawyers cannot be said to be an improvement where the rest of the legal system is lacking. It is more likely to open channels of corruption and legal extortion even worse than the existing sources.

"The regulations are mostly religious customs which have been abolished by King Amanullah in his zeal to convert his country into a modern European nation by striving to abolish the exterior appearance which would be observed by foreign visitors to his country, and putting on a quick veneer of European civilization rather than getting at the root of his organization and establishing a solid foundation on which to build his reforms and his authority."

AGE OF CONSENT INQUIRY.

AT CALCUTTA.

Sj. Mrinal Kanti Bose of the "Amrita Bazar Patrika" was examined at considerable length by the Committee at its sitting on Friday (21st Dec.). Sj. Bose said that he was in favour of fixing 15 to be the minimum age for marriage, that age to be also the age of consent within the marital state. Beyond the marital state, the age should be 18. He did not agree that early marriage was largely responsible for high maternal or infantile mortality which he said was due to the general decline of health of people owing to the hard economic conditions. He opined that it might be one of the causes. If the girl was married before the age fixed by law her guardians responsible for the marriage should be punished with fine and, on failure to pay fine, imprisonment. He did not agree that in male cases the father or guardians of the groom responsible for the marriage or the priest should be punished.

Boys should not be married before 21. Girls of educated families, Sj. Bose said, are generally married after 13 and a healthy girl or her first-born child does not suffer in health if child-birth takes place at 15 or even 14. It is repeated child-birth that is more responsible for maternal and infantile mortality than early consummation and child-birth. But as Bengalee girls are generally poor in health, they should not be married before 16.

As regards the cases of abduction and kidnapping Mr. Bose said, that Section 368 I. P. C. should be more strictly enforced, i. e. persons in whose houses the kidnapped girl is concealed should be prosecuted as aiders and abettors and the onus should be placed on them to prove that they did not know that the girl was kidnapped or abducted. He paid a tribute to the work of the Women's Protection League through whose efforts kidnapping and abduction cases have diminished within the last one or two years.

Giving evidence before the Age of Consent Committee on Saturday the 22nd, Mr. Annadacharan Ray, Secretary, Bar Association and Vice-Chairman of Noakhali District Board, said that he was in favour of the law of consent and advocated 16 for marriage and 18 for consent.

Sj. Jogindra Chandra Chakravarty, M.L.C., said that he would neither advocate an advance in age nor any legislation. Ages that were suggested for advance were above 14 and 15 and a girl would be giving an encouraging consent after 16. He was of opinion that the law of consent would be defective even if the age of marriage was raised and so far as religious injunctions were concerned there was no objection to marriage at higher age among the higher and lower classes. Witness was against widow re-marriage and opined that it was against Hindu religion and could never be tolerated. As a matter of policy he was opposed to any legislation in social matters being enacted by Government.

Moulvi Mohamed Akram Khan also gave evidence.

AT PATNA.

The Age of Consent Committee, under the Chairmanship of Sir Moropant Joshi, commenced its public sitting here on 2nd Jan. in the Council Chamber. The first witness examined, Pandit Nilkanta Das M.L.A., favoured legislation, fixing a minimum age for marriage rather than strengthening the penal code for the purpose. "He thought that the Hindu religious Shastras had laid down early marriage for girls owing to the Mahomedan rule.

Mr. Jayaswal, Bar-at-Law, told the Committee that cases of child marriage were very few in Bihar. He favoured the passing of a law to prohibit marriages below 14 in the case of girls and 18 for boys. He was not in favour of amending the penal code, but was for penalising early marriages. He thought that public opinion would prefer preventing early marriages to fixing a higher age of consent.

and making the penal code more rigorous and inquisitive in the matter. He was in favour of an age nearer 18 on the ground of the health of mother and the future of the progeny. He suggested registration of marriages.

Giving evidence before the Age of Consent Committee on the 4th Dewan Bahadur Srikrishna Mahapatna, retired Superintendent of Police, stated that among the Karans, who were an influential and intellectual community of Orissa, marriage of girls before puberty was very rare. On the other hand, child marriage was the custom among the Brahmins and other castes. He was of the opinion that merely fixing a higher age of consent would not be so effective as legislation fixing a minimum age of marriage. Public opinion, he said, would rather abide by legislation, fixing a minimum marriage age, than tolerate interference in family affairs.

Mrs. Macpherson, Hon. Secretary of the Bihar and Orissa Council of Women, stated that all educated and enlightened Indian women were in favour of abolishing early marriages. Asked to suggest a remedy against child marriage, she advocated launching an intensive educational campaign and enforcing rigorously the existing provisional penal code. She personally considered it advisable to fix a minimum marriage age by legislation. Two more witnesses were examined before the committee adjourned for the day.

Mr. Sachchidananda Sinha, ex-Finance Member giving evidence before the Age of Consent Committee, on January 5th advocated the increasing of the age of consent to 14 years in martial cases and 15 in case of extra-marital. He was opposed to any legislation fixing the minimum age for marriage, for he believed any legislation of the kind would make matters worse, particularly when the police was made to have any hand in the matter. Already the feeling against the present Government was bitter in the country. He thought any legislation regarding marriage interfering with the freedom of the people in social matters would deepen dissatisfaction and create more discontent. Any legislation in order to be effective must have the force of public opinion behind it. He would, therefore, prefer propaganda in various ways for social reform to compelling people by legislation to do things which they did not believe. He would like the Government to spend some money over such propaganda.

Dr. Miss Stillwell was next examined. From her experience she could say that women, even in orthodox Indian families, were willing to marry their girls at a late age provided they were relieved from social obligations. Some of them realized very well the evil effects of early marriage and maternity. She recommended that 16 should be the age of consummation.

Mrs. S. K. P. Sinha, a Bihari lady who had very recently discarded *Purdah*, examined advocated the fixing of 18 years as the minimum age for marriage

of girls and 24 for that of boys. She strongly urged making a penal offence by legislation all marriages before that age. In her opinion women would gladly agree to any legislation to prevent early marriages. She expressed herself bitterly against men whom she held responsible for not making substantial advance in social reform, for she believed that women, when properly made to understand the evils among them, were ready to go ahead.

AT BENARES.

The Age of Consent Committee examined on 1st January, a number of witnesses including Raja Motichand, Pandit Pramathnath, Pandit Iqbal Narain and Doctor (Miss) Thungamma. All the witnesses favoured the raising of the age of consent. Raja Motichand thought that legislation fixing the age of marriage was necessary and suggested that the age of consent be raised to 16. Pandit Pramathnath explained on the authority of Hindu scriptures that the period of co-habitation should commence after the completion of the age of 16. Pandit Iqbal Narain advocated the necessity of marriage legislation and thought the law about the age of consent could only be made effective when the age of marriage as well as that of consent was raised considerably beyond 14.

ALLAHABAD.

The Age of Consent Committee commenced their sittings here on the 15th and Major Ranjit Singh, Dr. Miss Keiss and Dr. R. N. Banerji were examined.

Dr. Ranjit Singh advocated the fixing of 16 for girls and 20 for boys as the minimum age for marriage.

Replying to Mrs. Nehru witness said that he did not think the people considered the consummation of marriage before puberty sinful. In spite of orthodox opinion, if the age of 16 was fixed as the minimum age of marriage, opposition would not be strong and would die down soon. He advocated a fine only as punishment for offences, and stated the parents of both the parties and the officiating priest should be made the accused. Registration of marriages should be made compulsory and the Magistrate should be assisted by two non-officials sitting as a matrimonial court.

Dr. Miss Keiss of the Dufferin Hospital said that in her experience the average age for maternity was 14. Her ideal age for consummation and marriage was 18 but for India 16 would be a safe age.

At the Age of Consent Inquiry Committee, Mrs. Reddi, M. L. C., Madras, examined on the 6th said the amendment of the law made in 1925 had not produced any tangible results. Girls in India were competent to give intelligent consent only after the age of 18. "Public opinion has very much advanced since the amendment of the law in 1925, and the demand for legislation is general." Mrs. Reddi spoke bitterly of the evils of early marriages and expressed the

opinion that legislation fixing the minimum age of marriage was the only effectual and sure remedy, as progress of social reform by means of education and social propaganda was very slow.

Dr. Ganganath Jha, Vice-Chancellor, Allahabad University, voicing the orthodox view stated that there was a certain amount of manufactured dissatisfaction among the so-called advanced people. Confining himself to cases of married couples, he felt it was not only wrong, but also futile, to interfere in social or religious customs. Not one in a thousand knew anything about the present law of the subject; "but yet it cannot be denied that there is growing a slow and steady opinion against the practice of early consummation." The proposed legislation could not bring about the desired effect; it would only stir up litigious instincts of the people and enmity would result in false complaints. There was nothing to justify the proposed enactment. "It will be futile; it might be mischievous." He did not think early consummation would lead to premature or infantile mortality. There was no public opinion in the matter among the people in general, but opinion was steadily growing towards postponement of consummation. He believed in propaganda as the only means of combating the evils complained of.

Several other witnesses were also examined.

ENEMIES OF SOCIAL REFORM.

Sir Tej Bahadur Sapru was very emphatic and uncompromising in his answers before the Age of Consent Inquiry Committee on the 17th. He would not have anything lower than 21 for boys and 18 for girls as the minimum age for marriage. He would do away with mullahs and priests and shastras and orthodoxy, as they were the greatest enemies of social reform. In Sir Tej Bahadur's opinion, age of consent legislation would be futile. He would wage undisguised warfare against orthodox people. "You cannot reconcile common sense with the Shastras and orthodox opinion," said Sir Tej Bahadur, and added that the only way to bring about social reform was by drastic legislation. In reply to Mrs. Beadon's questions, Sir Tej Bahadur gave instances of the evils of early marriage from the large number of law cases he had handled. Mrs. Brijlal Nehru: "Do you think it would be advisable for a democratic government to bring about reform by terror in the face of orthodox opinion?"

Sir Tej Bahadur: "The Government must take courage in their hands and enforce the law. You cannot have democratic government as long as the majority of the people are orthodox." Asked about the measures of social reform introduced in Turkey, the witness said that their success was due to one strong man, who made short work of mullahs and priests and he (Sir Tej Bahadur) would advise a similar course.

Mr. Yakub Ali interjected: "Same as happened in Afghanistan."

Sir Tej Bahadur: "King Amanullah will live in history, whereas we will be forgotten. The seed

he has sown will grow and his work will remain." The witness blamed the Government, charging it with dereliction of duty in the matter of social reform, and was of the opinion that persuasive measures would never do. The bulk of educated people fought shy of their actual convictions.

INTER-RACIAL POLITICS.

HAWAII EXPERIMENTING IN THIS FIELD.

Among other things for which Hawaii is to be congratulated in its features of Government is the entrance of American citizens of Oriental blood into the arena for political preferment. In the election just closed two Chinese Americans were re-elected to offices they had filled with credit. Yew Char won his fight for re-election to the lower house. Dr. Dai Yen Chang was returned to the board of supervisors. James G. Moriyama made a good race on the Republican ticket for representation, though he lost, writes the *Honolulu Advertiser*, November 9, 1928.

There is wisdom and justice in giving these nationalities a voice in Government. They represent a great body of citizens. They have been educated in Hawaii and are deeply interested in the problems that confront the territory. Their ambitions should be encouraged not only for their own right and benefit, but for the larger benefit to the community.

Hawaii is destined to be a state of mixed races speaking the English language. There is no reason why the Oriental Hawaiian born should not make as good a record in public office as his contemporaries of the Western world. So far as they have had an opportunity to show their mettle they have proved active, intelligent, liberal and as wise in action as fellows in the legislative bodies.

Hawaii has always had an open mind on the question of equality. Racial prejudice, where it existed, has been kept in the background. At present it is hardly discernible in the quarter.

There is every reason for encouraging the citizens of Oriental blood to enter the field of politics. If an aspirant fails at one election, campaigning will bring him to notice and make him more confident for another trial. As time goes on more and more of such men as Chang, Char and Moriyama will appear asking for recognition at the polls. The success of these young men in office should encourage others like them to seek a place in the Government of the people by the people.

NEWS OF THE WEEK.

World's Youth League:—The President of the World's Youth League, Germany, sends the following for publication:—"The meeting of the "World's Youth League" section Germany, sends its hearty greetings to the youths and to all the youth organisations that will be represented at the forthcoming All-India Youth Congress to be held at Calcutta. This meeting of the "World's Youth League", section Germany sends its hearty greetings to the youths of the Bombay Presidency

and to all the youth organisations that will be represented at the forthcoming Bombay Presidency Youth Conference to be held at Poona. The young generation in all the countries of the world is closely united by the common struggle to realize their ideal of the brotherhood of mankind. Youth will unite to abolish all the hindrances, particularly those founded on the existing political and economical situation. In this sense, we wish your conference the best success and assure you of our fullest sympathies with your struggle for justice and liberty. This meeting of the "World's Youth League", section Germany wishes to express to the Indian youth in general, and the youth of Bombay in particular, their fullest sympathies in the struggle for the independence of India. The "World's Youth League" is of opinion that, in order to realize the universal brotherhood of mankind, it is necessary that all the nations of the world first should obtain their national and economical independence. It is the duty of youth all over the world to do their share towards the abolishment of imperialism and capitalism in their many forms, and establishment of a new order of the world which will be founded on justice and liberty. The "World's Youth League" wishes that you, the youth of India, may succeed in your just struggle and would hastily welcome any opportunity of co-operating with you. This meeting of the "World's Youth League", section Germany expresses its sorrow at the sad demise of Lala Lajpatrai—one of the worthiest sons of India and a great leader of the Indian people and offers its heartfelt condolence to the members of his family, the youths and the people of India in general in their bereavement."

In Support of Prohibition:—The following resolution is being voted upon at the various provincial temperance and prohibition associations in the country:—Resolved that the have read and desire to give hearty support to the "Appeal to the British Parliament and People through the Indian Statutory Commission" set forth in the Memorial to the Commission entitled *India's Excise Demand* dated November 6 1928, forwarded to the Commission by the Rev. J. F. Edwards of Bombay. They earnestly request the Indian Statutory Commission to recommend that India's future Constitution shall include provisions for ensuring that India's desire as expressed in that APPEAL shall be granted.—The following associations have passed the resolution and forwarded copies of it to the Indian Statutory Commission.—The Ahmedabad Total Abstinence Association, the International Order of Good Templars (Grand Lodge of India, Ambala) and the North Calcutta Temperance Union.

Mr. Sastri's Bust:—Kottler, the well-known South African sculptor is now at work on the impressive bust of Mr. Sastri. A suggestion was recently made that the bust should be utilised to signify in some suitable way the general admiration felt in Capetown for Mr. Sastri's personality and appreciation of his work in this country. This idea quickly assumed a concrete shape and it has been decided to raise by public funds necessary for the purchase of the bust with a view to its presentation by Mr. Sastri's friends and admirers in Capetown to the Sastri College for Indian Teachers in Durban in appreciation of its founders' services to South Africa.

Lucknow's First Woman Councillor:—The result of the Lucknow Municipal election was announced recently. There was a keen contest in the Ganesganj ward, a record number of votes being polled. Mrs. Sunitidevi Mitra, Lucknow's first woman to aspire to a Municipal Commissionership, was returned from this ward at the head of the poll, securing over 70 per cent. of the total votes cast.

Lajpat Rai Fund:—"After consultation with several friends interested in the Lajpat Rai Memorial we have decided to devote the collections received as the result of our appeal to the following objects," writes Madan Mohan Malaviya, Doctor Ansari and Mr. D. G. Birla in a statement to the Associated Press:—"Rs. 4,25,000 for the maintenance of the Servants of the People Society; Rs. 25,000 for the completion of the Lajpat Rai Hall which is already half finished; and Rs. 50,000 for the consolidation of the work done through the Society for the uplift of the suppressed classes. We propose to utilise the first proceeds for the first object and rest for the second and third respectively, but it is open to any donor to earmark his or her donation and it will be utilised accordingly."

To Promote Foreign Studies:—The gift of three and a half percent Government promissory notes of the face value of Rs. 1,50,000 made by Sailasuta Devi, widow of the late Radhikamohan Roy, in favour of the Calcutta University was accepted by the Senate recently. The scholarship will be available to Bengali Brahmin students with technical experience in this country and desirous to go abroad for acquiring further knowledge in such subjects.

Miss Royden's Tribute:—The English woman preacher, Miss Maud Royden, who has arrived in London on the conclusion of a year's world tour, in an interview expressed the opinion that though Mr. Gandhi's political force had somewhat lessened, probably owing to his ill health, "he is the greatest man in the world, absolutely incorruptible and courageous." She mentioned that Mr. Gandhi was thinking of coming to England in 1930. He would not speak in public since his voice was very weak, but he would meet and talk with various individuals.

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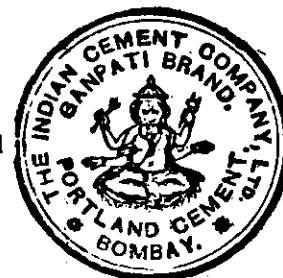
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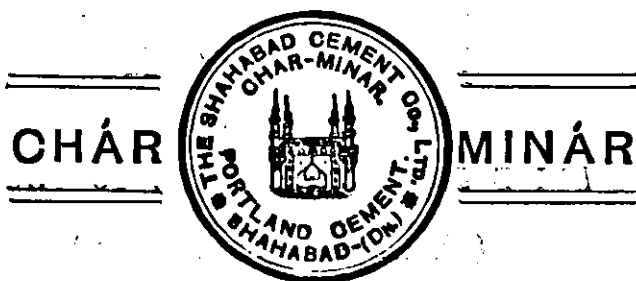
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No. 22

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Indians in Africa:—Mr. Srinivasa Sastry hands over charge of the office of Indian Agent in South Africa to Sir Kurma Venkata Reddi who landed at Durban on Wednesday and sails for India on Monday next. Mr. Sastry had originally intended on his return voyage to visit Kenya and make a fortnight's stay there. We wish he had found it possible to carry out this plan as he would have been able to give valuable advice to Indians regarding the attitude which they should adopt in respect of the recommendations of the Hilton Young Commission's report on the future constitution of the British Colonies in East Africa. Mr. Sastry arrives in Bombay on the 16th February by the B. I. S. N. Co's S. S. Karoa. It is expected that he will address a public meeting and attend social functions that are being arranged to accord him a hearty welcome on his return from his brilliantly successful mission in South Africa. Sir Kurma was given a cordial reception on landing and in an interview with a Reuter's representative declared that he would build brick by brick on the foundation already laid by Mr. Sastri and that if he could do anything towards strengthening the understanding between the peoples in South Africa, he would have done his duty and served his people. The best wishes of the whole of India are with Sir Kurma for the prosperous and successful prosecution of the great work which lies before him.

Tribute to Mr. Sastri's Work:—An *Associated Press* message runs:—"Discussing the work done by Mr. Srinivasa Sastri during his stay in South Africa, at a tea party to-day at Sir Abdul Quadir's residence, Mr. Max Yergan, Joint Secretary of the Students' Christian Association, South Africa, who is now touring Upper India, said that Mr. Sastri had done as much, if not more, in the course of his short stay in South Africa, towards the improvement of inter-racial relations, as any other man in South Africa had done. He had made the people believe in the possibility of Indians and Europeans understanding each other. Places which no Indian had

ever entered before had been entered by Mr. Sastri. He was also able to understand the prejudices of Europeans. Asked whether Mr. Sastri had the whole-hearted backing of the Indian community in South Africa, Mr. Yergan replied that there was an Indian party which considered Mr. Sastri's policy too moderate. The party was not large but was sufficiently vocal."

The Gujarat College Strike:—The strike of students of the Gujarat College, a Government-managed institution in Ahmedabad, it was announced early in the week, had been settled but later information shows that this is not the case. The Principal, Mr. Findlay Shirras, has agreed to practically all the terms, but it seems he fights shy of himself taking the initiative in asking the University to condone the absence of the students during the days on which they were on strike. This is a small matter, and if Mr. Findlay Shirras feels any qualms about it, the University need not wait to be moved in order to assure the students of their terms. The incident should never have been allowed to attain the dimensions which it has done. In Bombay, Principals of the Colleges realised that the situation was an exceptional one to be dealt with not on abstract theory but on commonsense lines. As a general principle, it is undesirable that College students should become active politicians, but the rule must be applied with discrimination when nationalism plays as large a part as it does in countries situated like India in politics. The boycott of the Simon Commission in Bombay was led by some of the most conservative of Indian politicians, prominent among whom was the Vice-Chancellor of the University, and though they did not intend it to go so far as it did in some places, still, as Sir Chimanlal Setalvad said in his address to the Liberal Federation at Allahabad, different people have different ideas of giving effect to an idea. Principal Findlay Shirras is a capable and conscientious officer, but he should have remembered that he was first a teacher of youth and that his official character was quite an incidental and subordinate matter. It is high time that this unfortunate episode was brought to an end.

A Vacillating Government:—The Government of Bombay has squandered crores of rupees on development schemes conceived with scant regard to the requirements of the people. It has had to cut down its Back Bay Reclamation scheme after incurring heavy capital expenditure the interest on which will continue to be a mill-stone round the necks of the tax-payer for about

a generation. Their housing schemes have been successful only to a very limited extent. The same government, however, fights shy of reforms of whose effects on the well-being of the population there is no uncertainty if they involve expenditure or loss of revenue. The Bombay Government's vacillating methods in regard to Primary Education and Prohibition illustrate this tendency to be extravagant in speculative matters and parsimonious in respect of measures of assured beneficence. The Indian Ministers who are dependent on official support have either no convictions and no policy or are not very keen about utilising their opportunity to advance popular interests in the best and surest manner possible. The Government's policy in regard to Primary Education is rather much discouraging. As in the matter of Prohibition, the policy of government is said to be to proceed by progressive stages to the goal which like "the circle bounding earth and sky," is ever receding into the dim distance. The most extraordinary thing is that the Government construes its statutory duty to aid compulsory education schemes as a reason for withholding support from voluntary schemes. And yet it is only by working along voluntary lines that compulsion can be brought within easy reach of the Presidency.

Wages and Efficiency:—Miss I. Wingate, Industrial Secretary of the Y. W. C. A., gave interesting evidence before the Strike Inquiry Committee on the 10th January. Both in her written statement and oral evidence she maintained that a cut in the wages never increased efficiency. "It has been repeatedly stated by the foremost employers", observed Miss Wingate, "that a cut in the wages should be the last and not the first step in reducing the cost of production". There is profound truth underlying this statement and if it had been acted upon the prolonged industrial unrest would have been averted. As regards women's wages, Miss Wingate expressed her opinion that the rates proposed in the standardisation scheme for women workers were very low. She was strongly of opinion that no differentiation should be made in the matter of wages between a man and a woman. She pleaded for a living wage for women workers in India as they had many dependents. Another point worthy of note in Miss Wingate's evidence is that better regulation of rest period will make the ten hours' work under the present conditions more endurable to the workers. In short, Miss Wingate has ably shown in her evidence which is the result of personal investigation that the much maligned workman is more sinned against than sinning.

A Pioneer in Social Reform:—On January 16, the Deccan Sabha of Poona held a public meeting to celebrate Ranade Day. Mr. V. G. Kale was in the Chair and Mr. G. K. Gadgil was the principal speaker. Mr. Gadgil referred to Ranade's work as a social and religious reformer and made prominent mention of his activities connected with the National Social Conference and the Prarthana Samaj. Both owed much to Ranade and may indeed be said to have been founded by him. His yearly reviews of social reform activities in the country which were such an admirable feature of the proceedings of

national social conferences of his time had, in Mr. Gadgil's opinion, secured for themselves a permanent place in social reform literature. He was a religious man and the success he achieved and the public interest he aroused in the question of social reform, Mr. Gadgil attributed to the piety of Ranade's soul and the religious fervour of his mind. In a way educational work was but a by-product of Ranade's limitless energy; but even his achievements in that field were such as would do credit to any educationist. The versatility of his intelligence Mr. Gadgil thought, was evident from the fact that there was not a public movement or public body started during his life-time in Maharashtra with which he was not actively associated. Many of the social reforms which have come to be regarded as matters of human rights were not so regarded in his time and Ranade had to wage a great fight for them. Nobody now questions the need of female education; but for Mr. Ranade to start a high school for girls was a matter beset with difficulties which few of the present generation can imagine.

Flood Relief:—The floods which devastated the districts of Sind and Gujarat found both Government and the people completely unprepared. It is all the more remarkable, therefore, that a central organisation was set up at Bombay within two weeks of the catastrophe. Mr. Vallabhbhai Patel and his Congress volunteers had started relief operations in Gujarat even before the floods had subsided. The organisation set up in Bombay received every assistance from the Government and the public response was all that it should have been. Two of the non-official workers who were untiring in their work have passed away—Mr. C. S. Deole of the Servants of India Society who rendered valuable help to Mr. G. K. Deodhar, died during the early days of the relief operations, and Mr. Maganlal Gandhi who controlled the flood relief organisation in Gujarat, died more recently. Special mention has been made in the Report of the Executive Committee issued recently of the work of the women of Bombay in the collection of clothes and funds. A separate organisation was started by them with Mrs. Naidu as president but there was close cooperation between that body and the Central Fund. The Indian Merchants Chamber gave whole-hearted support to the Central Committee and the Report states that but for its help the Fund would not have started so early or been so well organised. It placed its rooms at the disposal of the Fund and lent the services of Mr. J. K. Mehta who is mainly responsible for the executive work of the Fund.

(Continued from the Leader page).

system was broken down". The first concern of the State was to take prompt steps to restore sanitation and thus save the city from epidemics. The other relief measures took the form of distribution of food and clothing, measures for the resowing of the affected areas, schemes for repair and reconstruction of houses and organisation of medical relief. The splendid way in which the State coped with a task of such a magnitude testifies to the efficiency of its administration.

INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 26, 1929.

PROGRESSIVE BARODA.

Despite the grave situation caused by the unprecedented floods last year in Baroda, which severely strained the resources of the State, the Administration Report for the year 1927-1928 shows on the whole satisfactory progress. Social legislation, spread of education and reconstruction work form the striking features of the year under report. As regards social legislation, while we in British India are still engaged in ascertaining public opinion on the raising of the age of consent, Baroda State has gone already ahead by passing a law raising the age of consent to 14 within, and 18 outside, the marital relationship. Several interesting facts emerge from the enforcement of the Infant Marriage Prevention Act. The percentage of the breaches of the Act shows a slight increase over the previous years' figures and this is explained as being due to the stricter vigilance exercised. It is interesting to note that the number of offences was greater among the lower than the higher castes; the former because of their backwardness are slow to realise the beneficial object of the measure. The custom of wholesale marriages once every thirteenth year obtaining in a caste known as Golas accounts for the large number of exemptions from the operation of the Act granted last year. Old age and failing health of parents or guardians are common grounds for application for permission for marriages within the prescribed age. The work of exercising general supervision over the operation of the Act was transferred from the Legal Remembrancer to the Varishta Court. On the recommendations of the Committee which was appointed to examine the working of the Infant Marriage Prevention Act, a bill has been drafted fixing the higher age limit of 14 and 18 years for girls and boys, stiffening the penalties and making it applicable to all the communities without exception. We hope the time is not far distant when the women in the State will be admitted to political franchise and the law of inheritance will be so amended as to include them also. Indian States are admirably fitted for setting the pace for social reform as Baroda has done; the rulers being of the people are as much affected by customs that are detrimental to progress as their subjects. Therefore it is in their own interests as well as those of their subjects to remove them.

Compulsory primary education was first introduced throughout the State in 1906 and since then there has been a steady increase in the number of pupils brought under instruction. An appreciable increase in the number of girls

reading in the primary schools in the year under report may be put down to the indirect efforts of the Women's Education Conference to bring home to the Indian women the benefits of education. The education of the Antyajias has always been considered as a special charge on the Baroda Government which not only furnishes to the pupils of this community books and other school requisites free but also runs boarding houses at its own expense. Coming to secondary and higher education the progress made last year is rather disappointing. The number of students attending the only Arts College in the State fell by 58. The cost of collegiate education had risen in the State in that the net expense incurred for each student increased from Rs. 129 to Rs. 158. It redounds to the credit of the famous Kala Bhavan, the institution in which technical education is imparted, that it has attracted a large number of students from far off places like Kashmir and Travancore. The excellent method of bringing education, as it were, to the doors of the people by means of travelling libraries was greatly extended. These libraries are very popular and serve to supplement the scheme of compulsory education. They promote adult education and successfully combat the lapsing into illiteracy of the village population. A perusal of the table of income and expenditure included in the report reveals the disconcerting fact that next to Land Revenue, Abkari forms the principal source of income with receipts amounting to 36.41 lakhs. This is 7.56 lakhs in excess of last year and the explanation offered is that the increase was due to recovery of past arrears. It is apparent that nothing is practically done to lessen the drink evil in the State. A policy of progressive realisation of prohibition should be adopted by the State.

The chapter on floods makes thrilling reading. The flood disaster which took the people of the State unawares last July caused considerable hardships and acute suffering. For nearly three full days the city was under water, many hamlets and villages were wiped off and women and children were clinging to trees for their very lives. Thanks to the prompt rescue work rendered by both officials and non-officials the actual loss of life was small. The following passage from the Report will give some idea of the situation which confronted the Government after the floods had subsided. "The city was in a frightful state—dead bodies of human beings and animals lying in fields and lanes and streets and in the bed of the river and whole streets and lanes gutted with the debris of fallen buildings and rotten grains thrown out of shops and houses. The water supply had failed, the mains having collapsed and the electric

(Continued in the 2nd column of and Notes page).

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

IV. AGRICULTURISTS.

(BY DR. CLIFFORD MANSCHARDT, PH. D.)

If any man above all others is brought face to face with the majesty of nature it is the agriculturist. The rising sun calls him to his task, and the setting sun is a fitting crown to a day well spent. The hills invite him to look up, the plains call upon him to look out, while the birds, the trees and the flowers are a constant reminder of the beauty that should characterise the life within. Isolated the cultivator is, and yet this same isolation can be a real source of strength for the opportunity it affords for meditation. To muse in quiet upon the wonder of life, upon man and his relation to the Universe, upon man and his relation to other men is a rare privilege. The dependence of the agriculturist upon the rain, the sun, and the elemental forces of nature brings him close to the Source of all good gifts. The cultivator may not be trained in the wisdom of the schools, and yet he may acquire a homely philosophy of life that leads him to feel at home in his world, and gives him that quiet confidence which is the true mark of the man who is really educated. It is no accident that a great portion of the world's leadership has come from among those who spent their early lives in the fields.

There is no finer chapter in human history than that which is being written by the cultivator. To take a barren plain, till it, plant it, and cultivate it until it brings forth food for hungry children; to make thousands of blades of grain grow where none had grown before; to cast out rocks and cactus and to produce the cotton that clothes the masses is a romance in very deed. The agriculturist, working alone, often fails to see his kinship to the race, and yet there is no more important member of the human family. To raise the foodstuff that nourishes the nation, to supply the raw materials of much of its industry, to serve as the great supporting background without which no city can exist—such is the privilege that is given to the cultivator. A realisation of this importance is the most effective offset to that sense of drudgery that he so often feels.

But just as the agriculturist often fails to see his importance as a cooperating member of the human family, so also he fails to realise that he has obligations to the wider whole. The day is past when any individuals or classes can so narrow their interests as to think only in terms of self. To refuse to cooperate in measures for village improvement on the ground that they are no concern of his; to give no attention to the moral, social, and political problems that confront the whole people is a type of suicide—the cultivator is cutting off a part of his very self. As an able thinker pointed out centuries ago, it is impossible for the foot or the hand, or any other member of the body to refuse to recognise its kinship with the whole. Whether we

will it or no, we are members of society and must fulfil our social obligations. Being many we are still one—"members one of another."

WOMEN IN JAPAN.

Miss Kiku Ide who is one of the leaders of the feminist movement in Japan, contributes an interesting article on "Japan's New Women" in *Pacific Affairs*, a Honolulu journal. The Japanese women's movement dates from the commencement of this century and aims at the removal of the disabilities—economic, social and political—which have been imposed on them. As an estimate of the position of women today in that country is essential for a proper understanding of the movement, Miss Ide deals at some length with the present situation. In education women have been encouraged for some time in the past and there are various schools for them in the country. But the ideal of equality of opportunity in education, "so vital to the solution of all the women's problems" has not been generally accepted and the "middle-school" which like the intermediate college is really a stepping-stone to colleges, universities and the higher Government appointments, is not open to girls who on the completion of their primary education are expected to enter the "higher" girls' schools which in reality have a far lower standard than the boys' "middle" schools have. In the economic sphere a third of the female population in Japan are in some kind of occupation out of which ninety per cent. are labourers only a tenth being independent workers. The women labourers are more than a half of the total number of labourers in Japan. Every public office which carries a salary with it is closed to women, and the women in Government service are mostly hired officials without rank. Even public posts of honour are closed to them. As they have not got the vote, women are not eligible to be members of the national assembly or of the local legislatures.

The most galling disabilities, however, are those which exist under the legal system. Miss Ide objects to the fact that the head of the family is the male and "the parental prerogatives lie in principle only with the father and not with both parents." That the Japanese Civil Law, although it has adopted monogamy, does not require a strict adherence to the principle is evident from the provisions with regard to illegitimate children. In the law of Succession two great discriminations are made against women. The widow of a man who dies without making a will in her favour does not inherit his property. If he leaves a child the property goes to the child, otherwise it goes to the brothers and sisters of the deceased. And secondly an illegitimate male child precedes in succession a legitimate female child. Miss Ide points out that this will shortly be revised. Miss Ide regards the Civil Law as a great advance on the ideas prevailing in Japan before its enactment and says that then woman was told of the seven reasons for

being obliged to leave her husband's house—"if she is jealous, if she is disobedient, if she is without a child, if she is diseased, if she is immoral, if she wants to steal, or if she is talkative." But progress has rendered even these laws, framed half a century ago, obsolete and unjust to the women of today. The argument that the family system is in danger cannot be accepted against the women's movement as the demand for suffrage is only a demand for public rights and the legal family need not be recognised as the unit of political society. Miss Ide points to the glorious past of the women of Japan and states that the founder of Japan was not a man but a woman. "Women monarchs and empresses of valour and renown appeared one after another" and court ladies of great influence played an important role in national history. The Constitution itself makes no distinction between the men and the women subjects of Japan and fundamentally, says Miss Ide, the women have equal rights and duties.

The attention of the leaders of the women's movement was first drawn towards modifying the legal system in Japan in the year 1902 when the Public Safety Police Regulations were promulgated. These prohibited women from taking part in politics and twenty years later an amending bill was passed allowing women to convene or attend political meetings. The New Woman's Association in 1912 set up a section for "government and law." Campaigns have been conducted from 1902 to secure the suffrage and citizenship rights from the Gikai or National Assembly. The last Imperial Gikai which was convoked on April 20, 1928, was the first in which members were elected under manhood suffrage. A committee of representatives of the eight Women's Suffrage organisations was formed and a vigorous campaign was conducted. The petitions and bills advocated by the committee found general support but before the bills could be proposed the Gikai adjourned. All the parties have appointed committees to look into the question and Woman's Suffrage has now become a live issue. "Women of Japan", concludes Miss Ide, "need above all further education, discipline, conviction,—nay faith. Cultivating the true womanhood in themselves, they must become enlightened enough to sink personal or organizational differences before the challenge of common interests; be disciplined and educated enough; steadfast in upholding true and noble principles of life, even in the world of politics; refuse to be the slaves of the movement or the system, but by their spirit create out of it a true spiritual value for the nation. Slowly but steadily has the theory of human rights dawned upon the self-awakening mind of the modern womanhood of Japan. More intense, more convincing, however, has been the power of experience rising out of the furnace of human affliction of womanhood and motherhood. Experiences have given women the conviction that after all the first step of their development in the future lies in the

legal and political emancipation. It is only when woman is fully recognized before law as a human being, woman, wife, and mother as well as citizen that she is able to start on the true development and emancipation of womanhood in education, industry and other professions, health, social welfare, and in government of still a higher and nobler level. Women in government can be of real value when the significance of this is virtually realized. It is indispensable indeed, therefore, to have a sound knowledge of law and government and politics. The true value of women's suffrage lies not in the system itself, but in how women make use of it."

BASIS OF HINDU MOSLEM UNITY.

(By MR. S. D. CHITALE).

Facts which are arrived at for the sake of pacts and without fully realising their implications are pacts worth being kept in the lumber rooms to be eaten by worms. Unity that is bought never lasts but unity that is based on justice and logic has a sure and permanent foundation. Hindu Moslem Unity is sorely needed to-day without which the political progress of this country is practically stagnated. The constant religious war between the major communities is a great distraction from applying all our resources to further our political cause and attain the liberation of this land. The magnitude of this problem can easily be understood by the immediate suspension of all aggressive political measures during the non-co-operation days.

In this article I shall try to deal with this question as an Indian first and Indian last. It shall be my endeavour to try to find out logical basis for Hindu Moslem Unity. I have decided not to make any reference to the political side of this question and shall therefore confine myself only to the religious aspect.

Main causes of the tension are, (1) Cow killing, (2) Music before mosque and (3) conversions on both sides.

COW KILLING.

No Hindu leader of a following and standing objects to cow-killing so long as thousands of cows are every day slaughtered in the slaughter-houses at Bandra, Kurla and other places. What the Hindus object to is the parading of sacrificial cows. The susceptibilities of the Hindus are greatly hurt by parading an animal which they worship and adore, for sacrificial purpose. The Aga Khan the other day at the All-India Moslem Conference at Delhi gave a very good piece of advice to the Moslems by requesting them to reconsider their decision on this important question in the light of events which have taken place in this country. He challenged the Ulemas and Moulanas to show if the sacrifice of cows is enjoined by the Shariats. If, however, even in spite of this, Moslems want to continue this practice they should at least kill cows in closed doors.

On economic and agricultural grounds however, its is absolutely necessary to preserve cows and buffalos.

MUSIC BEFORE MOSQUES.

The prohibition of Music before Mosques has no logical backing and besides the custom is not prevalent all over India. In some towns music parties pass undisturbed in front of mosques all the twenty four hours. In some towns it is prohibited at certain hours and in some it is totally prohibited. There is no general rule. Places where music is totally prohibited are those where Moslems once possessed political powers. The argument that Moslems are disturbed while offering prayers by music is not logical. The Moslems have no objection to and are not disturbed by the noise of Motor horns, tram cars, railway whistles and death processions. The military and scout parades can pass in front of mosques playing bands. Moslems are not disturbed. It is only fair just and logical that Moslems should cease to object too music in front of mosques. The practice of stopping music in front of mosques does not prevail in other Moslem countries. On the contrary in some Moslem countries, Music is allowed to play inside the Mosques.

CONVERSIONS.

Moslems need not be perturbed by Shudhi and Sangathan Movements. If Moslems have a right to convert Hindus to their faith it is only just and fair that Hindus should possess the same right to convert Moslems to their faith. How can Moslems say. "We shall convert Hindus to Islam but Hindus ought not to convert Moslems to Hinduism"? Both the communities have a right to carry on missionary work. The Hindus have every right to organise themselves and bring the different castes together. The Moslems need not be afraid of it.

These alone are sure and logical basis for Hindu Moslem Unity. A pact signed on any other basis than these is bound to be a failure and must remain a dead letter.

INTEREST AND USURY IN ISLAM.

(BY A MUSLIM).

Islam interdicts both lending and borrowing money on usurious interest. But unfortunately Indian Muslims, specially merchants freely borrow money on interest, but abhor lending money, keeping money in Banks on interest. There are hundreds of accounts in the Government Savings Banks not bearing interest and also heavy fixed deposits in the Banks. I attended, while I was in Calcutta, a meeting of the members of an important charitable Muslim institution of that City which has deposited a very large amount in the Bank without interest. The question of recovering interest was discussed in the meeting and the few bigoted members opposed the proposal that the interest should be taken and utilised in the construction of a new building for that institution. One of the leading merchants, who had already contributed large sums of money from time to time and latterly

replenished the funds of the institution, questioned the opposer whether he was aware that the amount of Rupees Five Thousands which he paid as his donation to the institution and which was accepted by him along with others was out of the interest he drew from the Bank on his fixed deposit. The poor man became speechless when this revelation was made.

IS BANK INTEREST AND USURY?

In the early times of Islam when the popular ideas were against usury, wealthy people, being afraid of insecurity of property, deposited their money with goldsmiths and merchants dealing in precious stones, paying them a fee for taking money into their custody. These merchants kept this money along with their precious stones in specially constructed rooms and also employed watchmen to guard those rooms. When the deposits accumulated, these merchants instead of allowing the money lying dead with them, began to lend this to merchants and traders and obtained profits. This system of lending money developed to such an extent that with a view to induce others to deposit money they allowed a small profit to the depositors out of their profits. Then the question arose whether profit of this kind was permissible although usury was strictly prohibited in Islam. To lend money on abnormal interest was considered sinful by the Muslim Divines. But purchasing anything such as property etc. and getting a profit out of it was not considered irreligious. To illustrate this principle by a concrete example would simplify the problem. If a man lends another a thousand rupees on the condition that it should be repaid with rupees sixty as interest the lender nodoubt commits a sin, but if the same person buys a house the rent of which is Rupees five a month, he does not commit a sin in taking the rent which is a profit on this investment. Investment of money in property received a further development, when the investment of money in agriculture and trade with a view to the enhancement of profits was declared permissible. This is exactly the present day banking system, which is grossly misunderstood by a majority of Indian Muslims. The profits given by the Banks can on no account be considered as "interdicted interest" or placed in the category of usury prohibited in Islam. It is to be regretted that the modern banking system was not known in the beginning of the progress of Islam, otherwise the Muslim Divines would not have stigmatized it with the name of "interest" and placed insurmountable obstacles in the way of the financial prosperity of Muslims as a whole. The Banks will be well-advised if they would unite and come forward for the solution of this difficulty staggering the Muslims in these hard days of economic troubles to root out the word "interest" from their books and substitute the word "profits" for it, as an encouragement to thousands of Muslims to deposit their money in their Banks.

AGE OF CONSENT INQUIRY.

AT LUCKNOW.

The Age of Consent Committee arrived at Lucknow on 18th January and examined eight witnesses.

Dr. Miss Douglas, who is in charge of Lady Kinnaird Memorial Hospital, Lucknow, in a written statement, maintained that there was a gradual strengthening of public opinion against early marriage. Witness considered 14 years as too young for the Age of Consent, and advocated the raising of both the age of marriage and the age of consent to 16.

Mrs. Ahmad Shah and Mrs. Shriniti Mitter, who appeared on behalf of the Lucknow Women's Association preferred raising the age of marriage and the age of consent to 18, but for the time being would be content to have the age fixed at 16. They said that if a marriage law was passed a consent law was necessary. Witnesses insisted on deterrent sentences for infringement of the marriage law. Mrs. Mitter urged that the maximum penalty should be five years' imprisonment, while Mrs. Ahmad Shah favoured two years. They added that the parents of both sides, as also the bridegroom, should be punished.

Pandit Saligrama Shastri was for fixing the age of marriage at 12, but suggested the postponement of consummation by three years. This, he said, was a compromise between the advanced and the orthodox schools.

Dr. Murphy, Medical Officer in charge of Dufferin Hospital, Lucknow, stated that girls should be at least 16 years old before consummation of marriage.

Raja Suraj Baksh Singh of Kashanda was of the opinion that the age for marital connection should not be less than 14. Witness did not favour a consent law.

The Hon. Raja Sir Rampal Singh shared the view of the previous witness, but he strongly advocated the raising of the age of consent in non-marital cases to at least 16 and even 18.

Dr. Dube, Health Officer, Lucknow, produced figures showing that mortality among women between the ages of 10 and 15 and 15 and 20 was three times higher than that among men of the same age.

OUDH CHIEF JUDGE EXAMINED.

Six witnesses were examined by the Age of Consent Committee on 19th January.

Dr. Lakshmi Sahai preferred a marriage law to a consent law, fixing fourteen years as the minimum age for the marriage of girls.

Mr. Justice Wazir Hussain, Chief Judge of the Oudh Chief Court, said there was no imperative injunction in the Koran against marriage or consent law. There was nothing suggestive even in the Shariat against such a law. Legislation was more or less unnecessary among the Muslims. Girls of the higher classes among them were married at

about 17 or 18 years of age and among the lower classes at 14 or 15. Broadly speaking the witness was against marriage legislation as it was likely to be resented by the people. The desired reform could be had by social evolution through mass education. Among nearly 60 per cent. of the population early marriages and early consummation were common. If there was to be any legislation 22 should be the minimum age for boys and 18 for girls.

Syed Hussain, Vakil of Fyzabad held the view that legislation should be passed forbidding marriages below 16. There was no religious injunction among Muslims either for or against marriage law. Early marriages were disastrous to the Indian nation and it was the sacred duty of every Indian to put a stop to them.

Dr. C. B. Adderley the next witness adduced instances of the evil effects of early marriages.

Mr. Justice Gokranath Misra would have both penal legislation fixing a higher age of consent for marital cases and legislation for a minimum age for marriages. Public opinion, witness added, was in favour of both kinds of legislation. As far as witness knew, there was no religious injunction in Hindu books of law sanctioning the consummation of marriages before puberty. The witness would put the age of consent at 16 years.

Dr. S. S. Nehru, I. C. S., District Magistrate, favoured legislation fixing both marriage and consent at 14. He was against early marriages but he was not enamoured of late marriages. His experience in America was that due to co-education girls and boys came into close contact and between the ages of 15 and 18 formed companionate alliances with the definite understanding not to have issue. In Russia he found, among the higher classes, that girls and boys contracted unions in the same manner, while in Germany unmarried girls after 21 were often left to themselves to earn their living and took recourse to secret prostitution. The witness considered 14 as a safe age limit.

In the course of a joint statement before the Age of Consent Committee on the 21st, Mr. V. N. Mehta and Mrs. Mehta advocated legislation fixing the age of marriage and the age of the consent at 15 in marital cases and 18 in extra-marital cases.

Mr. Mukundilal, Deputy President, United Provinces Legislative Council, said that the fixing of a higher age of consent would not help unless the marriageable age was altered. Public opinion he declared would welcome both.

Mrs. Phulavati Shukla, Secretary, Oudh Women's Conference, urged that the age of consent should be raised to 16 in marital cases and 18 in extramarital cases.

Khan Bahadur, Sheikh Nasarullah, retired Deputy Collector, favoured retaining the age of consent as it existed now. He would not even fix by legislation the minimum age for marriage.

Rai Bahadur Thakur Mashal Singh of Hardoi declared that early consummation of marriage was

not due to any religious injunction but it was due to a vicious social convention. In his opinion unless a minimum age for marriage was prescribed by Statute, mere raising of the age of consent would be ineffective.

Nawab Sajjadali Khan, M. L. C., preferred penal legislation fixing a higher age of consent.

The Age of Consent Committee held their last sitting in Lucknow on January 22. Two witnesses were examined. Mr. Shafaulmulk Hakim Abdul Hamid, on his evidence, stated that a change in the present law was unnecessary.

FAACING FACTS.—INDIA'S UNEMPLOYMENT PROBLEM.

In 1923 a scheme for prevention of unemployment was submitted to the Government of India as a constructive proposal sincerely to provide work for the unemployed. The scheme aimed at the well-being of every boy and girl that enters upon the battle of life, and a living wage for every workless man and woman without any distinction of caste or creed, so as to give a feeling of security to all communities by granting them financial help for economic advancement without involving any cost to the State, by raising funds through the sporting spirit of the public for the prevention of unemployment.

It is no crank idea, but a very carefully considered and well-balanced scheme to create new wealth, and it strikes at the root of the unemployment difficulty, but Government suppressed the scheme, as it did not fit in with schemes of British Imperialism, *vide* their D.—1770, P. 1923, dated Simla the 13th of June 1923, and since then India has been inundated with workless men and women, aided by those vested interests and the other profiteers under their so-called retrenchment schemes in Railways, Mills, Factories and Firms, and by victimisation in strike areas regardless of the starvation and suffering of the workless, with a view to stabilise the poverty of the Indian masses on a permanent basis, because a socially strong India would also be a much stronger political India demanding Dominion Status and Independence.

It will be remembered that in August 1927 His Excellency the Viceroy in his speech before the Joint Legislatures stated: "I should welcome it as evidence of a firm resolve to leave no way unsearched that might disclose the means of rescuing India from her unhappy state". But in order to shift responsibility, the Government of India in their letter No. D.—2157/27-P., dated Simla 5th August 1927 on the subject—unemployment in India—stated that the question is one for the consideration of the Local Governments.

The Government of Madras was accordingly approached on the subject for sanction for raising money, controlled by a responsible Committee, for the prevention of unemployment through the sporting spirit of the public. The Government in

their reply No. 2992-A-1, dated the 15th November 1927 stated that for puritanical reasons, lotteries raising money in aid of the unemployed are illegal, although to the ruin of the people there are all over the country innumerable bucket-shops and gambling sports clubs which are permitted, so as not to affect to their detriment those older and more swell clubs by drafting any law which shall operate against the "bucket-shops".

Every reasonable person will admit that it is neither pernicious nor an offence against society to raise money in aid of the unemployed through the sporting spirit of the public, and millions of rupees will be forthcoming for the purpose. But Government considers that it is not good politics for those in power to permit any kind of a Republican Congress to control so big a thing as the "money trust" involved in the scheme, especially as the Revolving Fund embodied in it would in a few years run into several crores of rupees, which would very naturally consolidate the classes and the masses to the Congress, and make far more difficult the paths of all British Imperialists who seek to keep India in bondage. In effect it would force the Government to kennel the organisers of the scheme.

It will also be admitted that the miserable state of the unemployed millions in India who are willing to work, but have no money to undertake any work, is a condemnation of our rulers which every faithful historian will be called upon to pronounce. Our rulers are wilfully blind to the fact that prevention of unemployment will transform the conditions in India from disastrous dissensions to unity, goodwill, peace and prosperity among all classes and creeds. Any other remedy will be merely temporary political patchwork. In these circumstances, can anyone be surprised that India is now demanding independence and severance of British connection.

J. E. ROSAIB.

A HINDU ON MUSLIM SOCIAL LIFE.

Professor S. V. Puntambekar, M. A. (Oxon) Barrister-at-Law, writes in the Banares Hindu University Magazine:—

The principles and forms of Muslim social life differ from those of the Hindus. Though their society is based on and imbued with the tenets of their religion like that of the Hindus, the principles underlying their social organisation and social beliefs are absolutely different from those of the Hindus. The ideal Islamic social system is based on the principle of the equality of man. Every Muslim is equal to every other not only in the eye of his religion but also in that of his society, polity, and law. There is no Varna or Jati system to create differences of high or low, touchables or untouchables, whites and blacks amongst the Muslims. There is a social equality of men of all races, along with the spiritual equality of all true Muslims. But this theoretical social equality was not actually followed by Arabs in their relations to

and treatment of non-Arab Muslims whom they called clients or Mawalis and gave less of social and political privileges. Intermarriages, or giving of higher political posts were not appreciated, but condemned. Arabs were proud of their noble blood and were not in favour of the equalitarian ideas and movements (Shubiyya) of non-Arab Muslims. The same tendency was observable in other races when they were converted to Islam and acquired political power and prestige in a community or a country. The tribal or racial conception did not fully yield to the religious conception of equality. Hence we find today a number of restrictions on and prejudices against the ideas of social equality amongst Muslim peoples. The system of slavery did continue amongst Muslims, though their lot and position was much improved as soon as they became Muslims. The children born of a slave-girl had the same rights as those born of a lawful wedlock. There is hardly any recognition of illegitimacy of birth in Islam. There is no sin attached at the birth. A man does not inherit the sins of his parents or caste or colour. He can become equal to another in this very life by his own exertions. There is no caste stigma or honour. In the Islamic fold there is the doctrine of the brotherhood and equality of man. In spite of all these theories and injunctions of the Muslim Faith, Muslim society in India as elsewhere is faced with a number of social evils born out of human nature and the past and present human associations of the converted. There are a number of injurious customs, superstitions and beliefs which require eradication before Muslim society can become strong and efficient to take a proper part in the modern life.

The religious basis of every approved custom, belief or institution has given the Muslim Society a hidebound character. It will be extremely difficult to change this and to create in it a progressive character. It can throw away accretions but it cannot give up sanctioned or traditionally accepted codes and customs of life. This mediaeval mentality based on religion is detrimental to the ideas and needs of modern life and progress. It is the greatest problem facing the Muslims in their economic, social, and political regeneration in modern times. Islam is a peculiar blend of the ideas of human equality and brotherhood and of theological absolutism. There is no right conceded to the Muslims to go against the revealed injunctions and interpretations of Koran, against the sayings of the Prophet, the traditions of the Khalifs or the Imams, and the Futwas of Ulemas. The temporary time-value, place-value and human value of social systems are not recognised. Hence it suffers and stagnates like other religio-social systems. It is admitted by thoughtful Muslims that there are social evils amongst them and they require reform. Whether the reform is to lead back to the correct teachings of an ideal Islam or to run forward on the lines of the necessities of modern humanitarian and international social life

is also a great problem with them. But that reform must come is fully recognised. Whether the past ideals are to dominate or the future or modern needs are to inspire will depend on the temperament of the reformers. The social evils which have arisen in Muslim society in India are due to the fact that it is not composed of one race or one culture. A number of tribes or castes at different levels of culture, custom and outlook have entered its fold. And when they did this against their will or conviction or out of necessity they retained many traits and customs of their old civilisation, society and mentality. In such cases Islam was merely a superficial super-imposition. Most of the old ideas, prejudices and superstitions have remained amongst them. This was bound to be the result when conversion was not based on persuasion and conviction, but force or necessity. Conversion in such cases was a nominal one without any real root in the minds of the converted. Therefore there is a constant and a permanent need of social reform amongst the Muslims of India.

To-day they suffer from caste ideas in spite of their ideas of equality and brotherhood. There are no intermarriages and there are discriminations amongst Saiyads, Shaikhs, Mughals, Pathans and others. Intermarriages are very often avoided and are less common. There is the pride of noble birth and there is the difference of culture as well as colour. But one good thing there is. There is no injunction against intermarriages and therefore this reform can come about easily by education and levelling of cultural ideas and customs. One of the great evils admitted by Muslims is the system of close marriage. There is a sort of clan endogamy resulting often in close marriages of first cousins. These lead to physical deterioration and perpetuation of hereditary diseases. Intellectual and moral power is consequently stunted. Unless a system of exogamy is worked out this evil is likely to remain in such cases. There is again the evil of early marriages prevalent in the society. There are a number of pre-puberty marriages. They have to be stopped, and only those marriages have to be encouraged which take place when the full development of the boy and the girl occurs at the ages 20-25, and 18-20 respectively. Early marriages lead to early physical deterioration or death. Early widowhood also results from it. Polygamy is another evil but it is not now largely prevalent. Equal treatment of all wives is not possible. It creates domestic discord and misery. Hence it must be given up. No religion enjoins polygamy. It may in certain cases permit it. There is a steady rise of public opinion against it. Ill-assorted marriages have also to be prevented between the very old and the very young. They lead to immorality, discontent, and ideas of sale and purchase of brides as cattle. The problem of widow remarriage is also facing the Muslim society, though there is nothing in the religion against it. Perpetuation of a life-long widowhood is tyranny on an unwilling

woman. This custom is prevalent in the middle and higher classes. The force of custom or prejudice against it has to be minimised, and the social taboo on widow remarriage has to be removed. Divorce has been allowed by Islam, and marriage is not considered indissoluble. But it was not necessarily favoured. Man has however the power of putting an end easily to the marriage relationship which has proved unhappy, but woman has no power to do it except through a very complicated legal procedure.

The last but not the least is the great evil of Purdah which perpetuates the seclusion of women and their confinement to home where all contact with the world of life and progress is tabooed. It seems to have partly a religious sanction, and has partly the force of custom behind it. To the extent to which it prevails in northern India it is inhuman. It is utterly condemnable, whether religion, custom, need, man's jealousy or the idea of woman as property or slave has sanctioned, maintained or perpetuated it. Text and tradition must be set aside and the woman freed from her life-long prison. Want of fresh air, of social intercourse, of free movement and of joy in life are some of its evils which deteriorate her mind and body and consequently the growth of a healthy and good progeny are impossible. Stunted growth, physical deterioration, and a life of idleness are the result. The evils of joint family system are also visible amongst Muslims. A number of relations remain idle and feed at the cost of one or two earning members. The problem of excessive expenditure on marriages is also facing the Muslim and causing a lot of economic misery. The position of the women, excluding the evil influence of Purdah system and consequent want of education and prevalence of idleness and stunted growth, is better as regards the right of inheritance in the family property of the father and the husband, the right of divorce, remarriage, and endowments. But still the outlook of man on woman is similar to that on property or a slave. It is a mediaeval or feudal outlook. It must give place to the idea and love of companionship, a sort of equal partnership in all virtues and undertakings of domestic and social life, and thus invigorate man, woman, and child to a new conception and joy in the life of the world.

NEWS OF THE WEEK.

Civil Aviation in India:—A new stage in the development of civil aviation in India was reached to-day when the Bombay Olive Flying Club held an inaugural meeting of its members. Sir Victor Sassoon is the Chairman. The club has ordered out two de Havilland Moth machines of the type of that which recently established an endurance record in England. Sir Victor told the *Associated Press* representative that the Olive Flying Club wanted to try and win the prize of an aeroplane offered by Sir Charles Wakefield to the first aeroplane club in India to obtain "A" pilot certificates for its pupils. It was among the objects of the Club to have a country club at Juhu, a suburb of Bombay,

where members could have all the amenities open to other clubs. The Club has so far enrolled 100 members. There were 30 pupils on the waiting list of instruction in flying which would start from tomorrow. Sir Victor added that a man of average ability would be able to obtain the pilot certificate "A" with 12 flying hours of training.

The Daniel Hamilton Prizes:—Four prizes are offered to the best essays on the undermentioned subject.—*How the co-operative movement, combined with the issue of a sound paper currency based not on gold and silver but on organised reliable labour and the assets which that labour will create, will provide plenty and employment for all, and unify India?* The four prizes mentioned above are as follows:—1st prize Rs. 500; 2nd prize Rs. 300; 3rd and 4th prizes 100 each. These prizes are due to the generosity of Sir D. M. Hamilton, whose interest in India, especially in the poor of India, has been so admirable through a long life of much useful service to our country. The competition is limited to 'South India' which includes the Madras Presidency, Mysore, Travancore and Cochin. The Prizes will be awarded on the judgment of. 1. The Hon'ble Mr. Ramadoss Pantulugaru B.A., B.L.; Santhome, Madras. 2. T. K. Doraisamy Iyer Esq., M.A., Professor of Economics, Presidency College, Madras. 3. K. T. Paul Esq., B.A. O. B. E. National General Secretary, Y. M. C. A., 5 Russell Street, Calcutta. Candidates should submit their essays by registered post to Mr. K. T. Paul before the 1st of March 1929.

England Karachi Air Mail:—The Imperial Airways have completed arrangements for opening in April the 5000 mile Empire air mail route from England to Karachi. It is proposed to extend the route to Calcutta and from there to Australia *via* Singapore, while a branch line from Capetown will connect with the main line at Cairo. The journey will be made in daily stages. Passengers and mails, leaving London on the morning of the first day will fly to Basle. They will take train under the Alps to Genoa, where on the second day they will embark on an all-metal flying boat and cross the Mediterranean to Cairo. That flight will take two days. The flight across the desert from Cairo to Basra *via* Baghdad will be made on the fourth day, while the journey down the Persian Gulf to Karachi will take the remaining two days.

Unemployment Among Intellectual Workers:—Dr. P. P. Pillai, the Director of the International Labour Office writes:—The International Labour Office, Geneva is at present conducting an enquiry into unemployment among intellectual workers. The enquiry is planned on a comprehensive scale and all important Governments, including the Government of India and the Provincial Governments, are being approached for information on the subject of the enquiry. The object aimed at is not merely the collection of statistics, but also the discovery of the causes and effects of unemployment and the examination of possible remedies. The report is being expedited so that it might be ready for submission to the second session of the Advisory Committee on Intellectual Workers which is to be held towards the middle of 1929.

Women Police for Calcutta:—"Trained women to search women, girls and children and take the sole custody of women prisoners in the lock-ups, be attached to

the Calcutta police force as in other advanced countries," was the suggestion made by Mrs. Stanley, late Superintendent, Women Metropolitan Police, London. There was an ample field for trained women police at the railway stations to protect the stranded women passengers from the hands of women traffickers, she said.

Uttering Holy Mantras:—The following eminent Brahman-Pandits have deliberately given their opinion in favour of Pandit Madanmohan Malaviya's attempt at initiating every Hindu irrespective of his caste or creed. Many there who purposely, for some interest or other, so long raised a hue and cry against this movement of great importance will now feel the intensity of the fact that they are not the only trusted custodians of the Shastras and they will find that without their aid it is also possible for the nation to get a sanction from the renowned Pandits of India who have really felt an urgent need for propagating the movement and to carry on constructive works in the shape of Sangathan. They have accordingly issued a manifesto (Vyavastha-patra) to the effect that every Hindu, be she a woman or a Shundra has the equal right to utter the holy mantra with Pronava, i.e. 'Om Namas Shivaya' and 'Om Namas Narayanaya'. The most important amongst those who have signed the manifesto are: Mahamahopadhyaya Ohandicharan Smritibhushan, M. M. Kamakhyanath Tarkavagis, M. M. Promatha Nath Tarkabhushan, Pandit Parvati Charan Tarkatirtha, Ramrup Vidyavagis, Ramnath Nyayabhushan, Kalkamal Smritiratna, Dakshinanarayan Smrititirtha, Ramgopal Tarkatirtha, Surendranath Tarkaratna, Taranath Smritiratna, Abibhushan Smritiratna, Ramranjan Smrititirtha, Kunjabehari Nyayabhushan.

Parliament of Religions:—For the first time, a Parliament of Religions will be held at Calcutta on January 27th. Dr. Rabindranath Tagore will preside. The aim of Parliament is to combat the prevailing apathy towards religion in modern Society and promotion of world peace and human brotherhood. Distinguished speakers will participate.

Live Bomb Practice:—A *Free Press* message states:—The Peshawar correspondent of the "Statesman" reports a terrible tragedy which occurred at Peshawar yesterday morning when two Indian Officers and twelve men of the Poona Horse were killed and one Officer and 14 men were injured by bombs dropped from an aeroplane in error. It is feared that the one injured Officer and one injured man will die. A number of R. A. F. aeroplanes detailed for live bomb practice apparently misread the ground signal signifying "Do not drop bombs" the presence of a white stone on the ground near the signal seemingly translating it into "All clear."

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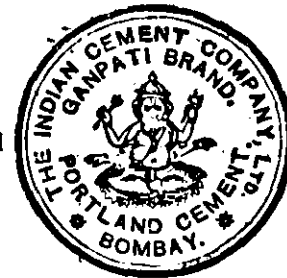
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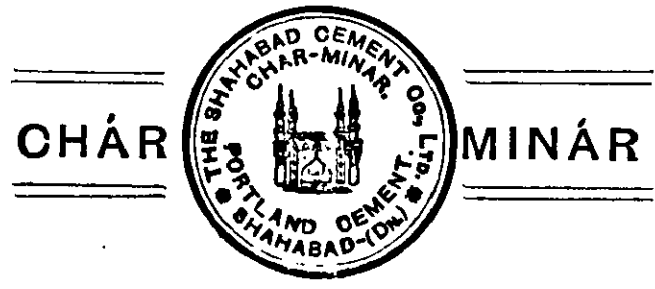
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No. 23

“I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard.”
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

General Booth and the Salvation Army:—
The High Council of the Salvation Army requested General Booth to resign but he refused to do so. The Council thereupon wished to depose him and appoint a successor, but the General meanwhile obtained an injunction from the High Court restraining it from proceeding with the matter. At a subsequent hearing, the Judge suggested that this was not a suitable subject for being fought out in a Law Court and that the parties should come to a friendly understanding outside the Court. This was not accepted and the injunction has been renewed. The General, it is stated, will have an opportunity of addressing the High Council when it meets next. By resorting to a Court of Law, the General has estranged some of his strongest supporters, and there can be no doubt that ultimately he is bound to lose. The arrangement about the appointment of a successor, as Mr. Gladstone told the founder of the Army many years ago, is without a parallel in modern times. The conversation is recorded in General Booth's life by Mr. Harold Begbie from the General's own notes. “Gladstone asked, with a serious and somewhat apologetic air what the arrangements for the successorship were. William Booth explained how each General was to nominate his successor, giving the sealed envelope containing his name to the Army Solicitors: there was a deed to legalize this. Gladstone was deeply interested. ‘It was a peculiar position, he said, that we had taken up. Even the Pope, he suggested, was elected by a Conclave of Cardinals, and he thought we must go back to the sixteenth century to find an example of a system of personal nomination by the person occupying the post of authority similar to the one I have chosen’. The General mentioned a scheme for providing against the danger that would be caused by a General passing away who had neglected the appointment of his successor, or who, for some calamitous reason, had become incapable for, or unworthy of, his position, and for selecting a new General in an assembly of all the Commissioners, throughout the world. The General named one or two of the possibilities that might occur, and Gladstone added, ‘yes and the possibility of heresy would come under that category.’ It is under this

scheme that the Council is seeking to take action in the case of the present General.

English Teaching in Japan:—*Nippon* is the name of a new Japanese monthly in the English language. It describes itself as independent and liberal and states that in it all phases of contemporary Japan will be accurately surveyed and analysed. The first number fully justifies these claims, and is an interesting and valuable record of important movements in Japan. In the following paragraph on the place of English in Japanese education, our contemporary deals with a question which is of current interest in India as well, and its observations will be widely endorsed by Indian educationists. *Nippon* writes: “*English* teaching in our secondary and higher schools has come to be critically considered lately, in the press, among educators and officials, and even on the street. Many, including the Education Department's own investigation committee, recommends the curtailment of the hours devoted to English in all our middle schools, some even suggesting making this subject an elective course. Others, however, including the teachers of English naturally, are opposed to such curtailment. But to us, it seems, the most essential point has been left untouched. It is not the amount of hours given to this subject that matters, but *how* it is taught. We have actually known scores of cases where students specializing in English literature and English in colleges and universities meeting great difficulty in making themselves understood, verbally or on paper, in the simplest form. Young men who boast of having read Shakespeare and Carlyle find themselves unable to write a simple sentence or understand a brief newspaper item. Once we heard of a teacher of English in a middle school making this very confession. Something must be wrong with our English teaching. Too much emphasis on grammar; insufficient ground work in the simple, practical, everyday English; mistaken idea that reading of long, complicated sentences from classical writers indicates progress—these may be some of the faults. There might be many others. Here is real work for educators.”

Prison Widows:—We have had for some time in Bombay a Legal Aid Society. The idea underlying the society is to render the Courts accessible to all classes and to enable the poor to obtain justice. We see from the *Social Welfare*, Toronto, that people in Canada are contemplating a further step—to form organisations to render help to the families of those who are sentenced to undergo imprisonment. The *Welfare* writes:—

“Every day in our newspapers, there are recorded paragraph tragedies hidden away in some inconspicuous

cuous corner of the inner pages because of their seeming unimportance. "Mike Johnson, 362 Blank Street, father of four children, was to-day sentenced to serve two years for theft." Routine. Common. Inconsequential. But what of Mrs. Johnson and her four children during these two years? It is apparent to all who give any thought to the imprisonment of criminals that the heavier punishment falls on the convicted person. Federal authorities have long recognized the inherent injustice of this system, and the Honourable Ernest Lapointe has personally expressed his intention of taking action. Further Dr. Jamieson, Chairman of the Mothers' Allowance Board of Ontario, has recently drawn attention to the large number of pathetic appeals for assistance, which come to him from prisoners' wives, and has stated that he considers it imperative that something be done for them."

This is an aspect of the question which is very often lost sight of. A Society which undertakes this work is sure to obtain considerable public support and will be rendering useful work to the community.

Racial Problem in South Africa:—Mr. Max Yergen, the African leader who is on a visit to India as a delegate to the World's Students' Federation held recently in Mysore, addressed a gathering of students of Bombay in the Students' Brotherhood Hall on Tuesday evening on the "Constructive Racial Factors at present operating in South Africa". Mr. K. Natarajan presided. At the outset Mr. Yergen said he was carrying away with him pleasant memories of his visit to India. He acknowledged the cordial reception he had received in various parts of the country and the sympathetic hearing given to him in the numerous discussions he had with representative people regarding the colour situation in Africa. Mr. Max Yergen eulogised the contribution of the Indian community towards creating factors favourable to a lasting solution of the racial problem, and paid a warm compliment to the personality of the Rt. Hon. V. S. Sastri in this desideratum. He declared "no man has made a greater contribution in that direction than Mr. Sastri". His contribution to that country was generally something profound. The significance of Mr. Sastri's contribution was evidenced from the fact that a large number of Europeans were beginning to recede from a policy of antagonism which they were following until quite recently. This changed outlook, largely due to Mr. Sastri's personality, was really going to solve the hitherto unsolvable racial problem in Africa. As one of the great constructive factors that were working in that country was the coming together of men of various communities in a spirit of friendliness and mutual understanding, and that constituted the beginning of the bridging of the great gulf which existed to-day. The speaker concluded by paying a warm tribute to the Christian churches and the students' organisations which were contributing largely towards the solution of the problem in South Africa. The Chairman complimented the lecturer upon the illuminating address. Indians, he said, could justify their position in Africa only to the extent that their presence there helped the Africans, and if they were there as the exploiters of Africans they would forfeit their claims to the moral support of India for their activities in Africa. He asked Mr. Yergen to take with him the message

that "we in India wish the greatest prosperity to our African brethren in their attempts to raise themselves to the full heights of spiritual and moral stature, and we expect the Indians to do what they can to help their African neighbours." He agreed with the lecturer that the truest method of bringing about the elimination of racial prejudices and the promotion of racial understanding was to multiply opportunities of spiritual contact among young men of different races.

C. P. for Higher Marriage Age:—The Central Provinces Legislative Council adopted unanimously at its current session a resolution recommending to its Government to convey to the Government of India its considered opinion that the legal age of marriage for girls and boys should be raised to 14 and 18 and that it accorded its support to Sarda's Child Marriage Bill. This resolution was moved by Mrs. A. Kale the only lady member of the Council who in her speech pointed out forcibly the evil effects of child marriage. "We are told", said Mrs. Kale, "that this is not only a social system but it has a religious aspect. We must first ask ourselves whether it is right to sacrifice thousands of children at the altar of religion." Mrs. Kale further observed that personally she considered the ages of 14 and 18 as too low but in deference to public opinion she did not press for a higher age limit. Even this moderate piece of marriage legislation which has been on the anvil of the Legislative Assembly for the last three years was shelved at the instance of the Government of India.

Bombay Municipal Elections:—One of the hopeful signs in the country is the growth of civic consciousness as opposed to politics. An instance of this is afforded by the City Municipal elections held on Tuesday. Out of the total 76 who have been elected 48 are Independents, 16 Progressives and 12 Nationalists. It is to be regretted, however, that ardent social workers like Mr. L. R. Tairsee and Mrs. Avantikabai Gokhale who is moreover the only woman standing for election, have not been able to retain their seats. We trust they will be coopted.

Evidence on Age of Consent:—We publish elsewhere the evidence collected from Moslems in Delhi by the Age of Consent Committee which had decided to hold two extra sittings there to elicit Mussalman opinion. We publish below the last of the evidence tendered to the Age of Consent Committee which shows that enlightened Moslem opinion is in favour of the reform:— "The Age of Consent Committee examined Moulana Hazrat Nizami who favoured legislation fixing the age of marriage but if it was not possible he favoured fixing the age of consent at fourteen or fifteen. He expressed the opinion that the fixing of the age of marriage did not go against the religious injunctions of Islam. In any case of a breach of marriage law powers should be given to Kazis to try those cases and fix punishment up to six months' imprisonment and a fine. In extra-marital cases the age of consent should be raised to eighteen. Moulvi Ahmed Sayani, Secretary, Jaliatulam-hind, said that the age of consent should be fixed at fifteen. He did not favour any law fixing the age of marriage.

INDIAN SOCIAL REFORMER.
BOMBAY, FEBRUARY 2, 1929.

THE SARDA BILL AND THE
GOVERNMENT ATTITUDE.

The Bill introduced by Mr. Harbilas Sharda in the Legislative Assembly penalising marriages under certain age-limits of young men and women, has been postponed by a majority consisting of reactionary Hindus and Mahomedans and the official members *en bloc* voting under instructions from the Government of India. The history of the Bill may be briefly told. It was introduced in February 1927 and was referred to a Select Committee in the September session of the same year. It came before the Assembly as revised by the Select Committee in September 1928, and was postponed to the present session. In the interval resolutions supporting the revised Bill were passed at numerous Social and Women's Conferences and by many associations and other public bodies. It was confidently expected that the Bill, with the strong support it has received from the public, will be passed by the Assembly this time. The motion for postponement was moved by Mr. M. K. Acharya and was carried by 53 votes to 34. This is not the full strength of the Assembly, as many non-official members have not evidently yet gone down to Delhi for the session which opened only on the previous day. But the officials were in full strength and it is plain that the motion could not have been carried but for them. They number in all 29; leaving them out of the 53 who voted for the postponement, the non-official members who supported the postponement motion were 24 against 34 against it.

Mr. Acharya who is totally opposed to the Bill, urged the postponement of the Bill on the ground that they should await the report of the Age of Consent Committee. The Government of India in a communique which they have felt called upon to issue immediately after the division, explain that they adhere to and support the principle of the Bill, but in view of the intimate connection between the subject matter of the Bill and one of the main points, namely, the intra-marital age of consent, that has been the subject of enquiry by the Committee, they are of opinion that the report of the Committee should be awaited. In view of this belated apology, it may be recalled that in the circular letter accompanying the questionnaire issued by the Age of Consent Committee, it was expressly stated that the Committee's enquiry had nothing to do with the Sarada Bill and that whether the Bill was passed or not would make no difference to its enquiry. Why then this sudden change of front? In the first place, it is to be accounted for by the instinctive fear of the British Government of India of any

substantial measure of social progress as likely to have a reaction weakening to its own position. It likes to deal with a static system as it is without the means of adapting itself to a progressive one. We have repeatedly pointed out that social reform is obstructed by the present political system, and the attitude of Government in the present instance is a crucial illustration. Apart from this general cause, there are other reasons which have no doubt inspired the delaying tactics of Government. It is frightened by the overthrow of the Amanullah regime in Afghanistan in spite of the fact that there is no analogy between the ex-king's reforms and the social reform movement in this country. They have also no doubt been unconsciously influenced by the consideration that the goodwill of the reactionary section of the Indian communities might stand in good stead in its opposition to the progressive nationalist forces in the impending constitutional struggle. Anyhow, the attitude of Government on this occasion must impel social reformers who are sometimes inclined to under-rate the importance of constitutional reform, to throw their full weight on the side of a substantial advance towards self-Government as early as possible. Without it the country must continue to stagnate socially and economically, as well as politically.

The *Times of India* which is not prone to disapprove of Government's action, commenting on their attitude to the Sarada Bill wrote: "Government had apparently not made up their minds when Mr. Harbilas Sarada moved consideration of his Bill; their attitude was not clear until the last minute when Government members decided to support Mr. Acharya's motion for postponement in the division lobbies. Sir Purshotamdas Thakurdas's charge that "Government wants child marriages" is manifestly unjust, as the subsequent *communique* showed, but Government's strange silence in debate might well have given that impression. The whole world, since the publication of a certain widely discussed book, is watching India's efforts to reform her social life. It is deplorable that Government should have waited until after the debate to explain an action liable to be badly misconstrued both at home and abroad." It is worthy of note that the same paper not so long ago observed in another connection that the Government of India had escaped from the necessity of supporting the marriage bill by appointing the Age of Consent Committee. In the light of Tuesday's division that observation of our contemporary acquires a deep significance. The only conclusion possible is that the Government of India never seriously intended to support the reform and that they have adroitly made use of Sarada's Bill as a means of securing the support of Hindu and Mussalman reactionaries in the Assembly.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

V. VILLAGERS.

(By DR. CLIFORD MANSCHARDT, PH. D.)

The lives of the agriculturist and the villager are so closely related that in many respects they are one, and yet there are certain aspects of village life that can be treated best alone. An ancient student of human nature once observed that while man had been successful in taming beasts, birds, fish and serpents, he had never acquired the art of taming the tongue—the tongue is “an unruly evil, full of deadly poison”. Those who are acquainted with the village are inclined to agree with this opinion. The poison tongue, in the shape of gossip, is a genuine village nuisance and evil. In every village there are tale-bearers and trouble-makers, ever ready to pass on malicious hearsay. No reputation is safe, and nothing is too sacred to be discussed. Wherever a few are gathered together the tongue becomes unruly.

The reason is not far to seek. Men gossip because they have nothing worthwhile to do. More movements for village betterment; more study groups, libraries, music, dramatics, play; more village school teachers with social vision—these are the things that will result in improvement. The commonplace must be refined, and the nobler things exalted.

But if the village has an unenviable reputation for gossip, it also has a heart that beats with sympathy. In no other cross section of life is the same tenderness displayed in time of trouble. True it is that caste barriers divide, but true it is also that friendliness has found and is finding its way through these barriers. In certain circles it is customary to measure a man's greatness in terms of his wealth, but more and more men are coming to see that greatness does not consist in possessions. Many humble villagers, unknown outside their limited boundaries, are veritable princes in the realm of the truly great. The readiness to lend a helping hand, to speak a word of cheer or of comfort, to spend oneself for the sake of others, is a spirit that is alive in every village. Multitudes of simple folk are really “salt of the earth”—the preserving influence that is preventing social and moral decay.

One of the strengths and one of the weaknesses of the village is its conservatism. In every village the progress of worthwhile movements is hindered because of the weight of public opinion. The traditions of the fathers are regarded as of more importance than the dreams of the grandsons, and all save the strongest succumb. To overcome the inertia of a settled and stagnating public opinion is a task of the greatest magnitude. In a day when so many young men are turning their eyes to the city, is there not also the call to consider the claims of the village? If a man is in a position to serve his country without regard for financial remuneration, what better opportunity can be asked for than to

become a village teacher, or to become a village doctor? And much more than recruits for the ever-growing army of unemployed office clerks in the city, we need intelligent agriculturists—young men of brains who are willing to devote themselves to the improvement of the villages. We need young men of faith—men who recognize the conservatism of the village, but who see in the impossible a challenge to action. In every village there are mountains to be removed, and it is the confident who must remove them. If there is any one prayer that men of all creeds should learn to pray together it is simply this, “O God, increase our faith!” And as faith increases, in direct proportion the village will grow strong through the increase of practical idealism in the lives of its members.

SOME POINTS OF FACT AND LAW.

II. CONVERSION.

(By MR. KOPARGAM RAMAMURTI).

Of all things human acclaimed by all parties everywhere as right lawful and legitimate, there is no more fruitful source of grievous heart burning between man and man, community and community, and nation and nation, than the innocent happening which is commonly known as conversion.

Those who are competent to speak in such matters say that ‘conversion’ is a spiritual process and means nothing less desirable and nothing less praiseworthy than a ‘turning about and going along with the Divine Will’. It is the turning round from a worldly life. We are told, and learning to appreciate the higher life. The ‘convert’ is therefore he who has passed the turning point and actually ‘turned round’, having learned to set his affections on the ‘higher things’ and not on things of earth.

Thus far, we may take it, all people in the world are more or less agreed. But what is exactly the ‘Divine Will’? What are the ‘higher things’ on which one should set his affections? And above all, practically speaking, what are the verbal formulas and rituals and outward forms in which those affections should be declared and manifested in one's earthly life, when one is not prepared to cut oneself off altogether from the claims and entanglements of the world and become a social recluse? These are the questions on which each religious community is convinced that it and it alone has found the most complete and absolutely true answers. And it is not prepared to hear or examine with a detached mind the solutions favoured by the other communities because it is certain that no other answers but its own can be true or godly.

Every community therefore which finds the religious creed of its own special patent or patronage accepted and adopted by a new recruit from the ranks of another community hails the transfer of allegiance to itself as a true ‘Conversion’, and loves to point to it as the latest proof of its own unquestionable excellence. But the other community, whether it be Hindu, Moslem or Christian,

instead of rejoicing that a human soul has learnt to 'turn away from things of earth' and 'set its affections on a higher life', feels mortally hurt. It is unable to get over the feeling that its own wisdom has been mocked, its authority set at naught, its affections trifled with, its internal economy and harmony cruelly disturbed and its honour wantonly outraged. And all this is done by whom? By a befogged and besotted nonentity who understood neither earth nor heaven nor his own true interests, and whose strength was only the strength of its own generous love for him as a child of its bosom. It has therefore no hesitation to denounce the change that has come over him as sheer 'perversion' or 'corruption', and hold it up for general opprobrium as sinful folly. And, if only it could feel sure that the aid of the secular legal weapon of the State was at its back, it would be very happy any day to rub the truth of its own favourite spiritual brand into the backs of all doubters and backsliders and their impudent instigators and abettors with a firm and spirited hand.

The world has happily survived the gruesome days when Catholics could lawfully persecute Protestants, and Protestants in their turn, when they happened to come to power, could lawfully persecute the Catholics, with the most inhuman cruelties in the infallible name of religion. Honest innocent men and women can no longer be thrown into the dungeon for presuming to hold religious or scientific views not approved by the men in political power, or tortured with the rack, the thumb-screw, the iron boot, red-test pincers and other lawful instruments of brotherly persuasion to have their eyes and hearts opened to the beauties and sweetness of true religion. Nor can the hardened sinner who is impervious to such tender blandishments, and manages to survive them all, have his mangled remains burnt alive at the stake that his soul may be mercifully saved from eternal damnation. The horrible days of the Inquisition are happily ended. Crucifixion as a corrective for religious heterodoxy has gone entirely out of date, at least in its literal sense, and in the countries to the east of the Mediterranean, except in rare cases, stoning to death has also ceased to be a favoured legal method of impressing upon a heretic the truth of the teaching that 'there is no compulsion in religion'. To the east of the Indus and its south, expulsion from caste is no longer the terrible heart-breaking personal disaster that it invariably was at one time, resulting as it did in hopeless degradation and cruel isolation from all amenities of tolerable human existence. At any rate, it no longer involves forfeiture of property and disinheritance by operation of law as if physical death had removed from the world the unfortunate offender against the trivial and inequitable rules of caste-discipline, which alone have survived in their vicious strength the ravages of time on the health and political fortunes of Hinduism.

All that old order is happily changed now. We may still hear sometimes of a schoolmaster in republican America being prosecuted as a heretic for teaching the Darwinian theory of Evolution which does not tally exactly with the Biblical story of Creation; or of a Cape Town Professor in the semi-republic of South Africa being criminally run in for doubting that every word in the Bible is divinely inspired and true. We may even hear sometimes of religious persecutions in modern India through the Criminal Courts under cover of section 68 of the Indian Christian Marriage Act, with the approval of good Christian men like the learned author of "the Law applicable to Christians", as explained by "Fairplay" in the *Indian Social Reformer* of 17th November 1928 (*vide* I. L. R. 17, 20 and 40 Madras, and 40 Allahabad.) But, generally speaking, within the wide limits of the British Empire all citizens, subjects and officers of the State, with the only exception of the King and Queen of Great Britain and those who aspire to succeed them on the British throne, are now entirely free under the law to profess what religion they please and hold what opinions they like. In India Act XXI of 1850 has removed all Caste Disabilities affecting rights to Property and Inheritance by reason of one's "renouncing or having been excluded from the communion of any religion or being deprived of caste." This Act was followed in 1858 by the Royal Proclamation which declared the equality of all people in the eye of the law and the equal right of all subjects of the crown to hold any office which they may be otherwise qualified to fill irrespective of their race, creed or caste. These two together have liberated human conscience and made progress possible in this country to an extent undreamt of in those dark days when Ram Mohan Roy stood alone at the threshold of the 19th century as Martyr and Prophet to herald the dawn of a New India.

The new law at once facilitated 'conversions' from one religion to another. But within the Hindu fold itself it could bring about no brotherhood, nor any brotherhood between the religions. It only gave additional zest to the war of creeds. The first to reap the fullest benefit from it were the Christian Churches of the West which held numerous standing armies in the Mission field in India in incessant action, to extend on earth the sovereignty of their particular creed. And the freedom which they gave at one stroke to the lowliest of this land from the depressing disabilities imposed by the Hindu caste system has given them their greatest title to glory and to the sincere gratitude of all Indians irrespective of caste. No one would, of course, like to belittle or wish anything but success to such humanitarian and patriotic endeavours as are being made in various parts of the country by Hindus of all castes to liberate their humbler co-religionists from the soul-cramping iron-mantle of 'untouchability.' Yet the view expressed over quarter of a century ago by Dewan

Bahadur Srinivasa Raghava Aiyangar in his Report on "Forty Years' Progress in the Madras Presidency," has not entirely lost its force or validity even now. It was the honest and sincere opinion of that orthodox Brahman Statesman that the shortest and perhaps the only feasible way of freeing the Panchama from perpetual thralldom and making a man of him was to persuade him to repudiate his faith in the Hindu religion and become a Christian. That the Panchama has not taken to this course on a far larger scale than the statistics indicate and that he still clings with pathetic earnestness to the faith and the lot of his forefathers, does honour to the innate nobility of his soul and proves the tenacious grip of tradition on the human mind. But, surely, it bears no witness to the claims of Brahmanism or Non-Brahman Hinduism on his affections today. From every point of view, the Panchama may with reason cry out any day: "Off with the Hindu faith, comrades; we have nothing to gain from it but contempt and degradation, and, if we throw it away, we have nothing to lose with it but our chains!"

INDEPENDENCE.

(MR. S. G. MANDRE.)

The idea of independence is a product of civilisation. Independence seems to get greater prominence in Society and we get a clearer and clearer conception of independence as the level of civilisation rises higher and higher. But then, the clearer our idea of civilisation and independence the more we break through the complex web that surrounds independence the more do we realise that there is nothing like independence in this world. It is all inter-dependence; there is nothing like independence—at any rate we the beings of this Material World have not moved in a world where there is complete independence. Man has not been born by himself, he has not grown up by himself, and most probably he has not thought by himself; in a word he is hopelessly dependent. How is it then that as we get more and more civilised we hanker more and more after independence? How is it that our civilisation drives us to seek something which we cannot attain, something which is beyond the reach of us poor human beings? Well, this is a digression; let me go back to my original theme.

Yes, there is nothing like independence in this world; it is all mutual dependence. The theory of Relativity is the greatest achievement of our scientific brains. It is the greatest achievement not only in the Scientific world, but also in the Philosophical world, in the Social world, in the Political world, nay whatever world we may consider, the supreme theory—that of Relativity—applies with equal force. Search the Universe through and through, nowhere will you find isolation, nowhere will you find an individual, an animal, or even a plant, working by itself and for itself.

Just see. Here is this book. It is lying on the table. Remove the table and it will fall. Where will it descend? You will say, to the earth. But you know that if there had been a cavity instead of the solid earth, it would have descended still lower, until it would have come to the centre of the earth. But coming to the centre of the globe is an impossibility. However that may be, the book is not independent. It is dependent. Nay, it is not only a case of dependence only, but one of inter-dependence. The book is dependent upon something else, and most probably, that something else is dependent on the book. Independence is impossible for the book. It cannot say 'I am here now and I will be there alone.' Because with the earth it is turning in an ellipse round the sun; and it is also turning on the earth's axis. Sometimes it will be in the place where a book in America was, and sometimes it will find itself in the place occupied by a book in Africa. It is and will be in the place of everything else and everything else will be in its place. This is independence indeed! The poor book is moving every hour, every minute, nay even every second, yet it thinks it is independent. Yet it thinks it is completely isolated. How queer!

Take another part of the Society. There is the Editor, his journal, and his subscribers. To get the money with which to start his magazine the Editor has to get the help of the shareholders. And the shareholders to raise the money are dependent on their own business. But leaving that aside, in the present day world, we require the help of so many to start the journal. Let one of the shareholders or one of the directors think he is independent and act accordingly, trouble will arise. If one director thinks he is independent and shows his independence, I am sure the other director or directors will also show their independence. And in trying to realise their supreme independence, there will be a tussel, that will result in the journal being stopped if every one continues to exert his independence. But let everyone think that he is inter-dependent; let one director think that the other is quite essential and let the other think that the first is also essential; in a word let them realise their inter-dependence and work harmoniously, by means of a nice give and take, yes, let them do this, and the journal will be a success. Again the magazine is dependent on the public and the public in a way are dependent on the journal. The journal gets the money and the public get their information. Not even that, but the public mould the journal through their appreciation or depreciation of the matter published by it, the encouragement they give it; and the journal moulds the character of a nation and makes it what it is. England owes its peculiar characteristics to its journals and papers—partly at least. The same thing holds good with America. It is also true that the English and American papers and journals owe their influence and their intellectuality etc. to the tremendous encouragement given by the

public. There is inter-dependence here also. If to-day the journal thinks it is independent and the Editor cares not to give the public what they want—if he overlooks them as being outside his world—to-morrow his journal will be no more. He can rarely, in fact never, act according to his whims and fancies. The Editor therefore, caters for the public and the public pay for him and his journal. This is the rule. Inter-dependence is the law. Efface the rule and the consequences will be deadly.

Let us now see if the English and American political worlds are independent. There are the Prime Minister and the President. They come into the Parliament and the Congress because the people put them there. None of them is not there merely because of his brains. His brains help him no doubt. But his people help him to get his seat and he gives them the benefit of his brains to achieve their wants and desires. If to-day he acts independently of them, if he cares a jot for their wishes, to-morrow he will have to go back. So he is now in the Parliament or the Congress. His extra-ordinary brains make him the leader of his party. He gives his party the benefit of his extra-ordinary brains which none of them have got, and they give him the benefit of making him the leader. Thus and thus, he rises until he becomes the Prime Minister or the President. At every step there is inter-dependence. As Prime Minister or President he has to guard the interests of his nation. He must realise that he is in the Prime Minister's or President's chair on account of his nation; and work for the welfare of the citizens every minute almost. Here again the nation makes use of his statesmanly qualities and pays for the use by making him the Prime Minister or President. The Prime Minister or the President is a citizen, a supreme citizen, and he must act in that spirit, if he wants to succeed. If on the other hand he exerts his independence and acts independently of his Cabinet, his Parliament or Congress, in a word his nation—there will be no place for him at the head of his nation.

So runs the chain of inter-dependence. Inter-dependence is supreme. Our civilisation is striving after ideal inter-dependence. Ideal inter-dependence is the goal and when we reach the goal—of perfect, sweet, harmonious Inter-dependence—we will have reached the goal of perfect, ideal civilisation, and not till then. It seems to me, that we the beings of this Universe are so many beautiful pearls, and inter-dependence sweet; harmonious, perfect inter-dependence—is the golden thread that runs through them all. As thoughtful Coleridge says, we the human beings of this Universe are harps—say beads—diversely framed we are diverse creatures—no one is like the other—yes, we are diversely framed beads, through which runs the thread of Inter-dependence arising out of Love—not the love of the flesh, but the 'Supreme Love' yes, it is this that binds us together into a harmonious whole. It is this ideal inter-dependence that exalts our Civilisation.

THE AGE OF CONSENT INQUIRY

AT NAGPUR.

The Age of Consent Committee arrived at Nagpur on 24th January and commenced its sittings in the afternoon with Sir M. V. Joshi presiding. Out of seven witnesses only two were examined that day. Rai Bahadur P. C. Bose, President, Jabulpore Municipality, was of opinion that girls should not be allowed to be mothers before 16 years of age even if they appear healthy. The attainment of puberty was not a sufficient indication of physical maturity. He believed that 16 was the proper age when a girl in India would be competent to give intelligent consent. Early marriages, he added, were unknown among the educated classes of the Province. It was among the illiterate classes that social reform was necessary. He preferred to rely on strengthening of the penal law to secure the object in view.

Dr. Lalitmoan Sen, Health Officer, Nagpur, said that minimum age of marriage both for girls and boys should by legislation be 16. Examined by Mr. Mohammad Yacub witness said that 15 or 16 was the age when Indian girls could bear the burden of maternity. Answering to a question of Mr. S. C. Mitra, witness said that from his experience he found that the girls in Bengal attained puberty earlier than in the Central Provinces and this he believed was due to the climatic conditions. He was not in favour of any penal law.

The next day the Committee again met at 11 a. m. with the addition of one more member, Mr. A. Ramswami Moodliar. Six more witnesses who appeared before it were examined. Mrs. Tarr who was examined stated that she was interested in Child Welfare work. Asked by Mrs. O'Brien if she had seen cases of early motherhood she said she had seen many. She declared that these girl mothers were not sufficiently mature and in many cases they were not able to supply mother's milk to the infants that were born to them. Frequent pregnancy also was a cause contributory to the high mortality among infants as also among women. Mrs. Tarr said that the best age for consummation of marriage would be 17.

Mr. Laxmi Narayan, Retired District Judge, who was next examined said that early marriage was an evil but that as raising the age of marriage would meet with opposition the marriageable age should be fixed at 12 and consummation should take place at 16. In the Marwari community the marriages did not take place at 8 or 10 as before but at 12. Personally he thought that 16 was a proper age to be fixed. Extra-marital age he thought, could be fixed at 18. Within marital stage the girl had no voice and she had to yield to outside pressure. To a question of the Chairman, the witness stated that a law was necessary for age of consent. He was not prepared to wait until social customs changed with time as that would be very slow. He said that the offence should be

cognizable and punished with fines and not imprisonment. Pandit Thakurdas Bhargava inquired if the fines in such cases would be calculated as a sort of marriage expense by the Marwaris; and the breach of law would be common to which the witness stated that they abhorred fine and would not do such a thing. Maulvi Muhamud Yakub wanted to know if the foreign Government should interfere in their domestic affairs; the witness stated that if it was for their good he saw no harm.

Mr. G. T. Meshram, Vice-President of the Civil Station Sub Committee, Nagpur, stated that he was a Mahar by caste and that he was speaking for them. The law of consent as it then existed was not known to the people. There were early marriages in his community and the consummation took place even before puberty. Early marriages were of recent growth. He thought 14 would be a better age for marriage as well as for consummation. Asked by Mian Mohammad Shah Nawaz if fixing the age at 14 would lead the girls astray, the witness stated there was no such danger. Maulvi Mohamad Yakub wanted to know if woman police would bring to light more cases of the infringement of the law, the witness stated that it was not likely but the force would be a good protection to the girls from seduction. He was of opinion that women Magistrates were not necessary but that separate matrimonial Courts would inspire confidence.

Miss N. R. Mukkadam, Lady Superintendent, Daga Memorial Hospital, was then examined. She also stated that there were many cases of early motherhood among the lower classes. The girl mothers could not take proper care of their children; were not able to feed the babes on the mothers' milk. She was of opinion that 17 or 18 would be a suitable age for marriage. Pandit Thakurdas Bhargava elicited that the attainment of puberty was different in different parts of the country. So the marriage age shall have to be fixed at different parts, taking into consideration that a certain period must necessarily elapse before proper consummation could take place. The witness replied that it was not necessary. The marriage age could very well be fixed at 17 or 18 despite the irregularity in the attainment of puberty.

Giving evidence before the Age of Consent Committee, Mr. R. M. Deshmukh, Ex-Minister said that the age of marriage should be fixed at 14. In his opinion minimum age of marriage was the only way of checking early maternity. He suggested that there should be state-regulated prostitution as he believed this will lessen cases of infringement in extra-marital relations. He advocated the system of registration of marriages by sub-registrars. He favoured state interferences even if these went against the injunctions of Hindu shastras. He approved of fixing the age of consent at 16 or even higher.

Mr. B. G. Khaparde, M.L.C., was against putting down any minimum age of marriage by law. This

should be left to the good sense of society. He did not like any legislation as this would disturb peace and interfere with the judgment of the public generally. He was against any legislation on social matters. He would roughly put down 16 as the age of consent. He depended on education and social propaganda for progress of social reform. To secure object in view he did not believe in strengthening of penal law.

Mrs. Anusuya Kale, M.L.C., put down 16 for the marriage of girls and 18 for boys. Early marriages should be penalised and the penalty should be imposed upon parents' guardians and priests. She was against fixing the age of consent in marital cases. She thought that legislation was necessary to mitigate the evils of early maternity and consummation. She added that the age of consent if at all necessary must be raised to 16 or 3 years after puberty.

Rai Bahadur Ganeshdas Kundanmal, was totally against any legislation on the matter of age of consent and marriage and felt there was no necessity to amend the penal law.

Mr. S. K. Ogle, Depressed Class representative, wanted 14 as the age of marriage and the age of consent to be 15.

Mahamahapadhaya Rao Bahadur Sadashiv Jairam representing the Hindu orthodox school opposed any legislation that would infringe on the old customs and practices of Hindus. He preferred punishments for extra-marital cases only.

Examined by Pandit Kanhaiya Lal, witness agreed as a middle course to fix both the age of consent and marriage at 14 to avoid friction and dissatisfaction.

Mr. Abdul Kadir, pleader, Amraoti, felt that the present law needed no revision. Further it was not necessary to have any age of marriage. Muhamadan girls attained discretion not till they were 18 or 19. He recommended strict maintenance of birth and death registers for finding out the real offenders. He wanted social reforms instead of any penal law.

AT DELHI.

The age of Consent Committee reassembled at New Delhi on the 28th Jan. the members present being Maulvi Muhammad Yakub, the Deputy President of the Assembly, and Messrs S. C. Mitra, Shah Niwaz and Bhargava. It is understood that so far the consensus of Hindu opinion has been in favour of fixing the age of marriage at 14 the while the evidence given by women and women's organisations is generally in favour of that age being fixed at sixteen Moslem opinion, on the other hand, regards such legislation as an act of interference with their religion, and it was to elicit further Moslem opinion on the subject that the Committee decided to hold two more sittings at Delhi. They to-day examined Maulana Mazharuddin, editor of Allaman, and expect to hear the views of Mufti Kifayatullah and

Khawaja Hassan Nizami tomorrow. Maulana Mazharuddin did not favour legislation for fixing the age of marriage, as he held that it would be against the tenets of Islam, but he was equally against early marriages and early consummation of marriages. The witness thought that propaganda for social reform was the only way of putting a stop to the evil. The Maulana thought that fifteen or sixteen was the proper age at which Indian girls could give intelligent consent, but legislation fixing the age of consent could never be effective and would always remain a dead letter. In conclusion the witness agreed with Mian Shah Niwaz that if the trial of age of consent cases was before Panchayats and Kazis, unassisted by the police, he would withdraw his objections to fixing the age of consent by legislation.

THE SARDA BILL.

Amidst unofficial applause, Rai Saheb Harbilas Sarada moved that the Bill to regulate the marriages of children amongst Hindus as reported by the Select Committee be taken into consideration. He began by saying that he was confident that the Government had given its full support to the Bill and it was also backed up by the public opinion, expressed in the various conferences and meetings including those of Indian ladies who emphatically demanded an immediate enactment of the Bill. There was a remarkable unanimity of opinion among women. Hundreds of meetings had been held to support the bill and even Marwari women had joined in supporting the bill. Continuing he said that the Bill had been sent for eliciting public opinion and the opinions so far, received support from the majority of officials and non-officials. The majority of the Brahmins of Madras Presidency even had supported the legislation of such a measure. Eighty-seven opinions had been received from the Madras province alone, mostly from the Brahmins of that province. Non-Brahmins, however, supported the Bill. The Brahmins formed only three per cent. The Madras High Court was the only High Court where the majority of judges opposed the bill on the ground that it interfered with religion. Mr. Sarada said that High Courts of Bombay and the Punjab had expressed themselves in favour of the Bill while the other High Courts had expressed no opinion. Where large communities are concerned social legislation was the only remedy by which evils could be rooted out.

Leaving out Madras the total number of opinions received amounted to 167, and out of this 128 were in favour of Legislation as proposed by the Bill and only 18 were against it. The Madras Legislative Council passed without any dissentient vote in favour of this Bill and this serves as a crushing reply to those who held that Madras is opposed to the Bill. Among Local Governments, that support the Bill are, Bombay, Burma, the U. P. Punjab and the C. P. The Chief Commissioner of Ajmer-Merwara also has declared himself in favour of such legislation.

Considering the wide support received one would be led to think that India had advanced socially and over and above all this support the proceedings of the Age of Consent Committee would serve as an indication as to how the general public viewed this Bill. The witnesses before the Committee had unanimously demanded legislation on the lines of the present Bill. Proceeding he quoted certain Sanskrit verses from Shastras and said in the name of religion many a crime is being committed. This Bill was not a mere measure of social reform. He regarded child marriage as a crime and he appealed to the House not to degrade the name of religion.

In summing up the appeal for the adoption of the Bill, Mr. Sarada spoke in moving terms. He said: "I deny that child marriage is a religious obligation. Even if it were, no man has a right, in order to save himself from going to hell, to condemn another being for a life of suffering. A great responsibility rests on this House. The people in England and America are watching how you will deal with this Bill. Writers like Miss Mayo and politicians like Mr. Winston Churchill have declared in plain terms that India cannot be granted self-government so long as she tolerates such acts of oppression. (Voices from the European and Central Muslim benches: "Hear hear".)

People in America want to know if after 150 years' rule the Government still tolerate these tortures. If women were members of this House, the Bill would get through. I have received telegrams from women members of the Central Provinces Council intimating that the Council too passed a resolution supporting this Bill and finally let me repeat the language of a great man that no nation can be half slave and half free. Those who will support the Bill will render true service to the country. (Applause from all sections of the House).

Concluding, Mr. Sarada, said a great responsibility rested on this House and the people were watching with interest this piece of Legislation. Then, in all humility, he appealed to the members of the House, who had come into the House to serve the country to pass this Bill.

Mr. Acharya then moved the postponement of consideration of the Bill until the Age of Consent Committee report had been published. He said the Madras Council resolution on the Bill was passed in two minutes without any discussion. They should not therefore attach importance to it. "It is one of the anomalies of modern life that truth is so far from what appears on paper. (Laughter). That such a resolution was not even discussed for ten minutes in the Madras Council makes the prospect of Government by Councils in this country not very bright. (Renewed laughter). But my reason is different. This Assembly having agreed to the appointment of the Age of Consent Committee—some people call it 'the Committee of Propagand'—however, having appointed it, we must await its report."

THE VOTING.

When his motion was put to the vote Government members practically *en bloc* and so also Central Muslim and European groups (latter with exception of two) decided to vote for the postponement. There was also a spirit in the ranks of Independents. Nationalists and Congressmen and some like Pandit Malaviya remained neutral. Pandit Motilal and Mr. Jayakar, were, however, foremost to record their votes against the postponement but Mr. Sarda found the battle lost and his only chance now lay in narrowing down the majority of the other side. Pandit Motilal came to his rescue at the last minute and persuaded some of the neutrals on his side to vote against the amendment. Two European members too went with Mr. Sarda. They found that the lobby teller had already passed the list on to the Secretary but as there was time yet to record the vote, the list was taken back to the lobby and about a dozen others registered their votes on the side of Mr. Sarda. But even then the chances could not improve. Mr. Sarda was aware of this and as Mr. Crerar came up to him to explain the latest decision taken by Government, Mr. Sarda was seen angrily protesting against the Government backing out of what he thought was its promise to support the Bill. Indeed, a small crowd gathered round them and Sir Purshottandas too used the opportunity to ejaculate: "Government wants child marriages".

The scene ended with the President announcing that Mr. Acharya's amendment had been carried by 53 votes to 34 and there followed shouts of "Shame, shame" from reformist benches.

Mr. Chetty rushed out to the lobby and characterised the Government conduct as disgraceful.

The following communique has been issued by the Government of India:—

"In view of the amendment that was carried in the Legislative Assembly to postpone the discussion of the Child Marriage Bill till the report of the Age of Consent Committee was published, the Government desire to make clear their attitude in the matter. They adhere to and support the principle of the Bill, but in view of the intimate connection between the subject matter of the Bill, and one of the main points, namely, intra-Marital Age of Consent, that has been the subject of examination by the Committee, the Government are of the opinion that the report of the Committee together with the evidence taken by it, should be awaited. The main object on fixing the age of child marriage is to fix the minimum age at which marriage may be consummated, but the minimum age of consummation is and should be the same as the intra-marital Age of Consent. In view of the very large amount of evidence, which, as Rai Sahib Harbilas Sarda himself pointed out, has been laid before the Committee on the question of Child Marriage, the Government consider that much would be gained by fixing the age in the Child

Marriage Bill after the report of the Committee has been received. Government's intention is that the Bill should again be taken into consideration after the publication of the report, and for this purpose, they will arrange that adequate days be made available for the discussion of the Bill at the next Simla Session".

NEWS OF THE WEEK.

Child Marriages in the United States:—The general thought prevails that child marriages occur in the United States in rare instances only—that the problem is a negligible one. But the New York League of Women Voters calls attention to facts that indicate otherwise, writes *Life and Labour Bulletin*. The United States census shows that there are now living in this country 350,000 women who were child brides—that is married before they were sixteen. The majority were not foreign born, as is the general impression, but native-born, and with native-born parents. In New York State the present law permits the marriage of girls of fourteen, and up to 1926 girls of twelve were permitted to marry. Pennsylvania has recently raised her minimum age for girls from twelve to sixteen; Kentucky has raised the age from twelve to fourteen, and Minnesota which has had a minimum legal age of fifteen raised it to sixteen last year.

The Employment of Married Women:—*Industrial and Labour Information*, Geneva, writes:—The Bordeaux Trades Chamber, in the belief that the proper place for married women is the home, but that circumstances often make the earnings of such women essential if the family budget is to balance, has recently endeavoured to solve the problem of the married woman worker by means of what is called a *Bureau de Mi-temps* (Half-Time Office). The object is to encourage the creation of part-time employment in industry and commerce which will enable married women, and especially those with children, to work drily for a few hours and still have time to attend to their household duties and children. The experiment would seem to be the first of its kind in Europe, and the result will doubtless be watched with interest.

Refuge for Homeless Boys:—In Rangoon an experiment is about to be made by the Y. M. C. A. in establishing Street Boys' Refuge for homeless boys who spend the night on the streets and are in danger of learning criminal ways. Under the new plan sleeping accommodation for about fifty boys will be provided in a building after the style of the war time huts of the Y. M. C. A., to be erected in the old hospital compound facing Fraser Street. There will be ample space in the centre of the hall for evening games and entertainments, such as boxing, physical culture, gymnastic games, lecture and concerts in various languages. There will be a workshop where boys will be able to earn a few annas by chopping wood or picking cocconut fibre, with which to purchase a cheap wholesome meal on the premises. There will also be a classroom where a night school for the boys will be held. Good bath-rooms and sanitation, as well as a warden's quarters, will complete the plan. Government has promised to provide half the cost of the building and half the recurring cost, while the National Council of Women has also promised to give its support to the scheme, both by raising funds and by

helping in the management of the hut when it is established.

Indian Students in Edinburgh:—A recent communication from the University of Edinburgh to the Secretary, University Information Bureau, Bombay, points out that some students still go to Scotland from India without having the necessary qualification for entrance on a course of study at the University. The evil consequences which have frequently been noted in such cases are much to be deplored, and the Edinburgh University Court recommends strongly that no Indian student should come to Scotland without having passed at the least the Intermediate Examination (First Class) of an Indian University or some other examination which will confer exemption from the Preliminary Examination of the Scottish Universities.

Rifle Shooting Training:—It is learnt that Dr. Moonje has added one more to the many plans which he has recently suggested for making the Indian youth more martial. He has completed preliminary arrangements for the formation of a provincial rifle association for the C. P. and Berar which is regarded as the first association of its kind in India with the object of making rifle shooting a national game for the Indian youth. Dr. Moonje is very sanguine about securing a licence for the association, as he says that there is already a provision for granting licence to such associations under article 82 of the rules made under the Arms Act. He has also taken care to enlist the co-operation of most of the leading men of all communities in the province, either as honorary, life or ordinary members of the association. Raja Bahadur Baghoji Rao Bhonsle and Raja Laxman Rao Bhonsle have been elected patrons; Sir G. M. Chitnavis, Sir Shankerrao Chitnavis are amongst vice-patrons. It is stated that the association by means of encouraging rifle shooting will try to remove some of the defects inherent in the educational system of India which are held largely responsible for lack of the power of leadership, the spirit of initiative, a sportsman-like character, love of discipline, by evoking a spirit of self-confidence which rifle shooting is said to beget. The objects of the association have been defined as the revival and development of a healthy desire for big or small game shooting, organisation of a propaganda for popularising shikar, promotion and popularising of rifle shooting, provision of rifle ranges in different parts of the province, promotion of miniature rifle clubs, particularly in connection with high schools and colleges, and organisation of shooting competitions and allied sports.

Eighth Bombay Temperance Conference:—The Hon. Secretary the Bombay Temperance Council has issued the following:—The Bombay Temperance Council purpose holding the Eighth Bombay Temperance Conference in Bombay about the end of February, 1929. Invitations have accordingly been sent out to the various Temperance and other Associations throughout the Presidency to elect delegates to take part in the deliberations of the Conference. If any Society has not been officially approached through inadvertence, the Secretary thereof is requested kindly to communicate with Mr. D. D. Gilder, Princess Street, Bombay, 2. The subjects to be discussed are Rationing and Statutory Reduction, Auctioning of liquor licences, Advisory Committees, Propaganda etc.

More Support:—The Panjab Temperance Federation of Amritsar has written to us that they also have passed the resolution in support of the Rev. T. F. Edward's memorandum. The resolution was published in our issue of January 19.

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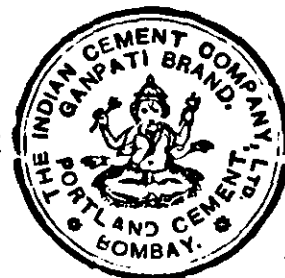
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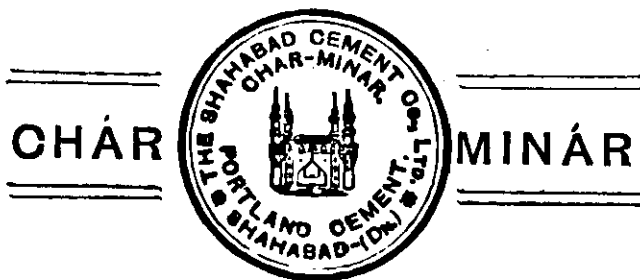
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BOMBAY—SATURDAY, FEBRUARY 9, 1929

No. 24

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."*

WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Bombay under a Cloud:—On Monday morning the citizens of Bombay learnt from their newspapers that on Sunday evening a number of mill-hands had set upon a group of Pathans and that some of the latter had been killed in the encounter. The official communique issued on Thursday narrates as follows the sequence of events:—"Since the beginning of the month rumours were current in Bombay that children were being kidnapped by Pathans in a red motor-car and being taken to Baroda to be sacrificed in the construction of a bridge there. After full enquiry Government announced on February 5th that there was absolutely no ground for such rumours, and that no cases of kidnapping had been reported to the police. But unfortunately, these rumours led to a number of assaults on innocent persons. Two Sindhi gentlemen and their Pathan motor-driver were assaulted on the 2nd, and on the 3rd a Greek, a Muhammadan, five Pathans and a Hindu carpenter were set upon by crowds and injured, and the last died in hospital. On the 4th, on an alarm of alleged kidnapping, the workers in the mills and railway workshops came out and assaults were made on Pathans in various parts of the city throughout the day. On the 5th there were still further attacks on Pathans in various places, and about noon a large number of Pathans, who upto that point had shown great forbearance, came to the Commissioner of Police to ask for protection. While the Commissioner of Police was interviewing the leaders, a number of the remaining Pathans started a disturbance near Sheik Memon Street and assaulted the police, but this disturbance was soon stopped. To assist the police in maintaining order, 100 British troops were then called out. During the afternoon there were other assaults, murders and disturbances, and Deputy Inspector Priestley of the Bombay City Police was killed in endeavouring to prevent a clash between a mob and some Pathans on the Parel Road. Fifteen Pathans, three other Mahomedans and four Hindus were killed or died in hospital on the 6th. On the 6th, however, crowds of hooligans began to gather especially in the Bhendy Bazaar area and refused to disperse when called upon and committed unprovoked assaults on passers-by. One such crowd, after stoning a military lorry refused to disperse

and the military had to fire eight rounds. Later another crowd similarly refused to disperse and the military had again to fire—eleven rounds—and six of the crowd were in consequence taken to hospital injured. The total number of killed and injured during the last few days reported up to mid-day to-day (7th) is 33 killed and about 200 injured." The number killed on Thursday is stated to be 32 and that injured, 120. To-day (Friday) is regarded with anxiety, as it is the day of prayer when Mussulmans congregate in mosques, but more troops have been brought into Bombay, and the Government communique ends with the assurance that there are ample forces in Bombay to deal with any serious disorder and with the earnest advice to the citizens to go about their business and to avoid assembling in crowds in the streets. The authorities throughout have acted with the most praiseworthy restraint and this has had the effect of rallying public opinion to their support as was demonstrated by the number and representative character of those who attended the meeting called by the President of the Bombay Municipal Corporation at very short notice. The speeches made were practical and to the point, and the following resolution was adopted for immediate action:—"That a Central Executive Committee with the President of the Corporation as Chairman be appointed immediately to organise methods for the restoration of peace in the city, to appoint immediately Peace Committees in the different wards of the city and to draw up a programme of work and propaganda for these Committees. That the Peace Committees to be in communication with the various heads of Jamats and localities and seek their co-operation and help in removing the misunderstanding and restore peace. Further that leaders of all communities should tour together in the affected areas and distribute hand-bills and issue placards and posters to allay public apprehensions."

The Public Safety Bill:—This Bill, intended to suppress foreign Communist propaganda in this country by deporting foreign propagandists was introduced in the Legislative Assembly at the last Simla session. It was thrown out by a majority of one, owing to the remissness of two members in not being in their places at the time of the division. The Bill, with a new clause empowering the Executive to confiscate remittances from abroad for Communistic purposes, was re-introduced on Monday in the Assembly, and after a debate extending to four days, was sent to a Select Committee by a majority of 61 for to 50 against. The speeches showed that the main ground of opposition is the general terms of the Bill which does not specify Communism and may, therefore, be applied to any persons or remit-

tances disliked by the Executive. This danger is a very real one in this country where the Executive is not in the Central Government even partially responsible to the Legislature, and the Bill should be so revised in the Select Committee as to confine it strictly to the specific object in view. There is a widespread feeling that Communism, apart from its economic implications, has been the means of promoting the cult of violence as against that of non-violence, and that it should, therefore, be controlled. If the Bill is recast so as to do no more than this, it will be a useful measure, but if it goes beyond this and interferes with the freedom of exchange of political and intellectual ideas and sympathy between India and other countries, it will be a distinctly retrograde measure. The British Government in India is a foreign Government, and everything which accentuates the feeling against foreigners as such necessarily undermines its own position. The officials who supported the Bill have exploited to some extent the anti-foreign sentiment latent in the country with scant regard to the consequences.

Government Tactics and Social Reform :— Earl Winterton, Under-Secretary of State for India, replying to a question in the House of Commons this week about the action of the Government of India in supporting the motion for postponing the Sarda Marriage Bill, is reported by Reuter to have said that the Government of India cordially approved the Bill and assured the House that the Government of India "in this and other bills have regard for the feelings of the House." He pointed out that there were circumstances difficult to explain in reply to a question where the Government in the interests of a certain Bill must adopt certain tactics. The "tactics" was, evidently, to obtain the support of reactionary Hindu and Mussulman members to the Public Safety Bill. In this Government met only with scant success as Mr. M. K. Acharya, the mover of the postponement motion, remained neutral in the division on the Public Safety Bill.

Government and Social Reform :—We publish elsewhere extracts from newspapers all over the country on Government's attitude towards the Sarda Bill. Further indication is given of the general loss of faith in the Government of India's professions of sympathy for reform in the current issue of *Young India*. A lawyer refers to the advice, given by Mahatma Gandhi to a young married man who had sought his help, to repudiate the marriage and follow the "light of reason and conscience," and asks Mahatmaji to modify his advice in view of the fact that though the boy is free to obtain a divorce the girl would not be able to remarry as under the Indian Penal Code she would be guilty of bigamy. Mahatmaji replies :—"I do not need to correct my advice. The only code that guides a reformer is his own conscience in the last resort. The marriage I had in mind was in reality no marriage at all. But should it be held otherwise in a court of law, the law would be corrected through the righteous suffering of a few if public opinion had not already secured either correction or disuse. If Hindu society were to wait for statutory help in order to get rid itself of its innumerable abuses, it would have to wait for years."

Individual Action and Legislation :—"The history of reforms", continues Mahatmaji, "shows

that legal recognition has come after the fact, not before. We know too from experience that where law is imposed upon an unwilling people, it has failed in its purpose. Where the so-called husband who has never even seen the so-called child wife releases her from a supposed obligation, the sword of the Penal Code need not be hung over the devoted head of the poor girl, who probably does not even know that she was ever married. Moreover let people like the lawyer correspondent read the signs of the times. Society bids fair to be disrupted if much needed and overdue reform has to be indefinitely delayed by legal peditries and subtleties." Whilst understanding Mahatma Gandhi's impatience at those who show hesitancy in accepting so drastic a remedy, we must confess that the contention of the lawyer friend seems to us to be perfectly valid and one to which Mahatmaji might have paid more serious attention. The solution suggested by the Mahatma would, we are afraid, leave the girl-wife in a far worse plight than she is even now. The instances of widow marriage legislation in India and the act in England permitting marriage with deceased wife's sister show that often legislation precedes the fact. Individual action cannot be regarded as a substitute for legislation. Mahatmaji should know that the reformer does not write on a clean slate and that society is not a machine but an organism and violent handling of any part might dangerously affect the vitality of the whole. Marriage in its civil consequences affects not only the husband and wife but, a fact which Mahatmaji seems to forget for the moment, their children and their children's children for many generations. And a consequence of the repudiation of the marriage law may be to bastardise many generations. The late Mr. Frederick Harrison who was certainly a very advanced thinker, writing of the relations of George Elliot whom he held almost in reverence and who was his personal friend, with Mr. George Lewes, said that, while the motives of both were of the purest, their relations cannot be approved. "It is meet sometimes", he writes in his *Choice of Books*, "that some suffer for the people. The moral law is infinitely more precious than the personal happiness of any; and the sufferings of exceptional cases must be borne with resignation, lest harm befall the sanctity of every home, and 'the moral currency be debased'".

An Amicable Settlement :—We congratulate Government on their sympathetic note on the Gujarat College strike which concludes as follows :—Government realise that a number of innocent students have thus been led into a course of action fraught with danger to their own careers. Government can now see no way of saving them and their parents from such consequences except by a concession which can leave no doubt of their goodwill to the students. They have therefore decided, on the recommendation of the Director of Public Instruction and the Principal of the College, to cancel the notice issued on the 22nd December and to relieve the students from any penalty which it is in their power to remit. As a result of these orders, the postponed terminal examination will not be held. This practically removes most of the difficulties in the way of the students and it now remains only for the University to condone their absence during the days the dispute has been allowed unnecessarily to drag.

INDIAN SOCIAL REFORMER.

BOMBAY, FEBRUARY 9, 1929.

TRAVANCORE AND COCHIN.

The two adjacent States of Travancore and Cochin whose present rulers trace their descent from a common ancestor and whose territories a thousand years ago formed part of the independent kingdom of Kerala, have both in physical features and in point of view of population much in common. Both territories obtain the benefit of the south-west as well as the north-east monsoon and both abound in vast forests of teak, blackwood, ebony and sandalwood trees. In both States the population is composed of the various communities in almost identical proportions—Hindus 66 per cent, Christians—mostly of the Syrian Church—27 and Mussalmans 7. And lastly in both States women enjoy a degree of freedom which is almost unheard of in other parts of India. A comparison of the administration reports recently published by the two States is of great interest. It should be pointed out, however, at the outset that Travancore is more than four times as populous as, and has an area over five times that of Cochin.

In education Travancore has an enviable position. Out of a total expenditure of two crores, the State devotes nearly forty lakhs to education and this is a sixth of the total revenue. Throughout the State there obtains free primary education. Moreover, girls are required to pay only half the fees charged for the boys in schools and colleges. Co-education after the primary school exists in those places where separate institutions for women do not exist. But there is a much larger number of girls studying in the co-educational institutions than in the separate girls' schools and the Report has it that "the practice whereby it became possible for the education of boys and girls in the one and the same institution has been instrumental in the rapid expansion of female education in the state." The proportion of pupils in school to the population of school-going age was eighty-four per cent, thus indicating an increase of one per cent during the year. The percentage of boys in school to the total male population was sixteen and of girls to the total female population was nearly nine. During the year under report while the number of pupils in the vernacular, English and special schools showed an appreciable increase there was a fall in the number of college students. The total number at the various recognised institutions rose from four hundred, eighty thousand and odd to four hundred and eighty-eight thousand, and, from what we gather from the Report, out of this rise of seven and half thousand almost six thousand appears under female education. There has also been a steady progress in education among the backward classes of the State. In Cochin also education figures as the largest single item of expenditure, claiming twelve and three-fourths

out of the total sixty-seven lakhs. This works out to a seventh of the revenue collected by the State. About fourteen per cent of the total population are in educational institutions and this amounts roughly to ninety-two per cent of the population of school going age. The Report does not give enough figures to calculate the proportion of boys and girls in schools and colleges but the impression created is that girls' education has approximately the same standard as that of Travancore. Cochin has taken the education of its backward classes seriously and there was an increase of ten thousand pupils during the year. This includes an increase of three thousand boys and a thousand girls of the 'depressed' classes. The States of Travancore and Cochin according to the Cochin Administration Report maintain close cooperation in matters educational. But Travancore will benefit considerably by imitating Cochin's care for the backward classes. The figures for education further show that of the student population eighty per cent. in Travancore and eighty-five in Cochin are in primary schools and only one per cent. in both states are undergoing college education and the figures for college education for the year do not compare favourably with the figures for last year.

The period covered by the review (with 1926-27 for Travancore and 1927-28 for Cochin), has been from the financial point of view a favourable one for the two states. Travancore has a surplus of thirty-nine lakhs and Cochin too has nineteen lakhs to its credit. But neither State has the least reason to congratulate itself on this, for if education is the largest item of expenditure it is under "Excise" that a large portion of the revenue is collected. This gives point to the complaint frequently made that the education of Indian children has to be financed by the intemperance of their elders. In Travancore finances it heads the list with fifty-two lakhs, land revenue, the next biggest item, bringing in only forty-two lakhs. Cochin's figures for liquor taxes are not given separately in the Report as the head "excise" includes salt tax as well as customs but it seems to amount to over fourteen and a half lakhs. Both the States have a predominantly Hindu population and both have at their head a Hindu ruler with the finest traditions to maintain. It is all the more strange, therefore, that they should be blind to the evils brought about by the toleration of the free use of alcohol. There is ample evidence in the Reports before us to show that both Cochin and Travancore regard raising the duty on liquor as the best means of achieving temperance and they seem to look to state regulation as a more practical method than prohibition legislation. It is evident that the prohibition movement has not made much headway in Cochin but it has made itself felt in Travancore to such an extent that the Government has sought to justify its attitude in its Report. "Every care is taken", says the Report, "to minimise temptation for those who do not drink

and to discourage excess among those who do. When it is recognised that sources of illicit supply are easily accessible in the State and that liquor can be had from almost any palm tree, it will be conceded that Government intervention only operates to regulate both the quantity and quality of the liquor consumed, the former by the levy of fees which the consumer automatically pays and the latter by the prescription of certain standards of strength." This is an attitude which no state would even dream of adopting towards any other offence. That we have an enlightened State like Travancore which prides itself on its "liberal and progressive policy in education", advancing, it is due solely to the fact that the drink evil has not been adequately appreciated in Indian States and the half-hearted policy pursued by the Government in British India in the face of public opinion is largely responsible for this. We hope however that in the near future Travancore and Cochin will adopt a prohibition policy even if it means the loss of the huge profit which they derive from this obnoxious traffic, and we have every reason to believe that when other Indian States like Palitana, Jasdhan, Bhavnagar and Gondal have not failed they too will succeed in establishing prohibition.

THAT MEN MAY ALL BE BROTHERS.

MEDITATION FOR THE YEAR.

IV. CITY DWELLERS.

(By Dr. Clifford Manshardt, Ph.D.).

Every city worthy of its name is set upon a hill. Through its daily press, its factories, its shops, its schools and other organizations, the city is visible for miles around. Knowing this fact, how important it is that men and women of goodwill shall determine how the city is to be seen. Shall the newspapers spread abroad a distorted sensationalism? Shall unscrupulous business men send forth a message of trickery? Shall unenlightened factory owners make widespread display of oppression? By no means! Let the forces of goodwill say, "An end to this." Let them blazon forth from every rampart that the city desires to be friendly, that justice lives, and that the forces of right are steadily marching on. And though it would sometimes seem that the good in the city is impotent, the fact is far otherwise. Long ago men discovered that God is not always found in the fire or in the earthquake, but in the still, small voice. The quiet influences of the good are daily pushing back the blatant forces of evil. The leaven of goodwill is stirring, and we have every reason to believe that it will penetrate the lump.

One of the weaknesses of city life is that it is so impersonal. In the village men live in close touch with their neighbours, and the conduct of the individual is in large measure determined by the sanctions of the group. But as the villager comes to the city and is swallowed up in the chawls, the old sanctions are lost. He scarcely knows who is his neighbour, and receives little constructive help that

will enable him to lead a better life. The city is really an open door. Over its threshold pass young and old, following lure of opportunity. Before the doors that paths extend in every direction, and the way followed is a matter of individual choice. Some, feeling themselves freed from restraint, rejoice in a new-found liberty that in reality is the basest servitude. Others, realizing the city's dangers, endeavour to build up new sanctions and to fortify themselves. The city needs so much men who are willing to go more than half-way in the effort to be friendly. It needs institutions to bring people together in a social way, but more than institutions it needs kindly-hearted men and women. It needs radiant personalities—boughs that extend over the wall and give fruit to the weary wayfarers.

If the life of the city is really to be refined, its citizens must interest themselves in municipal affairs. It is the tragedy of the great city that its so-called good citizens are too often content to leave government in the hands of second-rate politicians. But if our city life is to remain healthy, we need capable men who will interest themselves in clean politics; who deal intelligently with measures for social and economic reform; and who are not afraid to sacrifice private comfort in the interest of the public welfare. We need more men of affairs who are ready to turn their eyes from making money, and will centre their attention upon enriching the common life. We need a greatly extended group of "Servants of India."

SOME POINTS OF FACT AND LAW.

II. RELIGION AND BROTHERHOOD.

(By Mr. Kopergam Ramamurti).

"I am no communalist," declared Moulana Muhammad Ali with impressive earnestness as this year's President of the Khilafat Conference held few days ago at Calcutta. "On the other hand, I am dying to establish unity in the whole world," he is reported to have explained: "In fact God made Islam to unify all mankind and make it of one brotherhood. I call upon all men to come and be my brothers, and I offer myself to fight their battles and claim their rights for them even if I shall have to lose my life in doing so. If you call that communalism, you are welcome to do so. But he it noted, brothers, that I disclaim the least idea of Communalism."

The quaint logic of this utterance in a political context may amaze and dismay his political comrades professing religious faiths other than Islam. But there cannot be the least doubt about its sincerity and whole-heartedness from a religious and social point of view. And in giving utterance to this noble call to Universal Brotherhood the redoubtable Moulana is not voicing merely a pious, empty sentiment of his own individual self but has the whole Muhammadan Community in and outside India thinking and feeling like him and ready to give effect to all the religious and social implications

of such a call in practical life, as proved through centuries of Islamic history?

The same is true of Christianity. It too claims the sanction of God, to the exclusion of all other religions, to unify mankind. Hence any ordained Christian Minister and every ordinary Christian layman can confidently make a similar call to Universal Brotherhoods in the name of Jesus Christ, with the assurance that the conscience and religious fervour of the whole Christian world is at his back, irrespective of denominational differences.

Hinduism too is a Universal Religion. Did not Swami Vivekananda present to the astonished nations of the west the Ideal of a Universal Religion through Hinduism? As pointed out by the Honourable Mr. Justice Venkato Subbarao recently in his remarkable Judgment in *Ratansi D. Morarji versus the Administrator-General of Madras* (55 M. L. J. 578), Hinduism has in the long course of its history absorbed and assimilated many races and tribes of foreign into its body politic. But Hindu society somehow and somehow came to be heavily handicapped by a rigid caste system which turned it into an incoherent bundle of mutually exclusive communities with unhappy notions of superiority and inferiority, of unapproachable sanctity and untouchable impurity by birth which nothing in life could alter, and which has therefore led to much loss of brotherly feeling, amounting almost to utter negation of it, in spite of the common religious bond.

Hinduism thus as a Universal Religion lacked the services of a suitable social instrument which could make its call to Universal Brotherhood effective in practical life. Even if all the peoples of the world agreed to bow their heads to it and voluntarily sought shelter under its roof asking to be taken into its bosom and united there in one brotherhood, Hinduism would have found itself as embarrassed as the British Government was in the halcyon days of the Non-co-operation movement. It was impossible and out of question to accommodate them in the pucca-built caste-Jails because these were crowded with long-standing old-offenders who hated unaccustomed company however respectable, and bolted the doors from inside, refused to open them on any terms and threatened to go on hunger-strike if coerced. All that Hinduism could possibly do, therefore, was to hang some suitable caste-name round the necks of the new-comers and run up a barbed-wire fence of Customary Hindu Law closely round their groups just where they stood in the open *maidan* beyond contaminating distance from the old caste-barracks. They could then be left there free to build huts or mansions for themselves within the enclosures and thrive as best they might, according to their own unaided strength, in the name and for the glory of Hinduism; or perish in the cold with no protection to their heads and no comfort to their hearts, unwept, unhonoured and uncared-for, if they had no stamina to stand the chill of human neglect, orthodox antipathy and

social contempt. The Chief-Priests of Hinduism were honoured and adored as Jagad-Gurus or World-Teachers but no attempt was ever made by them to approach any with their gospel or to invite the world to come and listen to their teaching, and no hope was held out to any that they would be accepted as disciples and admitted into the Hindu fold.

Of late, however, Hinduism too has learnt to assert its catholicity. It is slowly preparing itself to justify the sacred title of Jagad-Guru which its Chief-Priests have proudly borne so long in vain. Fifty years ago Swami Dayananda Saraswati took a firm stand upon the incorruptible Veda, outlawed caste and banished it from within the sphere of his influence and invited all the world to become one under the ages of the Arya Dharma. His voice has now begun to tell beyond the Punjab where it was first heard and to penetrate even below the Vindhya Range. Hindu Social reformers all over India have for forty years or more been decreeing the doom of caste regularly at the annual sessions of their Provincial and National Conferences. Theirs has not been altogether to cry in the wilderness. Hindu Missionaries like that noble intrepid soul fever beloved memory, Gajanan Bhaskar Vaidya, chanted the *Mantra*, "come", which they made the new *Mantra* of the age to down the old favourite *Mantra* of the Hindus which was "go". Orthodox and influential Hindu Sabhas have awakened to the political dangers of their old bigotted attitude and been bestirring themselves to make Hinduism again a living force for good, and are busy with their *Shuddhi* and *Sanghattan*. And, at last, we had also the proud spectacle of a *Jagad-Guru*, Swami Sri Sankaracharya of Karvir Peetha, staking the power and prestige of his Pontifical Throne to welcome with his blessing a Christian born of American nationality. From his sanctified seat on the sacred banks of the Godavari close on the holy field of Nasika-Kshetra, speaking with all the authority which he could claim as one of the anointed High Priests of Hinduism, that benignant and far-sighted ascetic who had been preparing himself for year for his great mission proclaimed again the glad tidings of great joy that Hinduism is a Universal Religion and declared to a world weary of religious strife and bickerings, not only that all are welcome to enter the Hindu fold, but that they can also exercise perfect freedom of conscience under the auspices of Hinduism. "To admit Christians and Muhammadans to Hinduism," he said, is not to ask those who seek it to give up their faiths, but rather to enable them to enlarge their outlook and widen their horizon and live a broader and more tolerant life, doing what lies in one's power to promote the happiness and content of the world.

That wonderful message deserves to be broadcasted to the ends of the earth!

But what, after all, is the spirit underlying and animating all these various calls to Universal Brotherhood? It is, if one may respectfully

venture to say so, the spirit of Separatism pure and simple: a sense of mutual antagonism in vital interests between community and community unless and until all are brought under one nominal religious flag, coupled with a determination on the part of each community that that flag shall be its own and not that of any other community.

This kind of Universalism only emphasizes the fact that human society is still in a state of war within itself in the name of Religion. The true inwardness of the Universal Brotherhood affected by all these separatist creeds can be best studied and judged by their attitude towards Conversion which is a *Samskara* or sacrament recognised by all religions as the first essential step in spiritual life.

"HINDUISM AND CHRISTIANITY IN INDIA."

(BY MR. S. N. KARNATKI).

There has been an interesting controversy going on for some time past on the above subject in the pages of the Hibbert Journal. In an early issue of that excellent quarterly last year Drs. Stanley Jones and J. N. Farquhar had advanced the opinion that India would after all accept Christ. Mr. H. G. D. Turnbull, formerly Professor, Deccan College, Poona, challenged that opinion and said that a people, meaning the Hindus, who had for centuries before developed a civilization of their own without any outside influences would never accept a faith alien to their traditions and culture. This challenge evoked a reply in the October number of the above journal, from Dr. Farquhar, who speaks for himself and also for Dr. Jones, in which he maintains his own opinion.

Mr. Farquhar, at the outset, frankly admits that the Hindus in general never intend to accept Christianity, and further that 95 per cent of the educated Hindus are hostile in attitude to the conversion to Christianity. He has absolutely no illusion on that point. Nevertheless, he maintains paradoxical as it may seem, that Indians will accept Jesus Christ at some indefinite future date, and that for following reasons:

I. Dr. Farquhar has lived in India for 20 years and has travelled in all provinces of the country. Consequently, the conclusions at which he has arrived are the result of personal investigation. He says that during his long stay in India he came in personal and in some cases most intimate contact with numerous Hindu gentlemen, all educated, and found that many of them admire and love Jesus Christ; others read the gospels daily and appreciate their meaning and all of them feel that Jesus is the only savior in whom they can put their trust and who alone can satisfy the yearnings of their breasts. But they do not want to be baptized for fear of the loss of their home and relatives and of the dice ban of their society. This is the gist of this part of Dr. Farquhar's argument.

II. Dr. Farquhar has then entered on a long disquisition as to how at the beginning of the Christian

era and during some centuries afterwards out of this whole world's population Christians, Mahomedans and Parsis were only monothaistic people and all the rest polytheistic, and how with the advance of civilization the world was proceeding in the direction of monatheism. It would be unnecessary here to enter into that large question. Suffice it to say that, according to Dr. Farquhar, Hindus are polytheistic. But he further says, the educated men cannot acknowledge themselves as polytheists, but must represent themselves as monotheists. "Thus, the educated mind of India has already moved a long lap away from Hinduism in the direction of Christianity." Accordingly not only were some of the modern movements started under the influence of Christianity, but in these movements Christianity is *omni present*: "This is the gist of this part of Dr. Farquhar's argument. It is, in short, for these reasons that he hopes that India will ultimately accept Jesus Christ, relying for his support further on the ground that even an unlikely prophesy is sometimes fulfilled.

As regards Dr. Farquhar's reasons under I, it may be permitted to remark that they are not very convincing. It is hard to believe that people, who according to him love and admire Christ and his character, who regularly read the gospels and who consider him as the only true saviour, should hesitate openly to accept Christianity for fear of loss of relatives or of ban of society. The true explanation, as to why the many efforts in respect of their evangelistic work in India are not now as successful as before, is mainly in the fact that the conscience of India has in present years been roused and Hindus in general are turning attention to the study of their own religious literature. Principal V. A. Modak, one of the founders of the Prarthana Samaj in Bombay complained in one of his addresses fifty years ago that Hindus were not studying the *Bhagwatgita* as much as they might. But what one finds now? Thanks to the several religious movements started in recent times (and thanks also to the missionary propaganda to a certain extent) people have been roused from their sloth and are now studying the *Gita* and the *Upanishads* on a scale almost unknown before. Whatever other drawbacks there may be in Hindus, they are not a people to neglect their religion altogether. Christian missionaries misunderstood their character in this respect. As the late Mr. Justice Ranade, in one of his thoughtful writings, remarked: "The Hindus are not like the savages of the Sandwich and Society Islands, without a religion of their own and so easily liable to be converted to a nominal Christianity. On the contrary, they have their own national faiths, numerous schools of philosophy, and an extensive and profound controversial literature on all the most abstruse and insoluble metaphysical problems which have ever occupied the human mind, and which they have debated with an earnestness and a logical acumen, quite unsurpassed in any other country of the world. They have had among them religious teachers

and reformers like Sakyamuni, Shankaracharya, Madhvacharya, Ramanujacharya, Kabir, Tukaram, Ramdas, Tulsidas etc, whose teachings have exercised a powerful and living influence in forming the natural mind and whose austerity of life, nobility of thought and sentiment and devotion to truth, stand in the very foremost rank of the religious teachers and moral preceptors of the human race. A nation with such a strong religious leaven of its own and under the guidance of such noble teachers as those named above, is not likely to neglect the cultivation of its religious and moral habits."

(To be continued.)

MARRIAGES AND ECONOMIC PRESSURE.

The *Nippon*, a new monthly journal of Tokyo, has the following article on late marriages in Japan:—

The cruel hands of economic pressure are crushing the fond hopes of married happiness out of the hearts of many a young maiden and youth in this country, which already has gone through eight years of hard times. In fact marriage is now coming to be considered one of the four great "difficulties" of life here, the three others being difficulty of entering higher schools because of the rigid entrance examinations, the difficulty of securing positions, and the difficulty of making a living. All four seem to be equally acute and equally troublesome.

Late marriages, and simpler wedding dresses and parties have naturally come to be the general practice, even among those who can afford to pay a little more than the average person for wedding garments, banquets, and honeymoon trips. Educators and social workers are advising young girls and mothers, through the press and from the platform, to be plain and economical. "Don't waste your money by making special wedding garments which can be worn only once in a lifetime," these elders are constantly urging. "One hundred yen for just a wedding kimono is extravagant". "A man should not spend more than 30 per cent. of his annual income for his wedding expenses," thinks Mr. Yoshima Ozuma, Principal of the Ozuma Girls' High School, one of the leading private girls' schools in Tokyo. In the past, a man often spent from 200 to 250 per cent. of his annual income on his wedding, including clothes, banquets, trips, etc., whereas Mr. Ozuma's study shows, the average British, French, or American youth rarely spends more than 20 per cent. Mr. Ozuma even says that for people belonging to the middle classes or below wedding banquets are superfluous and unnecessary.

Wedding ceremonies, too, are becoming simpler than they used to be 10 or 15 years ago. Christians, of course, get married before their pastors at the churches. Following the marriage ceremony, which probably lasts about half an hour, the new couple are introduced by the parents or the go-between to the friends assembled. Tea and cakes may be served. Shinto shrines and even Buddhist temples have come to conduct marriage

services patterned after those of the Christian churches. The priest who officiates gets a certain fee for the service, ranging from 25 to 50 or 75 yen in Tokyo. As the services become more elaborate and more prayers are said, the fees rise accordingly. In former days, weddings were mostly—and it is still done so to-day—held at the home of the bridegroom, preceded by a solemn procession from the bride's house, the bride taking her trousseau with her to her new home. Cup of "sake" of three different size were exchanged between the bride and the bridegroom, between the bride and the father of her would-be husband, between the groom, the bride's father, and the go-betweens. These cups are passed back and forth so that the bridegroom have sipped nine times. The ceremony is called "san-san-ku-do" (3-3-9). Then some auspicious songs are sung by an elderly gentleman invited to the function. The bride then goes into a separate chamber to change her dress. A rich bride would often change her dress three or four times. Often the eating and the drinking, in celebration of the happy event, lasted until way past midnight.

These customs, solemn and picturesque though they may be, are gradually going out of fashion. People are busy, times are hard, and the simple, economical wedding is preferred.

The average school girl to-day never thinks of getting married right after graduation. She wants at least a few years for "finishing course" which include flower arrangement, tea ceremony, music, and probably French or English, although she may have had some training in each of these already. Some who are more of the practical turn of mind take up typewriting and shorthand or dressmaking, so that they may be able to become independent economically, if they do not marry at all, or even if they do marry, in case they become widows.

That makes the girl about 23 or 24 when she is finally married. Before, girls were married in their teens. Now, people do not consider it strange or improper if a girl gets married at 23 or 28. Because of the business depression and the consequent difficulty for youths to secure jobs after college or university, the girl in turn are forced to wait until their lovers or fiancés are financially able to support their wives. The income of the young candidate who seeks the hand of a maiden is given an important consideration by the girl's mother. In days past the family's social position, rank, title, or family records counted more.

Men, too, are seeking for girls who are not only pretty, intelligent, and learned in the graceful arts, but who also can, and are willing, to help to earn the living for the new home. They want girls who are willing and are able to get up and feed and educate the children in case their husbands fall ill or pass away suddenly.

All of which tend to force the young men and women to marry late, if they marry at all.

ERADICATING THE SOCIAL EVIL.

"The social evil in Bombay and how to eradicate it" was the subject of speeches delivered on Monday evening at a public meeting held at the Blavatsky Lodge, Bombay, under the presidentship of Mr. K. Natarajan. Mr. R. P. Masani said the main problem was to suppress the spots of vice which made traffic among girls and women possible. The difficulties which presented themselves were not insurmountable. In the City of Bombay, 70 to 80 per cent. of the inmates of the houses of ill-fame, he understood, came from different parts of the country. They could easily be sent back to their homes. There were also rescue homes and other agencies which would look after some of them and the rest could be absorbed in domestic service. They could be all taught to be self-supporting.

Mr. Kanji Dwarkadas following Mr. Masani said that so long as the conditions of the working men and women remained as they were, so long as the millowners, the Municipality and the Government would not give them decent homes to live in and a living wage, so long as the vital problems of the country were neglected by a foreign Government, it would not be possible to do away with the horrible evil. All the same he could not allow the present conditions to go and put an end to them. He wanted brothel-keeping to be made illegal.

Mr. K. Natarajan explained the circumstances under which women brothel-keepers were excluded from the operation of the Prostitution Act. When the prostitution Enquiry Committee was investigating the question it found a volume of public opinion in favour of whipping persons guilty of brothel-keeping. At the same time many were against the whipping of women. So women were excluded from the Act. That was a mistake, for now many brothels were run really by men but merely in the name of women. He proposed that the Act should now be amended so as to include both men and women and at the same time the provision of whipping should be dropped.

Continuing, Mr. Natarajan said that among the many ideals that were being challenged was the question of the proper relation between man and woman. He thought that a great reform was necessary in the ideal of marriage and much of the social vice and immorality was due to the fact that the marriage system, as it existed to-day, was not suitable to the conditions of life. It should be made possible for educated men and women to live together and share the joys and sufferings of life as equal partners with no question of superiority or inferiority. Unless such a reform was effected there would continue to be troubles and dislocations in the proper relation between man and woman.

Coming to the more practical consideration of the problem, he said that he was becoming a socialist and beginning to think that prostitution was a part of the capitalist system. It might have existed before, but the regular commercialised prostitution,

in its most brutalising form, was undoubtedly a product of capitalist system of society. Unless it was struck at the very root it could not be abolished. One very important factor in dealing with the evil was the creation of strong public opinion. Landlords who let their houses for running brothels should be decried and even socially boycotted. And it should be made impossible for them, if necessary by legislation even, to earn high incomes by renting houses for running brothels. It should be made illegal, not only to run brothels, but also to rent houses for such purposes.

Concluding Mr. Natarajan said: "What has been done in Rangoon and Calcutta in this matter can be done here also. If Government does not take action it is not because there is no public opinion but because it wants to keep itself in the good books of the narrow, bigotted orthodox elements in the country in disregard of the opinion of the intellectual classes. My faith is entirely gone in the possibility of having a social reform worth the name being accepted by or achieved through Government carried on under the present system. I am not a politician: my whole sympathies are with social reforms. After years of experience I have come to the conclusion that social reform to-day is obstructed by Government allying itself with the orthodox, narrow-minded and reactionary people. Therefore with the greatest reluctance I have been forced to take part in politics, and to-day I declare that until a full measure of self-Government is given to India no reform, economic or social, can be achieved."

At the end of the meeting several people signed the manifesto issued by the Vigilance Association.

GOVERNMENT'S BREACH OF FAITH.

I

The attitude of the Government towards the Sarada Bill would have been thoroughly unintelligible, for the communique that has been subsequently issued explaining the reasons that led the Government members to vote in favour of Mr. Acharya's motion. According to the communique government while committed to the principle embodied in Mr. Sarda's Bill wanted it to be considered after the publication of the Age of Consent Committee's report. If Government is committed to the principle embodied in the Bill, we certainly see no reason why it should consider it necessary to wait for the publication of the Age of Consent Committee's report. It is time a large amount of useful evidence has been collected by the committee bearing on Mr. Sarda's Bill. But the public generally and the members of the Assembly in particular are fully aware of the nature of that evidence, and could have been depended upon to keep that evidence in view in considering Mr. Sarda's Bill. This certainly was not a sufficient reason for Government supporting what was on the face of it a dilatory motion, brought forward by a notoriously reactionary

member of the House. The *Hindustan Times*, Delhi.

II

The Government were evidently responsible for the muddle which arose in the Assembly on Tuesday when Mr. Harbilas Sarda brought forward his Child Marriage Bill, as amended by Select Committee, for the consideration of the House. Mr. Sarda was acting on the understanding that he would be supported by the Government; if he had not had that understanding he would not have ventured to bring his measure forward on Tuesday. But the whole of the official bloc in the Assembly voted against Mr. Sarda and in favour of an amendment proposing the postponement of the Bill until the Age of Consent Committee's Report has been published. This amendment was passed by 53 votes against 44. The division revealed curious splits in different political parties. Congressmen, Nationalists and independents were divided in two groups representing orthodoxy and reform. Pandit Madan Mohan Malaviya remained neutral while Pandit Motilal Nehru not only voted himself for Mr. Sarda but rallied a number of neutrals to his support at the last minute. These proved to be insufficient to defeat the amendment. Mr. Sarda, in his disappointment and his justifiable resentment against the Government, had the consolation of securing a majority of non-official for his side. This augurs well for the future of the principles for which Mr. Sarda was fighting, and suggests that there will not be much difficulty in securing their adoption by the Assembly when the Age of Consent Committee's Report comes before the House. The *Pioneer*, Allahabad.

III

The Government has been guilty of a clear breach of faith in regard to Rai Sahib Harbilas Sarda's Bill on Child Marriage in voting for Mr. M. K. Acharya's proposal to postpone consideration until after the publication of the Report of the Age of Consent Committee. Mr. Sarda gave an instructive analysis of the measure of support and opposition that his Bill has received in the country. Mr. M. K. Acharya, the Congress representative of Chinglepet and South Arcot districts in the Legislative Assembly, treated the resolution of the Madras Legislative Council on the question with supreme contempt, and urged postponement of the consideration of the measure solely on the ground that the Report of the Age of Consent Committee must be awaited. It is strange that despite a definite promise made some months ago, that the Government would accord its whole-hearted support to the Bill, practically the entire official bloc went into the lobby for Mr. Acharya's amendment, which was carried by 53 votes against 34. As Mr. Shanmukham Chetty rightly points out, the prospects of any legislation being undertaken on the question in the life-time of the present Assembly are extremely uncertain. The Government of India will no doubt, continue to play with the reform, as it has done in the past, by referring the Report of the Age of

Consent Committee to Provincial Governments for their views. In plain terms, the action of the official spokesmen convicts them not only of breach of faith, but also of strengthening the forces of social reaction in the country. It is strange that on the eve of the debate, the Delhi Correspondent of *The Statesman* telegraphed that the non-official European group and the official bloc were likely to support the measure, and the chances of its success were bright. What could have happened within the short interval to induce the Government to change its mind can only be a matter of speculation. We can only think of Mr. Dunnett's statement, in his evidence before the Simon Commission at Delhi, that it is generally possible to manipulate votes in the Legislative Assembly on the side of the Government by some means or other. Mr. Crerar's *communiqué*, in explanation of the Government's attitude, will carry little conviction, and does not absolve the officials from the responsibility they have incurred in practically throwing out the measure. The promise of official support was given after the appointment of the Age of Consent Committee was decided upon. The only valid explanation of this utter disregard for its own pledged word appears to be that, with the Public Safety Bill on the agenda of the Assembly for Monday, the Government, in its anxiety not to jeopardise its chances of success, has preferred to take the side of the opponents of social reform. It may be a heavy price to pay, but a foreign bureaucracy cannot consider any but its own interests as of supreme value. *New India*, Madras.

IV

The latest decision of the Indian Legislative Assembly, regarding Mr. Harbilas Sarda's Child Marriage Bill, will be received with deep regret and extreme disappointment by all progressive sections of the Indian community. The obstacle race, which Mr. Sarda has had to run in promoting this legislation, is illustrative of the difficulties which social reformers have to face in ensuring that remedial measures are adopted to remove some of the blots of the social system in this country. Mr. Sarda has had again to submit to dilatory tactics on the part of a reactionary clique, ably assisted by the Government of the day. We understand that the Home Member pleaded for an adjournment of the consideration of the question, till the report of the Age of Consent Committee had been published. It is more than probable that that Committee will have some observations to make regarding Mr. Sarda's Bill, but it must be remembered that the main issue referred to it is not the issue whether legislation ought to provide for a minimum age of marriage, but whether any advance is needed, with reference to the criminal law, in regard to consummation of marriage. It is not clear why the Home Member, who was careful enough not to refer the question of legislation for fixing an age of marriage to the Committee, should have urged that the House should await the

findings of the Committee on an issue which is not directly before it. The result has been that once more Government have, however unwittingly, rallied the ranks of the reactionaries and obscurantists, and heartened them in their obstreperous opposition. The attitude of the Government is in fact indefensible, and the cries with which the Opposition greeted the Government Benches were for once thoroughly justified. The Hon. Mr. Crerar will be very hard put to it to explain why he adopted this attitude on the present occasion, when in the September session he did not indicate any anxiety to await the findings of the Age of Consent Committee on this question. A plain statement, even at this late stage, that the Government are awaiting the recommendations of the Age of Consent Committee, coupled with a declaration that, so far as they are concerned, they are willing to accept and give effect to the recommendations of the Committee, would have better satisfied the House of the bonafides of the Government. It is unfortunate that so far from making their position clear, they should have allied themselves with obscurantists. *Justice, Madras.*

V

The attitude of the Government of India on Mr. Sarda's Bill affords a damning revelation of official psychology in regard to social legislation. It is the fashion of the Government to pretend to a policy of neutrality in social and religious matters. But a little careful analysis will reveal that they have always thrown in their weight on the side of reaction. Their attitude to Mr. Sarda's Bill on the present occasion is an illustration of this well-established tendency. There is no question that the Bill involves any offence to public sentiment. Of course it raises controversial issues, but through all controversy, it has been well established that it commands the strong support of an overwhelming majority of thinking men and women in the country. This has been in effect recognised by the promise tendered by the Government themselves that they would support the Bill. The sudden and abrupt decision of the Government to side with orthodox reactionaries, and under cover of postponement, defeat the intentions of the mover, cannot but be regarded as pregnant with sinister significance. It is evident that the Government want child marriages. Perhaps they dread the impetus to sturdier national life which the raising of the marriageable age of girls is sure to bring in its train.—*Swarajya, Madras.*

VI

It was a mean and inglorious victory which the Government and their allies won by shelving Mr. Harbilas Sarda's Bill directed against child marriage. If these men had the courage of their convictions, they should have challenged it openly. But no. They followed the Bill like so many friends and stabbed it from behind. For this catastrophe the members of the Government are primarily responsi-

ble, and they know it. Having no doubt in their minds that their masterly inactivity in the House followed by their entry into the lobby of reaction has covered them with discredit they have issued a communique explaining their position and ultimate intentions. Was ever a communique so prostituted as it has been on the present occasion? Have the spokesmen of any Government with any sense of dignity about them ever been seen to remain speechless during the debate on the question at issue and then rush to the nearest post office with the indecent haste of a young and inexperienced collector of news. If not anything substantial, a better show, at any rate, was expected from a Government which has got "the dumb millions of India" on its lips; certainly more grit, more moral courage was looked for in a body of men who have the resources of a whole empire at their disposal. As for the communique itself, it will not go down even with a school-boy. What has Mr. Sarda's Bill got to do with the expected report of the Age of Consent Committee except this that the men and women who are behind the one or the other are all out to end or mend a system which condemns to disease and early death the fairest of God's creation in this country?

—*Forward, Calcutta.*

VII.

Public opinion all over the country will strongly condemn the alliance of Government benches with the forces of unreasoning orthodoxy and social obscurantism by which Mr. Sarda's motion for the consideration of his Bill, as amended by the select committee, was defeated at Tuesday's meeting of the Assembly. The reason given by the Home Member for the strange conduct of the official members, strange because of the Government's oft-repeated expression of sympathy with the object of the Bill, namely, that there was an "intimate connection between the subject matter of the Bill and the intra-marital age of consent" which is under enquiry by a Committee, would have had some plausibility if the Government had intimated its decision to Mr. Sarda before he made his motion, though even then the action of Government would have been condemned by most right-thinking persons. As it is, not only did the official members lay themselves open to the charge of breach of faith, but the vote they recorded in favour of an amendment, the obvious object of which was to shelve the Bill at least for the present, was really a vote for child marriage. Mr. Sarda's Bill itself was an extremely modest proposal for social reform, and by helping to defeat that measure the official members showed that the sympathy which they so often profess for social reform in the abstract is the merest camouflage and that in reality they want India to remain socially backward, so that an ignorant world might continue to be fed on the delusion that she did not deserve to be politically free.—*Tribune, Lahore.*

THE WEEKS' REVIEWS.

Mysterious Tunnel:—We learn from the *Tribune* that Workmen opening up a hill outside Nanking city to make way for the new road connecting Hsiakwan with the Sun Yat-sen Mausoleum, have discovered a mysterious tunnel. It is built of huge blocks of solid stone and is about seven feet high and a little more than a yard wide. Because of its situation between the famous Ming Tomb and the old Ming Palaces, it is thought that through this tunnel the body of the first Ming Emperor might have been taken to its real burying ground. At the time of this Emperor's death Nanking, then the Chinese capital, had thirteen gates, and when his body was to be buried thirteen coffins were carried out of the city, each one going through a different gate. The idea was to make it impossible for his enemies to find his remains when his dynasty ended. There are those who believe that the Emperor was not buried in any of these tombs, but elsewhere. Even if the tunnel may not lead to the actual burying place, it seems almost certain that it is the passage way to the tomb of some member of the Ming dynasty. The authorities have not yet decided whether to excavate the tunnel.

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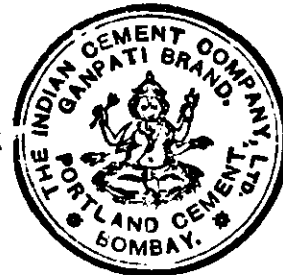
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No. 25

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NOTES.

The Return of Mr. Sastri:—The Right Honourable V. S. Srinivasa Sastri who went to South Africa as the first Agent of the Government of India in the middle of 1927, returned this morning by the S. S. Karoa and was received on landing by a large circle of friends. A public meeting convened by the Imperial Indian Citizenship Association and other bodies is to be held this evening at the Cowasjee Jehangir Hall to welcome Mr. Sastri, at which Sir Chimanlal Setalvad will take the chair. The appointment of an Agent of the Government of India in South Africa was a part of the settlement arrived at between the South African Union and Indian Governments at a Round Table Conference held in Cape Town. Under this settlement, the Union Government recognised Indians in South Africa as an integral part of the population, with rights and duties the same as all other sections of it. In return, the Government of India accepted the standards of Western Civilization as the national standard in South Africa to which Indians should conform, and in order to facilitate this, agreed to the voluntary repatriation, under more liberal terms than had been offered up till then, of such of the Indians in South Africa who could not or would not conform to them. Mr. Sastri's duty was to see that the terms of the settlement were adhered to on both sides. It was a difficult and delicate duty, because both among the European and Indian communities, there were sections which were opposed to the settlement, the Europeans protesting that Indians can never be equal subjects with them, the Indians protesting that their right to live in their own traditional way in South Africa had been surrendered. That Mr. Sastri has acquitted himself in the face of great difficulties in a manner which has won high appreciation from Europeans and Indians alike, was acknowledged at numerous farewell functions held on the eve of his departure from South Africa. His most important work as Agent has been to make provision for the education of Indian children up to a higher standard than has been available to them hitherto. It is through education that Indians can rise in the scale of

citizenship and in concentrating the largest part of his attention on this subject, Mr. Sastri has placed on sure foundations the future of our people in South Africa. He comes back to us with his reputation for wise statesmanship immensely enhanced. His personality and culture has produced a strong impression on the Europeans in that country, who no longer think of Indians as coolies, and have, we hope, ceased to talk of them as such. The friendly feeling towards India and Indians which Mr. Sastri has left behind in South Africa, is illustrated by the suggestion of the Johannesburg *Leader* that the Union Government should invite Sir Jagadish Bose to attend the session of the British Association which is to meet this year in Cape Town. "His presence," it writes, "would not fail to add additional distinction to what is already certain to be a brilliant assembly, and as a mark of courtesy to the Indian people it would have a double value".

Reconstructing China:—After undergoing much suffering China has now gained international recognition as an independent sovereign State. Her difficulties, however, are far from ended. On the contrary, her most difficult tasks are yet to be solved. In the address which we publish today, Mr. Sun Fo, one of the leaders of the Republic, sets forth clearly and in detail the many things that remain to be done before China can take her place alongside the advanced nations as a world-influence. Though China is a Republic, Mr. Sun points out that the government of to-day is as yet responsible only to the National Party, and not to the Chinese people. The reason for this is that the latter are not fit to become the source of all authority, and have to undergo a period of Tutelage before they can do so. The immediate duty of the National Party is to educate the people and to induce the conditions, moral and material, which will enable them to exercise to the benefit of the whole country the powers of a democracy. "The present," Mr. Sun frankly says "is not the proper time when the Party can hand over the governing power to the people, for the simple reason that they are not ready for it. The sooner the Tutelage period is completed the better so far as the Party is concerned; for then the Party will be released of its responsibility, handing over to the people of the whole country all its political powers, and bringing the Revolution to an early and triumphant completion. Nevertheless, it must be pointed out that the constitutional period cannot possibly begin until the Tutelage Period is well completed." Mr. Sun has honestly stated the actual situation with which he and his Party are faced. The politically

educated class has to keep power in its own hands and to train the people to self-government. Our difficulty in this country, is that the British maintain that a democracy can hand over power only to another democracy, and as the masses are not prepared for the tasks of self-government, they will not hand it over to the educated classes who are more or less prepared to do so. The masses in this country cannot be trained by a foreign bureaucracy to self-government. This can be done only by Indians, and from this point of view an Indian oligarchy is an indispensable step to an Indian democracy. This will have to be recognised sooner or later. A full-fledged democracy cannot be created in a day and to argue that unless this is done, India should continue under British domination is to argue in a vicious circle. If power is transferred to the Indian masses without adequate preparation under their own leaders, the worst features of medievalism will be perpetuated, and a century's good work will be thrown away.

Dr. Muthulakshmi's Achievement:—Dr. Muthulakshmi Reddy, the lady Deputy-president of the Madras Legislative Council and an ardent and indefatigable social worker, successfully piloted the Devadasi Bill through the provincial Council at its recent session. This piece of social legislation is Dr. Muthulakshmi's most notable achievement so far in her work for the social uplift of her sisters. It cannot be said that the Bill had a smooth passage. Conservative elements and vested interests did their best to wreck it but thanks to the determined efforts of Dr. Muthulakshmi, it had been placed on the statute book and will be the means of saving a number of girls from a life of shame. We extend our hearty congratulations to Dr. Muthulakshmi on her achievement and we hope that the Devadasi Bill is the precursor of more social legislation in the presidency.

Devadasi Bill:—The *Servant of India* gives the following details of the Bill: "In accordance with this Act, all the lands assigned to the dedicated girls as a reward stipulated in return for service performed by them, shall be freed from the conditions of the service, the Local Government imposing a quit rent in lieu thereof. Similarly all assignments of land revenue shall be freed from the conditions of service and a quit rent imposed in case the Devadasi is herself the owner of the lands in respect of which the assignment has been made. The Local Government is empowered to make rules in accordance with which the enfranchisement shall be effected. Another clause of the Act specifically lays down that no enforcement of an obligation to render any service to any temple to which a girl is dedicated by reason of the grant of land shall be allowed. Practically therefore all the dedicated girls will be free and independent citizens who will have complete liberty to follow any calling according to the bent of their mind or to educate themselves and be useful to society in other ways than the one marked out by their status. The Act will be an additional illustration of the triumph of contract over status in the apportionment of persons to the different professions and occupations. The institution was a lingering vestige of mediaeval serfdom, and it ill-accorded with modern notions of freedom and voluntary regulation of life. On the ethical side the institu-

tion laid itself open to all the abuses of compulsory asceticism and was one of the weakest spots of unregenerate Hinduism. It will be remembered that in 1924 an Act was passed to penalise the disposal of persons under 18 with the intent of employing such persons for immoral purposes. But the wording of the law is not satisfactory and judges have not always held that the dedication ceremony was necessarily disposal for immoral purposes as required by the Act. Consequently there was an absolute necessity for legislation which would have a clear application to the case of dedicated girls. By way of contrast it may be noted that the Mysore Government have already in 1910 amended their Hindu Religious Endowment Act by making the practice of ceremonies like dedication tantamount to misconduct on the part of the trustees of a temple. The Mysore Government have also handed over the inama attached to the service of dancing girls to the holders as permanent property and imposed a quit rent in exchange for the service."

Bihar Women Enfranchised:—In recognition of the advance made by the women of the province, the Bihar Legislative Council has extended the franchise to them at its current session. The resolution was moved by Mr. Godavaris Misra and was carried by the large majority of 47 to 14. Moslem members of the council were opposed to granting even this elementary right to women and voted against it.

Slavery Abolished In Kalat:—It is gratifying that enlightened ideas are penetrating the backward Baluchistan States. The Administration report of the Baluchistan Agency for 1927-1928 gives as the most important event of the year the carrying into effect in the State of His Highness the Khan of Kalat's decree abolishing slavery throughout his dominion. The report further states that the turning of agricultural slaves into tenants and the liberation of their wives and families proceeded without difficulty but the freeing of domestic slaves could not be brought about so easily. On the whole, we learn, that the liberation of slaves of every description was both successful and complete in Kalat. In promoting this reform His Highness has earned the everlasting gratitude of not only his subjects but also of the whole of the civilised world. It is also interesting to note that the noble example of his Highness was followed by the other tribes who agreed to the abolition of slavery within their tribal territories. This welcome reform, however, unpalatable to vested interests was no doubt hailed with joy by the slaves themselves the majority of whom were descendants of captives taken in warfare and had sunk very low socially. This barbaric practice is a relic of feudalism and has no place in modern civilisation whose watchword is liberty, fraternity and equality.

"The Sind Herald":—We have received the first four numbers of this Sunday weekly and we find that all matters of topical interest find a place in it. There is a cultural section devoted to the interpretation of the message of Sindhi poetry, art and idealism. We are told that special attention will be given to the art supplement which will be a regular feature appearing every week. This is the only illustrated weekly publication of its kind in Sind and we wish it a long and prosperous career.

INDIAN SOCIAL REFORMER.

BOMBAY, FEBRUARY 16, 1929.

HINDU WOMEN'S PROPERTY RIGHTS.

A SMALL BEGINNING.

After eight years of discussion and deliberation a small piece of social legislation to rectify a glaring anomaly in the Hindu law of succession has passed the two Houses of the Central Legislature and is now awaiting the assent of the Governor-General. A short history of the Bill was given in the leading article in the *Indian Social Reformer* of October 13, 1928. The purpose of the Bill is to alter the order of succession so as to make it accord somewhat more than at present with the natural sentiments of ordinary men. According to Hindu Law as at present administered, women are almost totally excluded from succession. The only exception is a very qualified right in the case of daughters. "It is not a case of males being preferred to females", said Sir Sankaran Nair in the Council of State in introducing the Bill last September "but of the total exclusion of females. It even comes to this, that if there are no heirs in the male or female lines as stated by me, the Government take the property by escheat to the exclusion of females. What we seek to do by this Bill is to get rid of that principle and to introduce into the line of succession a few selected females whose selection is likely to find favour with the country generally, and whose selection will be a test." As Mr. Jayakar said in the Legislative Assembly last week "by this Bill we are providing that in preference to remote and unknown male relations the very kith and kin of a dying person should receive a share, the kith and kin who would be by the side of his death-bed comforting and nourishing him."

The Bill was introduced in 1921 and after many vicissitudes was passed by the Legislative Assembly in 1925, and was sent to the Council of State. It was three years before that body and was passed in September last year. In the course of its passage through that Council, it was found that certain verbal changes, adopted by the Select Committee of that body to make clear the meaning of a clause, had been inadvertently omitted, and an amendment was formally moved and accepted to make good the omission. Owing to this, the Bill had to be sent back to the Legislative Assembly, and some members of the Assembly attempted to introduce a limitation into it at this late stage. Mr. Sidheswar Prasad Singh moved that the provisions of the Bill should apply only to the property of persons not held in co-parcenary and disposed of by will. As the joint family system is co-extensive with Hindu society, this

amendment would practically defeat the very object of the Bill, and it was properly thrown out by the large majority of 48 against 14. The division list is not available at the time of writing, but the message says that Government remained neutral while Muslims and Europeans partly voted and partly remained neutral. The Bill, as we said, is a small beginning in the direction of securing equal economic status to women, and we are sure it will be quickly followed by further thorough-going legislation.

The question whether official and non-Hindu members should take part in the voting on the Bill, was discussed in the Council of State last September. On the third reading of the Bill, Nawab Sir Umar Hayat Khan suggested that the Hindu members should be left to decide its fate among themselves and non-Hindu and Government members should remain neutral, that is, take no part in the matter. Mr. Narayan Prasad Asthana, who supported the Bill, pointed out that this would not be in accord with reason or constitutional practice. "I think," he said, "that where the justice of the case is so obvious, where the matter is one which should be decided by the whole community in India, I do not see why the Muhammadans should be neutral in this matter. As to the officials, we have already been taught the value of the official votes the other day, and I do not think that the officials should be neutral in this matter, because we find that where the question of legislation comes in, it is on the entire body as a whole that the responsibility should rest and not on any one community or another. My opinion, therefore, is that the Muhammadans as well as the official benches, should cast their votes in whichever direction they choose.' This was the sound view to take, so much so that the Nawab himself was convinced as shown by the fact that he voted in the division which followed. The Government position was indicated by the late Mr. S. R. Das who was then the Law Member. The Government, he said, proposed to take up a neutral attitude, which he further explained to be that the members of the Government would not vote but the official members would be free to vote in any manner which they thought best. Notwithstanding this authoritative precedent, Pandit Madan Mohan Malaviya and Sir Abdul Qayum raised the same point in the Assembly last week. The Pandit appealed to non-Hindus not to take part in the voting, and Sir Abdul argued that as he would not like Hindus to discuss the law laid down by the Koran, he would refrain from voting on the Bill which concerned Hindus only. Mr. Jinnah declined to accept this position and some others, Musalmans and Europeans, took part in the decision.

THAT MEN MAY ALL BE BROTHERS

MEDITATIONS FOR THE YEAR

VII. THOSE IN POSITION OF AUTHORITY

(By DR. CLIFFORD MANSCHARDT, Ph.D.).

The use or abuse of authority is the measure of the man. For some the end of power is more power, and the way to power is followed relentlessly. Others conceive of power as a means and use it as a tool of helpfulness. The one class are the oppressors of humanity. The other class are humanity's benefactors. A group will follow wise leading, but it will not long be driven. The real leader of men is not the man who chastizes with whips and with scorpions, it is the man of good-will, of friendliness, and of kindly intelligence. The highest authority is not an authority of force, but an authority of the spirit.

To practically every leader occupying a position of authority there comes the temptation to move alone. The stupidity of one's associates, or the slowness with which the general public moves, tends to drive the leader within himself to formulate plans to give to others, rather than to make plans with them. Though a course of action devised by an individual and foisted upon a group may succeed for a time, it is not the way to permanent success. The real leader consults with his group, moves as rapidly as they are able to move, and thus goes on to slow but certain progress. The way of education is laborious, but its results are sure.

There is no greater misuse of authority than the misuse that comes through ignorance. The leader who bases his judgments upon half-facts, upon opinions and hearsay, cannot long maintain the confidence of those whom he would lead. The only sure authority is the authority of knowledge, the authority that comes from personal experience, and from a patient study of the facts. The leader with truth on his side must prevail, despite temporary setbacks. Every leader will meet with opposition. Decisions have to be made, positive stands taken, powerful interests antagonized. The complicated life of today demands leadership of strength and of courage, a leadership that is unafraid. To be able to stand as the champion of unpopular causes, to remain serene when all about is tumult, to maintain mental balance in the midst of unsound thinking, calls for strong inner reserves of character. It is character alone that gives the leader strength to stand in time of testing.

A common failure upon the part of those in positions of authority is the failure to recognize from whence their power has come. No man is self-made. Every man has received help from others. The man elevated to public office is not free. He stands in the place of the people, and must act in the interest of the people. There is a real need to exalt and to dignify the business of politics, that our officials may look upon office as a public trust, and upon themselves as public trustees in politics as in any other walk of life, the man who would be greatest must be the man who serves.

SOME POINTS OF FACT AND LAW.

III. THE CHURCH MILITANT.

(By MR. KOPARGAM RAMAMURTI).

The idea of sanctity is bound up with Religion all the world over, because Religion itself is bound up with the idea of God. Religion is exalted by Divine sanction. It derives its title to universal veneration and obedience from God himself who is the one common source and bond of Humanity. But although Religion is one and comes from Heaven to unite and save mankind, it has unfortunately got entangled on earth with the *Ahamkara* or Egoism of man. It has therefore taken different colours and assumed different shapes and proportions in its looking through different groups of men, each fighting for mastery over all. Far from serving the divine purpose of unifying mankind it has got mixed up with conflicting earthly ambitions and arrogances and clothed them all with the same invincible armour of self-righteousness. It has thus accentuated instead of allaying differences, and divided mankind into implacable warring camps, each claiming for itself the exclusive approbation and sanction of God and asserting its exclusive right to unify all under its own banner.

It is not easy to say whether Hinduism ever waged a war of aggression for the conquest of the world. It is equally difficult to say if it ever adopted any bloody methods of repression or reprisal in self-defence. The caste system provided an astute and blood-less method of repressing disloyalty and ensuring permanence to be established in the social and religious order of the Hindus. It therefore claims to have been the peaceful saviour of the Hindu race. It may have been so in the remote past, when it was a living and human system, before it became a soul-less, dead and deadly mechanism. But there is no doubt that it stands to-day as the evil genius of the Hindu race. Its compartmental co-ordination has proved a ghastly failure. It is now but another name for fratricidal war within the Hindu camp. But that wonderful system has done a greater disservice and a more permanent harm to the Hindu race than the setting up of brother against brother. It has scientifically and without conscious pain destroyed the natural link between human thought and action. Not only that, but it has also taught the Hindu mind to admire this disconnection as the most brilliant operation which a wise man could ever desire for himself. It gave to the people intellectually all the joy of freedom which it took care to deny in practice. It did more. It killed the very desire for practical freedom. It left every Hindu absolutely free to speculate about Religion and sociology to the top of his bent, even to the extent of denying God or decrying the caste-system itself with its inequitable treatment of women and the Panchama. What more could any reasonable man want? But woe be to him if he allowed his philosophy to outrun his prudence and ventures to break, however slightly, any of the rules, regulations and ordinance laid down by caste,

however trivial or absurd or ungodly, they may seem to his philosophic eyes. Then it would be merciless and unphilosophic indeed in applying its Social Arms Act, Defence of Society Act and Public Safety Act and section 124-A of the Indian Social Code, and punish every impertinent breach of its "law and order" with social externment or deportation for life.

But it did not rest there. As it grew stronger with the declining political strength of the Hindu race, it developed an amazing quality of suicidal tyranny within the fold. It was no longer satisfied with punishing only wilful delinquents.

It is said of some wild animals which live in herds or packs that the moment any of them was wounded, however slightly, by an enemy beast or man, all the rest would forthwith pounce upon their unfortunate comrade and drive it out of the herd or tear it to death,—to the immense delight of the hunter and the trapper. Hindu society seems to have unhappily caught some such trait somewhere in the course of its chequered political career. Stories are still told, which may or may not be literally true, how at one time it was quite easy for a Muhammadan, if he was so inclined, to secure a convert for his religion by the simple process of spitting on the face of a Hindu and dragging him before his castemen. Those worthy guardians of communal honour could be confidently relied on to expel the unfortunate victim of the outrage from their fold and drive him by their cruelties to seek human protection in the Moslem fold itself. Whole families forfeited their religion, it seems, by inhaling, quite involuntarily, the odours of *pilan* cooked by a Muhammadan. If only the Christian Fathers took the trouble to drop a few crumbs of baked bread into a well which supplied drinking-water to the neighbourhood, all the Hindus who innocently drank of the 'polluted' water could, it is said, be easily bagged for the glory of the Church with the active help of their sensitive and fastidious castemen. If a Hindu child was held under instruction in a Christian home, its troublesome parents and relations had only to be told that it had already partaken of forbidden food along with its first lessons, and they would at once cease pestering for its return to their lawful guardianship, because it was hopeless thereafter to take it back into caste. These stories may be parodies of the truth but they serve to indicate to what lengths of suicidal folly the soulless puritanism of the caste system may go in oppressing the unfortunate people held in its iron grip.

But the times have changed. "Unfortunately in these modern days," complains the learned author of "the Law applicable to Christians in India," "strong feeling that exists in these matters is nearly always fanned into a flame by those who make it their profession to create bad blood on such occasions and go about circulating all kinds of clever falsehoods for the purpose of making the action of Christian Missionary or teacher look even more reprehensible than it actually is. Militant sects,

like the Arya Samaj, deem it to be part of their duty to interfere at such times and join issues with the Missionaries.

That is again a pity. It only shows that we are still in the age of strife and ill-will. The sum of Religious Brotherhood has apparently not yet dawned upon us. We are obviously yet a long way off from the millennium when Christian and Muhammadan parents might be expected to joyfully celebrate with feast and pomp the conversion of their sons and daughters to Hinduism. But we are equally far, it seems, from that happy time when Hindu parents might placidly go about inviting their friends and relations to join them in holding jubilee over the conversion of their children to christianity or Islam. Strictly speaking, such things should not be improper and would not be impossible if only conversion in its spiritual sense had come into its own and acquired a universal value of currency. But unfortunately it has not yet attained intercommunal recognition and acceptance even like a University Degree. A London graduate or a Madras graduate can readily obtain recognition as a Graduate in Calcutta, Allahabad or Punjab and enjoy the freedom of their University circles without having to disown his original *alma mater* or renouncing its Degree as dishonourable. The other Universities also may honour him with their own Degrees, but that would be in addition to the original honours, not in suppression of them. But not so with a Conversion-Degree yet. It has no value and bestows no privilege outside the religious community which conferred the Degree, however much he may have "turned round" from a worldly life and however staunchly he may have "set his affections on a higher life." It operates on the other hand as a disqualification, a badge of error shame and sinfulness, which must be wiped out with proper purifying ceremony before the man can find acceptance in the religious and family circles of another community as a Brother.

A Hindu may be admitted a *Mahatma* or great-souled man, and loved as a very dear friend. But no Moulana worthy of his title and no orthodox Christian *padre* worth his salt can hide or keep to himself the perturbing fact that that man with all his saving qualities is not really among the 'saved' and is in fact nowhere in God's estimation compared with the meanest sinner among the True Believers. Similarly a Christian man may be acknowledged to possess saintly virtues and may be acclaimed as a *Dinabandhu* or friend of the Wretched and Lowly, and he may be admired and loved for running indefatigably round the globe to befriend the down-trodden Indian everywhere. But if that great good man aspires to be an intimate home companion of the Hindus outside political pandals and public Ashrams, or if he aspires to have a Hindu home of his own with the spoken sympathy of a few Hindu friends, he must, it seems, disown and be foul the warm Christian nest where he had hatched and nurtured all his acknowledged virtues, and stand

shivering under the Hindu flag so that an Arya Samaj may "purify" him or a Jagad-Guru Swami may enable him to 'enlarge his outlook' and 'widen his horizon' and live a broader and more tolerant life' and 'do what lies in his power to promote the happiness and content of the world'!

The delicious humour and solemn absurdity of this inter-religious generosity and gratuitous patronage in such cases can be matched only by the exquisite pathos of a famous advertisement: "You are a splendid beast, I love you very much," says a dainty sweet looking girl to a magnificent royal bull which faces her with bright, intelligent, loving eyes; "I love you very much indeed, but I shall love you better as Bovril!"

THE RECONSTRUCTION OF CHINA.*

The Revolution has entered into a new period at the present juncture, as contrasted with the past thirty years in which we were mainly engaged in the task of removing obstacles--work of destruction. As a result of over thirty years' hard struggle, with all the obstacles removed, we have come to the stage of Political Tutelage, in accordance with the revolutionary programme of our late Leader. This means that the Nationalist Party-Kuomintang will undertake the reconstruction work of the Republic of China by directing and supervising the National Government in the work of Political Tutelage. Such reconstruction work at this period may be classified into two kinds: namely (1) Political and Social Reconstruction, (2) Material or Economic Reconstruction.

POLITICAL AND SOCIAL RECONSTRUCTION.

With reference to political reconstruction, it is imperative to follow the direction of our late Leader. Train the people of the whole country in political matters up to the point where they will be able to execute their fourfold political rights (election, initiative, referendum, and recall). For the time being as the people are not yet ready, it devolves upon our comrades, the Party, and the Government to prepare them to that end, thereby rendering it possible for the Party to hand over the power of government to the people as a whole at a time when the people are thoroughly prepared and the Political Tutelage period will be completed. In so doing, the Party may be said to have well performed the responsibility of the Revolution.

Recently, the Central Executive Committee was engaged in the reorganization of the National Government which will be composed of five "Yuan", namely Executive, Legislative, Judicial Examination, Supervisory, in accordance with Dr. Sun's Five-Power plan of government. Such reorganization is intended to pave the way for the Constitutional Period. Some have entertained the doubt as to

* Being the full text of a speech delivered by Mr. Sun Fo at the Kuomintang Headquarters after the memorial Service to the late Dr. Sun on October 8, 1928. Mr. Sun has just returned to China after an extensive tour of investigation in Europe and America.

why the Five Yuan system of government should be instituted at the period of Political Tutelage rather than at the Constitutional Period as laid down in Dr. Sun's Fundamentals of National Reconstruction. Therefore, it is necessary to distinguish between the said Five Yuan and those of the Constitutional Period with respect to their functions and responsibility. The authority of the government for the time being is vested in the Party. This has been attributable to reasons of a historic nature during the last several decades. The National Government is created and directed by the Party, so it is also responsible directly to the Party, rather than to the people. However, the Party is directly responsible to the people and the popular Revolution. The reason why the Five Yuan should be instituted at this juncture is that they will meet the needs of the present with reference to domestic reconstruction affairs on the one hand and foreign relations on the other.

Our Government as instituted two years ago at Canton was only provisional. Under the circumstances of that time, the Government was not capable of making any headway either internally, or externally, for we were confined in a small area with our enemies on all sides. It did not aim at reconstruction, but destruction. So it was only too natural that its organization was simple, and incomplete. Nevertheless, it was sufficient to meet the needs of the time.

During the last two years, the Revolution made such remarkable progress that it extended from the province of Kwangtung to the Yangtze valley, and then all over the country. Following the completion of the military phase of the Revolution, the country is well-unified, the primary duty of the National Government consists in political, social, and material reconstruction. In order to be able to discharge such a duty properly, the Government must be reorganized, with its division of labour, and fixing of responsibility. The Government must be made to ensure confidence abroad and prestige within the country. In view of this, the Central Executive Committee has decided upon its reorganization. It is to be patterned on the model of the Five-Power Plan of Government of our late Leader for the purpose of preparing the people in the practice of the said form at the introduction of the Constitutional Period.

It is frequently suggested by non-party men that, since the present National Government is responsible to the Party, it has nothing to do with the people as a whole. Criticism of this sort must have grown out of ignorance of the historical mission of the Party and is not of any value. The present is not the proper time when the Party can hand over the governing power to the people, for the simple reason that they are not ready for it. We have also the question often asked as to when the Tutelage period will expire. The "district" constituted the local unit of self-government as incorporated in the Fundamentals of National Reconstruction. When

a majority of the districts in a province shall have adopted self-government, that province is through with the Tutelage Period; and when a majority of provinces have thus completed the Tutelage Period, the Constitutional Period commences. No body is in a position for the time being to forecast as to how long the Tutelage Period will last. The sooner the Tutelage Period is completed, the better, so far as the Party is concerned; for then the Party will be released of its great responsibility, handing over to the people of the whole country all its political powers, and bringing the Revolution to an early and triumphant completion. Nevertheless, it must be pointed out that the Constitutional Period cannot possibly begin until the Tutelage Period is well completed. How soon it may be completed depends entirely upon the ability of our comrades in the work of reconstruction.

MATERIAL OR ECONOMIC RECONSTRUCTION.

Material or economic reconstruction, no less important than political and social reconstruction, is greatly needed in the wake of the Revolution. To such reconstruction, the strength of the entire nation must be called upon to contribute. China is economically backward, being more than a century behind England and the United States or half a century behind Japan. Let us study for a moment the production power of the American workman. He produces one hundred times as much as one Chinese workman by means of his scientific organization and machinery. This means to say that the productive power of an American workman is one hundredfold as great as that of our own workman. The Americans produce more things than we do, although we have a population of 400,000,000 against the American population of 100,000,000.

In the matter of communication, we are also at a disadvantage. A distance capable of being covered in a day or two in Europe and America will take half a month in China. We must spend two weeks to go from Shanghai to Szechuan—a distance of hardly over two thousands li which takes only a day or two to travel in Europe or America. Our life becomes considerably shortened as a result of the difficult communications. That is to say that what an European or American can accomplish in a day takes us half a month to do. One year's time in the life of an European or American corresponds to fifteen years' time in the life of a Chinese. We will inevitably lag far behind in the battle of life unless we reconstruct the means of our communications.

In accordance with the stipulations of the Fundamentals of National Reconstruction, there will be 10,000 miles of rail-roads, 1,000,000 miles of motor roads to be constructed. A total sum of 30,000,000,000 will be needed for such construction. With the total sum of annual national revenue of 500,000,000 against the aforesaid sum of 30,000,000,000, the project will take 60 years to materialise. It is noteworthy that our projected

scheme is hardly over one-third of what the United States has already possessed. The comparison reveals to us unmistakably how exceedingly backward we are from the standpoint of national wealth.

But we must not be discouraged, for what the United States has possessed is all created by human efforts. The only difference lies in the fact that the Americans obtain their efficiency through scientific organization and mechanic devices. The United States is at the present time in possession of 24,000,000 motor cars, about one car per every 5 persons (the total population is 115,000,000), although thirty years ago, the total number of motor cars throughout the whole country did not exceed 3,002. This shows that material reconstruction is not so difficult as it seems to be.

Japan was agricultural fifty years ago when she shut her doors to the outside world. Now, she is regarded as a modern industrial nation. Germany was also industrially backward as recent as 1860. In a period of a little over half a century, she has made such great strides that now she compares favourably with any industrial nation of the world. So it is quite certainly that in fifty years China may become an industrial nation.

People have doubted why the country must become industrialized before we are able to solve our national problems, thinking that China has been agricultural for several thousands of years and why not hereafter. Such a line of thought indicates complete ignorance of economic principles. Our condition of economic backwardness and general poverty is attributable to the fact that we have been agricultural for several thousand years. No agricultural country can hope to establish itself in the face of world competition, for the increase in agricultural production is very much limited. Increase in production can only be obtained through the use of machinery and application of scientific methods. That is the only road towards the rehabilitation of the country and the solution of the livelihood problem of our people. Indeed, the economic problem constitutes the fundamental problem of the country. There must needs be development of the means of communication and the basic industries which will ultimately lead to the increase of production power and national wealth.

THE QUESTION OF DISTRIBUTION.

The communists will talk only about distribution instead of production, the problem with us is not so much of distribution as of production. We have produced so little that there is not much for us to distribute. The problem of distribution is important only in those countries which have already passed through the Industrial Revolution. It is of the least importance so far as we are concerned. In China, we have only "poverty". If the question of distribution is pushed as far as the communist would go, then there will be "equality of poverty", but not "equality of property". The communists are under the delusion that China's

ills will get healed overnight by a redistribution of the land on communistic basis. But what is the total number of acres of cultivable land in China against the aggregate number of peasants? According to the report submitted by the communists at the time of the Wuchang—Hankow regime on Human province, it was found out that each peasant could receive two Mow of Land which would annually yield five Piculs of grain. This amount of grain would be barely enough for his food and leave his clothing, housing and means of communication unprovided for. Nothing is still clearer than the fact a redistribution of the farming land throughout the country can not solve the livelihood problem of our people. The more talk of distribution will lead only to infinite complications. I do not mean to say that the question of distribution should be ruled out altogether; we will take it up only when we shall have produced something. Until the Industrial Revolution is gone through, it would be futile to talk much about distribution. So communistic principles do not at all fit in with the present condition of China.

HINDUISM AND CHRISTIANITY IN INDIA.

(By MR. S. N. KARNATAKI).

(Continued from last issue).

It is true that we have not done anything for centuries to elevate the depressed classes. Naturally interested parties pick up this weak spot and magnify it to serve their own ends. We must be thankful, however, for the valuable services several missionary societies have rendered in this connection. But now elevation of the depressed classes forms one of the foremost planks in the Congress programme, and vigorous efforts are being made, under the guidance of Mahatma Gandhi, for the removal of untouchability of those classes. This reawakening of the public mind is mainly the reason, why Hindus are not found coming forward at all now as before to be converted to Christianity.

I have said that Hindus are now studying their religious literature more earnestly. Naturally most of them find that there is enough in their own religion and literature to satisfy their wants and that there is no need to go out anywhere for their spiritual benefit. It is there, if educated Hindus are coming after a short period of study to appreciate the value of their own religious literature and to feel that it is all-comprehensive, all-sufficient. This being so, no body would be inclined, except perhaps for some immediate temporal benefit, to accept an alien faith.

As to Dr. Farguhar's reasons under II one may say that the Doctor has made several wrong statements about the Hindus and their religion. He clearly says that they have been polytheists and that the educated mind of India has now already moved a long way from Hinduism in the direction of Christianity. But the Hindus in truth have been monotheists for thousands of years and it is a mistake to think that India began to learn monotheistic

principles since she came in contact with Christian people. Here is what Sir M. Williams says in his book already referred to. Some of the oldest hymns of the *Rigveda* are monotheistic and all the most pronounced forms of Indian pantheism rest on the fundamental doctrine of God's unity. "It is true that a long time after the vedic period, people began to worship images of God after the manner of Buddhists and Jains who worshipped their saints, and in the course of time certain corrupt practices crept in. It must be admitted, however, that there have been reformers in the country from time to time who had tried to stop those practices and to establish purer forms of religion. But even those who worship their idols have never denied the doctrine of enmity of God and always regard their images as so many symbols of the one God. To refer therefore, to the image-worship or even to the corrupt practices and also to the attempts made from time to time to stop them, is one thing and to make the unhistorical statement that the Hindus have always been polytheists and that they are only now learning what monotheism is, is another. Even in modern times there have been movements started with a view to recognise more and more fully purer form of Hindu religion and to popularise the same and it would be pure exaggeration or misrepresentation of facts or both to give all the credit for these movements to Christianity. Speaking about the Brahmo Samaj and the Prarthana Samaj, Dr. Farguhar distinctly says that Christianity is *omnipresent* in all the proceedings of those Samajas. For they preach monotheism, they call God as the father of all, and their Sunday services include reading from sacred book, praise of God, prayer and so on.

But as regards the Prarthana Samaj the above statement seems to me to be pure exaggeration if nothing worse. It is true that the Prarthana Samaj regards Jesus Christ as one of the Saviours of the world and as such pays its need of praise to him. But the teachers of the Prarthana Samaj—Dr. Bhandarkar and Mr. Justice Ranade—have in their preaching always rallied on *Upanishads*, *Gita* and *Bhagwat Puran*, and also on the *abhangs* of Tukaram Namdeo and other saints. If the Samajists call God as the father of all, they also call Him the mother of all. Do Christians ever say so? In the Prarthana Samaj again, before the regular service begins on Sunday, there is *bhajan* in which songs in praise of God are sung; and at the end there is *arti*—waving of lights—a spiritual operation in the Samaj. On anniversary days moreover *kirtan* forms an important item in the programme. I have thus mentioned certain specific items only the underlying ideas of which are entirely Hindu in character, and have no place, so far as I know in services in Christian churches. This being so, to say that in the proceedings of the Prarthana Samaj Christianity is *omnipresent* is, to say the least, pure exaggeration.

When Mr. Turnbull gives a sketch of the higher elements of Hinduism and says that a people who possess such a rich legacy can never be expected

to accept a faith which is altogether akin to their spirit, Dr. Farguhar points to the achievements of Greece and says that "so far as my studies have gone, I have found no really first-rate orientalist who speaks of the achievements of India as being equal to the triumphs of Greece." For the information of the Doctor, I could give here short extracts from only two of the well-known oriental scholars, who have devoted years of study to their subject.

Professor A. A. Macdonnell of Oxford says in his "History of Sanskrit Literature" that "In various branches of scientific literature in phonetics, grammar, [mathematics, astronomy, medicine and law, the Indians also achieved notable results. In some of these subjects, their attainments are, indeed, *far in advance of what was accomplished by the Greeks.*" The italics are mine.

Sir Monier Williams speaks in his "Religion, thought and Life in India," of the natives of India as "the men who compiled the Laws of Manu, one of the most remarkable literary productions of the world, who thought out systems of ethics worthy of Christianity; who composed the Ramayana and Mahabharata poems in some respects *on trialling the Iliad and the Odyssey*; who invented for themselves the science of grammar, arithmetic, astronomy, logic, and who elaborated independently six most subtle systems of philosophy." The italics are mine.

Readers of the "Reformer" could easily decide for themselves whether Mr. Turnbull is right in his conclusions or Dr. J. N. Farguhar is justified in entertaining his hopes.

GOVERNMENT'S BREACH OF FAITH.

VIII.

Dr. Besant writes in *New India*:—The Government of India is supposed to be a Christian one ruling over heathens. Missionary Societies in Britain travel up and down the country lauding the "blessings of Christianity," and telling how their God has placed a Christian Nation to rule over India, so that that benighted country may enjoy Christian civilisation. One of the things which they denounce—and rightly denounce—is the crime of child-marriage, and they explain how infant girls are married in their cradles, and horrify the ignorant Westerners by describing the fate of widows in India, and then telling them how such little girls become widows by thousands, and are doomed to a joyless life. A novelist like Miss Mayo, armed with Government introductions, weaves in the air the liking of Brahmanas for little girl-children of five.

It is very curious that our good Christians over here are so remarkably indifferent to the protection of little children, whose sad fate draws so many pennies into missionary-boxes at "Home". They apparently drop their Christianity when they enter

the Suez Canal and breathe the eastern air, or at any rate keep it for "the Lord's Day," and regard the other days of the week as not belonging to God at all—presumably to the opposite pole of the theological compass. For, was not the solemn warning uttered by the compassionate lips of Christ, who once took little children into His loving arms and blessed them:

It is impossible but that offences will come; but woe unto him through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. (S. Luke, xviii, 1, 2.)

Quite a large stock of millstones seems to be needed in Delhi.

But let us descend from these high regions to the more ordinary world, and consider how facts down here condemn the crime of leaving our little girl-children undefended against the lusts of men.

Of course, we all know that the "first marriage" among Hindus is what in the West would be called a betrothal, with only one exception; the "child-wife" remains with her parents, and only goes to her husband's home after the "second marriage". But in the West, a betrothal does not make the betrothed girl a widow. But here in India, we have huge numbers of "virgin widows," children whose "husbands" have died before the "second marriage" takes place. The result is that all these girl-children who have been through the first ceremony are shut out from woman's highest function, Motherhood. Never can they hold their own child in their arms; never can know the love of husband, son, and daughter. They are dedicated to the life of the sannyasini—a noble vocation when self-chosen, but a cruel life of long penance when imposed by others. Since the women, the mothers, have awakened to a realization of their power, the sense of their duty with regard to their daughters has also awakened. They know what enforced widowhood means for these little ones, and are resolute to save them. Innumerable Conferences have been held all over India, and they have, with one voice, demanded that the marriage age shall be raised by law.

Quite apart from the withering of so many lives by child-marriage, it is accompanied by other evils. The death-rate of these child-wives leaps up by a shocking bound—the inevitable result of child-motherhood. The child's body is not matured enough for the bearing of a child, and it dies under the outrage. She has not known the careless happiness of childhood; she cannot bear the shock of child-wifery and motherhood. The ghastly sufferings of an unnaturally-forced function mean early death to many a helpless victim.

Nor do women suffer alone; school-boys who are also fathers are drained of vitality and of nervous energy; they cannot bear the double strain of hard study and over-early parenthood together, they easily fall victims of diabetes and other diseases due largely to nervous troubles, and they talk of being

'old' at fifty-five! Old when they should be, enjoying the plenitude of brain, strength and self-controlled emotions. The old Hinduism imposed celibacy till the student-life was over, for, as in all the ancient religions, health was guarded by invoking the sanction of religion for hygienic laws. Boy-fatherhood means early old age.

Happily, the boys, the young men, are rebelling against premature marriage, and as they are also demanding educated wives—and early marriage cuts off girl-education at the age when she should be a student—they constantly, in their meetings, make 21 the age for young men, from 16 to 18 the age for girls.

Mr. Sarada's Bill was a modest one, too modest, most of us think. He says the Government promised to vote for it. Well, if so, he has learnt the value of promises. The foreign Government has always been against social reform; it realizes that it will put an end to foreign rule over India. Another powerful reason for Dominion Status is that we cannot make real social reforms without the power of legislation. Will men be content to abolish laws against murder, to leave it to be dealt with by social opinion? And is not the death-rate of married child-mothers a form of murder, since it is caused by a disregard of natural law and can be brought down by man-made legislation? Is not preventible homicide a form of murder?

Only two Europeans voted for the Sarada Bill. Are the rest of the Europeans willing to uphold the introduction of child-marriage, into their own families? If not, why have they kept it legal for Hindus?

I may add, lest I be thought speaking of a reform which I had not enforced when I had the power, that in the Central Hindu School, we did not admit married boys, and took a promise from the parents that they would not marry their sons while at school. Later, we increased the fees of college students who married, and had in view their exclusion. When we started, at the end of the last century, this policy was not found in any school, as far as I know.

BOMBAY UNDER A CLOUD.

The Director of Information has issued the following report:—"During yesterday, Thursday the 7th, the situation in Bombay continued very serious. During the afternoon large mobs gathered at various places in the centre of the city and started rioting and assaulting passers by. In Kamatipura the mob after attacking several persons refused to stop though warned several times by a Magistrate and the military had to fire six rounds. Two rioters were killed and several wounded. The military had also to fire five rounds on a violent mob at 2nd Pathan Street killing one person and another five rounds near Northbrook Gardens on a crowd that was pelting the police and troops with stones and bottles. Two persons were wounded by this firing. Later in the afternoon the police had to fire

on a riotous mob at Dongri Maidan and one rioter was injured. During the evening a mob attacked passers by at Argyle Road and Dana Bunder and three passers by were killed. There were various isolated assaults during the day. This morning (8th) at 2 A.M., a large mob was dispersed by the police in Byculla and about 9 A.M., another mob was dispersed after it had assaulted three persons. During Thursday and up till noon on Friday, 16 persons were reported killed and 116 injured. The Hon'ble Member in charge of the Home Department, the General Officer Commanding, Bombay, and the Commissioner of Police have been round the disturbed area this morning and since 9 A.M., all is reported quiet. Leaders of the Hindu and Mohammedan communities have been moving in the city advising the public to avoid violence.

The comparative quiet which reigned during the morning of yesterday was succeeded in the late afternoon by further serious outbreaks in a part of the City hitherto not affected. The situation was under control by mid-night.

The troops were compelled to open fire on the mob in the Abdul Rehman Street area near Narayan Dhuru Street, causing several casualties and late at night the rioting spread to Ripon Road and Madanpura where six people were killed and a number injured. At the junction of Kalachowki and Chinchpokli Road the police arrested a number of men who were stoning the mosque there. Another mob was dispersed by the Police at Parel Road near Rangari Chawl, Masjid.

This morning 50 mills and the Railway Workshops were working but the tram service is disorganised. No victoria drivers are plying for hire and very few taxis are to be seen in the disturbed part of the City, while most of the shops are closed. The situation continues to be very serious, and it is feared that further trouble may be expected.

So far as can be ascertained the casualties between 12 noon on Friday and 12 noon to-day (Saturday) have been 33 killed and 193 injured and removed to hospital.

The night of 9th was quieter than the previous one and the orders relating to collection of more than five persons in the streets and the prohibition of people loitering about after dark had a good effect. Persistent efforts were made to attack the mosques at Kalachowki Road and Fergusson Road, but the police were successful in preventing damage being done.

During Saturday a number of cases of looting were reported and shops were broken open at Kalbadevi Road, Bhuleshwar and Shaikh Memon Street and forty persons were arrested. At Sukhlaji Street the police fired on a mob of Hindus and Muhammadans who were looting an aerated water cart.

There were serious disturbances at Sydenham Road, where three people were killed, and Foras

Road. The police fired three revolver shots and dispersed the mob. At Nakhoda Street, Pydhonie the troops twice fired on a mob causing 14 casualties and firing was also necessary at Mirza Street and Kalbadevi Road. There were two cases of incendiarism one at Barbhai Mohulla and the other at Kalbadevi. A number of bad characters were arrested and detained. On Saturday night dead bodies were found at Dharavi and near Arthur Road stables. Stray assaults were reported from Dadar Road, Suparibagh Road, Nagpada and Kamatipura up to 10 P.M.

The situation to-day (Sunday) morning is quieter.

The casualties reported between 12 noon on Saturday to 12 noon Sunday were 28 dead (including 15 died in hospital) and injured 92."

To-day (Tuesday) shows a considerable improvement in the situation. Shops are open even in those areas where there has been the greatest disturbance, people are moving about more freely and so are the railway workshops.

Yesterday (Monday) there were a number of sporadic cases of assault and murder.

Several mills which were working in the morning did not resume in the afternoon and the Matunga Railway workshop was closed in the afternoon at the request of the workers.

The rounding up of bad characters was continued and 48 persons were arrested. The number of bad characters rounded up and confined at Worli is now 493.

The Curfew order was very strictly observed last night and by 8 p. m. scarcely anyone was moving in the streets. The order against loitering in the streets in the day time is also observed, but it is enforced with discretion; small parties of respectable individuals are not interfered with, while larger crowds that loiter about or appear threatening are moved on by the Police.

The Ramzan month began from Monday night and orders have been issued that Muhammadans going to say their prayers in mosques and home again are not to be interfered with if they proceed peacefully and are unarmed.

Between noon on Monday and noon on Tuesday three people were killed and 24 injured. The total casualties since February 4th are 137 killed and 783 injured and removed to hospital.

Almost normal conditions prevail in Bombay City today (Wednesday). The markets and shops are open and traffic is going on as usual. The night passed without incident. The police have made a number of arrests in connexion with the outrages committed during the riots. The total number of persons now confined at Worli comes to 622. Seventy mills are working this morning and so are the railway workshops. Only one death was reported yesterday, that of a man assaulted on Monday, who died in hospital. The total casualties as a result of the riots are 138 killed and 789 injured and removed to hospital.

In view of the improved conditions now prevailing in the City, the Curfew order which was issued last Saturday has been modified in respect of time since Thursday, 14th February.

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No. 26

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."*
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Catholics and Civil Marriage :—Mr Justice Kemp decided last week at the Bombay High Court that the marriage of a Roman Catholic with a member of the same community before a Registrar under the Indian Christian Marriage Act of 1872 was not invalidated owing to the religious ceremony as laid down by the Canonical Law of their Church not having been performed. The facts were that Peter Philip Saldanha on June 14 went through the form of marriage prescribed in the Act with Anne Grace Saldanha before the Marriage Registrar in Bombay, but did not live with her thereafter. On June 17, he was married according to Catholic rites in the Church at Igatpuri to Olive Basta de Souza, and thereafter lived with her. In a prosecution for bigamy brought against Philip Saldanha by Olive de Souza, he, presumably to test the validity of the first marriage, was acquitted by the Sessions Judge of Nasik on the ground that as a Catholic he could not contract a valid marriage except according to the Canonical law. Thereupon, Anne Grace Saldanha sued in the High Court for a declaration that she was the lawfully married wife of Philip and that the second canonical rite did not affect her status. Mr. Justice Kemp has upheld her claim. His lordship in his judgment pointed out that both the parties were natives of Goa where a Civil Marriage was compulsory, and, therefore, it cannot be said that Roman Catholics could not contract a non-canonical marriage.

Personal Law of Marriage :—The important passage in Mr. Justice Kemp's judgment is that in which he expounded the law under the Indian Christian Marriage Act. "Section 88 of the Act of 1872," his lordship observed, "laid down that nothing under the Act was to be deemed to validate any marriage which the personal law applicable to either of the parties forbade him or her to enter into. In his lordship's opinion the words "personal law" referred to the capacity to marry.

They did not apply to the forms and ceremonies of the marriage. His lordship remarked there was evidence to show that civil marriage was essential in Goa. Religious sanction was one which operated on the conscience of the parties and could not as a rule nullify the provisions of the civil law. His Lordship considered that the form prescribed by part 5 of the Act was not a part of the personal law of the parties. The ceremony was performed according to the provisions of the Act before the Registrar which had the effect of binding the parties to the marriage." His lordship's interpretation of Section 88 of the Act, leaves open the question of the validity of a marriage of a Christian with a non-Christian, particularly a Hindu whose personal law forbids inter-communal marriages, under it. In Goa, however, Hindus too, we think, are subject to the law of civil marriage and it will be interesting to know what would happen if a Hindu marries a Christian in that territory.

Bombay Excise Policy —The Bombay Government, when it had to deal with a Legislative Council which was more representative of public opinion, declared that Prohibition was the goal of its excise policy, and adopted a few measures as steps towards it. It was publicly rebuked by the late Finance Member of the Government of India for its temerity, and soon after, under the pressure of its own financial difficulties, it began to wobble, and now it has definitely retraced its steps on the pretext that they have not promoted temperance but only increased illicit consumption. Mr. Pradhan in his Financial Statement presented to the Legislative Council on Monday, said: "I am advised that in spite of these changes the drinking habit of the people has not much improved. There is considerable illicit distillation and smuggling going on." He foreshadowed a reversal of policy as a consequence. Mr. Pradhan's business is not to follow the advice of his Department but to exercise his judgment in the light of his knowledge of Indian conditions. Surely, he does not expect the habits of a generation to be changed by a few half-hearted measures in the course of a few years. We would commend to his attention the lecture which Bishop A. W. Leonard delivered on Tuesday at the American Mission Church. Prohibition at its worst, said the Bishop, was better than the liquor system at its best. The workmen of America now earned higher wages, possessed better homes and larger bank deposits simply because their money was no longer used up in drink. It took 75 years to enforce completely the amendment abolishing slavery. If

it should take another 100 years to complete the prohibition reform it would be none too much. The United States would never go back to the saloon and would never annul the law of the land. The evangelical churches of the United States, as well as many other religious bodies, were wholly committed to prohibition. That was also true of the Council of Churches of Christ in America. He urged the people of India not to become discouraged nor to think that the prohibition law in America was a failure. He was closely identified with the movement and did not hesitate to pronounce it in many ways the greatest success of its kind ever known to Christian civilization.

Bombay's Educational Expenditure:—The Finance Minister, it seems, intended in the last session of the Bombay Legislative Council to raise the fees for Secondary and College education in order to enable him to extend primary education. The proposal met with vehement opposition in the Presidency and had to be dropped. The financial situation in Bombay has not improved since July, rather has it gone from bad to worse. It is surprising, therefore, that his Excellency Sir Frederick Sykes in inaugurating the present session of the Council should have revived the question. The alternative to this, we are told, is the reduction of Government expenditure on Primary education and Mr. Pradhan, the Finance Member, also in his financial statement says that further advance in Primary education must be stopped. In comparison with some of the other Provinces and with many of the Indian States Bombay spends proportionately less on education and the frequency with which proposals for raising the fees or cutting down the expenditure are brought forward does not speak well for the Government. His Excellency says that the fees at many of the institutions for higher education are "unreasonably low." The students who go in for higher education are generally speaking from the middle classes. The steady increase in the fees during the past few years has affected them considerably and any further rise would mean a heavy and unjust tax on their resources. We trust that the Government will finally drop the idea and look to other sources for their revenue.

The Sarada Bill:—We publish elsewhere two further press opinions on Government's attitude towards the Sarada Bill—one of them from a Protestant weekly. The *Liberator* of Delhi which was suspended on the death of its founder Swami Shradhanand and which is being re-issued by Prof. Indra has the following comment on the incident:—"What passes our understanding is how the Government who surely appreciate the viewpoint of Mr. Sarada and the obvious utility of the measure should have lent their support to a reactionary of the type of Mr. Acharya. Did they by that means expect to marshal reactionary support on future occasions in their attempts in inflicting unwanted legislation on the country or were they afraid that Mr. Sarada's Bill was of such a revolutionary character that their very Raj would be endangered, much as Amanullah's endeavours in adjacent Afghanistan? Government's subsequent communique explaining their attitude only makes the situation worse. In it

they state that they would await the findings of the Age of Consent Committee in view of the close connection between the two. But the country can have by no means forgotten that the Government had stated clearly on an earlier occasion that the Committee's enquiry had nothing to do with Mr. Sarada's Bill. The truth is Government can never be expected to support even the smallest measure of social reform though they are never tired of repeating that political reform must be preceded by and flow from social reform. And until we attain Swaraj we will never be able to effect any such social reform by legislation."

Dog Shows:—A correspondent writes:—"It has been a matter of curiosity to me why men and women take up with dogs and for that matter other brute creation to the extent of over-feeding, pampering and exhibiting them in shows and do not expend their love and money on one of their own species. Is it because dogs are more tractable than human beings? Or is it because the owners acquire a certain notoriety when the dogs exhibited win prizes in the show? In such cases it is usually mentioned Mrs. or Miss so and so's "Bobbie" or "Jackie" as prize-winners. Dog show pictures appearing in local dailies have been a matter of considerable puzzle to me. Belonging to the unsophisticated class, I often mistook the elegantly dressed figures standing by the brute prize winners as the central objects of the pictures and often used to wonder why in some pictures the central objects were missing. It required some enlightenment for the right appreciation of the relative position of the objects in the pictures as also of the delicacy of taste exhibited by some owners in not figuring in them and thus allowing the dogs to have their day. Furnishing dogs for the show seems to be a hobby exclusively cultivated by the fair sex. The reason seems to be that women have more leisure and love to lavish on the lucky dogs.

Marriage Age in England:—We hope it augurs well for marriage legislation in India that the House of Lords on the motion of Lord Buckmaster passed the second reading of the Age of Marriages Bill, the object of which is to make void marriages in which either of the contracting parties is under sixteen. The law as it stands at present permits marriages of girls and boys at 12 and 14. Lord Buckmaster made the shrewd remark that they were complaining about the condition of affairs in India but that they had an identical situation there which in one condition was worse, meaning by that, that the Indian marriage was only a betrothal.

Marx's Capital:—Eden and Cedar Paul, the well-known translators of German books, are to be congratulated on their admirable translation of Karl Marx's 'Capital' (Allen and Unwin, Ltd., London, Price—12s. 6d.). Hitherto the standard translation was the one by Moore and Aveling published in 1886 with an introduction by Engels. It was based on the third German edition and the subsequent publication of the fourth and definitive German edition after the author's death by Engels diminished its value as a work of reference. The

(Continued in the Leader page).

INDIAN SOCIAL REFORMER.

BOMBAY, FEBRUARY 23, 1929.

MR. SASTRY IN BOMBAY.

The Right Hon. V. S. Srinivasa Sastry arrived in Bombay from South Africa by the S. E. Karoa last Saturday morning. He was received on landing by a large gathering of friends and representatives of several students' organisations. In the evening, he addressed a public meeting convened by the Imperial Indian Citizenship Association and several other local Associations in the Cowasji Jehangir Hall. Sir Chimanlal Setalvad presided and the hall was full to overflowing. In the course of his address, which we print today, Mr. Sastry suggested that India should send at frequent intervals lecturers who can convey to the people in South Africa a correct and adequate idea of India, her culture and civilization. This, he thought, would do more than anything else to promote good understanding between the Indian and the European Communities in that country. The suggestion, we hope, will be taken up by the Imperial Indian Citizenship Association. It is not easy to find the right type of lecturer who will be able to spare the time to go to South Africa on such a mission. In view of the great importance which Mr. Sastry attaches to such deputations, no effort should be spared to act on his suggestion.

In a press interview, Mr. Sastry explained his view as to co-operation between Indians and the native Africans in South Africa. He said that the suggestion has been made, but he was not in favour of it at present. Mr. Sastri said: "The condition of the coloured people and that of the natives is a very complicated matter. I have not made a careful study of that subject, because it does not form part of the duties of the Agent to the Government of India. Occasionally, a desire is expressed by these classes of people that the Indian community should co-operate with them in their struggles and a few Indians occasionally have a similar inclination. I have set my face firmly against any such move. Apart from other reasons there is the one consideration which is conclusive on the matter. Once Indians identified themselves or even closely associated with other people the Government of India cannot help them and without the backing of the Government of India our people would be lost."

We are not sure that this fully represents Mr. Sastry's view on this important question. Perhaps, he will take an early opportunity of amplifying the above statement. There is no feature of the Hilton-Young Commission's Report more striking than its insistence on the principle of estimating

the value of immigrant communities in Africa by the contribution which they make or can make to the development of the native Africans. The Indian Community in South Africa, is not yet in a position to make any vital contribution in this matter owing to its own status being in constant jeopardy from the colour prejudice of the White population. When this danger is obviated, Mr. Sastry, we are sure, does not intend that Indians should be content to lead self-centered lives amidst the people of the land where they have made their homes.

A BLUE LIE.

The expression 'white lie' is a familiar one in the English language. It means a lie which bears on its face the stamp of its unreliability. In South India there used to be a legend about a "blue lie." In the days when indigo production was a prosperous industry, it was believed that at some stage of the cultivation or manufacture of the dye, a thundering lie should be promulgated in order to help it to set properly. It will be interesting to know whether a similar belief was prevalent in any other part of the country. We now know that even myths and superstitions had an origin in some fact, and the "blue lie" legend probably owes its origin to the extravagant statements of labour recruiters who wished to get a large amount of labour for the indigo plantations at certain seasons. The scare about Pathans kidnapping children to be sacrificed at the building of a bridge in Baroda, seems to be a 'blue lie' of this type. It was responsible for the recent outbreak in Bombay, and it is reported to have spread to Nagpur and Bangalore. There is no bridge being built in Baroda at present, and human sacrifices to propitiate the *devatas* of architecture, are no longer in vogue. There is no lack of children in Baroda and there is no conceivable reason why Pathans, of all people, should be connected in this criminal way with the Public Works Department of Baroda. The whole thing is a palpable fib, and the way in which it has caught on, is an illustration and warning to administrators like the Bombay Finance Member, who would economise at the sacrifice of primary education.

(Continued from the 2nd column of 2nd Notes Page).

present translation which, though complete in itself "comprises 'book one' of a more extensive scheme", is made from the fourth edition and the translators have made use of the standard French and Russian translations as well as the previous English ones. We need hardly emphasise the importance of such a work especially when as at no other time Marx's theories are agitating the world,

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

VIII. FACTORY WORKERS.

(By Dr. Clifford Manshardt, Ph.D.).

An ancient literary production asks the question, "Shall horses run upon the rock? Will one plow there with oxen?" And though the answer expected is an emphatic, "No!", much of our industrial life does seem to be as devoid of meaning as plowing of rock. Before the introduction of the factory regime the worker was a skilled craftsman, a master of his materials and a creator. But with the widespread mechanisation of industry, the skill that was once the man's has passed in large measure into the machine, and the craftsman has given place to the tender, carrying out a daily round of monotonous duties. It is no secret that the ordinary workman hates his work, and yet the situation is not quite as hopeless as it seems.

Looking into the future we see the advent of the day when man has really learned to control the machine, when equitable human relationships are established in industry, when skill and quality are regarded as of more importance than mass production, when labour is regarded as a privilege instead of an unwelcome duty. This day is still ahead, but every worker has the privilege of preparing his own mind for the time that is to come. The way out of the sordid is not so much physical escape as a refinement of the inner self. The way to overcome the monotony of life is to try to see its meaning, to recognise faithful toil as eternal, and perfection as a part of the divine perfection. The bondage of labour is so often emphasised that men fail to see labour as a privilege. We live in a universe that is evolving. The world is in the making, and to every individual it is given to play a part. The spirit that causes some men to risk their all for a cause is the spirit that is needed in modern industry. Society needs men who are devoted to their work. The man who is simply a time-server and who spends his energies in seeing how much work he can avoid is the man who tends to bring labour into disrepute. The true representative of labour is the man who continually does his best, whether he be a sweeper of floors or the most skilled mechanic. Even the most menial task is a highway towards the better world that is to be. In the freedom of willing service there can be no bondage. The well-done of the worker's own conscience is his highest reward, his own inner satisfaction his deepest joy.

And since the factory worker is toiling for us, have we not also a responsibility towards him? Have not we as citizens the right to say something about the conditions under which he labours, and to insist upon their improvement? We have the right, and we have the duty to keep alive within us that feeling of brotherhood that will never let us forget how dependent we are upon the services of others. No man among us dare dismiss his social responsibilities, for each of us is benefitting from the common toil. Will it or no we are humanity's slaves, each the servant of all.

SOME POINTS OF FACT AND LAW.

IV. THE DOCTRINE OF SPIRITUAL TRUSTEESHIP.

(By Mr. Kopargam Ramamurti).

"Am I my brother's keeper?" retorted Cain, who had killed his brother Abel, in answer to God's query about him.

"You are your brother's keeper," declares each warring Creed to every one of its faithful followers, and ordains him most solemnly to go forth and take no rest till he kills all its brothers religious and crowns it with sole sovereignty over mankind.

Each religion sees with unerring vision the oneness of humanity or brotherhood of man. It is made restless by a goading sense of its own divine origin and God-ordained function of gathering all mankind to His feet. But at the same time it allows itself to be deluded by the *Maya of Prakriti* which creates a sense of separateness between itself and other religions because they function through different *Upadhis*, and sees only an enemy of God instead of its own self or a brother creed in every other religion. Hence the War of Creeds and the doom of brotherliness in the name of God and Brotherhood. Hence the overzeal for *Shuddhi* and *Sanghattan* and for *Tanzim* and *Tabligh*. Hence also the misuse of what may be called the doctrine of spiritual trusteeship which has proved itself a tremendous driving force in the history of the world, quite as much at least as its twin doctrine of political trusteeship. It is the doctrine by which every man may claim to be the keeper of his brother's soul by divine appointment, more especially of the soul of his 'uncivilised' brother to the south and east of the Mediterranean as far as the Pacific, and engage incessantly in contriving means to make him turn with loathing from the ways of his parents, pronouncing them as ungodly.

There is however a benign and sublime aspect to this doctrine which no religious man can afford to ignore. It is beautifully portrayed in poetic language in an old Christian hymn:—

I know thou hast believed in Me
And light through Me is thine,
But where are all those glorious stars
Which in thy Crown should shine?
Thou seest yonder joyous throng
With gems on every brow,
For every soul they led to Me
They wear a jewel now.

It is no wonder that every good Christian therefore feels that he must be prepared to render a good account of himself when he is so questioned at the solemn hour of judgment. Godly men and women who have wealth of their own do not hesitate to spend it all in what they believe to be the service of the Lord. Even if they are poor, they make it their life-business or Mission to do every thing in their power to convert mankind to the Gospel in whose saving power and unutterable value to the world they have absolute Faith,

"It is not the millionaires of Christendom that are the backbone of the Church," wrote Mrs. K. R. once to the *Hindu Missionary* (1920). "It is the widow's mite that fills the Missionary's purse and overflows to the uttermost ends of the earth. If the Christian Missions are rich and resourceful to-day it is because the poor man or woman in North America, Great Britain, Denmark or Norway piously stints oneself and goes without tea or sugar, bread or butter, meat or vegetables each month, that with the savings so made the light of the Gospel may be carried to every dark corner of the earth to save the orphan the outcaste and sufferer, the savage and the uncivilised everywhere, whether in the wilds of Central Africa or in India or in China. India is not wanting in charity, self-sacrifice or religious zeal. But the piety which stops at no sacrifice to secure one's own individual salvation by digging tanks, feeding the hungry and building resthouses and temples, has not yet learnt to appreciate or Co-operate enthusiastically with any work of Charity which has for its object the soul-salvation of other people,—even one's own people."

This conflict of ideals and objects may perhaps account for the unpleasant conflicts of feeling which burst out occasionally between the Communities. Judge Paul Appasami M.A., LL.B., in his illuminating book on "the Law Applicable to Christians in India" tries to tackle this vexed question and presents with fairness and sympathy all the considerations that might be urged from either side on some of its practical aspects. His exposition is somewhat long but deserves a full hearing:—

"It is an undoubted fact," he says, "that Hindu parents of the higher castes fiercely resent all attempts on the part of the Christian Missionaries to take a child away from its ancestral home and subject it to steady influence on the part of Christian teachers. They regard them as a breach or abuse of the confidence that they have reposed in Christian Missionaries. They moreover believe that it is impossible for a boy or girl of tender years to make up his or her mind about the fundamental truths of religion when he could neither have sufficient maturity of mind nor adequate information about the faith of his forefathers or the faith to which he proposes to transfer himself. They consider it an aggravated wrong if, in particular, any secrecy or concealment is practised either in the taking away of a boy or girl from his or her parental home or in disposing of him or her afterwards."

"Missionaries on the other hand," continues Mr. Appasami, "are constantly comparing in their minds the actual surroundings in which the Hindu child is being brought up with the very different atmosphere which he can breathe in a Christian home, and they argue that it cannot be morally wrong but (must be) entirely right to remove a child from an environment in which crude superstitions and rites are practised to another place in

which he has greater chances of seeking after truth and discussing it with a free and open mind. They are particularly impressed by the circumstance that it is only during the stage of adolescence that a boy has the idealism and the sense of truth necessary for inquiry into the fundamentals of religion. When he grows up and is settled in life, he is so overborne by the responsibilities of domestic or official life that he has neither the time nor the inclination to pursue religious inquiry. According to leading authors who have written on the psychology of religion, the years between fourteen and twenty are especially the years in which a child begins to think for itself and develop a religious sense of its own, begins to find fault with whatever is false in the beliefs in which it has been brought up and to condemn whatever is morally wrong in the practices to which it has been accustomed...The period of adolescence is specially the period during which even born Christians undergo the great change which is usually described as conversion. It is therefore also the period during which a child not brought up as a Christian is most apt to change his faith. For these reasons, the Christian teacher or missionary is anxious to force the pace and to separate the child from what he considers noxious influences, so as to enable him to continue his religious enquiries in peace of mind and the best environments available. But this procedure might expose him both to civil and criminal liability...Usually in such cases, there is strenuous contest between the parties as to the age of the child; doctors are brought in who are prepared to give it as their opinion that a boy or girl usually considered to be nineteen or twenty is really only fifteen or sixteen. It is safe, in such a case, for the person who assumes control over a boy or girl to obtain a certificate from a Medical practitioner of repute so that his bona fides may not afterwards be called in question." (Page 36-39 and 43).

Who can say that the learned Judge has given an unfair judgment in this complicated matter where deep-rooted feelings are involved? And yet who can deny that it is poor consolation to the fond Hindu parents whose bowels yearn for the beloved thoughtless child beguiled and torn from their bosom and held under control by utter strangers whose touch and influence is damnation according to their belief, to be told, however justly, that their home surroundings are dark and superstitious, that their parental influence is noxious to their child, and that the Missionaries have excellent psychological and spiritual reasons for hurrying up with its 'conversion' without waiting till it grows up and is settled in life and have obtained an excellent certificate of age which any court of law would feel bound to believe on account of the repute commanded by the Doctor concerned in preference to any that they may be able to produce?

'Conversion' is admittedly a spiritual process. It is almost always found to be also a voluntary

process in the end. There is however no reason why it should not be a spontaneous process as well from the beginning, uninfluenced and unhurried by any self-invited and self-authorized third party. But the case-law on the subject shows clearly that from the beginnings of time there has been no 'Conversion' without a Missionary behind it.

Unfortunately for the world, the very first recorded case of Conversion was also one which involved the wounding of parental feelings and disregard of parental authority. It will be found reported in Genesis 3 of the Old Hebrew Testament. The result of it however was disastrous to mankind. No missionary of God would ever glory in that conversion, far less imitate it, because it was brought about against the express command of the Heavenly Father to his innocent children. It was the act of a Tempter who was the enemy of the Creator. It is therefore denounced by all right-minded people as a "Temptation" and nowhere glorified as "Conversion." But if it be true that even the Devil must be given his due, one must cordially admit, judging the matter from a purely scientific view, that the temptation or conversion of Eve, and through her of Adam, against the well-known wishes of their Father, was a most consummate and momentous Missionary coup in the history of the human race,—one too which laid down the general broad lines of a successful missionary campaign for all ages. It is in fact the leading case on the point.

MADRAS PHYSICAL EDUCATION COMMITTEE.

(By MR. A. S. VENKATRAMAN, B. A., L. T.)

The Physical Education Committee has just finished its labours, and its recommendations are now before the public. Almost the first impression one gains from a study of the report, is that it is comprehensive in its scope, practical in its proposals, and emphatic, so far as it goes.

On the sheer need for physical training there can be no two opinions. If Physical training for fifteen minutes daily is compulsory, it can also be easily managed, for that involves little expense or outlay and slight, if welcome dislocation in the school time-table. Indeed some educational reformers advocate physical jerks daily just at the commencement of the school session, in order to smarten up the limbs. If that can be done for ten minutes to begin with, every day, it will only be an appropriate beginning and the session can not close better than with physical exercise for 15 minutes after 4 p. m. As it is, the tendency is, to lengthen out the drill period, to 45 minutes making the physical training more lifeless, and more un-interpreting and the result is, that the class becomes so noisy as to require the services of a class teacher to maintain discipline.

With regard to games training, the committee in no unequivocal language and in no uncertain mood, emphasises the position and establishes the clear

need. It is not unalive to the difficulties and recommends the acquisition of play-grounds for each school and a grant-in-aid for each school, either three-fourths of the cost or the entire cost. For purposes of advice and assistance, in the acquisition of suitable site spaces within a distance of half-a-mile from the school, local play-ground commissions one for each town, as well as another for the city of Madras, are proposed to be constituted. A suitable play-space 5 acres for each High School of 250 students is to be made obligatory on each existing High School, and will be one of the conditions of recognition of each school in the future. Any existing school that fails to secure a play-space within five years from now, shall be dis-affiliated. For purposes of recurring charges every year, the sources to be tapped are games fee collections from the pupils and the staff and contributions from the management, and an equal amount or as much that is needed to equal the expenditure.

On the vexed question of the recruitment of physical training instructors, the committee's views are laudable; while they require better material, they also propose a better remuneration. A secondary grade trained teacher, with Physical Training qualifications will be entertained in the scale of Rs. 45 to 70 or Rs. 55 to 70, if Intermediate Trained. One Instructor for every 300 pupils is necessary while for a school of 1000 pupils, a Physical Director who will also be a L. T., is also preferred in addition to Physical Instructors. For purposes of training teachers, the existing school of Y. M. C. A. school of Physical Education, is to be better equipped, in order to prepare 70 instructors per year. It is hoped that in 10 years, the bulk of trained teachers will be made available.

Two among the important proposals, are noteworthy. Health-instruction for boys by the Physical Training instructor is deemed inevitable and is to be included in the A-group subjects of the curriculum, in view of the postures of boys and in the interests of discipline, and ordered life of the school. It is the duty of the medical inspector, to examine the sanitary and Hygiene needs of the school, as well as to prescribe remedial exercises for correcting wrong postures among school-children. Two useful riders are a closer co-operation between the medical officer and the Physical Training Instructor and clinics for school-children at Government Hospitals. These proposals are calculated to render more effective and more successful not only medical inspection, but also physical progress of pupils. Probably one disappointing feature of the report, is its failure to recommend any gymnastic apparatus, on the ground of their costliness and their slight use.

THE DEVADASI PROBLEM.

(By MR. C. F. ANDREWS.)

In a message sent to Mr. N. Lakshmanan, Social Worker, Perundurai (South India) Mr. C. F. Andrews writes:—

Since I have come to England and taken part in the work of Social and Moral Hygiene which

has been carried on in the name of the saintly Mrs. Josephine Butler, I have learnt many things.

(1) The first is that the direct attack upon an evil which is deep-seated in human nature is often by no means the best form of remedy. The direct attack is necessary: but if unaccompanied by indirect and constructive measures of a positive kind it is likely to fail. Even if for a brief moment it seems to win success, nevertheless the evil comes back again if no healthier forms of activity are superinduced.

(2) The organising of good and wholesome forms of human activity, which will occupy the mind and body and keep the vicious diseased side inactive, is the noblest of all cures of social and moral evil. To take one very simple example, the municipal organising of spacious playing fields round and about London has made young peoples' lives immensely healthier and better. The appeal has been made for these in a very moving way and nearly one crore of rupees has been collected by voluntary effort.

(3) The value of the law is this. It should be a strong protection of the weak and innocent; and above all of every single child. The most vital laws of the state are those protecting children. It is well for social and moral reformers ever to bring uptodate the law of the land. There is also a vital place for voluntary help with 'first offenders' under the law. If the good will of the magistrates' courts is gained many lives, which have lost their first bloom of innocence but are by no means tainted at the root, can be recovered.

If we apply these principles to the age-long 'Devadasi' problem, we can see at once the need of practising (1) in relation to the Temples themselves. Cannot the festivals in India be made more healthy in their whole outlook? In the North, we used to take our part in what we called 'Pavitra Holi', trying to make the Holi Festival-goers interested in all kinds of athletic sports, etc, which should take the mind away from unclean things. This applies also to what I have written under (2). For instance, is it not possible to restore the folk dancing of ancient India, which has no immoral tendency at all? There is a play, (*Natir-Pooja*) recently written by the Poet, Rabindranath Tagore, in which the solemn dance at divine worship is one of the most beautiful and reverence inspiring ceremonies I have ever seen.

We should also get the law of British India revised concerning the temple *Inam* lands belonging to the temple women. The Mysore State has had the courage to change this immoral use of the law. But I am not certain whether this has yet been done in British India.

Lastly, I would urge that nothing less than burning sympathy for the victims, the Devadasis, and their offspring will win the victory in such a cause. It was this passionate sympathy which told in Josephine Butler's life and carried her through. We need this chivalry of soul in men and women if we are to win in this struggle in India. May God give us grace in our hearts thus to love and suffer for the pure and the true!

MR. SASIRI'S WORK.

Mr. Sastri, on his return from South Africa last Saturday, was accorded a cordial reception. While in Bombay he addressed three gatherings. We give below a report of the first meeting on Saturday the 15th at the Sir Cowasji Jehangir Hall, when the citizens of Bombay accorded an enthusiastic reception to the Rt. Hon. V. S. Srinivasa Sastri under the auspices of the various political associations of the city. The Associations represented were: The Imperial Indian Citizenship, Association, the Indian Merchants' Chamber, the European Association, the Western India National Liberal Association, the Bombay Progressive Association, the National Home Rule League and the Bombay Presidency Association.

The hall was packed to overflowing just as was witnessed on the occasion of the city's send-off to Mr. Sastri in 1927. The audience was composed of a large number of ladies. Sir Chimanlal Setalvad presided and among those present on the platform were: Sir Lallubhai Samaldas, Sir Pheroze Sethna, Sir Jagmohandas Virjeewandas, the Hon. Dewan Bahadur Harilal Desai, Rao Bahadur Kale, Rao Saheb Vandekar, Khan Bahadur N. H. Choksy, Dr. Annie Besant, Messrs. K. Natarajan, H. P. Mody, Jeevanjee (of East Africa), D. G. Dalvi, B. S. Kamat, V. N. Chandavarkar, S. D. Saklatwalla, B. S. Turkhud, Jamnadas Dwarkadas, Kanji Dwarkadas and R. D. Morarji.

MR. SASTRI'S ADDRESS.

Mr. Sastri, who on rising was given a rousing reception, said that it was with great pain that he read of what took place in the city of Bombay—a city eminently of peace, good-sense and good fellowship—not long ago. He remembered when he had left this country for South Africa they gave him a send-off in that very place, and upon that occasion they had a meeting quite as crowded as the present one and the meeting was then full of hope not unmixed with some misgiving. He assured them that that great send-off stood him in good stead in South Africa. It was recognised by all parties that he had behind him the authority of the Government of India and besides something not less important, the goodwill and sympathy of the people of India. At the same time he felt it his duty to remind them of the misgivings he had on that occasion.

SUPERSTITIONS OF INDIANS.

They all had at that time received the information that some of the superstitious practices to which our people in South Africa were given were rousing the animosity of the European people among whom they lived. The speaker had said at that time that he with their goodwill might perhaps feel tempted to attack that problem. But upon going to South Africa he did not take long to discover that he who interfered with the religious practices was a rash person. He did therefore nothing of the kind. Apart from other difficulties, it was

borne in upon him in many ways that he after all represented the Government of India and was connected intimately with the South African Government and therefore how unwise it was for a person connected with Government to interfere or even seem to interfere with any religious practice, howsoever it might appear to be degrading to him. He therefore left that question severely alone.

UNITY OF INDIAN VOICE IN S. A.

The other matter which gave rise to some misgiving in his mind when he went to South Africa, was the cession of the Transvaal from the South African Indian Congress which was the organ of public opinion of the Indian community. This was the organ to which both Governments were accustomed to look for guidance. Unfortunately, however, owing to some division of opinion which was carried to an undesirable extreme the province of Transvaal had taken itself out of the field of the Congress; but at the time he went to that country he felt it of the utmost consequence that this breach should be healed and the Congress should re-acquire the moral authority to speak for the community throughout the whole Union. The scheme of condonation had a condition that he should if possible enable them to deal only with one accredited organisation. It was a task of exceeding difficulty and delicacy. He did not wish to narrate to them the difficulties and obstacles he had in his task there, but suffice it to say that he had the very cordial and loyal assistance from a great many of our patriotic friends there, especially from the two gentlemen who had travelled with him to South Africa—Messrs. P. K. Desai and S. P. Medh—gentlemen who had worked along with Mahatma Gandhi many years and know therefore those methods which contributed to the popularity and esteem of the Mahatma in the minds of the public of South Africa. These two gentlemen, at great personal risk, went to the Transvaal and although they were unable to get that organisation into the field, they still worked out an alternative scheme which in the end proved to be nearly as good, if not wholly as good, as the old organisation. The result was that Congress has its jurisdiction extended over the Transvaal and it was able to speak to the Government with authority throughout the Union.

PUTTING S. A. INDIANS TO THE FRONT

Proceeding, Mr. Sastri stated that in all his endeavours with the South African Government, and they were many, he took care that he should not in any way seem either to overshadow or supersede those gentlemen who represented the Congress. It was his anxiety to push them forward as far as possible and get the Government and them to confront each other in all the confabulations of importance and as far as he could be kept in the background with the result that he was able to overcome a good deal of the hesitation that our countrymen not only in South Africa but throughout Africa practically felt whenever they contemplated the appointment of Agents to act as intermediaries between them and the Government,

NO LOWERING OF THE FLAG.

The speaker said he wished to remove another misgiving in the mind of a large section of the public, namely, that an Agent accredited to a Government would not be able wholly to represent them, but would be obliged for special reason, for diplomatic considerations, for considerations of expediency and maintenance of certain assured position, to give them away and in the end lower the flag of Indian nationality. The speaker assured them that there was no ground for this misgiving. Being conscious of these state of things he took special care that whatever he did he should never lie under this imputation; so that in his opinion, it is possible for him to say that such improvement as they know was noticeable in the situation in South Africa was not wholly due to his instrumentality, but a good deal of it was really based on the better understanding that happily now marked the relations between the South African Government and the political representatives of our people. Upon that feature of the situation he looked back with satisfaction. He mentioned that for two reasons when he came to East Africa, to Mombassa, our countrymen there told him that they would hesitate a good deal before they accepted to work along with an Agent of the Government of India. The speaker said it all depended upon the type of the Agent that went there.

“It seems to me from my experience,” said the speaker, “that it is perfectly possible for a man to be loyal to the Government he serves and at the same time be faithful to the nation who trusts him”. (Cheers).

UNIQUE GOOD FORTUNE.

Dealing with another feature of his work in South Africa, Mr. Sastri said that he realised the truth of the statement that his appointment was forced upon the Government by the will of the nation, when he went to South Africa where he had received with a unique degree of co-operation from all possible quarters for which he felt very thankful, and the Cape Town Agreement which was still in some way a unique political instrument, as well as the hearty co-operation he had received there and here would live long in his memory. (Cheers). But the most remarkable feature of his mission was the circumstance that he received while in South Africa the unstinted confidence upon the one hand of the Government of India and upon the other of Mahatma Gandhi. (Cheers). What a lucky man I was to be the medium for the most complete co-operation and exchange of mutual confidence between these two agencies, the Government of India and Mahatma Gandhi. (Cheers). For without the continued moral support it would not have been possible for him to maintain throughout his work that real and intimate confidence which was his good fortune to preserve. For more than once the community passed through a time of great anxiety and negotiations between them and the Union Government often reached acute stages and it was really the

blessing of Providence that pulled them through. He was gratified to see an atmosphere of goodwill between the European and Indian communities in South Africa. In his opinion the situation of Indians in South Africa was the key to the situation in other parts of the Empire.

THE CONDITIONS OF INDIANS IN SOUTH AFRICA.

Continuing Mr. Sastri said that he felt sure that the situation in South Africa would in time improve out of all recognition; but one thing was necessary, namely, that the people of India must not lose sight of South Africa and its troubles in their thoughts and in the midst of troubles of their own. Whatever our own domestic troubles, we must not allow our countrymen in South Africa to drop out of our mind. They must remember that their countrymen in South Africa were less advanced than themselves, were far from the fountainhead of culture and therefore required continually to be replenished out of this fountain head of culture. It should be their duty to send out representatives whom they might expect to bring to them some of the light from the original torch. That was a thing which was a crying want, for it was an unfortunate circumstance that wherever our people had gone and made a home they had not a sufficient number of well educated people who could be called the authentic representatives of our ancient culture and civilization. He found from experience that South African audiences, though most proud and liable to racial bias, were still willing to take to their bosom and receive with respect people in whom might be said to live the real culture of India. The speaker said he felt exceedingly anxious that from India every now and then they should send some men of note who could bring to the people in South Africa something of our ancient culture and civilization. The work he himself had done in this connection in South Africa by lecturing to learned bodies like the universities had borne some good fruit as was testified to from several quarters. The speaker had no doubt that the city of Bombay would take a lead in this matter as it always took the lead in all patriotic directions, by providing the necessary monetary assistance for sending out qualified lecturers from time to time to South Africa.

LECTURERS TO SOUTH AFRICA

Proceeding Mr. Sastri remarked: "If you, ladies and gentlemen, take interest in our countrymen thrown abroad in somewhat unfavourable and inhospitable circumstances, believe me, you will enable them to raise their self-respect and make it possible for them to hold up their heads. Teach the proud races there that we also have philosophy, that we have a culture, we have a civilisation of which we need not be ashamed. It seems to me that I should use my time to good purpose if I felt upon my mind this impression that what our countrymen need most is some stimulus, so that other nations may regard them not as useless people, not waifs and strays, but as the representatives of a race which is entitled to hold its head high among

all the great nations of the world. (Cheers). If, ladies and gentlemen, we send out one good lecturer once every year or once in every two years, then we shall have done our duty to our countrymen who want our aid so much."

In conclusion Mr. Sastri said: "One other word I will allow myself to say before I resume my seat. I am under a debt of heavy obligation to every community in South Africa. The Government of the Union treated me not as an ordinary Agent although they have several agents, but as one coming from a great country, one to whom they ought to give primary consideration and courtesy. The Prime Minister and other ministers listened to my representations always with the weight due to the Government of India and the people of India. That, perhaps, is not so much the object of wonder. The way in which in all big towns and small towns, they listened to me, was to me a lesson in hospitality due to the strangers. I was also fairly treated by the people—I mean the European people in South Africa. As I said before, it was from them that I learnt, for the first time, how ambassadors should be treated. I do not pretend for a moment I converted them to our way of thinking. I do not flatter myself, but I must say that they gave preference to everything I said; and many of them have now changed their way and have begun to think carefully of the Indian situation. They have begun to think that their best interests lie in the maintenance of the Cape Town Agreement. These people, therefore, I ought not forget on this occasion." (Hear, hear).

THE NEW AGENT.

Referring to the present Agent-General to Government of India in South Africa, Mr. Sastri pointed out that their good friend Sir K. V. Reddy was already making a good impression in South Africa. He (Mr. Sastri) had many opportunities of conversation with him when he (the speaker) had communicated to him his impressions of what he saw and he might adopt as his policy. He was happy to say that on the first day of his stay in Durban, the headquarters of Indians, Sir K. V. Reddy was in a position to see a good many of their leaders and grasp the many problems of that sub-Continent. He believed, therefore, that everything pointed to the continuance of the cordial relationship between the two countries. He had no doubt that that relationship for some time was likely to be maintained. Finally, he hoped that the feeling of cordiality manifested so well in South Africa, would soon spread throughout the Commonwealth of Great Britain, and whenever Indians were thrown in any part of the Commonwealth the same relationship would not be long to establish. (Applause).

The Chairman thanked Mr. Sastri for his lucid lecture. On behalf of the various organizations Mr. Natarajan proposed a vote of thanks to the Chairman.

GOVERNMENT'S BREACH OF FAITH.

IX.

The way the Government benches behaved at the time of voting on the Sarda bill fixing marriageable age is nothing short of disgraceful. The Bill has been discussed now for three years. Enlightened Indians of all schools of thought have supported it cordially. Legislation against child marriage is an urgent necessity. A few orthodox people are opposing it, but what reform was ever carried out without any measure of opposition? If a reform measure is *universally* acceptable it becomes unnecessary to enforce it by legislation. There is not much point, therefore, in saying that Mr. Acharya is opposed to the Sarda Bill, and it must therefore be dropped.

It is the educated Indian who is seen carrying on a crusade against social evils, while the Government, its hypocritical professions to the contrary notwithstanding, is ranged on the opposite side. In the present session the excuse was furnished by Mr. Acharya's amendment which urged postponement because the Age of Consent Committee has not yet submitted its report. Rai Sahab Har Bilas Sarda was counting all the time on the promised support of the Government. But much to his discomfiture when the time for voting came the official and Europeans (with two exceptions) voted with Mr. Acharya who is known to be a bitter enemy of the Sarda Bill. (He is absurd enough to suppose that Havelock Ellis and other European writers support child marriage). It is evident that he wanted postponement from perfectly hostile motives. If the Bill is put off to the brief Simla session it may perhaps later on be possible to have it put off for the next Assembly.

The Bill was being considered before the Age of Consent Committee was appointed. Nobody thought of trotting out the flimsy plea at the last session, though the Committee had started work then. The official members did not give any inkling to Mr. Sarda that they wanted to wait for the Committee's report till the actual time of voting. It is evident, therefore, that they merely thought the excuse had come handy and they should avail themselves of it.

On its own merits, Mr. Acharya's amendment was not at all a reasonable one. For the Sarda Bill would be needed whatever the recommendations of the Age of Consent Committee might be. The marriageable age problem will not be solved merely by raising the Age of Consent.—*The People, Lahore.*

X.

The Government of India, as at present constituted, seems to be satisfied to govern in accordance with the principle of 'Safety first'. It does not appear willing to support any social reform, however desirable in itself, if it involves any risk of unpopularity. These remarks are suggested by the decision of the Government at the last moment to

instruct its official members to vote in favour of postponing the Bill of Mr. Harbilas Sarda to raise the legal age of marriage for girls from 12 to 14 until the Committee on the Age of Consent had reported.

The Government of India have tried to explain their attitude in a communique which says 'that they consider that much would be gained by fixing the age in the Child Marriage Bill after the report of the Committee on the Age of Consent has been received.' At the time of the appointment of the Age of Consent Committee there was no indication that the Government intended to delay the passing of the Child Marriage Bill for the report of this Committee, and there is no reason why the decision concerning the age of marriage should be in any way dependent upon the age of consent. On the other hand, it will be readily agreed that the age of consent must be decided having in mind the effect upon this matter of the age of marriage. At the present time the age of consent is fixed by law at 14 and the proposal of Mr. Harbilas Sarda is to raise the age of marriage to this figure. It is a strange phenomenon for Englishmen, who have so severely criticised the defects of the Indian social system, to unite with Indian reactionary groups in order to delay the passing of a measure of social reform so necessary in itself and which is supported by the large mass of intelligent opinion in this country. This action of the Government of India will only serve to make clearer to men of moderate opinions that there is no hope of any worthwhile social progress in India until a real system of self-government is established in the Central as well as in the Provincial governments.—*The Guardian, Calcutta.*

NEWS OF THE WEEK.

Child Marriages in England :—A *Reuter's* Message, dated February 19, runs :—The House of Lords on the motion of Lord Buckmaster passed the second reading of the Age of Marriages Bill which seeks to make void marriages in which either of the contracting parties is under sixteen. The present law enables a girl to marry at 12 and a boy at 14. Lord Buckmaster urged that a common standard should be fixed by the League of Nations. Not long ago, said Lord Buckmaster, the public conscience was profoundly stirred by the publication of a book regarding child marriages in India and a large number of people thought that it was time we took steps in this regard. At the time we were complaining about the condition of affairs in India we had an identical situation here which in one condition was worse. Lord Salisbury said that in twelve years in England and Wales there had been 318 marriages at fourteen and three at thirteen.

Mr. D. G. Dalvi elected :—We understand that Mr. D. G. Dalvi, the Joint Secretary of the Bombay Presidency Social Reform Association as the only candidate nominated for election as a Municipal Councillor by Fellows resident in the City of Bombay, is declared duly elected the representative of the University on the Bombay Municipal Corporation for the triennial period commencing on the 1st April 1929.

The Barh Sutte Case:—The Privy Council has refused leave to appeal from two judgments of the High Court of Patna. The first which is dated June 13, 1928, sentenced the ten petitioners to various terms of rigorous imprisonment for abetting the suicide of a Hindu widow, named Sampatniker, at Barh on May 2, 1927.

Relief Work by Bombay Women:—Bombay Citizens have been organising and taking their share in restoring peace in the city and devising measures to give relief to the victims of the recent riots. The women of the city have formed a committee consisting of Lady Tata and others to do their bit for the suffering men and women. They propose to visit hospitals and look to the comforts of the injured and give as much help as possible to their families who might be stranded in the city. Other suggestions accepted by the Committee are to distribute newspapers and magazines to the wounded in hospital and to furnish materials for medical relief.

Milan Fair:—The Director of Information sends us the following:—The detailed regulations of the forthcoming Milan Fair commencing on the 12th of April are now available at the Italian Consulate, Bombay. The Fair accepts as exhibitors exclusively the manufacturing producers of nationality. Entries will also be accepted from (1) representatives of foreign and national firms which do not sell their products direct to the public, but only to wholesale dealers and merchants, (2) the Corporations, Consortiums, Syndicates, and Associations which help in production and in trade, and (3) importers and exporters who sell their own products directly to wholesalers and merchants. The last date for entries is February 28. After that date entries may be accepted at the discretion of the Management.

Buddhist Institute in Russia:—The first institute in Soviet Russia for the study of Buddhist culture was opened on Monday at the Academy of Sciences in the presence of a number of prominent students of the East. Scherbatsky has been appointed Director of the Institute.

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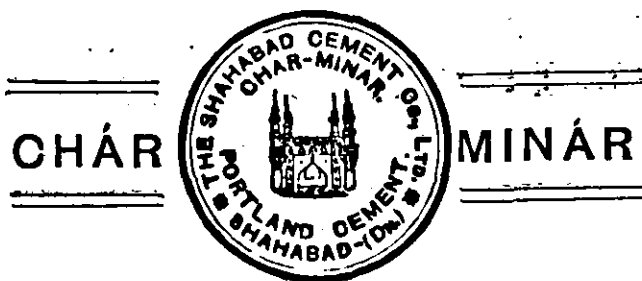
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BOMBAY—SATURDAY, MARCH 2, 1929

No. 27

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Gour's Marriage Act:—A correspondent writes to inquire the conditions that govern a marriage under the Civil Marriage Act. The present state of the law is certainly anomalous. The disabilities prescribed in Gour's Act of 1923 which does away with the repudiation of religious belief insisted on by the Act of 1872, do not seem to attach to marriages under the latter Act. That is to say, a man who declares he does not profess Hinduism, retains his rights in the family, while one who scruples to do so, forfeits them. As for the rights which are affected by a marriage under Gour's Act, we think that rights in ancestral property are protected by Section 23 quoted by our correspondent. Only rights of a religious or semi-religious character, which are expressly indicated in the Act, are affected. For instance, it is not clear whether a man marrying under Gour's Act will be competent to perform the funeral obsequies of his parents. The confusion arising out of this Act, is the strongest argument for passing a simple Civil Marriage law which will leave no room for doubt. Meanwhile, if the parties belong to the same caste, the only reason for registration is that it gives a monogamous character to the marriage. It is not necessary, however, to register for this purpose. The majority of Hindus are monogamous without any registration. For the rest, pioneers in social reform as in other matters cannot expect to have the path made smooth for them before they take a step; and frankly, we cannot understand why the marriage in the case referred to should be made contingent on an acceptable interpretation of Gour's Act.

Sastri in South Africa:—We publish elsewhere a letter from a correspondent in Penukonda asking what Mr. Sastri has achieved in South Africa. The Cape Town Agreement, no doubt, recognises Indians as an integral part of the population, with rights and duties the same as all other sections of it. So does the Indian law which makes no distinction between high caste or low caste. Nevertheless as we have the depressed classes with their numerous disabilities, so in South Africa, though Indians have been

formally admitted to be an integral part of the population, there is much yet to be done to make them actually so. Mr. Sastri's work during eighteen months has largely been to create the social atmosphere favourable to this process. As for the college for Indians, it is necessary before Indian youths can claim admission into the universities that they should come up to the entrance standard from which they are very far at present. Their education, too, has to be specially adapted to their needs which have not yet but will in course of time become closer to those of their White fellow-citizens.

Indians' Educational Efforts:—It is gratifying to know that Indians in South Africa are keenly alive to the advantages of education and have been doing much by way of self-help to promote it among themselves. Mr. P. Kodanda Rao, who went as Mr. Sastri's Secretary, bears testimony to their efforts in the current number of the *Young Men of India*. He writes:—"It has been shown before the Natal Indian Education Enquiry Commission that there is absolutely no foundation for the myth that the Indian Community did not care for education, showed no public spirit and self-help and made no sacrifices for the education of its children. In one form or other the Indian community have helped to build and equip the Indian aided schools in Natal, and would have done more if the Government had extended a helping hand. Besides this, they have built and conducted over 30 private schools without receiving any aid from the Government. On top of it all they have recently raised, under the inspiration of Mr. Sastri, the sum of nearly £ 20,000 for a Training College and High School at Durban. The social service rendered by a band of Indian volunteers during the last small-pox epidemic has been handsomely acknowledged by the Durban Municipality. Two organizations have since come into existence, the Social Service Committee and the Indian Child Welfare Society. Indians have organized sports for their young and the more well-to-do have a fine country Club, the Orient Club at Ispingo, near Durban."

The Andhra University:—Within the last twenty years quite a number of universities has been started in India for reasons of a provincial or communal character, with little reference to educational conditions. One of these was the Andhra University which was rushed into existence by the first Panagal Ministry in Madras. The University has proved a costly failure, and the Madras Government have been obliged to consider what to do with it. They have now decided to shift it from Bezwada to Vizagapatam,

with a restricted area for its jurisdiction. The *Educational Review* (Madras) observes :—"The Government has had to re-open the question, and at a meeting of the Legislative Council held this month, it was resolved upon fixing Vizagapatam as the head-quarters of the Andhra University. In view of the proximity of Waltair, the extensive harbour which is being built, intended to link up trade between Central India and the sea-coast, and the salubrious climate of the place, the decision is probably not unwelcome, though there is as yet no first-grade Arts and Science College at the centre. It is an advantage indeed that there is a Medical College already there and if the Engineering School and the Girls' High School are also developed into colleges and a scientific and technological college also comes into existence, nobody need regret the step which Government has taken. The necessary corollary of the shifting of the head-quarters of the University to Vizagapatam has been the exclusion of the Ceded Districts from the area of the Andhra University. Their geographical position unfortunately does not enable them to take much advantage of the Andhra University, whether the head-quarters are situated either at Vizagapatam or even at Bezwada".

Votes for Behar Women:—The *Behar Herald* commenting on the enfranchisement of women in that province writes :—"The Bihar and Orissa Legislative Council has decided to give votes to women. Many people, however, do not seem to realise what class of women will be enfranchised. Since educated women and their men friends have been most vocal in their demands, it is believed by some people that the votes will go to that class of women who have received English education—in other words the "ladies." That is far from the truth. The qualification for the franchise is mainly a property qualification, and most ladies are lacking in that qualification, being financially dependent upon their husbands. Among Muhammadans there will probably be a higher percentage of voters than among Hindus, because a Muhammadan woman inherits property from her father and her husband even in the presence of male relations. A woman governed by the Dayabhaga School of Hindu Law may qualify herself for the vote by cremating her husband. But the chances of a woman governed by the Mitakshara School of Hindu Law becoming a voter are very remote. Her prospects will improve if the Hindu Inheritance Bill now on the anvil becomes law. But for the present the franchise is likely to be extended mainly to Muslim women, and in view of the strict purdah which they observe it is impossible to make any but the vaguest conjectures regarding their idea of the vote. Very interesting possibilities will arise in connection with women franchise in this province. For instance Muslim votes may rise considerably in proportion to Hindu votes. Purdah polling will have to be allowed if the franchise is to become a reality. Candidates at elections will have to employ women propagandists to secure the vote, and in view of the proverbial uncertainty about women's minds an election forecast will be an impossible affair." Luckily for the Hindu women of Behar, the Hindu Inheritance Bill has passed into law. This will remove the legal disability of the Hindu women who are governed by the Mitakshara School of Hindu Law and enable

them to exercise the newly acquired right to vote. It is an irony that the women of the community, the representatives of which opposed the enfranchisement Bill and voted against it in the Council will most benefit by it. This is one of many proofs that the lot of the two major communities in India is cast together and any effort to stem the tide of progress by one or the other is bound to fail. There are signs not wanting that advancement among the women of Behar is rapid. Their eagerness to exercise their political right should see the last of the purdah.

Preparing Emigrants:—The High Commissioner's report on Indian students in England deplored the fact that many Indians who left for England had a very meagre knowledge of the conditions prevailing there. The *Oriental Watchman* of Poona gives in a recent issue a short note on how the problem is dealt with in Japan. It writes :—"The social work bureau of the Japanese home affairs ministry has decided upon an ambitious plan to encourage Japanese emigration to Brazil next year, and so has asked an appropriation of £1,000,000. An average of 500 emigrants a month has been leaving for Brazil during the last year. At present Japan's emigrants to South America are given a course of instruction lasting ten days in special quarters at Kobe before they leave. Japanese returned from Brazil lecture to them on social, economic, and other conditions they may expect to find in South America. They are taught to eat with knives and forks instead of chopsticks; they are instructed in the use of farming tools such as they will need, and are even taught to sleep in Western-style beds. As the authorities feel that ten days' training is inadequate, they propose to provide a corps of instructors who will accompany the emigrants on the forty-day voyage to South America to continue instruction. Another project is the establishment of a large colonial museum exhibiting a wide variety of objects of particular interest to prospective emigrants, giving full information about the customs, living conditions, and geography of South America, Korea, Manchuria, and Saghalien. A special library and colonial research institute will be operated in connection with the museum." The importance of such a bureau will be readily admitted and the establishment of a similar one in India will be of some help to our students going abroad. Of course the fact that the Japanese emigrants to South America are adult workers renders it necessary to instruct them in everyday matters and this would not be necessary in the case of students who are generally young and more easily adapt themselves to changed conditions. But a colonial museum, the library and the lectures on the conditions prevailing in foreign countries by men and women who have been there would help the student to find his bearings when he gets there.

MANAGER'S NOTICE.

Reminder cards are being sent out to those readers whose subscriptions have lapsed into arrears and to those whose subscriptions are due for the current year. Subscribers are requested to remit the amounts due without delay as our financial year is drawing to a close.

INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 2, 1929.

BOMBAY AND PROHIBITION.

We earnestly trust that the Bombay Legislative Council will pass a vote of censure on the Minister of Excise for going back on the policy deliberately adopted by it and accepted by the Government of working towards Prohibition as the goal to be reached in twenty years. There was a strong opposition to this period as being too long, but it was acquiesced in as a compromise by the advocates of Prohibition. Certain measures were adopted as first steps in pursuance of this policy such as rationing, reduction of liquor shops, and the strength of the liquor sold to the public. The effect of these measures was seen in the considerable reduction in the consumption of liquor, particularly country liquor, during the last few years. Almost from the first the Commissioner of Excise and his department have been raising the cry of encouraging illicit consumption. They have now won the day and the present Minister has openly turned his back on Prohibition. The Rev. J. F. Edwards in his memorandum submitted to the Simon Commission has pointed out that no less than five different Ministers have held the Excise Portfolio during the twenty-one months between January 1927 and September 1928, and has pertinently asked what could be expected of solid and abiding reform from a Department which is being made the shuttle-cock of India's changing politics in this way. Rationing was stopped last year in every district of the Presidency except Sind, and last week the present Minister, Mr. B. V. Jadhav, issued a statement announcing that Government have revoked the orders prohibiting the sale of 'charas'—a hemp drug—in Bombay which had been promulgated. The reason given is curious: the prohibition has not stopped the use of this drug, the desire on the part of many people for it remains strong, and it is being illicitly sold in the bazaar. Nobody expected that in the course of a few years charas addicts would forget their craving, and a certain amount of illicit sale was inevitable. There is absolutely no basis for the assumption that more 'charas' is being consumed clandestinely than was done before its sale was prohibited. The Minister, however, has persuaded himself or has allowed himself to be persuaded by his Departmental heads that the consumption of 'charas' would be reduced if its sale were allowed. The revenue expected is about a lakh of rupees, which is very welcome to an exchequer impoverished by heavy losses on its fantastic Development schemes.

Another way in which the Minister has elected to raise more revenue is the opening of 17 liquor shops which had been closed in West Khandesh where the Bhils, a primitive tribe, form a large part of the population. These

people require to be protected more than others. The Minister, however, thinks otherwise. The Bhils, he says, "are by habit and customs, that almost have a religious sanction, users of alcohol, and when they cannot obtain it licitly they obtain it illicitly. The result of the policy of "rationing" and of closing many shops in the district have been to raise the price of liquor to a prohibitive figure, and to afford a strong incentive to the manufacture of illicit liquor, which is rendered all the more easy by the large quantities of mhowra flowers that grow in this district. The people are unable to believe that the consumption of liquor, even of illicit origin, is a criminal offence, and in consequence a spirit of lawlessness has spread throughout the district. Government hold that in such an area it is a truer form of temperance to offer reasonable facilities for the purchase of licit liquor of moderate strength, than to stand helplessly by and watch the health of the community being undermined by illicit material sometimes of very high strength." The idea of the opening of liquor shops being a truer form of temperance and the health of the Bhils being undermined by illicit material, is, of course, pure and undiluted nonsense. The non-Brahmin party claims to be more representative of and more concerned for the well-being of the masses than others, and it is astonishing that these retrograde proposals should be issued under the authority of the non-Brahmin leader who is now the Excise Minister! The bait that 3 or 4 lakhs of revenue which these measures are expected to bring will be used solely for the nation-building departments, is flagrantly a bribe offered to the Council as an inducement to swallow its scruples about throwing its previous declarations overboard. This is the thin end of the wedge, and if it is allowed to go unrepudiated, we may soon see the same policy being extended to all liquors and drugs and to the whole of the Presidency. We understand that it is proposed to challenge the action of the Minister by a motion in the Council for a nominal cut in the Excise grant, which, if passed, amounts to a vote of censure. But the Bombay Legislative Council as at present constituted is so dominated by communal interests and factions that it will not be surprising if the Minister is able to get a majority in his favour. Unless there is a thorough overhauling of the present system, the country must be prepared to go through a period of reaction in many directions before the electorates are educated to their responsibilities. The new Chinese constitution postulates a period of tutelage, during which Government will be responsible only to the national party, before power is finally and completely handed over to the people. A similar period should be provided for in every transitional system, and is actually provided though not in the same open way as in China.

SOME POINTS OF FACT AND LAW.

V. A GREAT ARYAN MISSIONARY.

(BY MR. KOPARGAM RAMAMURTI).

For authentic cases of Conversion of which any Missionary of God might justly feel proud, we must turn to the Ancient Series of Aryan Law Reports, popularly known as *Puranas*, published under the authority of Sage Vyasa the renowned Editor of the Vedas.

Those ancient chronicles present us admirable pen-pictures of many spiritual men who walked and talked with God and laboured incessantly to help mankind in its struggles to reach Him. But of all that adorable band of human saviours, there was none who rivalled the genius of the celestial sage, Narada, who was the Master Missionary of the Aryan Empire in its Golden Age. The saintly author of the *Andhra-Bhagavata* is ever in raptures over this heavenly saint and exclaims with ecstatic admiration: "Oh! Is there anywhere another *Matamari* (मतमरि) like him?" A *matamari* is an adept at expounding religious doctrine and disseminating the true faith.

Starting his career on earth in his earliest incarnation as the orphaned child of a humble servant-maid, it was Narada's good fortune to be entrusted with the duty of close personal attendance on the holy men who frequented his master's hospitable home. This intimate contact with holy people so filled him with unquenchable thirst for God and made him oblivious to everything else beside God, that after ages of single-hearted aspiration and struggle for attainment through many lives, he emerged at last an irresistible spiritual giant blessed with a direct vision of God, hailed and adored as a Celestial saint, a Deva-Rishi, transcending Time and Space, knowing all that there was to know in Heaven, on Earth and in the Nether world, of the Past and the Present and the Future, and yet as simple and mirthful as a child.

Swinging and twanging a *Vina* with his hands, and chanting with his lips day and night the blessed name and praise of Hari and Hari alone, this lightly clad harbinger of Light, Life and Purity, gaily roamed the three worlds with dancing steps, entralling the hearts of all with sweet melodious strains and rapturous song and chasing away sins at his holy approach as mist before the advancing Sun. Wherever he went, men and women, old and young, hailed with joy as an event of great good fortune the coming of this *Trikala-vedi* and *Triloka-sanchari*. They flocked round him to pour out their hearts at his feet, to receive his blessings and to hear the latest news of the interesting goings-on at Indra's Heavenly Court where there was neither hunger nor disease nor age nor death, enjoyed his breezy talks and gossip of all the worlds, and made him gladly welcome to their homes. Gentle, suave, sweet-tongued and witty, this delightful *Brahmachari* of transcendent virtue and transparent purity had the unrestricted freedom of the innermost

Zenanas from the humblest cottage to the royal palace, Aryan or Asurio, in every part of the Universe. He easily commended the confidence of one and all by his charming manners and irresistible genius for sympathy. With a kind word here and a compliment there he quickly drew them out and spotted with unerring eye each individual foible, each individual discontent and every delicate situation.

It was here that Narada's characteristic genius for curing people of their earthly vanity and winning souls for God shone forth with especial brilliance, earning for him a unique name for artistic subtlety in Missionary work which resounds to this day in every Hindu home. Modern artists in the same line may have discarded and cast away his inimitable method as dangerous in unskilled hands or as too crude for these 'civilised' times. But Narada was a master scientist in spirituality. He had no fears in his mind about his own skill about the verdict of civilisation. That expert and daring fisher of souls was not afraid, nor indeed did he die-dain, to fish in troubled waters. On the other hand he adroitly turned his intimate knowledge and exceptional opportunities to splendid account and pushed matters scientifically to a crisis, to clean up the state as it were, by blowing up all individual foibles, all individual discontents and all delicate situations at one stroke, with no other motive but the spiritual good of the people concerned.

He spoke only nice things and spoke them with exceeding nicety, to each according to his taste and need, with great earnestness and sympathy, with charming candour and disinterestedness. But somehow, by the time that pleasant-spoken, pure-souled and benignant preacher of God had finished his pious round of visitations in any part of the globe misunderstandings and mishaps of worldly nature sprouted up spontaneously everywhere. Vain people became vainer, proud people became prouder, suspicious people became more suspicious, feelings and situations became more complicated and strained, crises developed rapidly and catastrophes were precipitated. Then brother smote brother, friend smashed friend, families burst up like bubbles, kingdoms fell out and fell, empires quaked and crumbled.

And when the sore-stricken souls of the disillusioned converts lay sprawling in the dust amid the wreckage of their former pride—amidst the shattered vanities of wealth, power, prestige, good looks, high position, home happiness, physical powers, regal pomp or other clogging attachments which had hitherto proved a hindrance to a true vision of God and prevented an unquestioning surrender to His will and guidance,—then the Angels in Heaven rejoiced and showered bouquets of flowers on the divine wizard who brought the miracle. And the wizard himself would also be seen high up on the firmament surrounded by a host of the Shining Ones, the immortal Devas, amidst clattering din and splendour, twanging his *Vina* and laughing and

dancing and singing away with ecstasy the praises of 'Hari and Hari alone'.

And when crowds of grief-distracted men, women and children, connected in a worldly way with the dear Disillusioned, trooped up into the streets and gathered around the Ashram grounds and bewailed up into the skies, saying: "Thou, lover of mischief! Thou, feeder on strife and breeder of catastrophe! *Kalahasana! Kalahapriya! Thou Celestial Meddler!* What can we say to thee when the Angels themselves adore thee and rejoice with thee? What can we say to thee when Sri Krishna himself is helpless to prevent thy poking into His family affairs?"—then that intrepid master-servant of the Lord would burst into more tumultuous and hilarious dance, and twanging his *Vina* all the louder above the deafening din, he would lustily sing back with organ voice, that every word might strike home into the hearts of his ignorant accusers, the Sanskrit version of Psalm 2:

Why do the Heathen rage

And the people imagine a vain thing?

Why not they too sing with me

Glory to Hari and Hari alone?

A strange ineffable calm would then settle down upon the hearts of the sorrowing multitude and dry up their tears. They would stare at him in simple wonderment and silent adoration for a while, heave a sigh and slowly walk home with bended heads muttering praises of the angelic sage and the irresistible Lord of his devotion, and then—begin to long again for the day when that wonderful preacher would come on his next round of visitation to bless their homes with his radiant presence and rouse them with his inspiring talks.

But Narada was not merely an expert pioneer in itinerant evangelistic work. There was no branch of the art of spreading the gospel which he did not inaugurate and raise into an exact science by his resourceful genius. With very few and unimportant exceptions, such as knitting wool and pronouncing English, which were not in vogue and therefore had no educative value in his days, he anticipated all the methods, now considered modern of driving home the truths of holy Religion to the untutored human mind, especially the un-Aryan Avaric mind. Rescuing of unprotected women from violence, the care of expectant mothers, Maternity and Baby Welfare work, the care and control of child Education, were all his original inventions, calculated to promote a change of heart at the most impressionable and sensitive periods of life, unchecked by noxious home influences.

The masterly skill, cool courage and unflinching affability with which Narada employed all these brilliant and unquestionably philanthropic methods for the triumph of Truth and Aryan spirituality in Ancient Avaric India, are fully illustrated in that celebrated case reported in 7 *Bhagavata* which made so much stir in the religious and political circles of the day throughout the Universe and the same of which is still reverberating in the corridors

of time. It is the well-known case of the conversion of Prince Prahlada to the cult of *Hari*, the Confounder of the Rakshasa race, who incarnated specially for him as *Nara-Hari*, the Man-Lion; a conversion which inevitably led in due course to parental wrath and filial disobedience and then quickly to the other disruption of the home, the life and the far-flung Empire of the convert's sovereign King and father, the proud and mighty Hiranakasyapa, between whom and the Shining Ones there had existed a never-ending family feud.

That splendid feat of matchless genius has remained in the annals of man ever since as an undying memorial to the ultimate victory of the Spirit over the flesh and made Narada the great Aryan Missionary an Immortal among Immortals for all climes and ages.

THE MARRIAGE LAWS.

The Editor, *The Indian Social Reformer*.

Sir,

I have to state that a marriage has been arranged between a Mahratta lady and a Mahratta gentleman (both of whom are Graduates) to be solemnised according to Arya Samaj rites and registered under Act III of 1872 as amended by Act XXX of 1923.

After the date for the registration has been fixed by the Marriage Registrar, the bridegroom says that he is not for registration on account of the following provisions in the Act:—

Section 22:—The marriage under this Act of any member of an undivided family shall be deemed to effect his severance from such family.

Section 23:—(Proviso) such person shall have no right to any religious office or service or to the management of any religious or charitable trust.

Section 24:—Succession to the property of such person is to be regulated by the Indian Succession Act.

Section 25:—Such person shall have no right of adoption.

Section 26:—The father of such person shall have the right to adopt another person as his son.

It is contended that by these provisions a person marrying under the Act is treated as a non-Hindu and disinherited from his ancestral property. This is the interpretation of the local lawyers who are rather ignorant in this matter, they having had no opportunity to deal with cases connected with such marriages in this part of the country. Though it is pointed out to them that there can be no disinheritance of any kind as is definitely stated in the main clause of Section 23 which runs—"A person who marries under this Act shall have the same rights and be subject to the same difficulties in regard to any right of succession to any property as a person to whom the Caste Disabilities Removal Act—1850 applies,"—they are not convinced. The expression "Undivided family" in Section 22 and the fact that the Indian Succession Act

has so long been applied only to Christians, seem to lend colour to their interpretation or apprehension. In the result, the proposed marriage is about to be given up, unless the bridegroom's party can be convinced of the right interpretation by an authority. I therefore request that you may kindly publish a reply to this letter in the *Indian Social Reformer*, giving your opinion in the matter.

In this connection, I may also state that under a similar misunderstanding, another marriage which took place sometime ago in a high class family had to be solemnised, without the registration, according to orthodox rites.

Bangalore,
13th February 1929.

Yours, etc.,
V. BALASUNDARAM.

MR. SASTRI'S WORK IN S. AFRICA.

The Editor, the *Indian Social Reformer*.

Sir,

I have just read the first editorial note in the *Indian Social Reformer* of 16th February welcoming the return of Right Hon'ble Mr. Srinivasa Sastri. I am one of the thousands of Indians who rejoice over his achievements in South Africa but with little understanding. You say "his important work as Agent has been to make provision for the education of Indian children up to a higher standard than has been available to them hitherto." One of the terms of the agreement under the settlement is that "the Union Government recognised Indians as an integral part of the population, with rights and duties the same as all other sections of it." These rights must perforce include the rights of Indian parents to send their children to the same school as those of all other sections to the highest standard available in the land. If this is so, what is the kind of provision for the education of Indian children which Mr. Sastri had to make, and which you call to be his most important work as Agent? I am prepared to concede that the personality and culture of Mr. Sastri must have raised the Indians as a whole in the estimation of the South African Colonies serving as a corrective of their prejudices against them. I should like to know if Mr. Sastri, beyond this, persuaded the South Africans to any degree to relent at the Indians seeking to live in their own traditional way. I am willing to believe this to be the paramount achievement of Mr. Sastri, only I want to know something more concrete of such if any.

I should not be understood to write this in any carping spirit. I am only acting on the principle that it is better to understand than to flatter.

Camp Penakonda,
20th February 1929.

Yours, etc.,
K. SYED YUSUF.

PRESIDENTIAL SPEECH OF MRS. MIR MUZHURADDIN.

Mrs. Mir Muzhuraddin presiding over the prize distribution of Willingdon School last week, remarked:—The physical welfare of a community

entirely rests on the healthy constitution and physique of the mother and physical culture is therefore necessary for mothers not only to preserve their bodily functions and ensure health but also to shake off the above mentioned evils and draw-backs and become alert cheerful, pleasant and active. If our girls are given proper physical culture which they need and which can be easily acquired without much expenditure and pains, they will develop vitality, self-discipline and self control and become physically fit, mentally strong and efficient. The possession of physical beauty can be obtained only by scientific and rational physical culture. It may not be possible for every mother to bequeath wealth to her daughters but she can bequeath her beauty by taking care of her own physique and health—for beauty is hereditary.

Some women are of opinion that we should keep to our own athletic sports and games such as "Kolatum," "pukri" and "Ankmuchans" etc. I don't know the terms for the two latter in Tamil but these are not sufficient or effective enough to improve health and beauty. In early days when girls were not sent to schools they were engaged in carrying water for the household use from wells and tanks, scrubbing and cleaning the floor, pounding the rice, grinding the chacki for flour, washing clothes, cooking and attending to other domestic work which were done by all classes poor or wealthy and which now have unfortunately been dropped. Although the present system of physical culture is not ours where still health, beauty and our progress is concerned we should not waste time to consider whether this is ours or not because in my opinion we have all come into the world to learn from one another something that is good and progressive and it is my firm belief that nothing belongs to anyone in particular. We are born to learn from each other and this has been going on ever since the world was created. By constant practice and habit any new thing will become our own as it had become others, because habit is second nature.

Ancient Orissa Temples:—Five centuries of a continuous artistic development are responsible for the unique series of temples in Bhuvaneshvar, Puri and Kanarak, declared Dr. Stella Kramrisch, Fine Arts Lecturer, Calcutta University, in the course of an illustrated lecture on Temples of Orissa at the Indian Museum. The temples, she said, were erected between the eighth and thirteenth centuries. At this period the zenith of Indian temple architecture was reached in more than one province, but none, not even Southern India could show an art-form as consistent, vital and logical in its evolution. From the architects' point of view the attainment was slight. No problem of construction worth mentioning were attempted, for the buildings were nothing but thick set masses of trabecated stone piled up into considerable height, almost entirely massive, allowing for the sanctuary as well as for the other rooms as little space as possible. On the earliest preserved temples, there was altogether about 560 shrines still in existence. They were relatively low erections moderately ornate and "primitives" in the sense of being early endeavours teeming with suggestions, harshly combined. The culmination of the development was reached in the gigantic ruin of the Sun temple at Kanarak.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

IX. EMPLOYERS.

(DR. CLIFFORD MANSHARDT, Ph.D.)

In the History of the Hebrew People an important leader tells us the story of the re-building of the walls of Jerusalem. The project was one of considerable difficulty, but was at length accomplished, "For," says the writer, "the people had a mind to work." Now it is just this "mind to work" that is so often lacking in modern industry, and one of the principal causes of it is the unreasonableness of certain members of the employer group. A number of employers have sensed that industry is a co-operative affair, that employer and employee alike are engaged in a great common task of production. But in contrast to this group there is the large body of employers who regard any talk of industrial democracy as vain words. The profits are the thing, and work and still more work is laid upon the men that the profits may increase. Individually these employers are good men. They are kind fathers and genial friends. But when it comes to industrial relationships each excuses himself with the statement, "I am doing as much as the others." He then goes on to explain that if he should introduce labour-saving devices, improved sanitation, shorter hours, better pay, workers insurance, and the like, that he would be going against the precedents of his trade, and would not only incur the enmity of his associates, but also lose money. The point he fails to see is that in industry as in every other field of human relationships we need pioneers—men who are willing to dare, who are not content simply to be with the majority, but who are resolved to do more than others. We need employers who will be just, who will approach each new problem in a spirit of fairness and without bias. We need employers who will be sympathetic, ever ready to lend a listening ear to the pleas of their fellows. We need employers who will be humble or teachable, ready at all times to learn new and better ways for meeting the human problem. We need employers who can instil in their men the feeling that industry is co-operative—that the employee is working *with* his employer, instead of simply *for* him.

Many employers would like to be more human, but they do not know how to be. They have thought so long in terms of commodities that they find it exceedingly difficult to think in terms of individual men. With this group we have the utmost sympathy. It is a difficult matter for one man to put himself in the place of the other. The golden rule is workable, but it calls for a high type of imagination. A man must be able to *see* the things he cannot immediately experience. Such an imagination cannot be developed at once, but it will come through careful practice.

And speaking of imagination, the public must also try to see the problem of the employer. The industrial leader is under a continuous mental strain.

There is no business that does not involve a risk. Crops may fail, markets may be bad, periods of financial depression may arise, but still the business must carry on. Is it not our duty then to be as solicitous for the employer as for the man in his employ? Both are men, and all that is human is a part of us. "As in water face answereth to face, so must the heart of man to man."

HINDU WOMEN'S RIGHTS OF INHERITANCE *

(By Mr. M. R. Jayakar, M.L.A.)

I am aware that I am speaking on a narrow amendment. This is an old Bill and its principles have been accepted by this House, including our predecessors. It was even passed by the Council of State, which is generally not likely to take extravagant views of social affairs. It has come back to us with its approval. Now the amendment before the House is very restrictive. I want Members clearly to realise the effect of this amendment. It is the same amendment as the one which has been tabled by Mr. Shanmukham Chetty. Before I go into the details of that amendment, I may say generally that that amendment will have the effect, if carried, of hanging up the operation of this whole+ some measure. Therefore the position of those Members, on whichever side of the House they may be seated, who think—that this a wholesome measure is clear. I can quite understand the attitude of Members in the position of Mr. Aney who do not think that it is a wholesome measure. But the position of those Members who think it is a wholesome measure is quite simple and clear. Those who believe that this House should not interfere with the Hindu law of succession on grounds which are more or less spiritual *viz.*, that obligations to the dead come in, to which Mr. Aney referred with such detail, those I say who believe that this mundane House, somewhat material and non-spiritual in character, has no right to interfere with the law of succession because every law of succession concerns the dead, to them I have nothing to say. Their proper function is to oppose the Bill. But may I say, without offence to Mr. Aney, that those like him who are taking shelter under the present amendment but are really opposed to the principle of the Bill itself will not be honest in voting for the amendment. Their opposition is to the principle of the Bill. They are absolutely opposed to social reform of any kind. Mr. Aney made it perfectly clear in his speech that he thinks that we have not come to this House on any social issue, that we did not submit such issues to any popular vote at the time of our election and therefore we cannot make them the subject of a controversy in this House. I do not agree with him, but I can understand his attitude. His support to this amendment, in my opinion is disingenuous. I am however speaking to

* [Being the speech in the Legislative Assembly when the Bill amending the Hindu Law of Inheritance was under discussion].

those—it may be a narrow or wide section of the House—who believe in the principle of this Bill, who go further and say that the Bill embodies a very wholesome, rational and liberal principle but who wish to support the amendment, to that class in this House my remarks are primarily addressed. To them, I say, be very careful before you vote for this amendment, because this amendment, although it may seem to be grounded on equity and injustice, will have the effect of postponing the operation and effect of what they regard as a wholesome Bill.

What does this Bill do? This Bill is a very humble attempt for the purpose of equalising, and removing the inequalities and anomalies of the Hindu Law. The whole theory of inheritance in Hindu Law—I shall avoid all technicalities as far as possible, but some technical jargon is absolutely inevitable—the whole theory of Hindu law of inheritance is as follows: when a male dies, his male children come in first up to three generations, his son, his grandson and his great grandson. Failing this branch, his widow comes in. After her, his daughters come in. After the daughters, the daughters' sons come in. That exhausts the progeny of the individual. Failing any of this progeny the succession goes to his parents. I am stating in very simple English the main principles on which inheritance proceeds. Then the mother comes in first in certain provinces, the father comes in first in certain other provinces. After the parents are exhausted then the father's progeny comes in up to the brothers' son. This is the line in which succession proceeds. But it does not stop there. Then it proceeds further in a manner which may appear extraordinary to non-Hindus. It had its origin in times when males were a great fighting asset, and therefore heritable preference had to be given to them over females. I am here speaking of the days very very ancient, when males were a fighting asset, in the cause of civilization and culture. Tracing from that time, this inheritance and succession have continued, with the result that all males upto six generations upwards and six collateral generations from each of them had this right of preference over nearest females. Quoting from the latest edition of the *ex-Law Member Mr. Mulla*, father, father's father, his father, his father, his father, and his father. Thus after going up to the top to the seventh degree, seven generations of collaterals from each of them up to the seventh degree have to be included, *i.e.* the topmost ancestors six generations, his son, his son, his son, his son, his son, and his son. Sir Sankaran Nair speaking in the Upper House made a very careful computation of these individuals who in the more distant degrees are called *Samānokadas* and whom, a very facetious Judge of the Bombay High Court described as chimerical beings who existed on the genealogical tree but rarely in actual life. But still they exist in the computation of the lawyer and do sometimes crop up in rare cases. They have been roughly calculated by Sir Sankaran Nair as 332 in number. The anomaly of the law comes in here, that these 332 individuals, of whose

existence even the testator is not often aware, come in before his nearest relations like son's daughter.

One of the arguments advanced was: "Oh, the last male owner should have left a will, and as he has not done so, his presumed intentions must be taken to benefit the man who is several degrees removed, as against his own nearer relations like his son's daughter". This would be a most extraordinary presumption indeed! The argument proceeded from Mr. Aney, who said, "Oh, by reason of his dying intestate we can presume his intentions as if he made a will in favour of those to whom the estate goes by operation of law." But, what is this "presumed intention"? First of all, God alone knows what the intention of a dead man was. The devil may possibly know it, but certainly we mortals do not know it. It is perhaps a privilege shared between God and the devil to know what exactly was the intention of a deceased person. But supposing we could know the "presumed intention" of a dead individual, why should we presume that, if he had known the real law of succession, which he is supposed to know, he would have left a will in favour of any of these chimerical individuals, any of these 332 distant men, as against his own son's daughter, daughter's daughter, sister and sister's son whom this Bill provides for? Surely is it not too much of a stretch of imagination to believe that, if the deceased had left a will with knowledge of the law, he would have preferred these chimerical individuals six or seven degrees removed and would have ignored his own son's daughter, daughter's daughter, sister and sister's son. Therefore, the argument based on the question as to what could have been the wishes of this man, if he had been able to give expression to them by means of a testamentary document, is certainly too far-fetched. Leaving this question, let us see what this Bill provides. This Bill does not interfere with the deceased man's progeny, goes up to his father, and mother, then takes his father's progeny up to two generations, brother and brother's son, then it goes to the father's father and stops there. Stopping there, there is a provision in this Bill which introduces four female heirs at this stage, who would be but for this Bill and who are, under the present law, postponed until these 332 individuals are exhausted. In other words, this Bill seeks to make a kind of compromise between the old theory of *sapindaship* and the newly awakened public desire that female heirs should be given their proper place in the scheme of inheritance. And there it stops; it stops with the inclusion of only four heirs, and not more. This ought to prove that its provisions are not a very violent departure at all. I am again going to quote from Mr. Mulla's new edition of Hindu Law which I received only last night here. The heirs who will not be touched by this Bill at all and who will stand as under the old law are the son, son's son, etc. *i.e.* three generations—they will not be touched; the widow will not be touched, the daughter will not be touched nor the daughter's son, nor the mother, father,

brother, brother's son in Bombay, the grand-mother, full sister, half sisters and others, who have secured a place in Bombay, then, the great grandson, great great grandson, great great great grandson, son's widow, grandson's widow, great grandson's widow in certain provinces—brother's son, brother's son's son and so it goes on untill we come to the 34th heir, the father's father. There it will stop. So, all these old stages of the law are not touched by this Bill. Is that a very violent departure, may I ask.

A great deal has been said that we are revolutionising the law. Is it revolutionising the law to say that daughter's and son's daughter should have the benefit of heirship, after all these nearer heirs, mostly male, have been exhausted. I want my Honourable friend to remember that the son's son is a very near heir, he gets the property in the very first remove. The son's daughter however is postponed for 332 generations. Similarly, the daughter is provided for, the daughter's son is provided for. The daughter's daughter is again postponed for 332 generations. What equity is there, except that by a freak of nature, the secret of which science has not yet been able to unfold the one child is born a male and the other a female. What else is it but a mere freak of circumstances. Is it equitable to penalise the female child to the extent of putting back her rights for 332 generations. We want just to modify the evil effects of this freak of nature. That is the purpose of this Bill. There is no violent revolutionary purpose in this Bill at all. Do we honestly believe, as the ancient Hindus believed, that all males are capable of taking inheritance, but that women are not so capable? I may here point out to Mr. Aney, because I know a little of Hindu Law—that he should examine very closely the foundations of this doctrine that Hindu women are not competent to inherit. May I point out that the main authority on which that doctrine is based is from a book on Vedic Ritual, and not on any law of inheritance? Speaking of Vedic Ritual, I may state that there was a time when in very ancient times a liquor, similar to the drinks now in use, used to be distributed in ceremonial sessions. It was called Soma juice. It had the reputation of giving a touch of Dutch courage, if I may use that modern expression, a feeling of elation for the moment, just like that which drinkers feel when they take a drink in these days. The belief arose, which became a rule in course of time, that as women were not required to fight, they should not be given a portion of this drink. Now in Sanskrit the word for a portion is *Dāya*. The *Dāya* (portion of drink) was excluded from the woman, because it would be wasting that drink upon her as she would never be called upon to fight. It was a "portion of the drink" that was excluded from women. Later on some wags, of whom there were a great number in those days, took those words from the ancient context and turned them into a text of the Hindu Law. He took advantage of the fact that

Dāya also means a portion of the inheritance. Mr. Aney, I am sure if he knew this origin of the rule would not say that the Hindu law does not allow women to take inheritance, as summarily as he did. Mr. Aney solemnly propounded the sacrosanct character of the Hindu law and felt a superior reverence for it. Therefore, I am examining the theory and it is this theory we have to examine now. I certainly wish, as my friend said before me, that we could have a committee of this House sitting to examine the whole theory of the Hindu law of inheritance, and go into its rudimentary conceptions and evolve an equitable system. But the Government would not allow us to do that. But for all that, it is fortunate that that extremely maligned species of human beings, in Mr. Aney's opinion, the social reformer, does exist in this House and in this country too, and cannot be got rid of merely by a mere *obiter dictum* of Mr. Aney's. In spite of great difficulties the social reformer has got to struggle to get these little things improved bit by bit. It is not his fault, but the fault of circumstances, that he can only introduce little bits of reform because we have not in our hand the wide power of introducing reform enjoyed by those sitting on the opposite benches. We can only struggle on slowly as humble social reformers have always struggled in the past and will struggle in the future, gaining slow victories bit by bit.

I do not wish to go further into this matter. That is the present theory and that is the present Bill which says that certain degrees of remoter male heirs should be postponed to the nearer degrees of female heirs. Now who are these relations thus preferred? How near are they to the deceased? Sons' daughters, born of our own son's loins. Daughters' daughters, sisters and sisters' sons. Some critics have said "Oh, why not also other female heirs?" I say sufficient for to-day is the evil thereof, I would certainly try to introduce many more female relations, but let us first get this Bill through and then the time will arise to extend the right to others. These are the near relations touched by the present Bill. Now I want my Honourable friends to contrast them with the remoter degrees of male relationship and such an examination will show Honourable Members that this is a very sensible Bill, and by no means an extravagant one.

(To be continued).

INTERNATIONAL UNITARIANS' VISIT TO BANGALORE.

The unitarians Delegates Dr. W. H. Drummond, M.A., D.D., LL.D. and Mrs. Drummond, from England, Dr. F. C. Southworth, A.M., D.D., and Mrs. Southworth, and Dr. J. H. Lathrop, A.M., D.D. and Mrs. Lathrop from America visited Bangalore in connection with the centenary celebrations of the Brahma Samaj on the 10th and 11th instants. The Public reception to the Delegates arranged by the Cantonment Brahma Samaj at the Brahma Mandir

was largely attended by the public of Bangalore and the Delegates were welcomed by a large number of the Intelligentsia of Bangalore belonging to various religious bodies. The audience that assembled in the spacious and beautifully decorated Pandal erected in front of the Brahma Mandir for the occasion, was a sure sign of the fast growing love for international Fellowship in our land. Mr. M. Mahadeva Mudaliar M.A. the Secretary of the Cantonment Brahma Samaj welcomed the delegates in suitable terms. The delegates in their turn conveyed to the members of the Brahma Samaj, the hearty congratulations from their unitarian brothers in England and America, and to the Indian public the message of brotherhood, good faith and peace from the public of their country. They assured the audience that they were carrying with them the good wishes of the Indians to their countrymen besides their happy impressions of the Indian hospitality and sweet memories of the friendliness and cordiality which they have enjoyed during their sojourn in India. To the Brahmos in particular they said that the long line of Brotherhood between the Unitarians and the Brahmos was started by the founder of the Brahma Samaj movement in India, Rajah Ram Mohan Roy more than a hundred years ago and that their visit to India now was only a happy occasion for reassuring their brotherhood. They congratulated the Brahmos on their work during these hundred years and exhorted them to stand by their banner of Brotherhood, Truth and Righteousness; and push on to their goal, namely, the establishment of the Fatherhood of God and the Brotherhood of man all over their land. Mr. K. H. Ramayya B.A., Bar-at-law, Registrar of Co-operative societies in Mysore, welcomed the Delegates on behalf of the public of Bangalore. The Delegates were then garlanded amidst cheers.

A RELIGIOUS CONFERENCE.

In the afternoon the delegates took part in Religions Conference in the same premises. Dr. F. C. Southworth, B.A., L.T. presided over the deliberations. Mr. D. Venkata Ramiah, B.A., L.T. Mr. C. M. Vija Raghavachariar, B.A., L.T. Dr. W. H. Drummund, Rev. C. J. Cox and Mr. P. G. Thomas spoke on the problem "How to combat the apathy towards the Religion in Modern Society." The speakers representing different religious bodies joined together in the deliberations, brought to bear their learned opinion on the subject upon the discussion. They unanimously condemned the growing indifference towards Religion, and traced it to Modern conditions of life and education. They regretted the fact that religious instruction was getting obsolete in educational Institutions, and in family houses, and that Teachers and parents were neglecting an important duty towards the religious training of the youth of the present day. Mr. C. M. Viji araghavachariar was of opinion that Sanskrit education should be made more popular so that people might study their scriptures in their originals and that translations of the scriptures for making religious instruc-

tion more wide-spread would lack the hidden charms of the original. Rev. C. J. Cox was of opinion that the apathy towards religion was rather on the surface, that man in the depths of his heart was extremely religious, that representatives of the great religions should make it very clear that religion is for all kinds of men, that a universal human note must be struck in religions, and that none should feel that they are outside the pale. Further that religion is not the exclusive property of any particular sect or class, and that if it should dispel apathy it must be universal. That teachers of religion must fulfill this need by way of love and persuasion and must seek to bring their messages to all sorts of people, that the highest truths contained in the scriptures must be made intelligible by translations. Dr. Drummund supported this view and condemned the idea of scriptures being written down in dead languages and in the same way as the Christian scriptures have been translated into English from their Hebrew and Greek originals. The scriptures of other religions also must reach the masses in some common language. He regretted the neutrality towards religion in schools and colleges and suggested that religion be accepted as a cultural subject in education and that the solution of the apathy towards religion lay in discovering more common grounds for all people for the human soul belongs to God and men hunger and thirst after Him. Dr. Southworth in concluding the proceedings laid stress upon the importance of bringing out translations of scriptures of the land and on fraternity towards all men for the apathy towards religion was mostly due to the apathy between man and man.

OTHER EVENTS.

Dr. W. H. Drummund conducted divine service in the evening and preached a sermon on Prayer and its significance in our relationship with God. Dr. Lathrop conducted divine service at the Brahma Mandir on Monday, the 11th morning and preached a sermon on "the Divine in Man" Mrs. Southworth delivered an address on the same morning to the school children of the Brahma Girl's school, and sweets were distributed among school children. On the afternoon of the 11th instant, Mr. and Mrs. Mahadeva Mudaliar gave a garden party to the Delegates at which a large number of ladies and gentlemen were present. In the evening the Delegates addressed a large body of the Bangalore public at a public meeting held in the Government Intermediate College premises under the presidency of Mr. C. S. Doraiswamy Ayyar, Chief Judge of Mysore, a report of which will follow. On the night of the 10th instant, Rao Bahadur Dr. C. B. Rama Rao, B.A., M.D., invited the delegates and friends to dinner.

NEWS OF THE WEEK.

Viceroy meets Mahatma Gandhi:—Mr. Vithal-bhai J. Patel, the President of the Indian Legislative Assembly, gave a tea party at his residence at Delhi on the 18th instant when Mahatma Gandhi was staying

with him on a short visit. The guests sat at four tables. The Viceroy, Mr. Gandhi, Maharaja of Kashmir and Mr. Jinnah sat at one; the Commander-in-Chief, Mr. Patel and Mr. Shah Nawas at the second table; Pandit Malaviya, the Nawab of Bhopal, Mr. Orerar and Mr. Cunningham at the third, while Pandit Motilal, the Maharaja of Bikaner, Dr. Ansari and Sir Darcy Lindsay sat at the fourth table. Pandit Motilal later joined the table where the Viceroy, Mr. Gandhi, the Maharaja of Kashmir and Mr. Jinnah were having informal talks which now and then referred probably to political issues raised by the Calcutta Congress and communal riots in Bombay and communal differences generally and the political, religious, social and economic causes which were keeping up communal differences. But these conversations were of course very informal and without any definite object and were of a character which generally take place over such social functions. The party sat over an hour when the Viceroy had to leave as he was to receive a deputation about horse breeding.

The late Mrs. M. A. Jinnah:—The death occurred on Wednesday the 20th instant of Mrs. Ratibai Jinnah, wife of Mr. Muhammad Ali Jinnah, M.L.A. Mrs. Jinnah who had been seriously ill for sometime was the only daughter of Sir Dinshaw and Lady Petit. Mrs. Jinnah, says a message published in the *Bengales* of Calcutta, was buried at the Khoja cemetery at Arambagh, Mazagaon, soon after Mr. Jinnah's arrival from Delhi. The cortege left the Ridge Road, Malabar Hill, at one o'clock and was followed by many relations of the deceased and friends of Mr. Jinnah. At the grave side members of the Bombay Bar belonging to all communities and many notable Mahomedans were present. Perhaps for the first time a number of ladies of all communities gathered at the graveside at the cemetery. Lady Dinshaw Petit has donated a sum of Rs. fifty thousand to the Bai Awabai Framjee Petit Parsae Girls' Orphanage for a separate block to be built in memory of her late daughter Mrs. Ruttonbai Jinnah.

Hindu Arya Samaj Unity:—The Punjab Hindu Sabha has proposed the name of Lala Hansraj for the presidentship of the Hindu Mahasabha session to be held at Surat. Lala Hansraj is the president of the college section of the Arya Samaj and one of the founders, an honorary life-member and ex-principal of the Dayanand Anglo-Vedic College, Lahore.

An Un-recognised University:—A Punjab Government press communique says:—The attention of the Government has been drawn that a society which has taken the name of the Western University, the chief director of which resides in Kapurthala, is granting or offering to grant graduation letters in arts, commerce and engineering as well as in homeopathic medicine. This university is not a university in the proper sense of the term as used in the British Empire. It has no authority to grant academical degrees or any other honours nor is it competent to certify any professional qualifications. The communique proceeds: 'Certificates issued by it are not valid for any of the privileges attaching to the diploma of a recognized university properly established.'

"Pussyfoot" Johnson in Bombay:—Mr. W. E. (Pussyfoot) Johnson, the well-known Prohibitionist, who is now on a world tour, arrives in Bombay on Sunday, 3rd March 1929. He will be in Bombay till the 5th idem, during which period he will deliver three public lectures under the auspices of the Bombay Temperance Council.

Co-Education in Medical Colleges:—The Committee appointed by the Senate of the University of London to inquire into the medical education of women undergraduates has reported unanimously in favour of co-education in medicine.

All-Bengal Anti-Dowry Association:—Jyotirbid Pandit K. Samajpati, B. A., Kalyanode has recently started the All-Bengal Anti-Dowry Association with its office at 37, Harrison Road, which is doing immense public good. The Association has been formed with a

view to help distressed and poor parents having daughters of marriageable age, by finding out suitable bride-grooms for them. It will also induce Hindu young men to marry without taking any dowry. Thus the Association hopes to do a great deal in removing a long standing social evil of the Hindu society. Pandit Samajpati is a respectable gentleman and the public may safely rely on the sincerity of his purpose. The Marriage Alliance will not take any remuneration for its labour.

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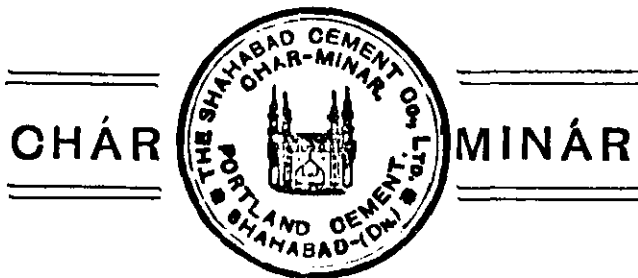
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Vol. XXXIX.

BOMBAY—SATURDAY, MARCH 9, 1929

No. 28

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excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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<p>Mahatma Gandhi's Arrest. An Unnecessary Ban. Inquiry into Bombay Disturbances. Bombay Co-operative Conference. An Unofficial Inquiry. "A Blue Lie." Prohibition in Bombay.</p>	<p>Some Points of Fact and Law. That Men May all be Brothers. Mahatma Gandhi's Speech. Prohibition in America. Hindu Women's Rights of Inheritance. News of the Week.</p>
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NOTES.

Mahatma Gandhi's Arrest:—In pursuance of the resolution of the National Congress for the boycott of foreign cloth, Mahatma Gandhi, on his way to Burma halted a day at Calcutta to inaugurate the campaign. As a means of making the occasion impressive, a large quantity of foreign cloth was collected from the citizens in Shradhanand Park, and Mahatmaji before a vast concourse solemnly set fire to the heap. The Police authorities, under a section of the Calcutta Police Act forbidding the burning of rubbish near highways, had served a notice on the Secretary of the Calcutta Congress Committee forbidding the making of a bonfire of foreign clothes as announced in the papers. Mahatma Gandhi in his speech at the ceremony argued that the order was illegal and that the law did not contemplate an incident of the kind in which he was engaged. The result was that he was served with an order of arrest and though he demurred at first, he agreed later to sign a bail bond for a small sum, to appear before a Magistrate on the 26th instant. He left next day, according to programme, for Burma where great preparations are being made for his reception. Mahatma Gandhi has made it clear that he is not at present offering civil disobedience. His objection to the order is on the ground of its legality which will have to be decided by the Courts. He lays stress on the point that the boycott is not of British goods only but of all foreign cloth. As a large proportion of Indian imports are of British origin, this will necessarily affect Britain more than any other country. Mahatma Gandhi told an interviewer that he was anxious and ready to arrive at a pacific settlement of the Indian question with Britain, if the opportunity was honestly offered. Many people do not approve of the bonfire part of the programme, but they sadly realise that arguments make as little impression on British statesmen as water on a duck's back, and they are obliged to acquiesce in it as it seems to

be as impressive in the eyes of the British as of the Indian people.

An Unnecessary Ban:—The Government of India has prohibited the importation of a book entitled "Shiva, or the Future of India" by Mr. R. J. Minney, published by Messrs. Kegan Paul, London, in their excellent series "Today and Tomorrow". We have not seen the book, but evidently it has been in circulation in this country for some time. The steed had, therefore, been stolen before the stable door was closed. The present ban, therefore, serves only as an advertisement to Mr. Minney's book. The *Pioneer* which says it received a copy of it some weeks ago, asks why, if this book is prohibited, Miss Katherine Mayo's "Mother India", was allowed entrance. That question is for the Government to answer. For our own part, we do not believe in prohibiting books of the "Mother India" or of Mr. Minney's type. If "Mother India" had not been allowed to come into the country, it would not have evoked the replies which it did and which has done much to check the mischief it undoubtedly caused. Further, it is well always to see ourselves as others—even jaundiced observers like Miss Mayo—see us. It must be admitted, too, that, while her poisonous generalizations about Indians, and especially, Hindus as a class aroused resentment, her book has stimulated action which otherwise would not have come so soon. Indian opinion is almost morbidly sensitive to Western criticism, and Miss Mayo's bittingsgate has gone home more effectively than the long and patient propaganda of social reformers in many circles hitherto but slightly responsive to their reasoned arguments. As regards Mr. Minney's book, we see from a lengthy notice in the *People of Lahore*, that in one important respect at least he is less objectionable than Miss Mayo. The latter declared, that the Hindus were a world menace and should be closely guarded by British bayonets. Mr. Minney seems to think that there is hope for them if Government would help them to carry out social reforms. The Government of India must have had its own reasons for prohibiting the book. Concern for the feelings of Indians, particularly of the mild Hindus is not a determining factor in its policies. The Hindus also have ceased to expect Government to care for their sentiments. The free circulation of Mr. Minney's book, therefore, would have done no harm, and it would have enabled Indians to point out any gross inaccuracies in it. The book will now continue to circulate in countries where

no one can criticise it with knowledge, while it is not available in the land where it can be most effectively answered, if it is worth answering.

Inquiry into Bombay Disturbances :—The adjournment motion in the Bombay Legislative Council for the appointment of a committee of inquiry to investigate the causes of the recent disturbances in Bombay was opposed by the Home Member on the ground that the unpleasant task of the committee would only serve to embitter the feelings of the Hindus and Mahomedans. The Council was not satisfied with the promise of an official inquiry and the motion was passed by a large majority. In pursuance of the desire of the public, the Home Member has issued a statement in the course of which he says: "A Committee will be appointed as soon as its composition can be settled and the consent of those invited to join it obtained. I regret to have to inform the House that the Hon. the Chief Justice, who has already been asked to preside over the Committee, has refused, for reasons the force of which Government fully appreciate. Government will secure the services of another chairman whose impartiality and ability will similarly command general confidence. As regards two other members of the Committee, since Government are fully in accord with the opinion expressed in the floor of this House that there is the proper number, I understand that the names of Sir Ibrahim Rahimtoola and Sir Chunilal Mehta would be acceptable to all. These gentlemen are being invited to serve and I hope they will find themselves able to spare the time for this important public duty. The terms of reference will be as follows: To inquire into the recent disturbances in Bombay, their causes and origins, the course which they took, and the measures adopted by Government to suppress them, and to make recommendations. The Committee will have to decide whether to hold its meetings in public or in camera, or partly the one and partly the other. Meanwhile we shall proceed with the compilation of the report which I mentioned last week; it will undoubtedly assist the Committee in its investigations."

Bombay Co-operative Conference :—The presidential address of Sir P. C. Ray at the Bombay Provincial Co-operative Conference held last week contained many valuable suggestions for the expansion of the movement. Undoubtedly, Co-operative Societies furnish one of the most effective means for the improvement of the economic condition of the masses of India. Even in the limited extent to which the movement has been worked here, it has succeeded in relieving much of the indebtedness of the Indian peasantry. Sir P. C. Ray thought that there was much truth in the criticism levelled at the Co-operative movement in this country that it has only developed its credit side to the exclusion of its other activities. He exhorted the promoters of the Co-operative movement to devise methods which would enable the people to add to their resources by creating new wealth. He strongly emphasised the necessity of intimate connection between co-operation and the improvement of agriculture and cottage industries. There was every possibility of the revival of cottage industries if co-operative

methods were adopted. This would mean spare-time occupation for our rural population who were obliged to remain idle for 6 or 9 months in the year. Further Sir P. C. Ray declared that it should also be the endeavour of Co-operative Societies to arouse the sanitary conscience of the people and adopt measures for the improvement of their health. He also laid stress on the importance of having trained workers for the expansion of co-operative work. This can be achieved immediately by educating and training grown up men and women. "What, therefore, is needed," concluded Sir P. C. Ray, "is that a well considered scheme of adult education should be devised and efforts should be made to bring it into effect at once and that steps be taken to introduce such education all over the country on an extensive scale. As the Report on the Royal Commission on Indian Agriculture states, such a development would antedate by at least a generation that great advance in literacy which in our view is essential to progress in all directions."

An Unofficial Inquiry :—A few of the members of the Bombay Legislative Council constituted themselves into a committee with Mr. K. M. Munshi as chairman to look into the Bardoli question. In July last year, the coalition Nationalist Party of the local Legislature ratified the appointment of the committee. The only man on the committee who is a member of the Bombay Council is Mr. B. G. Kher, who acted as its Secretary. The Report which makes interesting reading is based mainly on the evidence of Mr. Vallabhbai and his associates as the Government of Bombay did not give any response to the Committee's overtures. The Report, therefore, where it deals with the hardships inflicted on the people of Bardoli, is a restrained and moderate statement of the popular case. The Committee suggests in its recommendations a complete change in the Land Revenue policy and emphasises the need for defining more precisely the relations between Government and the people and for limiting the powers of the Executive. The Report makes a valuable contribution to the subject.

"Blue Lie" :—Mr. S. M. Kaikini, B.A., L.L.B., Sub-Judge, Haveri, writes :—As regards the "Blue lie" mentioned in the *Reformer* of the 23rd February, I may inform you that in Kanara the same kind of 'lie' is known as 'Gudgar Patti' and it is generally supposed to be spread when painters on wood or idols who are generally called 'Gudgar' cannot have their paint properly set on the material used by them. In our younger days such 'pattis' were spread and generally they took this very form of kidnapping of children by Kabulis or some such up-country men. Last year even here at Haveri a similar scare about kidnapping was raised. Such scares are always raised and people always attribute them to paint or dyes not being otherwise properly applied either to cloth or other material used by artisans or weavers. I think there are technical expressions for this 'blue lie' in almost all vernaculars. I learn that in this part this scare is attributed to indigo paint not being properly set as is stated about the 'Blue Lie' referred to by you and is called 'Niligeh suddi or warte'.

INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 9, 1929.

PROHIBITION IN BOMBAY.

The week has been one of distinct encouragement to advocates of Prohibition. Contrary to our apprehension, the Bombay Legislative Council carried without division a motion introduced by Mr. V. N. Jog of Dharwar to reduce the grant demanded by the Excise Minister by a nominal sum of Rs. one hundred as a mark of disapproval of the recent proposals to permit the sale of charas (a hemp drug) in Bombay city and the re-opening of certain liquor shops which had been closed in West Khandesh which has a large Bhil population. Another change which has been introduced is the fixed fee system in place of the auction system of selling licenses for liquor shops. The fixed fee system had been in vogue for many years in Bombay Presidency, but was given up in favour of the auction system, owing to its tendency to create vested interests, and its many openings for patronage and consequent corruption. The liquor shop-keepers, however, have never liked the public auction system, and they have been able to convert Government to their view. In all these directions there has been a disposition to favour the liquor trade, and the Council had an opportunity to express its disapproval. The anti-Prohibition side, of course did not allow its case to go by default. The debate was enlivened by an extraordinary speech by the Commissioner of Excise, Mr. J. P. Brander, in the course of which he extolled the use of liquor as conducive to health and longevity. A Hindu member, Sir Vasant Rao Dabholkar, distinguished himself by maintaining that the Hindu religion did not prohibit the use of liquor as it was offered to goddesses. This is no doubt the practice among the Animists whose Hinduism is of the crudest type, but if Sir Vasant Rao tried to offer liquor at the Mahalakshmi temple or at Madhav Bag, he will have a rude disillusionment. The Mahomedan member from Karachi, Mr. Noor Mahomed, on the other hand, emphatically declared that no Mahomedan member could vote in support of the liquor traffic. The Minister, Mr. B. V. Jadhav, made an important speech in which he unequivocally avowed himself a Prohibitionist, assured the Council that the orders which have been issued would not be given effect to against the decision of the Council, and promised to produce his own scheme of advancing Prohibition in the course of the year. On Sunday Mr. "Pussyfoot" Johnson arrived in Bombay from Madras and was enthusiastically welcomed by Temperance reformers. He addressed several public meetings during the four days he was in the city. His presence and utterances have been a source of much encouragement to

Prohibitionists. He tore to pieces the misleading statements circulated by interested agents regarding the results of Prohibition in the United States. Tuesday's public meeting held at the Cowasji Jehangir Hall adopted a message of congratulation for transmission to President Hoover on his election to the great office and his installation in it on the previous day.

Mr. B. G. Pahalajani, an eminent member of the Legislative Council from Sindh, writing in the *Indian Daily Mail* complains that Temperance organisations have become inactive and recommends the introduction of counter-attractions to wean the people from drink. It is no doubt, not true, that Temperance Societies are not carrying on propaganda on the old lines. But it is not correct to say that the feeling against the liquor trade is less evident in the country than before. For one thing, the idea which obsessed the earlier generations of English-educated men that drink was a sign of civilisation, is utterly gone. Except for elderly men who acquired the habit in their youth and have not been able to give it up, educated Indians as a class are total abstainers. Then, again, the crusade against the liquor traffic is now a regular part of the nationalist programme. It has been given the first place in the constructive scheme of congress activities. Movements to wean people from the liquor habit are being carried on in several parts of the country. The toddy-drawing castes themselves have in many places pledged themselves to give up the trade. In Gujarat at the present time Mr. Vallabh J. Patel is engaged in an intensive campaign to put down the drink traffic. The Temperance movements of the old type were movements which aimed, to use the words of Mr. Johnson, to get rid of the evils of drink without getting rid of the drink itself. They were all found to be inadequate and the Americans came to the same conclusion as the ancient Hindu and Islamic teachers that the only sure cure for the evils of drink is to abolish drink. So long as the liquor trade flourishes, mere propaganda cannot be very effective. As for providing counter-attractions, it is not easy to provide counter-attractions for every vice which people have to be weaned from. The whole principle of this method is that human beings cannot be persuaded to give up an evil way unless another way equally pleasant but without the evil is found for them. As the ancient Upanishad says, however, the good and the pleasant are two different things, and men have often to choose between them. An Englishman speaking at the Associated British Chambers of Commerce in Calcutta last December claimed among other things, that the British have been instrumental in familiarising Indians with more exhilarating drinks than water. We have now to re-teach our people that water

is the most natural and refreshing drink for man. The only permanent and the counter-attraction to the public house is to make real homes for the people instead of the masonic holes in which they have at present to live in cities like Bombay. This, again, can be done through the impetus of a great national spirit which is in a position to use the resources of the State for the enduring benefit of the people of India.

SOME POINTS OF FACT AND LAW.

VI. SOME MISSIONARY PROBLEMS.

(By MR. KOPARGAM RAMAMURTI).

Let us by all means pay our humble tribute of admiration to ancient genius. But at the same time let us not be blind to the points where it had not been put to an adequate test. The problems that beset the practice of conversion are numerous, varied and intricate, and may easily be heart-breaking sometimes. Great as was the achievement of Narada in the difficult situations which he had to negotiate practically single-handed, we cannot close our eyes to the fact that in some vital matters at least he was exceptionally lucky.

In the first place, the removal of the pregnant Queen, Lilavati Devi, from the pernicious surroundings of her royal home to the spiritual environment and sylvan joys of his holy Ashrama had not to be done on his own responsibility. He had ~~on the~~ ~~other~~ ~~hand~~ ~~the~~ ~~inestimable~~ ~~advantage~~ ~~in~~ ~~the~~ ~~form~~ ~~of~~ ~~being~~ ~~able~~ ~~to~~ ~~inquire~~ ~~into~~ ~~the~~ ~~identity~~ ~~of~~ ~~her~~ ~~rescuer~~ ~~and~~ ~~protector~~ ~~from~~ ~~the~~ ~~violent~~ ~~hands~~ ~~of~~ ~~the~~ ~~Angels~~ ~~who~~ ~~were~~ ~~the~~ ~~sworn~~ ~~enemies~~ ~~of~~ ~~her~~ ~~husband~~, and so could earn the warm gratitude and gushful thanks of her husband and relations instead of incurring their suspicion and wrath.

Secondly, there were weighty considerations which he could reasonably urge to the lady herself and to others to explain his unwillingness to restore her to the protection of her own people immediately after he rescued her. He had to consider and provide for her future safety. She was in a delicate condition. Her husband was not at home to protect her. He had gone to the jungle and lost himself in the severe austerities of a *Tapas* from which there was no knowing when he would recover and return. What guarantee was there that the rowdy Angels from whose hands he had rescued the lady would not make another attempt to carry her away? Could the Palace Guards and soldiers of her husband, who had proved so powerless against the previous raid, be trusted to defend her more ably now? At his own Ashrama on the other hand the lady was perfectly safe. The Angel gang would not dream of molesting her while under his protection. He was an Angel himself and a Holy one too whom they adored and obeyed as their Guru, and his abode was held by them in inviolable sanctity. And the Lady Lilavati also understood this position and acquiesced in his decision to keep her under his own special care far away from her unsafe home until her husband's return.

Last but not least, Narada had the exceptional good luck of being left with the undisturbed guardianship of the lady and her child for nearly six years by the continued absence of her husband. This gave him ample time for bringing them under the 'steady influence' of his own religious creed at a very delicate period in their lives. Day and night therefore he kept humming into the ears of his helplessly dependant and willingly docile patient, whether awake or asleep, the name and praise of Hari and Hari alone, until the sound and the cult filled her soul and became part of her very being and stirred up the infant in the womb to throb and leap responsively to the tune of the great charmer.

The education of the child thus begun from the mother's womb was continued without interruption for five years after his birth under constant and vigilant care. So that when the mother and child had at last to leave the Ashrama and were taken into the bosom of their family amidst general rejoicings and fulsome tributes of gratitude to the benevolence of the noble sage, Narada himself had the quiet satisfaction of knowing in his mind that he had securely packed sufficient spiritual dynamite into the boy to blow up the citadel of all ancestral superstitions and false gods and shatter the Asuric home and empire of his infatuated father. He could thereafter wait for the expected results as confidently as ~~the~~ ~~king~~ ~~of~~ ~~Greece~~ ~~awaited~~ ~~the~~ ~~flaming~~ ~~of~~ ~~Troy~~ ~~after~~ ~~the~~ ~~Trojans~~ ~~had~~ ~~jubilantly~~ ~~carried~~ ~~off~~ ~~the~~ ~~Wooden~~ ~~Horse~~ ~~prepared~~ ~~for~~ ~~them~~ ~~with~~ ~~Greek~~ ~~soldiers~~ ~~in~~ ~~its~~ ~~belly~~ ~~and~~ ~~lodged~~ ~~it~~ ~~happily~~ ~~within~~ ~~the~~ ~~city~~ ~~walls~~.

But let us suppose for a moment that all things did not turn out quite so nicely as they actually did. Suppose that Hiranya Kasyapa, instead of prolonging his *Tapas* for six years, had finished with it quickly on hearing of his wife's abduction and came thundering at the Ashram gates immediately after her rescue by Narada or soon after the baby was born, and demanded to see them and asked that they should be returned to him at once. What should Narada do? Should he give them up and forego all the generous plans he had already set on foot for the supreme welfare of their soul and body? Is that angry man of elemental passions and crude savage nations about woman's honour and duty to be allowed to meet his wife? What if that man of blood killed her on the spot to vent his spite or maimed her horribly to relieve his excited feelings, or dragged her away mercilessly by the hair and thrown her into a dungeon or driven her by ill-treatment to suicide?

"Cases are not unknown", says Judge Paul Appasami in his book, "where if a convert fell into the hands of his people he is kept in confinement for months, sometimes for years, in the hope that he may revert to his original faith. Sometimes such a person disappears altogether."

"When their clamour had reached its height, the police arrived," narrates an eminent Missionary

lady in her account of a girl's conversion," and the people retreated with cries of vengeance, shouting that if they had the convert in their power they would *cut her in pieces*," and among them "she recognised two athletes who by their wonderful strength threw people up into the air and then carried them away, and if they had done this to her she would have been entirely lost to us."

Luckily the Queen Lilavati Devi was confident of her husband's chivalrous love and regard for her and was not at all nervous to go back to his rightful guardianship with her son. And, as Prahlada explained later to some of his classmates in his father's city school, the teaching of Narada entered her feminine ears so late in life that it could secure no firm footing in her heart and therefore she had no conscientious scruples to return to her husband's home and protection and the boy himself did not know what kind of home it was and what trials awaited him. But suppose the lady had become unnerved or felt a revulsion at her husband's call, and had flung herself with her boy at Narada's feet and implored him by all that he held sacred not to abandon them to the tender mercies of that passion-ridden and God-forsaken man and drive them back to those hateful home surroundings where they would not be free to worship the God whom they had been taught in the Ashrama to love and adore. And suppose also that she wound up her passionate appeal for protection by assuring him most earnestly that death either by violence or by poison would be their lot on account of their changed faith if they were forced to return to their ancestral home. What should a compassionate and conscientious servant of God do under such trying circumstances? How can he refuse to protect his converts and save their souls? Yet how is he to make others believe that the alleged unwillingness of the mother and child to go home was voluntary and not of his own making induced by drink or drugs or an evil spell or by coercion and under influence or other illegitimate means? How is he to protect himself from false charges of Abduction, kidnapping and wrongful confinement? How is he to appease the laws of Habeas Corpus, Conjugal Rights, Minority and Guardianship? And, above all, how is he to save himself from the direct personal violence and scandalising tongues of the lawless husband and his devilish clan? Beyond declaring sententiously that "according to the strict theory of the law there is nothing to prevent a minor or major from changing his faith by renouncing the creed of his forefathers and adopting a new form of religion," even Judge Paul Appasami is practically helpless to give any immediate relief in the matter. In such circumstances, the simple honest preacher of God might very well exclaim in his grievous perplexity: "Happy indeed is the man (or woman) who is not a *Matamari*!"

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

X. THE SICK.

(BY DR. CLIFFORD MANSCHARDT, PH.D.).

There are three ways in which men may meet illness. One man will surrender to it. Another man will endure it. A third man will conquer it. The first man is afraid of sickness. At the first symptoms of pain he is in a funk. He worries, frets, complains, and makes life generally disagreeable for himself and for his family. Perhaps under normal circumstances a collected man of affairs, he now presents the inglorious spectacle of a man in collapse. He is attacked, defeated, and completely routed from the field. The experience of pain has become his master. The second sufferer endures his illness. He shuts his eyes, grits his teeth, clenches his hands, and carries on by the sheer force of his own determined will. Uncomplaining, he wins the respect of all who watch his struggle. He bears his pain, but he does not rise above it. The third person, though suffering pain equally as grievous, changes the whole atmosphere by the contagion of his personality. Through his quiet confidence and serenity of spirit he wins men's admiration, but better still he wins their love. By his endurance he has "possessed his soul", and in possessing his own soul he has captivated the hearts of others.

The power of mind over matter is a fact that cannot be over-emphasized as we deal with the problem of sickness. There is a definite connection between a healthy mind and a healthy body. More diseases than the most of us have any awareness are the product of our own desires. As every psychiatrist knows, "disease symptoms are in many cases simply substitutes for strong suppressed emotions". Whether the patient recognises it or no his disease is often "his own curiously indirect way of gratifying a strong emotion which cannot be gratified directly". The problem is one that cannot be dealt with in a paragraph, but quite certain it is that good thoughts are a powerful influence in the direction of good health. The advice of an ancient writer to his friends to think only on those things that are true, honest, just, pure, lovely, and of good report is excellent preventative medicine for to-day.

The modern man no longer looks upon pain as a chastisement of the gods, but as a challenge to remove its causes. Diseases regarded by our fathers as incurable have to-day almost been wiped out, and each year new triumphs are being added to the noble record of the men of science. But despite all our advance the experience of sickness still remains a trying one, and there are still periods when the patient is mentally in a deep pit, needing the help of a sympathetic friend. To see a face from the outside, to experience a hearty greeting, to have one's thoughts turned away from one's self, to feel that some one really cares, cannot but fill the patient with new life and inspire him with new

cheer. It is such courtesies as these that we are inclined to neglect, but it is just such courtesies that made life worth the living. Members one of another we share each other's weaknesses, and enrich our common life through suffering.

MAHATMA GANDHI'S SPEECH.

[Mahatma Gandhi was arrested by the Calcutta Police on Monday the 4th. After a monster meeting at the Shradhanand Park Mahatma Gandhi and other leaders intended to make a bonfire of foreign cloth. The police informed the leaders that a fire in a public place within reasonable distance of residential houses could not be allowed, and Mahatma Gandhi informed the police that he took all responsibility for disobeying the order. Fire was applied to a huge heap of foreign cloth whereupon the police tried to stamp out the fire and came in conflict with the people assembled there. Mahatma and others left the Park, and the crowd dispersed late at night. Mahatma Gandhi was arrested and was afterwards released on bail. Before applying the torch to the pile of cloth Mahatmaji made a speech the full text of which is given below.]

Mr. Gandhi first addressed the meeting in Hindi; after which he spoke in English. He emphasised that the boycott of foreign cloth in terms of Khadi was the only effective weapon if they were to wake up on January 1, next as Independence-wallas, if need be: "I want you to be true to yourself. Do not deceive yourself and the country. You will count no cost too great against what you will have to pay for vindicating the honour and liberty of your country.

"I have seen the notice served upon the Secretary of the Bengal Congress Committee, which proceeded after this style; that at this meeting no burning of foreign cloth should take place, because it is an offence under the Police Act or regulation, whatever the thing might be called. The section seems to run somewhat after this fashion; 'that no burning of straw or such other thing should take place in or near a public street or thoroughfare.' I have been taxing my mind as to whether to call this place a thoroughfare or a Park. Two lawyers have put their heads together—I do not count myself a lawyer, I am disbarred—but two lawyers not disbarred have advised me that by no stretch of language could this park be called a thoroughfare. They drew my attention to another section in the Act where public streets, public thoroughfares or places of public resort are mentioned. In this section the place of public resort is specifically omitted. I can well understand this park being a place of public resort. In these circumstances what are we to do?

NOT A CIVIL RESISTER.

"I accept this notice as served upon my humble self. I do not want to avoid the consequence of this law. But to-day I do not appear before you as a civil breaker of the law I do not appear before you as a civil resister, I do not want at this moment to commit a breach of any regulation. I am quite capable of any breaking all the regulations that may not hurt moral sense, but that time is not yet for me. The time may come to-morrow but it is not to night.

"But I have got to discharge a public duty in front of me and interpreting this law as I do, or as I am advised to interpret, I venture, to submit that this notice has no effect on me, assuming and agreeing that the service of this notice upon the Secretary is equally a service upon me. If I was taken to a court of law I make this definite promise that I shall not raise this issue that the notice was not served on me. But having got this notice on me, I feel that I must not accept this notice as if it is really the true law even in the terms of the Police Act. I claim this is not a public thoroughfare. I claim also that I am not doing anything which is dangerous. The Working Committee of the Congress had got a burden to discharge. I am a member of that Committee and the Chairman of the Boycott Committee; and I feel I shall be running away from my duty if I shirk this issue and avoid a prosecution against me. If I am allowed to go away I shall be going away to Burma to-morrow, but I shall report myself on the 25th or the 26th of this month to undergo or stand a prosecution against myself for having undertaken to burn these clothes in this park, which, I claim is not a public thoroughfare."

TIME NOT YET FOR CIVIL DISOBEDIENCE.

Continuing Gandhiji said: The act of burning will be by me, and it will be on my own sole responsibility and you will be only witnessing it. But you are not being harmed by being a witness, I wish that you were harmed; but as to day the campaign is not one of civil resistance but is one of conducting a fierce boycott of foreign cloth, remaining so long as it is possible within the four corners of the law. I do not want to day to be guilty consciously or unconsciously, of any breach of the law of this land, however irksome that law may be. You will, if you only care to obey the directions of the Working Committee, get an opportunity when the proper time comes to break certain laws or non-moral laws of the country. But as I have said that time is not yet and I do not want to anticipate that time. If the Government will play the game, if the public will play the game I promise that we shall be able to settle our business with the Government without the public having to resort to Civil Disobedience or having even to resort to a no-tax campaign, which is also a part of Civil Disobedience.

"Believe me I shall strain my every nerve to avoid precipitating such an issue. Speaking with a full sense of the responsibility on my shoulders, I know the tremendous consequences of Civil Disobedience and no-tax campaign in a vast country like this, which has undisciplined masses. But a man who is mad after freedom, a man who is hungering for freedom—and the real hunger for freedom is infinitely more painful than the hunger for mere bread and believe me I am hungering for freedom—has got to take tremendous risks and take everything that he has in order to gain that precious freedom.

NO HEROIC MEASURE NEEDED.

"It is because I am hungering for freedom, that though I am on the threshold of death, I want to see Swaraj coming to us while I have still breath in me. Therefore I want to take every precaution. I therefore shall plead guilty. I shall plead with the Government; I shall ask them to come to their senses and do the right thing. And if you will only help me, please God, I shall be able to avoid the issue and still find the dawn of freedom breaking upon us before the 31st December is finished. If you will be truthful, if you will carry out honestly, faithfully and completely the programme that will be set before you from time to time I promise that no heroic measure will be necessary to be taken on your part.

"Is this boycott of foreign cloth a heroic measure? Is the habitual wearing of khaddar on the part of the rich and the poor an heroic act? If you think it is so I can tell you that you do not know what an heroic act is. Heroic acts are made of sterner stuff. Do not run away with the idea that the programme before you is a heroic one. These are the easy things placed before you for the simple reason that you are millions against a hundred thousand men.

"If you and I were not under a spell of hypnotism, if you and I were not under the spell of that mighty force of inertia, we would have shaken ourselves from this terror, this want of self-confidence and inability to breathe the air of freedom which is ours to breathe. If we were not under this hypnotic spell we would not have to go through these preliminary things that are before us.

"Try and do these things during this year and then come to me and ask me where is Swaraj. You will not need to come to me. You will find it within your grasp. The millions of the masses will smile upon you. They will bless you for making common cause with them by understanding their real grievances. Therefore, I ask you to do this."

MR. GANDHI TAKES UP THE RESPONSIBILITY.

Concluding Gandhiji said: "I have faith in you. This notice from the Commissioner of Police has enabled me to make my appeal to the authorities. I am here to take the risk. I propose to burn the clothes that have been handed to me, and want you before I perform the sacred ceremony to throw all your clothes at me and on the platform.

"Do not make any noise. No violence or force is permissible in this campaign so long as you will have me. I swear by non-violence. It is my final creed. I can see no other way open to my country to regain its freedom. So long as you choose to have me in this campaign in spite of my creed, so long do I plead with you to observe the laws of non-violence and you will find that you will have done well.

"The responsibility for this act of burning is entirely upon my shoulders. May God give you strength and wisdom to carry on to the final issue this boycott of foreign cloth, not merely of British

cloth. Let that confusion be dispelled from your minds. As regards the mills the mills will take care of themselves if you take care of Khadi. Otherwise the mills will be a halter round your neck."

LIGHTING THE BONFIRE.

Then Mr. Gandhi lighted the first stick, and after the bonfire had proceeded for a time, some of the constables with regulation lathis pushed their way and extinguished the fire. Then followed a confusion in the course of which brick-bats and lathis were used as the result of which three police constables, three sergeants and five among the audience were more or less wounded. Some press representatives also had their share. After the major portion of the crowd had dispersed the mounted police were stationed at the place.

PROHIBITION IN AMERICA.

Five public meetings were addressed by Mr. Johnson before he left Bombay for Limbdi on Wednesday night. A crushing reply to the official protagonists of the liquor trade, who instanced America to prove the failure of prohibition, was given by Mr. "Pussyfoot" Johnson, the world's greatest prohibitionist, in his first lecture at the Blavatsky Hall on Sunday evening.

Mr. K. Natarajan, who was in the chair, made a strong plea for prohibition in India and, incidentally, criticised those members of the local Council who had defended drink on very specious grounds.

Mr. Natarajan said that "Pussyfoot" had come to Bombay, at a psychological moment when the prohibition fight was going on in the Legislative Council. They were thankful to him for his visit, for it was in no small degree due to that event that they were able to inflict a complete and decisive defeat on the Government on the prohibition issue. It could be said with justification that his visit had the effect of rallying the divided forces in the Council on the temperance side and giving a decisive verdict in favour of prohibition. At the same time he wished to express his admiration for Mr. Noor Mahomed (the Sind Member) for the bold and courageous speech he made in the advocacy of prohibition. Mr. Noor Mahomed's utterance on that occasion, the President declared, would be recorded in golden letters in the history of India. "But as a Hindu," he said warming up, "I am ashamed to say that there was a Hindu gentleman and the only Indian member, who actually defended the liquor trade on the ground that the Hindu religion did not prohibit it. I am sure throughout the country there will be a general repudiation of this exhibition of abject subservience to the officials."

The Chairman next reminded the audience how, in the course of the debate in the Legislative Council, America came in for a good deal of abuse. Those who supported prohibition cited America as an example and those who opposed it made use of

the strong argument that an American expert had pronounced that an ounce of alcohol was equal to an ounce of butter.

Another gentleman said that American tourists came to India in such large numbers in order to get drinks, because they could not get it in their own country and a third advocate of the Government liquor trade described every American as a walking distillery. Mr. Johnson at any rate was not a walking distillery. They had a man direct from America who would tell them exactly what was the situation in America and how far prohibition was a success or failure in that country.

MR. JOHNSON'S LECTURE.

Mr. "Pussyfoot" Johnson said that he was happy to visit India for two reasons, firstly, because he had been here before and liked the people and, secondly, because the great body of the Indian people on account of their religion were against drink. They in America had to struggle for 550 years to get the people to the oriental standard in regard to drink and now they felt, because they had adopted the Indian principle, they could look them in the face without an apology or excuse.

In the whole history of the world they had numerous records of the struggle of civilisation to get rid of superstitious ideas. In the very ancient times they read of people being skinned alive and Christian religion being spread by burning people who disagreed from it. Later they read of the high-ways of the sea being infested by pirates. Eventually people got tired of piracy and they stopped it by enacting and enforcing prohibitory laws. Then there was another great social wrong—human slavery. For thousands of years slave dealers bought and sold human beings just as they bought and sold cattle and sheep. They defended the practice in the name of human liberty, holding that a man had the rights to own a slave provided he could get one. Finally the conscience of the world was roused against that abomination and they stopped it again by enacting and enforcing laws prohibiting slavery.

They were now up against another great social wrong—the drink traffic. For thousands of years men had made it a business of debauching their fellowmen by poisoning them with alcoholic liquors and for thousands of years the world had suffered under that wrong. So far as America was concerned they had put a stop to that wrong by prohibitive laws exactly in the same way as piracy on the high seas and slavery were put an end to.

WORKING OF PROHIBITION LAW.

The lecturer then referred to the early attempts made to get rid of the evils of drinking without getting rid of the drink itself, and pointed out how they had all failed. He said that for over 4,000 years good men, wise men, philosophers, scientists, school-teachers and statesmen were trying to devise a scheme, whereby they could eliminate the evils of

drink without doing away with the drink. Failure of these attempts was long enough for America to come to the conclusion that it was time to think of some other way of dealing with the evil. And they hit upon the idea that it would be a good scheme to get rid of the evils of drink by getting rid of the drink. That idea had now spread in every nook and corner of the world and it was still spreading and gaining ground. It was spreading because the havoc wrought by drink was so terrible everywhere. Wherever there was drink there they saw suffering and misery growing out of it. It did not matter who sold the liquor, whether it was regulated by the State or not, it was the stuff that brought trouble. That fact had been recognised all over the world and good people were organising themselves to get rid of that hideous thing because of the suffering it brought.

"Who is it that suffers on account of drink?" he asked. "It is not the man who drinks, but his wife and children, his family. Women who do not drink suffer on account of it. Children who do not drink have to go hungry, are not able to go to schools because of the drink. And in order that some people might make money and the Government might get some revenue this suffering of innocent women and children is allowed to go on. In America we came to the conclusion that this is wrong and inhuman and decided that in future the expenses of the Government should be met by clean honest money and not out of the suffering and misery of women and children."

Continuing, Mr. Johnson said that they did not jump to the idea of prohibition all of a sudden. They experimented and tried for a considerable time the licensing system and it failed. Then the cry for prohibition started and it spread from village to village, from town to town. For seventy years that movement had gone on and they had achieved very good results. Prohibition had become the fundamental law of the land; it had come to stay and it was going to stay for ever. In a few years of its introduction they had reduced the consumption of liquor by 90 per cent. There still remained a 10 per cent. which he hoped would be wiped out very soon.

The liquor dealers were finding fault with America and crying about that prohibition had failed there because 90 per cent. of their traffic was gone. They were angry with America because so much of their graft had been taken away. At the same time the benefit of prohibition was apparent all through America. They had now three times as many students in colleges, several times as much money in the banks as ever before. They were building houses all over the country on a scale unprecedented for over 30 years. The liquor dealers did not like all that, because the money that was being spent on them now used to go into their pockets. So the exasperated and chagrined liquor dealers were running about and saying that America was tired of prohibition and that she was trying to get rid of it,

CONGRESS ELECTION THE BEST TEST.

The best reply to those people was that America was not keeping up prohibition by a majority of one. Their Congress was elected every two years and a Congress election was the best instrument to decide whether they were for a wet or dry policy. Since the enactment of the prohibition laws they had five Congress elections in America. During all these five elections there were some people who went about crying against prohibition and the electors responded to them by voting each time a drier Congress than before. In the Congress they had five pestiferous members who were always in the habit of protesting against the prohibition laws. At the last election on November 6 they had to face their constituents at the general election and they were each one of them elected to stay at home and five dry men were elected in their place. (Laughter.) He did not think there were a dozen members in the Congress who were what might be called "wet." Even if there were, they were keeping quiet for they knew that any man who played double on that question would be thrown into the gutter at the next election and for the rest of his life would have to remain a private citizen. Then again, if an officer said he could not enforce the prohibition laws he would be immediately dismissed and another man who could enforce the laws put in his place.

The speaker next referred to the last presidential election in America and he described its result as the final and decisive verdict of the country in favour of prohibition. President Hoover's victory over his rival Governor Smith (who was a wet) with a majority of over 6 million votes was the answer to all the loose talk about America being tired of prohibition etc. "I tell you" he added, "that so far as America is concerned this business is over. We are dry and we are going to be dry."

In conclusion, Mr. Johnson said that the result they had attained were by no means perfect. They had still many difficulties in enforcing prohibition, but they were not so numerous as they had to face in enforcing regulation. In fact there were fewer violations of the prohibition law compared with the violations of the regulation laws.

PRESIDENT'S CONCLUDING REMARKS.

The president in his concluding remarks thanked Mr. 'Pussyfoot' Johnson for his interesting speech. He said after hearing the world's greatest prohibitionist they would go home with greater determination to fight prohibition in India. For India prohibition was a matter of life and death. They were not a rich people nor a great political people nor a military nation. All the forces of Imperialism and exploitation were arraigned against them. Their only asset were the righteousness of their cause and the unalcoholised brains of the people. Once the drink got hold of the people and poisoned them, they would go the same way as the Red Indians in America and the Negroes in Africa did. India

would be wiped out as a civilised nation from the face of the world.

The sub-conscious motive of those who defended the drink on the ground that it had a good value was to strengthen the foreigners' hold on the country politically and commercially. He was glad to say that the Christian community in India and the missionaries had realised the importance of prohibition to India and a strong memorandum had been submitted to the Simon Commission urging the adoption of prohibition by his friend the Rev. J. F. Edwards. He was also glad that the Indian National Congress also had realised the vital nature of the problem and had given the first place to it in its programme. In conclusion, he declared that India would stand side by side with America in the fight for prohibition.

After a vote of thanks to the chair the meeting terminated.

HINDU WOMEN'S RIGHTS OF INHERITANCE.

(BY MR. M. R. JAYAKAR, M. L. A.)

The amendment introduces a very controversial matter. The amendment says that this Bill will not apply to cases where the male owner has died prior to the passing of this Bill. That is the amendment paraphrased in plain English. It means this. Let us suppose that a man dies a year before this Act comes into force leaving a widow who is about 20 years of age—I am taking a hypothetical case—and that widow is now in possession of the property. In spite of the short age limit in India, let us say the widow lives for another 25 years and 25 years after this Act passes, the widow dies. The succession in that case opens 25 years after this Bill passes. The amendment says that in such a case, although the Act is passed to-day, and the succession opens 25 years later, the old inequitable law should prevail, by reason of the simple fact that her husband, the male heir, died before the passing of this Act. I want Members to bear in mind the meaning of the expression "succession opens" which has a distinct meaning in law; it means the date on which the heirs to the male owner, consequent on the death of the widow, are to be determined. That is in law the material date, and although that date comes 25 years after the passing of this Act—the amendment says the case will not be governed by this Act but by the old order of things, i.e., according to the law which ceased to exist 25 years ago. I submit, that apart from any other argument against it, the amendment will certainly have the effect of hanging up the liberal provisions of this Bill. If we believe that the provisions of this Bill are wholesome, what is the reason for not making them applicable to a case where the succession opens after the Act has come into force? I can understand the anxiety of the conservative elements in this House—among whom I may even include myself—that we should

not make this reforming Bill applicable to vested rights, *i.e.*, those which are vested either in interest or possession, or those even which are pending in suits in a Court of Law. I agree that this Bill, to use lawyers' language again, should not have the effect of divesting titles already vested. I can understand that as a lawyer. I recognise the desirability of doing nothing of a revolutionary character which will have the effect of divesting titles. Supposing *e.g.*, a reversionary heir has already got hold of property excluded by this Act. He should not be called upon to divest himself of it. I can understand that and if this Bill had the effect of doing that I should certainly have opposed such an operation. But the Bill does nothing of the kind. It should be observed, further, that this Bill has proceeded from a very conservative House where these considerations of caution and prudence were present to the mind of Members. The Bill has provided ample safeguards. It only applies where a man has not left a will—that is a very wise limitation in the Bill. Again it does not touch family property, which comes under a provision of its own. The Bill only applies to the separate property of which a man dies intestate; it does not touch any other property at all. It also excludes customary rights. In such cases of limited application I cannot see any reason why the operation of this Bill should be postponed, on the simple ground that the propositus died some year ago.

The argument was advanced, that we should have regard for the feelings of the dead. That was a very strong plea urged by my friend Mr. Aney. Well, it is a very risky doctrine to proceed upon where the precious rights of the living are involved. First of all, we can never know the true intentions of the deceased. But assuming that we did know, then, as I said a few minutes ago, it is impossible to say what he would have done if he had known the true law. There is a constant caveat which Courts of Law have to bear in mind and *a fortiori* a House of a non-legal character like this, that it is unsafe to embark on enquiries into the intentions of a deceased individual. One has no means to find them out. Therefore, I say that all we can do is to provide for a limited operation of the principle of the Bill, in so far as it should affect vested interests, vested either in possession or in interest.

Mr. Aney says "I am not speaking of reversioners at all; I am speaking of heirs who are not reversioners." May I remind him once more of his law, that excepting the son, the grandson and the great grandson in the male line, no other male heir intervenes except as reversioner, because the moment these three relations are exhausted, *biz.*, the son, grandson or great grandson, the widow will come in, and after her the reversioners. I do not know what particular case of relationship Mr. Aney had in view when he advanced his argument. I asked for a specific case, but he did not give one.

The possible male heirs before the widow, are sons' grandsons and the great grandsons. This Bill does not apply to them at all because the assumption of the Bill is that there is no male progeny. The Bill is intended to touch only those male heirs who come after the widow. Therefore my friend, possibly in his zeal against social reform, forgot his law. There is no male heir whom you can include in this Bill except reversioners.

Now what is the reversioner's interest? Even a tyro in law will tell us that it is a purely expectant or contingent interest. It is not in law a vested interest, which can ask for our protection. As an authority for this view, I will quote from the ex-Law Member Mr. Mulla's new book, page 164, and I am sure the new Law Member will agree with him. "The interest of a reversioner is an interest expectant on the death of a limited heir. It is not a vested interest."

I need not go into other arguments. We are asked, on the grounds of the supposed intentions of the dead and the expectant interests of the Reversioners to postpone the near relations, the kith and kin, who would possibly be surrounding the deceased on his death bed,—the son's daughter, the daughter's daughter, sister and sister's son. These are some of the relations with whom the man would be in his dying moments. They would possibly soothe and nourish him on his death bed. These relations are to be postponed and that too for the supposed intentions of the deceased man, which we cannot ascertain, or for some supposed justice to contingent interests in favour of a man who may not be alive when the widow dies, and of whose existence possibly the owner was not aware, who possibly did not exist at the time when he died and came into existence during the widow's life-time—I ask Members whether it is sound to postpone the operation of this principle for the sake of a man whose right, in the words of Mr. Sinha, the mover of the amendment, is only that of one "who lives in the hope and expectation of succeeding if he outlives the widow". I am quoting his words. That is an interest which the law does not recognise. If its owner went out into the market to deal with it, section 6 of the Transfer of Property Act—as the Law Member will agree with me—says that it is a pure *spes successionis*—a mere chance of succeeding, which he cannot barter away or sell, cannot pledge, or in any way deal with. It is purely an expectant interest which has no existence in law. For such vague interests we are asked to ignore the interest of those in whose hands possibly the man dies.

NEWS OF THE WEEK.

Congratulating Hoover:—A meeting of the citizens of Bombay passed the following resolution:—"That this public meeting of the Citizens of Bombay held under the auspices of the Bombay Temperance Council this day, the 5th of March 1929, to hear an address from Mr. 'Passyfoot' Johnson, heartily congratulates you on your

election and accession to the Presidentship of the United States of America and wishes you a successful career in the cause of Prohibition, thus giving an impetus to the movement for the abolition of the liquor traffic throughout the world."

Prof. D. K. Karve:—Prof. D. K. Karve, the founder of the Indian Women's University is shortly leaving for England and the Continent, to attend the International Educational Conference, and to study the systems of women's education prevailing in some countries in Europe.

Awakening of Sindhi Woman:—For four successive days crowded and enthusiastic ladies' meetings were held recently in Shikarpur (Sind.). These meetings attended by ladies in their thousands were organised by Devi Damyanti, the pioneer of the women's education in Shikarpur. The first two days' meetings were presided over by Mrs. Hood (the Collector's wife) and Mrs. Hudson (the wife of the Commissioner in Sind.) The last two days' meeting were presided over by Sadhu T. L. Vaswani. Mrs. Hood, Mrs. Hudson and Sadhu Vaswani spoke highly of Damyanti Devi and her school which is being sustained at great sacrifice. Five speeches were delivered by women and their dramas of "Sati" and "Mirabai" evoked enthusiastic admiration.

Mr. Brander's Resignation:—Mr. J. B. Brander, I. O. S. who replying to the criticisms levelled against the excise policy of the Government spoke against prohibition, has resigned his office of member of the Bombay Legislative Council.

Tagore's Mission:—Dr. Rabindranath Tagore arrived at Bombay last week and left for Canada via Japan by the Naldora. He declined to be interviewed. The Rev. Mr. Tucker, an American professor at Shantiniketan, who is accompanying the poet, said that Dr. Tagore was proceeding on the invitation of the National Council of Education in Canada. He will address delegates attending the National Council from all parts of the world on 'The Philosophy of Leisure'. Dr. Tagore proceeds to Los Angeles afterwards, where he will lecture for six weeks to university students on Indian philosophy, literature and arts. Health permitting, he will proceed to Europe to deliver the Hibbert lectures at Oxford University and then visit France and Hungary. The professor added that Dr. Tagore was going to Canada as the unofficial ambassador of India to represent eastern culture and civilization and promote international goodwill.

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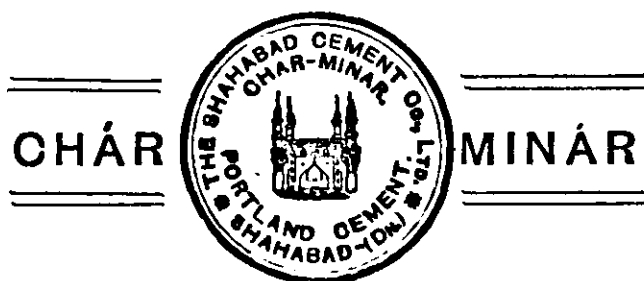
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No. 29

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Hindu Mahasabha:—So long as mankind is divided into religious communities, communal movements will have a place and an important place among human activities. Protestant Christians of various denominations, Roman Catholics, Jews and others have their own communal educational and social activities in all parts of the world. We think, therefore, organisations like the Hindu Mahasabha, the Moslem League, the Parsee Rajkiya Sabha, the Indian Christian Conference and the Anglo-Indian Association, may all play a useful and beneficial part in the national life. But on one condition. They must all recognise that they are parts of one great whole and that every one of their activities should be so designed as to help and not to hinder the well-being of the whole. Perhaps, a measure of conflict at the early stages of these movements is inevitable, as the communities concerned seek to adjust their relations to one another. But the leaders must always bear in mind that this stage should not be unduly prolonged, lest the integrity of the whole be irretrievably injured. That each of these movements is instrumental in creating within itself a larger solidarity than there has been up till now, is evident from the fact that inter-sectional and inter-communal distinctions within themselves are becoming gradually eliminated. The Hindu Mahasabha, for example, has defined a Hindu as including all followers of any religion of Indian origin, thus bringing into the fold not only Hindus but also Jains, Sikhs, Arya Samajists, Brahmo Samajists and Buddhists. Even Parsees have been invited to participate in the proceedings of the Sabha, in recognition, no doubt, of the affinities between the Vedic and the Avestaic religions. At the All-India Mahasabha to be held in Surat in a few days, Mr. Ramananda Chatterji, the distinguished Editor of the *Modern Review*, a staunch Brahmo Samaj leader, has been invited to preside. Mr. Ramanand Chatterji's views on Hindu social and religious reform are of the most advanced character, though fundamentally in keeping with the spirit of the *Upanishada* and the *Gita*, and the

fact that the members of the Hindu Sabha have by a majority chosen him to guide their deliberations at the next session, is a proof, if proof were needed, of the broadening influence of the movement on Hindu mentality.

Mahatma Gandhi in Burma:—Indians in Burma were in ancient times welcomed and honoured as religious preceptors, and so long as the country was independent they were not regarded as undesirable aliens. The British conquest of Burma was largely compassed with Indian troops and since the annexation large numbers of Indians, moneylenders, coolies and officials, have entered the country. They have naturally not been popular. Of late, another factor has entered into the Burmese attitude towards them. The British officials, from the governor downwards, have openly favoured the separation of Burma from India as being a distinct ethnic and economic entity. This while it has not tended to increase the Indians' popularity with the Burmese, has for the time being made the British seem to be their protectors from Indian exploiters. Mahatma Gandhi's visit to Burma at this juncture has had a remarkable effect. At first, Mahatmaji seems to have been viewed with the general distrust of Indians common among the Burmese, but as his aims and objects became clear, the Burmese, men and women, have cast off their suspicion, and have gathered to welcome him everywhere during his tour. His passionate faith in non-violence, his constant and earnest concern for the poor, his purity and simplicity of life, have won their hearts, and his avowal that he drew his inspiration from Gautama Buddha has made the Burmese feel as if he was one of their own great teachers. Mahatmaji advised Indians in Burma to identify themselves with and work for the Burmese. This is the only justification for a people of one land claiming the hospitality of another. Mahatma Gandhi declared himself repeatedly as having fallen in love with the Burmese people, their simple and graceful ways, and particularly the freedom enjoyed by their women, which, he said, was greater than anywhere else in the world. Whether Burma should remain politically a part of India is entirely a matter for the Burmese to decide, but culturally the ancient ties between the two countries can never be broken, and it will ever be the privilege of India to help in all ways and at all times the progress and security of Burma and her people.

Removal of Untouchability:—A new method of attacking the problem of untouchability with a view to eradicate this evil has been inaugurated in Poona, the stronghold of orthodoxy and con-

servatism. The Poona correspondent of the *Times of India* writes:—"In the teeth of opposition from Government officials and some of the wealthiest classes in Poona, the City Municipality is introducing a scheme, declared to be unique in the Presidency whereby untouchables will be housed alongside Brahmins and other high caste Hindus. A special colony is now in course of construction in one of the most picturesque localities near the river front, and in less than two months there will be approximately 80 families living there, in close proximity to the Government servants' Colony. It is the aim of the city to improve the conditions of 5000 members of the depressed classes so that in future all citizens, irrespective of caste, will have equal opportunities of enjoying the normal amenities of life." The campaign against untouchability will be effective if carried on by self-governing bodies like the municipalities and local boards and it is futile to expect any help from the Government who have, in all vital matters affecting the people, ranged themselves on the side of the opposition. Further interesting details of the scheme and how the opposition was overcome are given below:—"It is realized that the scheme is somewhat in the nature of an experiment, but the Councillors believe that the results will justify themselves. The opposition to the establishment of the colony in the locality selected has come largely from members of the wealthier classes, who have bitterly resented the proposal that untouchables should be compelled to live in such close contact with themselves. Originally there were some Councillors who were somewhat dubious as to the wisdom of the scheme but their opposition was stilled when it was pointed out that the responsibility for the sanitary conditions of the colony would be shouldered by the Co-operative Housing Society, which has been registered under the Co-operative Societies Act. In the colony the families will be provided with modern septic tanks and lavatories though these will be for the joint use of all, as none will be installed in the individual huts. The colony is, being built on three acres of land which have been acquired." The results of the experiment will be watched with much interest.

Opposition to Unequal Marriages:—An *Associated Press* message from Ahmedabad gives an interesting piece of news; "A Jain named Purshottamdas Ratanchand, a share broker, aged about fifty was to marry a young girl aged fifteen years of his caste yesterday. A public meeting of Jains was held last evening when a resolution was passed condemning the marriage and taking steps for preventing the marriage. An application was made at the District Court to grant an 'ad interim' injunction for preventing the marriage. The court granted the injunction and ordered the girl to be produced on the 14th March in court. The girl was not produced before the Court on that day and her parents asked for an adjournment of the case till Monday on the ground that they were not able to prepare a reply as thousands of men had collected near their house last evening and harassed them. They were not also able to produce the girl in Court owing to the mischievous behaviour of the opponents. They were, however, willing to produce the girl either in the Chamber or at the bungalow of the District Judge if he ordered proper arrangements to be made for her protec-

tion." The application to the court was made by a Jain social reform organisation called the Young Jain Bania Osva Club. Further reports in the local newspapers show that the young reformers, fearing lest the marriage ceremony be performed in spite of the Courts order, surrounded the houses of both parties all through the night. The bride's party contended that the parents' consent having been obtained the application could not be entertained whilst the petitioners argue that the bride has been coerced and that her consent has been obtained through undue influence. The case is still proceeding and the Court's decision will be awaited with interest by all reformers. The incident is, however, significant in as much as it shows the force of public opinion against unequal marriages even in such an orthodox community as the Jains and the fact that it should happen in Ahmedabad which is the stronghold of the Jains adds to its importance.

An Urgent Need:—Mr. S. K. Sen, Provisional Joint Secretary, Indian Section Ram Mohan Roy Memorial Committee, has done a distinct service to the Indian public by drawing its attention to the dilapidated condition of the revered Raja's mausoleum and the immediate need of funds for its repair and preservation. The mausoleum was built over the Raja's grave at Arnos Vale Bristol, by the late Prince Dwarkanath Tagore. Steps have already been taken to prevent the structure from crumbling to pieces by the London Committee of the Memorial Fund and to complete the repairs a sum of 300 to 400 pounds is urgently needed. We trust the appeal will meet with a ready and spontaneous response as the Raja's memory is held in sacred veneration all over India. Modern India owes what it is at the present day to the inspiration, guidance and pioneer efforts of the great Raja in the political, social and religious fields. Our patriotism no less than our gratitude should compel us to see that the monument does not suffer from neglect.

The Legal Aid Society:—We publish elsewhere an appeal on behalf of the Legal Aid Society of Bombay. The Report of the Society for the year 1928 has just been published. During the year 91 applications from all the communities were received 83 of which were on the civil side and legal aid was given in 72 of these cases. Out of these 22 were applications for recovering wages or obtaining compensation from employers. The rest were to enable the applicants to defend suits filed against them, to file appeals, to recover debts, to obtain maintenance from husbands and so on. The list of cases appended to the Report gives an idea of the service rendered by the Society. We understand from the Report that one of the achievements of the Society has been the inauguration of a similar Society in Calcutta. The importance of the work done by the Society in the sphere of social service was recognised in April 1928 when it was invited to send delegates to the Bombay Social Service Conference and a resolution was passed unanimously approving of the aims and objects of the Society and appealing to the public to give their support to it in all possible ways. We congratulate the Society on the work it has already achieved in so short a time and we trust that public response will be sufficient to enable it to extend its activities along the lines indicated in the "Appeal".

INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 16, 1929.

THE PROTEST AGAINST CASTE.

In that encyclopædia of Hindu culture and civilization, the Mahabharata, there is an interesting disquisition which shows, among other things, that the protest against the system of hereditary castes had been raised even at the remote period of the fateful war between the Kauravas and Pandavas. In the Vedic period men followed whatever avocations they chose and the only distinction of classes was between Aryas and non-Aryas, those who followed the cult of fire-worship, and those who followed other rites. By the time of the Mahabharata, the hereditary caste system had evidently been long in vogue, and had already begun to be felt as an evil. Yudhishtira says that a Sudra is not a Sudra by birth alone, nor a Brahman a Brahman by birth alone. His argument in support of this opinion is curious. "In human society," he says, "it is difficult to ascertain one's caste, because of promiscuous intercourse among the four orders. Men belonging to all the orders begot offspring upon women of all the orders. And to this the Rishis have borne testimony, by using at the beginning of a sacrifice such expressions as,—*of what caste so ever we may be, we celebrate the sacrifice.* Therefore, those that are wise have asserted that character is the chief requisite, and needful. Whosoever now conforms to the rules of pure and virtuous conduct, him I have, erenow, designated as a Brahman." (Pratap Chander Roy's Translation Vol. II p. 531 and 532). The Bhagavat Gita without going into the reasons avers that man was created by God in four castes according to character and conduct. The hereditary caste nevertheless persisted in spite of these authoritative opinions and Arjun the friend and devotee of Sri Krishna, unless the introductory canto is an interpolation, expresses his horror at the mixing of castes that must follow a war in which thousands are killed on both sides. That the hereditary caste continued to flourish practically unaffected by these protests is shown by the fact that Gautama Buddha and numerous subsequent teachers of the Bhakti school, Nanak, Kabir, Chaitanya, Kapila and others in all parts of the country have from time to time pointed out its absurdity. But caste has still persisted not only among orthodox Hindus, but even among the protesting sects, and has even left its impress on the social life of Indian Mussalmans and Indian Christians who, according to their creeds, recognise no differences among themselves.

No student of social science will admit that an institution which has endured so long in spite

of successive influential protests and which has influenced even non-Hindu communities, could have been invented by a single group of interested persons. The system must have met certain essential needs of social existence in this country to have struck such deep root in it. That it did so, is acknowledged by foreign observers who did not fail to note its serious disadvantages in modern India. Whatever the benefits of caste might have been, they are now much less in evidence than its disadvantages. Caste, indeed, has now become a great obstacle in the path of national unity. For this reason, we have from the first regarded the non-Brahman movement as a necessity of the times. Owing to the need of evoking popular support, the leaders had at the outset to present some tangible object as the immediate aim of the movement. This they readily found in the practical monopoly of the subordinate offices in the Government services by Brahmans in the Madras Presidency and in Maharashtra. They were not unregardful of the monopoly of the white Brahmans—the British—in the superior offices. But tactics required that the brown Brahman should be first dislodged from his monopolistic position, and that this could best be achieved by securing the assistance of the white Brahmans at the top. When the native Brahman had been swept out of his vantage ground, it will be time to deal with the white Brahman. For this purpose, even Mahomedans and Indian Christians were enrolled in the non-Brahmin party, and by the combined efforts of non-Brahmin Hindus, British officials and non-officials, Mussalmans, Indian Christians and even Parsis in the Karnatak districts, the Brahmanical monopoly has been effectively broken throughout Peninsular India. If the non-Brahman party had no further mission, it will have no reason for its continued existence, and there are signs to show that this stage is being reached. Wise and far-seeing non-Brahmin leaders, therefore, are trying to place the movement on a broader basis. The late Raja of Panagal in the course of a long conversation told this writer that he would take early steps to have this done. Unfortunately, his untimely death has deprived the party of his sagacious guidance. We are glad to see that younger men are taking up the task. The first Provincial Self-Respect Conference held at Chingleput was presided over by the Hon'ble Dr. Subbaroyan, Chief Minister of Madras. In his address he dwelt on the importance of cultivating self-respect in the social as much as in the political sphere, and in conclusion he suggested that the object of the Self-Respect League should be made comprehensive so as to include all persons whose religion is the service of humanity, irrespective of their caste or communal origin.

GONDAL ADMINISTRATION.

The financial statement of Gondal for the year 1925-26 presents a unique feature. The Kathiawad State is practically tax-free. There are no customs, export or import duties, no salt tax or entertainment tax. Not only is there no excise duty or a tax on gambling but actually Gondal incurs expenditure in preventing gambling and in enforcing a policy of prohibition of alcoholic drinks. The only source of revenue to which objection could be taken is opium which is received from the British Government and sold on their account. The Report informs us that here the State has adopted "the policy of maximum price and minimum consumption". The difficulties that beset a policy of "Prohibition" in this matter can be well appreciated when we read that opium is used in important social functions by the richer classes in the State. The liberal policy followed by the enlightened Thakore Saheb who is at the head of the State in educational matters has given an impetus to social reform. The educational policy of Gondal has been guided by the ideal of bringing education to the door of the villager. Women's education alone is compulsory and this is so, perhaps, on account of the prevalent belief that if the women of a community are educated the men will for very shame strain every nerve to attain at least the same standard. Strange as it is the scheme has not been unsuccessful. Every girl who matriculates gets a prize of Rs. 500 and every girl who graduates gets a prize of a thousand rupees. The education of the backward classes is progressing steadily but the State deplors that the backward classes have not realised the value of education. By an arrangement with the Ferguson College, Poona, Gondal students go through their college studies there. Provisions have also been made in Gondal for vocational education. Private schools have also been established by the public spirited.

All this, as has been pointed out above, has led to an advance in social reform and has given rise to the formation of societies for communal uplift. Cooperative ideals have also arisen among the cultivators. The purdah system is rapidly disappearing and the marriage age has risen to eleven or twelve. "Ill-matched marriages or bargain in marriage tolerated formerly have now become the butt of social criticism." The opposition to women's education has been converted to zeal for its furtherance. Better ideas of sanitation prevail and the public of Gondal are a happy and prosperous people. The Thakore Sahib of Gondal who has been to Europe for his education has assimilated much that is good in Western Civilization and he has justly earned for himself a place in the hearts of his subjects. But much though he has achieved, we are sure he would be the first to agree with us when we say that a good deal remains to be done. In the social field, it is proper that laws should take the place of public censure, and we trust that in social questions like the marriage age the State of Gondal will consolidate its position and secure the advantages it has thus far gained by social legislation.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XI. DOCTORS AND NURSES.

(BY DR. CLIFFORD MANSHARDT, PH.D.).

To dedicate one's life to the relief of suffering is one of the highest services that any individual can render. There are doctors, as there are members of other professions, who have chosen their life-work with the end in view of making money. There are doctors, as there are members of other professions, who have chosen their life work because of their desire for social standing. There are other doctors, as there are members of other professions, who feel themselves called to a great calling and who regard their work as a holy ministry.

Entering into the home at life's most sacred hours the doctor has an opportunity that is given to few. What other professional man is brought so squarely to face with life in its darker moments? What other professional man is so often called upon to confer with anxious friends, and to speak the words that comfort? How important it is then that the doctor be a man who not only understands the use of medicines, but who also has the inner reserves of character that can strengthen the lives of others. How important it is that he be at peace with himself that he may also reflect his peace to others. The most skilled physicians and nurses are not simply those who are skilled in the mechanics of their profession, but those who are also familiar with the laws of the mind. The power of faith as a healing force is a power that is recognised by all physicians. A stricken man with the will to recover has already gathered his legions about him and inflicted a first blow upon his enemy. When all the powers are poised and one is in a state of quiet confidence, nature is ready and willing to do her healing work. And the doctor is the one man above all others who can inspire this confidence. It is scarcely an accident that men of religion occupy so prominent a place in the ranks of the medical profession.

Few men or women who have been compelled to undergo long confinement with serious illness will minimize the faithful services of the professional nurse. Our modern hospitals have become pretty well depersonalised, but in the nurse one finds a refreshing contact with humanity. Burdened with a schedule that allows but scant leisure, she still finds time to attend to the exacting demands of her individual patients. Working in an atmosphere that would tend to depress the ordinary man or woman, she is always hearty and cheerful. Patience, long-suffering, kindness,—such virtues as show the regard of man for man—are a part of her ready equipment. All honour to the doctor, but all honour also to those brave subordinates who do the less spectacular work and whose skill and faithfulness play so large a part in routing the onslaughts of man's grim foe, disease,

Men the world over are looking forward to a better social order, a state of society in which men shall dwell in brotherhood and peace, in which sickness, poverty, oppression, vice, and sin shall be ameliorated. For the important part that the doctor is playing in ushering in this era, we give our hearty thanks.

SOCIAL RECONSTRUCTION IN INDIA.

(By MR. N. K. VENKATESWARAN).

The essence of social reconstruction is individual work. Society is an invisible force but the individual is a visible element. Society will elude but the individual will stay and yield. It is only through the individual that we can influence society. It is only the individual that can resist the invisible force called society when it strays from the right channels. Social reconstruction is bound to be inert as long as individuals are not absolutely earnest.

Do we not know that the caste-system as it exists to-day is a source of utter pollution to society? Caste might have originated in a desire for cleanliness, but by common consent it is the uncleanest thing to-day. This has been said time and again and even persons who do not believe in it often say it to be abreast of the times. Even persons who believe in it and say it are often found to pay private homage to the caste-system even as it exists to-day. Educated persons boasting culture and wisdom and placed high in life are often found to drape themselves in the enemy-ideas opposed to truth. Wherever intellect is not upright, effort is bound to halt and limp and the harvest is bound to be poor.

Although there are signs of a better day soon to dawn, social reconstruction in India is still gravely menaced by this intellectual flexibility of educated folks. One earnest man with the pure flame in his soul may transform society. All the members cannot even so far as touch it should their loyalties be divided, should they be drawn, ever so slightly, by the comforts of sitting on the fence. Has not Mahatma Gandhi done what a hundred others, and some of them far superior in intellect to him, failed to do in a hundred years?

There is a question that faces India to-day like a Sphinx's riddle. It is if India is going to rise or fall or even to live or die. Once the most truly religious country, India to-day presents the picture of creeds taking the name of God in vain. Once the most intensely cultural country in the world, India to-day presents the picture of cultures battling one another. Such war with God and beauty cannot go on for any length of time without leaving marks of lasting degradation behind. India stands to-day outside the comity of nations. Our decorous *untouchabilities*, our holy *unapproachabilities*, our thousand sacred pieties through which each one in this country tries to seek a special heaven for himself, are not, through some strange

irony of fate, bringing world-ideas to come and bow to India. This is probably the reason that we are so much prone to harp on our undoubted ancient glories.

We may have begun to fight against caste, but before the fight is hardly begun we seem to have sold ourselves to a greater evil than caste itself. To-day communalism, which is in reality so much worse than caste, is holding us in its dear and deadly grips. The prevailing thought of the land has been turned into communal conduits. Communal societies, communal claims, communal schools and communal confraternities fill the air like thunders stolen from the blue. We cannot fight the caste-system with its own weapons. We cannot fight caste and erect caste at the same time. If an unpleasant truth may be uttered we have only been nourishing caste all the time.

As long as men will not see men as men there is little hope. As long as men will not worship God in the love of man, be he high or low, there is little chance for religion to become true. In the measure in which we have been becoming more and more this casteman or that casteman in that measure we have been becoming less and less men.

Social reconstruction is essentially individual work, first, last and all the time. If we would try to become truly men and to increase our humanity day by day a great stride will have been taken in this all important field of social reconstruction.

GOUR'S MARRIAGE ACT.

The Editor, *Indian Social Reformer*.

Sir,

Mr. Balasundaram's letter in the last issue of the *Reformer* raises some interesting points. However, it may at once be stated that the fears of the Mahratta couple referred to therein are only imaginary. By Act XXX of 1923 it is the special privilege of Hindus to get their marriages solemnised by registration. By Act III of 22 it was obligatory on the couple to renounce their faith as Hindus and solemnly declare that they were not Hindus. Under Gour's Act they have to declare that they do not profess all other religions except Hinduism. So it is sheer nervousness to say that by marrying under that Act one becomes a non-Hindu. I do not believe that any lawyer would give such an opinion in the matter.

Your explanation of Sec. 23 is correct. The person who marries under this Act does not at all lose his right to inherit his family property. Only on account of Sec. 22 his position becomes that of a divided member. This means that his share in the family property is settled on that day; and the law of survivorship does not apply to him. That means even without a regular partition his share in the family property is fixed and so if he were to die after the marriage his widow would succeed to that share and it would not go and could not be claimed by his coparceners by right of survivorship.

Section 22 was enacted to safeguard the interest of the wife by such marriage. I do not think it is necessary for me to state here that in an undivided family (and this term can be applied only to a Hindu family) on the death of a male his share in the property cannot be inherited by his widow but it goes to the male relatives.

I do not know why Sec. 24 should create any apprehension. It is not harder than Sec. 17 of the Act which makes the Indian Divorce Act IV of 1869, which was applicable only to persons professing Christian faith, applicable to such couples. All these provisions are meant to make the legal status of the parties and their children quite clear.

I may note here one anomaly. The Succession Act of 1865 is repealed by Act XXXIX of 1925. This Act contains a comprehensive provision for law of successions. It is divided into several parts. Part V refers to intestate succession and Sec. 29 states in Sub sec. (1) that it shall not apply to any Hindu. When that is so it is difficult to understand how Sec. 24 of Gour's Act could be interpreted, so also Sec. 57 of the Act makes Part VI concerning Testamentary succession not applicable to Hindus in general. When this is so and when the succession Act of 1865 is repealed by what provisions are the Hindu couples marrying under Gour's Act to be governed?

This question need not worry the couple referred to in Mr. Balasundaram's letter.

I can assure that couple that their fears are all groundless. As stated by you if both of them belong to the same caste they need not even register their marriage.

As regards Sec. 25, I do not think the bridegroom would care very much for the right of adoption. If his marriage should prove unfruitful he can will away his property in favour of the person who would have become his adopted son. As regards obsequies and shradha courts cannot prevent a person from performing these, nor can they compel him to perform them.

As regards Sec. 26, as the marriage brings about a partition in the family by the adoption of another son by the bride-groom's father the rights of this bride-groom under joint-family are not in the least affected. This adopted son will inherit only to the share of the father.

HAVERI. }
5th March 1929. }

Yours etc.,
S. M. KAIKINI,
Sub-Judge.

REGULATING MARRIAGE EXPENSES IN CHINA.

The Department of Civil Affairs of the Kwangsi Provincial Government has promulgated a set of regulations to govern wedding ceremonies and observances, economy being the guiding theme. It declares that the people have cultivated the bad habit of great extravagance when celebrating marriages, and this pernicious habit is practiced not

by any one particular class, but by all sections of the people, rich and poor alike. Extravagance goes to such extremes that frequently people have to borrow in order to find the wherewithal to stage the frills attendant on the ceremonies. This practice of spending on a lavish scale has now become a custom, and consequently many of the poor experience great difficulty in negotiating marriages, as they are unable to raise the necessary funds to provide for the accepted usages. Such an expensive habit, although now revered as custom, has nothing to its credit, and is to be strongly condemned and corrected with the least possible delay. The Department of Civil Affairs has drawn up three regulations for this purpose, and the Bureau of the Public Safety has been intrusted to see that these regulations are enforced. The regulations are as follows:—

1. The pecuniary presents given when the betrothal is consummated are not to exceed the sum of one hundred dollars. In case the parties to the betrothal are in poor circumstances, the presents may be reduced to such a level as is convenient to the giver, and in such cases the prospective bride's family are strictly prohibited from considering such presents inadequate, or cancelling the engagement. Due punishment will be meted out should the bride's people infringe this rule and upset the betrothal.

2. Presents in the nature of edible articles must not exceed the sum of fifty dollars in value.

3. For the entertainment of guests and friends tea parties may be given. When circumstances make it necessary to entertain the match-makers, or prospective new relatives, banquets may be given, but the expense is not to exceed ten dollars for each banquet.—*Pacific Affairs*, Honolulu.

CHILDREN WHO WORK.

(BY GERTRUDE FOLKS ZIMAND.)

Child labor does not seem to conform to economic theories. Whether we are prosperity idealists or unemployment realists, we cannot escape the fact that child labor still flourishes in 1928. Though the glaring abuses of tiny tots in mills and mines are now, fortunately, largely a thing of the past, thousands of older children are still sacrificed to the machine. During the impressionable years of fourteen and fifteen, when both mentally and physically, children are still undeveloped, they are sent out into the industrial world. And not only are these children immature but they come from impoverished homes; they are children whose whole life has been such as to make them unfitted for the strain of industrial life at an early age.

During the recent controversy over the proposed federal child labor amendment, Will Rogers made an excellent suggestion: "If Congress or the states would just pass one law, as follows, they wouldn't need any 20th Amendment: 'Every child, regardless of age shall receive the same wages as a grown

person.' That will stop your child labor. They only hire them because they pay them less for the same work than they would have to pay a man. If children don't do more for less money, why is it that they want to use them? No factory or farmer or anybody else hires a child because he is so big-hearted he wants to do something for the child. He hires him because he wants to save a man's salary."

Children not only work for little wages, thus handicapping adult labor, but they also work at little jobs thus seriously handicapping themselves. Jobs little, not in the number of hours worked, not in the demands the job makes on their strength—but little in the opportunities offered for development. Little blind alley jobs leading nowhere.

When the jobs are not "little" they are frequently dangerous, as the statistics on the number of industrial accidents to minors bear witness. Each year thousands of children are maimed or killed in industry, because they are doing work suitable only for adults. The awkwardness of children of adolescent age, the natural irresponsibility, carelessness, and curiosity of youth, the unaccustomed strain accompanying the transition from an easy five-hour school day to the confining work for eight hours a day or longer in a factory—all increase the accident hazard for these young workers.

Children are not needed to carry on our industry; they are harmed by participation in it. Yet we find that in thirteen states children of fourteen may leave school for work regardless of their grade; in fourteen states children of fourteen may go to work without presenting evidence of physical fitness; in ten states children of fourteen may work in factories from nine to eleven hours a day; in thirty states children of fourteen are permitted to work on scaffolding, in twenty-four states around explosives, in twenty states they may run elevators, and in fourteen states they may oil and clean machinery in motion.—*Labour Age*, New York.

THE BOMBAY LEGAL AID SOCIETY.

AN APPEAL.

Friends who appreciate the work of the Society, have made a suggestion that the Society should take up the work of rendering help to the families of those who are sentenced to undergo imprisonment. The *Indian Social Reformer* in its issue of February 3, 1929, after referring to a similar movement in America, has stated that a Society, which undertakes the work, is sure to obtain considerable public support and will be rendering useful work to the community. The problem, indeed, requires consideration because it very often happens that in the imprisonment of criminals the heavier punishment falls on the members of the convict's family, left behind. It is imperative that something should be done for them. The Legal Aid Society, however, is handicapped owing to want of funds. In order that it may fully function, it requires a separate office

with office convenience, a paid investigator and full time lawyer, so as to make for expedition, orderly handling of the clients; privacy in interviews, &c. A better financial support of Legal Aid work is urgently called for. A nucleus of a permanent fund has been formed by the donation of a sum of Rs. 500/- by "a friend" during the present year. The Society appeals to the Bar to generously contribute to the support of this agency for aid to the poor. There has always been a considerable number of persons outside the legal profession who have been interested in seeing that the poor get justice. It is hoped that such persons will make substantial contributions to the Society. Organised charities can also come to the aid of the Society. There is no reason why the Society should not benefit by bequests, endowments or grants like any other social service or worthy cause. A recent and striking example is to be found in the 1925-6 Report of the Committee on Legal Aid of the American Bar Association, where there is described a fund of \$ 150,000 of which the income is to be devoted to legal aid. Another endowment of Dollars 25,000 was announced at the 50th Anniversary Dinner of the Legal Aid Society. There is a little doubt but that legal aid performs a public service and may lawfully be encouraged by public moneys. The Charter of the City of New York authorises a discretionary appropriation "to the Legal Aid Society—a sum not exceeding twentyfive thousand dollars for the uses and purposes of the said Society." It is earnestly hoped that during the current year, the public and especially the persons and institutions above referred to, will, generously, come to the aid of the Society and help to build up its Endowment Fund. The *Bombay Law Journal*.

"SOVIET RUSSIA"*

Even in an advanced country like America, an ignorance of soviet conditions is a reproach and a travesty on her institutions. A mass of information or scraps of information or misinformation have trickled through, in a way that has simply added to our confusion and bewilderment. He will be a bold man indeed who will dogmatize about the success or failure of Bolshevism.

It is unfair to presume that Pandit Nehru's account of soviet Russia is either exhaustive, or critical or scholarly. At best it is a snapshot view of the conditions in soviet Russia, featuring what is obvious, and omitting what is deeper below. As the author himself admits it, the account is disjointed and sketchy. The value of the book however lies in its extra-ordinary power to stimulate curiosity and create a zest in the mind of the reader for fuller knowledge.

The chapters that can be highly commended for reading, are those on Criminal law, Prison, education, peasant and the land, women and marriage.

* Soviet Russia by Pandit Jawaharlal Nehru, Allahabad Law Journal Press. Price Rs. 2.

They form interesting reading and are written in a simple but elegant and vigorous style.

The three characteristics of soviet Government are, economics of occupational constituencies, scientific organisation of economic life and the obligation to render some service to the community on the part of every able-bodied adult. These are no doubt touched upon but are not duly emphasised. The foundation-stone of Bolshevism is the abolition of private property and Pandit Nehru is silent in this point. As a preliminary survey, as a birds' eye-view of soviet Russia, the book has a rare value and merit, and on that account, I commend the book to the readers. The get-up is nice and attractive and all credit goes to the Allahabad Law Journal Press.

A. S. V.

WHY NOT A MASS LITERARY ASSOCIATION.

A lady correspondent writes from Poona :—

Any one interested in Indian problems can not but admit that poverty and ignorance are the two most prominent among other leeches which are ever sucking India's life-blood and rendering her paler and paler.

An attempt at releasing the country from the first one is being made by Mahatmaji with an enthusiasm bordering upon religious zeal. Those who are convinced of his cult are entrusting themselves under the banner of All India Spinners' Association.

But there being a diversity in tastes, habits and culture of individuals different problems are likely to strike different public spirited persons.

Mass literacy, which has taken deep root in villages and which is seen to be the father of a brood of evils like drink, superstition, indebtedness, and unions expenses on marriage and funeral ceremonies is the twin sister of poverty and is obstinately closing the door of culture and progress against the mass. Why not private agencies like the Servants of India Society or Ramakrishna mission which is usually found to confine its activities to medical help or Prof. Karve's Widows' Home Association which are known for their self-sacrificing work and which are therefore better fitted to take up the work of the removal of illiteracy and thus prepare the way for Swarajya in whatever form it may come start mass literacy associations?

THE MASSES MUST BE FINANCED.

(By Mr. J. E. ROSAIR).

Sir Daniel Hamilton referring to the poverty of the masses in India, remarked: "I have no hesitation in saying that 75 per cent of the present unrest has its roots in the villages of India. Financial stringency and lack of funds, is no excuse for lack of action on the part of the Government.

The people's labour is the people's capital, and India has a larger supply of that capital than any other part of the Empire. Self-Government, to be of any service, must begin at the foundations and not at the roof. It is of no use talking of Independence or Dominion Status while the status of the masses is the status of serfs. Give India a banking system based not on gold or silver but on living men and on the solid assets which their labour will create, and she will lead the world in the paths of peace and prosperity, when the queen bee understands its job and begins to lay."

What then is the way out of the darkness into the light of a better day? The road lies by way of the Indian National Congress. The Masses must be financed. If the plan for peaceful circulation of capital for prevention of unemployment by raising funds through the sporting spirit of the public cannot be sanctioned, it is the duty as well as the business of the Indian National Congress to hold the monopoly of the manufacture of paper money, to print and issue as much as may be required for productive and constructive purposes; otherwise, so far as the great masses of the people are concerned, their life will remain the empty one it is today. The Government of India must hand over the manufacture and issue of paper currency to the Indian National Congress to be used for the benefit of the people and the development of the country; for without a credit system which can be expanded to the needs of the people, India's only future will be one of stagnation and deep poverty. India's banking system must be framed to suit the people; the soul of a nation must not be dwarfed to suit the Imperial Government.

Hard cash in the form of gold and silver starves a nation, because there is not enough to go round. Soft cash in the form of paper currency feeds a nation, because it can be manufactured so cheaply and issued in quantity sufficient to employ every man in productive and constructive work, and requires neither capital nor gold and silver deposits in the Bank. The capital is the living man who requires only paper money to turn his labour into profitable work which will enrich himself and his country.

There are millions of acres of uncultivated land in India, and millions of unemployed people, but no money to set their industry in motion. The masses are starving for more and better food, to which every man willing to work is entitled, but which he cannot get while gold and silver dominates.

The people need starve no longer if the Working Committee of the Indian National Congress would arrange to expedite the manufacture and issue of Congress Currency Notes, and send down boxes of one rupee notes to the villages for rural reconstruction.

The Congress Currency Notes when issued to the ryots and the handloom weavers of India, by the opening of co-operative bank branches throughout the length and breadth of the land, will be received

as readily as the Government of India notes. The villagers can make their purchases and pay wages with them, and thereby immense areas of uncultivated land will be changed into fertile fields. In other words, by aiding rural reconstruction, there will be employment also found for the educated classes of India, as well as for skilled and unskilled labour. In truth it was written of old: "the king himself is served by the field."

The queen bee mentioned by Sir Daniel is doubtless intended to refer to the Indian National Congress which he must know carries moral weight in India infinitely greater than the Government of India.

75th BIRTHDAY OF EMIL VON BEHRING.

A great benefactor of humanity, a scientist whose researches saved the life of millions of children throughout the world and whose life-work still to-day is vivid amongst us, could celebrate the 15th March 1929 his 75th birthday, had he not been called away, too early in his 63rd year.

One is quite justified to call medicine, the most noble of sciences, because its aim is the relief of the humanity from pain, sorrow and distress.

When it succeeds to attain that aim, it is entitled to universal thankfulness.

This thankful homage falls due to-day on his 75th birthday to a man, who, as few others before him, succeeded to turn away unspeakable sorrow from hundreds and thousands of families throughout the world, by the discovery of the Diphtheria Curative Serum, with which, the name "Emil von Behring" is united for all times to come.

Scarcely, has the present generation who enjoys the results of this genial man's lifework, an idea of the cruel devastations, which formerly Diphtheria caused among the children everywhere.

That humanity disposes to-day of a reliable weapon against Diphtheria and that this disease lost its former terror, we owe to the German scientist "Emil von Behring".

As all great intuitive men, who, after swaying first, soon are carried away by their vocation and have to follow it, also Emil von Behring, clearing away all obstacles, stuck to his idea without regard to his personal comfort.

Son of a large family the father was teacher in Hannsdorf near Deutsch-Eylau, Western Prussia, he learned early the hardship of earning his living. With 12 children the father saw no way to afford a high-school education for this boy, who yet early showed a liking for medicine.

His intelligence, however won him the favour of his teachers and they procured him a scholarship at the highschools.

Twenty years old, he entered the Military Medical Academy at Berlin, which he left when 25 years after having been admitted a doctor.

He now joined the German Army as a military surgeon. A strong inclination for scientific research

and a surprising ability for observation, was obvious in him already then.

In 1882 he appears with a completely new and fundamental perception on the action of bactericidal mediums and devotes the work of the following years to this particular study.

Here lie the roots of his future pioneering discovery of the blood-serum-therapy. The struggle and work for the recognition and dissemination of this, his creation filled his life till the end.

Hence his genius acts but in the direction of his great discoveries. He gives up the military career, becomes scientist, carries through his experiments under trying economic conditions and lastly publishes in the winter 1890 his epochal discovery of the blood-serum-therapy. This discovery culminates in the statement that bloodserum of animals recovered from their disease, has the power to cure another animal affected by the same sickness.

In Diphtheria this thesis transferred to man proved to be a sensational success, which led to final triumph, when he succeeded to save in the following year in the Clinic of von Bergmann Berlin, for the first time, children attacked by Diphtheria. The problem was solved. Now he, the man of both thought and deed, began vigorously to clear away the obstacles and misconceptions everywhere, in order to prepare the way to an universal application of this therapy, to the benefit of mankind.

Too convincing were the proofs of the correctness of his ideas, that antagonism and envy could hold up the triumphant march of his discoveries. Throughout the world the favourable results obtained from Diphtheria-Curative-Serum confirmed the truth of Behring's theories.

The rate of Diphtheria casualties fell wherever physicians applied Diphtheria Curative Serum, humanity was freed from a most cruel scourge, that hitherto had decimated its children.

The next problem was now, to produce Curative Serum on a large scale to provide for the requirements of the whole world.

Within a short time most doctors throughout the world successfully used Behring's Curative Serum against Diphtheria.

Here it should be mentioned also, that already in 1890 Behring in collaboration with Kitasato had prepared the Antitetanus-Curative-Serum, the value of which equals that of the Antidiphtheria Serum.

Besides these problems the great scientist devoted his life time to the study of tuberculosis.

The many inspirations that occupied his mind demanded special laboratories, where this ever active searcher could realise his ideas and tasks.

In Marburg-Lahn he founded in 1904 his proper exemplary research institutes and laboratories, for the production of Serum, which later on he quitted under the title,

“BEHRINGWERKE”.

Until his death he managed, equally gifted as scientist and as practical man, this worldwide known enterprise, the preparations of which are used everywhere.

Emil von Behring, belongs to the rather seldom representative men of genius, who yet in their lifetime earned the recognition of their work.

Numerous honours were bestowed upon him. The “Institut de France” and the “France Academic de Medicine” already in 1890 presented him with a honorarium 50,000 and 25,000 frs., the French Government followed with the appointment as officer of the Legion of Honour. England distinguished him by the honorary membership of the “Royal Institute of Public Health”, the latter bestowing upon him the “Harben medal”. The king of Italy decorated him with the commander of the order of the Italian Crown. Besides other important Italian scientific corporations, the “Reale Societa Italiana” made him honorary member. In the U. S. of America he became honorary member of the “American Academy of Arts and Science” and the “New York Academy of Medicine”. Austria, Hungary, Russia, Turkey, Roumania, Sweden, Belgium, and other nations made him honorary member of their most distinguished scientific Societies. The Universities of Athen and Mexico conferred upon him the degree of “doctor honoris causa”. The Sultan of Turkey presented him with the order of Modjidiji I. class and Roumania with that of Meritul Sanitar I. class.

When in 1901 for the first time the “Nobel prize” was distributed, the choice fell on E. von Behring as the most prominent searcher on medicine.

It goes without saying that in Germany Science and Public not hesitated to do him the due homage.

Already in 1893 he was promoted Professor, 1895 he became “Geheimor Medivinalarat”. In the same year the “Senkenbergische Naturforschende Gesellschaft” in Frankfurt Main, presented him the “Thiedemann Medal” with an honorarium, and the Faculty of Medicine in Wurzburg followed with the “Binekker Medal”.

The Prussian Academy of sciences and many important corporations made him correspondent or honorary member.

The city of Marburg Lahn, in which he had lived so long granted him the honorary freedom. Sovereigns and princes of the German Empire bestowed on him orders and distinctions. The German emperor raised him in acknowledgement of his scientific merits to the hereditary peerage. In 1903 von Behring was nominated “Wirklicher Geheimer Rat” with the predicat “Excellency”.

Too early for the humanity he died the 31st March 1917. His remains were buried in a mausoleum near Marburg Lahn surrounded by a peaceful landscape and close to his creation, the Behringwerke.

There he rests, but his work lives and grows. “Not to heal, to prevent” deemed him always the most noble duty of a physician. For his part he solved that problem. By his “Diphtheria prophylactic” he left us an even stronger weapon, than the Curative of Diphtheria.

This last and most genial idea of Emil von Behring to prevent the outbreak of diphtheria by vaccination stands just at present in the limelight of medical and public interest.

Thus, the 75th birthday of a great man, taken away from us too early, links the memory of the past with the events of to-day.

HINDU WOMEN'S INHERITANCE RIGHTS.

The following Act of the Indian Legislature received the assent of the Governor General on the 21st February 1929 :—

ACT No. II OF 1929.

An Act to alter the order in which certain heirs of a Hindu male dying intestate are entitled to succeed to his estate.

WHEREAS it is expedient to alter the order in which certain heirs of a Hindu male dying intestate are entitled to succeed to his estate; It is hereby enacted as follows.—

1. (1) This Act may be called the Hindu Law of Inheritance (Amendment) Act, 1929.

(2) It extends to the whole of British India, including British Baluchistan and the Sonthal Parganas, but it applies only to persons who, but for the passing of this Act, would have been subject to the law of Mitakshara in respect of the provisions herein enacted, and it applies to such persons in respect only of the property of males not held in coparcenary and not disposed of by will.

2. A son's daughter, daughter's daughter, sister, and sister's son shall, in the order so specified, be entitled to rank in the order of succession next after a father's father and before a father's brother :

Provided that a sister's son shall not include a son adopted after the sister's death.

3. Nothing in this Act shall—

- (a) affect any special family or local custom having the force of law, or
- (b) vest in a son's daughter, daughter's daughter or sister an estate larger than, or different in kind from, that possessed by a female in property inherited by her from a male according to the school of Mitakshara law by which the male was governed, or
- (c) enable more than one person to succeed by inheritance to the estate of a deceased Hindu male which by a customary or other rule of succession descends to a single heir.

NEWS OF THE WEEK.

The Whitley Commission :—The Associated Press Lobby correspondent informs that although the personnel of the Royal Commission on Labour has not yet been settled it can be definitely stated that the Right Hon'ble V. S. Srinivasa Sastri will be one of the seven or nine members and Mr. A. G. Clow, Deputy Secretary to the Industries Department, now on leave, will be appointed as Secretary.

Women in Mines.—The Governor-General-in-Council has made regulations prohibiting the employment of women underground in mines. The regulations do not extend to coal quarries or open workings. The Railway Board have, however, decided that the employment of women in certain forms of work in open workings in Railway collieries should also be put a stop to and are issuing orders to this effect. These orders will result in the gradual elimination of the employment of women as coal getters or as earth workers at depths of more than 60 feet.

An Archaeological Find:—An important archaeological discovery has been made by Prof. R. D. Bannerji, the discoverer of the Mohenjodaro civilisation. The professor has discovered in the jungles of Orissa and Baudh, a feudatory state, two temples of the period of the oldest Bhuneshwar type of the eighth century. General Cunningham, who surveyed the old pilgrim route to Puri, had missed these temples, and owing to their inaccessibility they had been hidden for centuries. The architecture of the temples is unique and the professor believes that they will be considered as prototypes of the Parsorameshwar shrine at Bhuneshwar, which has hitherto been regarded as the oldest temple in Orissa. They are situated at eight miles west of the town of Baudh and about 116 miles from Cuttack on the bank of the Mahanadi. One is a Shiva temple and the other is a Vishnu temple. The Chief of Baudh State is taking steps to preserve the monuments. The professor has also discovered in the town of Baudh a figure of Buddha 11 feet high, carved in black stone, buried underground. The sculpture belongs to the eighth century A. D.

Training for Social Work:—The First Session of the Social Service Training Class in connection with the Nagpada Neighbourhood House, Byculla, Bombay, has just been completed. The class opened on Monday, January 7th, with an enrollment of 14 students, 5 of whom were women. All of the students were English speaking, and the majority were already engaged in responsible work. The students represented the Christian, Hindu, and Mahomedan communities. Three hours of class work were held each day, and visits were made to representative social institutions. The course of study included lectures upon the Meaning of Social Work, Social Work in the Villages, Practical Sociology, the Social Teachings of Jesus and the Prophets, Public Health and Sanitation, the Conduct of Boys Clubs, recreation, Biographies of Social Workers, the New Industrialism, and the Villager in the City. An effort was made to make each lecture as practical as possible, and the class discussions were a real sharing of experience. While the term was originally scheduled for six weeks, the Bombay riots necessitated closing the session at the end of five weeks. The riots afforded the class the opportunity of observing at first hand the great need for ameliorative social work and of helping people to live together in a friendly, co-operative manner. With the experience gained from this year's work it is planned to extend the 1930 term to a two months' period, starting early in January. This session will pay increased attention to the problems of the city. The training class is in a purely experimental stage, and it is hoped that it may lead eventually to a well-established School of Social Service Training. The Director will welcome any inquiries or suggestions.

Pacific Data:—Pacific Data as a clip sheet medium between countries in and interested in the Pacific area, is being discontinued. No. 30, December 20, 1928, is the closing number. In future items of interest to this area will be incorporated in *Pacific Affairs*, the monthly journal of the Institute of Pacific Relations.

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8-8-26

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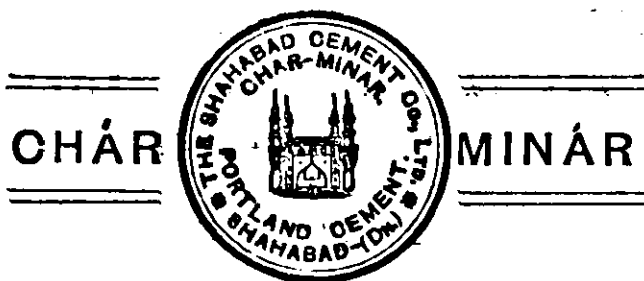
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BOMBAY—SATURDAY, MARCH 23, 1929

No. 30

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
 excuse, I will not retreat a single inch—And I will be heard."
 WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Awakening of the Lingayats:—The Lingayat sect, as founded by Basava, has initiated a strong social and religious reform movement against caste, enforced widowhood and other cramping customs and in favour of a monotheistic worship of Shiva. Unfortunately, like other protestant movements it forgot the principles of its origin, and settled down as a new sect following largely the same old customs, and observing only certain outward forms. This community is a prosperous one in the Karnatak, and we are glad that within the last few years, it has awakened to the need of keeping abreast of the times. It has a flourishing Education Society in Belgaum which conducts several High Schools, and it has now come forward to establish an Arts College in Belgaum. With a catholicity worthy of imitation by other communities, the new College will be open to all classes and creeds. The Senate of the Bombay University a few days ago passed a resolution approving of the affiliation of the College and we trust the Government of Bombay will not delay in giving its sanction to the arrangement.

Monogamy and Registration:—In the *Reformer* of the 2nd instant, was published a letter from Mr. Balasundram of Bangalore in which he said that a marriage had been arranged between a Mahratta lady and Mahratta gentleman (both of them University graduates) but that it was about to be given up as they are advised that if registered under Act XXX of 1923 (Gour's Act) the parties would lose certain rights as members of a Hindu joint family. Commenting on this we said that the present state of the law was anomalous but that as both the parties were Mahrattas, the only advantage of registration would be definitely to fix the marriage as a monogamous one, but that this advantage can be equally secured without registration by the parties, both of whom are well-educated, voluntarily agreeing to treat the marriage as monogamous—this with reference to their having to give up their engagement. The Hindu law does not require any marriage to be polygamous, and permits the taking of a second wife only under conditions which, it is true, are practically fixed. Perhaps we did not make our meaning quite

clear. The *Messenger* says that the experience in Bengal does not encourage it to approve of our comment. Our contemporary observe:—"The widow marriages celebrated under the leadership of Pandit Iswarchandra Vidyasagar were all caste marriages. Deception and desertion practised on the poor widows made quite a lot of them dependent on Vidyasagar. Caste public opinion far from proving a check on desertion, encouraged a fresh alliance with a virgin. The experiment of widow remarriage within caste limits failed and in later days Vidyasagar would often send widows to his friend Babu Durgamohan Das to get the parties married under the provisions of Act III of 1872. No use repeating the experiment in connection with marriages, not in conformity with *Desachara*." In the early days of the movement, widow remarriages were brought about without much regard for other considerations, and some of the men who married widows, not only in Bengal, when the novelty of the affair wore away, deserted their wives who had to be supported by the reformers. That these men were able in Bengal to marry virgins of their caste subsequently, is an interesting piece of information. But the vast majority of ordinary Hindu marriages which we had in view in making the comment are monogamous in fact, and according to the census figures the proportion of polygamous marriages is less than ten in a thousand.

An Apologist for Government:—Government have found an apologist for their delaying tactics—the word is Earl Winterton's—in respect of Mr. Sarda's Bill to prevent child marriages. The *Baptist Missionary Review*, published from Bezwada observes:—

Supporters of Mr. Sarda's Bill seem to think that the Government by their action have shown themselves against the reform, but it may turn out that they are in favour of even more drastic measures in-as-much-as it seems quite likely that the report of the Committee will show a preponderating desire for even a higher age for girls. We cannot help but feel that the violent outburst because of postponement of consideration may be due to the fear that when the whole matter is considered in the light of the Committee's thorough-going investigation, an even higher age may be found desirable. If public opinion is as strong as the supporters of Mr. Sarda's Bill believe, a few months delay in the consideration of the bill certainly will not affect its ultimate success. When the Government throw their weight on the side of a bill for reform they are roundly berated for pushing ahead of popular opinion. When they urge delay for further consideration they are again berated for obstruction of popular desire. They get the blame either way.

In this connection it is interesting to note that the Government are getting their full measure of blame for allowing the terrible disturbances in Bombay, yet it was only a few weeks ago when police constables were being hailed before the court to answer charges of unlawful restraint of public citizens while making a demonstration at a railway station. If the police fear a crowd will get out of hand and use forceful measures they are rebuked. If they allow the people to have their fun they are asked what they were doing at the time. Consistency thou art a jewel".

Evidently in the opinion of this Christian Missionary formal consistency consists in allowing the police to a small citizens peacefully conducting a legitimate political demonstration on the suspicion that it might become disorderly if the police are to be expected to maintain the peace during riots much as we had recently in Bombay. We suppose in the country from which the Mission hails, police are allowed to do what they like as the price or penalty for maintaining order in times of trouble. The idea that those who have criticised Government for getting the Sarda Bill postponed are afraid that Government may bring a more drastic measure later, is amusing.

Maternity Benefit Bill:—The Bill to regulate the employment of women in factories some time before and after confinement and to provide for maternity benefits passed the third reading at the current session of the Local Legislative Council last week. There was strong opposition to it particularly from mill-owners who wanted the scope of the Bill to extend to all classes of women labour and not to factory labour alone. While the mill-owners were ever ready to employ cheap labour, they expressed their unwillingness to shoulder the burden that the passing of such a measure would involve. Mr. S. C. Joshi, the Labour member demolished all the arguments of the opponents effectively and showed that this piece of humane legislation far from being premature was long overdue and could no longer be delayed. Allowance can be made for honest opposition due to the inability to see the workers' point of view but we cannot, however, appreciate the tactics adopted by Mr. K. M. Munshi, the University representative, to shelve the Bill. The proceedings in the Council with regard to the measure serves to show how difficult it is to secure even the elementary rights for women and still the Government do not deem it necessary to nominate women to that body.

The other point of view:—The following is from an unnamed contributor in *Unity*:—"You write of things you've seen—the moonlight on the Taj, the romance of the Orient, the joy of discovery. All those things I know and we are comrades in knowing them together. But there is something else that hammers through a stiff indifference to disturb a spirit little given to pondering on serious things. The knowledge that has beaten through my callous selfishness is this—that other peoples with their Gods are just as moral, just as right as I with mine. For instance, there was the handsome Arab who talked with me in Egypt. I wondered at the way their women lived in deep seclusion and I told him that to us the plan of life was wrong. He smiled a tired smile at me, as though his ears were weary hearing always that remark. As some learned sage would answer a simple student's query he replied to me. "To

us it seems your morality is negligible. See how your wives and sweethearts cling to other men in the music of an obscene dance. We Arabs could not stand for that. We love our women far too much." It startled me from a smug acceptance of Christian superiority and all the trip my complacency has been upset remembering the first lesson from that Mohammedan and watching other peoples at their prayers.

Religious Tolerance:—"Through the mystery we call India continues the correspondent, I heard companions sneer at how the Hindus lived. They ridiculed their childish beliefs and rites so little understood by other nations. But I could not join in. A lazy people? Well, perhaps their happiness lies in doing what they wish. Under the scorching sun a people must be lazy to exist and may be all their practices are governed by the sun. An inner contentment they seem to search for not shouting their righteousness from the corner of the street, but listening always to some inner voice that cannot penetrate to you and me. The earnestness of deep religious convictions that have built the scores of temples I have wearied of seeing is something that to you and me should ever be a lesson. Tolerance should come from out this education. Who now can say that he is right and all the world is wrong? Who now can see in white superiority anything save a greater knowledge of science and commerce? We have tried for generations to steal from these peoples the religious beliefs that have lasted longer by far than Christianity, and yet they follow the faiths of their father. Beauty I have seen as moons have fallen to the sea and suns have disappeared in glories that I never knew before. But beauty, too, I have seen in simple people who have built in reverence to their Gods such structures as the occidental mind has never made. And if ever again I boast about my colour or my faith, this trip has been in vain.

Caste in Britain:—In reviewing a book on India by Mr. Paton of the Y. M. C. A., a writer in a Glasgow paper deploras the existence of a modified form of caste in Britain. According to a Free Press message he says, "We know of priests of all churches who have reserved to themselves rights and functions that were once the privilege of working men, disciples of Christ. In Britain the system keeps millions without the place and it follows them from birth to death. The plumber's man is an outcaste so far as the daughter of the Manor is concerned, and the dock labourer with two quid a week and a physique like Hercules is an outcaste, from the cradle to the grave, from the smug society of the ordinary bank clerk. Even in Christ's Church moleskins cannot sit in the same pew with silks. We have even known the British caste system to ostracise the sons and daughters of an aristocratic family from high social circles because they adopted Socialism as their political faith. The present writer is quite aware of the necessary distinctions that must be kept in mind, both religious and political, but in essence the thing is the same, and we think the Church that sends Foreign Missionaries abroad to fight this evil should fight the same evil at home. The Missionary who returns on furlough to make blood run cold about the Caste System in India should develop a sense of proportion, if not of humour, during his holiday in these beautiful Islands.

INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 22, 1929.

RELIGION AND PROSTITUTION.

Replying to a question in the House of Commons why Mr. Minney's book "Shiva or the Future of India" was prohibited from being imported into India, while Miss Katherine Mayo's "Mother India" was freely distributed in this country, the Under-Secretary of State, Earl Winterton, said that while Miss Mayo's book was "a serious study" of Indian life, Mr. Minney's was not, and, therefore, it was banned as being calculated to wound the feelings of Hindus. Earl Winterton is notoriously inaccurate and inconsequential about his facts on Indian questions—the Home Member of the Government of India had to admit in the Legislative Assembly on Wednesday that the figures the Earl gave to the House of Commons of the number of persons detained without trial in custody were wrong—and it is quite possible that he thinks that Miss Mayo's book did not hurt the feelings of Hindus. Indian opinion was unanimous that Miss Mayo's book was a cold-blooded piece of political propagandism against Indian aspirations for self-government by means of sweeping generalisations derogatory to whole classes. We do not wish to recall the lurid passages now, but there can be no doubt that no book which has been published for years produced such deep and wide-spread resentment as "Mother India." But, as we said a fortnight back, we would not have approved of the banning of the book and we do not approve of the banning of Mr. Minney's book either. Hindus view writings reflecting on their religion differently from Mussalmans. The rigidity of the Hindu social system is altogether absent from the intellectual sphere and, indeed, intellectual greatness has been recognised and honoured even when it manifested itself in a denial of orthodox beliefs, two outstanding instances being the sage Kapila, the promulgator of the philosophy of Materialism, to whom the Bhagavad-Gita assigns the supreme place among seers, and Gautama Buddha who is included among the ten avatars of Vishnu. The Government of India, therefore, have been rather officious in banning Mr. Minney's book. There is a general feeling that they are indifferent to Hindu sentiment and perhaps they thought it was a cheap way of showing that this is not true. We wish to say once for all that intellectual India does not favour the banning of books or persons on the ground that they inculcate views which are repugnant to any section or interest.

Miss Katherine Mayo, it seems, has written another book called the "Slaves of the Gods". According to a message published by the *Times of India* from its London correspondent, it contains more than a dozen stories portraying what it means to be in India and

gives a lurid picture of the child-wife, the widow, the temple prostitute, the Suttee, the untouchable and the sacred cow. We have read a novel recently published by F. S. Penny, advertised as possessed of intimate knowledge of India, in which several of these institutions are introduced in the most improbable situations to point the moral that the British family is the ideal system and the Hindu system is unpeepably rotten to the core. We can, therefore, imagine the sort of stories which Miss Mayo has written in her "Slaves of the Gods" and, indeed, some of them, we are told, have already appeared in certain magazines. This new book, we are told, contains a letter from Bishop Whitehead, who was in Madras for some years, in which that worthy prelate rebukes Miss Mayo for not having made a far greater effort to awaken Hindus to the cruelty and inhumanity of their social evils! The Bishop asks "what London will be like if in St. Paul's, Westminster and other leading Churches, large establishments of prostitutes had been kept for centuries for the use of the clergy and the worshippers." This, he avers, is the parallel to the conditions in South India where "immorality is consecrated by sanctions of religion." Miss Mayo endorses this view: "Examples of degenerate crime, cruelties and abuses suggestive of Hindu India's worst may be found amongst our own people," she thoughtfully concedes "but they cannot be found to have been commanded or sanctioned by any form of Christianity or upheld, defended, excused or denied by the public conscience or leaders."

The last statement shows that either Miss Mayo's knowledge of Christianity is limited or that she prefers to write as if it were. We do not, however, wish to answer the Bishop and Miss Mayo in their own way. We want to go to the root of their argument that because there are no dancing girls in St. Paul's or Westminster Cathedral or in the Churches of America, therefore Christianity is not concerned with the Brothelism which may flourish outside the four walls of the Church while Hinduism because there are dancing girls attached to certain temples, is to be condemned as a religion which is indifferent to morality. Let us tell the Bishop and Miss Mayo that their attitude bears more resemblance to the attitude of the Pharisee with broad phylacteries who turned away his face and drew his garments about him as he passed the wounded wayfarer rather than to that of the good Samaritan who bound his wounds and made provision for his treatment at a wayside inn. And what of Jesus Christ Himself? He did not like Bishop Whitehead and Miss Mayo pride Himself on keeping aloof from fallen women and sinners of various kinds; he accepted their ministrations and found pleasure in their company. He did not think that religion had no responsibility for the brothel because the brothel was not formally

attached to the temple. Christianity is not to be judged by what is found within the four walls of a Church—it is there the Bishop is making an inexcusable mistake—it is not to be found in the creeds of the churches, as Miss Mayo fondly thinks; Christianity as a popular religion must be judged by the sum-total of the life of Christian countries and we say that so judged it does not come out any better than Hinduism; rather worse. The *Indian Social Reformer* may claim to have initiated the anti-nautch movement of which the abolition of girls in temples was the main issue forty years ago, but, with the knowledge we have since gained of Western Brothelism, we deliberately say that if there is no other alternative we prefer the Indian system to the European system, because the former is less—far less—brutalising on the women than the latter. Let Miss Mayo's classic, the Abbe Dubois, step into the witness-box :

"To the discredit of Europeans it must be confessed that the quiet seductions which Hindu prostitutes know how to exercise with so much skill resemble in no way the disgraceful methods of the wretched beings who give themselves up to a similar profession in Europe, and where indecent behaviour, cynical impudence, obscene and filthy words of invitation are enough to make any sensible man who is not utterly depraved shrink from them with horror."

If a modern authority is needed, we refer the good Bishop and Miss Mayo to a book which we noticed in these columns entitled "*A Terrible Life: The Confessions of a Procuress*". Nearer home, the conditions prevalent in Bombay brothels conducted on the modern commercial system, and the revelations about their methods of recruitment and management, by comparison make the indigenous system appear as a humane one.

The Bishop has not the same excuse as Miss Mayo who is a professional propagandist with just enough knowledge to serve her purpose, for asserting that the *devadasi* system, which, as it exists, is a corruption and a survival, has the sanction of the Hindu religion for the prostitution which has come to attach to it. The Courts have refused to accept the view that dedication as a devadasi is necessarily dedication to prostitution. Temple worship in Hinduism was borrowed from Buddhism, and the *devadasis* were the counterparts of the Buddhist nuns. The institution of monasticism in Buddhism as in Christianity became infested with corruption of various sorts, and the great, post-Buddhistic revival movements swept away many of them. The nautch-girl in some temples is almost the sole relic left, and in South India, Dr. Muthulaxmi Reddi's Act has put the finishing touch on the anti-devadasi movement started forty years ago. The Bishop knows, or should know all this, as he spent many years in South India. And it is impossible to reconcile with the perfect intellectual and spiritual honesty expected of a high functionary of the Anglican Church, his analogy between St. Paul's converted into a brothel with the Hindu temples which still have devadasis attached to them in Southern India.

SOCIAL REFORM IN SOUTH INDIA.

THE PRESENT CONDITION.

(By MR. T. S. GANGADHAR AIYAR, B.A., B.L.).

At one time politics was playing second fiddle to social reform. All parties, despite their political commitments, worked heart and soul for social reform. But now, the condition has completely changed. Politics has become the all-absorbing question and social reform has been woefully sidetracked. But, what is worse, social reform is looked upon with distrust by some, who think that, because social problems stand in the way of political unity, they should not be touched by political organisations. It is in this unhealthy spirit that some of the political organisations begin to assert that they should have nothing to do with social matters.

It is true that social problems stand in the way of political unity and therefore, it is, that proper attention should be devoted to the proper solution of the social problems. The Indian National Congress as part of its very legitimate duties, has taken up the social questions of child-marriages and untouchability. But some branches of that national institution, more especially in South India, have begun to protest stating that the Indian National Congress should not interfere in religious matters—as if, the problems of child marriage and untouchability are purely religious questions. Such an attitude is highly objectionable from the progressive point of view and if the political bodies in India want to work for national progress, they cannot but take up, and work for, social reform, despite the fact that a small section of the public attempts to shelve some social questions on the ground of their having a religious tinge.

It is really impossible to conceive of any political progress in our country, until and unless her social evils are cured to a great extent. Some public workers, however, contend that the social evils will cease to exist when India gets freedom and that therefore all the national work should be concentrated in political work. But nothing proves the absurdity and the untenability of such a contention, than the fact that even "free countries" like England and the United States of America are not really free from their respective social evils. In fact social reform paves the way for political reform. Rid of some of her social evils, India's political progress will be greatly accelerated. When Mahatma Gandhi and the late Lala Lajpat Rai appealed incessantly that the curse of untouchability should be removed at any cost, they had in mind the tremendous advance that political progress would make thereby.

So then, social reform should have equal importance if not, greater importance, than political reform. Politics and social reform should go hand in hand. While political reform works mainly for the progress of institutions, social reform is primarily concerned with the uplift of the individual. If political reform is attempted to be carried at the

expense of social reform, then there will not be any real national progress and the so-called political reform will only end in chaos and confusion. It is our bitter experience that any political programme, without a proper solution of the Brahmin non-Brahmin, the Hindu-Muslim, and the Depressed Classes problems, only serves as an appeal of discord.

The neglect of social reform, therefore, is mainly responsible for the slow progress of the movement in the past. Having been started at the time of the abolition of Sati to put down that cruel and time-honored custom, the movement has not made as much progress as it should have done. Till a few years ago, the field of social reform was the arena of real unity. People of various political views heartily co-operated and worked unitedly. Further, due to the cold neglect of social reform by the public men, social problems have unhealthily developed into political and religious problems. The Brahmin non-Brahmin question has become a political problem. The question of child marriage has developed into a religious problem.

The immediate necessity therefore, is the remobilisation of the movement of social reform, which should at least keep pace with, if not go of ahead, political reform. Some of the important social problems should be solved in order to make political reform effective. If social reform is not important, why then should problems like women franchise, social legislation, the depressed classes, the caste system and the condition of the labouring classes engage the attention of the tribunals of political reforms in the country? The answer is simple. Social problems do stand in the way of political reform and true statesmanship demands a tackling of the problems and discards an avoidance of the same.

Real national progress therefore requires that the public workers should take up social problems in right earnest. The caste system in South India is working havoc. By means of gradual reform the acute differences should be put down. Success herein depends upon a wider outlook on the part of the various communities. Untouchability is a national curse and the sooner South India is rid of it, the better. Regarding the problems affecting the Indian women, child marriage, widow remarriage, female education and the amelioration of the dancing girls, require special attention. The drink evil should be eradicated. Better ideas of health and sanitation should be made to prevail among the people. Social service should be done on a large scale. The condition of the labouring classes should be improved.

The nation consists of individuals and the improvement of the individual means the progress of the nation. But nothing facilitates to a greater degree such individual improvement, than social reform. And if social reform is carried on properly, the real political progress of India will, ere long become an accomplished fact.

THAT MEN MAY ALL BE BROTHERS

MEDITATIONS FOR THE YEAR

XII. YOUNG MEN AND WOMEN

(By DR. CLIFFORD MANSBARDT, PH. D.)

The younger generation is ever a perplexity to its elders. Even the most sympathetic adult often finds it difficult to understand the ins and outs, the comings and goings of youth. The non-sympathetic adult does not attempt the task. He is ready at once to declare youth wild and irresponsible. It is true that some of the ways of youth are unconventional. Youth often is against established customs and opposed to adult ways of doing things. But the spirit thus displayed is a sign of health. It demonstrates that youth has vitality, initiative, and thoughts that are his own. Though at times, youth rejoicing in his new-felt strength is led into excesses, he is at heart idealistic. He wants to place his life where it will really count. He feels the appeal of great causes and wants to have his share in realizing them. A few of the young men and women thus attracted will find their way into teaching, social service, or one of the so-called altruistic professions, but the great majority will be absorbed in the regular channels of commerce and industry. Here will come the real test of strength. Will youth be satisfied with near-goods, or will he demand the best? Will he have the courage to follow the leading of his convictions, or will he become simply a member of the crowd? Will he lose his lofty purposes and high enthusiasms, or will he vitalize the forgotten ideals and renew the faded dreams of those who are older? Time alone will tell, and where we cannot know, we trust.

In his desire for immediate accomplishment, youth often chafes under the yoke of sustained preparation, and yet for the most of us such discipline is essential. To a few is given the spark of genius, but to the rest is given the capacity for work. It is the youthful hours spent in the classroom, the library, the studio, the workshop, the office, or the field that really prepare us for the later demands of life. It is through living life to the full each hour of the day, and every day, that we acquire the habit of accepting responsibility and using it wisely.

"It is good for a man that he bear the yoke in his youth."

The period of youth is a time of questioning. As the mental horizon expands, new problems present themselves. The world instead of being static, becomes alive and in the making. The sciences, astronomy, and psychology open up pathways hitherto undreamed. As a result youth is confused. He is unable to piece the discordant parts into a harmonious whole, and often in the midst of his confusion he feels that there is nothing certain that remains. But men have gone before, and have left behind them landmarks that still endure. Sincerity, honesty, thoroughness, purity, generosity, helpfulness, reverence and love—such virtues are eternal and will remain. The privilege of youth is to take the proven ideals of the past and so to interpret them that they may live anew in a complex and changing civilisation.

MAHATMA GANDHI ON TEMPERANCE.

Mahatma Gandhi addressed a meeting of the Burma Women's Christian Temperance Union recently at the Jubilee Hall when there was a large gathering present.

In introducing the speaker Miss May Mack said :—

The members of the Women's Christian Temperance Union feel greatly honoured this evening in having Mahatma Gandhi, India's greatest temperance advocate, this morning. Our organisation recognising the fact that temperance education must precede temperance legislation in order that the latter may be effective has been unremitting in its efforts to encourage the teaching of temperance in schools, but the tragedy is that so often the bad example of the senior members of the family in the home nullifies to a large extent the effect of the instruction given in the school. What is needed in Burma is an intensive educational campaign amongst adults of all races, stressing the necessity for total abstinence on the part of individuals as the most effective way of closing a vast number of existing liquor shops, for no shop can remain long open when it has ceased to be patronised. In our distinguished guest we have a great example of one who not only preaches total abstinence and so it is with very sincere respect that we will listen to his message.

MAHATMAJI'S SPEECH.

Madam and friends.—I feel not a little embarrassed in having to address this meeting especially as I don't possess any knowledge of your activities. When I prepared to face this audience, I thought that I would have to meet all sorts of people who would come, some out of curiosity and others in order to know my views about temperance. But I feel that I am in front of an audience—if I may so name it—of specialists, for I hope that you are all specialists in this work. Madam you have suggested that if an educative campaign is carried on among the people and if as a consequence of that propaganda, people who are in the habit of drinking cease to visit liquor shops, there would be no liquor shops in existence.

I want to put before you my own experience without combating the view that has been suggested by you. My work in connection with temperance began as early as 1893 when I went to South Africa. When I saw the people, I mean my own countrymen, drinking and even women drinking who never could think of drinking in India, certainly not one of the many hundreds, if not thousands of women who were given to that deadly habit, I saw that the task was an up-hill task. These men and women were not prepared to listen to any lectures on temperance, much less to any personal advice. I saw too that some of them were perfectly ill-dressed because they were helpless. I adopted many measures, but such measures being worked within the competence of one man without any authority, I am not able to

claim any degree of visible success for those measures.

Then there was a sort of Liquor Commission appointed by the Union Government after South Africa became a Union. I gave evidence or rather I wrote a note for that Commission but I am again sorry to have to inform you that nothing came out of it. The position in South Africa was and still remains somewhat curious. There are three degrees of drinking if one may so describe the state of drinking. There were those regulated by legislation the white race and the so-called race. They are prohibited from carrying bottles with them or from being served in canteens and yet they drink—this does not apply to all parts of the Union and I am not going to take you through the variety of legislation applied to the different provinces of the Union. Indians may not be served with bottles, they may not take liquor away, but they may drink as much as they like in the canteen with the result, especially to women, that I have described. The white men are, of course, free. There is no legislation in connection with them. But you may guess that I would like to say that the source of this evil comes from this freedom of the white man in South Africa. He has also amassed a fortune out of the drink habit of the natives and so you have the anomaly of different legislation.

When I came to India I found the position very different from the position in South Africa in one respect, but the problem is essentially the same. There was, as you are aware, a hurricane campaign in 1920 and 1921 and you will not mind my saying to you that if we had then received the whole-hearted support from all those temperance organisations throughout the length and breadth of India, we would have achieved complete success. Of India I can speak from firsthand evidence and I can give you my own evidence as to whether this habit of drink is one that is ingrained in the people or whether it is a habit of the middle class people or of the aristocracy. It is not a habit with the aristocracy and certainly not with the middle class men. It is a habit imbibed and confined to the labourers and that essentially the factory hands. This is an interesting piece of evidence that I am giving you. Why do factory hands drink when there was no drink before they came to the factory. Then again as regards those men and women who went to work in South Africa, they were not drinking before, but the conditions there were made such and the temptations that were placed in their way were such that they became addicted to the habit of drink. When you talk to them they have no sense of shame for it. They say they are labourers, they will deceive you and talk lies; of all these things they are not ashamed. In Europe it will be ungentlemanly on my part if I don't stand you a drink when you come there. When I was a student there I would not care to enter a public house, nor did I like to see a drink bottle on my table, and so I summoned sufficient courage and thought if I can't

get enough friends, I must go away without friends. that required some initiative and a great deal of courage. But that is not the case in India and herefore I suggest that it would be a wrong thing for you to say that education is to precede legislation. While that education will never cope with the evil, the evil will continue to grow and then you will find Indian ministers themselves as they are today getting up from their seats and saying, we can't forego this revenue, but you must go on educating. But we want to deprive ourselves of this revenue. About this revenue also there is a ragedy. The Ministers—it applies to Burma equally with India—should never have been placed in that embarrassing position. Excise belongs to the transferred departments. It should never have remained part of the central revenue (as is the case with foreign liquor) and then Government might at any moment have been called upon to do its duty and forego that revenue and declare complete prohibition.

When the great nation of America where drink was so common has tried prohibition, how much more easy in a place like India or Burma where liquor is not the fashion and where the vast majority of people don't want liquor, where if you take a referendum, you will get millions of signatures to it saying we want prohibition introduced. It is simply the obstinacy of the Government that will not forego the revenue. The revenue I know is 15 crores. But I suggest to you that instead of 15 crores even if it was 250 crores, it is a revenue which Government should take no pride in collecting. That revenue is being utilised for educating our children and the result is that a tremendous barrier is being erected day after day between this essential temperance legislation and ourselves because people begin to think that they will not be able to educate their children if they don't get this revenue. A whole nation like the Burmese or a nation of 300 millions might perish, because if the factories multiply and if people leave their hearths and homes, they are bound to become a prey to this habit. It was possible to educate public opinion in America, but it is not possible today to mobilise public opinion here where there is illiteracy and its handmaid superstition. If for a time the two things combined are allowed to go on, it will be utterly impossible to bring about any prohibition legislation and so you, especially, the women who are concerned with this temperance work, will take your courage into your hands and will also employ yourselves diligently to this question because I don't ask you to take as gospel truth what I told you but to take it as prima facie evidence of one who is endeavouring to tell a true story of what he knows and if you find it is more than confirmed then I suggest that you will make it your sacred business to carry on a whirlwind campaign for total prohibition. It is not a difficult task in itself, but it has become difficult because the rights that have been created upon this drink evil have become tremendously strong and the rights

belong to the ruling race. That is why it has become a tremendous problem. If you discuss this problem with the administrators they will tell you all sorts of stories and put all sorts of difficulties in the way of carrying this legislation through. Don't believe those difficulties exist at all. There is no difficulty at all beyond the difficulty of making up deficit of revenue. I refuse to listen to the difficulty of deficit revenue. What is it to you and to me who are reformers of this accepted evil. If you and I make up our mind that this evil could be eradicated only by introducing prohibition legislation, then it is for the Government to make up this deficit and it is not open to you to suggest the method of making up that deficit. These suggestions have been made and there are answers to them also. Therefore I suggest to you to refuse to answer that question and it is better for you to take up this unassailable ground and say 'it is for you to find a substitute for this source of revenue and it is not for us to find.' Let it be enough for you to know that it is the duty of every temperance worker to prosecute a whirlwind campaign for prohibition and when the psychological moment comes, and I am praying for that moment and I can dot every liquor shop and opium den with pickets, I will then ask you to lend a helping hand. I tell you there is even now intensive picketting going on. We have selected the Bardoli District and been doing the work there because the people of that district have responded in a manner that was never expected of them. The people being responsive, we are undoubtedly carrying on that picketting but it is confined to that small bit of an area where we have acquired, as it were, a right or special qualification of service to people. It was a small compact body of reliable unimpeachable workers. When the opportunity comes, you will find the whole of India dotted with pickets and in Burma also Burmese men and ladies could, if they chose to, carry on picketting. It is a noble thing and as far as I can see it stares them in the face here as much as in India.

DR. MOONJI AND RIFLE SHOOTING.

The Editor, *Indian Social Reformer*,

Sir,

In your issue of Feb. 2nd I read of Dr. Moonji's, scheme of making "rifle shooting a national game for the Indian youth, with the object of a revival and development of a healthy desire for big or small game shooting.....popularizing shikar", the idea being, that such qualities as are included in the term "manly" will be fostered by a taste for blood sports. This idea has probably gained ground from the deduction that manly races are keen "shikaris" but it is evidently not realized by the promoters of the idea, that amongst the most highly civilized of those races the opinion is steadily growing that blood sports are relics of barbarism, and

that all such "sport" involving torture and death of harmless and defenceless creatures, is unworthy of the name, and in a generation or so will be prohibited, as some have been already.

Those who notice "signs of the times" in the daily papers here, observe that though blood sports are still indulged in to a great extent, that sportsmen do so in face of much criticism, and in many cases with the frank acknowledgement that they have no defence but the enjoyment of out-door exercise or companionship at the bottom of which is the indulging of the primitive instinct in man for shedding of blood and hunting for prey. A bill for prohibition of stag hunting is brought up again and again, and is not passed yet, but it will pass in time, and then will come the turn of fox hunting &c., already there are here and there in the country, owners of estates who forbid that any animal or bird be hunted or shot at in their domains. The prospect of coming youths of the Indian villages finding their enjoyment in prowling round and dealing death and mutilation amongst the harmless creatures of the jungle, is rather appalling.

(These remarks do not apply to animals that are harmful and dangerous). To seek to destroy that belief in the sacredness of life which is one of the glories of Hinduism is surely not a good deed.

Rifle shooting in itself no doubt gives scope for learning of useful qualities, but the required attributes could be better brought out in games and sports such as foot-ball. Heaven forbid the introduction into India of the idea, outworn in the West, that there is anything "manly" in blood-sports.

Cambridge, } Yours etc.
24th February 1929. } I. J. PITT.

QUALIFIED DIVORCE—A NECESSITY.

(By Mr. D. CHITALE).

By the term "Qualified Divorce", I mean a divorce granted only under pressing circumstances in which it is found, after due consideration by legal men that the husband and wife are no longer in a position to pull on together and their safety and happiness depend upon separation. I do not want divorce to be cheap and easily obtainable but I want it to be granted only under dire circumstances. We know that in certain countries in the West divorce is as cheap as the buying of market commodities for we often see that married parties in some countries on the slightest pretext and difference of opinion go to the Court and get themselves divorced and are next day married; as if marriage is an experiment to be made daily so as to make it suit the everchanging habits of men and women. This kind of divorce is far from satisfactory and parental duties are utterly neglected. The experiment of not granting divorce has been tried by Hindu Society so long to the complete detriment of many a married couple who though very anxious to separate from each other permanently could not do so in the absence of divorce laws. It is no use blinding ourselves to the realities of the situation and live happy

under the assumption that everything is going on smoothly. We often see members of the rich and even middle classes keeping prostitutes to the disgust of many a wife. We see that some ladies are brutally treated for entreating their husbands not to leave the house at night. Besides this polygamy is not unknown to Hindu Society, and the hardship inflicted on women by this system is too well-known to need recapitulation. Polygamy furnishes one of the strongest arguments for divorce.

The immediate inclusion of qualified divorce in the Hindu Law will alone solve this problem. The position of many Hindu women to-day is that they can neither divorce the husbands because at present there is no such provision in the Hindu Law nor can they live with them because the husbands do not want them. This is certainly a preposterous position and is the greatest injustice done to women as a class. It is only right that they should be granted divorce in such cases.

THE PEOPLING OF AUSTRALIA.*

Under the above title there has just appeared a volume consisting of eleven chapters by as many Australian scholars. These chapters are advance data papers for the third conference of the Institute of Pacific Relations. Probably the volume represents the outstanding interest of Australia in Pacific affairs. As the occupants of an underpopulated continent and as people uncommonly well aware of the social implications of immigration they have made immigration restriction and control a central feature of public policy. In the interest of international understanding and goodwill they wish the world to understand their situation and their attitude.

A consideration of chapter titles and of the points of view of the authors is evidence as to the advanced state of public interest in Australia and of the disposition to approach the subject from many angles. The introductory chapter, entitled "The Australian Population Problem," is contributed by the editors, P. D. Phillips, Lecturer on Modern Political Institutions, and G. L. Wood, Senior Lecturer in Economics, both of the University of Melbourne. The remaining chapters are as follows:—

II. "Australian Population: Its Nature and Growth," by C. H. Wickens, Commonwealth Statistician.

III. "Australian Immigration Policy," by A. H. Charteris, Challis Professor of International Law, University of Sydney.

IV. "Immigration in Relation to Primary and Secondary Industries," by G. L. Wood.

V. "Some Eugenic Aspects of Australian Population Problems," by W. E. Agar, F. R. S., Professor of Zoology, University of Melbourne.

*Issued for the Institute of Pacific Relations. Edited by P. D. Phillips and G. L. Wood, Melbourne University Press, Melbourne, in association with Macmillan & Co., Ltd. 1928.

VI. "Racial Composition of the Australian People," by Jens Lyng, Commonwealth Bureau of Census and Statistics.

VII. "The Urbanization of Australian Population," by E. J. McPhee, Commonwealth Bureau of Census and Statistics.

VIII. "Climate Factors Affecting the Distribution and Limits of the Population of Australia," by Henry Barkley, Assistant Director (Research), Commonwealth Meteorological Bureau.

IX. "The White Settlement of Tropical Australia," by R. W. Cilento, M. D., Director, Division of Tropical Hygiene, Commonwealth Department of Health, Queensland.

X. "The Optimum Size of Population," by F. O. Benham, Ph. D., Senior Lecturer in Economics, University of Sydney.

XI. "The Economic Control of Immigration," by J. B. Bridgen, Professor of Economics, University of Tasmania.

Each writer is responsible for the views expressed. There is just about the degree of agreement and disagreement that one would expect under the circumstances. To an outsider it will appear that there is much agreement as to fundamentals, while the disagreements relate to minor matters.

A view of the more significant conclusions are as follows:—

1. Since 1860, 76 per cent of the increase of population has been by excess of births over deaths and only 24 per cent by immigration. Despite the fact that the birthrate is only moderate, Australia ranks high in the rate of natural increase by virtue of its low death rates—particularly its low infant mortality. Over a long period the average annual rate of gain by excess of births over deaths was $1\frac{3}{4}$ per cent.

2. In 1921 over 84 per cent of the population was Australian born and over 12 per cent were born in the British Isles.

3. The carrying capacity of Australia is much smaller than is suggested by its size. This is mainly on account of the amount and distribution of rainfall. Great areas are uninhabitable or able to support only a scanty population. Dr. Benham estimates ten to fifteen millions as the optimum population of Australia. Professor Griffith Taylor is quoted to the effect that if Australia were saturated as is Europe today, it could support sixty million people.

4. Despite the efforts to place immigrants on farms, the cities continue to grow more rapidly than the country. While the population of Australia increased by 22 per cent in the ten years, 1911-21, the number of persons engaged in the primary industries was reduced by a fraction of 1 per cent. On the other hand, there was a notable increase in the number engaged in commercial activities, in manufacture, in transportation and in the professions.

5. One of the chief problems of immigration arises from the fact that Australia wants immigrants to occupy her untilled lands, while most of those who want to come are unsuited to this program. As industrial workers they lack not only the capital but the aptitude and skill essential to success as pioneer farmers.

6. Queensland has demonstrated that white people of British stock can establish themselves successfully in the tropics. In the tropical parts of Queensland white men, largely of Queensland birth, perform all sorts of agricultural labor. The death rate for both men and women is low. Birth rates are normal and infant mortality low. This happy situation has been made possible by wise provisions for sanitation and medical treatment.

7. The people of Australia in general are not wholly united in their attitude toward immigration. The main line of cleavage is between employers who feel the need for more laborers or, possibly, for more docile labourers, and the working people whose purpose is to protect their standard of living and their status.

8. As Australian history goes the policy of immigration restriction and control is old. Before 1850 Australia had only a scanty population and it was almost exclusively British in origin. During the period of the great gold rush, 1851-1862, immigrants from other cultural and racial stocks began to come. Quite promptly the various states adopted measures which effectively restricted the movement. By the beginning of the present century the policy had been stabilized and the administrative procedure was about as it is now. At no time have large numbers of non-British people been permitted to make Australia their home. Moreover, it is a part of Australian policy to encourage immigration of men who will fit into the Australian economic system,—men who have the appropriate education and skill or, perhaps, capital.

This stands out in marked contrast to the practice of the United States, which had over fifty million people when it began, in a small way, to regulate immigration, and a hundred millions when it began seriously to restrict immigration and to select its immigrants.

While the statements of fact seem to explain Australian policy and attitudes pretty adequately, the editors emphasize the need for further scientific investigation relating especially to the optimum size of population, to Australia's carrying capacity, to urbanization, and to white settlement in the tropics.

Wholly aside from the practical issues involved, the social scientist and race biologist should welcome the Australian policy as an experiment in population control. The United States and the Spanish-American countries represent another sort of experiment. The future student may be able to draw some interesting conclusions by the comparative method.

The Australian, more than any other group, is helping to define the problems relating to immigration. This is but a part of the larger question of population control. With the rapid growth of population characteristic of our time, with the increasing ease and cheapness of movement, there is sure to be a growing interest in the whole matter. The world will be indebted to all the peoples who contribute to a clear understanding of the issues involved. The early publication of the volume makes it possible for all members of the Institute to read it in advance of the Kyoto Conference and it is well worth the time required for its reading.

Pacific Affairs, Honolulu.

MADRAS SEVA SADAN.

The Madras Seva Sadan which has grown out of the pre-existing Women's Home of Service, was recently thoroughly organised and is now located in a spacious building in Mylapore occupied till the other day, by the P. S. High School. Its principal aim is to succour helpless women and girls such as deserted wives or widows and give them such training as will render them self-reliant and self-supporting. With this object, the Home of the Seva Sadan is maintained for giving lodging and boarding. In the case of utterly poor persons, no fees are charged whatsoever, but where any girl has some relation or friend who can either wholly or partially support her, fees are charged according to the capacity of the candidate. The present strength of the Home is 32 exclusive of day-scholars and it is under the management of an efficient staff. Official and non-official visitors have spoken very highly of it and are entirely pleased with its working. Even women belonging to well-to-do and rich families attend (paying a small fee) classes conducted in the Home, where training is given in Rattan Work, Weaving, Lace-work, Jigno, Sewing, Cutting, Needlework and Music. Facilities are also provided for a limited number of paying women boarders, who may be studying in Colleges or engaged in teaching or other work.

One of the main objects of the Seva Sadan is to train women to become nurses and Midwives. To enable them to undertake the necessary training, general education is imparted (as a preliminary), literary subjects being taught up to the IV Form standard. Similarly, necessary preliminary instruction is imparted to enable women to be later trained as teachers. The Institution depends for its conduct entirely on the support of the public. The Hon'ble Mr. Justice Venkatasubha Rao has given a splendid donation of Rs. 10,000 to form the nucleus of a permanent endowment and the Rajah of Kollengode has promised a sum of Rs. 2,000. Besides, the Seva Sadan has been receiving substantial help from the public in the shape of subscriptions and donations. At present, annual donations amount to about Rs. 6,000. It is receiving in addition, grants to the extent of about Rs. 3,000 from the Industrial Department and

other public bodies. But the work has been undertaken on a large scale, and to expand it in the manner, liberal help is still required. It is estimated that for the upkeep of the Home and the payment of the staff Rs. 20,000 per year is the minimum amount necessary.

NEWS OF THE WEEK.

An Indian's Distinction at Cambridge:—His Excellency the Governor has offered his congratulations to Dr. Birbal Sahni D. Sc. (London), University Professor of Botany at Lucknow on the high distinction won by him recently. He has been awarded the D. Sc. degree of the University of Cambridge, which is the highest academic distinction in science in the power of that university. Prof. Sahni, says a correspondent, is the first Indian to achieve this rare honour. His labours in the field of palaeobotany and especially his researches on Indian fossils of plants have made him an authority on the subject in India and Europe alike. We too offer our congratulations to Dr. Sahni as well as to his distinguished father, Mr. Ruchi Ram Sahni.

An Orphanage In Calcutta:—The *Forward* of Calcutta writes:—Rapid strides mark the growth of the Maternity League from the original idea of a professional guild with social and cultural aspects into a social and cultural institution minus the idea of a professional guild. The League was started in August 1927 as an Association of the lady doctors, midwives and nurses of Calcutta for promoting the interests of its members and with social, cultural and humanitarian interests. Apathy soon set in and the membership gradually dwindled till it comprised only the secretary and just three or four others. The idea of a professional guild thus dropped out. The Secretary, however, stuck on to her charge with a religious tenacity and was able to build up, with her limited resources unlimited energy, a living adjunct to a moribund Association, in the shape of a free school for girls and little boys. This was started at 3J, Raja Nobokissen Street in October, 1927 and has since been progressing very well. Exactly a year later the Secretary started the experiment of an orphanage with a new-born foundling. Public support forthcoming the school and the orphanage are sure to grow into two very useful and indispensable institutions in Calcutta.

In Support of Prohibition:—At a recent meeting of the Total Abstainers' Fraternity, Madras, the following resolution in support of Rev. J. F. Edwards' memorandum to the Simon Commission was passed unanimously: "Resolved that the Total Abstainers' Fraternity, Madras, have read and desire to give hearty support to the "Appeal to the British Parliament and People through the Indian Statutory Commission" set forth in the Memorial to the Commission entitled *India's Excise Demand*, dated November 5, 1928, forwarded to the Commission by the Rev. J. F. Edwards of Bombay. They earnestly request the Indian Statutory Commission to recommend that India's future Constitution shall include provisions for ensuring that India's desire as expressed in that *Appeal* shall be granted."

Boys Leaders' Institute:—Workers among boys from the youth movements of many lands are being invited by the Y. M. C. A. to meet in Geneva on April 1st for a month's conference and study. The languages used by

the 'Institute', as it is called, will be French, German and English, and those taking part will be enabled to profit by the knowledge and experience accumulated by national youth movements in different parts of the world. The courses will be handled by experienced boys' work leaders of various nationalities, and will include such subjects as the religious psychology of youth, programmes and methods of work with school-boys of various ages, with boys in industry and rural boys, camping, physical training, &c. Further information may be had from the Secretary, Mr. Tracy Strong, World's Committee of Y. M. C. A. S, 3 Rue General Dufour, Geneva, Switzerland.

Another Bust of Mr. Sastri:—A movement has been started in Johannesburg to establish a fund for the purchase of a bust of Mr. Sastri for the Johannesburg Art Gallery, writes the correspondent to "The Natal Witness" under date Johannesburg Jan. 17: The bust has been sculptured by a brilliant young Russian artist, Miss Miriam Syman, who has been working in Johannesburg for the past year. In the opinion of many well-known critics Miss Syman has secured one of the most striking representations of Mr. Sastri that is ever likely to be secured, more strikingly true to life than that made by Mr. Kottler of Capetown. Mr. Sastri gave Miss Syman a special sitting, but the young sculptress was not satisfied, and followed him at every meeting he held in Johannesburg until she was certain she had obtained a representation of him true in every detail. Miss Syman studied in Russia and Germany and received instruction from a pupil of the famous sculpter Rodin.

The N. M. Wadia Charities:—The Statement of income and charity expenditure for the year 1927-1928, (from 1-8-1927 to 31-7-1928) is as follows:—*Income* from rents of Properties Rs. 3,37,342-3-2. From dividends of Shares Rs. 1,27,997-18-6. Interest on Government Promissory Notes Rs. 81,100. Interest on Port Trust Bonds Rs. 41,682. Refund of Income Tax Rs. 8,484-11-0. Proceeds of Parel Mangoes, Rs. 370. Grand Total of income Rs. 5,96,926-11-8. *Expenditure Account:*—(1) Marriage of Poor Maids Rs. 6,245. (2) Navjote of Parsi Boys and Girls Rs. 1,700. (3) Maintenance and education of Orphans Rs. 12,303-13-3. (4) Hospitals Rs. 5,472. (5) Relief of Poor and Distressed Rs. 77,028-12-5. (6) Natural Calamities Rs. 49,620. (7) Care and Protection of Animals Rs. 15,000. (8) Education Rs. 123,045-5-3. (9) Amboli Development Rs. 4,555-0-6. (10) Miscellaneous and unspecified Charities Rs. 66,492-15-6. Grand total of Expenditure Rs. 4,12,462-14-11.

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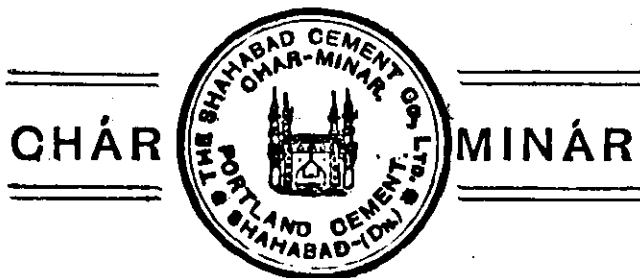
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Vol. XXXIX.

BOMBAY—SATURDAY, MARCH 30, 1929

No. 31

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

CONTENTS.

<p>Inter-Communal Amity Conference. The Political Situation. Divorce in Hinduism. Children's Aid Society. Tuberculosis in India. Commercialised Vice in Bombay. Caste Conferences. That Men May all be Brothers. The Scope of the Non-Brahmic Movement.</p>	<p>Mahatma Gandhi's Trial in Calcutta. Kanara Saraswats' Meeting. Discussion on Racial Relationships. Review. Miss Mayo's "Slaves of Gods". Injunction on Widower. Bombay Presidency Women's Council Deputation. News of the Week.</p>
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NOTES.

Inter-Communal Amity Conference:—
A new approach to the communal question in this country is suggested by the "Inter-communal Amity Conference" which met yesterday in connection with the 62nd anniversary of the Bombay Prarthana Samaj. It was at first intended to name it the Conference of Religious Thinkers, with a sub-title pointing to inter-communal amity as one to which attention should be specially directed, but it has been finally decided to call it simply "the Inter-Communal Amity Conference". The declaration to be signed by every member, however, lays down that the object of the Conference is to promote inter-communal amity and the Conference will strive to attain this object by confining its activities to eradicating all points of conflict arising out of supposed religious differences and upholding by right conduct the ideal of human brotherhood." The Conference, in other words, is to promote inter-communal amity by operating on the religious consciousness of the several communities. This is a very necessary attempt at the present time when many minds disgusted with the squabbles between Hindus and Mussalmans, and erroneously attributing them to religious differences, are tending to adopt the view that religion as such is anti-social and opposed to progress and, therefore, there is no place for it in the national movement. This is more or less the official policy of Soviet Russia as it was of the French Revolution. The Chinese Nationalists seem to be inclined to it, while the Turkish reformers seem latterly to aim at a reform of religion rather than its elimination from national life. The Fascist regime in Italy has just concluded a Treaty with the Vatican, recognising the sovereign character of His Holiness the Pope and undertaking to enforce the canon law throughout Italy. It is generally admitted that Signior Mussolini has done much to stabilise the Fascist regime thereby. We are ourselves of the opinion that the State cannot ignore Religion without impairing its usefulness to the people. The proceedings of the first session of the Inter-Communal Amity Conference will be watched with great interest, as it may prove to be the starting point of a new stage in Indian nationalism.

The Political Situation:—A somewhat startling development has taken place in the political situation during the last fortnight. On the 21st instant, Bombay learnt that many places had been searched by Police and several arrests had been made in the City of persons prominently associated with the Left wing of the Labour movement, and this was followed by messages from other parts of the country reporting similar occurrences. It transpired that all these searches and arrests were made on warrants issued by the District Magistrate of Meerut in the United Provinces of Agra and Oudh with whom a complaint had been lodged on the orders of the Government of India of a conspiracy to deprive the King of his sovereignty of India under section 121 A of the Indian Penal Code. A few days previously, Mahatma Gandhi had been arrested in Calcutta on a charge under the local Police Act of disobeying the order of the Police Commissioner forbidding the burning of foreign cloth in a public place. He was allowed to leave for Burma on his own recognizance, and returned to Calcutta to stand his trial last Tuesday when the Chief Presidency Magistrate fined him one rupee. Mahatma's statement in the Court is printed elsewhere. Another prosecution has been launched in Bombay against Mr. K. P. Khadilkar, Editor of the *Nava Kal*, a Marathi daily newspaper, for sedition in writing an article which was understood to suggest that Government had a hand in stirring up the recent riots in the City. The case was tried by Mr. Justice Blackwell and a special Jury at the Bombay High Court. Mr. Khadilkar pleaded that he had no intention of bringing Government into hatred or contempt and was merely refuting the *Times of India's* contention that the riots were caused by Bolshevik influence. The Jury found him guilty by a majority of 6 to 3 and the Judge accepting the verdict sentenced him to one year's simple imprisonment and a fine of Rs. 2,000. As Mr. Khadilkar is a writer of repute in Maharashtra, the *Nava Kal* has acquired a considerable position as an organ of opinion in that area, and his conviction has naturally created much sympathy. There is a general feeling that these prosecutions have been undertaken as part of a policy of using the ordinary law to put down extreme opinions.

Divorce in Hinduism:—Once more social legislation is being contemplated in Baroda. This time it is an attempt to introduce divorce in Hindu marriage. However reluctant even social reformers may be to advocate its introduction it must be admitted that some provision must be made for extreme cases. The Baroda Gazette contains a Bill for circulation and the

draft, according to the *Times of India* correspondent, has attached to it a statement giving for each of its provisions the Sastric authority and the marriage laws of Great Britain, United States of America, Germany, Japan, France, Italy, Russia, Canada and other countries. The Bill will apply only to Hindus, but the term includes Jains, Buddhists and Sikhs—in short all the communities who till now had not accepted divorce as a general principle. The courts shall have jurisdiction under the proposed Act only if a party praying for any relief under it is domiciled in the State at the time of the suit and in case of a suit for dissolution of marriage only if the marriage has been solemnised in the State or the cause of action has arisen in the State. A wife or husband instead of asking for a dissolution of marriage might present a suit for judicial separation on several other grounds in addition to any of the grounds specified for divorce. When a wife obtains a decree of judicial separation, property acquired by her or vesting in her from the date of the decree shall be considered as her own and the husband shall have no right over such property during her lifetime, while on the other hand, the husband shall not be liable for any acts committed by the wife. The bill also lays down detailed regulations with regard to alimony, marriage settlements and the custody of children. The Bill is not the first of its kind as Sir Hari Sing Gour has introduced a similar one in the Assembly but it will come as a surprise to many. Even the advocates of divorce have not been quite clear about the particular system they favoured and apart from the vague statement that "divorce must not be cheap" they have not worried over much to state their ideal. We wonder whether the remark said to occur in the note appended to the Bill that "it is necessary to provide persons with the legal means of divorce as sometimes husbands and wives are unable to maintain harmonious marriage relations" does not indicate a divorce bill of a very advanced type—even in Great Britain this alone would not constitute a sufficient ground for divorce—and we believe that in the present state of society, such a system would inflict greater hardship on Hindu women than help them to live happier lives. We, however, trust that with suitable modifications the Bill will be passed in Baroda and that British India will soon follow suit.

Children's Aid Society:—The second annual report of the Children's Aid Society was adopted at the General meeting held on Thursday last with the new president of the Society, the Governor of Bombay, in the chair. The period under survey marks the progress the Society has made during the second year of its existence. The number of children admitted at the Umar-khadi Home during last year was 588, and with the previous year's figures brought up the total to 967. The chief offences for which the juveniles are detained are petty thefts and begging. The girls admitted into the Home formed only 15 per cent of the total number and they were the victims of bad individuals and environment. As the result of the operation of the Bombay Children's Act which is restricted in its scope, the following suggestions have been made: (1) the Amendment of the Bombay Children's Act so as to widen the scope of protection afforded and to extend the

period of commitment to school; (2) increased accommodation in certified schools; and the establishment of a Junior Reformatory School near the Umar-khadi Home. The facts mentioned above cannot but convince the public of the excellent work the Institution for the care of the juvenile offenders has been doing. A juvenile offender is a potential criminal; by nipping his evil tendencies in the bud and by proper care and education the opportunities for honest and useful citizenship are placed within his reach. Saving of child life must be the first consideration of the public of Bombay and this they cannot do better than to help to build up the Children's Aid Society with their help and service.

Tuberculosis in India:—Dr. Munsiff, Director of Public Health, delivered an illuminating lecture on "Tuberculosis in India" in Poona recently in which he dealt with the evils which flourished in particular communities. Speaking of the incidence of tuberculosis in India, he said that this disease had been propagated here by social customs more than by anything else, and it was more prevalent among women than men, being largely the result of early marriages, the purdah system and the custom of eating out of one plate. India was physically, but not intellectually, bankrupt, and the physique of the Indian was not strong enough to stand the strain of present conditions where we breed, rear and feed a man on the tenth century principles so that he cannot stand the strain of the twentieth century civilisation. He pointed out that the Indian climate was not at all unfavourable to Europeans and that many of the ills for which the climate is blamed were really due to the Europeans' own ignorance. He further condemned the European habit of eating heavy meals and drinking port wine as both were injurious to health. He deplored the custom of cousin marriages, stated that among the Parsis this custom had a decidedly evil effect and pointed out that it brought about mental and physical deterioration. In conclusion he asserted that Public Health was a far more important department than the Medical Department and its interests ought not to be subordinated to those of the Medical Department as prevention was more important than the cure of diseases; and he pointed out that the health problems with which some of the Western countries were confronted were far greater than any that India had to face.

Commercialised Vice in Bombay:—A deputation of Bombay Presidency Women's Council waited on the Governor of Bombay and presented a manifesto published elsewhere, urging the necessity of adopting immediate measures for the abolition of vice areas in the City. They have stated in the manifesto that their demand is no new one but only the "redemption of the promise of 1923". The Prostitution Act penalised brothel-keeping by men but not by women. It is to remedy this glaring defect in the law that the public in the Bombay City have been agitating in vain. The deputations further demand that all brothels must be closed down within three years, an interval allowed for the deportation of foreign women and up-country girls. It is high time that the Bombay Government awoke to a sense of duty in ridding the City of the moral pest.

INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 30, 1929.

CASTE CONFERENCES.

The Kayasthas like the Brahmins and the Banias are one of the literary Hindu castes. Theirs is an instance of a caste originally rather low in the social scale having by dint of industry and ability raised itself to an equality with if not superiority to the other two castes in the parts of the country where it is most largely distributed. The All-India Kayastha Conference held its 35th annual session yesterday at Delhi with Mr. Sachchidananda Sinha, late Finance Member of the Government of Bihar and Orissa as President. The address which Mr. Sinha delivered on the occasion is a characteristically comprehensive review of the progress hitherto achieved by the caste, with a sketch of what is urgently needed for its progress at present and in the future. It is besides full of suggestion to social reformers generally, in keeping with Mr. Sinha's view that caste conferences are beneficial only if they steadily keep in view that castes are a part of a larger whole, and mould their policy so as to assist and not to hinder the progress of the whole. Mr. Sinha, as one who has long ceased to observe the limitations of caste, felt necessary to make clear his own position at the outset with reference to the principle and policy of caste conferences. After considering both sides of the question, Mr. Sinha declared himself to be in agreement with Munshi Iswar Saran's opinion that "there is nothing inherently objectionable in a nationalist identifying himself with a caste movement, provided, of course, his real motive is to serve the whole through the part. As long as castes exist, these caste movements, if wisely guided and controlled, can be made to render effective and useful service." To leave caste movements wholly to conservative and orthodox leadership, will only result in hardening and narrowing caste exclusiveness.

The late Sir Ramakrishna Bhandarkar, while conceding that caste conferences might be useful in introducing social reforms within the caste, pointed out that "the assertion of the exclusiveness of the community involved in the holding itself of a conference or the running of a club serves to harden the caste distinction instead of softening them. Hence these conferences and clubs are retrogressive in my opinion, for in our meetings and our conferences we should accustom ourselves to be guided only by the feelings of a united nation." Those who believe that caste is wrong in principle and harmful in its effect, as Dr. Bhandarkar did as a leader of the Hindu Theistic movement, cannot consistently with their principles participate in a caste movement. The

problem so stated seems insoluble, but the broadening influence of time on the castes themselves have changed the conditions of the problem and has to a large extent eliminated the problem itself. Mr. Sinha's own case is an excellent illustration. He said he had attended only two previous sessions of the Conference and that was a long time back. He continued:—

The first was in 1892 when the Conference was held at Benares, shortly on my return after my call to the Bar, and the second in 1901, when I attended the session held at Lucknow. On both these occasions a great deal of the time of the Conference was devoted to a discussion, mostly in the lobbies, as to how to devise effective means of getting rid of me, without hurting my feelings, on the ground of my having been to Europe. I need not tell you that both the Benares and the Lucknow Conferences found in me rather a tough creature to deal with and, in spite of considerable opposition to my taking part in their deliberations, I held my ground successfully and exercised on both occasions my right as a member. That this Conference has, in the interval of the last thirty years, so far changed its mentality as to have offered me the presidential chair on the present occasion, shows the great advance in the mental outlook of the community, which should be a matter of satisfaction and gratification to all lovers of Indian progress, irrespective of the particular community to which one may belong.

When Dr. Bhandarkar made his observation many years ago about the danger of caste movements, the influence of liberal ideas on the castes themselves had but faintly revealed itself. He did not foresee that the time must come when, so far from the reformer compromising with his caste, his caste will open its arms to the reformer, as the Kayastha Conference has done to Mr. Sinha, and other castes to their members in similar circumstances. Those who maintain that Hindu castes are immovably conservative are not observant of the signs of the times. Several reforms which evoked angry protests at the end of the last century have now been tacitly accepted and become part of Hindu conservatism. Who ever thinks of excommunication in connection with sea-voyage and foreign travel nowadays? The remarriage of widows which aroused the most bitter opposition is now acquiesced in as a personal matter and causes scarcely a ripple on the surface of society. Even the Marwari community is confronted with the risk of a serious split if it persists in its opposition to the remarriage reform. The fact is that the religious, social, political and industrial movements which for many years flowed in separate channels have become merged in a broad national movement and it is no longer possible for a reactionary in any one of these spheres to be a leader in any other of them.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XIII. THE POOR.

(BY DR. CLIFFORD MANSHARDT, PH.D.).

There are several common methods of dealing with the problem of poverty. One way is to ignore it. A second way is to recognise it but to do nothing about it. A third way is to endeavour to overcome it. The majority of our so-called good citizens are still ignoring the problem. Though the fine residential section may be but a step removed from the slums, few of its inhabitants ever make the crossing. The greater portion shut their eyes and live as though the question of poverty did not exist. A second group is fully aware that poverty exists, but it regards it as a necessary evil. It talks much about the "blessings of poverty", and the "strength of character developed by those who are poor". Now we shall agree that many poor people are people of estimable character, but many of us also know the difficulties against which they have struggled to attain to this eminence. Character has been achieved in spite of poverty and not because of it. Fortunately, however, there is a growing third group which not only recognises the problem of poverty but also attempts to do something about it. The difficulty is that the enthusiasm of this group often exceeds its wisdom. Unscientific measures of relief too frequently result in pauperisation and in reducing the recipient to the state of a permanent dependent. "Give to him that asketh thee", may be good advice, but our modern life has become so complex that it is both impossible and impractical to attempt to deal with the problem of poverty by handing out doles. It is for this reason that our many agencies of public welfare have come into being. By contributing to those agencies, with their trained staffs and scientific methods of relief, we are coupling sympathy with wisdom. The highest type of relief is that which enables the individual to help himself and to maintain his own self respect. It represents the co-operation of the helper and the helped. The victory over poverty cannot be won *for* the poor, it must be won *with* the poor. The strong must bear the burdens of the weak, but the weak must also bear their own burdens to the full extent of their ability.

Relief measures, however, are but one step in the process. The social worker who moves in and out among the homes of the poor finds a feeling of bitterness towards the existing social order. "A society that allows such gross inequalities cannot be either just or sympathetic. The only hope for the future lies in its reorganisation or in its complete overthrow". To change this spirit into a spirit of co-operation demands much more than an offering of palliatives—it means the probing of our social organization to its inmost depths.

The prevention of poverty is not simply an idle dream, it is an economically sound proposition. It calls for new insights into education, politics,

human nature, religion, and morals. It calls for a changing of personal habits and for a reorganisation of institutions. It is a task of the greatest magnitude, but because it is so difficult, it is a most appealing one. The recognition of poverty as a remediable evil is so new that the idea has not yet penetrated the public consciousness. But the leaves are stirring, and soon the movement will go forward with the rush of a mighty wind.

THE SCOPE OF THE NON-BRAHMIN MOVEMENT.

The Editor, the *Indian Social Reformer*.

Sir,

Regarding the scope of the Non-Brahmin movement here, the *Reformer* of the 16th instant observes: "When the native Brahmin had been swept out of his vantage ground, it will be time to deal with the white Brahmin". It also refers to the fact that due to "the combined efforts of non-Brahmin Hindus, British officials and non-officials... the Brahminical monopoly (of subordinate offices in the Government services) has been effectively broken throughout Peninsular India". It is time, therefore, "to deal with the white Brahmin (the Britisher)".

May I respectfully draw your attention to certain facts which go, to a large extent, to clear up the situation? They are as under:—

(a) The Non-Brahmin leaders have ousted Brahmins from their position of vantage, as you yourself admit, with the help of British officials. It is true Mussalmans and Indian Christians also joined the Non-Brahmins in carrying out their object. But it is an open secret that, without the active support of the Government, the Non-Brahmin leaders whatever might have been their standing in the country, could not have done anything in the matter. This is no dogmatic assertion but a fair conclusion deducible from the first achievement of the leaders themselves, namely, the ousting of Brahmins from subordinate offices in Government Services which it is fair to admit, they have done only with the help of British officials. This is a point, I beg to state, which has been lost sight of in ascertaining the future possibilities of the movement.

(b) You seem to think that the broad-basing of the movement, as evinced at the Self Respect Conference, Chingleput, very recently, would make it so powerful and strong as "to deal with the white Brahmin" most successfully in days to come. But some of the resolutions passed at the Conference, like those relating to the abolition of temples and the giving-up of the time-honoured custom of worshipping God and the wearing of caste-mark and, last but not least, the attacks made on Avatars, Siva, Samayacharyas, the Ramayana the Mahabharatham *et hoc genus omne*, by Mr. E. V. Ramaswamy Naicker and his co-workers have undermined greatly the moral and political assets of the movement as seen from the activities of the

newly-started Sangam, namely, the Madras Asthika Sangam. If things do not take a better turn in the near future, one is afraid that, the incorporated Nihilism in the movement alone is sure to estrange the sympathies of a large body of Non-Brahmins in the country and, consequently, the dislodgment of the 'white Brahman' from his monopolistic position will be a thing more to be talked about than acted upon in future.

And (c) the Britisher is not a docile weak man to be easily trampled upon as is imagined. He is a dogged fighter and will not lower his flag till the last chances of victory are declared against him. The Chamber of Princes has already placed its trump card on the table, viz., that the adjustment of all political relations between British India and the Native States in future should be made on the basis of British connection. The factions and differences in British India alone are factors showing Britain's strong-hold over the country. It is idle to dream that what a politically unified and racially compact country like Egypt has not been able to achieve so far in the political sphere, will be accomplished by a conglomeration of races and creeds called India and much less by a sectional movement like the present one.

I beg to state that I do not write these lines in a carping spirit. The difficulties are pointed out just to show the stupendous nature of the problem the solution of which, as you write in your leader, rightly forms the Holy Grail of the valiant knights of the Non-Brahmin Round Table.

Eluppai, Natteri P. O. }
23rd March 1929. }

Yours etc.,
G. GOVINDAN.

MAHATMA GANDHI'S TRIAL IN CALCUTTA.

The trial of Mr. Gandhi and others in connection with the Shradhdhanand Park bonfire took place on the 26th morning before the Chief Presidency Magistrate, Calcutta. Mr. Gandhi was charged with the abetment of an offence against the Calcutta Police Act. He was convicted and was ordered to pay a fine of rupee one. Mr. Gandhi made the following statement:—

"Occupying the position that I do in the public life of the country, it is necessary for me to give an explanation to the Court and the public of my conduct which is the subject matter of this prosecution. I am the Chairman of the Foreign Cloth Boycott Committee appointed by the Working Committee of the Indian National Congress and the scheme of the boycott is, whenever it is possible, to collect and burn foreign cloth. Therefore, I naturally advised the collection and burning of foreign cloth at a meeting that was held at Shradhdhanand Park. The notice of the Commissioner of Police came upon me and my colleagues as a disturbing factor and we saw at once that it was not meant for the protection of property from fire, but it was meant to prevent a demonstration and it was open to us to conduct the burning demonstration at a private place. But, two

lawyers came to the conclusion that the interpretation sought to be put upon section 66 of the Police Act by the Police was open to question, if not altogether wrong.

NO IDEA TO DEFY POLICE.

"We, therefore, decided to conduct a full demonstration at the Park as advertised and ran the risk of prosecution and of the police interpretations being tested in a court of law. This boycott was not a part of civil disobedience and there was no intention to defy the police notice for sake of defiance or to court imprisonment. I made this absolutely clear in English within the hearing of the police at the meeting before I started setting fire to foreign cloth. I believe the Deputy Commissioner of Police was present when I was speaking. I was, therefore, surprised and deeply pained to see the police, after the burning was well over, swoop down upon the crowd surrounding the fire, charge it with big lathis, disperse it and put out dying embers. The rest of the painful scene I will not describe, though I shall gladly answer questions if the Court so desires.

"I venture to submit that by taking the law into their own hands, especially in spite of my very clear statement above referred to, the police put themselves in a wrong position and changed places with us; and they should be the accused and my colleagues and I be the complainants. I have, before now, in other parts of the world, been obliged to differ from the police interpretation of law and act contrary to their notice; but they have recognised the practice of testing points involved in law courts without, in the first instance, prejudicing the issue and thus running the risk of themselves breaking the law and—what is more—of inviting a disturbance of the public peace. I affirm that the crowd was absolutely peaceful and extremely well behaved. There was no danger to neighbouring property from the little fire that was lighted. The site chosen for the bonfire was completely isolated. It was, therefore, the duty of the police to refrain from interfering with a peaceful and orderly demonstration. Their interference, in my opinion, was exceedingly premature, extremely highhanded and uncalled for. In putting out the fire, they usurped the function of the Court and anticipated its judgment.

"I ask Your Worship, upon stating the facts I have mentioned, to discharge me and my colleagues and take such notice of the conduct of the police as may be open to you; and this discharge I ask irrespective of the interpretation the Court may put upon the section with which I am charged. On the question of interpretation, Mr. Sen Gupta was one of the lawyers referred to in my speech at the Shradhdhanand Park.

NOT A THOROUGHFARE.

"After having had another argument with him, I am clear in my mind that Shradhdhanand Park is neither a street nor a thoroughfare. This is the meaning of the Section, since it is not the intention so far as possible of foreign cloth boycott further

to offer civil disobedience in connection with the campaign. I must leave argument to Mr. Sen Gupta. As to three of my colleagues who are charged with the primary offence, I should like to state that burning was actually started by me. If, therefore, any offence has been committed by any of us the prime offence has been committed by me and the others are secondary offenders".

KANARA SARASWATS' MEETING.

The following account of a meeting of the Saraswat community held on Sunday is extracted from the *Bombay Chronicle* :—

It was only two years ago thanks to the active efforts of the Kanara Saraswat Association a 'Social Conference' was held and radical resolutions were passed. But these resolutions fell flat on the orthodox section on whose behalf it was contended that the spiritual head of the community His Holiness Shri Anandashram Swami of Chitrapur Muth, had not accorded his approval and sanction to these reforms. Recently it was felt that if pressure of public opinion was brought to bear upon His Holiness he might give sanction to the reforms urged by the community and the progress would thus be accelerated.

The first step in this direction was taken on Sunday last at a meeting convened to urge His Holiness to remove the ban ex-communicating England-returned 'Saraswats' and their relations who are also declared as unfit for social communion. Although this was an extremely modest demand, the orthodoxy attended the meeting in full force, and opposed the resolution tooth and nail but in the end they sustained a defeat. This will be followed by demands such as the sanction for widow remarriages, raising of marriageable age for girls to 15, etc.

Mr. R. S. Padhadri in moving the first resolution respectfully urging His Holiness Shrimat Anandashram Swamiji to convene at an early date a Mahasabha to reconsider the resolutions of the last two Mahasabhas of 1896 and 1907 about Foreign Travel, etc., and to consider such other questions affecting the welfare of the Muth and the community including the reconstruction of the Muth and Mahasabha, put forward a vigorous plea of abolishing old and antiquated customs such as ex-communication of foreign-returned individuals as well as those who abet in such travels which might have been appropriate in the eighteenth century and it was disgraceful and degrading to allow such a ban to stand on the statute book of the Muth at the present moment. He remarked. "In our veneration for this defunct form of social structure, we have forgotten the true ideal of Hinduism. In our zeal and blind faith in the rigid enforcement of rules of social conduct fixed for all time to come, we have challenged Nature's principle of growth and were lagging behind centuries". He therefore urged on the community to unitedly place

their demands before His Holiness and invoke his co-operation in completely abolishing these customs which stood in the way of progress. The resolution was supported by a number of speakers.

LADIES SUPPORT THE DEMAND.

A number of ladies who were present heartily supported the idea. The orthodoxy battalion was up in arms again. It found recruits from amongst the so-called social reformers like Rao Bahadur Talimiki and Mr. G. Annajirao.

The position on behalf of the Saraswat Youths was made absolutely clear by Messrs. H. Kulkarni and S. R. Sharma. Mr. Sharma in his speech declared that they stood for a radical social revolution and not an evolution at a snail's pace. Above all he condemned the timid halting policy of the elders. The resolution was passed by an overwhelming majority.

DISCUSSION ON RACIAL RELATIONSHIPS.

The Rev. G. B. Thompson, Pastor, Methodist Episcopal Church, Karachi, has sent us the following :—The following is a summary of a discussion which took place at the Karachi Y. M. C. A. on Monday March 1st. 1929. At the outset it was stated that the problem of adjusting the proper relations between the various races is easily one of the most difficult and sensitive of our age. The solution offered is that which was recommended by the enlarged meeting of the International Missionary Council held at Jerusalem in the spring of 1928 and may be stated as follows.

1. The belief in and practice of the sacredness of personality as taught by Jesus Christ.
2. The principle of the sacredness of personality is applicable to the whole of men's life and relationship.

By way of *Review*, as is often pointed out, it is indeed remarkable that Christian Leaders from 57 countries should gather on such a sacred spot as the Mount of Olives to discuss and resolve to act upon fearlessly the real implications of the Gospel of Christ in relation to our modern life. Indeed the fearless application of the mind of the Christian church as to the true meaning of the Fatherhood of God and the Brotherhood of Man will most certainly solve our most acute economic, social and moral difficulties.

THE CHINESE.

The CHINESE, because of their large numbers and the remarkable capacity which they have shown through many centuries of adjustments are an outstanding example of need. China has been going through the following four great revolutions within recent years. (1) Political. She has changed from an Absolute Monarchy to a Republic and back to a Monarchy again, followed by the more recent attempts at a Government more responsible to the people. (2) Educational. The educational system has changed from the old memory test as to the

laws of Confucius to that of the modern university with its legal requirements. (3) Industrial. China has also been in the throes of the industrial change that inevitably came when in contact with the outside world. The ambition of western powers to profit by her marvellous resources of materials and cheap labour have brought on her the determined effort that China shall be for the Chinese.

CHINA FOR THE CHINESE.

China for the Chinese has meant the demand for a change in the existing custom-laws of China. Other nations concerned have been wise enough to yield largely to these demands. Their wisdom and patience in dealing with the Chinese at the time of their great uncertainty is but a wise recognition of the great destiny of China as a nation among the other nations of the world.

THE NEGROES.

Even a brief treatment of the Negro would be incomplete without considering his home in the vast continent of Africa. Lying as it does on the south-side of the great middle sea which separates it from the continent of Europe. Since time immemorial Africa has been over-run by her northern neighbour. To-day in fact there are only 2 small countries namely Liberia and Abyssinia which are not under the control of protection of some foreign power. Again Africa has vast material resources. It is undoubtedly for the acquisition of these that the white-man has persistently penetrated her forest and eventually built railways and other means of communications. So to-day Magistrates have taken the place of Chiefs and the whites with their different ideals of land ownership control 88 per cent of the land area of this vast continent and the Blacks, the remaining 12 per cent. With the increased recognition however of the claims of the people born and bred on the land itself, even Lord Curzon recognized that the time had arrived for sharing the vast accumulations of natural wealth with the people who for centuries have lived on the soil. Mr. Wilson called it "the self-determination of nation". The enthusiastic democrat of an earlier day cried out for "equal rights for all and special privileges for none".

It was Mr. Gandhi who said to Dr. Stanley Jones "practice your religion, do not tone it down, then it will be irresistible". In fact the only hope of our adjusting peaceably the relationships between races anywhere to-day is the application of the Golden Rule "Do unto others as ye would that they should do unto you". Instead of the white-man being controlled by fear lest he lose the major control over vast resources of man and material whether in Africa or in other countries, let him be gracious enough to share what he has accumulated by his powers of organizations and superior knowledge of science and labour together for the up-building of the peoples as a faithful steward from God the maker of all.

THE NEGRO IN THE UNITED STATES.

The Negro was taken from Africa to the southern part of the United States that he might labour on

the cotton and sugar-cane plantations. He was brought as a slave and remained as such until freed by the Civil War of 1861 to 1865. The Emancipation Proclamation made by Abraham Lincoln in 1863 proved the magna charta of his civil liberties. The results of slavery however left him at a disadvantage for he was not able to shake off at once his slave mentality. He had the advantage however of being in contact with the teachings of Jesus Christ which at heart stood for his civil and religious liberties along with liberty of all man-kind. The Negro being by nature deeply religious often resorted to song and prayer to express his religious feeling and to find comfort from his servitude. The Negro's Spirituals so popular in our day are the outcome of the fine re-action of the Negro to the hard lot in which he lived. The following figures show how thorough he re-acted to religion.

In 1800 there were only 50,000 Negro church members in U. S. A.

In 1860, there were 468,000 Negro church members in U. S. A.

In 1916 there were 4,680,000 Negro church members in U. S. A., or 45 per cent of all the Negro population at that time.

The improvement in his relations lies in 2 ways. (1) The Negro has been exceptionally keen in taking advantage of every opportunity for self improvement. While school privileges have been inadequate, Negro children walk for miles to attend Day-Schools. Their hearts always thrill with the story of Abraham Lincoln and others who have laboured for their freedom. The life story of Booker T. Washington is an outstanding example of what one poor boy did in the face of tremendous handicaps both socially and economically. He fought his way to the top and lifted many others by his sheer determination and faith in God. It is literally true "A good man cannot be kept down". (2) The White man in the Southern States has gradually come to realize his responsibility toward the Negro. Not only must he help the Negro, for the sake of the Negro, but he must help the Negro for his own sake. As Washington said all too truly "One cannot hold a man in a ditch without being there with him". Furthermore the Southern Whites are realizing that God does not have one set of Ethics for the White-man with his White neighbour and another set of Ethics for the White-man with his Negro neighbour but rather that "the principle of the sacredness of personality is applicable to the whole of men's life and relationship, and that "do unto others as ye would that they should do unto you" applies equally to all.

REVIEW.

"INDIA IN BONDAGE". Her Right to Freedom. By J. T. Sunderland, M.A., D.D., published by Ramchand Chatterjee, 91 Upper Circular Road, Calcutta Price (1926). Rs. 5.

Few of us will question Dr. Sunderland's right to write this book before us, in view of the fact, that

for forty years, he has been a constant student of India's great religions, extensive literature, philosophy, remarkable art, long history, her pressing vital, present-day, social and political problems, that he made extensive tours, once in 1895-96, and again in 1913 and 1914, covering a distance of 13,000 miles under great personal hardships, visiting missionaries, officials, businessmen and prominent Indians, and conferring with leaders of religious and political parties, that he has made good his opportunities for enquiries in several small towns and cities and for direct contact with all classes, India's problems, and actual conditions, that he for a period of 6 years in 1914 to 1919, enjoyed the unique privilege and honour of intimate association with that distinguished Indian leader, Lala Lajpat Rai, that he undertook lecturing tours in Canada and U. S. A., on India's vital problems, and that in the preparation of this *magnum opus*, he has taken the trouble to consult 70 books and 200 writers, including literary authors and journalists.

It is a good sign of the times that more and more of Western curiosity is in evidence in Eastern matters, and unless it is satisfied in a reasonable manner by fair and authoritative information, there is every likelihood—and danger too—of mutual ill-will and strife. Now and then surprises are sprung upon us by sensational books of the ilk of "Mother India", indulging in fallacies like "suppressio Veri" and suggestio falsi", and in deliberate calumnies besides. In a way Dr. Sunderland's book may be taken as a reply, though the author might not have meant it so. The author's task has been rendered holier, more comprehensive, more sympathetic, and therefore nobler and more valuable. It is a thorough and searching analysis of the psychological difficulties, behind the Westerner's inability to understand Indian ideals and aspirations, and to expose the true nature of the misconceptions caused thereby.

Said John Bright as early as the 18th Century, "If a country be found possessing a most fertile soil and capable of bearing every variety of production yet notwithstanding, the people are in a state of extreme destitution and suffering, the chances are, there is some fundamental error in the government of that country". To this task of detecting the error, Dr. Sunderland sets himself and suggests a masterly remedy i. e. freedom for Indians to live a life in India in the manner it is lived by the English in their country. Considered on all counts, the alien rule is a crime, and examined from all points of view, self-rule is a virtue and a duty. It may appear an axiom but Dr. Sunderland's exposition is popular and scholarly, simple but telling, and convincing alike to the ruler and the ruled. His treatment of the subject is more "Objective" than subjective, and lets others, mostly un-impeachable authorities speak, keeping his own self in the back-ground. On this account,

I trust, it is verily a gospel of self-determination for India and should be owned by every Indian.

The book consists really of three parts. The first part is taken up with an examination of India's right to freedom and an assertion of the same on general grounds. Next, in the second part the stock-in-trade arguments against self-government, are systematically demolished viz. her caste system, social evils, languages, Hindu-Muhammadan riots. By the way, the kind of *justice* and *peace* as the so-called blessings of British rule, also come in for a good deal of scathing condemnation, to quote only a few words of which, would mean only a ripping away from their context, many maxims of political philosophy, best admired, when least divorced from their setting. The most important part of the book comes last. It is a great delusion for Britain to claim that she is educating India for self-rule, just as it is a farce for her to claim India as her sacred trust. These pleas are beaten out thread-bare by un-assailable weapons of argument and logic. The coping stone to the beautiful arch is afforded by the memorable expressions (true for all time) that while subordination saps India's vitality, domination demoralises Britain, and that the British domination of India, is a menace to the world's peace. Will the League of Nations pay heed to this? The question demands an urgent answer and Dr. Sunderland's book supplies it.

Mine will be an unpardonable sin, if I do not congratulate that foremost publishing house, of which the talented and revered R. Chatterjee is the proprietor, on the publication of a very valuable treatise in Dr. Sunderland's book, whose price is after all, a modest sum of Rs. 5 only.

A. S. V.

MISS MAYO'S "SLAVES OF GODS".

Miss Mayo in an interview to the "Daily Mail" vouches for the truth of every dreadful story she is narrating in the "Slaves of Gods". The American authoress maintains that her "Mother India" is a true presentation of the India of to-day. The present book a sequel thereto, according to her, re-emphasises the specific instances of the various diseases that are festering sores in Hinduism.

The "Daily Mail" in reviewing the book points out that stories given in the book are certified to by the author thereof as episodes taken from real life with only the names of persons figuring therein altered. Fat being in the fire for the Imperialist critics of India the reviewer expatiates on the qualifications of Miss Mayo for this work. For one thing, we are told on the reviewer's testimony, that she is an impartial American witness and with no prejudices against Hindus or predilections in favour of the British. Miss Mayo returns to her earlier charge of over-sexuality of Hindus, which had made them decadent and expresses her opinion, that were the British authority withdrawn from India, the fighting races will make short work of the decadent Hindus. After elaborately

referring to the grievances of untouchables in India, the reviewer says, it should be seen when the Simon Commission submits its report whether these poor creatures will be abandoned to the tender mercy of their age-long oppressors and exploiters.

Miss Mayo prefixes to her chapter on "the sacred cow" a moving quotation from Mr. Gandhi on the worship of the cow as a unique Indian contribution to the evolution of humanitarianism. On this, the reviewer proceeds to comment by calling it an amazing fact that cows should be kept alive while infanticide is by all accounts a roaring profession and orthodox Hindus devote considerable trouble to preserve the life of the cow. This apparent disparity in the sense of values nearly chokes the reviewer as it makes plain to Miss Mayo, the perverted mentality induced by too much sexuality.

The reviewer concludes with voting to Great Britain, great thanks for not having removed this festering sore. If, says the reviewer, Great Britain did not so long clear this festering sore which calls itself Hindu civilisation it was because of the basic principle of the British rule in India to respect the alien religion even with its repulsive gods and goddesses.

INJUNCTION ON WIDOWER.

To prevent the marriage of Purushottam Ratanchand, sharebroker aged 53, to Rambai, aged 15, for alleged monetary considerations, the young men of the Jain Oval Bania's Club filed a petition to the District Judge Ahmedabad who issued injunctions to the would-be bridegroom and the parents of the girl restraining the marriage, pending the decision of the application. Later on Purushottam gave an undertaking in writing that he would honour the feelings of the young men and would not marry the girl. This undertaking was referred to in court by Mr. Kalidas J. Zaveri, pleader for the petitioners, whereupon Mr. Moshangji repudiated the undertaking on behalf of his client, Parushottam, saying it was taken by hooligans under coercion. The Court then inquired whether the girl's parents would press for an alliance and sue for damages. Mr. Keshavlal said he had no instructions regarding damages but would say that his clients would not press for an alliance. Further hearing was adjourned till March 21. But pending that decision wiser counsels have prevailed and Mr. Keshavlal has filed a statement in the court signed by his clients, the girl's parents, to the effect that in case Purushottam withdraws from his undertaking they would not press for an alliance and further assured the Court that they would not take any steps under caste rules or in courts legally for damages. Thus if Purushottam shows his willingness fully to abide by his undertaking the case will come to an end.

Zaveri Desinghbhai Maganlal and his wife, parents of the girl who was to be married to an old man, filed a written statement today in the district

court that as the bridegroom Purushottamdas Ratanchand was ready to revoke the marriage contract, they would not marry their daughter to him and would not claim damages, pecuniary or otherwise, from him for breach of marriage contract.

The bridegroom Purushottam Ratanchand, however, submitted a written statement that he was 49 years of age and not 53 as alleged by the applicants, that he had not been ill and that he walked about 4 or 5 miles every day, morning and evening. He added that owing to the instigation of some evilly designed persons, some youngsters had come forward to harm his reputation and he thought his life was in danger. For the safety of his life he gave up the idea of marrying and passed a writing in that behalf which could not be held to be legally binding on him. He prayed for the dissolution of the injunction passed by the court preventing him from marrying.

The brothers of the girl deposed in the court that their parents were not willing to marry their daughter to Purushottamdas Ratanchand, nor was their sister willing to marry him. They were willing to be appointed guardians of their sister.

The District Judge examined on the 23rd at his bungalow the father and mother of the Jain girl who was to be married to an old sharebroker Purushottamdas Ratanchand. The father of the girl, Javeri Desinghbhai Maganlal said that he would force his daughter to marry the old man. He had consulted her before her betrothal. She was opposed to the marriage now owing to popular opposition and the injunction of the Court.

The mother said that she was not willing to marry her daughter to the old man.

The Judge remarked that when the father, an old man, spoke he caused a sense of disgust in him.

Asked by the father of the girl what the Court would do the Judge said that the Court would look to the happiness of the girl. He should know the condition of a widow in the Hindu society. What happened 50 years ago in India and England would not happen again.

The Judge appointed the mother as the guardian of the girl in the place of the father and ordered the girl to be kept in the custody of her brother if she so desired.

BOMBAY PRESIDENCY WOMEN'S COUNCIL DEPUTATION.

A deputation of ladies of the B. P. W. Council led by Lady Tata, the President, waited on the Governor of Bombay to urge on his Excellency the necessity for the speedy abolition of the vice areas. "We come before you today to present to you this Manifesto urging upon the Government the necessity of taking immediate steps towards the abolition of vice areas in the city of Bombay. We come before you as members of a deputation sent by the Bombay Presidency Women's Council, which includes 27 Affiliated Societies and is the leading women's organisation in this city; we come as citizens prompted by the

sense of our civic responsibilities but chiefly we come as women impelled by duty on behalf of our sisters in distress, who lie bound and fettered by a vicious system in the veriest depths of moral slavery.

This Manifesto makes no new demand on Government; it calls for the redemption of a promise. In 1923 at the time of the passage of the Prostitution Act, an undertaking was given by the Hon'ble the Home Member that its salient defect—the retention of vice areas—would be speedily remedied by the passage of amending legislation for the penalisation of brothel keeping. Five years have now elapsed and the signatories of this Manifesto demand the fulfilment of that official undertaking.

Secondly we would bring before Your Excellency's notice the iniquitous conditions sanctioned in this city. According to the Census Report of 1921 no less than 885 houses of ill-fame existed, and according to the figures of the Hon. the Home Member in 1928 at least 680 exist to-day. Segregated areas work for the moral degradation of the city as a whole. Prostitution is thereby accepted as a necessary evil and male incontinence directly encouraged. The so-called segregated areas of Bombay plant this evil in her very midst. Schools and libraries, places of worship and public recreation grounds stand interspersed with brothels whilst tram-cars ply their route between houses of ill-fame. The moral tone of the city is being thereby contaminated and the retention of vice areas, like festering sores, is undermining its moral health.

Thirdly it has to be remembered that vice areas stimulate traffic in women and girls for the profit of third parties. They constitute an open market. The goods required are human bodies. The traffickers are brothel keepers, pimps and procurers. This trade is stimulated by the open market and immoral traffic is encouraged by the vice areas. The importation of up-country victims is widely carried on. Census of 1921 revealed the fact that 82 per cent of women in Bombay brothels are up country denizens. The vice areas exist; the trafficker and his agents carry on their clandestine work. Some victims come willingly but in ignorance of the horrors of the future. Others who are unwilling victims arrive, sometimes duped by false promises of work, occasionally drugged and often directly kidnapped and generally beaten and starved into submission. As a business enterprise profits accrue but the profiteer is the trafficker and not the victim. Importation of up-country women will only cease when the markets of ill-fame are shut down by Government.

Fourthly we would refer Your Excellency to the practical proposals, outlined in the Manifesto, for the closing down of brothels within a three year time limit. Such an interval allows for the deportation of foreign women and the repatriation of up-country girls whereby, according to the Census figures, only 15 per cent of Bombay victims

remain to be rehabilitated. We have not come as mere visionary idealists. We realise the magnitude of the problem and we herewith present not only practical proposals of reform but offers of direct co-operation in the rescue work to be entailed. Further delay will serve but to intensify the problem; therefore an immediate declaration by Government is required whereby brothel keeping by man or woman will be prohibited and a time limit prescribed on the above lines.

Fifthly, we would point out that Bombay learnt in the past the costly failure of a system of regulation, that she is learning to-day the shameful degradation of a system of tolerated segregation and that it is full time for her to profit from her own experience and from that of countries in the West and to adopt in the place of regulation or toleration that of abolition. The report of the Body of Experts appointed by the League of Nations stated in 1926 that in those countries pursuing the policies of regulation or toleration, street order was at its worst and the incidence of disease at its height. This is true of Bombay to-day. The appalling conditions which cause amongst other evils the spread of venereal diseases in this city are a great menace to the whole population and require immediate legislation for their removal. Both from the physical and moral standpoint prompt action on the part of Government is imperative.

Lastly we appeal to you, as women and as citizens, to give this grave matter your most earnest consideration. The beauty of this city is marred by the retention of vice areas, the moral and physical health is undermined and its reputation in the eyes of the world lowered. Public opinion has materialised. It demands reform. Hitherto Government has turned but a deaf ear to resolutions passed at public meetings. The manifesto, however, before Your Excellency is the accredited opinion of thoughtful citizens who demand that the pledge of 1923 be immediately redeemed by Government and that Bombay be rendered in every way a cleaner and a healthier city.

We thank Your Excellency for granting us this interview and venture to hope that we may have the satisfaction of hearing soon that Government have taken the necessary action in this matter."

RUSKIN ON DRINK.

John Ruskin's "Queen of the Air" contains a strong passage on drink which we reproduce below:—

"Your idle people, as they are now, are not merely waste coal-beds. They are explosive coal-beds, which you pay a high annual rent for. You are keeping all these idle persons, remember, at far greater cost than if they were busy. Do you think a vicious person eats less than an honest one? or that it is cheaper to keep a bad man drunk, than a good man sober? There is, I suppose, a dim idea in the mind of the public, that they don't pay

for the maintenance of people they don't employ. Those staggering rascals at the street corner, grouped around its splendid angle of public-house, we fancy they are no servants of ours! that we pay them no wages! that no cash out of our pocket is spent over that beer-stained counter!

"Whose cash is it then they are spending? It is not got honestly by work. You know that much. Where do they get it from? Who has paid for their dinner and their pot? those fellows can live only in one of two ways—by pillage or beggary. Their annual income by thieving comes out of the public pocket, you will admit. They are not cheaply fed, so far as they are fed by theft. But the rest of their living—all that they don't steal—they must beg. Not with success from you, you think. Wise as benevolent, you never gave a penny in "indiscriminate charity". Well, I congratulate you on the freedom of your conscience from that sin, mine being bitterly burdened with the memory of many a sixpence given to beggars of whom I know nothing, but they had pale faces and thin waists. But it is not that kind of street beggary that the vagabonds of your people chiefly practise. It is the home beggary that is the worst beggars' trade. Home alms which it is their worst degradation to receive. Those scamps know well enough that you and your wisdom are worth nothing to them. They won't beg of you. They will beg of their sisters, and mothers, and wives, and children, and of any one else who is enough ashamed of being of the same blood with them to pay to keep them out of sight. Every one of those blackguards is the bane of a family. *That* is the deadly "indiscriminate charity"—the charity which each household pays to maintain its own private curse.

"And you think that is no affair of yours? and that every family ought to watch over and subdue its own living plague? Put it to yourselves this way, then: suppose you knew every one of those families kept an idol in an inner room—a big-bellied bronze figure, to which daily sacrifice and oblation was made; at whose feet so much beer and brandy were poured out every morning on the ground; and before which every night, good meat, enough for two men's keep, was set, and left, till it was putrid, and then carried out and thrown on the dunghill;—you would put an end to that form of idolatry with your best diligence, I suppose. But suppose farther, that this idol were not of silent and quiet bronze only;—but an ingenious mechanism, wound up every morning, to run itself down in automatic blasphemies; that it struck and tore with its hands the people who set food before it; that it was anointed with poisonous unguents, and infected the air for miles round. You would interfere with the idolatry then, straightway? Will you not interfere with it now, when the infection that the venomous idol spreads is not merely death—but sin?"

NEWS OF THE WEEK.

Sir Ramakrishna Ashram, Khar:—The ninety-fourth Birthday Anniversary of Bhagwan Sri Ramakrishna Deva will be celebrated at the Ramakrishna Ashram, Khar, on Sunday, the 7th April 1929. The opening ceremony of the Charitable Dispensary and the Free Reading Room will be performed by Mr. M. R. Jayakar on Saturday the 13th April at 6 p.m.

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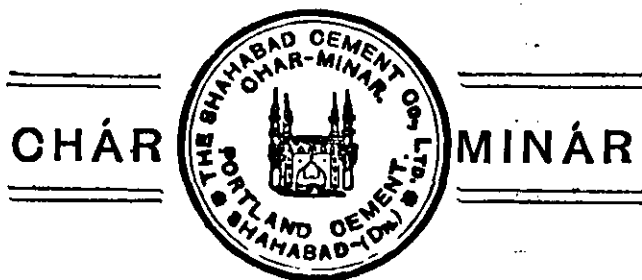
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No. 32

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Mr. S. Sinha on Social Legislation:—In his presidential address to the All-India Kayastha Conference, Mr. Sachchidananda Sinha referred to social legislation in these terms:

"I have noticed with great regret the increasing tendency in the country to invoke more and more the assistance of the State in bringing about social reform. I am not to be understood to be laying down any such general proposition that in no circumstances should it be permissible to utilise the State as an agency for advancing progress. In fact, in so far as social reform can be brought about by means of the expansion of primary education, the imparting of technical education and the development of industries, the people must utilise the resources of the State for that purpose. But I do deprecate the present tendency in the country to rush to the legislatures with all kinds of bills for being enacted with a view to eradicate social evils. Frankly speaking, I am no believer in such a method, as I am not in trying to make gentlemen of those who are not so, by means of legislation. Such enforced reform from outside will never lead to successful results, for the obvious reason that anything so mechanically superimposed cannot, in the nature of things, be the natural—and therefore permanent—growth and development on the part of either an individual or a community. After all, the chief value of social reform and progress is not merely to induce men to go abroad for education or travel, or to spread universal primary education, or to remove the bar against widow marriage, or to accelerate the tendency towards inter-marriage amongst various groups and communities, and many other similar things—good and desirable as they all are in themselves. All these are, to my mind, but different important factors leading to the development, in men and women, in a community or country, of that sense of personal responsibility and spirit of liberty in comparison with which everything else in this world is more or less valueless. To train people to develop ideals of personal liberty and individual responsibility should, in my opinion, be regarded as the fundamental object of social progress."

Its Nature and Necessity:—We entirely agree with Mr. Sinha that the chief value of social reform, is to develop in men and women the sense of personal responsibility and a spirit

of liberty. But in order to do this our social institutions should be liberalised just as political institutions have to be liberalised to permit of political freedom. The purpose of social legislation is just this, and not trying to make social reformers by legislation. If Mr. Sinha analyses the measures of social legislation which have been introduced during the last few years—since the inauguration of the Montagu-Chelmsford reforms which, in fact, had the speeding up of social legislation for one of its chief objects—he will at once see that all of them aim at removing some restriction on individual freedom and derogation of personal responsibility, which is sanctioned and enforced by the law as at present administered. The Bill to prevent child marriages may seem an exception, but it is really not so. Child marriages which are a gross restriction on personal freedom and a negation of individual responsibility, are sanctioned by law and Mr. Sinha as a lawyer knows the implications of the juridical maxim that "whatever the Sovereign permits, he commands." Child marriages, therefore, have established themselves as an integral part of the legal system under which Hindus live, and can be dislodged from that position only by legislation. As for the multiplicity of social Bills in recent years, the country has been starved all these years in the matter of liberal legislation and has to make up for past arrears.

Church and Brothels:—The *Dnyanodaya* writes:—

"The *Indian Social Reformer* has taken Bishop Whitehead to task because he made an analogy between prostitutes in St. Paul's church and the temple women in South-India. We do not think that the *Reformer* has effectively answered the Bishop's argument. It is well known that fifty per cent or more of the population in Western countries is distinctly outside the church and should not be classified as genuinely Christian. It is thus true that up to the present Christians have failed to thoroughly Christianize the social order, but fair-minded students of history will recognize that progress is being made. Because brothels exist in Western countries, it does not at all follow that the Christian churches sanction or encourage them, any more than the Christian churches in Bombay acquiesce in the situation there. In those Western communities where the Christian influence is dominant such as residential areas, the brothel evil does not exist. There is no more connection between Christianity and the Western type of brothel which is the product of vicious criminal classes than there is between Christianity and the invention of the automobile. The Christian faith as lived by Christians is open to many criticisms but it is hardly fair to accuse it of being responsible for the many

evils of Western materialism. Having originally come from the Orient, the oriental phases of Christianity are quite as pronounced as the occidental."

The sum and substance of the above is that Christianity is responsible only for what is good and pure in Christian countries, and that for the rest materialism is responsible. The last sentence seems to suggest that the oriental origin of Christianity may be responsible for its failure, which is acknowledged, to thoroughly Christianize the social order in the West. Incidentally, our contemporary states it as a well-known fact that fifty per cent or more of the population in Western countries is outside the Church, like the brothels. We venture respectfully to suggest that if Christianity is to be judged by ideals, Hinduism too should be judged likewise. Hinduism like Christianity, like Buddhism, like Islam, has failed to make its influence felt thoroughly in the social order. Hinduism means the higher Hinduism, just as Christianity means the religion of Jesus and not that of Bishop Whitehead and Miss Catherine Mayo. Will the *Dnyanodaya* say that there is proportionately more immorality in India than in, say, the United States or Great Britain? And may we ask in no unkind spirit, if 50 per cent. of the people of Christian countries are not Christian, why should not the Missions first convert their own heathens before undertaking to convert those in distant Asia and Africa?

The Conscience Clause:—In an interesting article on this subject in the *National Christian Council Review*, the Rev. John Mckenzie, Principal of Wilson College, argues in favour of the missionary educational institutions initiating a policy of voluntary attendance at religious instruction classes instead of waiting for Government to adopt some form of conscience clause which they are bound to do sooner or later. We have it on his own authority born of long experience that compulsory religious teaching has not swelled the ranks of his co-religionists to the extent that it was expected. "For a good many years," writes Rev. Mckenzie, "I have been teaching classes that have been required to study Scripture. I cannot complain of the appearance of attention that has been given to the lessons. It is only very rarely that I have to check a student for speaking or for marked inattention in any form. Yet I have positive evidence that many of them carry almost nothing away with them. It would be a far healthier thing, from every point of view, if these students were employed during the Scripture hour in some other useful study. Yet I have been told by supporters of foreign missions in Scotland that they would not continue to give their support to mission colleges unless they were assured that every student was receiving instruction in the Christian religion. Their zeal is commendable; their knowledge of student psychology is very defective. We must not deceive ourselves into imagining that any, except a very small minority, are drawn to our institutions by our religious teaching. They come for other reasons. Many of them are quite indifferent to the religious teaching; some of them resent it."

The Prohibition Movement:—Mr. C. Rajagopalachari, the veteran worker in the cause of

Prohibition, has been elected the General Secretary of the All-India Prohibition League in place of the Rev. Herbert Anderson. This should give fillip to the movement here as Mr. Rajagopalachari has been working through the Congress for some years for the cause and had recently submitted a scheme which has been accepted by the Working Committee. A committee has been formed consisting of Dr. Ansari, Mr. Vallabhbhai Patel, Mr. Rajendraprasad and Mr. Rajagopalachari to carry out the work. The scheme has been published in this week's *Young India* and the main points of it are that the provincial congress committees should appoint sub-committees for the anti-Drink and Drug campaign and allot sufficient funds for the work; that honorary workers should be enlisted for the campaign in the taluqa and the formation of Anti-Drink Sabhas in the towns and villages with volunteer corps attached to them—the membership to these sabhas not being restricted to those who wear khadi or to Congressmen; the organisation of monthly processions and meetings, of as many gatherings as possible in each village and town and of village to village and home to home visits for combating the drink evil; and the taking of pledges. The most important recommendation is that "the introduction and active promotion of total prohibition shall be made a part of the election pledge of Congress candidates." This should go far to introduce in the Legislatures a strong prohibition party. We publish elsewhere the other recommendations in the scheme. We are glad to learn at the same time that Mr. Ramaswami Naicker and his co-workers in the Non-Brahmin Party have undertaken a campaign for Prohibition propaganda in the South.

Prisoners' Aid Society, Punjab:—Following the example of provinces like Bombay and Madras, the Punjab started a Released Prisoners' Aid Society in 1928 and a report of its first year of work has been published. The year 1928-1929 was one of preparation and preliminary organisation for the Society which was duly registered the same year and ever since helped to rehabilitate many released prisoners. The organisers of the Society have succeeded in establishing 27 District Committees and enlisted more than 2,000 members. The nature of the work of the Society is varied. The members visit the local jails, interview the prisoners to be released, explain to them the objects of the Society and extend a helping hand to them. Efforts are made to secure suitable employments for the prisoners; in cases of released prisoners who have no friends or means of support, subsistence money for a limited time is given and clothes and tools are also provided. Released prisoners who have no home to go to are temporarily accommodated at the expense of the Society until some work is found for them. During the short period of its existence, the Society has helped as many as 25 prisoners to their feet. More than this, the moral influence of the Society has been greater. It has succeeded in banishing the distrust and suspicion that centre round a released prisoner and has been carrying on propaganda to secure sympathy and assistance for him. The cause that the Society has espoused is a noble one. Such an Institution deserves the sympathy and support of the public.

INDIAN SOCIAL REFORMER.

BOMBAY, APRIL 6, 1929.

AN UNMERITED CRITICISM.

We welcome the growing practice of having women to preside over meetings of National and Provincial Social Conferences. This would have been impossible twenty years ago, and with due deference to Mrs. Uma Nehru who presided with distinction over the United Provinces Provincial Social Conference held at Lucknow last Sunday, this may be claimed as one of the, by no means trifling, achievements of the efforts of the National Social Conference during the forty years of its existence. Another like achievement was that noted last week in our leading article on Mr. Sachchidananda Sinha's presidential address to the All-India Kayastha Conference held at Delhi last Saturday, namely, the Conference choosing as its President Mr. Sinha whom it had tried hard to exclude from its early sessions. Mrs. Nehru and other women leaders will, perhaps, object that the Social Conference and its organizers cannot claim credit for these and other achievements which are the outcome of the spirit of the present time. But the spirit of the present time will surely not be what it is but for those who in the past have persistently and perseveringly laboured to instil the principle of social justice in the minds of men and women to the best of their ability. This is, of course, a commonplace of social studies, but Mrs. Nehru, like not a few Indian men, would perhaps more readily be convinced if it is put in the words of a European authority. "The world only grows better, even in the moderate degree in which it does grow better, because people will that it should, and take the right steps to make it better. Evolution is not a force, but a process; not a cause, but a law." And, again, "the progressive tendency can only be a tendency, it can only work its way through the inevitable obstructions around it, by means of persons who are possessed by the special progressive idea. Such ideas do not spring uncaused and unconditioned in vacant space. They have had a definite origin and ordered antecedents. They are in direct relation with the past". The great Indians who founded and nurtured the social reform movement into adolescence, are gone, and it matters little to them whether or not they get the credit for their noble service to their people. But it is of very serious import to those who are taking up the leadership that they should have a right perspective of the past as well as of the future. Mrs. Uma Nehru is one of the most influential of Indian women who are in the forefront of the social movement, and she, we are sure, will appreciate the spirit in which this criticism is offered. The time is fast going by, if it is not already past, when Indian women

should expect for their public utterances the application of less searching tests than those applied to men's.

Mrs. Uma Nehru compares the achievements of the National Social Conference with those of the National Congress. "During the same period," she says "the Indian National Congress has grown from strength to strength till its healthy influence has spread over the whole country, while we, who were its corollary on its social side, have continued to dwindle in influence and numbers till we are reduced to our present proportions". She does not stop there: "The Indian National Social Conference," she adds, "never faced the real problem and by following an unfortunate line of development helped instead of averting the crisis. The Social Conference was not suited for the task of social re-organisation. Its leaders were perhaps too much cut off from the real social life of the people to have been able to touch those social springs—moral and religious—through which alone social reform can be achieved in the East and were too conservative to have undertaken to model their social system frankly on the economic and political lines of the West with the result that they remained supremely unconscious of the work before them." Because thousands of people did not crowd into her Conference, Mrs. Nehru concludes social reform has made no progress. This is hardly a scientific test. Proof to the contrary is abundantly available in all the directions in which the Social Conference has sought to direct progress. We wonder whether Mrs. Uma Nehru quite realises that she is bringing this terrible charge against Raghoonath Rao, Ranade, and numerous others who knew—none better—that their work was to help the country to assimilate what was essential to national progress from the West, while conserving every particle of what was good and sound in the social and spiritual heritage of the country. In a memorable letter published in this journal, Ranade prophetically foresaw the kind of criticism which would be levelled against his school of thought by later reformers like Mrs. Uma Nehru. "You are not strictly correct," he wrote, "when you think that men like Telang paused and halted from want of earnestness or from fear of offending people. Those who live in the past secure popularity. Those who bury their past obtain ease. Men like Telang and others obtain neither ease nor popularity by the very fact that they can neither hold by the past, nor forget it altogether."

Mrs. Nehru's comparison between the achievements of the Congress in the political field and that of the Conference in the social field involves many fallacies. Telang justified the Congress devoting itself exclusively to politics, on the

principle of advance along the line of least resistance. British rule in India is foreign, tentative, and inherits a tradition of Constitutional Government derived from its own history going back several centuries. By comparison with our social system it is of mushroom growth. Moreover we had to generate the force to deal with social evils from the momentum of a dynamic which in the circumstances can only be found in political work. The greatest opposition to social reform up to within the last fifteen or twenty years came from women themselves. The first task of the reformers, therefore, was to push on with women's education, and get out in as short a time as possible a band of educated women who would be an example and inspiration to their conservative sisters. In fact, the social reformers could do nothing until a sufficient strength of women's opinion was behind them. This, Mrs. Uma Nehru's own example shows they have succeeded in creating. It is work of no small importance, and though it is rather hard to be told by her that they were all fools, still they could say with old Simeon "Lord, let us now depart in peace, for our eyes have seen Thy salvation".

THE PROHIBITION CAMPAIGN.

[We have noticed in our notes column a few of the recommendations of Mr. Rajagopalachari's scheme. We give below the rest of it].

Anti-Drink Sabhas and Congress Committees shall organise wherever possible healthy counter-attractions at such places and hours as may be suitable in order to divert people from the drink habit.

At each anti-drink meeting, pledges shall be taken in solemn form from all persons promising to abstain from alcoholic drinks and drugs.

Sabhas may after obtaining the sanction of the provincial sub-committee organise peaceful picketing of liquor and drug shops wherever the same may be usefully done by their volunteers.

Sabhas shall exercise their influence to prevent landholders and lessees from letting out their trees for tapping for manufacture of intoxicating drinks.

Sabhas shall dissuade people from bidding at auction sales of the right to vend drinks and drugs.

On or before the third Sunday of every month each Taluq Secretary shall gather information and send to the provincial sub-committee a brief report of the meeting held on the Sunday preceding and other work done during the previous week in his Taluq. The provincial sub-committee shall consolidate these reports and send them to the Working Committee and to the press for publication.

Written pledges shall be taken from voters and citizens supporting total prohibition in the following form with names and full addresses legibly written.

"I hereby pledge myself to support the enactment of laws for the total prohibition of intoxicating drinks and drugs as indispensable for the moral, economic, and social welfare and progress of our country. I further declare that in any election to local bodies and provincial and all-India legislative bodies I shall not vote for or support any candidate

who has not signed the pledge in support of total prohibition."

Suitable books for taking these pledges shall be distributed by provincial committees.

The provincial sub-committee may appoint a district prohibition Secretary when the amount of work within the district calls for such appointment.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XIV. THE RICH.

(By Dr. Clifford Manshardt, Ph.D.)

The writer of the old Hebrew book of Ecclesiastes was a supreme egoist. Everything that he did, he did for himself. "I made *me* great works; I builded *me* houses; I planted *me* vineyards; I made *me* gardens and orchards...I made *me* pools of water,...I gathered *me* also silver and gold,...I was great, and increased more than all that were before me in Jerusalem." Wealthy he was, but when he came to survey the results of his life's work this same man was led to declare: "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." Of course there was "no profit." Not a single act in this man's catalogue was for another. He had been successful in accumulating wealth, but he had learned very little about how to live.

Although there are many present-day counterparts of this old Hebrew, the conception of wealth as a stewardship is a conception that is coming more and more to the fore. An increasing number of men are coming to see that the production of wealth is a co-operative affair, and that no one man's success is independent of the efforts of others. For this reason they are giving of their means for benevolent causes, for the promotion of higher education, for the establishment of hospitals and libraries, and for the furtherance of the general culture. Men who by dint of industry and ability have risen from the lower ranks of labour are remembering that they too were servants, and are giving their best thought to raising the economic level of others. Though it is quite true that the number of socially-minded capitalists is still small, it is also true that the number is growing and that their example is spreading rapidly. Through deeds of helpfulness the rich are finding "profit".

There is no group of people more subject to criticism than the men and women of wealth. Because of the power that is in their hands they are continually watched, and their every deed is submitted to public scrutiny. Men thus in the limelight cannot afford to be other than honourable. Gifts of lacs of rupees to charity do not blind the public to the tactics by which the benefactor may have acquired his riches. To oppress one man's son for the development of another's is an unsound policy, and one that must be abandoned. A man's good must not "be evil spoken of".

To the children of the rich are given the rarest of opportunities. To be raised in a healthful environment and endowed with a strong body, to be sent to a school with the ablest of instructors, to be surrounded with books and worthwhile periodicals, to be acquainted with the best of music and of art, to know the world of nature, and to be at home in the

world of men is a priceless heritage. In our emphasis upon the obligations of wealth let us give honour where honour is due, and record our appreciation of the capable way in which the young people of the more privileged group are giving of their talents in the cause of human betterment. May the fire of their enthusiasm ever refine, purging our common life of the dross of selfishness.

INTER-COMMUNAL AMITY CONFERENCE.

In connection with the 62nd anniversary of the Prarthana Samaj, a Conference for promoting inter-communal amity was held on Friday evening at the Prarthana Mandir, Girgaum. It was attended by members of the several communities. The Chairman of the Reception Committee, Mr. S. A. Brelvi, opened the proceedings with the following address:—

MR. BRELVI'S ADDRESS.

Allow me to accord to you, on behalf of the Reception Committee, a very hearty welcome to the Conference. The object of this Conference, to which you have been invited, is to promote inter-communal amity. Various efforts have been made in the past and are still being made by various organisations to promote this object. The question may, naturally, be asked: Why add one more organisation? The answer is that this Conference does not seek to find a complete solution of the problem of inter-communal disharmony. Its organisers recognise only too well that the strained relations between Hindus and Muslims and the violent conflicts that now and then take place can be traced to causes which have as much to do with the political and economic condition of the country as with the wrong practice of their respective religion by Hindus and Muslims. The Conference will confine its activities only to eradicating these causes of conflict between the two communities which are based on supposed religious differences.

CAUSE OF MISUNDERSTANDING.

“Speaking for myself I am one of those who firmly believe that there is the beneficent hand of Providence in the centuries' old arrangement which has brought together into this great country the followers of all the religions and particularly of the two great religions of Asia, Hinduism and Islam. I feel proud that I belong to a country which is distinguished, above all other countries in the world, in being blessed with this unique destiny of creating unity of purpose and aspirations in diversity of religious beliefs and practices the destiny of establishing a genuine Brotherhood of Man on earth despite differences regarding the method of adjusting human relations with God. What is wrong with us is that we do not realise the greatness of our country's destiny the fulfilment of which will make it once more an exemplar to the world. The West is supposed to have outlived the era of religious feuds. That is, however, not wholly true. In Ireland the struggle between Roman

Catholics and Protestants still continues. No Western country is confronted with the problem of having its population composed of people belonging to so many different religions as we have in India. In every Western country, the overwhelming majority of the people profess one faith—Christianity—and if the treatment accorded to Indians in the British Dominions and the restrictions placed in the way of Indians acquiring citizen rights in the U. S. A. are any guide, it is open to doubt whether, if the ratio of population belonging to different religions were reproduced in any of the Western countries, the intercommunal problem would not also be as intense there as it is in our country to-day. That among all other countries, ours has been selected for fulfilling the great purpose of establishing Human Brotherhood in a society consisting of individuals professing different religious beliefs should inspire us to be worthy of our unique responsibility. It was Akbar, who more than any other single Indian, realised the tremendous possibilities of this great opportunity and heroically strove to turn the possibilities into realities. We cannot do better than follow his footsteps. The fulfilment of our country's great destiny does not involve the establishment of universal religion or even the pursuit of the ideal of universal religion. The pursuit of a universal religion, in my humble opinion, is an ideal dream though every sane man must deplore the present divergence between the profession and practice of true religion. For the aim of life is surely not dull uniformity. If nature is beautiful it is because of its harmony in diversity. If human beings are to progress towards perfection they cannot do so by ignoring this vital fact. What is necessary is not that all men should profess the same Faith but that all men should realise and act up to the realisation that a man does not cease to be less your brother because he professes another Faith. The fundamental teachings of all religions are the same. They all enjoin the practice of the same cardinal virtues and, above everything else, toleration. It is the followers of each religion who pervert its teachings by creating barriers between man and man which should not exist. The inter-communal disharmony is largely due to the fact that toleration, which is enjoined by every religion, has not yet been given a fair trial by either of the communities. And the explanation of this failure to give a trial to toleration is that, however, religious-minded Hindus and Muslims may be, many of them understand very little of the spirit of their own religion or the other community. Ignorance is thus the main cause of the misunderstandings and distrusts which mar the relations of the various communities, particularly the major two communities. Religious considerations play the most dominant part in the lives of a vast majority of our countrymen.

PLEA FOR MUTUAL UNDERSTANDING.

“It is not, however, always the truly religious considerations which sway the minds of most of us. I need hardly give you instances. The stupid controversies and conflicts over the questions of music

before mosques and cow-slaughter provide glaring instances of this fact. The playing of music before a mosque may disturb Muslims at prayers but no Muslim can contend that his religion requires him to fight with Hindus in order to compel them to stop playing music before a mosque. The sacrifice of a cow by a group of Muslims may be economical, but no Muslim can, as Muslim, claim that the request for stopping the slaughter of cows even for a sacrificial purpose is an offence to his religion. On the other hand, it would be a magnificent evidence of the toleration which Islam preaches if Muslims voluntarily agree to stop the slaughter of cows out of respect for the sentiments of their Hindu fellow-countrymen. Similarly, it may be the right of Hindus as citizens to play music before mosques. But can any sane Hindu insist that it is of the essence of his religion that a religious procession cannot be led before a mosque without the playing of music or hold that it is wise or patriotic to assert one's civil rights at the cost of disturbing others at prayers or offending what they regard as their religious susceptibilities? And the tragedy of the matter is that it is a large section of the educated classes of both communities which gives the wrong lead to the people in this respect. Whenever controversies arise or riots take place on these issues, the majority of educated Hindus and Muslims instinctively range themselves on the side, not of Right and Justice, but on that of their co-religionists, irrespective of the merits of the case. "My community, right or wrong," seems to be the guiding consideration which determines their attitude. This attitude is the result of the false notion of religion and of a lack of understanding of the requirements of true religion. Though religious considerations, whether right or wrong, guide the conduct of most of us, our educational system is so devised that if the majority of our educated men and women are most ignorant of anything it is the religions of their own country and the glorious tradition and culture of which the different communities are the inheritors. One of the resolutions that will be placed before you will recommend to the University to incorporate the study of comparative religion in its curriculum. The object of such study is to make the practice of toleration a second nature with every Indian; for, it is only true mutual understanding of the principles and ideals that inspire the different communities which will foster the spirit of toleration among them.

AKBAR'S EXAMPLE.

"But toleration is not enough. Its effects are at best negative. If true inter-communal amity is to be achieved it is necessary that the members of the two communities should be brought more and more in contact with one another in the more intimate functions and relations of life. It is possible for Hindus and Muslims to meet together in schools and colleges, in clubs and social gatherings and in various spheres of public service and yet to maintain a barrier between themselves. The advantages

of inter-communal dinners cannot be minimised. But they are at best formal affairs. True community of feeling and perfect mutual understanding can arise only when Hindus and Muslims are brought together in the best of all schools of experience—the home. I know I am treading on delicate ground. But I feel convinced that the best solvent of the Hindu-Muslim problem is inter-communal marriage. Akbar showed us the way with remarkable results but, unfortunately, we have not yet followed it, though there are welcome signs to show that the generation that is now growing up will see to it that inter-communal marriages do not remain the exceptions that they are now. Besides inter-communal marriages there are other ways in which intimate relations can be established among the two communities such, for instance, as the well-to-do classes initiating the experiment of bringing up and educating in their own homes boys and girls of their friends of other communities.

WHAT STUDENTS SHOULD DO.

"Students crowd into many of our cities and the demand for hostel accommodation is increasing day by day. This demand is, unfortunately, satisfied by establishing not hostels where students of all communities can live together but hostels reserved for members of certain communities and even certain sections of those communities. If our young men and women can live in private families when they go to various European countries for study there is no reason why students studying in this country should not live as paying guests in families of Indians belonging to a community other than their own. It is time our educated classes gave proof of their enlightenment by offering such facilities to students of different communities. There are, it is true, difficulties in the way. But they are not insuperable. Except for the difference in religious beliefs the conditions of domestic life of Hindus and Muslims do not differ so fundamentally as to make their living together very difficult. What is required is the will to make a fresh and healthy innovation in our social life. This innovation will easily be made if the best minds in both the communities strive their utmost to impress upon their co-religionists to take a rationalistic view of their religion—a view which would enable them to march with the times without being irreligious. Whatever may be the practices of Muslims, Islam recognises no priesthood except the priesthood of Reason and the cardinal principles of Islam are such as can be adapted to the changing requirements of human progress. With the lapse of time, customs and practices among Muslims have obtained a sanction which is regarded by many as religious but which is strictly speaking not religious. In so far as these customs and practices conflict with the requirements of modern times, they must be discarded. For there is nothing in the teachings of Islam which sanctions any course of action which retards the progress of man. The only test of the worth of men and women, according to Islam, is conduct, and the only guide for conduct which it

recognises is Reason. Therefore, what should matter to a Muslim is not the belief that another professes but whether his conduct is such as is considered proper according to the dictates of Reason. If the practices of Muslims accord with the teaching of their religion far from there being any cause for conflict with other communities, the Muslims will be making a most constructive contribution towards the establishment of relations of genuine brotherhood among members of all communities. I have no doubt a similar rational interpretation of Hindism and its application to the problems of life will lead to similar happy results.

"It was Emerson who said truly that the religion which is to guide and fulfil the present and coming ages, whatever it be, must be intellectual. If this Conference is to attain any measure of success, it can only do so by making Hindus and Muslims take an increasingly intellectual view of their religion, so that it could not be said of them that, to use the language of Swift, they have just enough religion to make them hate but not enough to make them love one another. In guiding its deliberations to this end, we could not have secured a worthier President than Mr. K. Natarajan, who has devoted a life-time to the great mission of rationalising religion as it is practised in our country."

On the conclusion of Mr. Brelvi's address the Rev. John Mackenzie proposed Mr. K. Natarajan to the chair. Mr. Natarajan then addressed the Conference.

MR. NATARAJAN'S PRESIDENTIAL ADDRESS.

I very highly appreciate the kind thought which has prompted the promoters of this Conference to choose me to preside at its first session. Inter-communal amity has been very close to my heart for almost as long as I can recall, and I can think of nothing more congenial to my feelings than to assist at a movement to foster it.

"We are, as I need not remind this gathering, met to-day under the auspices of the Bombay Prarthana Samaj and as an event in its 62nd anniversary celebrations which are being held since yesterday. The founder of the Brahmo combined in himself the three great streams of the world's religious culture—the Hindu, the Moslem, and the Christian—which together form the source from which modern Indian culture takes its rise and must make its contribution to humanity. The Raja Ram Mohan Roy was the product of Hindu, Moslem and Christian influences. A recent Indian writer has called him the father of the comparative study of religions. He was, however, not merely a student of religions in the sense in which there are students of languages and social systems. He sought to understand different religions with the definite purpose of incorporating whatever was good and true in them into our national life. The Brahmo Samaj which he founded has been called an eclectic system somewhat with a deprecatory intention. It

is true that it draws its inspiration from all religions, but it is not a mere mechanical mixture of ideas picked up here and there, but a system with a central core of its own capable of absorbing and assimilating whatever of truth it sees in other systems. The Prarthana Samaj, therefore, is a very proper medium for promoting the movement of inter-communal amity. And I am glad that it has taken up this very important national problem, for it can approach it as few other movements or agencies can with the detachment from and sympathy with secular and other religious movements, which is essential to success in such an undertaking.

"It is also an auspicious circumstance that the first session of the Conference is held on Good Friday when Jesus Christ who proclaimed the gospel of peace and good-will among men, cast off his Jewish body, and became the World Teacher which, he has since been to all mankind without distinction of race, religion or country.

THE AIM OF THE CONFERENCE.

This Conference was at first intended to be one of religious thinkers and it was as such that I was invited and undertook to preside at it. It was, then, thought by its organisers, I have no doubt for good reasons, to indicate inter-communal amity as a subject to which it might specially direct its attention. It has again undergone a change, and it meets now as the Inter-Communal Amity Conference whose object is "to promote inter-communal amity" and "it will strive to attain this object by confining its activities to eradicating all points of conflict arising out of supposed religious differences and upholding by right conduct the ideal of human brotherhood." It is evident that several minds have devoted much attention to define the aims of the Conference, and that the form in which it has finally emerged is designed to reconcile many points of view and to give no room as far as possible for any to feel that it has no place in the Conference. The part assigned to religion seems rather to be of a negative kind—the eradication of supposed differences—but the ideal to be kept in view is that of human brotherhood.

DIFFERENCE NOT DUE TO RELIGIOUS CAUSES.

THE REMEDY

"The principal reason which induced me to accept almost with alacrity the invitation to preside at this Conference as originally planned as a religious Conference, was this. Owing to a very natural feeling of disgust felt by our young men and women at the communal quarrels so frequent among us of late, there is a strong tendency among some of the brightest and best of them to turn their backs on religion as a played-out force, which has no place in the structure of India's future. I feel this is due to a profoundly wrong diagnosis, and was anxious to place at the service of those who think thus my reasons for requesting them to approach this vital question with an open and unbiassed mind. Some of these I may briefly indicate here. The present

dissensions are not really religious in their character. They are purely political or, more correctly, economic, though they are made to take on a religious colour by propagandists interested in keeping them alive and to the front. The truly religious men of all communities have no quarrel with one another, and harbour no ill-will towards one another. The promotion of true religion is the only means permanently of preventing quarrels, both religious and secular. Even if religion be totally eliminated from the national life, the quarrels must continue because they are essentially secular and have nothing to do with religion.

“ You will thus see that I disagree with the suggestion in the declaration drafted for membership of this Conference that religious differences, are responsible for points of conflict between the communities. Inter-communal amity has been from time immemorial the tradition of India, and is even to-day the normal condition except where it is affected by political and economic interests. It follows that by confining our efforts to eradicate religious differences alone, we cannot in my opinion, promote inter-communal amity wherever it showed signs of being strained.

“ Can nothing then be done, it may be asked, by a Conference like this which is not a political or economic body to promote inter-communal amity or rather to strengthen it and make it proof against secular strains? I think much can be done: I would like to say that organised activities in such matters are of secondary importance—the primary being individual action. I place in the forefront of measures for cementing inter-communal relations, the assiduous cultivation of individual and personal friendships between members of all our communities. Twenty men, Hindu and Mahomedan, who cherish towards each other sincere feelings of friendship, do more to knit the two communities together than half-a-dozen unity Conferences. Amity is not a thing which can be ensured by pact or enforced as a contract. It must be felt in the heart. My impression is, it may or may not be right, that among our young men of different communities, the conditions of spontaneous friendship are present in much larger measure than among the older men. This to my mind is the most hopeful sign of the times. I told a very esteemed Moslem friend who is greatly worried about Hindu-Moslem relations the other day, to set his mind at rest as these present differences are not going to outlast our generation. This is what I sincerely believe. I am not therefore, perturbed about Hindu-Moslem conflicts. Rather, I see in them an earnest desire on both sides to be in contact with each other, forcible if it cannot be friendly. I should despair of amity between the two communities, if each went its own way indifferent to and unconcerned about the other. If I had any influence with our political leaders, I would tell them to leave alone communal electorates and other questions for the present. These have not done as much evil as they are supposed to have;

in fact, they have done some good by stimulating the spirit of emulation among communities which were hitherto pathetically content to remain where they were. In ten years' time, I prophesy, no one would want communal electorates or reservation of seats or allocation of appointments in the public services. The only thing which can retard this process, is premature attempts to get them out of the way.

EARLY TRAINING OF STUDENTS.

“ One constructive suggestion I should like to make before I sit down. It is that the courses of study in our educational system from the bottom upwards should be designed so as to foster a national culture common to all those who have or made their homes in India. The educated classes of Europe have found a common basis of culture in Greek and Latin which has been taught in their schools for centuries. Why should not an Indian boy who is destined to pass beyond the primary stage, be likewise grounded in Sanskrit and Persian or Arabic as well as in English—the fountain-heads of three great components of Indian nationalism? At present, the educational system, secondary and University, takes absolutely no thought of the crying needs of the hour. This is not right. Our schools, colleges and Universities should be our principal means of raising up the younger generations in an atmosphere of mutual respect and good will. They can do much to promote inter-communal unity, and, in fact, they can give us in the place of our several religious communities, a cultural community standing for all that is beautiful, and good and true in our several religious cultures, and over and beyond, fired with a high enthusiasm for the mission which we, as Indians, I firmly believe, have to humanity at large.”

RESOLUTIONS.

The Conference again met on Saturday afternoon and discussed and adopted a number of resolutions. The following basic statement was placed before the Conference by Dr. McNicol.

The aim of the Conference is the elimination as far as possible of occasions which give rise to breaches of inter-communal amity and the promotion of movements which shall serve to bring together in friendly co-operation members of all communities; and it shall seek to achieve this aim through the sympathetic study by members of cultures and religions other than their own and through the cultivation of goodwill and the spirit of service towards members of all communities.

The Rev. McKenzie then moved the following resolution:—

This Conference recommends to the University of Bombay to take early steps to make Comparative Religion a subject of study in its curriculum and appoints a committee consisting of the Rev. McKenzie, Prof. Wadia, Barrister Fyze, Prof. Zimmermann, Prof. A. B. Gajendragadkar, and Dr. G. Y. Chitnis (Secretary) to frame concrete proposals to be forwarded to the University.

The following resolution was moved by Swami Vishwanand.

This Conference resolves that steps be taken to carry on a vigorous propaganda among all communities with a view to bringing into prominence all that is noblest in all the existing religious systems and arrange meetings for the presentation of the ideals of various religions preferably by the representatives of these religions.

Prof. P. A. Wadia then moved the following resolution.

This Conference resolves that lectures, congregational discourses and sermons and study circles be organised to bring about inter-communal harmony.

Dr. Abdulla moved the following resolution.

This Conference directs the Executive Committee to organise inter-communal dinners and social gatherings as often as possible.

The fifth and the most important resolution was moved by Mr. R. S. Padbidri. It ran as follows :

This Conference declares that the institution of untouchability is repugnant to the sense of humanity and calls upon the Executive Committee to work for its immediate abolition in co-operation with other institutions having the same object.

By a resolution put from the Chair, the Conference appointed the Executive Committee consisting of prominent ladies and gentlemen to carry on the work of the Conference. Among others, the Executive Committee consists of Messrs. K. Natarajan, S. A. Brelvi, A. A. Fyze, Swami Vishvanand, Moulavi Mohamad Ali, Prof. P. A. Wadia, Dr. Abdulla bin Abdulla, V. L. Mehta, R. S. Padbidri, Mrs. Kashibai Nowrange and Mrs. McKenzie.

The President after a brief concluding speech declared the Conference dissolved.

CASTE CONFERENCES AND NATIONAL PROGRESS.

In his presidential address to the 35th session of the All-India Kayastha Conference which began its sittings at Delhi on Friday the 29th March, Mr. Sachchidanada Sinha, late Finance Member of the Government of Bihar and Orissa, and founder and editor for many years of the *Hindustan Review*, touched on the question of the utility or harmfulness of Caste Conferences. We reproduce the passage below :—

Having now treated briefly the origin and the striking developments of this movement, I shall next address myself to discussing whether a movement confined to a particular community can be held—at any rate, now—to be at all beneficial in its activities, in so far as the general progress of the country is concerned. This question is, to my mind an important one for a communal conference to consider, as its decision may be of a far-reaching character. You are no doubt aware that, particularly during the last few years, a revulsion of feeling has come over certain sections of the educated community in regard to the value and utility of communal conferences. It has been

chiefly due to the fact of the following in the wake of this Conference—which was the first in the field—of a large number of similar conferences confined not only to large communities but to sections, or sub-sections of them, that earnest reformers and well-wishers of the country have been repeatedly asking the question whether the multiplication of such conferences is likely to lead to the good of the country as a whole or whether they do not, by accentuating local and parochial considerations, retard the growth and development of the country, specially in the matter of the evolution of an Indian nationality. I must tell you frankly that in my opinion this is a question which cannot be shirked but must be faced. It merits serious consideration—whatever the view which one may ultimately take of it as the result of careful and earnest deliberation and discussion. Amongst those who have taken the view that communal conferences are injurious to India's progress, I shall refer to but one eminent authority on our social history, a great scholar, a distinguished savant and, above all, an earnest social reformer, namely the late Dr. Sir Ram Krishna Bhandarkar who expressed himself as follows—“A wave of reaction has been sweeping over us for a good many years. I have heard of the formation of caste clubs and recently we have had periodical conferences of many castes. It is often urged in favour of such conferences that they are the means of the introduction of social reform in those communities. To that extent a conference may do good, but the assertion of the exclusiveness of the community involved in the holding itself of a conference or the running of a club serves to harden the caste distinction instead of softening them. Hence these conferences and clubs are retrogressive in my opinion, for in our meetings and our conferences we should accustom ourselves to be guided only by the feelings of a united nation.” Now, whatever may be said to the contrary, these observations of a great Indian reformer contain a warning which cannot be neglected or ignored, and in all that we say or do, either in this Conference or outside it, we should always be anxious that the result of our speech or action is not one which may be calculated, even remotely, to retard the progress of this country in the matter of developing national unity.

But that apart, this problem is after all not so simple as it may seem at the first blush. If merely by ignoring caste distinctions in our speech or writing and by talking of a united nation, we could evolve in its true sense an Indian nationality, then there has been already so much talk about it, that we should have long since been successful in our effort. But unfortunately facts are stubborn things and it does not stand to reason that by merely ignoring our present limitations, we shall be able to rid ourselves of the effect of those sociological conditions under which we have lived for thousands of years. Now, the groundwork of our social system has been based for several millenniums on caste and

all that that system implies. Many eminent sociologists, therefore,—who have studied the origin, the developments and the effects of the caste system on the people of this country—have come to the conclusion that whenever India is able to develop nationality, in the political sense in which that term is understood in western countries, it will only be by moulding and modifying the system of caste on correct lines, by adapting it to our modern requirements, and not by merely ignoring it or refusing to utilise it for what good result it may be likely to yield, if approached in the right spirit. This view, it is held, is based on the experience of western countries themselves, where nationality has developed in a marked degree during the last few hundred years. Thus one qualified European authority—who is conversant with Indian conditions—writes on the subject of the evolution of national unity in India as follows:—"There is no doubt that the general tendency of evolution is in the direction of unity. It is at the same time in the direction of gradually increasing specialisation and differentiation. The two processes run side by side and may be observed not only in the wider evolution of communities and nations, but also in the small sphere of individual development. The question arises therefore: how are we to synthesize and reconcile two such apparent opposites? In what sense can unification and specialisation form part of one homogeneous process."

Now if the view propounded in the above observations be correct, it will have to be admitted that the process of specialisation and differentiation of the individual and communities has still to be gone through by the vast bulk of our people, and it will have to be so passed through before we can hope to have a genuinely unified nation. By this expression I mean not that kind of make-believe unity which was witnessed during the last few years, and which collapsed at the feeblest touch of some disruptive element, but that true unity which springs as an urge from within as the result of all the people in a country and is independent of any artificial aid such as opposition to a common adversary, for the time being. This true unity, which alone can be the basis of nationality, is not likely to accrue merely from any such fortuitous circumstance as a sense of wrong against a common opponent, but should derive its sustenance from the indigenous elements in the body politic, as the result of sheer intellectual and moral necessity. That which is the outcome of such adventitious aid as an opposition to a common antagonist cannot in the nature of things retain any elements of permanence, for no sooner than the antagonistic factor disappears, the artificial unity is bound to cease to exist. According to this view, therefore, before there can be a true spirit of nationality in our country, each component part of the people must realize that its individualisation has reached a point in self-expression when it is desirable in the interest of further advance or progress to merge itself with

other groups or communities. In other words, before there can be a true effort at nation-building, the integral factors of the body politic must come to realize that their specialisation has reached a point at which they may feel it to be to their advantage to merge themselves with others. Unless therefore all the communities making up the people of this country become self-subsistent and self-expressive, no true Indian nationality is likely to come into existence, for the unity to be perfect can only be the direct result, not the negation, of fully developed individualism of each organic part of the whole organism. If you look at the problem from this point of view, you will have no difficulty, in appreciating the causes that have brought into existence the non-Brahmin movement in Southern India, the Bhumihar Babhan upheaval in Behar, and the Musalman opposition in general even to nationalist demands culminating in a war on the Nehru Report, led amongst others by the Moulana ex-President of the National Congress. The spectacle so presented to view is, no doubt, depressing and annoying, but it should be appraised at its true value as an inevitable concomitant of the present stage of our social evolution.

The popular theory, therefore, which largely obtains at present in this country that political unity can be brought about by ignoring or suppressing the sociological limitations of the component parts and is independent of them, seems not at all warranted either by experience or the teaching of history. That it is unsound is evident to all who have followed the course of events in this country during the last few years, the outstanding feature of which is the gradual disappearance of the artificial unity we saw some years back, under the pressure of the frailest of disruptive forces—to which it is unnecessary to refer in detail.

But apart from our experience and the lessons to be derived from the teachings of the history, considerable support is lent to this view by the observations of one of the greatest European sociologists and thinkers, who writes on this subject in the following terms:—"Before there arise in human nature and human institutions changes having that permanence which makes them an acquired inheritance of the human race, there must be innumerable recurrences of the thoughts and feeling and actions conducive to such changes." He adds that "the process cannot be abridged and must be gone through with due patience," and "the man of the higher type must be content with greatly moderated expectations, while he perseveres with undiminished efforts;" as "he has to see how comparatively little can be done and yet to find it worth while to do that little". Such being the divergence of views, I have noticed with gratification the opinion expressed by my esteemed friend, Munshi Ishwar Saran, in a recent contribution by him on the subject of this Conference, made to the columns of the *Hindustan Times* of this city. This is how he has reconciled the two seemingly conflicting views:—"In nationalism alone lies the salvation of India. Nationalism has peculiar difficulties to contend with in this country and the feeling of separateness generated by caste and

intensified by innumerable sub-castes is its worst enemy. How then, well may the question be put, can an Indian nationalist take part in a caste organization? To my mind—I do not forget that there is a serious conflict of opinion on this point—there is nothing inherently objectionable in a nationalist identifying himself with a caste movement provided, of course, his real motive is to serve the whole through the part. As long as castes exist, these caste movements, if wisely guided and controlled, can be made to render effective and useful service." I am disposed to agree with my esteemed friend whom I have just quoted and it is in this spirit that I stand before you to-day to guide the deliberations of this Conference. I hope that nothing that we may say or do on the present occasion shall have the least trace of any such communalism as may be held likely to jeopardise the larger interests of the country.

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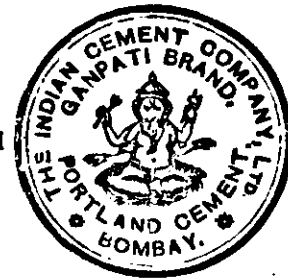
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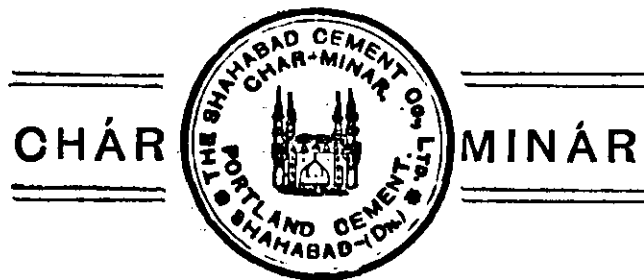
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Vol. XXXIX.

BOMBAY—SATURDAY, APRIL 13, 1929

No. 33

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Dagger and the Pen:—The Bombay High Court a few days ago convicted and sentenced to a term of imprisonment a young Mussulman for stabbing a Hindu journalist for publishing articles derogatory to His Highness the Aga Khan, to whose sect he belonged. On Saturday last, Rajpal, the author of the notorious *Rangila Rasul* which created a great commotion two years ago, was stabbed to death by a Mussulman who, on being arrested, exclaimed that he has avenged the insult to the Prophet. The state of mind which finds satisfaction in vilifying great religious Teachers, who have changed the course of history and led mankind onward on the path of civilization, is essentially a low one, and we cannot too strongly condemn the conduct of those who misuse their literary gifts for such a purpose. But in a civilised society such men ought to be dealt with by the law and public opinion, and persons who resort to murder in the belief that they are serving God, not only commit a heinous crime against society but bring religion into disrepute. The Moslem League of Lahore has promptly issued a statement expressing its condemnation of the dastardly murder of Rajpal and other Moslem leaders have emphatically done the same. We trust that this will be the last of such crimes.

Social Reform and the Marwari Community:—The eleventh session of the All-India Marwari Agarwal Mahasabha commenced its sitting on April 10 under the Presidentship of Raja Govindlal Shivlal of Bombay. The Conference was well attended and the pandal was crowded with visitors. A large number of ladies were present and 800 delegates from all over India met at the Conference. The President, Raja Govindlal Pitti, rose amidst loud cheers and read his presidential address in Hindi. There was an uproar when the President referred to the question of widow remarriage, but calm was soon restored. He condemned in strong terms child marriages, marriages in old age, and other evil customs prevailing in the community. He laid stress on the need for extending female education and supported Mr. Sarda's Child Marriage Bill. He proposed that the marriageable age should be fixed at 25 for boys and 16 for girls. He strongly

supported widow remarriage. The President also put in a strong plea for the removal of untouchability, and the acceptance of the Nehru Report, and appealed to the Conference to take up the Congress programme, particularly in regard to the promotion of swadeshi industries. He concluded by saying that he welcomed opposition which in his opinion was bound to result in the ultimate assimilation by the public of wholesome ideas. We congratulate Raja Govindlal on the courageous lead he has given to his community. We understand that in the Subjects Committee a heated discussion arose on the question of widow remarriage. This was to be expected as the orthodox section of the community holds very strong views on the subject. We are glad to see that the citizens of Ajmer have taken every advantage of the presence in the city of distinguished leaders of the community. That the public of Ajmer are not unresponsive is borne out by the following message which we reproduce from a local paper:—"Mass meetings of Ajmer citizens attended by thousands were held under the auspices of Navajiwani Mandal at Nagar Arya Samaj on 9th, and 10th inst. when Kunwar Chandkaran Sarda presided. Lectures advocating widow re-marriages and uplift of the depressed classes were delivered by Messrs. Padamraj, Jain Basantlal Murarka, Shardaprassan, Radhamohan Gokulji of Calcutta, Nanakchandji Ganpatiji of Delhi, Dwarkadasji Bhartiya of Muttra and Bhagwandasji of Indore." The advanced section of the Marwari Community has been making much headway against orthodoxy and we are sure that the Conference will accept the lead of its able President.

Drinking Cup Controversy:—We congratulate the Bombay Municipal Corporation on the firm stand it took in refusing to rescind the resolution adopted by it last October, directing the Schools Committee to provide common drinking cups in the Municipal Schools. With the passing of this resolution one would have thought that the last was heard of the cup controversy in the Bombay Corporation. But that was not to be. There was an attempt on the part of the orthodox and reactionary section of the Corporation to reopen the whole question on the plea that certain Associations had addressed letters to the President protesting against the resolution. We have it on the authority of a corporator who moved that the letters be recorded that, since the Corporation had given its verdict against discrimination in the use of drinking cups, the children attending the Municipal Schools had been "gladly using common drinking cups". On the face of this fact, it was mischievous to attempt to take up

the question anew. The Corporation remained imperious to all the stock arguments summoned to their aid by the orthodox members. Even the threat of the depletion in the number of students attending the schools failed to have its effect. We entirely agree with Mrs. Avantikabai Gokhale's remarks that since the Municipality made no discrimination in recovering taxes, it should treat all the castes and communities on an equal footing. It was finally agreed by an overwhelming majority to drop the matter. It is amusing that a local Anglo-Indian contemporary with an unholy zeal for the orthodox cause misinterpreted the proceedings of the Corporation and splashed the headline "Orthodox Hindus score over Reformers" across its page. Since it has not thought fit to correct itself subsequently, we believe it is really under the delusion that the orthodox members of the Corporation "have".

Hartog Committee Report:—What purports to be the Hartog Committee's recommendations on Indian education to the Simon Commission has been foreshadowed in a summary published in the press. The Committee while reviewing the growth of education in India recognise that there is a genuine desire among the masses for education, that there has been a social and political awakening of the women of India and an expressed demand on their behalf for education and that there has been rapid progress in the number of Mahomedans receiving instruction. The Committee had condemned communal institutions as lowering the standard of education and thus retarding the progress of the backward communities. The Committee are opposed to any special concessions of a communal character but as a temporary expedient suggest the reservation of places in public institutions for backward communities, if they could not get admission to them otherwise. We are against invidious distinctions in regard to franchise and membership to the legislatures and other public bodies, but we think that education is the chief remedy for communal differences and we are therefore inclined to support the Hartog Committee's suggestion.

"Hand-book of Indian Universities":—The Inter-University Board has brought out the record number of the "Hand-book of Indian Universities" which, we learn, had been made an annual publication. This new number of the Handbook is much more comprehensive than the first in that it contains information about all the Universities in India together with an appendix in which is recorded the work done by institutions which, though they do not come under the nomenclature of universities, aim at a university standard. The value of the Hand-book to those interested in education in India and abroad cannot be overestimated. The Inter-University Board's decision to publish the Hand-book every year would be welcomed as it will enable the public to have upto date knowledge of the working of the Indian Universities. The Inter-University Board which was formed in 1925 with the main purpose of co-ordinating the courses of study in India and securing uniformity in their recognition abroad, is not so widely known as its usefulness warrants.

The Air Mail:—The first air mail from London to Karachi arrived in Karachi on Saturday the 6th instant at about 7 in the evening. The

aeroplane, the *City of Jerusalem*, left Croyden on March 31 and its arrival in Karachi was delayed by three hours owing to sandstorms encountered on the way. The actual flying time was only 53 hours and a half. The aeroplane, *City of Bagdad*, carrying the first air mails from India to England, left Karachi on Sunday the 7th instant at about 8 A. M. The opening of the Suez Canal reduced the journey from twenty one days to a fortnight and we have before us again reports of another week's reduction in the journey. The fact that there was a time when it took nine months and more to cover the distance between England and India seems hardly credible. The air mail service is undoubtedly important in so far as it brings the two countries in closer contact with each other. There is however one point which we hope the authorities will take note of and that is that while it takes only seven days for Karachi to get the mails from England, it takes three days more after the mails have reached Karachi for the letters to arrive in Bombay. We do not see why the mails should not be taken to the other parts of the country from Karachi by air.

Prohibition in Bombay:—Writing editorially in the *Dnyanodaya*, Dr. Wilbur S. Deming, who has undertaken the work of conducting the journal in the absence of the Rev. J. F. Edwards, urges on the Bombay Government the necessity of a better enforcement of the liquor laws. He writes:—"If prohibition has brought beneficial results to America, a judgment that was verified at the last election, it is fair to assume that it will be a blessing to India, especially since it meets the approval of all the larger religious communities. Some of the difficulties in Western India are concerned with the present system of collecting and expending revenue. Education, for example, should not be supported by the income from excise as this creates a vicious circle and offers an unhappy alternative. Similarly, the extreme poverty of the people makes it difficult for Government to devise new methods of taxation to supplant the loss in excise revenue when prohibition becomes operative. Ultimately the improvement in economic conditions due to prohibition will probably allow a higher rate of general taxation. If the prohibition goal is to be reached, Government must give rationing a sincere and honest trial."

(Continued from the Leader page).

and he quoted authorities to show that the President had the power to decide finally on the point. At the conclusion of his statement, he read a message from the Viceroy intimating that his Excellency would address a joint session of the Legislative Assembly and the Council of State on Friday. The Viceroy in his speech disagreed with the President's opinion as to his powers to hold up the Bill but thought that the question was not of immediate importance. The Government would acquiesce under protest for the present, and postpone further discussion of the Public Safety Bill, the Governor-General meanwhile issuing under his emergency powers an Ordinance embodying the provisions of the Bill.

INDIAN SOCIAL REFORMER.

BOMBAY, APRIL 13, 1929.

A DANGEROUS PROPAGANDA.

We have referred in another article to the outrage perpetrated in the Legislative Assembly on Monday. The Indian press and public have condemned it in the strongest language. The President of the Legislative Assembly, Mr. Vithalbhai J. Patel, before giving his ruling disallowing the Public Safety Bill on Thursday, proposed from the Chair a resolution placing on record the Assembly's sense of horror and indignation at the dastardly outrage and assuring the authorities of its full support in such reasonable steps as might be necessary to prevent the recurrence of such a crime. This accurately reflects Indian opinion all over the country. In the face of such expressions of opinion, it is disingenuous of some Anglo-Indian papers to pretend that Indian leaders are either unwilling or afraid to denounce the crime. Any one who knows India knows that outrages of this kind are not native to the soil. Most of the offences against life in this country are offences of passion or consequent on sudden and grave provocation. The sanctity of life is so deeply rooted in Indian mentality that even the men concerned in the present crime, felt it necessary to apologise for and justify the means to which they had resorted on the ground, utterly absurd, of national necessity. It is the general feeling among Indians that this and cognate incidents are engineered by persons who are determined to thwart India in her endeavours to raise herself in the scale of nations. It is evident that powerful agencies are at work to discredit India in the eyes of the world. The literary bomb and dagger have been and are being freely employed for the purpose. Poisonous propaganda to foment quarrels between communities, castes, employers and workers and even between men and women, is in the air. This latest and most direct attempt to proclaim India to be a nation given to the methods of the anarchist and the assassin, is of a piece with the rest of this nefarious campaign. In the circumstances, it is impossible to resist the Government's demand to be vested with special power to deal summarily with alien propagandists of strife and revolution, and this is obviously the meaning of the resolution passed by the Assembly.

A CONSTITUTIONAL QUESTION.

The Indian Legislative Assembly at Delhi met on Monday in a high state of excitement. The President had in the previous week advised Government in view of the pending prosecutions of Communists in Meerut to postpone further consideration of the Public Safety Bill. It was

admitted by Government that some of the material on which the Bill was based was also the foundation of the Meerut prosecutions. The Bill empowers Government to deport foreign Communists, and the Meerut case is that the accused, 31 in number, were engaged in a conspiracy to overthrow Government in collusion with foreign agencies. The President and members of the Assembly like Pandit Motilal Nehru, Mr. M. R. Jayakar and Mr. Srinivasa Iyengar, took the view that the discussion of the Bill at this stage would prejudice the trial at Meerut and that, therefore, it should be postponed. Sir Tej Bahadur Sapru, the Liberal leader who is not in the Assembly, has stated to a Press agency that he was of the same view. Government's position is that though the material or some portion of it is common to the Bill and the prosecution, it is quite possible to discuss the one without prejudicing the other. They maintain that they are entitled to bring any new project of legislation before the Assembly at any time, even when judicial proceedings are pending relating to the subject-matter of it; and that the President can only regulate the discussion and not prevent the consideration of the project. The correctness of this view technically cannot be gainsaid. But if, as Mr. Jayakar said, a Bill cannot be discussed without the President having to pull up members speaking every two minutes, it is difficult to have a satisfactory debate on it, and on the broad principle that persons accused of a serious offence such as that against the accused should have full freedom to establish their innocence until they are proved to be guilty, it is but right that the further consideration of the Bill should not be proceeded with when the prosecution is pending. The President was to have given his ruling on the point on Monday, and the whole country was waiting for the news from Delhi with eager interest. The Assembly met. After some time spent in getting through the final stages of the Trade Disputes Bill, which had been opposed by Labour leaders as imposing unfair restrictions on Labour, the President stood up to give his ruling. Suddenly from the galleries two bombs were thrown on to the floor, hurting five members the Finance Member, Sir George Schuster, and four Indians. This was followed by a scattering of copies of a printed tract justifying the crime. The Police had no difficulty in arresting two men who surrendered themselves. The Assembly broke up and when a short while after the members returned, the President adjourned the session till Thursday. The President gave his ruling on Thursday when the Assembly re-assembled. He held that the Public Safety Bill could not be proceeded with until the Meerut case was decided,

(Continued in the 2nd column of 2nd Notes page.)

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XV. CHILDREN WHO TOIL.

(BY DR. CLIFFORD MANSHARDT, PH.D.)

If a child is entitled to anything in life, he is entitled to a happy childhood. The long, carefree hours of play; the joyous, careless hours of day-dreaming and laziness are the rightful heritage of every child. The period of childhood is all too short. All too soon society begins to make its demands, and the days of childhood are lost under the accumulating weight of responsibility. What a tragedy is in that so many parents feel it necessary to shorten an already too short childhood. To compel a young boy or girl to accept the responsibilities of later adolescence or adulthood is little short of criminal. We have child labour laws upon our statute books, but they are of small value when parents and unscrupulous employers make common cause against their enforcement. And even were the child labour laws most rigidly enforced we should still be confronted with the problem of thousands of village children serving in the capacity of goat-herds and fencibles when they should be enjoying the privileges of the village school. Of course the common excuse is "poverty." But a people that will not give its children a chance has scant hope of ever overcoming poverty. Here indeed is an opportunity for the good citizen. The strength of a well-ordered society lies in its mutuality, in every member feeling a responsibility for the welfare of every other member. The shame of child labour is not the shame of any individual or class, it is a corporate shame. The good citizen must do all in his power, not simply to arouse public sentiment against the exploitation of childhood, not still more to enlist public support in the effort to root out its causes. The abolition of child labour is both an economic and a moral issue. Looked at from the narrow, selfish point of view, child labour may appear to be an advantage to the manufacturer or to the farmer. But in the long run it is a loss. Society is a unit, and men "gain or lose, stand or fall, grow richer or poorer together." The exploitation of childhood means a generation of physical weaklings, of illiterates, and of inefficient workers. It is the entire people who pay, and it is the entire people who will gain as child labour is abolished.

Many citizens, when brought face to face with the facts of child labour, are ready at once to profess their love for children, but love for children in the abstract means nothing until it is translated into every-day life and conduct. No man can love children in general without loving children in particular. And no man can love children in particular without being vitally interested in the welfare of these children. The problem confronting us is to expand our love until it passes beyond the boundaries of our own family circle to include the weak and underprivileged,

It is an old Persian proverb which declares, "When one child cries in the dark, the throne of God rocks from side to side." And to-day the little children are crying,—a cry which is shaking the very foundations of our social order as it calls for justice. And justice is at hand. The cries of the little children are not falling upon ears of stone. The public conscience is being awakened, and the arm of justice is being lengthened. The children will be saved!

INDIAN WOMEN'S EDUCATION.

MR. V. S. S. SASTRI'S ADDRESS.

The Rt. Hon'ble V. S. Srinivasa Sastri was given a very cordial reception in the evening of the 4th instant by the Women's Indian Association at the Headquarters of the Association, Pantheon gardens, Egmore. There was a large gathering of ladies and gentlemen present on the occasion. The Rt. Hon'ble V. S. Srinivasa Sastri spoke on "The place of woman in India" and also referred to the condition of women in South Africa. Dr. (Mrs.) Muthulakshmi Reddi presided. The Rt. Hon'ble V. S. Srinivasa Sastri addressed the gathering as follows:—

Ladies and Gentlemen,

I am happy indeed to be in this meeting the recipient of a most cordial welcome on the part of an influential association of Madras women. It is significant in more ways than one when we found that the women's problem in South Africa was of much greater magnitude than we have to face here. In that small community, living in somewhat strange and unfavourable circumstances it is no wonder that every woman, as regards her legal status or her social recognition, is much behind a woman in this comparatively well-ordered society. Women in South Africa need help of every kind. Where everyone has to care and earn in somewhat adverse circumstances, women have to play a part more or less like that which the women play in this country among the lower classes of our population. When we speak of Indian women, their culture, their destinies and their future prospects, we are apt, I think far too much, to be thinking of the more favourably circumstanced women, women living in what we may call refined society, removed from the grosser forms of struggle for existence, emancipated as it were from those features of a struggle for bare living which is known only lower down. People bring in sastras and invoke the authority of scriptures and often speak of sanctions and customs. It is true that all these are powerful factors in the determination of any social problem; but we forget that there is a much greater factor than these and this is the economic factor introduced by the struggle for existence. These things that I have mentioned, scriptures, custom, prescription, long established practice and so on, do not come in very much where both men and women have to work in the field for their subsistence. That there are

millions of people living in those conditions we are apt to forget.

Let me go on to consider the condition of women in South Africa in the light of this fact. I do not say that woman in South Africa has freed herself entirely from the shackles imposed by Indian tradition or heredity. That can hardly be the case. But I would say this that in her progress to-day in the struggles that she and her brother make for better conditions altogether of life it is not the prescription of our sastras that guide them merely so much as the hard and stern necessities of the struggle through which they have to pass. This has two sides. It is often seen that where woman takes her place side by side with man in hard labour, where she has to contribute her own earnings to the maintenance of the family, in point of fact whatever the theory be, she gets a good deal more freedom than women elsewhere get. Elsewhere woman falls more under the scope of theory of social thought, of tradition and of prescription. There then she enjoys sometimes the privileges of emancipation from the struggle for existence.

SOCIAL DISABILITIES.

Looked at from certain other points also she suffers from the shackles imposed by the conventions of society rather more than is convenient for their progress. Take for instance the question of marriage. There is far greater freedom in South Africa in the institution and practice of a marriage than there is in this country. That is caused, you will say, by the necessity of life. Yes, that is my principal point. It is the necessities of the case, the hard economic facts that determine these matters far more than the theoretical consideration with which the papers are full and manifestoes get filled when we talk of the propriety of the conditions of women's life. It is very easy for instance to give a learned lecture upon what the rules of marriage should be, but the requirements of that line of thought would be found to have very little scope when an actual marriage has to be conducted among the classes which are at the bottom of the society of whom I am thinking for the moment. All these theoretical conditions, every one of them, will have to be seriously qualified and some will have to be summarily set aside during the conduct of marriage negotiations. In the upper ranks, however, of our society, these thoughts and restrictions have a certain amount of scope and it is the question how far society will progress in these matters merely from a theoretical discussion of these topics. I am thinking rather of such a very commonly experienced feature of woman's life as education. What applies to education will apply I think with perhaps not equal force but with some qualifications more or less to other spheres of life. Now take education. There has been ever since I was a little boy no end of thought both original and unoriginal, upon the ideal syllabus for girls' school and upon the further consideration whether it is right for the girl to be

brought up upon the educational regiment as her brother. And upon that further question, which in India is not acute, but is on the way to become so, whether girls and boys should be educated together from the beginning or separated as far as possible. Upon all these questions each one of us has his own theories, not all of them, I am afraid, subjected to the test of criticism. Committees, conferences, and congresses have discussed this problem of the ideal curriculum for girls' school with far greater minuteness and with far greater scruples than the syllabuses for men's education. They are considered by our senates and by our educational bodies and howsoever the determination goes, we more or less submit to them. In convocation addresses and in educational conferences men give expression to some original ideas and some grave doubts whether we are moving in the right direction with regard to men's education. But all that is mere beating of the air. Where girls' education is concerned, however, people's deepest feelings are engaged over the radical question: What is the woman's destiny in life and then the orthodox and the new line of thought are engaged in a battle royal. Every detail is then subjected to scrutiny from this point of view. Are we not unfitting woman in India for her real role? We fall back then on trying to find out what is woman's place in life and as you know on that question there is room for a great deal of difference of opinion.

PROF. KARVE'S EXPERIMENT.

As I was coming here I was thinking of Poona and of the great effort which Prof. Karve has made there for the education of women, an effort which must command our admiration and support from many points of view. He has gone on the supposition that woman's education must run on lines somewhat different from the education of man, that she must be fitted for life much more quickly than her brother and that it is safer to experiment on woman's education along fresh lines than it would be in the case of man's education. In order to carry out these ideas of his—I grant they are great moving ideas—he has found it necessary to establish a separate women's university.

In connection with the university there are high schools established in various places. Altogether you may say that he has tried as in Japan a course of education for woman alongside man's but marked off in very many ways from the regular university life. Much in his plan is wise. A great deal comes from his almost unrivalled experience and when the whole of his effort is informed by magnanimity, by rare self-sacrifice and devotion to the welfare of the community, it is difficult to conceive more auspicious conditions for the success of any new experiment. In these most favourable conditions, I think, the institution is now 7 or 8 years old. It is possible for us to study the result with a certain amount of confidence. Now what do we find? This is a woman's university and teachers is it to a considerable extent are women, women of light and leading who have

obtained distinction in the regular educational sphere. Besides the experiment has the undoubted advantage of appealing to the feelings, the patriotic feelings, of the people, by putting English in the second place and by giving to vernacular, which there happens to be Marathi, a place of honour as a subject of study and as medium of instruction. Can you conceive better conditions from a theoretical point of view which, an *a priori* leader of thought could have brought into existence for a university for woman exclusively? Here then is a case, I say, where we can look around and see whether the point of view which strikes one, who brings theoretical considerations into the forefront is exactly that which in actual experience is found also to be the wisest and to command the most widespread support. I am not speaking of this matter as a critic, much less as an unfriendly critic. I am only trying to isolate a social phenomenon. What do we find? During these years, this University has expanded its influence. It has produced a certain number of graduates. There are also a great many people, who think that Prof. Karve's experiment is bound in the long run to conquer the field of woman's education. Nevertheless, the facts are like these: I speak from what I knew of it a few years ago—before I left the country. Everything therefore is subject to correction. While people give their theoretical allegiance to the excellence of the ideals of this university the number of girls who actually take advantage of this new and theoretically conducted education, is curiously enough very small. Upon the other hand, just consider how many girls go to the neighbouring institution, the Fergusson College for boys. At one time, there were far more women studying for the regular university degree in Bombay in this single institution—there were girls studying in other colleges of Bombay—than in the whole of Prof. Karve's women's university. That phenomenon continued for a great number of years, and I think still is so. Why should it be so?

THE FUNDAMENTAL DEFECT IN PROF. KARVE'S
SCHEME.

I have tried often to answer this question to myself, but I have not succeeded yet in finding out precisely why in the face of the theoretically well-grounded plan of education, the older plan still seems to recommend itself to the greater number of our girls and therefore to the greater number of parents, who wish their girls to acquire modern education. That is a problem, which I will just propound for you. It is worth considering. The best minds were employed on this subject. Prof. Karve himself with his vast experience has evolved this new plan specially for woman's behoof. It seems to accord with all the fashionable ideas on the subject. Nevertheless, the fact seems to me, that it has not hit as it were. It appears to me judging without full knowledge of all facts and I have put this to Prof. Karve himself and I have no hesitation in making it public, it seems to me studying the question as sympathetically as possible, that

there was something vital, which this theoretically conceived system of education has missed from the beginning. And what is it? I will venture at the risk of being considered somewhat heterodox and heretic to put it forward for your consideration. I don't affirm it with confidence. I think the fundamental defect in the whole of this conception is that it tried to isolate woman from man. For such a vital purpose of education, preparation for the tasks of life which are common to both sexes and which must be faced by both in the same spirit and with a cordial spirit of mutual understanding and co-operation—to start a system of education for woman, as though she had different tasks totally different mentality and totally different destinies there I think is the mistake lying at the very bottom of the whole idea. And in our own community so far as my experience goes, what do the higher castes and their spokesmen and spokeswomen say often in public? They say for instance if you go to a village or a small town you will be assailed every moment, while you are on this subject, by the query "Why do you want to spoil our girls. You have spoiled our boys enough."

I was present at a debate in the Presidency College where the proper curriculum for women was the subject of discussion, and where young men thought seriously upon what sort of wives they should have. Boy after boy came on the platform and said: "Are not we spoiled quite enough? Why spoil our sisters too? Educate them differently if you must educate them at all. Now that is the idea, which, from a theoretical point of view, occurs to the ordinary Hindu of the higher caste. He cannot shake himself off from the idea that to have a woman educated exactly like himself is to be subjected to an embarrassment in life. "Is she going to enter the same profession as I? Is she going to compete with me, and question my degree?" These are the questions asked by him. I am not saying this in order to show you that the Western system is perfect. I am by no means of that opinion. I am trying to impress this fact upon your consciousness, that while upon this subject, it is possible for us, inheriting an ancient culture, ancient civilisation and ancient modes of thought, to think along certain lines feeling ourselves quite safe and sound all the time. It is quite possible for us to think so, but at the same time miss out something absolutely vital and the experience, which a moment ago I detailed as coming from the Poona experiment, is being, I think, in a small measure repeated for us here.

LESSON OF THE MARRIAGE MARKET.

While the orthodox people, the exponents of the ancient view of life either have a very anaemic view of the education proper to woman or think her best when she is not educated at all in the literary sense of the word, what is it that actually happens? You study the market—what they call the marriage market. The exaction of bridegrooms and their relations are, I think somewhat moderated if the girl has some of the small accomplishments to her

credit, if she is comparatively educated, if she had been to school for a few years and could read some books, if she has a little music to her credit, and if she is as it were a little refined and has come into ways of modern life. Then we find as a matter of fact even among orthodox people she finds it more easy to get married than otherwise. Then you go and open a girls' school in a small village and you try to carry out there the theoretical considerations of the schoolmaster. You go and say for instance, 'Why should we learn this wretched foreign language, English? Our girls have not got to earn their bread and we shall bring them up without a knowledge of English.' A heroic schoolmaster may go on for a while confining himself to teaching girls only the vernaculars and the other subjects through the vernacular, priding himself upon it. But the moment another man opens a school where he teaches English alphabet, the original cheap will find his school empty. We may say, this is a vulgar craze; this is the verdict of the man of theory who plans what he considers wise and good for others. Upon this simple matter I am quite prepared to take the judgment of the average mother in preference to the theoretical schoolmaster who draws his principles out of books. Believe me so many men and women are not likely to attach this dreadful importance to a very slight knowledge of English unless it has some value. Whether it is spiritual value or not is another matter. It seems to be a vital value of life. Why do we miss that out in all our calculations? It appears to me, therefore, that in speaking of women's education we, men of theory are apt to miss out something which appeals to every man and woman, who are concerned with the realities of life.

AIM OF WOMAN'S EDUCATION.

That brings me back to the question: What is the object of woman's education? I would say to you not as a man of theory at all, but as a practical student of life, that it is just the same as the object of the education of man. I may here make myself liable to a great deal of misunderstanding and misrepresentation unless I introduce a great number of qualifications, I have hardly time for all of them. But I think I ought to approach the conclusion of my remarks this evening by just making clear one final consideration on this subject I disregard for the moment all our Sastras all our Vedas and all our traditions. They all have their value but I am thinking of this question purely from the point of view of the man who wants India to prosper, to get along among the countries of the world and Indians to be able to hold up their heads in future among the other nations of the earth. It would be idle for me to answer the question "Should women be educated at all?" I take that as having been answered sufficiently already by the fact of Indian life. Whether it is necessary further to educate her on the same lines or on similar lines with man is a question which requires an answer and it is that point on which I propose to

dwell for a few minutes. What is the biggest fact to-day regarding India? It seems to me that whether she likes it or not, she has been dragged into the centre of the world's life, and she must be a participant for weal or for woe in this general life all around her. She cannot revive the past entirely; she cannot go back even if she would, say, to the time when our sages lived on the banks of the streams and evolved their early philosophies. That is no longer possible. We are going in the same direction—and no mistake about that—as other nations are going. That applies to woman just as much as to man. If that be clear that woman must develop in India as she has developed elsewhere, the question is whether it is to be an identity or an approximation, with necessary variations. No one would say that it should be an identity, but that it should be something more or less similar, seems to me to be abundantly clear and they are unwise who try to erect barriers along this line. To a certain type of temperament the task of fighting in the last ditch appeals as the acme of heroism. Such people, I am prepared to admire but not to follow.

DESTINY OF MAN AND WOMAN COMMON.

If that be the case, the final consideration is that we must fall back upon the common destiny of man and woman. It is impossible to escape that conclusion. There is no doubt, in spite of the Pandits, we are going in that direction. If we are wise in our day we may control the pace, that it be not precipitated, and we may regulate the line that it be not risky. But to attempt to put a stop to all these seems to me an impossible task and an unwise task which is bound to recoil not only on those that say it but also on those on whose behalf they say it. To-day we are reading of a severe competitive struggle between man and woman in the West. They seem to have come to blows over this question of education. You may well ask me: "Do you wish us to repeat that experience?" I am not here to prophesy over things that are likely to happen the next century or in the century after that. But I can only see a little into the future and that dimly. As yet I do not see signs of such struggle in this country and I think it will be time enough to erect suitable barriers in consonance with our ancient civilization when we are faced with anything like that difficulty. I know this and confidently say this about those who try to threaten us with these spectres and bogies. They tell you "Look at that dreadful thing we wish to avoid. You are going to precipitate right upon that." I ask them in turn "Yes. That may be your intention but tell me practically what you are doing. Here is the tendency of the time; women can no longer be kept down. She has begun to assert herself. She has got the suffrage, a day sooner perhaps than she should have got it. But she has got it. What are you going to do with her? The answer clearly comes from them. 'No, we are trying to put her back where she was long, long years ago.' Those who

oppose certain changes and reforms are those people who on examination will be found to be opposed to any change and to any reform. Now that is the conclusion to which I come.

Where there is bad education, my answer always is the remedy is good education, not no education. Where there is insufficient education, the proper remedy is sufficient education, not the withdrawal of facilities for all education. Similarly in the matter of reform, ill-judged reforms are bad for any community. I do not want to precipitate reforms, but I do want some reforms. I find however the greatest opposition to our reforms from those who want no reform whatever. Those who hesitate and refuse to go along the lines clearly indicated by the modern marks of the world's civilisation, those who hesitate merely because there are loud cries of halt are playing into the hands of the conservatives of the land, the obscurantists who cannot read the signs of the time and who want to revive things that are long dead and can no longer be revived. People functioning for themselves in this century of ours have their minds and hearts harping back always to the third and second centuries, the history of which however they have constructed for themselves largely through the efforts of their imaginations and not through a study of the facts as we know them to be.

We cannot resist the large force of progress. Whether we see them or not, they are striking hard and shrewd on our life in all its points. The part of wisdom is to regulate progress, to conduct it along certain lines, but not to resist it altogether. That effort is bound to fail and before it fails, during all the time that it lasts, it is bound it seems to me, to create much confusion, where we wish clear thinking, and discord, where we wish harmony and true co-operation. The *Hindu Madras*.

U. P. SOCIAL CONFERENCE.

The fifth session of the U. P. Social Conference was held on Sunday 31st March at Lucknow, under the Presidency of Mrs. Uma Nehru, and was attended by a large number of prominent ladies. Mrs. Uma Nehru in the course of her presidential speech said:—

The aim which the Social Conference has set for itself appears to have been to adopt the ideals of the West in our social life just as the Indian National Congress has adopted in our political life. In the beginning the Social Conference seems to have met some opposition as the social atmosphere in the country was more conservative than political and as the English educated classes found politics and political agitation more pungent and interesting. The political development of the country must largely depend upon the social condition of the community, which supplies, the physical, intellectual and moral resources of the people. It was the condition of the present Society that led to the dangerous deduction that the ruling class is justified in

withholding the grant of political rights to the people till such time as it thinks them socially fit to receive them. But looking at our achievement I am grieved to say that no other movement in the forty years of its life could have achieved so little as we have done.

EXCLUSIVENESS OF OUTLOOK.

Frequent and intimate contacts, close association and a common cultural and social programme with such of our brethren as were socially free from evils from which we suffered would have facilitated and expedited our growth. On the contrary the exclusiveness of outlook from which we approached the question of social reform dangerously reacted on our own social system. Our Social Conference gave an impetus to sectional social conferences and to the revival of the same tendencies, which it meant to crush. Thus the lead and inspiration of the Indian Social Conference, instead of welding together the Hindu community into a nation, tended only to awaken, organise and deepen caste consciousness in its various sections. And this evil has continued to grow until now its vicious influence is felt in every committee, association or office, where members of different communities have to work together. Thus instead of creating a Hindu nation we have succeeded in creating a series of nations one within another. Other communities of India also continued to grow on the same independent lines as no effective steps were taken to remove the estrangement, real and engineered, which followed in the wake of our awakening. The political consciousness of the various communities continued to drift more and more apart. As a consequence while our political consciousness widened and deepened our social separatist tendencies, with added energy from the political side, widened and deepened also. Until to-day we are just emerging from a social crisis, of trouble and turmoil, which, perhaps, is the blackest page of our social history.

"CHOOSE YOUR IDEAL."

It is time now that we should make up our minds as to the method we are going to adopt for social reform. We should not permit the present confusion of thought to continue. To begin with we must fix our social ideal and decide whether it is communal or national. If we choose to adopt a national ideal we must adopt a programme of work designed to give practical shape to that ideal. If we mean to work for some particular community we should give up our designation of Indian or National; for nothing can be more disastrous for our country and society than the idea of a Hindu and a Muslim nation or a Sikh and a Christian nation. In the relation of sexes we must emphasize social and moral motives and check and discountenance romantic and individualistic tendencies, which are steadily growing in our society. We must try to avert the coming revolt of women and the consequent breaking up of the marriage institution and home life. Finally our activities in all these directions should be backed by

ceaseless propaganda about the religious, social and economic units of our national life. But there is no half way house for us. A little tinkering here on Eastern lines and a little tinkering there on Western lines will be of no avail. Social anarchy, which is prevailing to-day, in the thinking section of our society and which is gradually finding its way into the masses will continue to grow and will perhaps in the near future produce more disastrous results than it has done so far. It is the evident duty of the Indian Social Conference and its provincial branches, if they mean business, to take stock of the situation and give a sane and courageous lead.

DISSOLUTION OF HINDU MARRIAGE.

Pandit Krishna Prasad Kaul next moved: This conference is of opinion that steps be taken at an early date to enact legislation to sanction dissolution of Hindu marriage at least in cases of (1) desertion and (2) cruelty by husband.

He said that it was natural that a new movement should meet with misgivings, fears and unintelligent opposition. His appeal was not addressed to those who were opposed to all reform but to the supporters of the social conference to the advocates of social reform. This resolution was complementary to the resolution on widow remarriage. If the conference allowed a widow to remarry in the event of the physical death of the husband, why should the conference not allow remarriage in the event of desertion and cruelty by husbands when her condition was no better than that of widowhood. It was no use quoting statistics from France, America and other foreign countries as the grounds of divorce were limited only to desertion and cruelty and Indian conditions were different. It might be urged that this innovation was not necessary for Hindu society in view of the rarity of cases covered by his resolution. But he was not convinced that such cases were as few as not to call for a legal remedy. Statistics were not available but his investigations had shown that in the small community of Kashmiri Brahmans there were 14 cases of desertion of wives by husbands, out of which in about half the cases the husbands had taken to new wives. He gave further instances of widows' homes, a fair percentage of the inmates of which were not widows but deserted wives either actually driven out by husbands or forced to leave their husbands because of the impossibility of living with them. He then took up the commonly urged plea that the Hindu marriage was a spiritual sacrament, not a civil contract. If it was a religious sacrament, an indissoluble spiritual tie, it must be so for both parties, not only for the weaker party. In practice it was the reverse of an indissoluble spiritual tie for the husband.

He further instanced cases of contractual marriage from the Vedas and said that though such marriages might have been few, they were not unknown. He then quoted from Manu who contemplates five causes under which a wife can

remarry in the life-time of the husband. Katyayana and Vashista also recognise about half a dozen causes similarly. Though the word divorce might not occur in the authorities legalised separation and remarriages were recognised. Even if it be granted that the cases calling for the legal remedy of divorce were very few among them there was no valid reason why justice should be denied to even a few dumb and oppressed victims. He wound up with a passionate appeal to the audience to carry his resolution unlike the previous conferences which had thrown it out.

MR. CHINTAMANI.

Mr. Chintamani, seconding the resolution, first referred to the militant statement hung right above the head of the president that women must be emancipated from the bondage of men and said that he had been discussing with some friends whether the time had not come for a husband's protection league to be formed (laughter), so that the tables might not be turned against them. Proceeding, he said that the resolution before them was a serious proposition which deserved the complete and active support of every enlightened man. If the basis of the social reform movement was to secure justice to every individual unit of society, if its motive and purpose was to see that no section of the community suffered from disabilities on account of birth or of sex, he thought that no one could offer any valid opposition to the resolution. Mr. Chintamani added that the delegates who had assembled in the Conference would forfeit all title to be called social reformers or advocates of justice and liberty if they did not vote for this resolution.

AN AMENDMENT.

Mr. Surendra Nath Verma moved an amendment which urged a dissolution 'particularly in cases of misconduct, bigamy, desertion and cruelty by either party to the marriage.' Pandit Iqbal Narain Gurtu seconded the amendment moved by Mr. Verma. Pandit Krishna Prasad Kaul, the mover, announced that if the conference was in favour of widening the scope of his resolution he was wholeheartedly in favour of it. He restricted its scope only to make it more acceptable to the conference. He accepted the amendment.

PANDIT SHYAMLAL NEHRU.

Pandit Shyamlal Nehru in opposing the resolution remarked that Mr. Kaul had not urged any effective and cogent reason in support of his resolution. If there were 14 cases of desertion and cruelty by husbands in the Kashmiri community of over 10,000 souls, there were half a dozen cases of desertion of husbands by wives. If the number of cases was so small without the aid and sanction of law, there would be 9000 out of 10,000 homes which would be ruined as a result of the highly dangerous remedy proposed by Mr. Kaul. The slightest disharmony would very much grow in proportions as a result of the so called legal aid proposed and result in intense social chaos and disruption of family life of which he

gave instances. He said that a better course to meet almost all the cases pointed out by Mr. Kaul would be to penalise bigamy among Hindu males and make it a penal offence.

The president before putting the resolution to the vote of the house remarked that her own individual opinion was that even if the remedy for divorce were at present provided by law, Hindu ladies were not sufficiently advanced, educated or economically independent to take advantage of it. This did not, however, mean that she was asking the conference to reject the resolution.

The resolution as amended when put to the vote was declared carried by a majority of 5 votes. Pandit Shyamlal Nehru demanded a division but the president disallowed it.

THE CHURCH AND SOCIAL EVILS.

We are told that Miss Mayo's new book, *The Slaves of the Gods*, contains a preface by Bishop Whitehead, a former Bishop of Madras, in which he makes a distinction between the practice of Christianity and that of Hinduism as regards prostitution, to the effect that Christianity has never upheld such social abuses as prostitution by making provision for their upkeep in its temples. The Bishop's memory seems to have played him false. Did not Christianity uphold the practice of slavery and base it upon the very Bible itself? Did not the official heads of Christianity uphold the burning of witches and the persecution of heretics for centuries? Does not Christianity to-day in some countries officially uphold the colour bar and refuse equality of religious privileges to men of colour? Do not some sections of the Church to-day place women in an inferior position in regard to religious ordinances? Did not the Christian churches all over the world uphold war and urge on their members to fight and kill? Even as regards sexual immorality and prostitution the Church has not been free from blame in the past. It is a well-known fact that in the middle ages the Church countenanced sexual immorality and took no steps to see that its own priests lived clean lives. It is clear that these social evils were not part of Christian teaching but they were part of Christian practice for many years and some of them still are. The Bishop might retort that organised prostitution is a far worse thing than organised war. That is entirely a matter of opinion. Both are evil and both are anti-Christian and we may add anti-Hindu and it is absurd to identify the immoral practices of the adherents of any religion with that religion in itself. We may admit that the practice of every religion falls very far short of its ideals and should attack such evils wherever they found. Prostitution can never be said to be a fundamental part of Hinduism and this form of religious attack is unworthy of our religion and of our intellect. It is as blasphemous to attach prostitutes to God's temples as it is to refuse admittance to coloured persons or to outcastes but we have no right to judge the

religion itself by these practices. The *Indian Social Reformer* carries the answer to the Bishop a little further still and asks if it is not hypocrisy to claim to judge Christianity simply by what is found connected with its temples. Commercialised vice is largely a western business, carried on by men, some of whom attend our churches. It is possible for the Christian to stand aside and to cast off all responsibility for this terrible blot on western civilisation? 'Christianity' says the *Reformer*, 'must be judged by the life of Christian countries.' If it is so judged it does not come out very well. Whether Hinduism or Christianity is the better religion is not to be determined by this sort of attack, which immediately invited a *tu queque* and leads nowhere. As long as such gross perversions of practice continue in connection with any religion, religion itself invites these attacks and it is up to both Christianity and Hinduism to purge their holy precincts of them as rapidly as they can. The result of the continuance of such unholy practices is not the condemnation of one religion as against another but the relegation of all religion to the lumber heap of superstition by those who despise such hypocrisy.

—The *Guardian*, Calcutta.

THE ASSEMBLY INCIDENT.

When Mr. Patel got up on Monday the 8th inst. to give a ruling on the Public Safety Bill, two bombs fell from the Gallery near where Sir George Schuster was seated. The whole house dispersed at once in panic for a while. Sir Bomanji Dalal and Sir George Schuster were injured while some other members also received minor injuries. Two men were arrested with six-chambered revolvers in their possession. It is alleged that the two accused, immediately after dropping the two bombs, fired two pistols. It is further alleged that they then threw their pistols on a seat and one of them stated "I have done it and here is my pistol" and that he gave himself up without resistance to the Police Sergeant.

The following is the text of the pamphlet, several of which were thrown from the Assembly gallery simultaneously with the bombs. It is a "notice" by the "Hindustan Socialist Republican Army" and is signed by Balraj, the "Commander-in-Chief".

"It takes a loud noise to make the deaf hear. With these immortal words uttered on a similar occasion by Villant, the French Anarchist martyr, do we strongly justify this act of ours. Without repeating the humiliating history of the past ten years of the working of the reforms and without mentioning the insults hurled down upon the head of the Indian nation through this House, the so-called Indian Parliament, we want to point out that, while the people are expecting some more crumbs of reforms from the Simon Commission and are even quarrelling over the distribution of the bones Government is thrusting upon us new repressive measures such as the Public Safety Bill and the Trade Disputes Bill while reserving the Press Sedition Bill for the next session.

"The indiscriminate arrests of labour leaders working in the open field clearly indicate which way the wind is blowing. In these extremely provocative circumstances, "The Hindustan Socialist Republican Association" in all seriousness and realising its full responsibility has decided and ordered its army to do this particular action so that a stop may be put to this humiliating farce and to let the alien bureaucratic exploiters do what they wish but make them come before the public eye in their naked form. Let the representatives of the people return to their constituencies and prepare the masses for the coming revolution.

"Let Government know, that while protesting against the Public Safety Bill and the Trade Disputes Bill and the callous murder of Lala Lajpat Rai, on behalf of the helpless Indian masses we want to emphasise the lesson, often repeated by history, that it is easy to kill individuals, but you cannot kill ideas. Great Empires have crumbled while ideas have survived. The Bourbons and the Czars fell while revolutions arched triumphantly overhead. We are sorry to admit that we, who attach such great sanctity to human life, we who dream of a very glorious future when man will be enjoying perfect peace and full liberty, have been forced to shed human blood. But the sacrifice of individual at the altar of revolution which will bring freedom to all rendering the exploitation of man by man impossible is inevitable. Long Live Revolution."

NEWS OF THE WEEK.

Students International Service:—According to a Reuter's message Dr. S. K. Dutta of the Y. M. O. A. in India and Mr. Yusuf Ali, Ex-Member of the I O. S. attended the sessions of the International Students Service held at Dresden on April 7. Mr. Yusuf Ali spoke at the Conference on the future of Indian Universities. The conference discussed the question of helping Indians in foreign universities.

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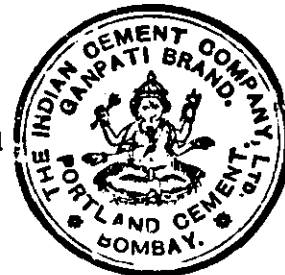
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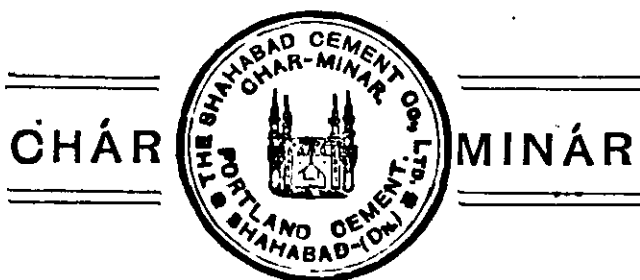
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BOMBAY—SATURDAY, APRIL 20, 1929

No. 34

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Late Mr. Balak Ram:—The sudden death of Mr. Balak Ram on Wednesday at Mahableshwar where he had just arrived is one of the most tragic events in our experience. After a brilliant University career in Lahore and at Cambridge University, Balak Ram entered the Indian Civil Service and was posted to Bombay Presidency. He rose steadily in the Service, but had to pass through a fiery domestic ordeal out of which only his brave and buoyant nature enabled him to emerge unscathed. His subsequent career has been one of steady happiness in the loving companionship of Mrs. Balak Ram. They both returned only a few months ago from their second visit to Europe. His elevation to the Bench of the Bombay High Court, which was practically assured of permanence, gave much pleasure to his friends. His death at the threshold of a what had all the promise of a great judicial career, is a stunning blow to those who were privileged to know him intimately. A most loyal and affectionate nature, endowed with social gifts of a high order, Balak Ram's intellectual interests were never for a moment allowed to be overshadowed by his official duties. He was one of the founders and ex-Presidents of the Indian Mathematical Society, and a member of the Board of studies for Mathematics of the Bombay University. To Mrs. Balak Ram, and to the other members of the family, we offer our heart-felt sympathy in their irreparable loss.

Mr. Sastri at Chidambaram:—We congratulate the Annamalai University at Chidambaram in having as its first Vice-Chancellor the Right Honourable Srinivasa Sastri. Mr. Sastri who has just returned from South Africa where owing mainly to his efforts a college has been established for Indians, is pre-eminently fitted for the task of seeing the University through the first years of its existence. Mr. Sastri as is well-known began his life as and was for many years a schoolmaster and the Annamalai University is fortunate in having

succeeded in persuading him to return to the educational line after his long digression into politics. Chidambaram is an ancient cathedral town of the Hindus and is famous as the seat of Aryan-Dravidian culture particularly of the remarkable Shaivite movement of S. India and the fact that to his knowledge of educational institutions the world over Mr. Sastri adds a deep understanding of Indian culture no doubt influenced the Annamalai University in its choice. There is one other reason why we welcome Mr. Sastri's appointment and that is his attitude on the question of women's education. We published in last week's issue of the *Reformer* a speech delivered by Mr. Sastri at the Women's Indian Association of Madras in which he expressed himself very strongly on the subject of different curricula for women in educational institutions. "I think," said Mr. Sastri on that occasion, "the fundamental defect in the whole of this conception is that it tries to isolate woman from man. For such a vital process of education preparation for the tasks of life which are common to both sexes and which must be faced by both in the same spirit and with a cordial spirit of mutual understanding and cooperation—to start a system of education for women, as though she had different tasks, totally different mentality and totally different destinies—there I think is the mistake lying at the very bottom of the whole idea." Mr. Sastri must not have been in complete ignorance of the Annamalai University's intention of securing his services as Vice-Chancellor and we may well take it as an indication that that University will not adopt the policy of different curricula for women as we are sorry to see seems to be attempted to be done at the Andhra University.

Dr. Besant on Indian Women's Progress:—In her annual address to the Women's Indian Association, Dr. Annie Besant dwelt on the rapid progress that the women's movement has made in this country since she first came to India in 1893. She further observed:—"Women were essentially the heads of the households in India. Indian Women in the past enjoyed as much privilege as men and there existed in the country, women mathematicians, metaphysicians and philosophers. This was one great advantage for Indian women. They had not been checked by any law as the women of England and all over Europe were faced. Indian women had only to fight against custom and not against laws. The whole system of law hindered the emancipation of women in the West and thus made the women's struggle a continual fight in the West. Another great advantage the Indian women had

was the great sympathy shown by men, which gave a great incentive to the growth of the women's movement in India. The movement had spread all over the country in an extraordinarily short space of time and everywhere men had helped it in every way they could without any antagonistic feeling whatsoever. Men had come to recognise the part which women should play in the life of the nation and had helped women to develop to their full stature." The contrast between the men in the West and Indian men towards the women's movement is striking. In India the movement has not only derived sympathy and support from men but the very credit for initiating it belongs to them. This, in their zeal for righting the wrongs of society, such of the Indian women as have recently taken the lead, are apt to forget.

Hartog Committee on Women's Education :—The Hartog Committee on Education have done well in pointing out the neglect of women's education in the country and laying strong emphasis on its importance. They rightly observe : "Despite the growing increase in girls' education the measures taken to promote it have been inadequate. The education of the girl is the education of the mother. The school-education of each additional girl counts more towards the future than the school-education of an additional boy. We are of opinion that, in the interests of the advance of Indian education as a whole, priority should now be given to the claims of girls' education in every scheme of education." Then again earlier in the summary the Committee are of opinion that in the primary stage of education the wastage in the case of girls is even more serious than in the case of boys. Greater facilities in the shape of more girls' schools, Training institutions, scholarships for women teachers for study and training abroad and liberal grants for girls' schools will serve to combat the prevailing illiteracy to a great extent. The Hartog Committee's findings are a sad commentary on the educational system of the Government which during the hundred years of its rule has such poor results to show. It is to be noted that the Hartog Committee make absolutely no mention of private enterprise which has played no mean part in Indian education.

Justice in Africa :—A few days back *Reuter* cabled a message to India that a white farmer of Transvaal was sentenced to ten lashes and six years' hard labour on a charge of having caused the death of a negro by tying him head downwards to a tree and flogging him mercilessly. It was further announced in the same message that the lashes were not to be administered as the Minister of Justice was intending to look into the question. We are now told in a later message that the Cabinet are unable to advise the Governor-General to exercise mercy in this case and that the full sentence will be carried out. We are glad that the whites in Africa have not put themselves hopelessly in the wrong through false notions of prestige. The penalty is by no means a heavy one considering the crime. If anything it errs on the side of leniency. We do not see how on the face of it the Cabinet could for a moment have entertained the idea of recommending the exercise of mercy in farmer Nafte's case. We understand that Nafte has appealed against the verdict.

Indians Abroad :—During his tour in Burma Mahatma Gandhi emphasised the need of Indians in that province adapting themselves to the conditions prevailing there. Dr. Tagore who is present in Canada as India's representative at the National Educational Conference also laid stress on that necessity when he advised Indians domiciled in Canada to bring up their children in accordance with the customs of Canada and train them to be good Canadian citizens. The Po further noted that Indians were now able to bring their women to Canada and he urged the importance of Indians adopting local customs and conforming to the requirements of Canadian citizenship. The advice is sound and will not be without value to Indians not only in Canada but in other lands.

Temple Entry :—Presiding at the first Anniversary of the Nair Literary Association M. Ramaswami Mudaliar, Editor "*Justice*" and President of the Madras Corporation, made an interesting speech on "Social Movements." In the course of his address, he gave his views on temple entry and the problems that arise with regard to temples which will be of interest to our readers. Regarding the question of temple entry, M. Mudaliar declared it was going to become the very biggest problem for the Hindu Society in the very near future. The movement for the admission of all classes in the great temples of the land was bound to succeed sooner than later. Prohibition of entry into certain temples to classes of people was an illogical state of society which could not be tolerated. Then again, a great deal had been said about Atheism and those who were tending to be atheistic in society. But it had to be realized that Atheism was a well-recognized thing in Hinduism. How dare people say that one man was a true Hindu and the other was an Atheist, while Hinduism itself was the most tolerant of all religions and held in its bosom the Atheists, the Agnostics, the dwaitins and the Adwaitins. For his own part, the speaker was firm in his belief that every Hindu did at heart believe in a supreme God. When the Self-respecting propagandists condemned the existing temples their main idea was to put an end to the corruption existing in those temples. Mahatma Gandhi himself had once said : "The temples, in this country are the den of prostitutes". The fact was that those who made such criticisms of the temples were so despondent of any sort of purification and reform being possible with reference to those temples, that they had come out with such extreme statements. But for his part the speaker was optimistic enough to hope that the temples would be cleansed of all their evil through reform work, such as the Madras Religious Endowments Bill.

A Lajpat Rai Number :—The *People of Lahore* has just issued a number in honour of Lal Lajpat Rai. Lalaji was one of the few Indians who attained international fame and he had a large circle of friends in Europe and America. The special number which contains, besides a few of the unpublished letters and writings of Lalaji, tributes to his memory from his numerous friends and acquaintances both in India and abroad. The number which is priced at annas eight is well got up, considering that it had to be rushed through the Press and the various contributions make interesting reading.

INDIAN SOCIAL REFORMER.

BOMBAY, APRIL 20, 1929.

BRITISH INDIA AND INDIAN STATES I.

Several causes have been assigned for the establishment of British rule in India. It was not done by conquest in the sense that the British connection was imposed on South Africa. Seeley described it as not a foreign conquest but an internal revolution. Four-fifths of the army of the East India Company were Indian. Not a rupee was added to Britain's national debt on account of the "conquest" of India. The mere fact that Englishmen are not Indians should not obscure the truth. The Parsee merchants of Bombay, as Seeley observes, might have done the same, and if they had, it would have been recognised as an internal revolution. This internal revolution which was due to the need felt by the people for a stable Government, however, did not extend to the whole country. Either the same need was not felt there to the same extent or it suited British policy to leave it alone. In a letter to Mr. John (afterwards Lord) Morley, when he was editing the monthly, *Fortnightly Review*, on an editorial on the right of adoption which Lord Canning had promised to all Indian rulers, John Stuart Mill, who was for long in charge of the States affairs in the India Office, wrote: "All arguments grounded on vague phrases of the most plausible and successful of political humbugs, Lord Wellesley, count with me for nothing. He would have taken the whole country outright had he dared, but Parliament had then very recently made a solemn declaration against territorial acquisitions in India, and his object was to throw dust in the eyes of Parliament and take the country as far as it could be done while pretending not to do it." Mill himself was of opinion that the only "really Native States, with a nationality and historical traditions and feelings" were the Rajput States and Rampore. All the rest he considered to be creations of British rule, and in these he would have made the continuance of the dynasty by adoption "not a right or general rule, but a reward to be earned by good government" and as such he would grant it freely. He disapproved, therefore, of Canning's promise, but he feared "our faith is committed beyond recall".

We recall this bit of ancient history because it throws light on the section—the most important one—of the Report of the Committee presided over by Sir Harcourt Butler to define the relations between the British Government and the States, as to which there have been some disputes in recent years. In the beginning of this century, Lord Curzon stressed the doctrine of suzerainty to its last

limits. He laid down in a memorable passage his conception of the duties of Indian Princes. Lord Curzon claimed them as his colleagues and partners. He insisted, however, on a high ideal of conduct on their part. "He (the Prince) must learn that his revenues are not secured to him for his own selfish gratification, but for the good of his subjects; that his internal administration is only exempt from correction in proportion as it is honest; and that his *gadi* is not intended to be a divan of indulgence, but the stem seat of duty. His figure should not merely be known on the polo ground, or on the race course or in the European hotel. These may be his relaxations; but his real work, his princely duty, lies among his own people. By this standard shall I, at any rate, judge him. By this test will he, in the long run, as a political institution, perish or survive." In pursuance of his views, Lord Curzon laid down that Indian rulers should not be permitted to be absent for long periods in Europe, except under special circumstances approved by Government. This order was introduced by the declaration that "the Government of India desire to lay down the initial proposition that repeated absences from India of Native Chiefs should be regarded as a dereliction, and not as a discharge, of public duty." Lord Curzon was succeeded by Lord Minto who reversed his predecessor's policy in this as in other matters. Since then owing to various causes the control of the Government of India steadily weakened until it became almost nominal. It is the opinion of several experienced Indian administrators in the States and outside that the policy of *laissez faire* has led to much deterioration in the standard of administration in several States. It is certain that the practice which Lord Curzon condemned of Indian Princes making long and frequent visits to Europe has reached the dimensions almost of a scandal. Discontent in the States has become chronic and it is no longer rare to find subjects of several States publicly declaring that if a plebiscite were taken they would vote for amalgamation with British India. The Butler Committee says that in the last ten years no less than eighteen States had to be dealt with, by way of admonition and otherwise, by the Government of India. A difficult situation had arisen owing to the interpretation put forward by some of the ruling Princes on their relations with the Government of India as representing the Paramount Power. Lord Reading's letter to H. E. H. the Nizam of Hyderabad came as a sharp reminder that the Princes should not presume too much upon the position which the Paramount Power as a matter of courtesy or policy had conceded to them. This led to much discontent and the Butler Committee was appointed to investigate the question.

SOME POINTS OF FACT AND LAW*

MARRIAGE.

(BY MR. KOPARGAM RAMAMURTI.)

We read in *10 Bhagawata (Part II)* that when Sri Krishna invaded Assam and slew the much-dreaded Asura King, Naraka, and delivered from captivity the 16000 royal maidens whom that monster had forcibly taken in war from all the princely houses of the world and immured in his castle at Pragjyotishapura near Goahati, those grateful ladies one and all insisted that their divine liberator shall wed them without demur in right mortal fashion. The Hindu Law raised no bar to such multifariousness in kingly affairs. And the Lord of Compassion had of course no option but to honour the earnest prayers of his devotees. But being also the Lord of *Loka-Sangraha* or the ordered welfare of the world, Sri Krishna disdained to take advantage of the unthinking laxity of the human law. On the other hand, he resolved to make this an occasion to demonstrate to the world the virtue and expediency of one man wedding only one woman and being faithful and attentive to her for the sake of her happiness and his own. He therefore lodged each princess in a separate mansion specially built for her in Dwaraka and on one auspicious day he astounded the world with the spectacle of 16000 Sri Krishnas going through 16000 monogamous wedding ceremonies at the same identical moment in 16000 mansions. When the news of this miracle reached the ears of Sage Narada, that indefatigable Missionary and Curator of public and private Morals could not restrain himself from hurrying immediately to Dwaraka to look into the matter on the spot with his own eyes. But, to his utter amazement and holy joy, he too saw a distinct and real Sri Krishna faithfully engaged with his wife in various domestic pursuits in each and every royal home that he entered and found himself heartily welcomed, entertained and bowed out by 16000 Sri Krishnas and their respective spouses in rapid succession.

It is not given however to ordinary mortals to monogamize polygamy in this extraordinary fashion. Nor is compassion, pure and divine, invariably the motive for matrimony in this work-a-day world of men. The ancient Hindu law-givers recognised only one legitimate motive for marriage and that was the desire for progeny. To beget a son who would offer funeral oblations to his dead ancestors and continue their line on earth was the main purpose of *Grihastha* life according to the Hindu conception of human *Dharma*. Not to fulfil this purpose entailed sin and inevitably consigned the defaulter to Hell. Therefore, if the married life of any particular couple proved unfruitful and gave no hope of male issue, the law allowed the man to fulfil his *Dharma* through another wife with the consent of the first. The son thus begotten was welcomed and loved as the son of all his father's

wives and was believed to save them all equally from perdition along with their ancestors. When Colonel Meadows Taylor, author of the charming Indian novel *Tara*, made the good Brahman lady, *Ananda Bai*, to worry her affectionate and pious husband to marry again in spite of his sincere reluctance, and made her also to seek out with voluntary zeal a suitable bride for him herself and to rejoice with genuine thanksgiving as if her own life-purpose was fulfilled when her husband's second union resulted in the birth of the much-coveted son, he was not drawing unduly on his own imagination or taking liberties with the credulity of his readers but honestly portrayed an aspect of Hindu life and sentiment which has not become extinct even in the India of to-day.

Of late however the system of adopting a son has become more popular and practically superceded the earlier system of achieving fatherhood by multiple marriages. The spiritual interests of the adoptive parents are equally well served by the adopted son without detriment to the worldly interests and happiness of the sonless woman whose status in the family would have been otherwise undermined by the introduction of a younger and more lucky co-wife. The average Hindu householder therefore never thinks of a second marriage now-a-days as necessary or desirable in the life-time of the first and is as confirmed a monogamist as any westerner. No father it is true, would be found so foolish as to give away his son in adoption to a poor man, although "poor people too have souls to be saved", as observed by John D. Mayne in his classical work on Hindu Law and Usage. But then poverty would be as much a disqualification for the luxury of polygamy as for adoption.

Sonship by adoption is unknown to Muhammadan Law. But Moslems too, like Hindus, seem to be governed and goaded by a sentimental craving for a son as the "giver of water" and "perpetuator of lineage" and as the crown of life's fulfilment in general. We have it on the authority of Munshi Mir Amman of Delhi, the venerable author of the Hindusthani version of Amir Khusru's immortal Persian tale of *Char-Darwesh*, that Padshah Azad Bakht, Emperor of Constantinople, who possessed all the power and worldly happiness that human heart could desire, was nevertheless incessantly miserable because he was not blessed with a son who alone is *Zindagani-ka-phal* or the Fruit of Life. At every one of the five daily prayers, it seems, that mighty man would humble himself in the dust before his Creator and cry his heart out in agony, saying, "Ay Allah! Mera nam leva aur pani deva Koi nahiñ! Oh God, there is none to take my name and give me water! Thou hast in thy grace bestowed everything on this wretch, but omitted to give even a single lamp to lighten this dark home of mine. This want festers in my soul, this craving lingers. In thy marvellous treasure-house there is everything always ready in store. Grant

*The earlier articles of this series appeared in the I. S. R. of Jan. 5 and Feb. 2 to March 9,

me but one lively male child to perpetuate my name and give permanence to this Empire ! ”

The spiritual or fatherly motive of marriage however is not always kept clearly in view by many people in modern times. They simply follow the sex instinct common to all races and the special usage of the community to which they belong. Yet it is a fact that Hindus as a class are habitually monogamous in practice to-day. So also, it is said, are most Muhammadans in India, owing chiefly to economic causes and, considerations of domestic peace.

But from woman's point of view there is not much to be proud of or thankful for in the laws of marriage governing the two communities. Not even an extreme feminist would make a grievance of the fact that the selfish laws of man all the world over have conspired to make the marrying of more than one husband at a time punishable as a crime for woman. But even the gentlest of women, quite innocent of feminist ideas, cannot fail to note the invidiousness and feel the cruelty and humiliation of the existing state of the laws which allow man to marry a number of wives without regard to the wishes or feelings or interests of the previously married ones and yet make it impossible for even an ill-used and deserted wife to seek relief under any circumstances by divorce and remarriage. For as at present administered even the Hindu law has lost sight of the spiritual basis of marriage and lost its power for dealing equitably with women's rights. What was once but a legal concession allowed under special circumstances to enable man to fulfil his spiritual Dharma has been transmuted in course of time into an indefeasible worldly birth right of the Hindu to possess a "plurality of wives" at his will and pleasure, as disclosed by that eminent jurist, Sir V. Bhashyam Aiyengar, in *Chetti V. Chetti* (1909 Probate 8), and marriage, which was meant equally for the spiritual good and worldly happiness of woman, has been made to operate as a kind of compulsory crucifixion, at least in some cases, through Child-Widowhood or premature motherhood legalised desertion and impossibility of divorce.

To appreciate the badness of the present law it is not necessary to premise that Hindu husbands are habitually cruel and unfaithful or that Hindu wives are being daily abandoned or superseded by their fickle husbands in the exercise of their exclusive legal privilege of marrying again and again. Hindu civilisation and human nature have on the whole proved nobler than the degenerate Hindu law of the present day. The principle *Eka-patni-eratam*, or devotion to one wedded woman for life, has been sincerely venerated in India since Sri Rama's time. Calamity, dire and irresistible, may sometimes force husband and wife cruelly apart for a while as in the historic cases of Nala and Harischandra. Ordinarily however no Hindu ever deserts his wife or takes delight in planning to supersede her by bringing into the family an additional wife.

Such thought never enters his mind in the usual course of things. There may in fact be more sincerely devoted husbands of the monogamous type among Hindus than in all Christendom. Yet the hard and unignorable fact is there that if any particular Hindu male happens by any chance to be made of less noble stuff or to lose temporarily his usual good sense and regard for the proprieties of civilisation, not to speak of humanity, there is nothing in Hindu law at any rate to bring him to his senses or to prevent him from disgracing his wife and making her life a burden to her by desertion and supercession.

Such cruelty and unhappiness are of course rare. The Hindu husband may by law be endowed with despotic powers but it must be said to his credit that he is amazingly mild and benevolent in the use of his despotism, a fact for which every thoughtful Hindu wife no doubt renders thanks to God every day. But to the Law itself no Hindu woman has cause to be grateful. The discrepancy in matrimonial status and privilege created by the law between the sexes (in addition to the discrepancy in property rights which shall be dealt with later on) assigns to woman an inferior and precarious status as a human being of which she is subconsciously cognisant even in her happiest moments. It is that which has habituated her to take her joys sadly in this world and implanted in her a rooted feeling, which often finds unconscious expression in common talk and folk-song, that a woman's lot in life is after all a futile and unenviable lot.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XVI. TRAVELLERS.

(BY DR. CLIFFORD MANSHARDT, PH.D.)

From the earliest time man has been desirous of new experience, of pushing out his boundaries, and widening his horizon. He has sailed the seas, travelled through uncharted wilderness, scaled lofty mountains, and followed treacherous rivers. In the course of his quest he has met strange peoples, peculiar customs, and different standards of living. From a few caravans and sailing ships bearing their precious burdens, the field of transportation has developed until today every civilized country is served by its railroads, and regular paths of travel are charted upon the seas. The lure of the unexpected, the desire to see that which lies on the other side of the hill is a mighty drawing force. No other experience offers quite the same opportunity for growth as the experience of travel.

In travel, however, as in other phases of life, there are those who learn and those who refuse to learn. To some travel is a continuous delight, a never-failing fund of new experience. Why others travel is at times a mystery. They rush hither and yon paying flying visits to everything and seeing nothing. The best of any land is not that which lies upon the surface, the sights of the boulevard,

and the pavements. The best is the spirit of the nation, which can only be absorbed through conversation, reading, and effort. "Deep calleth unto deep," and the frivolous unto frivolous. It is only the fool who is "wise in his own conceit."

As an aesthetic experience travel has no equal. To stand on the deck of an ocean liner pointing its way into the sunset; to climb a lofty mountain and to find a kingdom at one's feet; to peer into a giant crevasse and find there reflected the splendour of the rainbow; to pass smokestacks and busy factories, and to gaze with marvel upon the noblest work of man; to enter temples and shrines near sacred rivers; to see the stars shining above the lonely desert—these are the experiences that really enrich life, and make it worth the living.

And as we think upon travel in general we would also remember the vast army of workers who are engaged in transportation and who make safe travel possible. On land and on sea, by day and by night in fair weather and in foul, they do their work faithfully and well. From the captain on the bridge down to the humblest cooly each has his own responsibility, the proper performance of which makes for the success of the whole. The extremely efficient coordination of modern transportation is one of the real marvels of the age.

But though a man may wander far and near visiting places of beauty, his deepest satisfaction is in the return to his own home. No matter how dreary the day the sky seems bright and the air seems pure. And at the journey's end there is peace—the peace that is Divine—mediated through the love of faithful friends.

REPORT OF THE BUTLER COMMITTEE.

The report of the Indian States Committee which was signed on February 14th last will be presented to Parliament this evening and simultaneously published both in England and in India. It is a short unanimous report of 52 pages signed by Sir Harcourt Butler, the Hon. Sydney Peel and Mr. W. S. Holdsworth. The report is divided in five sections of which the following is the Committee's own summary:—

UNIFORM TREATMENT OF INDIAN STATES DIFFICULT.

There are two Indias under different political systems, British India and the Indian States. The latter differ so greatly among themselves that uniform treatment of them is difficult if not impossible. Treaties, engagements and sanads where they exist are of continuing valid force but have necessarily been supplemented and illumined by political practice to meet changing conditions in a moving world.

GROWTH OF PARAMOUNTCY.

We have traced and analysed the growth of paramountcy. Though it has already lost and should continue to lose any arbitrary character in a full and open discussion between the Princes and the Political Department it must continue to be paramount and therefore it must be left free to meet

unforeseen circumstances as they arise. We find that the relationship between the Princes and the Paramount Power has on the whole been harmonious and satisfactory. No practical proposals for new machinery have been placed before us but we have indicated changes in the procedure based on experience which should lead to the removal of grievances and the settlement of outstanding questions.

THE RECOMMENDATIONS.

In particular we recommend that the Viceroy, not the Governor-General-in-Council, should in future be the Agent of the Crown in its relations with the Princes and that important matters of dispute between States themselves, between the States and the Paramount Power and between the States and British India, should be referred to independent committees for advice.

We have suggested methods for recruiting and training officers of the Political Department to which we attach great importance. We have indicated ways of adjusting the political and economic relations between British India and the States.

We hold that treaties, engagements and sanads have been made with the Crown and that the relationship between the Paramount Power and the Princes should not be transferred without the agreement of the latter to a new Government in British India responsible to an Indian Legislature. But we have left the door open for Constitutional developments in the future.

While impressed with the need for great caution in dealing with a body so heterogeneous as the Indian Princes, so conservative, so sensitive, so tenacious of internal sovereignty, we confess that our imagination is powerfully affected by the stirring of new life and new hopes in the States by the progress already achieved and by the possibilities of the future. To that future we can merely open a vista. Our terms of reference do not invite us to survey the distant hills and valleys that lead to them but we are confident that the Princes who in war and peace have already rendered such signal service will play a worthy and illustrious part in the development of India and the Empire.

RELATION BETWEEN STATES AND PARAMOUNT POWER TRACED.

The Committee trace the relationship between the Paramount Power and the States and point out the diversity in the political condition of the States. During the last ten years, they state, the Paramount Power has interfered actively in the administration of individual States in only eighteen cases. In nine of these interference was due to maladministration, in four, to gross extravagance, and in the remaining five, to miscellaneous cases. In only three cases has the ruler been deprived of his powers. The Committee remark: "No bad record this, considering the number of States and the length of time concerned. We have heard comments from some of the Princes themselves that in certain of these cases, intervention should have taken place

sooner than was actually the case. The decision when to intervene must be left, and experience shows that it can be safely left, to the discretion of the Viceroy of the day." The Committee further observe that the Paramount Power has defined its authority and the right to intervene with no uncertain voice on several occasions, as for example in the Baroda case (1873-75) the Manipur Case (1891-92) and so lately as March, 1920, in Lord Reading's letter to the Nizam of Hyderabad. That the Paramount Power has, on the whole, acted with consideration and forbearance towards the States, and that many of the States owe their continued existence to its solicitude is undoubted and admitted. Few Governments at any time in history can look back on more than a century of action without some historical regret that certain things had been done and certain things had not been done.

ACTIVITIES OF THE PARAMOUNT POWER.

The Committee observe that the activities of the Paramount Power fall under three main heads namely, (1) external affairs, (2) defence and protection and (3) intervention. The Committee accept the plea of the States that they should be consulted on all external affairs. Regarding defence the final voice must be with the Paramount Power as it is responsible for the defence of both British India and Indian States. Intervention may take place for the benefit of the State and of India as a whole. Paramountcy must remain Paramount. It must fulfil its obligations, defining and adapting itself according to the shifting necessities of time. Nor need the States take alarm at this conclusion, for under paramountcy alone have grown up and flourished those strong and benign relations between the Crown and the Princes on which at all times the States rely.

"We feel bound, however, to draw attention to the really grave apprehension of the Princes and to record our strong opinion, that in view of the historical nature of the relationship between the Paramount Power and the Princes the latter cannot be transferred without their own agreement to a relationship with a new Government in British India responsible to the Indian Legislature."

FINANCIAL AND ECONOMIC RELATIONS.

Touching the question of the financial and economic relations between British India and the States, the Committee recommend that an expert body should be appointed to enquire into (1) reasonable claims of States or Groups of States to a share in the Customs revenue and (2) the adequacy of their contributions to Imperial burdens. The question of a Zollverein which they consider to be the ideal solution, would at once come up before such a body.

The Committee recommend that the concession by which all goods imported for the personal use of the Princes are exempt from customs duty, should be extended to all Princes who are members of the Chamber of Princes. Great stress is laid on the

recruitment and training of political officers who at present are recruited from the I. C. S., and the Indian Army. The Committee hold that the sources of supply of such officers are now limited as both the services above referred to are shorthanded. The time has come to recruit separately from the Universities in England for service in the States alone.

The Committee admit that there will be matters of common concern to British India and the States in which the interests of the two may clash. The natural procedure in such cases will be for the Viceroy to appoint Committees to advise him, and in cases where such Committees fail to agree the Viceroy may appoint more formal Committees with impartial Chairmen of not lower standard than that of High Court Judges. In the event of their advice not being taken the matter should be referred to the Secretary of State.

Practically no change is recommended in existing arrangement on such question as mints and coinage salt and posts and financial claims in reward to posts and telegraphs, opium and exercise.

THE LATE MR. BALAK RAM.

Mr. Balak Ram, I. C. S., who was recently appointed to act as Puisne judge of the Bombay High Court, died shortly after arrival here to-day. He was apparently in normal health when he arrived at the Hotel de Russe, merely complaining of a slight pain in the leg. Death is believed to be due to a sudden heart attack.

Mr. Balak Ram appeared hale and hearty and was quite cheerful on arrival here. He conversed for some time with Doctor Munsiff, Director of Public Health. Subsequently he went into a bathroom. The doctor heard a scream, and going in, found the deceased lying on the floor. Doctor Munsiff picked him up, but he died on the Doctor's arms.

Doctor Munsiff stated that death was due to heart failure.

THE FUNERAL.

A large number of European and Indian mourners attended the funeral of the deceased. His Excellency the Governor was represented by Captain Nicholson, Aide-de-Camp. Others present included the Hon'ble Mr. Rieu, the Hon'ble Sir Ghulam Hussain Hidayatullah, Superintendent Willis, the Hon'ble Mr. Jadhav and representatives of all Government Departments. The body was driven to the burning ghat in a motor car by Doctor Da Gama. All along the route to the Golf course Indian mourners assembled, and by the time the ghat was reached a big crowd was present. The cremation took place in heavy mountain mist and the mourners returned in pitch dark.

Mr. Balak Ram was educated at the Dayanand School, Lahore, and subsequently prosecuted his studies at the Government College there. After

graduating from the Calcutta University, he proceeded to England with a view to qualifying himself for the I. C. S. and studied at St. John's College, Cambridge. He passed the I. C. S. examination in 1899 and arrived in India in the beginning of the year 1901. He was posted to the Bombay Presidency. He commenced his official career as Assistant Collector and Magistrate. Subsequently he acted as Assistant Accountant-General. In March 1907, he was appointed Deputy Accountant-General, United Provinces, which post he occupied till December 1908. He returned to Bombay in the following year, when his services were transferred to the judicial department as Assistant Judge and Sessions judge, in November 1921, he was appointed District and Sessions Judge. In May 1926, he officiated as Secretary to Government, Legal Department, and Remembrancer of Legal Affairs. He was confirmed in the appointment in November of the same year. He was a member of the Bombay Legislative Council during the years 1926 and 1927, and was only recently appointed a Puisne Judge of the Bombay High Court.

EMPLOYMENT OF WOMEN IN JAPANESE INDUSTRY.

In the February 1929 issue of the *International Labour Review* there is an interesting article on the above subject by Iwao F. Ayusawa containing a statistical survey of the position of women in Japanese Industry. It is pointed out that a striking fact in the economic organisation of Japan is that the aggregate number of women engaged in all kinds of labour exceeds that of men and that certain basic industries are largely dependent on female labour.

WOMEN IN FACTORIES.

At the end of 1927 the total number of women employed in factories was 1,009,550. Of these women 128,796 were unprotected by the factory Act because they were employed in workshops or small factories which employed regularly fewer than 10 persons and in which the work performed was not considered of a dangerous nature or injurious to health.

As a result of the revision of the Factories Act which came into operation since 1st July 1926, 22,573 new work places have come under the provisions of the law, the increase of the total number of workers employed being 173,293 and of women alone 44,834.

EMPLOYMENT OF CHILDREN.

The legal minimum age for industrial employment of children is now 14 instead of 12. By raising the standard minimum age to 14, Japan has come up to the general standard of the Washington Convention of 1919 fixing the minimum age for admission of children to industrial employment. The only exception, besides certain transitional provisions, is that if a child has completed the course at an elementary school

before reaching the age of 14 it may, by obtaining special permission, be employed while under the age of 14, but under no circumstances before reaching the age of 12. Employers who contravene this provision are liable to a fine which may be as much as 1000 yen.

The effectiveness of the application of the Act is apparent from the reports of the inspectors. In the first six months after the Act came into force there were 789 cases reported of the employment of children below the minimum age. Warnings were given by the inspectors and 11 employers were fined for not discharging the children immediately upon receipt of the warning.

The writer points out that a total of only 11 penalties among 789 offenders cannot be said to be many and suggests that this somewhat lenient attitude was deliberately adopted in the first half year in view of the fact that the law was being applied for the first time in industrial and mining undertakings other than factories, and allowance was also made for the lack of legal knowledge of the employers.

The enforcement of the law in new fields is made difficult by the extreme poverty prevailing in some rural districts. It has recently been found that in a large number of cases the earnings of the children are an indispensable part of the income of the family for their subsistence. Early in 1928 there was an official statement in the *Labour Gazette* that the apparent hardship resulting from the strict application of the law indicates the urgent need of enacting another law for the relief of the poorer workers.

EMPLOYMENT OF YOUNG PERSONS.

The problem of the employment of young persons and in particular of young women workers in their adolescent or pre-matrimonial period is far more acute than that of employment of children, which may be considered as almost wholly disposed of. The difficulty lies in the peculiar situation of the basic industry of Japan, namely, that the textile mills are operated almost exclusively by young women before their marriage. It is seen from the available statistics regarding age distribution of workers in Japanese factories during 1923 to 1925 that the number of boys under 16 years of age employed in factories has diminished considerably and that of men above 16 has increased. In the case of female workers the number of girls under 14 has decreased and of those above 14 have increased. If the proportions of these workers in the different age groups are worked out it is seen that in 1925 as many as 95.41 per cent. of the male workers were above the age of 16 while women workers above 16 years of age were 73.88 per cent. of the total leaving 26.12 per cent. for girls below the age of 16. In other words, among women factory workers in Japan every fourth person is a young girl below 16 years of age.

There is a striking preponderance of young women in the Textile Industry. Beside that of the young

person under 16 years of age, girls are more than 15 times as numerous as boys, while, among the adults there are between 3 and 4 times as many women as men.

WOMEN WORKERS IN MINES.

The Mining Industry in Japan has made considerable progress in recent years. In 1927 the number of women employed in mines was 64,237. The proportion of women to men is about one-third. It is pointed out that the presence of many women workers in mining work, which involves hardship and physical danger, is in itself a problem, whose seriousness is intensified by the fact that there are many women, some of them quite young, employed in underground work. In 1925 out of 208,295 miners working underground about 47,071 were women, 8672 of whom were, under 20 years of age. It must however be remembered that the employment of women in underground work is an old custom in the country, especially in the southern coal mines where hewers are accompanied by their wives, sons and daughters.

Labour Gazette, Bombay.

SOUTH AFRICAN INDIAN CONGRESS.

The Editor, Indian Social Reformer.

Sir,

We desire to bring to your notice that at the ninth session of the South African Indian Congress held at Durban, Natal, in January of this year, the subject of repatriation of Indians from South Africa to India under the Assisted Emigration Scheme provided in the Capetown Agreement was fully discussed, and we quote below an extract from a resolution passed by this Congress, namely:—

“In view of the reports emanating from repatriates that their welfare in India is being neglected, this Conference feels that a thorough investigation into this matter be instituted and for this purpose instructs the Executive to do the needful”.

Following upon this resolution the subject was further discussed at an Executive meeting of this Congress held at Johannesburg on the 17th February 1929.

When this subject engaged the attention of the Delegates present at the Conference, it was stated that the Government of India have taken no steps to assist the repatriates, that they are stranded and unable to find work, that the present day conditions in India are not congenial to them, that reports have been read, conveyed by letters from repatriates, that owing to absence of work and assistance from the Authorities they are either starving or undergoing much suffering and consequently many of them, have, by force of adverse circumstances, migrated to Fiji or Malaya.

In the Capetown Agreement, one of the conditions accepted by the Government of India in regard to the Scheme, is that on their arrival in India the

Emigrants will be helped as far as possible to settle in the occupations for which they are best suited, by their resources.

Judging from the report from the repatriates, it is doubtful whether the Government of India are doing anything at all to help the repatriates.

This Congress will be extremely grateful to you, if you will afford information on the subject so that it may be guided in making full representations to the Authorities.

S. R. NAIDOO.

E. M. MALL.

Joint Hon. Secretaries.

HINDU LAW REFORM.

The Secretary of the All-India Hindu Law Research and Reform Association, Poona writes:—

On behalf of the All-India Hindu Law Research and Reform Association formed under the Auspices of the Mimanta Vidyalaya, it is proposed to convene in or about the last week of May 1929 an All-India conference of the Hindu Law Research and Reform Association for considering the following and similar other questions viz:—

(1) To review the work done by the Provincial Committees.

(2) The creation of provincial committees in provinces in which they have not been established.

(3) The desirability of appointing paid workers in each committee to ensure a thorough and satisfactory working.

(4) The reorganization of the central committee in the light of the experience obtained so far and the determination of the ways and means of co-ordinating the activities of the provincial committees with those of the central committee.

(5) The forming of a general constitution of a provincial committee as a rough guide for the provincial committees already existing as well as for the committees to be newly established.

(6) The election of the office-bearers of the central committee viz. (1) President (2) Vice-presidents (3) Secretaries (4) Treasurer (5) Members of the executive committee.

COUNTRY-WIDE PROPAGANDA.

(7) The determination of the lines of propaganda to be carried out by the central and provincial committees in respect of (1) the raising of funds for the association's work (2) the enrolment of new members (3) the enlisting of sympathy of the general public for the cause of the association and the doing of such other activities that may further the aims and objects of the Association.

(8) The establishment of an up-to-date library at the Head Office of the Central Association containing books bearing on the subject. With a view to facilitate the consideration of the above matters you are requested to furnish as early as possible the

following material to the central committee; viz. (1) A report stating in detail (a) the work done by your committee (b) list of members (c) the amount of subscription collected by the Committee (e) rules and byelaws (f) and such other information as may bear on the points.

The Central Committee will be much obliged if different provinces will send representatives, making suggestions as to subjects to be discussed by the conference, asking research scholars to be personally present, etc.

Provinces are also requested to send papers that may throw light on the subjects on Hindu Law so that they can be read with advantage before the conference.

Provinces which have not yet established an Association are requested to form such a body, and send us the names of the office-bearers, nature of the work you propose to undertake and such other information as you may deem relevant. You are also requested to send a representative to the conference.

Any further information or the number of delegates likely to attend the conference should be communicated to the Secretary before 28th of April 1929, so that the central body may help the delegate for their budging, etc.

NEWS OF THE WEEK.

Dadar Girl's School:—The Annual Social Gathering of the students of the above High School was celebrated on the 21st March, when 500 ladies were present. Mrs. Kshamabai Row presided. Miss Hirabai Dixit, B.A., Lady Superintendent of the High School read a report in which she surveyed the gradual growth of the High School by the persistent efforts of the Society. She pointed out that the present status of the High School was mainly due to the worthy patrons such as Shet Mathradas Vissimji, Seth Velji Lakhamji, Dr. Nair, Dr. Rao and others as well as the selfless workers of the Society. Attention is also paid to the religious as well as moral instruction. In conclusion she directed the attention of the audience to encourage the efforts by sending donations to the school and enrolling larger number of girls every year. Mrs. Indirabai Sahasrabudhe appreciated the work of the Society in giving education to the girls at cheaper cost in the North of Bombay. She admired the simplicity and liveliness of the girls and appealed to the public to help the institution. Mrs. Kshamabai Row then distributed the prizes. It was announced that Mrs. Tulshibai Padwal of Dadar gave a donation of Rs. 501 to the High School.

The Eighth Bombay Temperance Conference:—The Eighth Bombay Temperance Conference which was to have been held in Bombay in February, but had to be put off owing to the disturbed state of the city, will be held early in May. Fresh invitations have accordingly been sent out to the various Temperance and other Associations throughout the Presidency to elect delegates to the Conference. If any Society has not been officially approached through inadvertence, the Secretary thereof is requested kindly to communicate with Mr. D. D. Gilder, Princess Street, Bombay, 2. The subjects to be discussed are Rationing and Statutory Reduction, Auctioning of liquor licences, Advisory Committees, Propaganda etc.

The New Vice Chancellor:—Mr. Mirza Ali Mahomed Khan, one of the oldest Fellows of the Bombay University, has been appointed Vice-Chancellor. He assumes office at an important stage in the life of the University, when it is being reconstituted under the new University Act. Sir Chimanlal Setalvad, the retiring Vice Chancellor, has held the post for a period of 12 years, having been appointed to it six times successively. Mr. Mirza was first nominated a Fellow of the University in 1907. In the following year he was elected to the Syndicate where he served for many years. He was Dean of the Faculty of Arts from the year 1922-25. During his long academic career, Mr. Mirza has taken a keen interest in the educational problems of the Presidency and his great love for Persian and Arabic literature led him to bring before the Senate about three years ago a resolution for the formation of a Faculty of Oriental learning. The resolution was carried and a committee was appointed to draw up a scheme. When the scheme was submitted for the approval of the Senate later on, that body rescinded its previous resolution regarding the formation of the proposed faculty. Mr. Mirza has also taken an important part in the civic life of Bombay. He was nominated to the Bombay Municipal Corporation in 1908 and his connection with that body has ceased with the termination of the life of the present Corporation. In 1922 he was elected President of the Corporation.

Kharag Bahadur Singh Released:—Kharag Bahadur Singh, a Nepalee youth sentenced on the 22nd March 1927 to 8 years' rigorous imprisonment for causing murder of one Hiralal Agarwalla for alleged cruel treatment to Rajkumari, a Nepalee girl, was released from Rajshahi jail yesterday. Kharag Bahadur Singh came down to Calcutta this morning. It might be remembered that Rajkumari, a girl of the Rana family of Nepal was taken to Calcutta by one Padamprasad where she met Hiralal who told her that she had been sold to him. Hiralal and his friends, it is alleged, criminally assaulted, made her drink against her will and this treatment continued for five months. As a relative of Rajkumari, Kharag Bahadur Singh took a bold step for protection and honour of women folk. After conviction several deputations waited on Lord Lytton and the Viceroy for immediate release of Kharag Bahadur Singh.

Social Reform Marriage:—A correspondent writes in the *Hindu*:—A social reform marriage was solemnised on the 31st May at the Brahma Samaj Mandir, Anna Pillai Street, Georgetown, the contracting parties being Mr. A. Arunagiri Chettiar of the Nagarathar community in the Ramnad district and Miss Sundari Ammal belonging to Naidu community. A large number of ladies and gentlemen, friends and relations of the married couple were present to witness the ceremony, including Sir R. Venkataratnam Naidu who officiated. In the evening, a tea-party was given by Mr. O. T. Jambulinga Chettiar of Kanadukathan to celebrate the wedding. The host, speaking in the end, characterised the morning function as an epochmaking one in the Nattukottai Chetti community; and expressed the hope that his Nattukottai Chetti brethren would follow the example set by Mr. Arunagiri Chettiar in social reform.

First Rajasthani Lady Doctor:—Miss P. Gahlot is the first Marwari lady, who out of 48 lacs of women in Rajputana, where there is no institution for English education for girls, has come out successful as a Sub-Assistant Surgeon from the Punjab Women's Medical College this year. She is the daughter of Mr. Rampratap Gahlot of Jodhpur, who has evinced equal zeal and interest in the education of females. Miss Gahlot was enthusiastically received at Raikabagh Palace Railway Station (Jodhpur), and is at present posted as a lady doctor in the Women's Hospital of Jodhpur State.

Passport Refused:—Mrs. Kamaladevi Chattopadhyaya who is in Delhi has been refused a passport to go abroad by the Madras Government and is now approaching the Government of India.

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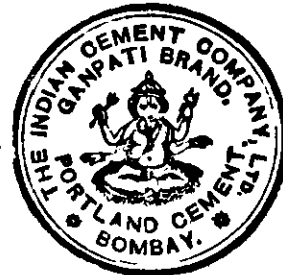
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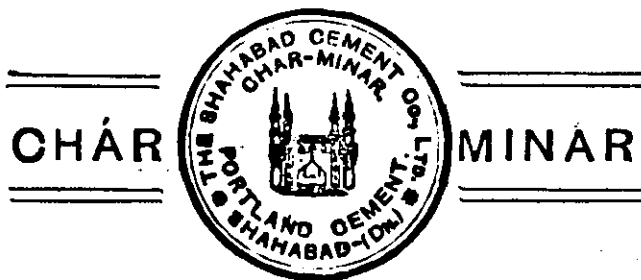
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Vol. XXXIX.

BOMBAY—SATURDAY, APRIL 27, 1929

No. 35

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WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Lala Lajpat Rai's Autobiography:—The *People of Lahore* which the late Lala Lajpat Rai founded, and which is being ably edited by Mr. Firoz Chand whom he specially trained up for the work, is publishing his autobiography, which promises to be a valuable contribution to the social and religious as well as political history of India. We reprint the chapters relating to Lalaji's early life. The picture which it gives of Hindu society in the Punjab in Lala Lajpat Rai's boyhood, is specially important as furnishing the background to the subsequent sweeping success of the Arya Samaj in that Province. Bengal and the Punjab are the two predominantly Moslem provinces in India, and it is significant that the two great religious reform movements—as distinguished from revival movements—in Hinduism originated in these two provinces. In Bengal, however, although the Brahmo movement began half-a-century earlier, and although Raja Ram Mohan Roy, its father and founder, was deeply-versed in Persian and Islamic culture, the reform movement was a reaction to Christianity and not to Islam. It was at once deeply influenced by Christian teaching which the Raja held to contain the essence of religion, and a protest against the proselytising propaganda of missionaries. In the Punjab, the Arya Samaj was a reaction against Islam rather than to Christianity. Lala Lajpat Rai says that it was only after he, the son, had become an Arya, that his father took to the study of Hinduism and became not an Arya, but a Vedantin, that is a Hindu not of the Vedic but of the post-Vedic or philosophical Hinduism. Lalaji says what prevented his father from turning Mahomedan was the fear that his mother would separate from him and go with her children to live with her parents. The domestic struggle which resulted from the husband's strong pro-Islamic leanings and the wife's intense faith in the orthodox religion, is graphically told. The wife held her husband from proselytising till the son grew up and brought him back to belief in the ancestral faith. The story is one which has had analogies all over the country. It is the strongest proof if proof were wanted of the essential identity of Indian home-life from the Himalayas to Cape Comorin.

Marriage Law Anomalies:—In his illuminating article which we publish this week, Mr. Kopargam Ramamurti remarks that owing to their opposition to be included in the Gour Marriage Act of 1923, Mahomedans, Jews, Christians and Parsis are still subject to the condition of formal apostasy along with their brides even when both parties belong to the same race and religion if they seek the help of Act III of 1872. This is not correct so far as Parsis are concerned. The Parsi Marriage Act which is applicable only to marriages where both parties are Parsi Zoroastrians, prohibits polygamy. As for Jews, a recent case in Bombay showed that polygamy still prevails or at any rate is not illegal among Indian Jews. When Mahomedans marry non-Mahomedan girls, the latter as a rule become converts to Islam. In the Punjab, the Anand Marriage Act is a means of contracting inter-communal marriages which are not legally monogamous. Mr. Ramamurti points out certain defects in the Christian Marriage Act which needs looking into. Registration under the Act of 1872, notwithstanding the formal religious repudiation demanded, does not in fact lead to any further social or legal consequences. There was a case of a Hindu-Mahomedan marriage under the Act a year ago, but we have not heard that either of the parties had been put out of their respective communities for that reason. The Privy Council, we believe, has held that rights of succession are in no way affected by such marriages. We strongly commend Mr. Ramamurti's suggestion that all Hindu marriages should be registered under the revised Act of 1923.

An Unsuccessful Experiment:—A few days ago a message was published in the newspapers to the effect that the term of office of Mr. Watts, Dewan of Travancore, had been extended by one year. We were surprised, because all that we have heard of affairs in that State was not by any means indicative of a successful administration. Rather the reverse. Travancore had for long enjoyed the reputation of being one of the best-governed Indian States but recent reports were to the effect that it was fast losing this reputation. It is impossible to say more than that affairs seem to have come to such a pass that in the interests of the State a change of Dewanship had become imperative. We were one of the few Indian journals which warmly welcomed the departure from custom inaugurated by Her Highness the Maharani-Regent by appointing Mr. Watts as Dewan of a State with deep-rooted Hindu traditions. As the Butler Committee remarks the Kshatriya Raja and the Bramhin Minister are implicit in the Hindu idea of a State. Travancore scrupulously maintained

this tradition, and the Maharani-Regent's act was, therefore, one which betokened both liberality and high courage. But we are constrained to admit that the experiment has been a failure, and Her Highness has been obliged to admit it too, and, contrary to the earlier message which was perhaps a feeler, has according to the correspondent of the *Times of India* reverted to the traditional practice of a Hindu Prime Minister, her choice having fallen on Mr. Subramanya Iyer, a Judge of the Travancore High Court and a native of Travancore. The failure of Her Highness' bold experiment, however, should not discourage her. Even in Great Britain no Roman Catholic has been Prime Minister since the Reformation, and the law expressly prohibits one being appointed to the Lord Chancellorship. In the United States of America, a very popular and capable Catholic candidate stood last year for the Presidency for the first time since the Republic was established and he was defeated by an over-whelming majority because of the strong Protestant tradition. Travancore, by comparison with these countries, is centuries behind. The failure of Mr. Watts, moreover, is also due to other causes, such as his want of administrative experience and a personality which could have overcome the hostility which every innovation from long-standing practice provokes in conservative minds who form the bulk of every stable society. Viceroys and Governors in British India are greatly assisted by their wives in bridging the social gulf and Mr. Watts' career in Travancore was perhaps somewhat handicapped by the absence of that inestimable advantage.

Joshi Committee's Surprise:—The forecast that has appeared in the press, of the recommendations of the Age of Consent Committee which is engaged in giving final shape to the report, is not at all encouraging. Keen disappointment will be felt if, as is believed, the Committee were to recommend 14 years as sufficient for the present as the age of consent. It is also stated that the report will not be unanimous, as the progressive members who form a majority are strongly in favour of raising the age to 16. In spite of the over-whelming evidence in favour of a higher age than 14, the Committee's suggestion will no doubt come as a surprise. The only charitable interpretation that can be put to the unsatisfactory recommendation of the Committee after its long labour is that the members were seized by the strangle hold of conservatism. This is one more proof that in the matter of social reform as in others not to put one's faith in Committees.

Canon Davis' Munificence:—"We are delighted to learn," writes the *Leader*, "that the Rev. Canon Davis has promised a gift of Rs. 50,000 towards the building fund of Agra University. As we have previously remarked, Canon Davis had a large share in bringing the University into being, he was its first Vice-Chancellor and right well did he deserve the hon. degree of Doctor of Letters which the University conferred upon him. The promised gift is enormously to the credit of Canon Davis, and is very much like him. It was only the other day that we referred to his generous gifts to St. John's College. Canon Davis has been a great educationist as well as great philanthropist, and his name and fame will long be remembered in the United Provinces with respect and gratitude."

The Education of Indian Princes:—The king on the 18th at Pudukottah at a public meeting presided over by the principal of the N. Raja's College, Dr. Muthulakshmi Reddi protested against the principle of appointing European tutors to minor princes. She observed it is a pity that the Durbar should have thought of importing a European lady as governess for a minor Raja. A European lady, however highly academical qualifications may be, a woman was unacquainted with the manners and customs and also the vernacular of the State was a suitable tutor especially for an Indian Prince. She wondered why the Government should have thought of importing a European lady, when many of our highly educated Indian women had training in the West were available. It was not available one of our woman graduates whom there are many at present could have been trained for the post. In this connection she also pointed out that much depended upon the early training of children. The Raja's early association with a European lady while developing his young mind a love for western dress, manners and customs, might, she feared, also induce in him a feeling of aversion towards his people and to the commendable features of Eastern civilisation. She also observed in passing she visited the Women's Hospital at Pudukottah and expressed the view that there should be Maternity and Child Welfare centres to educate the people on the necessity of preventive treatment and skilled help during confinements. Facilities should also be provided for the treatment of venereal diseases. Many Indians not only in British India but even belonging to the States have for long felt strongly on this question and it is a pity that the policy of placing fresh barriers between rulers and ruled should appeal to the Indian States.

A Reform Marriage:—The marriage was solemnised on Sunday the 21st at Bombay by Mr. S. Sadanand, Managing Editor of the *Press of India*, with Miss E. S. Sagaram Iyer, L. T., Head Mistress, Government Training School for Women, Bellary, under Act III of 1913, in the presence of a number of friends and well-wishers of the couple. Mr. Sadanand is the son of Mr. C. V. Swaminath Aiyar who founded and conducted for several years *Viveka-Chintamani*, a premier Tamil journal which did much to popularise liberal ideas in South India and Mrs. Sadanand is a daughter of the late Mr. E. S. Srinivasa Aiyar a deputy-Collector of the Madras Presidency and a practical social reformer, who firmly believed in higher education for women. Although both are from the Brahmin community they belong to different sub-castes.

Sanatorium at Tambaram:—We have had occasion to note in these columns sometimes about Dr. Muthu's scheme of establishing a sanatorium at Madras for open air treatment of those afflicted with the fell disease, tuberculosis. The foundation stone of the first set of buildings was laid last year and we now understand that the building work has been completed and the opening ceremony of the Hospital was performed on the 1st April by the Right Hon'ble V. Nivasa Sastri in the presence of a distinguished

(Continued in the *Leader* page).

INDIAN SOCIAL REFORMER.
BOMBAY, APRIL 27, 1929.

BRITISH INDIA AND INDIAN STATES II.

It has been claimed in the Chamber of Princes that the Butler Committee was appointed at the request of its members. When the Committee's terms of reference and personnel were announced the Princes did not disapprove of them though one or two of their prominent spokesmen let fall expressions to the effect that the terms might have been wider and that a representative of the Princes might have found a place on the Committee. The Princes, however, expressed their full confidence in the Chairman, Sir Harcourt Butler, and were quite confident that the Committee could not fail to see the justice of their case. That there was an element of diplomacy in all this, goes without saying. The Princes engaged an eminent English Barrister, Sir Leslie Scott, who was believed to be a great friend of Lord Birkenhead, then Secretary of State for India, at a fee which, perhaps, was a record one, to prepare and put forward their case before the Committee. The whole thing was treated as confidential, but as a matter of fact every little move was fairly well known to the leaders in British India. When, therefore, Sir Leslie Scott wrote an article in a British Law Journal summarising his views on the position and claims of the Princes, no one was surprised, and the Nehru Committee in a chapter, believed to be largely the handiwork of Sir Tej Bahadur Sapru, pulled to pieces the elaborate edifice of his argument. The Princes put forward an informal disclaimer that Sir Leslie Scott's article in the Law Journal did not represent their views, but it is believed that the case he presented to the Committee did not materially differ from the contents of that article. The method adopted by the Princes in their relations with the Committee was the very reverse of that of politically-minded people in British India in relation to the Simon Commission. The former was largely diplomatic, as transactions between States had necessarily to be, the latter purely political as the action of subjects is to secure constitutional rights from their own Sovereign. The Butler Committee was feted wherever it went and if the claims of hospitality could have decided the issue a decision in favour of the Princes would have been a foregone conclusion.

When the Committee and several princes had assembled in London for the final stage of this drama, three men, Dewan Bahadur Ramachandra Rao, Mr. Abhyankar and Mr. Chudgar, were nominated at a Conference of Indian States' subjects to proceed as a delegation to London to see that the British public and the Butler Committee were properly apprised of the fact that Indian States consisted of the Princes

as well as their people, and that the latter's point of view were entitled to consideration in deciding the future destiny of the States. The Dewan Bahadur and his colleagues were not speaking to a brief, but from a patriotic sense of what was best for the Princes as well as for the people of the States. While thoroughly loyal to the Princes, the States People's deputation stressed the right of the people to be consulted in administration as well as in the relation of the States to British India. The Princes, while condemning the independence movement in British India, wanted independence themselves under a shadowy suzerainty personal to the King-Emperor, quite oblivious of the fact that the British sovereign was a constitutional monarch who governed through Ministers responsible to the people. The deputation of States' subjects, on the other hand, maintained that the Princes ought to become increasingly responsible to their subjects as a condition of their securing more freedom from the control of the Government of India. If the Princes had been politicians or had been advised by politicians and not by lawyers, they would have realised at a very early stage that in the present state of world-opinion it is as difficult to establish a case for autocracy as for slavery. There is a good deal of autocracy and slavery in the modern world, in fact, but the strong tendency is towards democracy and freedom of contract. A naked advocacy or defence of either condition, has not the least chance of gaining a hearing in any civilised country. The arrival of the States People's deputation in London, wrought a transformation. The Butler Committee pleaded that it could not give a hearing to the delegates, but agreed to receive their statement and to give it its best consideration. Copies of the Butler Committee's Report though published in India and in England ten days ago are not available at the time of writing. The official summary published evidently omits important passages. Mr. Chudgar, one of the members of the deputation who has remained behind in London, has sent cabled messages to the effect that the peoples' interests has been fully safeguarded in the Report, though the summary contains only a feeble trace of this important part of it.

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gathering. The fact that the work has been completed within so short a period speaks much for the untiring zeal and efforts of Dr. Muthu. Mr. Sastri in opening the hospital paid an eloquent tribute to Dr. Muthu's extraordinary knowledge and experience and wished the doctor every success in his noble undertaking and hoped that the Madras Government and the wealthy men of the locality would recognise the greatness of the cause and talents which Mr. Muthu so unreservedly and meritoriously placed at their disposal,

SOME POINTS OF FACT AND LAW*.
MARRIAGE.

POSITION OF HINDU REFORMERS.

(BY MR. KOPARGAM RAMAMURTI.)

Indian social reformers have from the time of Keshav Chandra Sen been struggling to make monogamy for the male too an essential part of the marriage systems of this land. But Orthodox Hindus and Muhammadans can never be persuaded to acquiesce in such a change in their respective family laws. Woman as the presiding deity of man's household wields so many natural advantages and holds already so many strategic points in her unreasoning grip, that the wise man of both communities will feel equally nervous for the destiny of their superior sex if she is to be given any more powers. They cannot be happy unless they are allowed by law to hold, as they do now, some emergency powers in their own hands, some kind of domestic "Regulation III of 1808," which will help them to keep woman ordinarily afraid to overstep her constitutional bounds or to dislodge her from her throne, if need be, by one desperate effort at any moment without explanations or the framing of a charge. Married life, it seems to them, may become a pandemonium and a nightmare if the law itself encourages woman to think that she is the equal of man in all respects and makes it absolutely safe for her to fetter, gag and tyrannise over him, "as in the west."

The only way then open to social reformers to establish by law the principle of frequent monogamy in India is to persuade their countrymen to voluntarily surrender their polygamous rights by getting all future marriages registered under the Special Marriage Act (III of 1872) as amended in 1923 just before their usual religious ceremonial, out of a chivalrous regard for the human status and dignity of their womankind. Self-respecting and prudent Hindu girls, especially widows who wish to remarry, and their wise guardians also, should develop the grit to demand that the bridegrooms of their choice shall be willing to have their principles and *bona fides* placed above board by registration of the Marriage under Act III of 1872. In doing so they do nothing that can be regarded as obnoxious to Hindu religion, because since 1923 when the Act was amended at the instance of Dr. Hari Singh Gour, it is open to Hindus to marry under this Act while positively affirming their faith in Hinduism. There is nothing in this procedure that can offend caste rules either, because the registration does not bear the immediate performance of the sacred rites customary to each caste. The only class of Hindus who will be unable to avail themselves of the Act are those few whose caste *compels* marriage of a girl before she is fourteen years old. This disability also will disappear when the Legislature makes 14 years

* For the earlier articles of this series vide I. S. R. Jan. 5, Feb. 2 to March 9, and the last issue.

the uniform minimum age of marriage for girls throughout the country as proposed by Mr. Har Bilas Sarda.

MUHAMMADAN MARRIAGE.

But unfortunately there is no such relief yet to reformers of the Muhammadan marriage system in India. Moslem gentlemen willing to bind themselves legally to a life of monogamy have no facility to solemnise their marriages under Act III of 1872. Under its provisions both the bridegroom and bride are still required as before to declare that they do not profess the Mahammadan religion.

For this reason, the late Sir Ronald Wilson in his valuable work on the Muhammadan Law of India under British Rule, which he termed "Anglo-Muhammadan Law," strongly pleaded for the provision of a tolerable alternative for those who do not wish either to abjure Islam or to be governed in all their family relations by usage dating from the Middle Ages." He also pointed out that "considering the intellectual ferment now going on among Indian Muhammadans and looking especially to the wide publicity given to the views of Mr. Justice Amir Ali, it is difficult to suppose that there are more who would jump at the opportunity of contracting a legal marriage on a footing more distinctly monogamous than can be secured by even the most carefully drawn contract under the Anglo-Muhammadan Law, if the thing could be managed without the formal apostacy required by Act III of 1872."

But the Indian Legislature, yielding readily to the clamour of orthodoxy, has resisted all attempts made up to date, including the last one of 1923, to amend the Act on these lines and so Muhammadans, Jews, Christians and Parsis are still subject to the condition of formal apostacy along with their brides even when both parties belong to the same race and religion, if they seek the help of Act III of 1872.

CHRISTIAN MARRIAGE.

The learned author of the "Law applicable to Christians in India" is naturally proud that the marriage law of Christians is more considerate to the human rights and dignity of woman than either the Hindu or Muhammadan law and enforces monogamy even on the male instead of leaving it entirely to his good sense and good nature. He is therefore very particular that a Christian woman should never marry except under the provisions of the Indian Christian Marriage Act (XV of 1872). Even if she chooses to marry a non-Christian she may do so before a Marriage Registrar appointed to solemnise such marriages under that Act. But she should on no account be so foolish as to marry with non-Christian ceremonial conducted by a Hindu or Muhammadan priest, as that would place her at the mercy of their polygamous law. To deter her from taking such suicidal step and to make an example of her if she did is obviously the duty of every good and wise elder of the National Christian

Church of India. Judge Paul Appasami therefore is anxious to have the misguided woman and her ill-favoured husband and heathen priest, along with their friends of whatever community, subjected to criminal prosecution under Section 68 of the Indian Christian Marriage Act for which the maximum punishment is ten years rigorous imprisonment or transportation. And, that he may be impartial to both sexes without invidious discrimination, he is prepared to mete out the same treatment also to any Christian male who might similarly offend against Christian sentiment by having his marriage solemnised under heathen rites with the help of a heathen priest, although no such evil consequences can be said to accrue to him by his marriage as could be pointed out in the case of a Christian woman. His only regret is the Judgment of Mr. Justice Walsh in *Maha Ram's* case (I. L. R. 40 Allahabad), in which that learned Judge declared that this penal section is not applicable to marriage not purporting to be Christian marriages recognised by Act XV of 1872, pointed out the "apparent error" slipped into by the learned Chief Justice of Madras in the "decision of the so-called Full Bench in 40 Madras," and remarked that such prosecutions should be discouraged. "Since the above pronouncement," says the learned author of the Christian Law "it has become risky, at least in the United Provinces, to undertake prosecutions against Hindu priests and Qazis for celebrating marriages where one of the parties is a Christian." (Vide also I. L. R. 17, and 20, Madras.)

DEFECTS OF CHRISTIAN MARRIAGE ACT.

Even non-Christians can readily understand and sympathise with the desire of good and benevolent elders of the Christian community to see that Christian men and women do not thoughtlessly throw away the benefits secured to them by the Christian law. But unfortunately there are at least two flies in the ointment which must be removed before drastic steps are thought of the strength of section 68. The Indian Christian Marriage Act is defective in at least two particulars. It is insecure for valid intercommunal marriage as well as for conserving the principle of monogamy among Christians.

I. VALIDITY.

The careless and dangerously loose wording of section 88 of Act XV of 1872 and the incongruity of the marginal note appended there makes it exceedingly difficult of right interpretation beyond doubt, and seems to throw a cloud on the validity of a Christian-Hindu marriage even if duly solemnised and registered under the provisions of that Act. Such marriages however are supported by the long continued practice of the entire Christian community of India and are unquestioningly accepted by them as valid. There is no decision of any Indian High Court one way or the other. The only case in which the point was argued was *Chetti V. Chetti*. (1909 Probate 67), but that was before the High Court of

England and the remark of Lord Gorell which seems to agree with the contention that section 88 is a bar to the validity of a mixed marriage of that kind in India is mere *obiter*, because the decision in the case turned upon the fact that the marriage in question had been contracted in England under the English law of civil marriage which was held good against all personal laws of India to the contrary. In the recent case of *Lendrum v. Chakravarti*, however a Scotch Court of Sessions pronounced a decree of nullity under similar circumstances. (vide the "Hindu" of 21st January 1929). Lord Mackay held that marriage between Hindus and non-Hindus was not recognised by Hindu law and that, though the marriage in question was good in Scotland and probably in all the rest of the world, it was still a marriage which was not good within the bounds of British India. But there is no indication in the judgment that the provisions of the Indian Christian Marriage Act had also been considered in this connection. Still it is desirable that the Indian Legislature should be moved at an early date to amend the wording of section 88 and bring it in to conformity with the sense of its marginal note and with the established practice of the community. (Vide I. S. R., 27th October and 17th November 1928).

II. POSSIBILITY OF BIGAMY.

The second defect is the absence in Act XV of 1872 some provision corresponding to section 16 of the Special Marriage Act (III of 1872). This section specifically lays down that if a man who has once married under the Act marries again during the life-time of his wife he shall be punishable for bigamy under sections 494 and 495 of the Indian Penal Code, "*whatever may be the religion which he professed at the time of such second marriage.*" In the absence of such a provision with the specific words quoted above, a Christian wife married under Act XV of 1872 is as unprotected as any heathen woman married with heathen rites against the bigamous proclivities of her husband. If she had married, say, a Muhammadan husband under the Act, what is there to prevent him from marrying a second wife under the Muhammadan law? His first marriage under Act XV of 1872 does not at all deprive him of the polygamous rights which he possesses under his personal law. The fact that the Christian wife is still alive is no bar to the validity of her husband's second marriage with Moslem ritual under the Moslem law and hence sections 494 and 495 I. P. C., would not operate against him. But let us consider what may seem to be the stronger case of a Christian woman who has taken scrupulous care to marry only a Christian man and according to Christian rites as provided for by the Christian Marriage Act. If that Christian husband of hers takes it into his head to prove faithless to her, what is there to preclude him from circumventing the Christian law against bigamy by adopting the Muhammadan or Hindu religion and taking another wife from his new fold as was done with impunity

by *Michael* (3 Madras High Court Reports, Appeal 7) and *Antony* (I. L. R. 33 Madras 371)? To rely on an *Obiter* in *Emperor v. Lazar* (30 Madras 550) and another from Panjab opposed to the earlier as well as later decisions and to say that opinion on this point is divided and that "the better opinion seems to be that he cannot" so marry, is not to solve but to shelve the trouble. If an outsider, with but a limited understanding of the human problems involved in the matter, may yet venture to make a friendly suggestion, what the elders of the Christian Community should do is to take no rest till the Indian Legislature incorporates a provision corresponding to section 16 of Act III of 1872 into Act XV also.

THE SPECIAL MARRIAGE ACT.

Till that is done, the belief that marriage under the Indian Christian Marriage Act protects the monogamous rights of a Christian woman cannot be said to be based on sure foundations. It is true only to the extent that her husband, whether Christian or non-Christian, cannot marry again under the same Act while she is alive. But he is entirely free to marry another woman under some other law which permits polygamy. Any zeal therefore that Christians may show in the meanwhile to prosecute Christians and other people who prefer a non-Christian ritual and do not take the services of a Christian Marriage Registrar under Act XV of 1872, must be justified only on the ground of excessive religious sentiment. It cannot be justified, as is sought to be done in the book under review, on the plea that the Christian wife was thereby made to forfeit a right which was indefeasibly hers under the Act.

There is a further justification urged in this same connection, that by marrying a non-Christian with his religious ritual instead of under Act XV of 1872, the Christian wife deprives herself and her children of their better rights of inheritance under the Indian Succession Act. This falls properly under the subject of "Inheritance", the third department of Family Law which must be considered later on. We may however conveniently dispose of the question just here by mentioning only two relevant points for remembrance in this context. The first point is that Act XV of 1872 has no provision corresponding to the new section 24 of Act III of 1872 making the Indian Succession Act applicable to the property of persons who marry under that Marriage law and of their issue. The second point is that the rules of succession applicable to the property of a deceased person are ordinarily governed by the religion which he professed and not by the religion professed by his widow or his children. A Christian wife can inherit to her Moslem husband, for instance, only according to the Muhammadan Law of succession whether she had married him in the presence of a Christian Marriage Registrar under Act XV of 1872 or before a Qazi according to the ritual prescribed by the Moslem law. Where then is the excuse for

persecuting a Christian woman who prefers one marriage ritual rather than another or a Qazi who faithfully exercises his ancient legal privilege under the *Shariat*?

EARLY LIFE.*

CHAPTER I. EARLIEST RECOLLECTIONS.

(BY THE LATE LALA LAJPAT RAI.)

I will be very brief about my early life. My father was an Aggarwal (banya) by caste. Several generations of my ancestors lived in Jagraon, a small town lying between Ferozepore and Ludhiana at a distance of 24 miles from the latter place. Before that they belonged to Malerkotla. My grandfather was a shop-keeper. My father was born in 1845 on the day when the British defeated the Sikhs in the battle of Mudki (in Ferozepore district). During my father's boyhood, my grandfather who could read and write only the Mahajani characters, was for several years a Patwari in a neighbouring village under the British. I well remember my grandfather, and I can say he was a very painstaking and courageous man. He was short-statured, very intelligent and wise and sociable. He made friends with people very quickly and was ever ready to start on journeys. He embodied all the virtues and failings of shopkeepers. In keeping with the code of that class, he was fond of making money in all possible ways. He was very firm in his religion and belonged to that sect of Jains whose Sadhus keep a piece of cloth tied round the mouth. He used to perform the religious duties twice a day regularly. He was fond of the company of Sadhus of his sect and was very hospitable to them. His last illness lasted for but a day, and so he died practically in harness.

My grandmother was a different type altogether. To this day I have not seen another woman as righteous, pure-hearted, hospitable, generous and simple as she was. She could not count beyond twenty. All her life she never used a lock and never kept a key in her custody. She was incapable of keeping money, and so her husband never gave her much. She was not fond either of jewellery or of dressing well. She was so generous-minded that practically all she got from her husband she distributed among her neighbours. She made herself useful to all. She would join children in their doll games. She needed no "dinner-things" or plates, for she merely put her vegetable on her loaf and ate it.

Occasionally she had fits of a peculiar kind. Whenever she was in this abnormal condition, it was supposed that the spirit of my grandfather's deceased sister had entered her body. Whatever she said then, she said as if she were my grandfather's sister. The whole family would gather

* (Being the two first chapters of Lalaji's autobiography which is being published week by week in the *People*, Lahore under the caption, "The Story of My Life". The first chapter appeared in the Lajpat Rai Number which was noticed last week).

round her and each would consult her as an oracle for his or her own peculiar need or difficulty. She would answer all such questions. I saw her several times in this state of trance. I cannot offer an adequate explanation of the phenomenon. But of this I am sure that tricks or fraud or humbugging my grandmother was not acquainted with. Her temperament and her character ruled out all such suspicion. She kept excellent health and seldom fell ill. Considering all these facts, I find it hard to discover the cause of the phenomenon I have described. I must add that when in her trance my grandmother used to foretell the future or make revelations about matters not known to anybody. If I may depend on my memory, events often corroborated her prophesying. In any case the family had great faith in her.

As I have related above, my father was born in January, 1845. In 1849 the British annexed the Punjab, but the Jagraon side of the Sutlej was in their possession even before that. My father was educated in a Persian school established by the British. The Head teacher was a Mussalman Maulvi, very firm in his religion, and honest and righteous and given to religious observances. Because of his lofty character his contact influenced all his pupils and Islamised their outlook. Several of them embraced Islam afterwards. Even those who did not formally accept Islam, remained Muslims by conviction much the greater part of their lives. My father belonged to the latter category. My father received instruction in his native town from this Maulvi for some time, and afterwards joined the Normal School at Delhi. He always stood first in his class, and in the final examination at the Normal School he stood first in the whole of the Punjab. In some of the papers he was awarded the maximum marks, amongst these being Mathematics and Physical Science. Throughout his life he has loved learning passionately. Now that I write this story he is fast approaching seventy. His 71st birthday falls in January next. But even now he reads day and night and devours all books, pamphlets and journals in Urdu, Hindi or Gurmukhi that he can lay his hand on. If he cannot get any new book he goes back to the old favourites. His reading covers a varied range, but he is particularly fond of religion and history. His study in religion is deep and extensive. He is extremely well informed about Islam, Hinduism, Christianity, Jainism and Buddhism. The Quran and the Upanishads he must have read scores of times. The Bible and the Jain and Buddhist literature also he is very familiar with. He is a keen student of religious literature in general.

For the first 25 or 30 years of his life he was a believer in Islam (according to the Suni School). He used to recite *namaz* and to observe the *ramzan* fast, and he cultivated acquaintance among the Ulemas and Moulvis. When Sir Syed Ahmed started his socio-religious mission, he read Sir Syed's works and became a follower of his. Upto the 40th year he was a Muslim of the Syed Ahmed

school which was popularly known as the "natural religion" school. During this period he was antagonistic to Hinduism and the Arya Samaj, and used to criticise the teachings of both in the Brahmo press. But when I joined the Arya Samaj and he studied the best of Hindu literature, his outlook under-went a radical change, so much so that in old age he has become a Vedantin, and is now a believer in the Vedanta.

CHAPTER II. MOTHER'S MIRACLE.

Why didn't then my father finally accept Islam? The answer is furnished by my mother's shrewdness and toleration. She did not take much time to discover that her husband's ideas were Islamic, and she strove ever after that he should have full liberty of religious belief without discarding the external Hindu garment. She served him as well as she could, and put up with his Islamic ways. My father's Mussalman friends used to come to dine at our house, she would afterwards cleanse in fire the utensils they had eaten out of. She would not object even when my father went to the length of bringing with him food cooked in a Mussalman's house, and sometimes he would even cook flesh in our own house. But she strove always to make him happy. My mother was very shrewd but had a wrathful disposition. The veriest trifle would upset her. But her love for her children and her husband made her put up with things she despised. She had been born in a family where Sikhism reigned supreme. Her father and mother and brothers were Sikhs. They used to recite Japji and observed Hindu ritual and festivals, they wore long hair and in religious matters they worshipped the Gurn Granth Sahib (Sikh scripture). One of the brothers of my maternal grandfather's was a Granthi. My grandmother used to recite Japji and Rehras from 3 hours before daybreak till morning. All these people hated Mussalmans and Islam. But by an irony of fate my mother was wedded to a man who was a lover of Islam and a friend of Mussalmans, and who renewed every day his threat to turn Muslim.

When I consider how devoted a Muslim is to his religion, how he regards the propagation of Islam as a bounden duty and how he believes that the highest reward attaches to converting a man to Islam, I can well imagine what great pressure must my father's Muslim friends have brought to bear upon him upto his 40th year, and how often they must have tried to induce him to become a Mussalman openly. That my father did not become a convert to Islam in spite of all these things is nothing short of a miracle—and the credit for having wrought this miracle must go to my mother. I remember full well that whilst I was yet a child she used to shed tears over my father's religious "improprieties" for hours. Sometimes she would not taste food for days together, and would keep heaving sighs of sorrow all the time with her children in her lap. But she would never think of deserting her husband. In fact she always lived with him and was never away from him for any appreciable period of time. She always tried to

conceal his religious enormities or improprieties, and put up with everything.

My father always condemned the Hindu religion and Hindu customs and ritual, and sometimes he used extremely harsh language about the Hindu gods and goddesses. On occasions of Hindu festivals he would not only himself not join the poojah, but would not permit it in the house. But my mother managed to discharge all the duties observed in the orthodox Hindu families. The observances, the poojahs, the shraddhas—she neglected none of these. Generally she did all this without my father's knowledge. Sometimes she would shut all doors in his absence and be through her orthodox observances before his return. But occasionally she might be taken unawares, or our father might gather from our talk that in his absence she had been occupying herself with idol-worship; on such occasions he would lose temper and administer her a scolding. Poor creature she put up with everything; she would weep and suffer in silence. Our father knew that if he turned Mussalman, our mother would take her children with her and live either at his father's or at her own father's. This my father did not want,—and mother understood him aright in this matter. She, therefore, put up with his religious "improprieties, and never interfered with his liberty of thoughts.

I cannot sufficiently praise my mother's shrewdness and forbearance, particularly when I recall that my father's income was always a meagre one, and because of his independent character his job never seemed to be secure. When I was born he was a Persian teacher getting Rs. 25 a month. For 12 or 13 years he got no increment, for he was never given to flattering Inspectors and Headmasters. Within this small sum of twenty-five rupees my mother managed to run the house, to perform the religious samskars of her children, to feed them well according to the standards of the people of her status, and even to extend her hospitality to her neighbours and to the needy. My father's salary never rose beyond Rs. 35 a month. In the last 7 or 8 years of his service he was given 2 increments of Rs. 5 a month each time. His pecuniary difficulties ended only when I became a bred-winner at the age of 19.

My mother was altogether unlettered. My father tried several times to teach her, and I also made several efforts—but to no purpose, for besides her bad health, household duties and attention to children left her little leisure. She bore ten children, of whom at the time of her death six were alive—2 sons and 4 daughters.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR

XVII. STUDENTS.

(By DR. CLIFFORD MANSCHARDT, PH.D.)

In the history of the kings of Israel the story is recorded of a certain king who went forth to battle. The odds were decidedly against him and the king was very much discouraged. But at the time of crisis a prophet appeared assuring him that the enemy would be delivered into his hand. "By whom?" the king asked. "By the young men,"

replied the prophet. And so it happened. The young men were mustered, went forth to battle, and won a glorious victory. If the great social evils that confront our modern society are ever to be mastered, it is the young men who must rally. It is the youth who must carry through to completion the programs of the fathers, and it is the youth who must lay down practical programs for their own generation. It is to the students now training in our schools and colleges that we must look for leadership.

It is very easy for students simply to drift along, accepting things as they are, but in days such as our own there is no time for drifting. The pressing problems confronting us call for men of purpose, men who have glimpsed a better social order, and who are bending their every effort to its attainment. If there is one lesson that students find to be of real difficulty it is the lesson of concentration. To take a hard problem and to wrestle with it until it is completely subdued is contrary to the spirit of the average student. But there is no other way out. Unless the schools turn out young men and women of moral fibre, young men and women who find joy in intellectual conflict, we can hold out small hope for the future. About the only thing worse than a scholar without enthusiasm, is an enthusiast without a sound scholarly training. If the young men of our generation are to gain the confidence of those whom they would lead they must be able to speak with the voice of intellectual authority. Shallow thinking on the part of the leader spells sure disaster for the movement he would carry forward. Let our students heed the voice of the ancient proverb: "Take fast hold of instruction; let her not go: keep her; for she is thy life."

In our emphasis upon education as preparation for living, we sometimes lose the truth that education is life itself. The Students in our schools and colleges are not simply preparing for life that begins at some indefinite future—they are living here and now. Every habit formed, every skill acquired, every attitude developed, every appreciation cultivated, is a vital part of the life of the student and has its direct relation to the lives of his fellows. How essential it is then that students should cast aside dawdling and settle down to the real business of living.

The fact that one is a student or a graduate does not in itself raise that one to the level of a superior person. There are multitudes of educated fools, and multitudes of wise men who have never crossed the threshold of a college. The educated man is that rare person who feels himself to be at home in his world; who looks on life with keen delight; and whose soul within him is unafraid. He is a man of broad sympathies, a lover of truth, and a champion of the right. Among our students, as well as in the other walks of life, "many are called, but few are chosen."

THE LATE Mr. K. S. RAMASWAMY
IYER.

Glowing tributes were paid to the memory of the late Mr. K. S. Ramaswami Iyer, Managing Agent of the Arungabad Mills, Ltd., at a public meeting held on Sunday morning at the Napoo Hall, Matunga, under the joint auspices of the South Indian Association, South Indian Union, The Mysore Association, Nayar Samaj, the Asthika Samaj, South Indian Co-operative Consumers' and Credit Societies and the South Indian Sangeetha Sabha. Mr. K. S. Aiyer presided. Mr. K. Natarajan, Mr. K. S. Ramachandra Iyer, Rao Saheb K. Ramaswamy, and several other prominent South Indian residents of Bombay were present on the occasion.

A BELIEVER IN DOING ONE THING WELL.

The President, in his opening speech expressed himself to be overwhelmed with grief at the sad and premature death of one of the most respected South Indian citizens of Bombay. Mr. K. S. Ramaswami Iyer was one of the earliest of the South Indian settlers in Bombay and he had won a reputation for himself and commanded great respect and admiration in the commercial circle. It was a matter for congratulation that it was he who had established the reputation of the community in Bombay. He had earned a name for himself as one of the biggest financiers and mill-owners and his services were greatly in demand. Several requests were made to him to join the Board of Directors of various other companies, but he stoutly refused to do so because he believed in doing one thing well. He took charge of the affairs of the Arungabad Mill at a time when the financial condition of the mill was at a very low ebb and but for him the mill would not have risen to the position to which it has now been raised. It was really a great shock to see that such a personality was taken away from their midst when his right judgment and mature experience would have proved much more beneficial to the members of his community in particular and Indians in general.

A UNIQUE PERSONALITY.

Mr. K. Natarajan then moved the first resolution placing on record the deep sense of loss felt by the South Indians at the sad and premature death of Mr. Ramaswami Iyer and offering their heart-felt condolences and sympathy to the members of his family. The speaker thought that the death of Mr. Ramaswami Iyer at the present moment was a very great loss both from his personal point of view as well as from a public point of view. The very large number of institutions under whose auspices this meeting was being held, itself showed how wide and varied, at the same time quiet and unassuming, were his activities. The speaker could say from his personal knowledge that Mr. Ramaswami Iyer was in some way or other personally connected and interested in all these associations. It was well-known to everybody that he took a very special interest in the South Indian community of Bombay and, had time been more favourable and

his health sustained him, the speaker was sure that he would have provided some means of consolidating and strengthening the position of South Indians in this city. He was a unique personality, I am using that word very definitely and quite deliberately, continued Mr. Natarajan, in the industrial and financial circles of Bombay. But no one who came in contact with him would think of him as a financier or a commercial man. He was a man of very high culture and perfect gentleman, the finest flower of Indian culture, particularly of South Indian culture, a type which I am afraid is passing away.

A MAN OF THE WORLD.

Mr. Ramaswami Iyer was born in a family which is one of the most illustrious in modern India. Sir K. Seshadri Iyer, the father of Mr. Ramaswami Iyer was a towering personality in South India and the latter has inherited to a large extent the qualities which are bred in an atmosphere of public interest. There is such a thing as heredity and breeding and there is also an atmosphere of families in which public affairs, public questions and public interest are often talked about, discussed and considered. Mr. Ramaswami Iyer had the advantage of being brought up from his very childhood in an atmosphere of public duty and public service. Although his opportunities were many, he deliberately refused to extend his activities beyond the limits within which he could apply himself with the greatest concentration. I can think of very few people in Bombay, who to the same extent represented the type of Mr. Ramaswami Iyer who was in the best sense of the term 'a man of the world'. He was not a mere man of books or theories but a man who held his own with men of business in Bombay or any other part of the country. The great conscientiousness with which he performed the many duties the onus of which fell upon him was quite in keeping with the greatness and virtue of his family. He had a ready hand to help and it was willingly extended to all cases of need and I can say he was one of those men who were not very censorious in judging the need of men. He regarded men as more ignorant and weak than wicked and attributed any defects in their qualities more to ignorance than to original sin. He had a very broad and charitable outlook upon the world and his help was extended to all kinds and classes of people without anybody knowing anything about it and it is one of his remarkable features that I have never heard him complain about the way in which his goodness was being taken advantage of. His death is a very great loss to us the South Indians particularly in this part of the country. There is no doubt whatever that Mr. Ramaswami Iyer raised the prestige of the South Indian community to a very high level in Bombay. It would be very long indeed before we can find a substitute for him possessing all his qualities to follow in his foot-steps, and in the meanwhile we can only try to cherish his memory and follow his example.

Mr. K. S. Ramachandra Iyer, seconding the resolution, said that in Mr. Ramswami Iyer the South Indian community had certainly lost a great leader and a good friend and the poorer people had lost a benefactor.

Rao Saheb K. Ramaswamy, in associating himself with the terms of the resolution, characterised the deceased as most unassuming gentleman and a jewel among the South Indians in Bombay.

The resolution was unanimously passed, all standing. Mr. R. Krishna Iyer then moved the second resolution authorising the President to forward a copy of the resolution to the family of the deceased which was also passed by the meeting.

UNTOUCHABILITY.

(BY MR. N. K. VENKATESWARAN).

The psychological origin of the caste-system must have been the universal human desire for cleanliness and purity. It has taken many centuries for man to understand that impurity could only be overcome by washing it away and not by keeping it off, and many have not understood it in any real sense still. *Untouchability* is an offshoot of the caste-system and it has been perhaps helpful in so far as it has served to prove the futility of the caste-idea. It has been quite harmful in so far as it has outlived this use. Do we not feel a sense of national degradation in front of this curious thing?

It is true that no public man or woman of note is to-day for preserving *untouchability* and all the absurd things it means. Who cannot see that it is a subtle trick, this *untouchability*, that insidiously embitters our social relations and keeps our just political aspirations, as it were, under a cloud? Evil is cunning and stoops to conquer.

Who does not know the nature of evil? But mere knowledge is not enough. Good intentions sleep overlong. If we really make up our minds that *untouchability* must go it will have to. But we must really make up our minds. That is the thing.

What a mad thing is this *untouchability* that parts up from one another! Is there one in the wide world that is not our brother then we are less than men. If he is unclean we can only wash him and not say that he is none of us. Who can be true to his humanity and disclaim a brother?

What a land is this South India where pious *pundits* preach the superiority of some over others! Look at this Kerala where hundreds of people are doomed to distance from society. These sub-human beings who are denied the most elementary rights of living things make you stand aghast and wonder sadly. It is easy to find a justification in the ancient writings and salve one's conscience. It is easy to say that these things must be and avert the eyes. But they are there blowing the fires of blame. Temples, who will speak against temples, where men might seek, each in his own way, the Great Authority of the Universe? But some persons, they say, cannot enter them. What temples

are these that would have God cabined for the delectation of a select few! Do we know God who has floated this universe with its countless hosts of suns and satellites that evolve their own laws of birth, life and death? And some strive to keep God a captive in these temples!

Even the late Sri Narayana Guru who so long and so strenuously tried to lift many lakhs of people in Kerala to human dignity was considered an *untouchable*! A greater Brahmin than Sri Narayana Guru never lived in Kerala and yet he had no entrance to the temples of his land. Things are slowly improving. The Guru did not live in vain. Perhaps tomorrow *untouchability* will go. These are surely mercies. But why should *untouchability* live to-day, this 'museum-piece' of man's small mind?

In the days of the *Vaikam Satyagraha*, which was a localised fight for winning the right of passage for the *untouchables* along a public road round the Vaikam temple many orthodox people in Kerala were appalled at the demands made by the Satyagraha soldiers. They could not withdraw themselves from their blinding habits and ask themselves if there was anything really inordinate in these demands. They were simply appalled at the prospect of an old age ending so suddenly. They could not stop to consider how long that age had lived and how absurdly. And they queered the pitch for the reformers and little was gained for the cause of freedom. They even puzzled the Mahatma with their thousand citations from the sacred writings and when they failed to puzzle him some of them called him an enemy of Hinduism and asked him to quit the land. Such orthodoxy still lives. And many bad things continue to have a chance.

India has arrived at a stage in her national evolution when it would be folly for her to shut her eyes to the things of which she cannot be proud. Self-praise will be no aid in the attainment of self-rule.

Education has done much to relax the bonds of caste but education has also given to many a sort of intellectual flexibility. Do we not now and then see people who preach against caste in public and practise it ardently in private? Even the knowledge of what is right is sometimes very difficult.

If *untouchability* is right and if people are not prepared to throw it off unitedly and swiftly India will have to wait long not perhaps for self-rule but self-respect. Self-rule is easy to attain and often follows from superficial causes. True self-respect is a thing of conscience, of true living and is often greater than self-rule and may exist without it while self-rule will not be worth having without self-respect, without *national self-respect*. It is for the educated men and women of India to think and throw away this great curse of *untouchability* and if they do that the masses will be uplifted and the path of brother-hood will be opened again in this ancient country.

NEWS OF THE WEEK.

King's Message:—His Majesty the King has addressed the following message to the nation:—"Looking back on my long illness and recovery, my heart is full of thankfulness of a far deeper origin than a mere sense of

relief that I have been brought back from danger and weariness in the past months by the wonderful skill and devotion of my doctors, surgeons and nurses. Help had come from another source of strength as month after month I learned of the widespread and loving solicitude with which the Queen and I were surrounded. "I am able to picture to myself crowds of friends waiting and watching at my gates and think of the still greater number of those who, all over the Empire, were remembering me with prayers and good wishes. The realisation of this has been among the most vivid experiences of my life. It is encouragement beyond description to feel my constant and earnest desire has been granted, the desire to gain the confidence and affection of my people. My thoughts carried me even further. I cannot dwell on the generous sympathy shown to me by unknown friends in many other countries without new and moving hope. "I long to believe it possible that experiences such as mine may soon appear no longer exceptional: when the national anxieties of all peoples of the world shall be felt as a common source of human sympathy and a common claim on human friendship. I am not yet able to bear the strain of public ceremony but I look forward to some appointed day for joining my people at home and overseas and thanking God not merely for my own recovery, but for new evidences of growing kindness, significant of the true nature of men and nations. In the meantime I hope that this message may reach all those even in the remotest corners of the world wherefrom I have received words of sympathy and goodwill.

Late Mr. Balak Ram :—A Resolution of the Government of Bombay states :—"The Governor in Council has learnt with deep regret the news of the death of Mr. Balak Ram, I. O. S., Remembrancer of Legal Affairs to the Government of Bombay, and recently an Acting Puisne Judge of the High Court of Bombay. He desires to record his sympathy with the members of Mr. Balak Ram's family in their bereavement and his sense of the loss which the public service has sustained. Mr. Balak Ram was an able and efficient officer and a scholar of distinction, who had given many years' valuable work to the Judicial Service of this Presidency and to the cause of Education."

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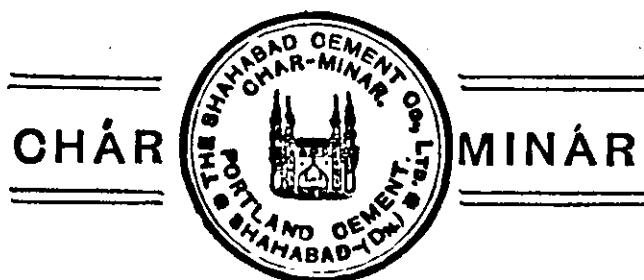
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No. 36

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Bombay Mill Strike Again:—The long general strike of the workers in Bombay mills was suspended when Government appointed a Committee to investigate the differences between them and their employers. The Committee made its report a few weeks ago, and it is one of the most informing and sagacious reports that we have seen. Had the recommendations of the Committee been accepted and put into force at once, the suspended strike may never have restarted. But there was some delay and discussion, and in the interval the strike has begun again on some points of difference which have arisen. Into the merits of these points, it is needless for our purpose to enter here. But one thing should be noted. It was loudly maintained last year that the strike was engineered by foreign Communists. All Communists, real or suspected, foreign and Indian, have been arrested and are awaiting their trial at Meerut. The Viceroy has promulgated as an ordinance the Public Safety Bill which the Legislative Assembly refused to pass, and which it was asserted would bring about an end of the strikes. Nevertheless, the strike has commenced again, and at the time of writing, there does not seem to be an early prospect of its ending. It is clear that the employers and workers have no common ground of ideas on which they can meet and agree upon a stable settlement. To find or create such a common ground is the only sure means of averting the dislocation of the industry. A suggestion has been made to import workers from other countries to replace the Indian workers, China being mentioned as the most likely source. We hope this suggestion will find no support. Chinamen can combine more readily than Indians, and the labour problem will be further complicated by an alien problem, if this fatuous suggestion is accepted.

Mr. Sastri for East Africa:—The Right Honourable Srinivasa Sastry sailed on Wednesday, May 1st for East Africa to assist the Wilson Commission particularly with regard to questions

concerning the Indian community in East Africa. The following telegram was sent by his Excellency the Viceroy to the Rt. Hon. V. S. Srinivasa Sastri dated Simla, April 30th 1929. "Before you sail for East Africa, I wish on behalf of the Government of India as also of myself to send you a message of godspeed in the task you have at our request undertaken. You returned to India after a period of distinguished and eminently successful but arduous duty in South Africa as the first Agent of the Government of India only in February last. Your ready response to the invitation of the Government to proceed to East Africa at a very short notice when you might legitimately have pleaded for a well earned and well-deserved rest, reflects the highest credit on your sense of public duty which the Government of India gratefully recognise. The Government are confident that this recognition of your patriotism will be fully shared by your countrymen. They earnestly hope that the same measure of success may attend your new mission as made your work in South Africa a source of abiding satisfaction to India and the Empire." A meeting of the Imperial Indian Citizenship Association was held on Tuesday. The Rt. Hon'ble V. S. Srinivasa Sastri was present. The meeting passed the following resolution: "That the Council of the Imperial Indian Citizenship Association places on record its high appreciation of the action of the Government of India in nominating the Rt. Hon'ble V. S. Srinivasa Sastri to help Indians in East Africa to present their case to Sir Samuel Wilson on questions arising out of the Hilton-Young Commission Report and its complete confidence in him that he will be able to render the most valuable help to the Indian community in East Africa.

Tributes in the Commons:—A *Reuter* telegram from London dated April 30 says:—In the House of Commons, during the debate on the Colonial estimates, Commander Hilton-Young (Lib.) welcomed Mr. Sastri's aid to the Wilson Commission and hoped that he would repeat the notable success he had already achieved in reconciling opinions which were seemingly divergent. There were misunderstandings and acrimony in East Africa as regards the Asiatics and the moderation and single-minded concentration upon high ideals such as Mr. Sastri had already shown would do a great deal to reconcile the different opinions. Returning to Kenya Lt. Col. Amery in the course of his speech said that the problem of the Government there was very difficult and that Mr. Sastri was not a member of Sir Samuel Wilson's Commission but

he would accompany Sir Samuel during the whole of the tour to discuss very important questions concerning the Indian community. Lt. Col. Amery was sure that the Indian case could not be argued with greater eloquence and moderation than by Mr. Sastri. The problem was more administrative and developmental than constitutional. Sir Samuel had to consider the whole problem with which the Hilton-Young Commission had dealt and seek solution generally and administratively acceptable and then report to the House of Commons.

A Scheme of Primary Education:—The Anjuman-i-Taraqqi-i-Hyderabad (Deccan) after much labour and research have produced a scheme of compulsory Primary education, which the State Government will do well to adopt. The percentage of literacy in the State is very low, for statistics show that only 12 per cent of the school-going population are receiving instruction. The scheme of departmentalization of finance recently adopted by the State has not found favour with the Anjuman. Regarded from the viewpoint of education the Anjuman are of opinion that it has its own drawbacks. "The weakness of the Scheme," say the Anjuman "lies in the fact that it limits the sum of money to the same amount every year for a particular period, and does not permit or take cognizance of any increase that is bound to arise if the system of education is not to remain static." The scheme drawn up by the Anjuman has for its goal universal compulsory education for both boys and girls. They do not believe in experiments but straight away lay down the period in which the goal is to be attained as ten years. The scheme also discusses the ways and means by which it can be achieved and the suggestions are eminently practical. To the pertinent question which the Anjuman ask "Are the people ready for the adoption of compulsion in education", their answer is sufficient proof. The Anjuman observe "A great majority of the people we have come in contact with, officials and non-officials alike, desire a speedy attainment of a measure which they agree would be a blessing." The Anjuman have definitely stated that they are opposed to religious institutions in schools and strongly urge that in the interests of harmony and goodwill education should be made as secular as possible. The Scheme of the Anjuman is to be commended for their robust views and suggestions. In the matter of girls' education, we much regret that the Anjuman do not evince the same enthusiasm for education as they have in the case of the boys. The *laissez-faire* attitude adopted by them in girls' education is disappointing in the extreme.

Rescue Work in Bombay:—The sixth annual report of the Bombay Vigilance Association was adopted at the annual general meeting held on Wednesday last. The Association has an excellent record of work to its credit for the year 1928-29. Its propaganda work carried on by means of lectures and leaflets has resulted in awakening the conscience of the public to the dangers of social evil in the city and to the immediate necessity of eradicating it. The Vigilance Shelter conducted by the Association has rescued 83 girls from falling a prey to the vice and restored them to respectability. After repeated representations, the Association has at last succeeded in

eliciting from the Government that they are drafting a Bill embodying several amendments to the Bombay Prostitution Prevention Bill and that on its completion a committee consisting of the Chief Presidency Magistrate of Bombay, the Commissioner of the Bombay Police, with two representatives of the Vigilance Association and the Under-Secretary to the Home Department of the Government of Bombay as secretary to the Committee, will be set up to consider the proposed amendments. The Association has also succeeded in enlisting the sympathy of the Bombay Municipal Corporation. With such powerful support it will not be too much to expect a speedy disappearance of the vice areas in the city.

Montessori Society, Bhavnagar:—We have received a copy of the report of the work done by the Bhavnagar Montessori Society during the last three years. The institution has succeeded in having an organ of its own with wide interests. Another feature of its progress is that lecturers were sent out to the neighbouring places to propagate the principles of the Montessori system. The membership of the Society is open to all irrespective of caste or creed and the yearly subscription is only a rupee. The objects of the association are laudable and we hope the list of members will increase sufficiently to enable the society to extend its activities.

Tuberculosis in Calcutta:—We publish in our news columns a short interview on tuberculosis in Calcutta given by Dr. Goheen, Superintendent of the Madaipalle Sanatorium, who will be in that city for six months to a *Free Press* representative. The last issue of the *Calcutta Municipal Gazette* contains a detailed report of a speech delivered before the Calcutta Municipal Corporation on the same subject. He pointed out in the course of his address that in the last ten years there has been an increase of seventy-seven per cent in deaths from tuberculosis. The position therefore in Calcutta is similar to what it was in the West twenty to thirty years ago and in spite of the economic distress prevailing in the West owing to the war it is surprising that the percentage of deaths from tuberculosis has been reduced by nearly seventy-five per cent. The Doctor suggested the adoption of four measures to meet the evil. "One of the most important" he said, "is the special dispensary which will recognise the cases and advise them how to take care of themselves." He proceeded to point out that educative propaganda could be carried out from there. Secondly he recommended the employment of Health Visitors or Health Nurses who would study the home conditions of the patients and advise them how to protect themselves and how to prevent the disease spreading to the other members of the family. And lastly the establishment of tuberculosis hospitals and sanatoria—the hospitals to segregate the worst cases from the general population and the Sanatoria—a special type of hospital which provides shelter from the sun and rains but lets in maximum of air for the milder cases. The Calcutta Corporation has already commenced work on a small scale and we have no doubt that the presence of Dr. Goheen in their midst will help them in fighting the disease.

INDIAN SOCIAL REFORMER.

BOMBAY, MAY 4, 1929.

THE DEAD-SET AGAINST HINDUISM.

It is impossible not to observe that at the present time a massed attack on Hinduism is being carried out. For about a century Christian Missionaries have sought to undermine it with all the resources of the political prestige of belonging to the ruling race and the material resources and organization of the West. At the first onset they achieved some noteworthy results among the higher castes. But this provoked a strong reaction led, of all men, by Raja Ram Mohun Roy, the founder of the Brahmo Samaj, and a sincere and devoted admirer of the personality and teachings of Jesus Christ. The establishment of the Brahmo Samaj effectively checked the tide of conversion and since then various influences have tended to stop practically all conversions from the educated classes, though a large proportion of these receive their education in schools and colleges conducted by Christian Missions. The attitude of the Government of the East India Company was at first resolutely opposed to the proselytising missions. Mr. Arthur Mayhew in his book entitled "Christianity and the Government of India" * gives a curiously partial and perverted account of this feature of the Company's Government in the beginning of the last century. The Christian missionaries up to very recent years made no distinction between what is good and what is corrupt in Hinduism. They attacked it from top to bottom as an invention of Satan with the result that beef and beer became almost as essential a part of their propaganda as the Bible. A few exceptionally large-minded missionaries saw that this was not the right way of introducing Christ to India, but they were not heeded and were looked upon rather as backsliders.

Since the beginning of the present century, a new school of missionaries has given up the method of frontal attack on Hinduism as defeating its own purpose. Instead, it professed to see a great deal of spiritual aspiration in Hinduism which, however, could be realised only through Christianity. This school had a certain vogue for a time owing to its appearance of impartiality, but it has now spent itself. We seem now to have come back to the first phase of the attack on Hinduism. Miss Katherine Mayo resuscitated Abbe Dubois who had long passed into oblivion. She has been followed by other writers who have denounced Hinduism as the parent of all evil. Miss Mayo herself has tried her hand again with

the "Slaves of the Gods" but, owing to the changed feeling between the British and Americans rather than to any reason connected with the merits of the book, the very same papers which hailed her "Mother India" with delirious praise, have condemned her second attempt as hysterical, over-wrought and fanatically prejudiced against the Hindus. Poor Miss Mayo! There is no doubt, however, that a dead-set is being made against Hinduism. Part of it is political, the British in India and through them the British in Britain having persuaded themselves that Hindus as a class are the most clamant advocates of self-government. Non-Brahmin Caste Hindus and the Depressed Classes in South India are exempted from this indictment. Elsewhere, the whole Hindu community is regarded as being disaffected and this is ascribed to the opposition of Hindu orthodoxy to the emancipating consequences of British rule. Behind this feeling, however, there is a deeper feeling that Hinduism now remains the only effective opponent of the basic principle of present-day Western Civilisation. Buddhist countries like Japan and China, and Moslem countries like Turkey and Persia, have accepted Western Civilisation at least as a matter of expediency. India alone refuses to do so, and the impelling force here is that of Hinduism. The triumph of the West will be complete when Hinduism lowers its flag and capitulates to the gospel of the so-called "standard of life."

The kind and volume of literature which is produced against Hinduism, is proof that the writers represent a fear in the heart of Westernism—a more appropriate word than Western Civilisation or Christianity—that its existence is a challenge to the supremacy of the latter. Orthodox Hindus who blindly cling to old worn-out customs offer a ready target to these assaults. But Hinduism is no more caste, child-marriage and untouchability than Christianity is the shambles of Chicago or of Northern France during the late War. Hinduism existed before these evils and will outlast them, because it has its roots in truths which live for ever. A thoughtful American writer, Savel Zimand, the author of "Living India", has perceived this. America is not after all a land of Katherine Mayos. "Great teachers of other religions," he says, "have gazed upon the august vision and reported the divinity of the spirit. But only the Hindu seers heard whispered the secret that salvation is to be reached in life, not death." This itself is but a link in a chain of thought which takes the human mind right into the heart of the universe: It is this which has to be saved against the terrific onslaught upon Hinduism which is now being made on all sides.

* By Arthur Mayhew—Published by Faber and Gwyer, London—Price 12s. 6d.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XVIII. TEACHERS.

(BY DR. CLIFFORD MANSCHARDT, PH.D.).

Education produces light. To the teacher is given the privilege of kindling the flame that illumines the whole of life. Too often, however, the teacher quenches the fire within. Having acquired a bit of "knowledge", conceives it as his task to purvey this same knowledge to others. Any originality on the part of the pupil is discouraged. The student is not supposed to learn the art of thinking; he is supposed to learn the wisdom of the past. Although education should be the interpreter of change, it is far too often suspicious of change. It is conceived as a body of static material to be transmitted, instead of a process of development. We minimize the teaching values of the past, but at the same time we would give an attentive ear to the message of the present. We would recognize the teaching values of life to be equally as important as the teaching values of books. We would regard education as continuous, as a constant reconstruction of experience.

Under this conception of education the teacher is not only a dispenser of facts. He is also a fellow-seeker after more light. The dead weight of the teaching profession, as of any other profession, is the man who no longer learns. The teacher who acquires a few volumes or sets of notes and then settles down simply to hand on this same information to others is in a bad way. The world is moving, and no individual needs more to be aware of the fact than does the teacher. New experiments, new discoveries, new hypotheses must all be checked against the old and evaluated. A school with teachers who have ceased to grow is no longer worthy of its name. He who would teach another must first of all teach himself. It is one thing for a teacher to say, "This you must learn; but it is a far different thing for a teacher to open up wide ranges of human experience in such a fascinating way that the pupils really want to learn. There is no other motive power in education that can compare with the power of interest. The true teacher is a trusty guide, leading his pupils "into a large place."

The teacher who takes his function seriously is a "troubler of the people." A man needs little education to acquiesce in things as they are, but the educated man is always comparing things as they are with things as they might be. Economic conditions, social conditions, political conditions, are all brought under careful scrutiny, and if they are found to be lacking, the trouble begins. The educated man replaces the question, "What is customary?" with the question, "What is right?" And then, if he is truly educated, he seeks to do the right. It is the teachers of a land who are its real social engineers—the builders of a new humanity.

ASOKA'S POLITICAL SYSTEM.

Sir Daniel Hamilton writes in *New India Madras* :—

In these days, when the sky is dark with words; when in the language of Job's comforter, men's bellies are being filled with the east wind, and small and great are exerting themselves in the making of Constitutions, let India listen to the voice of her great Emperor as it resounds across 2,000 years of time, and give head to the Constitution which he recorded on tables of stone, so that we and the generations to come might read and understand what Asoka regarded as the things most vital to India's welfare.

His first and favorite Rock Edict was "Let small and great exert themselves."

The exertion which Asoka stresses so strongly in these Edicts is that of Dharma or piety, or soul-force as Mr. Gandhi might call it.

Asoka practised what he preached. Having seen with his own eyes, on battle-fields of Kalinga, the horrors of war, he thenceforth preached and practised the gospel of peace and good-will among men. He did not renounce "war as an instrument of National policy" only; he renounced it altogether. He did not sign a peace pact with his right hand, and a war pact with his left. Instead of the *bheri* gghosa or war drum, was heard the *dharma* gghosa or prayer drum. He beat his swords into ploughshares, and his spears into pruning hooks. From Kalinga onwards his warfare was a war against poverty and ill-will, and scarcity and ill-health; and the strenuous Dharma within him found its outward expression in a strenuous life devoted to the constructive work of peace.

Asoka's political system was a theocracy based on hard work of soul and body—the utmost exertion of small and great. It was a blending of heaven and earth, a co-operative system linking up the people with the King. "The Kingdom of Heaven is within you", he seemed to cry to small and great, "exert yourselves, for the the violent take it by force". Two hundred years later came Jesus of Nazareth preaching the same doctrine of hard work for body and soul. "Work, for the night cometh". "Seek ye first the Kingdom of God and His Righteousness, and all things needful will follow". It is the only sound and scientific system of political economy, for when a man's heart is good, his work is good, and the State prospers accordingly.

For some time back I have been scanning the Indian political heavens for another star to arise and shine with the light of Asia, but the stars which have arisen have, for the most part, proved to be planets only, reflecting the dim western lights of Democracy, Self-Determination, Dominion Status, Independence, and the farthing candles of party politics. But the fruits of democracy are neither freedom from self, nor abundance of good deeds. Its gospel of grab, its fruits the apples of Sodom, and taxation which sinks in the State,

Two thousand years have rolled by since Asoka cut on the rocks his gospel of peace and his programme of public works, but the millennium—the thousand years of peace—seem to be still a thousand years ahead. The *bheri* ghosa is still here, and the gospel of good-will which Asoka preached seems as the rocks on which he wrote. The great Asoka, like the great Akbar, wished his people to be One, but their name is still Legion. Why? Because when the great Emperors passed, the moulding power passed with them. Power centred in the one, but was not organised in the many, fell to pieces, and throughout the cities and towns and the 700,000 villages of India, the pieces lie scattered and broken unto this day.

Is India's new political system to be a system embodying the spirit of Dharma, based on peace and good-will, hard work, and the utmost united exertion of small and great, or is it to be a system of racial or religious or party politics based on garb, whose guiding principle is neither honest hard work, or united effort, or mutual service, nor the utmost exertion of small and great, but the robbing of Peter to pay Paul? Is she to have the race war added to the class war, and the class war added to the caste war, Hindu against Muslim, Muslim against Hindu. East against West; and every man's hand against his neighbour? Is she to be a house divided against itself which will fall to pieces at the first great storm, or a great *Ashram* reaching up towards heaven, built upon the rocks of Asoka?

I do not know what form India's new Constitution is likely to take, and I do not suppose that the Statutory Commission themselves yet know; but if it is to be a living power, and not merely a threadbare suit of old clothes made in Europe, with no soul or body inside; if it is to be a sceptre endued with soul force, and merely some sheets of dry parchment, it must embody that spirit of Dharma which is in the blood of India, and its terms be so arranged that the spirit which burns within may be given free play to exert itself to the utmost in healthy directions without.

One day, about twenty years ago, as I sat in my office, No. 16, Strand Road, Calcutta, Mr. Chowdry, the originator of the Dharmagola grain banks, came in to see me. He had heard of my interest in the co-operative movement, and came in to express his approval of the movement which, more than any other, embodies the spirit of Dharma, and which at last showed an understanding of the people and their problems. "For", said he, "you Europeans have been 200 years in our country, and you do not understand us".

It may help the Statutory Commission to a clearer understanding of the difference between Eastern and Western political system if I here quote from Prof. Mookerji's *Asoka* :—

The Government of India under Asoka was an absolute monarchy in the legal and political sense of the term. Nevertheless, autocracy in India was much more limited

in many directions than the autocracies of the west. The Indian King is no Sultan with the sole obligation of satisfying his personal caprice . . . It is as guardian of the social (including domestic and religious) order, and defence against anarchical oppression that the King is entitled to his revenue; failing to perform this duty he takes upon himself a corresponding share of the National sin. (*Cambridge History of India*.) But apart from this living sense of his moral responsibility to his people, there was an important limitation upon his autocracy from the fact that he was not the source of Law but rather its support. Sacred law, according to Manu and other legal authorities, is derived from four sources, *viz.* the Vedas, the Smritis, the practices of the pious, and the opinions of the pious on doubtful points, while the sources of secular law were the manifold groups and communities which legislated for themselves . . . It is the quasi-instinctive postulates and conventions of group life which come to be formulated as law, and not the mandate, command or decree of a single central authority in the State. Law, under these conditions is not an *arte fact*, but a natural growth of consensus and communal life . . . Indeed, the Head of the State and his people are but integral parts of one corporate and constitutional unity . . . Ancient Hindu monarchy did not aim at centralization over Government, but gave full scope to the varieties of group life to which the people have been used from time immemorial, even prior to the emergence of a central government among them.

Group life, which is co-operative life, is, therefore, the indigenous form of political system; and, as Professor Mookerji shows so clearly, it is the duty of the Monarch or Government to guard and encourage and give full scope to the varieties of group life to which the people have been used from time immemorial. It is a system of Government from the base rather than from the roof, the main duty of Government being to guard the people and help them to work out their own salvation co-operatively. And the Government's share of the National sin is in proportion to its failure to do so.

But effort must be organized and co-ordinated; for organization and co-ordination are wanted on the battle-fields of peace as well as on the fields of war. It is because the old group life has been broken up, and because the great majority of the people are now unorganized and disunited that they have so little joy in effort, and their forces lie scattered and broken throughout the length and breadth of the land. The old group life must be revived, and the groups organized co-operatively into larger groups, and these into groups still larger, each grade being given power to deal, respectively, with Village or District or Provincial matters, and so on upwards into one great whole or Co-operative Commonwealth, the head being the Monarch or Government whose sin will be absolved by monetizing the labour of small and great. And that labour, organized and monetized co-operatively, will build a new India from the ancient rocks of Asoka.

The Co-operative State or Commonwealth is the ideal to which the best thought of the time is

reaching—not a Socialistic or Communistic Commonwealth, but a Commonwealth of organized individualism in which every man will receive, not a flat rate of wages nor a flat life, but the due reward of his labor, whether of hand or brain, the whole being financed by the organized credit of the people which will cost the Monarch or Government practically nothing to manufacture. India will then lead the world in statesmanship and sound finance.

Example is better than precept. Let the Government of India follow Asoka's example, but with this difference that, in place of the Rock Edicts, Government shall establish in every Province a model village, or remodel an old one, in which the teaching of Asoka will be translated into practice and inscribed on the solid rocks of honest labor, the work to be entrusted to the Co-operative Departments, and the money required to finance this small experimental project to be supplied by the paper currency department and returned at the rate of six per cent per annum, five of which will be treated as a refund of capital. The Provincial Governments would, I am sure, be glad to guarantee each other, and each would give to the Government of India its bond for the amount borrowed.

The name Asoka means "Without Sorrow," but India's sorrow will remain until the labor of India's small and great is organized and monetized co-operatively by Government.

CONVERSION.

We take the following article from the *Guardian*, Calcutta:—

The last number of the *Prabuddha Bharata* has an interesting article on the relation-ship between Conversion and Hinduism, written in response to a letter from a correspondent expressing disapproval of any attempt at conversion. The correspondent seems to have attributed to the members of the Ramakrishna Mission a 'desire to convert', as a result of reading some extracts from conversations with Swami Vivekananda printed in the journal. At the outset the Editor repudiates emphatically any desire to 'convert' and states that the Ramakrishna Mission has never made any converts and does not mean to do so in the future. It is clear from the whole article, which is entitled 'Expansion of Hinduism: A Defence' that he is using the word 'convert' here in a strictly technical sense of leading a man to change his religious affiliation. Then the article goes on to explain the kind of 'conversion' that the Ramakrishna Mission believes in. He says—

'Yes, we must live the life and pray sincerely. But we must also tell people of the truth and work unceasingly for the betterment of the condition of men.'

What Sri Ramakrishna condemned was fanaticism dogmatism, worldliness, and so on, and while he sought to lead men to give up worldliness and to seek for God, he never interfered with any man's religion.

'What we mean by "conversion" is nothing but asking people of other religions to give up these narrow ideas.'

Here the Editor refers to the ideas of fanaticism and dogmatism, mentioned in the previous paragraphs. He says that Swami Vivekananda believed in the right and duty of every man to preach his positive religious ideas, and also insisted that man must be careful never to hurt the positive part of any other religion. This statement is explained in a subsequent sentence.

'We feel in our heart of hearts that all religions are true.'

and then he goes on to say,

'I wish you could live with us for some time and see for yourself in what spirit we practise the harmony of religions, which was one of the central doctrines of Sri Ramakrishna.'

And again,

'Believe me when I say that it will take a few centuries yet before we can be so degraded as to forget this teaching of Sri Ramakrishna and seek to convert others as Muhammadans and Christians try to do.'

The trouble is that the practice of proselytism and the attaching of religious labels has prostituted the real meaning of conversion. Conversion does not mean the leaving of one religious group and the attaching oneself to another. It means a change of life from sin to godliness, a change of direction from walking in the paths of selfishness to walking in the paths of love and service. But unfortunately through the activities of proselytising religions this meaning has often become covered up by religious labels. It is true that both Christians and Muhammadans have often seemed to attach undue weight to the mere change of religious affiliation but that is not real Christian practice in any sense. What is sometimes forgotten is that the inherent tendencies of humanity lead men to attach themselves to social groups with which they are in deepest sympathy and this operates in the sphere of religion as well as in other spheres. Then after a time the group-mind expresses itself in the activity of perpetuating the group itself and extending it, and so the group becomes an organized body seeking to infuse its ideas into other men. The Editor himself admits that he does want to convert Muhammadans and Christians in the sense that all men must be brought to realise the 'universal religion in Hinduism and the universal society in Hindu society.' He explains it more fully in another paragraph.

'By "conversion" we do not want to change any man's faith, nor do we want to deprive him of his inherited culture. We simply want him to recognise that he belongs to a religion and a society which people call Hindu but which is really of a universal character, and feel its spiritualising influence. This recognition is wanted not only for the safety of Hinduism, which is the only religion existent on earth that stands for universality and is therefore most precious and indispensable to the future growth and welfare of man, but also for the realisation of a universal community in which all races, cultures and communities will live in harmony.'

We may assure the Editor that if the words 'Christian' and 'Christianity' are substituted for 'Hindu' and 'Hinduism' these sentences would express part of the Christian ideal also. We also wish

o see a real synthesis of religions, in which the truths that have been garnered by holy and scholarly men in all religions and in all ages are brought together into a unity. The editor goes on to admit that all religions are not equally developed nor are all thinkers equal and that if one religion proves more perfect than another nothing can prevent people from being attracted to it more and more. Even if we do not seek to 'convert' people will be drawn to it more and more. The tendency to attach undue importance to the affixing of labels must be deprecated, but it must be admitted that men will seek those social and religious groups with groups with which they find themselves most in sympathy, and unfortunately labels will come to be attached whether we will or no. We believe that the Ramakrishna Mission in its definite stand for spirituality and service is doing a great work in India to-day and we welcome all possibilities of co-operation with such an organisation. It is our hope that some day in India, out of this mingling and contact of religious faiths, there will come into being a synthesis in which the truths for which Hinduism, Buddhism, Muhammadanism and Christianity stand will be brought together into the harmony, and the world will realise that no man can reach his highest without God who is an ever-present reality.

INDIAN INSTITUTE OF POLITICAL AND SOCIAL SCIENCE.

ANNUAL REPORT.

The Managing Committee of the Indian Institute of Political and Social Science have great pleasure in presenting the following report of the activities of the Institute during the year 1928 :—

Owing to the prolonged illness of Mr. C. S. Deole and his subsequent death in December 1927, the activities of the Institute had practically come to a stand-still during the latter part of 1927 and the opening months of 1928. Mr. S. C. Warty took up the idea of re-starting these activities and with the permission of Mr. Ambedkar, the other Secretary of the Institute called a meeting of the Managing Committee in April 1928. At this meeting, Mr. Warty was himself elected Secretary in place of the late Mr. Deole and the work of the Institute was thereafter resumed in right earnest.

The annual general meeting of the Institute was held on the 13th April 1928 when the report for the years 1926 and 1927 with the audited statement of accounts was adopted. Thereafter three meetings of the Managing Committee were held upto the end of the year, one in June, another in July and the third in October. Including the meeting held in April, four meetings were held in all. The business done at these meetings was generally of a formal character, such as the enrolment of new members, and the preparation of programme.

Fourteen new members were enrolled during the year of whom three were in the first class, 10 in the second class and one an associate. The total number of members at the end of the year was 91,

against 77 at the end of 1927. The treasurer of the Institute reports to us the considerable difficulty that is felt in recovering subscription. The work of the Institute is much handicapped owing to this difficulty. But it is hoped that this year would show better results.

As stated above, the activities of the Institute were resumed in right earnest from July 1928 when Sir Chimanlal Setalwad delivered his inaugural address on "Constitutional Reforms" under the chairmanship of Mr. K. Natarajan the President of the Institute. The meeting was very well attended and there were full reports in the press. The next lecture was delivered on the 28th of July by Sir Lallubhai Samaldas on the "Agricultural Commission's Report" when also there was a very crowded audience.

The other lectures delivered during the year were as follows :—

Date.	Subject.	Lecturer.	President.
15th August ...	Hindu Moslem Relations.	Mr. M. C. Chagle.	Mr. B. J. Desai.
24th November ...	Indian Military Administration.	Dr. K. K. Dadaocharji, I.M.S.	Mr. Jamnadas Mehta.
5th December ...	Do. ...	Do. ...	Do.
21st December ...	Land Revenue Assessment.	Mr. F. G. H. Anderson, I.C.S.	Sir Lallubhai Samaldas.

In addition to organising these lectures, the Institute also held regular classes for some time on Sundays with a view to interest the younger generation into the scientific study of political and economic subjects. The class was commenced from the 15th July and the subject for discourse was "Studies in Political Theories." Mr. B. H. Vakil, M.A., LL.B., F.S.S. conducted these classes and he delivered in all 13 discourses. The thanks of the Committee are due to him for this good work rendered to the Institute.

Commencing from November 18th i.e. when the Colleges re-opened after the vacation, Mr. Warty delivered six discourses on "India's Future Constitutions" with special reference to the Nehru Committee's report one on each Sunday. The subject of these discourses were as follows :—(1) "First Principles" (2) "Central Government" (3) "India's Next Parliament" (4) "Provincial Autonomy" (5) "The question of Minorities" (6) "The Native States". Summaries of these discourses were published in the press from time to time. The *Indian Daily Mail* and the *Pioneer* published these summaries in full and other papers, such as the *Times of India*, the *National Herald*, the *Hindu* and the *Forward* published them in parts.

The aims and objects of the Institute were brought to the notice of the public through the press from time to time and there were general enquiries from all parts of India. Many philanthropic persons were also approached during the period for donations.

The only donations received so far are Rs. 100 from Sir Victor Sassoon and Rs. 25 from Mr. S. N. Pochkhanawalla. It is hoped that with greater publicity for the Institute during the current year, we shall be able to collect a much greater amount in the form of donations to the Institute.

The Committee has appointed a sub-Committee to draft a memorial to Government suggesting the creation of a Board of Economic Enquiries on the lines followed in the Punjab. The Institute can indeed be made useful to the public in various ways. Its activities can be increased in manifold directions if only the funds are available.

CO-EDUCATION AT SANTINIKETAN.

Santiniketan is one of the very few institutions in India where men and women are educated together and it is one of the extremely rare places in India where men and women live in and share the life of a residential institution. I am writing the following account from my experiences after a year's residence at Santiniketan in the hope that it will give those interested in educational experiments in India an idea how it is worked in the great Poet's institution, writes Mr. Amulya C. Sen in "Forward".

The feminine element in the Asram consists of female members of families of Professors, teachers and other workers, and of the inmates of the Naribhavan (Women's Institute), i. e. lady members of the staff and students of all ages. The Naribhavan and the Gurupalli are both removed some distance away from the dormitories and hostels for boys and men students. The Naribhavan stands on one end of the Asram and contains all the residential female students and some female members of the teaching staff.

The first time in the day boys and girls and men and women students come together is at the time of the morning Vaitalik (Prayer-Song). This "coming together" I use only in a figurative sense as the girls and women students stand on one side about twenty or thirty yards away from the main body of boys and men.

During class hours students of both sexes attend the same classes. They sit in two quite distinct groups, one to the right and the other to the left of the teacher. There is nothing to prevent them from mixing freely with each other during these hours but as a matter of fact each group in the main keeps within itself. Exchange of ideas and even of jokes of course takes place! There is restraint but not stiffness.

The time after morning classes are over and before the afternoon classes begin is spent by girl students at their boarding house, the Naribhavan, which has its own kitchen and dining hall, garden, play grounds, an extensive compound, sick room, etc., and is under the supervision of an experienced Lady Superintendent. Any one wanting to see a girl on any business may go up to the gate of the Naribhavan and send for the girl he wants to meet. It is not always

necessary even to obtain the permission of the Lady Superintendent for this purpose. The number of interview-seekers however from amongst non-relations is few and their business does not take more than a few minutes to finish. In games hours after classes are over, boys and men play their games in the play-grounds and girls play theirs on their own grounds in the Naribhavan. When the men play matches, the girls are interested spectators and occupy a special corner of the play-ground all by themselves. When they do not play games, girls go out for walk in the afternoon in batches along the roads and into the fields around the Asram as the men also do who do not play games. Men and girls are not allowed to go out for walk together. If men and women encounter each other on the roads inside or outside the Asram whether during these walks or at any other time the custom which has come to acquire all the force of unwritten law is for each sex to pass along one side of the road leaving the other half to the other sex.

In meetings, entertainments and social or ceremonial gatherings the sexes take part equally but occupy sections of the hall quite distinct and apart from each other.

Students of both sexes sometimes go out on picnics or excursions. On all such occasions Professors or teachers of both sexes are in charge of the parties, and though they go out together each group on the whole keeps except when joint action is required.

This is not the place to dilate on the merits and demerits of co-education. But on the whole it may be said that co-education in the school-stage, i. e., up to the period of adolescence is of great benefit to the growing boy and girl. Familiarity with each other exerts a steadying influence on the growth of sex-consciousness. It prevents prurient curiosity taking hold of the young and immature mind. It normalises the reactions of sex. It prevents vicious and unclean ideas of sex getting hold of the young mind. It gives to each sex a purer outlook towards the other. Amongst the school boys at Santiniketan morbidity or excessive curiosity with regard to girls or sex matters is found to be wholly wanting. The Santiniketan boy is much less sex-conscious and much less sex-susceptible than his brother school fellows elsewhere in Bengal.

I am in full support of boys and girls being under the same teacher, who in the earlier stages must be a woman studying together in the same class, till the period of adolescence. This puts the school on a par with the home where brothers and sisters are equal in every respect and the mother is the teacher till they are all sufficiently grown up to develop along lines peculiar to the sex and individuality of each. It develops an attitude of chivalry and respectfulness besides doing the other benefits I have already mentioned. It enables each sex to have some knowledge of the other which is certainly of great help in after life and is an important part of a boy or girl's education. In my own college classes at Santiniketan where I have taught, in the other

college and school classes which I have observed and watched and in the meetings or gatherings I have attended it was unmistakable how the presence of members of both sexes helped to introduce greater restraint, dignity and courtesy in the atmosphere of the place.

Whether co-education is advisable after the period of adolescence is a moot question in educational circles. If "co-education" is understood in its popular sense with its background of social conditions in the West it can not achieve good results as it provides only an extra field for the free play of sex attractions and thereby interfere with the proper functioning of other aspects of life.

Co-education has another shade of meaning in the West, viz., that both sexes receive the identical parallel, collateral and co-extensive education under it. Whatever the man learns, the woman also learns and what the man does not learn the woman also does not learn. No special provision is made to meet the special requirements of each sex. If this interpretation of the term is accepted co-education is bound to fail for obvious reasons.

I believe Santiniketan tries to steer clear of both these dangers of co-education. The unrestricted liberty of the West is repugnant to the Indian mind. The management at Santiniketan, as I found out from my conversations with responsible men on this point, aims at loosening the rigidity of the older social order but at the same time they are well aware of the dangers of loosening it too much. The ideal of the institution is to strike a golden mean between the excessive familiarity and liberty of the West and the total exclusiveness of the East. I have it on very high authority that those entrusted with the responsibility of looking after the life of the students at Santiniketan have special instructions to have an ever watchful and strict eye that this *via media* is never deviated from. Secondly, the education of the boy and girl, young man and woman is not the same at Santiniketan. Courses on cooking, house-keeping and house-management, sewing, music, floor-painting, etc., are specially available and compulsory for girls while all kinds of hard manual work and manly sports are compulsory for the boys. The work of each is complementary when it is possible, e. g., the boys learn 'lathi' play and the girls learn the use of dagger and knife for defensive purpose and purposes of protective offensive: in the case of a fire the boys go near the fire and get up on thatches and the girls render wonderful help in carrying by relays water-buckets from the wells to the scene of action. The system in Santiniketan attempts an approximation to the ideal of harmony in the relationship of the sexes, identical and co-extensive in some matters, complementary in some other matters, and entirely different and separated from each other again in sound other matters and yet all on the basis of full and complete equality.

PUNJAB SOCIAL REFORM.

The Secretary of the Punjab Social Reform Association Writes :—

I have the honour to inform you that under the auspices of the Punjab Social Reform Association a representative meeting of persons keenly interested in Social Reform was held on the 18th April 1929 in the Brahmo Samaj Mandir, Anarkali to consider the steps to be taken to organise the next Annual Session of the Indian National Social Conference during the Christmas week at Lahore. The following resolutions were adopted by the meeting unanimously :—

"Resolved that arrangements be taken in hand for holding the annual session of the Indian National Social Conference at Lahore during Christmas week and with that object in view Mr. Haradatta Sharma be requested to place himself in communication with the office-bearers of the Indian National Social Conference."

"Resolved that meanwhile an organising committee, consisting of Prof. Ruchi Ram Sahni, Rai Sahib Lala Raghunath Sahai, Khan Bahadur Sheikh Amir Ali, Mr. B. L. Rallia Ram, Dr. Parashu Ram, Lala Faqir Chand, Mr. Hari Mohan Chatterjee, Prof. U. N. Ball, Prof. Diwan Chand Sharma, Sardar Pratap Singh, Lala Lajpat Rai Sahni and Mr. Surendra Sashi Gupta, with power to add, be formed for taking the necessary steps for holding the Conference at Lahore."

It was further resolved that Mr. Haradatta Sharma and Prof. U. E. Ball should act as joint Secretaries and that Sardar Partap Singh be the Treasurer.

The delegates' fee for the Conference was fixed at Rs. 1 and that of the membership of Reception Committee at Rs. 5.

NEWS OF THE WEEK.

All-Hindu Temple:—Bhagnji Balaji—a rich Hindu contractor of Bombay—has announced his intention of building a temple at Ratnagiri, which will be open to all Hindus including the untouchables. The temple writes the *Mahratta* will be fitly called *Patit-Pavan Mandir*. An orphanage and a gymnasium are also to be attached to the temple. It is very difficult to induce managers of old Hindu temples to allow the untouchables to have *darshan* of the deity. Old prejudices die hard. But it is comparatively easy to build a new Hindu temple open to all castes. This policy of building new temples is criticised by a number of people as ineffective; for by this policy the old strongholds of touch-me-notism would remain unchanged. It will admittedly be the best thing if all the old Hindu temples are opened to the untouchables. But the better can in this case be no enemy of the good. If new temples open to all Hindus are built in all places, the old temples will gradually lose their importance. It will be a practical every-day demonstration of the social equality of all Hindus. And if this new temple is not polluted by untouchables, how can the old temple be polluted by them? This question

will haunt the mind of every Hindu who visits this new temple. The new temple will thus effect a change in the mentality of the common people which will eventually lead to the opening of all temples, including the oldest, to the untouchables.

Mr. Sastri's New Mission:—At the invitation of the Secretary of State for the Colonies, Government of India have deputed Mr. Srinivasa Sastri to help the local Indian communities in East Africa to state their views to Sir Samuel Wilson of the Colonial Office, who is now in East Africa, inquiring into matters arising out of the Hilton-Young Commission's report on closer union, and to be at Sir Samuel's disposal, if he wishes to make use of him in dealing with Indian deputations. Mr. Sastri's visit will supersede the suggested appointment of a representative of the Indian Civil Service on the Executive Council of the Governor of Kenya. Mr. Sastri left for East Africa by *S. S. Ellora* which left Bombay on Wednesday May 1.

Mrs. Naidu leaves for England:—A *Reuter's* message says: Mrs. Sarojini Naidu has abandoned her tour of China and Japan owing to the present conditions in India and has left for England. Interviewed by *Reuter*, she paid a tribute to the invariable courtesy and kindness of the Americans who were very sympathetic and anxious to learn the conditions in India though they were abysmally ignorant of them. Mrs. Naidu has spoken before 200 audiences in the United States and Canada.

Tuberculosis in Calcutta:—"In Calcutta to-day, deaths from tuberculosis alone come to about 4,000 per million. And for every death it is recognised that there are 10 other persons who are suffering from the active disease of tuberculosis. We, therefore, have in Calcutta something over 40,000 individuals who are in need of special treatment for this disease. "What is Calcutta doing to meet the situation that faces it in the light of the facts mentioned above? Facilities at present existing for combating this terrible scourge are extremely inadequate" said Dr. R. M. B. Gohsen, the Tuberculosis expert of Madanpalle Sanatorium, (South India) in the course of an interview with a representative of the Free Press of India in Calcutta. Continuing, the learned Doctor said: "In Calcutta a careful study of the incidence of tuberculosis has brought out the indisputable fact that Tuberculosis is increasing at a rapid speed approximating another over 1 per cent, a year. The doctor suggested increase in the number of hospitals and sanatoriums which must be adequately financed. He also suggested that there should also be in connection with the sanatorium a palm colony for a certain small but definite proportion of discharged patients. Concluding the Doctor said, in addition to these there must be developed an educative propaganda that will persuade even the most ignorant of the advantage of hospital and sanatorium treatment.

New Governor Of Madras:—The King has been pleased to approve the appointment of Lieutenant-Colonel the Right Hon'ble George Frederick Stanley, C. M. G., to be Governor of the Presidency of Madras in succession to the Rt. Hon'ble Viscount Goschen of Hawkurst, G. O. I. E., C. B. E., whose tenure of office will expire in the autumn. His Majesty has also been pleased to approve the appointment of the Hon'ble

Sir Norman Edward Marjoribanks, K. O. I. E., C. S. I., I. O. S. (Member of Governor's Executive Council) as Acting Governor of Madras in place of Lord Goschen for the period beginning from June next, during which the latter has been appointed to act as the Governor-General while Lord Irwin is absent on leave and until such time as Colonel Stanley takes up his duties as Governor.

Forward Libel Case:—Judgment was delivered on Wednesday, April 24, by Mr. Justice Buckland at the Calcutta High Court in the two libel suits brought by the Secretary of State for India and some officers of the East Indian Railway against the Forward Publishing Co. Ltd. and the editor and Printer of the *Forward* awarding damages totalling Rs. 1,50,000. At the High Court on Tuesday the Advocate-General applied before Mr. Justice Buckland for the compulsory winding up of the "Forward" Publishing Co. Ltd. as the last balance sheet has shown that they are hopelessly insolvent. His lordship has fixed June 4 for the hearing of the petition. A provisional liquidator has been appointed to take possession of the properties of the Company and to collect its assets.

The "New Forward":—With the permission of the Chief Presidency Magistrate Mr. Hamant Kumar Das declared himself to be the keeper of the press of the "Indian Daily News which is the property of Mr. O. Gowsami, and Mr. Kunjbehari Sarkar to be the printer and publisher of the *New Forward* which is to be published from the Indian Daily News press. The Free Press understands as the result of enquiries made, that leading members of the Congress Party in Bengal have decided that the attempt on the part of the interested associations and bodies to crush the "Forward" must be thwarted if the decrees against the Forward Publishing Co., Ltd. are executed. The Free Press is assured that three new papers will appear immediately to take place of *Forward*, *Bangalar Katha* and *Atmachakti* and that the new papers will maintain the same nationalist policy and the same high level of journalism.

Students Debating Tour:—A Free Press Message says:—The syndicate of the Calcutta University has accepted the proposal of the National Student Federation of U. S. A. of sending three students of Colorado university for debate with the students of the Calcutta university. The American Students Federation is interested in sponsoring a tour round the world of a students debating team.

An Inter-caste Marriage:—With a view to introduce social reform recently an inter-provincial and inter-sub-caste marriage in the Vaishya community was settled in the Sabarmati Ashram. Mahatma Gandhi and Seth Jamanlal Bajaj settled the betrothal of Mahatmajl's niece, the late Mr. Maganlal Gandhi's younger daughter, Kumari Rakmani Devi, aged about 18 with Srijut Banai Lal Bajaj, son of Srijut Rameshwarlal Bajaj of Raniganj, a Marwari Agarwal, aged about 24.

A Marriage under Gour's Act:—Under Dr. Gour's Special Marriage Act the Inter-caste marriage of Sir Harisingh Gour's daughter Miss Partap with Lt. Harkishen Singh, Berar was registered yesterday morning. After the reception Dr. Gour proposed a toast of the newly married couple and pointed out that persons married half-a-century ago were pressing

him that the Act should be made retrospective so as to give their children the benefit of English law of succession. He said the marriage united martial races, Rajputs and Sikhs, and would have the far-reaching political effect in creating national solidarity amongst various castes and communities without which there was no possibility of a stable national government.

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8-8-28

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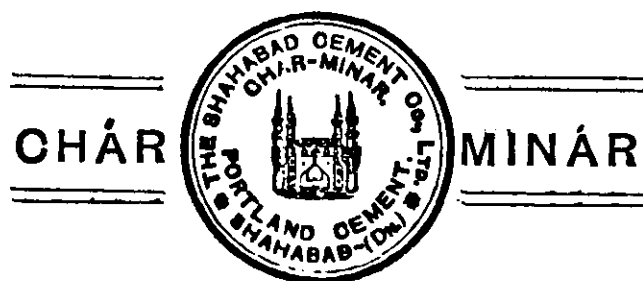
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BOMBAY—SATURDAY, MAY 11, 1929

No. 37

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Bardoli:—The village of Bardoli in Surat district, Bombay Presidency, has become famous in current Indian political history. It was at Bardoli that Mahatma Gandhi wished to launch his *satyagraha* campaign in 1921 as a protest against the imprisonment of a large number of congress volunteers for demonstrating against the Prince of Wales' visit to India. A day-to-day record of those eventful months is furnished in an interesting book just published entitled "Seven months with Mahatma Gandhi" by Krishnadas. Mahatma Gandhi at the very last moment gave up the no-tax campaign which he had planned, as some outbreaks convinced him that there was not then the non-violent atmosphere in which it could be carried out with complete success. But the work of preparation has been going on in the taluka since then and last year, Bardoli again emerged into fame on account of its protest against the enhancement of land revenue sanctioned by the Bombay Government on the recommendation of the Settlement Officers. It should be explained that the land revenue in Bombay Presidency is settled for thirty years, after which a revision takes place. The Settlement Officers recommended an increase of nearly 30 per cent on the current figures, but Government sanctioned an increase only of 20 per cent as being a more moderate addition. The Bardoli peasants led by Mr. Vallabhbhai Patel, the brother of the President of the Legislative Assembly, objected on the ground that the Settlement Officer had not carried out his investigation according to the rules under the Land Revenue Code and that if a proper investigation was made it would be found that no increase was justified, and asked for a fresh, independent enquiry into the matter.

The Peasants Vindicated:—Government did not at first realise the strength of the protest, and attempts were made to forcibly collect the revenue. No one was found to buy the distrained

* Published by Raminode Sinha, Dighwara, (Behar) in 2 Volumes.

cattle or land, and the very officers sent to carry out the coercive measures had to depend on the good-will of the protesting peasantry for their supplies. Mr. Vallabhbhai had such perfect control of the situation that there was not a single case of resistance on the part of the peasants, numbering some 8000. When Pathans were enrolled to help the Revenue officers and indulged in excesses, the people patiently suffered and Government for very shame had to withdraw their auxiliaries. The Anglo-Indian papers cried aloud for repression, the King's writ they indignantly cried out, did not run in Bardoli, and the Under-Secretary of State in the House of Commons declared he would crush the movement. But the Governor of Bombay, Sir Leslie Wilson, was a just-minded man, and he realised that his Government had made a mistake and complied with the peasants' request for a Committee of Enquiry. Two English officers of the Indian Civil Service, Messrs. Broomfield and Maxwell—Mr. Broomfield was the Judge who presided at Mahatma Gandhi's trial eight years ago—were entrusted with the duty of making a fresh enquiry. Their report was published last week. It fully bears out the complaints of the peasants and recommends that an enhancement of about 6 per cent. is the most that can be made having regard to the economic history of the taluka. Government have promptly accepted the recommendation and issued orders to give effect to it. The larger question must now be faced of bringing land revenue assessment under the control of the Legislature in the same way as other forms of taxation. This was recommended by the Joint Parliamentary Committee ten years ago, and it is high time that it was adopted.

The Bombay Situation:—The conflicts which suddenly broke out last week have as suddenly subsided on the appearance of armed police and the military on the scene. What began as a General Strike of mill-workers, is gradually settling itself, after the Governor and Members of Council who had come down to mediate, had failed to effect a compromise. Responsible and safe Labour leaders like Mr. Joshi and Mr. Bakhale of the Servants of India Society, who had been forced into the background by the young enthusiasts of the Girni Kamgar Union, have asserted themselves, and to them belongs the main credit of bringing about the return of the workers to many of the Mills. We trust that the mill-owners who, in the past, have shown scant regard for the counsels of responsible Labour leaders, will now realise the importance of working in co-operation with them. The

workers, too, who have allowed themselves to be misled by young men without an adequate sense of responsibility, must see that they have lost much and gained little by their lightning strikes. We hope that the industrial peace to which Bombay seems to be in a fair way, will last and that it will be a long time before the city is plunged into trouble again. This can only be assured if all mill-owners understand, as some of them do not yet seem to, and as most employers in Europe or America now-a-days do, that the wage-earner has his rights of which the right to organized action to protect his interests is the most important.

Widow Marriage and Early Marriage :—

We have been following with considerable interest the work done by the various institutions founded by the late Sir Ganga Ram. Sir Ganga Ram was particularly interested in widow marriage and had helped that cause more than any other single man has done and, after his death, his trustees have seen to it that the reform has not suffered. The *Widows' Cause* which is the monthly organ of the institution founded for helping widows has shown steady progress in its work. We, however, regret to see that in their zeal for the cause of widow marriage the persons responsible for the institution have acted with utter disregard for another reform which is even more vital and affects the rights of women even more fundamentally. The abolition of too early marriages is the reform most urgently needed in Hindu society and we are pained to see advertisements appearing in the latest number of the *Widows' Cause* for "suitable matches" for widows aged 14, 13 and even 8½ years. It is not desirable that there should be social workers who in their anxiety to introduce a particular reform contravene another. We can understand the difficulty which the workers in the cause of widow remarriage must be experiencing in persuading parents to postpone the marriage of their widowed daughter for a few years but surely it is easier here than in the case of parents with unmarried daughters. We trust that the Society will take our criticism in the spirit in which it is given and that they will postpone the remarriage of widows in their institutions till at least they have attained the age of 16.

Women's Votes:—The Women's Associations in Madras have issued a timely questionnaire to the candidates seeking election to the local Legislative Council bearing on social reform mainly among women and Prohibition and only those who pledge themselves to support these reforms can hope to secure the votes of the women of the Presidency. We scanned the printed list of questions but nowhere do we find any mention of the removal of untouchability. That the go-ahead women of Madras should be unmindful of so important a social reform passes our comprehension. They at least should have taken the cue from Pandit Madan Mohan Malaviya's stirring appeal in their own province for better treatment of the depressed classes.

Havoc by Fire :—Mr. Sahasrabudhe of the Parel Social Service League has issued an appeal for relief work in the village of Venjad. Venjad which is four miles from Ambernath was recently the victim of a fire which consumed most of the huts in the village. It is one of the big

villages in that area and is composed of 80 huts belonging to the agriculturists and 20 huts occupied by the Mahars of the village. The twenty huts of the Mahars have escaped unscathed from the fire owing to their isolation but of the rest only six have survived the fire. The grain stored by the villagers have all been burnt out and the relief to be given them must be in the shape of clothes, food and materials for building their homes. A sum of rupees ten thousand would be necessary to carry the work through and it will have to be forthcoming very soon as the work of reconstruction must begin before the rains set in. Some work has already been started and Mr. Devadhar who is guiding the operations proposes to start a co-operative society in the village. The need as we have pointed out above is an urgent one and we trust the public will respond to the appeal.

Tuberculosis and the Middle Class :—

In answer to a question Dr. Goheen said tuberculosis was more prevalent among the middle classes than amongst others and he said that much could be done to alleviate their condition by improving the general hygienic condition of the middle-class people, improving the drainage, eliminating flies and other carriers of the disease, improving the milk and food supply of the city, preventing the sale of contaminated meat and other food-stuffs, demolishing houses which were unfit for human habitation, widening the streets, providing more parks and squares and, above all, by educating the people and the children specially in principles of hygiene. The people should be taught to give up the present practice of consuming polished rice at a high cost while unpolished rice was better and cheaper. Then, again, they could do a great deal of work by propaganda through the press and posters, for it was a human instinct to believe anything in print. In one of his digressions Dr. Goheen said :—"The children are specially susceptible to tuberculosis infection, and this disease is usually contracted in childhood. But fortunately childhood has also a special immunity from its effects, and because of this immunity most of us are here present to-day. Unfortunately this immunity breaks down between the age of 15 and 40 in the case of males and between the age of 10 and 30 in the case of females. That is why such a large number of students, nation-builders, workers, teachers, cultivators, landlords, lawyers and others are cut down by this disease at the age when they are most necessary to the State—when their productive power is at its highest." Another argument for the Sarda Bill!

A Correction :—Mr. K. Ramamurthi asks us to publish the following corrections. We regret that the mistakes should have crept in his article published on April 27. "The principle of frequent monogamy" in the second line of the second para should have been "the principle of monogamy." Lower down in the same para "the registration does not bear immediate performance of sacred rights" should be read "registration does not bar." And lastly in the sentence "it is difficult to suppose that there are more who would jump at the opportunity of contracting a legal marriage" in the fourth para the word "more" should have been none. The mistakes are all on page 548.

INDIAN SOCIAL REFORMER.

BOMBAY, MAY 11, 1929.

SOCIAL REFORM BARS THE WAY.

When the Indian National Congress was started in 1885, a small group of Indians urged that social reform should be made an equal part of the object of the institution. This was opposed by men like W. C. Bannerjee, Dadabhai Naoroji, A. O. Hume, and K. T. Telang, for a variety of reasons the chief of which were that the national character of the movement would be impaired if social questions pertaining to different communities were to be discussed in the Congress, that Indians must gain some confidence in themselves by operation successfully on the political plane which offered the line of least resistance, and that the unanimity that then existed would be broken by divergent opinions on social matters. These reasons convinced political leaders of the expediency, and even necessity, of keeping social reform apart from politics and the National Social Conference was started two years later as a parallel and allied movement to deal with social questions. The Social Conference like the National Congress was open to all communities, though practically Hindu social problems engaged the largest measure of its attention. Occasionally on resolutions on women's education and the purdah, a Moslem or Christian speaker might be found to take part in the discussion. Otherwise, the subjects discussed related to Hindu social life such as child marriage, removal of the ban on the remarriage of widows and on foreign travel, amalgamation of sub-castes, re-admission of repentant converts and so on.

After ten years of existence on these lines, the Conference was threatened with expulsion from its formal association with the National Congress by the late Mr. Tilak on the ground that the Conference relied on the support of the British Government to carry out social legislation, and that he and others as Nationalists were opposed to the interference of an alien Government in the social and domestic affairs of the Indian people. Thirteen years later, Mr. Tilak brought about the split in the Congress at Surat on the same principle which he had meanwhile extended to the political field. The conciliatory temper of Ranade averted a public divorce between the Social Conference and the National Congress, but from that time, the growing influence of Mr. Tilak in politics tended to an antagonism between political and social reformers. The tradition of this antagonism has not altogether disappeared as shown by the criticism, considered by those who pass it as all sufficient,

that the addition of a social programme to the Congress resolution on Swaraj last year, has *reduced* the Congress to a social reform movement! As a matter of fact, it is this social programme which invests the political objective of the Congress with a power which it did not possess so long as politics was conceived as merely a matter of agitation in the Press and public meetings. Mahatma Gandhi's distinctive contribution to nationalism is the increasing stress which he has brought about on social action as the surest lever for lifting political disabilities.

The concentration of the National Congress received its culminating reward in the Montagu-Chelmsford reforms. But further progress is confronted by the difficulties of unsolved social problems such as caste and communal differences, disabilities of women, and the intolerable social and economic position of the depressed classes. The work before Indian nationalities immediately, is largely that of social reform. Constitutional reform is needed largely as the means of accelerating social progress. The Liberal Party, notwithstanding that it consists of many able and experienced Indians, has failed to attract popular support, because it is yet without a social programme.

In these circumstances, it is well worth considering if a party whose main object is social reform to which all other questions will be subsidiary, should not be formed with the purpose of taking an effective part in public life and giving a distinct social bent to administration and legislation. The two principal parties at present are the Congress and the Liberal Federation. The former while it pays attention to social reform does so only in a subsidiary way and further, it mixes up social reform with non-co-operation which is the worst way of advancing social reform. The Liberals, on the other hand, cling to the old partition between social and political affairs. It seems, therefore, to be necessary and desirable to have a party pledged to social reform as its primary end. The numerous attempts at social legislation, the evidence given before the Age of Consent Committee, the non-Brahmin and the Depressed classes movements, and even the Hindu-Mahomedan and Indian States problems, all show that social reform is the one platform on which a solution can be found that would bring about a synthesis in the place of the present disruptive tendencies. In the great addresses which Ranade used to deliver at the Social Conferences, all these questions are touched with the power and illumination of his master-mind. The Social Reform Party need not be a large one. But every one who is of it and in it, must be earnest and sincere in pursuit of the great objective.

ABHYARTHI.

(By Mrs. I. J. Pitt).

A man has died last month in a small town of South India by name P. Nanjundappa known as Abhyarthi. A poor schoolmaster, but of a personality of such force, so ardent and life-long a worker for social reform in its widest sense, that it would not seem fitting that his death should remain unnoticed in this organ.

With no advantage of station, or means, or high education, yet by natural ability, an extraordinary gift of speech, and above all a passionate and burning zeal for righteousness, which never seemed to flag, he spread an influence wherever he went. He was born a Lingayet, a caste which in that part of the country can claim the limit of exclusiveness and bigotry. When a young man he became a Christian, and suffered as much for his faith as may be imagined by anyone who knows what being outcasted means in the South. The writer being on the spot through some of his most fearful trials, can testify to what he had to endure, not because he "loved the Lord Jesus" as he boldly proclaimed, but because he spurned caste. All the more strength of mind and courage did he require in that he chose to stand completely alone, attached to no Church—afterwards he joined the Arya Samaj. Whether or no there was incongruity in this position he found none; while remaining a staunch disciple of his "Lord Jesus" he worked as a devoted servant of the Samaj.

The whole of his spare time was given to preaching in the streets or anywhere he could get a hearing, on the evils of untouchability and caste, bad and cruel customs, such as he saw around him, dishonesty and corrupt practices, "in season and out of season" did his never ceasing eloquent tongue denounce unrighteousness. Also he wrote a good deal in the way of verses, treats &c.

The apostle of "Ahimsa" he was too, in his limited sphere, as may be imagined, not without stirring up the enmity of the unworthy, but gaining the partizanship of the worthy and in many cases imparting to them some of his fiery zeal, and with practical results too. Always the most downtrodden oppressed and helpless appealed to him, and when he was asked to work for that section of the Deccan Humanitarian League which deals with the prevention of animal sacrifices (which, by the way are prevalent in that part of the country to a much more horrifying extent than would be believed by any one who had not the facts brought to their notice, as the annals of that noble Society can testify) he responded with great fervour. In this work he and his companions had to tour round from "jatre" to "jatre" travelling long distances, under more or less hard conditions, their only weapon to fight the evil being their voices, in "bhajans" and their powers of persuasion and reasoning. Never sparing body or soul, being a man of highly strong temperament and keen sensibility, he became utterly worn out by hardships

to the body, and agonizing in spirit with the sufferings of the helpless beasts. Even to save one poor goat he would expend the utmost of his strength. Sometimes meeting with success sometimes with failure, but never relaxing effort. A record of his work, graphically written from week to week was being sent to the writer.

He at last, completely broke down in health and had to give up returning to his schoolmastering, but the seeds of disease had been sown, which has now cut short this life of so much value, and of whom it might be said truly. "Of such is the Kingdom of God."

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XIX. RELIGIOUS LEADERS.

(By Dr. Clifford Manshardt, Ph.D.)

In an old classic the writer tells the story of two tribes going forth to battle. The contest was a hard one, for both of the tribes were about equal in strength. One side, however, had the advantage of an inspiring personality, an aged man in whom the people placed the utmost confidence. When this trusted leader stood in the sight of his people with uplifted arms, the soldiers took new courage and advanced, but when his arms grew weary and dropped, the enemy advanced. Thus the battle fluctuated, until two other men came to the help of the old leader, seating him upon a rock, and themselves holding up his hands. From that time forward the battle was won.

This simple story is an excellent parable of life. Although it is quite impossible for religious leaders to participate actively in every good cause, they can and should hold up the hands of good causes. From the religious leaders should come the message that will inspire men with hope, that will strengthen them to meet opposition, that will give them the courage to stand for right principles in business, in politics, and in their dealings with their brother men. The religious leader is far more than a master of rites and of ceremonies; he is, "for the people to God-ward", bringing the light of the eternal to bear upon the perplexing problems of every-day living. He may not be pre-eminent in agriculture, economics, or in politics, but in the realm of the spirit he should stand supreme. He should himself know to live, and show to men the way of life.

To be worthy of his calling the religious leader must be a man of an understanding heart. To condemn wrong-doing is easy, but to understand the man who does the wrong is much more difficult. To frown upon the foolish actions of the young is one thing; to realise the aspirations that are behind these actions is another. To regard certain adults as stupid and stubborn does not require a great amount of imagination; to understand the background out of which these same persons have come

and to appraise them in the light of this background requires much imagination. The religious leader must be a seer in the best sense of the word—a man who really sees.

And as a further contribution to the life of his generation the religious leader must exemplify the spirit of tolerance. Religion should be a unifying factor, but far too often it is a cause of division. Why Hindus, Mahomedans, and Christians should fight within their own communities and against each other instead of making common cause against social injustice and moral wrong is very hard to see. Religion, as I understand it, is the attempt of the individual to become a full-fledged citizen of the Universe. It involves certain attitudes towards men. Functionally it is an attempt to realise a better way of living for the individual, and to help men to dwell together in a friendly co-operative manner. The religious leader who descends to controversy is denying the very heart of his gospel. Being of many religions we are still one-members of a seeking humanity.

THE SIGNIFICANCE OF MISS MAYO.

It is rather singular that no criticism of Miss Mayo that I know of—serious, flimsy or vituperative—has yet attempted to account for her success. That she has succeeded, even if it be in achieving an unenviable notoriety, no one now needs to be told. But the surprising thing is that she has not succeeded because she had anything novel or original to tell the West about us: an abundance of writers has preceded her in what have been called her "revelations" and false condemnation of us. Nor has she succeeded on account of any intrinsic merit in her publications as a contribution to knowledge or as an attempt to interpret the soul of one race to another. The question then naturally arises: What is the underlying cause of her success? Hints have now and again been thrown out of dark hands at work, thrusting her books into the lime-light as much as possible for political ends. There may be some justification in fact for this suspicion, for political motives may have prompted a certain class of persons to assist her to a publicity she did not deserve. But this hypothesis does not fully explain the reasons for the credulous acceptance of Miss Mayo by the Western public—an acceptance which has been so encouraging that she has been led to publish another book in the same strain as the former. Well, then the cause of her success must lie elsewhere. But we shall be taking a false step at the very outset, if we seek it in the books of Miss Mayo as such. It must rather be sought in a certain psychological condition of the Western public itself amongst whom she finds the majority of her readers. May not her former book at least have achieved its peculiar success, because, after all, it was nothing more than a reflection of the state of the Western mind with regard to India? Let us follow this clue and see whither it leads us.

Before, however, we set about to ascertain how Miss Mayo held the mirror up to Western notions about India, we should bear in mind two facts which will help to elucidate much of what will be said later on. The first is that the Westerner has scarcely ever viewed India in the cold light of truth or reason; he has generally visualised her with the aid of a smoke-glass of myths which have varied at different periods. The second is that the Anglo-Saxon mind in particular is markedly tenacious of its myths.

AN EXPLODED MYTH.

Now, we usually fail to notice the fact that even to-day there is a myth extant in the West about us. Of course, Europe no longer casts covetous eyes on India as a land of boundless gold: though, for the matter of that, certain people have not yet done with "shaking the pagoda-tree." The myth of India being a country of untold treasures has been exploded; but it has been replaced by another. We must not gather from the impressions of globe-trotters that to every Tom, Dick and Harry in the West, India is a land of strange mysteries, strange contrasts, strange peoples, and a strange civilisation. The average bourgeois mind cannot live on a poetical mystery; it must have working notions, whether false or true, crude or well-grounded. And there have not been wanting persons to supply a basis to build those notions on.

The reader will easily be able to imagine what that myth is without our dilating on it at length, when we point its origin and sources. Its sources have been principally two—the missionary and the British official from India. But we must bear in mind that little, if any, of the contribution to this myth can be imputed to the missionary of to-day. Be it said to his credit, that he has learnt to speak of India with respect and justice; and the fault is not so much his as of his training and traditions if he has not acquired the desirable extent of detachment in his thought and speech regarding certain matters. And amongst the British officials there have always been some, from the earliest days of the Company's rule in India, who have been conscientious and chivalrous enough to speak the truth not only fearlessly but forcibly.

THE MISSIONARIES' WEAPON.

For the origin of the myth we will have to go back a little to a period in the early nineteenth century. It was a period when England and America were stirred not a little to missionary enterprise. The focus of the bustle of the newly stirred missionary spirit was mainly India. Our country was represented by the missionaries to be a splendid market for the diffusion of Christianity. But, in order to prove that it was a splendid market, how was it represented? In the worst light possible. The fanaticism, (I can call their attitude by no other name) of the missionaries of those days saw in our religion only a mass of superstitions, in our customs the barbarity of a by-gone age, in our philosophy only the devil's subtlety, in our social institutions

a hindrance to "salvation," and in ourselves nothing more than a decivilised, if not uncivilised, people wallowing in unspeakable degradation. Even the sacred precincts of our domestic life were sometimes not spared. The method of the missionaries was a simple one. They fastened upon a few evils which indubitably existed and magnified them beyond recognition. These evils were almost represented to be the full measure of what India was. Moreover, their arguments in support of the propagation of Christianity in India frequently assumed the form of a downright vilification of Hinduism. We shall choose just one example of this type of argument:—

"As Hinduism is incapable of carrying forward a nation in the career of improvement, so neither is it adapted for a high state of civilisation; they cannot co-exist; but while there is no species of improvement to which Hinduism is not hostile, there is none which Christianity does not foster. From a careful examination, therefore, of the tendency of Hinduism and Christianity; and a comparison of their effects, incontestably developed in India and England, it is not presumptuous to assert, that India stands peculiarly in need of Christianity. We need Christianity to extinguish the fires of the funeral pile, into which superstition is annually casting its victims, and to send back the mother to the relief of her wretched family. We need Christianity to annul the prohibition for widows to marry, to remove the thousands of widows annually created, out of the reach of danger and disgrace, and to restore them to the bosom of society;—to teach women to read, to cultivate their intellectual faculties, to raise them in the scale of being and to open to society the benefit of their influence. Hinduism has practically taught its followers, that the great bulk of mankind exist only for the Brahmins that the whole duty of man consists in implicit faith in the Vedas, and obedience to the priesthood. It has forbidden the exercise of reason on the most important interests of society; it has locked up all knowledge in a language unintelligible to the great body of the people, and then forbidden them to study it under pain of eternal damnation. We need Christianity to break up this system, to dissolve the unnatural distinctions of the caste, to teach the natives that all men are equal in the eyes of their Maker and to introduce a tone of manly freedom in thought and action—to cultivate the language of the people, and to encourage a spirit of enquiry after truth. We need Christianity to abolish the long and dreary pilgrimages so inimical to happiness, so destructive to human life,—to subvert the system of religious mendacity—to suppress the numberless feasts, and to restore the time which they destroy to national industry. We require the pure faith and unblemished morality of the Gospel in lieu of the adoration of trees, rivers, and beasts, and the licentious example of the gods. We need Christianity to restore to God, his just

rights, and to man his legitimate privileges. We need it, finally, and in the opinion of some this may appear the most urgent want, to develop the vast resources of this rich country, to remove every obstacle to its occupying that elevated rank in the scale of nations, which it is so well able by nature to sustain." (Quoted from the "Friend of India". May 1825, in Peggs' "India's Cries to British Humanity." pp. 406—7).

Deduct the pious sentiment, and, in the ring of the sentences of this specimen of missionary eloquence you can detect the very tones of Miss Mayo which were once more to fill the ears of Europe and America with slander over a hundred years later.

Not to strain the patience of the reader too far with quotations, we confine ourselves to a single instance to show how the missionary view of India was popularised. Here is a poem on the same theme:

"Wide o'er the regions of the Orient world
Her murderous sway dark Superstition holds;
And the far Occident still sees unfurl'd
Slavery's black banner float in ample folds.
"The burning altar smokes—and wrappe'd in
flame.

The widow lies—a living victim bound;
While Juggernaut's grim car rolls on the same.
Wheeling O'er human heads its impious round.
"Reeking with blood the East lights up her
pyres."

Where idol gods through frantic crowds are borne;
And in the West are kindling other fires.'

'Mid chains and groans, mingling hate and scorn.
"To cheer the gloom of those benighted skies,
The Press, its radiance o'er the darkness flings;
The Herald of that Sun which soon will rise,
With freedom, peace, and healing on its wings.

(Ori. Herald, Jan. 1824, quoted in Peggs pp. 442—43).

James Bryce, himself a missionary, admitted, as far back as 1839, that "the tale of their (the Hindus') depravity and debauchery was readily taken up by the Christian philanthropist, who sought to bring them within the precepts of Gospel morality ...The first Missionaries, who undertook the task of converting the Hindus, were, as might be expected, more attracted by the patent vices of the few, with whom they came in contact, than with the quiet and unobtruding habits of the many, of whom they remained ignorant; and perhaps we may say, without any breach of charity, that these good and excellent men delighted more, to depict the immoralities of the Hindu character, than to dwell upon such amiable features as it possessed."

Having this dark picture placed before it, the West was asked to stretch forth its saving hand for the uplift of India. It will be seen from what Bryce says that the missionaries early realised their error and ignorance; but the vilification of our people was too potent a weapon for them to resist the temptation of using it for a long time subsequently. Of course, all uncharitable exaggerations passed

off as display of "zeal". But the consequence has been that, though the missionaries have learnt better, the picture of Indian their zeal once painted has never completely vanished from the Western mind.

THE BRITISH OFFICIAL.

Close on the heels of the missionary followed the British official from India. The latter was not perhaps as obtrusive as the former; but he had as ever his ever-lasting platitudes about the weakness and incapacity of the "natives," their political imbecility, and when political imbecility becomes hard to prove, their religious dissensions and animosities, their propensity to fly into anarchy as soon as the controlling hand of his was removed from the helm of affairs, and so on and so forth—the tendency of all his platitudes being of course to rattle in peoples' ears the supreme necessity of his presence here. These platitudes have become, as it were, the very pith of an Englishman's mental attitude towards India. The British official, moreover, had by then installed himself as the "trustee" of India; the and very indae of trusteeship has gone a great way towards fostering in him a delusive sense of superiority and indispensability, accompanied as it is with the notion that we happen to be weaklings perennially in need of his attention and vigilance. Hence his contribution to the idea that we are a set of weak and sometimes naughty children whose safety and existence depend upon their being confined in the political nursery established here in the shape of the British control over us. Nor must we forget his unfortunate propensity to trumpet forth his own achievement in this land of his "excile" whenever he takes the trouble to open his mouth regarding any matter pertaining to it; and when this propensity seeks expression, it is easy to surmise the class of facts that would be chosen for exposition for the edification of the English people. And the English people would of course pass on the views and opinions derived from this source to the rest of Europe and America.

The globe-trotter with literary propensities may be a third possible source of this myth. But his contribution to it is so indefinite and difficult to determine that we may leave him out of account for the present.

Indian Daily Mail, Bombay.

ARABIC INFLUENCE ON MUSIC.

(By KHAN BAHADUR MIR MUZHERUDDIN, B. A.)

Intellectual awakening of Europe largely depends on the influence which the Arabian sciences exercised on the Westerners. The Arabs reached heights of eminence in Arithmetic, Geometry, Music and Astronomy which had never been attained by any nation in Europe. It is commonly believed that Music has no place in the Arabian Sciences, at any rate, it is not generally known what potent influence Arabic Musical science played on the west. The Arabs came in political contact with the west in the

eighth century. The wandering Arab took with him wherever he went the musical instrument known as "Ghannayi." These wandering minstrels knew very little of the science of music as they were more performers learning by rote. The Arabs were the inventors of the lute, Guitar, Rebec and Naker. The Arabian Cymbals, Tambourines, Drums and Trumpets were adopted by the musicians in Europe. It will be interesting to note that the Arabs were actual constructors in the ninth-twelfth century of both the pneumatic and the hydraulic organ which was never before known in Europe.

Arabs established many schools of music in Andalus. The great musician Fulan, who was a Moor of Granada discovered the art of playing on the Lambutan, Cythara and viola. Several treatises on music were published by Al-Kindi, Al-Sarakhsi, and Banu Musa the great Arabian writers of the time. Intellectual superiority of the Arabs was admitted in Europe. A large number of European Scholars went to the universities at Andalusia to study sciences and the writings of the Arabian Theorists. The great scholars such as Gerbert, Hermann Contract, Constantine the African and Plato of Tivali took back with them to Europe the results of their musical studies. One of the most famous in the world was the musical school at the University of Cardova where the greatest musicians of Europe such as the Jew Elias and the Christian Pedro Canciotor were the students. Al-Kkahwarizmi the great Arabian Arithmetician, Ibnal-haitham, the great Geometrician, Al-battani the great Astronomer, Al-farabi and Ibn-Sina, the great Music Theorists were the teachers of those sciences to the western scientists.

Harmony in music was unknown in Europe before the tenth century although a form of musical art known as organizing existed and the latter was taught in the Andalusian Musical schools. Organum which means measured music was taught at the University of Cardova. The Arabs were the first to introduce Solfeggio and instrumental tablature. The Arabs translated many Greek musical treatises which were not known to western Europe such as Harmonics and Rhythmics of Aristoxenes, Problems of Aristotle, Harmonics and Canon of Euclid. A comparison of the musical writings of Europe at the time with those of Arabian Scientists will prove the mediocrity of the former. The Spanish Jews some of whom were exiled by the Muwahhid persecution in 1130 visited Europe and played a prominent part in blending the cultural contact of Arabs and Westerners. The well known Abraham Ibn-Esra the greatest writer on Music settled down in England for some time between 1158-9 and carried on his literary work there, thereby giving an opportunity to English Jews to make copies of his works. Mensural music was introduced in Europe by one of the early Arabic Student from Europe, Hermann Contract in 1013-54 and hence it is of Arabian origin. Roger Bacon an illustrious English author was deeply indebted to Arabian

science and his respects for the Arabs may be gauged from his remark "That Christians were inferior to the pagans in morals and were in consequence behind them in invention." The Arabian influence in the European music ceased after the fifteenth century as the political power of Andalus was broken leading to an intellectual decline amongst the Arabs.

WOMEN'S TRIUMPH.

Sangamner is a Taluka place in the Ahmednagar District. This little town has suddenly come into prominence, thanks to the courageous stand taken by the brave women of the place in the Hanuman Jayanti Day. This situation was created by the prohibitory orders passed by the District Deputy Collector of the Ahmednagar District, prohibiting the Hanuman procession. In spite of this order and in spite of the protest of the terror-stricken male populace, the second chariot was carried in procession by the women of Sangamner, in the face of official opposition and the force of armed police brought from all parts of the District for the special purpose of prohibiting this procession, writes a correspondent of the *Mahratha*, Poona.

The Hanuman procession is an annual feature of the Hanuman Jayanti celebrations in Sangamner. These processions have never so far caused any breach of peace. In 1927 the Mahomedans took it into their heads to obstruct this procession. This year as the Hanuman Jayanti approached the local authorities were active. This time they invented an entirely novel plea for prohibiting the procession. For it is reported that they went to the length of collecting evidence to prove that the idea of processions was set afoot by the higher classes only and that the majority of the people were apathetic towards it. It is also said that they threatened uneducated masses, insinuating that if the Hindus were to insist on the procession being carried by the old route, they would come to grief. But the attempts were of no avail. The procession was due on 23rd April 1929, at Sunrise. An order was suddenly issued by the Sub-divisional Magistrate late in the evening on the 22nd April, 1929, prohibiting the procession. This order prohibited not only the annual Ratha procession but also prohibited any kind of procession which had any connection with Hanuman, whether with or without a music, either instrumental or vocal, whether on the 23rd or during the next two months. The order also prohibited the holding of meetings whether in private or public and making such gestures as would hurt the feelings of others, within a radius of three miles of Sangamner. This order contains several mischievous and false allegations and insinuations which would tend to create ill-feeling and hatred, if not enmity, between the classes and the masses, and between the sub-castes of His Majesty's subjects. For instance, the order states "the major portion of the Hindus in Sangamner such as the Marathas, Malis, Koshtis, Salis and other weavers, artisans, Mahars and other castes do not

seem to desire to take out such procession with an avowed religious purpose. This procession was introduced and persisted in mainly by the attempts of certain Hindus of the higher castes with the intention of making a communal demonstration."

Simultaneously with this order notices were issued to 14 Hindu and 7 Mahomedan local leaders to show cause as to why they should not be bound over with sureties for a period of two months for keeping peace! These orders were so peremptory that even the summonses could not be served on all the persons against whom the notices had been issued. These notices were issued after 6 p. m. and the recipients were ordered to present themselves in the court at 7 p. m. Proceedings commenced after 8 p. m. and continued till nearly 2 a. m. The accused were not given any time to engage legal help, and an application for postponement on that ground was refused. In spite of this haste, the cases are still pending.

Excitement reached its highest on the publication of the prohibition order. The local authorities had imported about a 100 armed police from all parts of the District. In addition to this came the notices that were served on the leaders. These orders caused considerable sensation. On the Hanuman Jayanti DAY, the Maruti temple was surrounded by a police party. The Jayanti celebrations passed off quietly, though everybody was in a dejected mood. Some two hours after the Jayanti the women of the town began to flock in the temple for Darshan, as usual. The Hindu leaders were persuading the crowds to disperse, telling them that they would do everything in their power, and that they would carry on agitation in every constitutional manner. At about nine in the morning, two Hindu boys tried to bring the procession Idol from the temple and to place it into the Chariot. But the police intervened and forced them to carry it back to an adjoining temple. News of this incident was sent to the higher authorities who at once appeared on the scene. The police then tried to disperse the crowds but the people were quietly sitting in the roads near the temple.

At about 10, about 200 Hindu women appeared on the scene. They had come with the procession Idol and wanted to place it in the Ratha. The police of course obstructed. They then opened negotiations with the higher police authorities, to the effect that they would carry the Chariot along the old route, and if they were allowed to do so, there would be no danger to peace. The authorities took charge of the Idol and thus the entreaties of the ladies were of no avail. It is reported that some of the women were threatened with criminal prosecutions and attempts were made to persuade them to leave the place. The Sub-divisional Magistrate then appeared on the scene and tried to impress upon the women-folk that if they were to continue their attempts, they would surely come into trouble. He also insinuated that the wives, daughters and sisters of the higher classes were absent at the critical moment. But to

his discomfiture, he received a straight reply that the God Hanuman was as sacred to the masses as to the classes; and that he need not try any further to create communal ill-feeling. As this conversation proceeded news went round and about a thousand ladies of all castes and creeds assembled on the scene. The male populace apprehended that their wives and daughters would be molested by the police, and hence they gathered in large numbers near the temple.

In the meanwhile a weaver boy was arrested by the police. While the attention of the authorities was diverted to this incident and as the chain of the police around the Ratha was broken, some of the women pushed the Chariot along. One foresighted lady had brought over a picture of Hanuman which was placed in the Chariot. When this was seen by the crowd of women, the procession started right merrily. The police were under the impression that as the Idol was in their possession, the procession would never start, and by the time they got wind of the picture the Chariot was already at a furlong's length. The streets being narrow, and crowded, the police could not stop the procession till it reached the Market-square, which is only about a hundred yards from the Bhadangbua's masjid, the bone of contention.

The Market-square was the only place where the police could organise stout opposition to the procession. They brought over a cart from the neighbourhood and placed it in the street. Behind this barricade they stood in strong formation. The news of the procession had reached the District officers who at once proceeded to the square in their motors. They took shelter behind the police lines, and awaited developments. The Ratha came along at higher speed, and the brave women displaced the cart and then began a hand-to-hand scuffle with the police. Their only weapons of offence and defence were Gulal and Battasas. The police used to sterner weapons had almost taken possession of the Ratha, when such huge quantities of Gulal were thrown at them that they had to retire from the fight. Then came the turn of the motor cars. The women-folk had never heard of battering rams, but they used the Ratha as such and in a few minutes one of the motors was damaged, and the authorities remembering the wise old adage, that discretion was the better part of valour, left the scene in haste. In hot pursuit, the Ratha came along and in a few minutes had passed the famous masjid. The procession was not accompanied by music, but the ladies were in such glee that never did they shout out in the sacred name of their favourite at a higher pitch as they did while the Chariot passed the Bhadangbua's mosque. In no way did the Mahomedans object to this procession.

Hereafter the procession was not disturbed in any way by the authorities. The police quietly followed the crowd of women, carrying the heavy Chariot, through the streets of Sangamner. The news of this

victory went round in the town and the procession received an unprecedented reception in each and every corner from each and every community, from the rich and the poor. The procession came back to the Maruti temple at about 2 in the afternoon, where Miss Liladevi Pingale addressed the victorious assemblage. After the distribution of coconuts and Haldi-Kunku the brave women dispersed.

INTERNATIONAL WOMEN'S CONGRESS.

"J. P." WRITES IN THE *Forward* :—

Many things have been accomplished by woman since she lost her inferiority complex and began to exterminate the notion, harboured by mere man, that the weaker sex must also be the inferior sex. Gone are the times when, in England and elsewhere, a lone band of heroic women fought valiantly for suffrage. England, Germany and other countries have long ago accorded woman the franchise and other privileges and though there remains much to be done, much has been achieved. Perhaps, the war helped, but, chiefly the success is due to the untiring labors of the leaders and the rank and file of the international women's movement.

A review of the past and a programme for the future of woman's endeavours will be the feature of the eleventh congress of the International Alliance of Women for Suffrage and Equal citizenship. A call for this congress has been sent out by the President, Mrs. Corbett Ashby, who in her New Year's message, urges that each country should send its most representative woman "to bring the tale of toil and its reward, with pride in its achievements won, and with humility for all that is left undone."

AFTER TWENTY FIVE YEARS.

This gathering will meet in Berlin from 17th to 21st June this year, twenty-five years after the first congress which was held in that city in 1904. Over six hundred delegates representing forty two countries are expected to attend. In addition over thousand men and women prominent in the international emancipation movement, have already intimated their intention to come to Berlin for the congress and give their moral support to its decisions.

It will, no doubt, be a memorable meeting. I will not only be a great anniversary after a quarter of a century of international work, but it will also be a testimony to the depth and sincerity of the new international unity which exists among the forty two affiliated countries which will be represented.

Thus the congress will in itself be an event of great interest, but no less great and interesting will be the opportunity for the hundreds of international women's leaders of a visit to a new Germany. How the pioneers of twenty-five years ago would have smiled if they had been told that in 1929 they would be observing the results of their efforts in a free

republic, almost devoid of armaments. They might reasonably have come to the conclusion that the happy changes had been brought about by some extraordinary success in the competitive struggle of the nations for supremacy, instead of as was the case, by a defeat in that struggle in which the odds were too heavy for Germany.

PREPARING FOR RECEPTION.

The German women, indeed, lost much in that struggle, but they gained also, and they are now, with characteristic thoroughness, preparing for the reception of delegates and visitors to the Congress. The wife of the Chancellor, the wives of Cabinet ministers, women Parliamentarians, and leaders of the great women's organisations are all taking their share in placing the Congress on a broad and firm basis. Professional women who attend the Congress will have the opportunity of meeting women of their own profession.

A special youth committee has been formed to offer the younger visitors opportunities for mingling with their comrades from other countries, and the Midsummernight Fire celebrations will be the occasion at which young people's aims and hopes will be voiced. A special performance of the State Opera House has been promised and the week before the Congress is to be especially rich in musical and dramatic performances.

The General Women's Citizens' League is in charge of arrangements, and in its recent national convention here some of the most prominent leaders of the women's movement in Germany have already aired the principal subjects on the agenda of the International Congress. Of special interest among them is the question of a married woman's nationality. In most countries women lose their status as nationals when they marry a foreigner a provision which has often resulted in many legal and economic difficulties and to which consequently the international women's movement is opposed.

So far, however, only the United States, France and Sweden have granted lifelong national status by women, no matter what their matrimonial arrangements, and it is proposed that this privilege be extended to the women of all nations. Most countries, including Germany are extremely reluctant to break a centuries' old tradition, and at the Berlin meeting, the German Government, at any rate, was bitterly criticised for its "backward" attitude on this point.

LABOUR AND WOMEN POLICE.

Another important issue before the congress is the question of varying labour conditions for men and women. At the Berlin meeting it was pointed out that the employers generally advanced as reason for their different treatment of men and women the fact that in the case of the latter they had to assume greater financial burdens (protection for expectant and nursing mothers, prohibition of nightwork for women etc.) wherefore women in England and the Scandinavian countries were opposed to women

welfare regulations as conflicting with their individual liberty.

This attitude however was rejected by the German speaker who asserted that the care for the future generation was more important than certain restrictions for expectant mothers. The International Congress in Paris, in 1926, the speaker added, has laid down certain principles in that respect which the forthcoming congress will probably elaborate.

A third item on the agenda of the congress is the question of women police in all countries regarding whose task and composition there exists a variance of opinions. The congress will probably attempt to unify these opinions for the benefit and the guidance of the police administrations in those countries where women squads have already been established.

HINDU CONFERENCE.

Hindus, representing all the communities in Malabar, attended in large numbers the first Kerala Hindu Conference which commenced sitting on 31st May at Therunawayi in threatening weather. Pandit Madan Mohan Malaviya presided and Dr. Moonje, the Raja of Nilambur and Mr. Venkatramana Iyengar of Coimbatore were among the prominent visitors. After the speech of Mr. P. Narayana Menon, Chairman of the Reception Committee, Pandit Malaviya rose to speak. He had scarcely spoken for forty minutes when a violent storm accompanied by rain caused further proceeding to be curtailed. Pandit Malaviya continued his address this morning. He dwelt at length on Hindu Dharma, the excellence of Aryan culture and the sublime principles that lay embedded in the Vedas and Sastras. He exhorted every Hindu to peruse and understand his rich literary heritage. Explaining the object of the Hindu Mahasabha the speaker laid stress on the imparting of religious instructions to promote amity and good-will among the various communities and to take part in politics to protect Hindu interests.

OUT OF DATE CUSTOMS.

The Pandit drew pointed attention to the prevailing antiquated practices among the Namboodiri Brahmins which impeded the progress of the community. He observed: "The rules you are following have long been obsolete. The realities have been thrown into the background and formalities have been made predominant." In the interest of the race the Pandit advised the Namboodries to adjust themselves to the changing conditions and to modify their marriage laws allowing every member of the family to marry within his own community and to remove the purdah system.

UNAPPROACHABILITY AND TEMPLE ENTRY.

He strongly pleaded to them to discard the idea of pollution by distance that is of unapproachability. He quoted chapter and verse from the Sastras disproving the erroneous theories entertained by the upper classes.

Referring to the question of temple entry by the depressed classes, the speaker requested the people to view the matter generously and to solve the

problem by paying due consideration. The people of the depressed classes belonged to Hinduism, and had the legitimate right to enjoy "darshan" of God and God's bliss.

RECONVERSION.

Speaking on the shuddhi movement Pandit Malaviya said that full opportunity would be given to those sincerely wishing to return to Hinduism, having been once misled to adopt another faith. But no force, fraud or unfair temptations, he said, ought to be practised in reconversion and the matter must be left entirely to the free will and conviction of the party.

Concluding he stressed the need for a "home" for destitute women and orphanages at the principal cities and the introduction of physical culture in educational institutions for both boys and girls.

NEWS OF THE WEEK.

Annamalai University:—In connection with the Annamalai University, two committees have been appointed, one to draft rules and regulations and the other to be in charge of the appointment of professors and the teaching staff. Mr. S. E. Ranganandhan, Principal, Kumbakonam College, has been appointed Vice-Chancellor in the place of Mr. Sastri.

English Age of Marriage Bill:—The Commons passed the third reading of the Age of Marriage Bill rendering void marriages in which either party is under sixteen years.

Indian to fly from London to India:—Mr. P. N. Kaball, who was sent to Europe by the Eastern Airways of Bombay for flying training, has completed his course. He intends to start on May 20 on a solo flight to India in his own, plane, the "Arya". The Indian community in London is arranging to give him a send-off.

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Aklaj (District Sholapur).	Parola (District East Khandesh).
Dhalla (District West Khandesh).	

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Authorised Capital Rs. 15,00,000
Issued Capital Rs. 13,00,000
Subscribed & Paid-up Capital Rs. 12,64,600

1. The Bank finances institutions registered under the Co-operative Societies Act in the Bombay Presidency, on the recommendation of the Registrar, Co-operative Societies, Bombay Presidency, Poona.

2. Accounts are audited by a special Government Auditor and quarterly statements of financial position are published in the Bombay Government Gazette.

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14-6-28.

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CAPITAL SUBSCRIBED	60,00,000
CAPITAL PAID-UP	80,00,000
RESERVE FUND	23,50,000

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8-3-26

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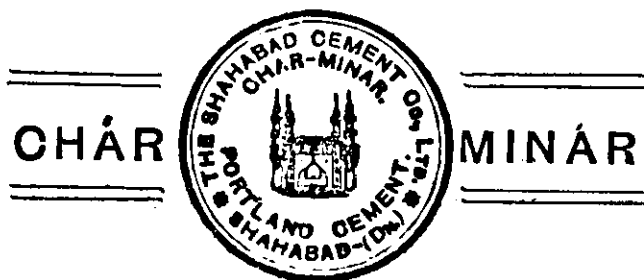
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Vol. XXXIX.

BOMBAY—SATURDAY, MAY 18, 1929

No. 38

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Objectionable Advertisements:—The *Pioneer* has devoted a leading article to pointing out to Indian Journals—"the English owned and English-edited ones" are excepted—their duty to refrain from publishing what it calls advertisements of "filth dealing with rejuvenation of old men, birth-control, specifics for unmentionable diseases, and alleged charms, which will do everything from 'securing success in the law courts' to procuring 'love marriages'." The object of our contemporary is no doubt excellent, and we think, therefore, that it may like to see the other side of the story. The *Reformer* may claim that it has from the first paid as much attention to advertisements as to reading matter. At first, we were inclined to accept without question the standards of our Anglo-Saxon-Indian censors. But reflection has brought light, and shown that the censors themselves stand in need of enlightenment. In some cases, we have recalled Ophelia's exhortation to her brother: "Do not like some ungracious pastors do, point to me the steep and thorny road to heaven, while thyself the primrose path of dalliance tread." But these may be ignored. The important thing is that Englishmen, having set some arbitrary standards of decency, presume to condemn those who do not accept them as wanting in mental cleanliness. Let us take the *Pioneer's* list. First, is the rejuvenation of old men. If this is filth, it must be filth whether undertaken by Unani Hakims or Vienna Professors, whether in the advertisement or literary page? Does the *Pioneer* mean seriously to maintain that English newspapers do not publish advertisements and articles about rejuvenation discoveries by European scientists, nothing about monkey-glands? Then birth-control. Here, our contemporary is distinctly behind the times. Deans and Bishops have advocated birth-control, perhaps not yet from their pulpits. As for "unmentionable diseases," there is now a regular official propaganda about them in many countries, including Great Britain. As regards medical advertisements

generally, whatever may be the case in England where every village has its panel doctors, in India where outside the towns no medical help is available, advertisements in newspapers are often the only means of enabling a sufferer to get a remedy. On this ground alone, we have been admitting medical advertisements. As for "charms", those who believe in them may be fools, but there is nothing indecent in them. We have from the first excluded liquor and tobacco advertisements from the *Reformer*. We regard liquor as worse than any Unani's "aphrodisiac". The liquor trade is the indispensable adjunct of the brothel system. Read any book on Prostitution, and you will find this emphasised. We do not ask the *Pioneer* to give them up, if it thinks otherwise, but we do suggest that it need not moralise to its Indian contemporaries who may have their own views as to what is decent or indecent.

Madras Temperance Conference:—The Excise policy of the Government of Madras has come in for severe criticism at the hands of both the public and the Press. By ostensibly earmarking four lakhs of rupees for Temperance propaganda the Government have evaded the real issue and ignored the demands of the people. The Temperance Conference held recently at Ootacamund under the Government auspices was according to the *Hindu* little more than make-believe. Our contemporary pertinently asks "What is the need of the hour, is it propaganda or action?" and then goes on to observe: "Surely, it is action that is needed and not talk. One can understand the need for propaganda in a country where drink was universally practised and among whose people it was not considered a vice. But that certainly is not the case with us in India. If we legislate in the direction of Prohibition here, it will not by any means be a case of legislation in advance of public opinion; for public opinion here is solidly behind Prohibition. If the Government have any doubt on the point, that can be easily set at rest by ordering a plebiscite. But they have always fought shy of such a course.

Public Opinion for Prohibition:—The policy of the Madras Government would suggest that hitherto nothing has been done to awaken the people to the evils of drink. On the contrary private enterprise has done much in this direction. To quote our contemporary once again "Temperance workers in the country have for years demanded the adoption of a policy of local option by the Government, but to this day they have not acceded to that request. If it is enforced on fair conditions, we have no doubts as to

what the results will be: as in Changanacherry in Travancore, the overwhelming majority will be against drink. Moreover, we fail to realise what better results can be secured by the proposed subsidised propaganda than those achieved by the propaganda carried on by philanthropy and public spirit in the last forty years in the country. The Anglo-Indian Temperance Association has rendered forty years of devoted service in this field carrying on propaganda on systematic lines in the districts through active workers; so have the missionary bodies. To conduct further propaganda is, as a matter of fact, to seek to persuade the convinced—it will be an act of carrying coal to Newcastle. If the Government are really serious in their intentions and wish to bring about total prohibition, as the Legislative Council has desired them to do, the first thing they should do is to spare the rural population the boredom of officialised lectures on the evils of drink."

"Slaves of the Gods":—Dr. N. Macnicol has written for the June number of the National Christian Council Review an article on Miss Mayo's second book an advance copy of which has been supplied us by one of the Secretaries of the Council. Dr. Macnicol avoids discussion of the main contention of Miss Mayo that Indians are not fit for self-government till they rid themselves of their social evils and denies Miss Mayo's right to criticise the work done to meet the evils here when she herself has not taken any part in the work of reformation. We are not quite clear as to Dr. Macnicol's statement that Bishop Whitehead gives her "some carefully guarded support." So far as we can recollect the Bishop's letter showed a deplorable lack of self-restraint! The Doctor points out that Miss Mayo has singled out Hindu India for her criticism. In the course of his article he writes:—"That India has powerful enemies who desire to keep her in subjection, and to that end to give her a bad name, no one can doubt. When, therefore, Miss Mayo's former book appeared describing India as a land of decadents and degenerates, describing them as though their faults and crimes were relieved by no traits of nobility, is it any wonder that it was believed that the book was a deliberate attempt to besmirch them in the eyes of the world and so to help those who would defraud them of their right of freedom? This lady who claimed to be a friend certainly seemed, both from the manner of her book and the occasion of its appearance, to be on the side of their enemies. And this suspicion was confirmed when the book was made use of with exultation by those who were unquestioned enemies. Miss Mayo may have been unfortunate in the circumstances that created this deep-rooted suspicion of the sinister purpose of the book, but it can hardly be denied that the manner in which the evils of India were presented seemed to confirm the view that its author was no friend but a foe, that she was willing and eager to wound." And again, "In her appeal to the women of India Miss Mayo points out to them that in the case of American women it is of those who "flagrantly abuse" their liberty that they chiefly hear. Just so, in the case of a casual student of Indian life such as Miss Mayo is, it is of its flagrant abuses that she chiefly hears."

Christian Workers in India:—Dr. Stanley Jones who is at present in Great Britain gave an interview recently to a newspaper in which he discussed Indian problems. On the question of the prospects of Christianity in India he said that there was a "danger" of Christ's teachings being assimilated by Hinduism and of his being given a place in the Hindu pantheon. Commenting on this the *Indian Messenger*, a Brahmo paper of Calcutta, writes:—"But not even the best of the Christian workers in India are free from the credal bias in favour of Christianity. Dr. Jones is waiting for the "next step," "the step of proving that Christ was 'not only a way, but the way.'" This reminds one of the Anglo-Saxon instinct in the matter of colonisation which leads to the extirpation of the original inhabitants of a colony. If room is to be made for Christ that must be done at the cost of others. In life man Jesus with all his anathemas was a good neighbour to others, but in death he is transformed beyond recognition. Dr. Jones' Autocrat of the Indian Road will not bear near him passers-by with umbrellas on. Not content with Indian admiration for one who himself said, "Why callest thou me good? None is good save one, *that is, God,*" Dr. Jones bargains for Indian adoration of Christ. And till that is secured he will not lay down his arms. Would that all this enthusiasm were better employed and Christianity were more worthily interpreted."

(Continued from the Leader page).

at many points. And they have had their reward. Many of the reforms they originally espoused against fierce opposition are today social commonplaces. Whereas the convert community has not only ceased to have any influence on Indian life, but has itself become stunted in growth owing to its being uprooted from the soil in which it had been reared. Thoughtful Indian Christians realise this, and are earnestly endeavouring to re-knit the broken links with national culture, and we wish them all success. The British connection with India likewise stands to gain immensely by similarly becoming continuous with the life and history of India. The removal of the capital to Delhi was intended as a striking proof of its desire to do so, but in the subsequent developments that idea has been very little kept in view. Indian social reformers who have found it necessary to take part in politics, dislike any break in the continuity of political life. Their influence, whatever it may count for, is, therefore, steadily cast on the side of peaceful reform and against violent revolution. The greatest objection to revolution is that it inevitably leads to a reaction in the direction away from the one in which movement is desired. Reform, on the other hand, is calculated to make both action and reaction, like the forward and the backward strokes of the piston, contribute to and accelerate the speed of the engine of national progress.

INDIAN SOCIAL REFORMER.

BOMBAY, MAY 18, 1929.

SOCIAL OR POLITICAL REFORM?

Mr. Vallabhbhai Patel, speaking at Bardoli last week, said that he felt more happy when working for social reform than when leading a no-tax campaign, although, he added, politics and social reform were so interwoven that neither could be neglected without retarding the other. This exactly represents the position of many who have devoted their lives to social reform. The reason why one feels more ease of mind in working for social reform is that there one is more clear regarding the result of his activities than in any other field. All or nearly all the factors of the problem are within his personal experience or complete cognisance. He knows when he can effectively quicken or slacken the pressure that he is able to bring to bear upon those whose cooperation is necessary for him in his task. To the extent that this condition is reproduced in any field of activity, the same ease of mind which is felt in social reform work will be felt there also. There is another point to be borne in mind. In social work, the worker does not feel that he is fighting against a hostile power, while, in politics particularly under conditions similar to those prevailing in India, this is the sentiment predominantly in his mind. The foreign character of British rule was not the feature of it which Indian reformers and politicians laid most stress on up to about thirty years ago. British rule was accepted as a Providential dispensation intended for the benefit of the country, and the methods of reform favoured were those appropriate to social reform. It is only when the foreign-ness of it became more and more prominently impressed on the Indian mind that these methods came to be increasingly regarded as unsuitable to politics in the present political conditions. If a tiny particle of coal gets into one's eyes when travelling in a railway train, one's whole effort is concentrated on removing it, and for the time being, it is useless to exhort one to remember that the steam-engine is a vast improvement on the bullock cart, that the introduction of railways has greatly benefitted the country economically and socially, and that the bit of coal if left to itself will cease to irritate in course of time. That is precisely the position in politics to-day.

The growth of the national sentiment, the idea that one Indian has more in common with another, however great may be the distance between them geographically, and in religion, language and customs, than with a non-Indian, is, as Seeley perceived many years ago, of itself, without any overt expression, a force antagonistic

to foreign domination. The Hindu-Moslem quarrels, the Brahmin-non-Brahmin rivalries, and the depressed classes upheaval, are things which do not affect this central fact. They are capable of adjustment and will be adjusted, but it is impossible to eliminate, in spite of the wireless and aircraft, the five or six thousand miles between Great Britain and India. The political movement is a movement to shift India's political centre of gravity from London to Delhi or some other place in India itself. When it is so visualised, it is easy to see that its success is inevitable. Severance of the British connection is not needed. In Canada, Australia and South Africa, it has not been found necessary, and it is not necessary in India. If the seat of authority in Indian affairs is transferred to India, the Indian political problem will become essentially a social problem, amenable to the methods of social reform. Social reform itself will receive the greatest impetus from the transfer. Indeed, no government of India which is Indian in its outlook and which has to derive not only its revenues but its driving power from the country, can for a day lose sight of its duty to emancipate and elevate the people socially, intellectually and economically. The non-interference which is an inexorable necessity of a foreign rule, will be an intolerable anomaly in a national government. This is not a mere theory. It has proof in experience. The Montagu-Chelmsford reforms, though they did not go far enough, have certainly speeded up social reform. More legislative measures have been introduced during the last eight years than during the previous thirty years. Social reform questions are being more seriously discussed. Men and women are giving thought to questions like the reform of marriage laws, removal of untouchability and invidious caste and communal distinctions. Miss Katherine Mayo, no doubt, claims that this is all due to her "Mother India"! We need not quarrel with her over her claim. The cock thinks that the sun-rise is the direct result of its crowing.

Political emancipation all the world over has ever been the signal for social progress. It has been so in India and will be so. Social reformers, therefore, are intensely concerned to see the country progress rapidly towards self-government. But the methods they prefer are those which they have found successful in the social field. The underlying principle of these methods may be described in the single word "Co-operation". Social reformers from the first opposed the proselytising methods of Christian missionaries, although conversion was often pressed on them as the shortest road to social reform. They have preferred to remain and work within the old systems with which they were in acute antagonism

(Continued in the 2nd column of 2nd Notes page.)

REGISTRATION OF CASTE MARRIAGES.

(By MR. V. BALASUNDARAM, BANGALORE).

There is a Civil Marriage Act popularly known as Gour's Act. It is Act XXX of 1923 which has been incorporated into Act III of 1872, being an amendment thereof. This Act not only legalises inter-caste marriages between persons who profess the Hindu, Buddhist, Sikh or Jaina religion; but also secures certain privileges to persons who register their marriage under the Act, though such marriage might be between persons of the same caste and is celebrated according to the ordinary Hindu caste rites. It must, however, be noted that one chief condition to be fulfilled for marriage under this Act is that the man must have completed his age of 18 years and the woman her age of 14 years and that neither party must, at the time of marriage, have a husband or wife living.

2. In connection with a recent registered marriage in Bangalore, some doubts were raised as to whether it was really advisable to register Hindu marriages under the said Act, in view of certain provision therein which severed the person marrying under the Act from his joint family, made the Hindu Law of Inheritance inapplicable to his property, took away his right to any religious office as also his right of adoption and empowered his father to adopt another son. It was feared that all these indicated that he is treated as a Non-Hindu and disinherited from his ancestral property. The provisions in the Act, referred to, are the following.—

Section 22. The marriage under this Act of any member of an undivided family shall be deemed to effect his severance from such family.

Section 23. A person who marries under this Act, shall have the same rights and be subject to the same disabilities in regard to any right of succession to any property as a person to whom the Caste Disabilities Removal Act of 1850 applies.

Provided that nothing in this section shall confer on any person any right to any religious office or service, or to the management of any religious or charitable trust.

Section 42. Succession to the property of any person who marries under this Act shall be regulated by the provisions of the Indian Succession Act of 1865.

Section 25. No person who marries under this Act shall have any right of adoption.

Section 26. When a person marries under this Act his father shall, if he has no other son living, have the right to adopt another person as a son under the law to which he is subject.

3. In order to clear the doubts raised, Sir Hari Singh Gour who was responsible for introducing the Act and the *Indian Social Reformer* of Bombay were addressed, on the subject. Extract from their replies as also from a letter which Mr. S. M. Kaikini, Sub Judge, Haveri, addressed to the

Indian Social Reformer, dealing with the points raised, are reproduced here.

(A) GOUR'S REPLY DATED 19TH FEBRUARY 1929.

My Act XXX of 1923 safeguards all the rights that a person has in his property, and moreover preserves to him the right of inheritance, only enlarging his right to the extent provided by section 22; the meaning of which is that "upon the marriage he *ipsa facto* becomes a separate member of the society and is therefore entitled to his share in the joint family." This clause is inserted to enable him and his wife and his children to enjoy the property as full owner, and section 24 safeguards the rights of his children, because the devolution of his estate is governed by the Indian Succession Act, which does not disqualify a woman because she is a woman from inheritance.

Such a person cannot adopt, because he can make a will in favour of anybody. The sections 25 and 26 are therefore not disabling sections; but sections which place him and his wife and his daughters as regards the enjoyment of his property in the same position as an absolute owner, say an Englishman.

I think I have answered your two queries, and repeat that my Act was intended to keep a Hindu as a Hindu, even after the marriage.

(B) INDIAN SOCIAL REFORMER'S REPLY DATED 2ND MAY 1929.

As for the rights which are affected by a marriage under Gour's Act, we think that rights in ancestral property are protected by Section 23. Only rights of religious or semi-religious character, which are expressly indicated in the Act are affected. For instance, it is not clear whether a man marrying under Gour's Act will be competent to perform the funeral obsequies of his parents.

(C) KAIKINI'S LETTER DATED 5TH MARCH 1929.

By (Gour's) Act XXX of 1923 it is the special privilege of Hindus to get their marriages solemnised by registration. * * * Under the Act both the parties to the marriage have to declare affirmatively the religion they profess. So it is sheer nervousness to say that by marrying under that Act a Hindu becomes a Non-Hindu.

Your explanation of Section 23 is correct. The person who marries under this Act does not at all lose his right to inherit his family property. Only on account of Section 22 his position becomes that of a divided member. This means that his share in the family property is settled on that day, and the law of survivorship does not apply to him. That means even without a regular partition his share in the family is fixed and so if he were to die after the marriage his widow would succeed to that share and it would not go and could not be claimed by his coparceners by right of survivorship. Section 22 was enacted to safeguard the interest of the wife by such marriage. I do not think it is necessary to state here that in an undivided family (and this term can be applied only to a Hindu

family) on the death of a male his share in the property cannot be inherited by his widow but it goes to the male relatives.

I do not know why Section 24 should create any apprehension.

All these provisions are meant to make the legal status of the parties and their children quite clear.

As regards Section 25 I do not think the bridegroom would care very much for the right of adoption. If his marriage should prove unfruitful, he can will away his property in favour of the person who would have become his adopted son. As regards obsequies and shradda, courts cannot prevent a person from performing these, nor can they compel him to perform them.

As regards Section 26, as the marriage brings about a partition in the family by the adoption of another son by the bridegroom's father, the rights of this bridegroom under joint family are not in the least affected. The adopted son will inherit only to the share of the father.

(D) :GOUR'S SECOND LETTER DATED 8TH MARCH 1929.

(In reply to the query as to how section 25 is not a disabling section when adoption is necessary at least for the purpose of shradda which no Hindu can dispense with).

The right of adoption is an antiquated law which has been abolished in all European countries. It was the law of Rome 2,000 years ago, but, with the establishment of modern ideas, adoption was abolished. If I gave the parties the right of adoption, the old trouble of coercing the wife to adopt would reappear. Parties can either make a will, or make a secular adoption by deed; and they can make a spiritual adoption for the performance of shradda, but such an adoptee would not get a right to inherit the property of his adoptive father as such, independently of a gift or will. The clause against adoption is not a disability at all. It gives the party the right of election and selection wholly beyond the range of Hindu Law.

4. Some of the advantages to be had by registering marriages under Gour's Act have been made clear in the foregoing extracts. One other important advantage is that no bigamy is permitted under the Act (section 16). The only disability is that referred to in the Proviso to Section 23. It is clear from the wording of this clause that it does not absolutely take away the right of a person to any religious office: all that it indicates is that the right of succession to the property given by the section does not *ipso facto* give a right to any religious office also. The latter right has therefore to be determined by other circumstances. The mere registration of a marriage cannot be considered to be such an untoward act as to forfeit a person's right to any religious office. The only other thing that can be thought of to affect his right to any religious office is his taking a wife who is of a different caste or

religion. It may therefore be safely assumed that the disability cannot apply to marriage between persons of the same caste. As regards intercaste marriages, the disability need not be considered as all in case of a person who *as a matter of fact* has no right to any religious office or to the management of any religious or charitable trust.

5. It is possible that the advantages mentioned may not appeal to a person so far as his individual interest is concerned, but it cannot be denied that it is advisable to get the marriages registered under the Act in the interest of his wife, his daughters or his sisters, whom it would benefit in more than one way. It may be stated here once again that such marriages might be solemnised according to any rite the parties may desire, registration being added thereto.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XX. WELFARE AGENCIES.

(BY DR. CLIFFORD MANSHARDT, PH.D.).

The organised agencies for social welfare are the conscious attempt of the strong to assist in bearing the burdens of the weak. The men and women who are fortunate enough to live in comfort and security are through these agencies extending their reach, so that their hand of friendship may be grasped by those who are not living in comfort and by those who do not feel secure. The problem of providing bread for hungry, relief for the suffering, care for the handicapped, and work for the unemployed is fast becoming a joint responsibility—a task for the community for the wider social group. More and more the residents of our cities are becoming convinced that the private handing-out of doles is not enough, that relief must be conducted upon a scientific basis, and that a concerted attack must be made upon the causes of poverty.

The Directory of Social Work in Bombay, published in 1926, report about 700 different agencies at work in the City and Island of Bombay. Various kinds of work are being supported, such as orphanages, hospitals, dispensaries, child welfare societies, care of the defectives, relief for widows, sanitary associations, and the like. The list is quite impressive, though it shows considerable overlapping of effort, and not enough of co-operation between the various agencies. Some of the work that is being done is constructive, but a great deal of it is resulting in increasing dependency. The problem confronting welfare agencies is to strike a proper balance between sentimentality and intelligence, so that the organisation is both human and conducted along sound, constructive lines. The idea seems to be prevalent that good intentions and a kindly heart are the only equipment needed by the welfare worker. But to kindness there must also be added knowledge, a high grade of intelligence, and an infinite capacity for hard work.

We are all familiar with the changes wrought by the combination of chemical elements. Social welfare work is a sort of human chemistry. The welfare agency goes to individuals with wrong attitudes towards life and make these attitudes wholesome. It enters homes of disappointment and leaves behind it cheer. It finds out peoples in trouble and gives them new strength. It seeks out the unfortunate and enables them to get a new grip upon life. And at the same time it seeks to change institutions. It knows the tremendous influence of environment, and that colour wash is a poor remedy for a wall that is in need of solid repair. It knows that before social wrongs can be righted, laws and customs must be changed and a new public conscience developed.

Social welfare work has set before itself a well nigh impossible task—appealing because of its complexity. To accomplish its ends it needs the support of every good citizen. The day is past when a few charitably minded citizens can continue to shoulder the burdens that really belong to all of the people. Every man and woman must give something, each in accordance with his [or her] ability. The line separating the average citizen from the dependent may be as narrow as a prolonged illness or the loss of one's position. Whatsoever we would that men would do to us, so let us do to them.

THE SIGNIFICANCE OF MISS MAYO.

II.

A Correspondent in the *Indian Daily Mail* writes:—

The reader will need little imagination to perceive for himself without our specifically stating it the character of the myth that has grown round India in the mind of the West. To put it shortly, the West visualises our country as a festering swamp of multitudinous evils inherited from mediaeval times. Of course, it is also sedulously taught that the pure waters of Western civilisation are clearing a good deal of the swamps; but that is another matter. To the Englishman especially India is little more than a huge, misshapen, triangular pendant to the Empire which his heaven commissioned countrymen like born political lapidaries are busy shaping into a modern Western State. The simple English creed with regard to our country is: "India was a breeding-ground of political, social, moral anarchy. But she was spared further catastrophe by the advent of John Bull in the nick of time. She will suffer again if he departs. It is satisfactory to know that the Englishman is there and all's right with her. God bless him. Amen." That is how the Englishman mentally sums up our history and our present condition and that is what he has taught the other Western countries more or less to believe. Only a few have the acumen to see how the self-advantageous side of the doctrine of trusteeship is turned to account.

SWAMI VIVEKANANDA'S WORK.

But for some time past those sources had begun to be discredited in the Western world, or at least

the information emanating from them viewed with circumspection. In other words, their bias has begun to be perceived. Amongst other circumstances, a great historical event first clearly brought it to light. The year 1893 should be remembered by us as the year in which the first blow to the intellectual conceit (I reluctantly use the word for want of a better) of the West was openly delivered. It seems that in that year the Parliament of Religions at Chicago was staged with the ulterior motive of showing up what was confidently believed to be the intrinsic superiority of Christianity to all other religions. But what happened was totally unexpected: for it was Hinduism through its representative Vivekananda that carried the day. One direct consequence of this unlooked-for turn of events was that a breach was effected in the massive wall of myth that had, thanks to the sources pointed out above, so long shut out from the minds of Europe and America correct views about us. The educated classes were startled into the truth about India. One American journal went so far as to declare frankly: "We must stop sending missionaries to this learned nation." (I quote this from memory.) The generality of the people wondered. A wholesale revision of notions about India seemed to be called for. Since Vivekananda's time that breach had gone on widening more or less. Ram Tirath, Tagore, Bose, Gandhi followed—a constellation that would do credit to any country in any age. In them our country found a voice that not only began to spread the truth about her, but delivered a dynamic interpretation of her culture to the West. Whatever may be our shortcomings, we cannot at any rate be charged with having grudged the world what was the best in our thought, culture, and civilisation.

A SAD OMISSION.

But we have failed at one important point. We have not kept up such a continuous literary intercourse with the West as would have led to a complete demolition of the myth. The words of our modern sage and literary men have not yet permeated the lower level of Western society. It needed a body of popular writers to do that. Popular writers have also their use—one of them being the service they render by interpreting the thoughts of intellectual giants in terms suited to homely understanding and so popularising them. It is moreover they who bring the common daily life of the people of one nationality to the door of another. But our popular writers have not yet attempted to obtain the ear of the Western peoples. So, as it is, the westerner has caught a glimmer of the truth about us as reflected from our intellectual peaks; but his ideas about what prevails in the valley below have not substantially changed. That myth still frowns on us in scepticism and distrust.

MISS MAYO STEPS IN.

Well, what has been the result of that omission of ours? Here we come to the central point of our

story—the relation of Miss Mayo to the myth. The result has been that Miss Mayo has seized an opportune moment to step into the breach which we have seen first effected by Vivekananda. The movement she chose was one when India had just passed through an acute political phase and, consequently, had drawn towards itself a great deal of the world's attention. It must be acknowledged that she went to work rather cleverly. She began by simulating the careful student and investigator of Indian conditions. She laid claim to personal observation, first-hand knowledge, and an unimpeachable impartiality. She made a skilful parade of documentary authority. She made constant references to the words and dicta of our leaders so as to damn us out of our own mouths. She did everything necessary to gull the West into a belief that through her at last it would have a faithful picture by an unbiased painter and true information from an unimpeachable source. She next proceeded to fish out some fact from our cess-pools and enlarged them to monstrous dimensions. She combined the exaggerations of the old missionaries with platitudes of the British officials and presented such a composite picture of India as the West was accustomed to long before we began the process of replacing it. Whithal she adopted more subtly the method of the now almost extinct type of the missionary, namely that of depriving things of their proper perspective and of overshadowing the truth by exaggerations deftly strung together so as to resemble an array of facts. She dwelt at length precisely on those evils which have been usually associated with India in the Western mind. To all this she superadded the journalist's banality and wove what she called her facts into a picture vivid in its very ugliness. A close analysis of her book cannot fail to reveal the tactics adopted by this American literary swashbuckler.

RE-ESTABLISHING THE OLD MYTH.

In short, she succeeded in recalling to the Western mind the myth which has ever had so strong a hold on it. Especially the memories of that myth have strongly been revived in the Anglo-Saxon; and hence the Anglo-Saxon world seems to have reverted for the time being at least to its former notions about India on the semblance of a confirmation of them by an apparently impartial witness. That explains to me why Mayoism (a term which may be taken to mean the literary rifling of a people's character) had so good a time of it in England and America. We need not wonder that the West in general was taken by surprise by Miss Mayo's picture. "Why," it must have said to itself, "in spite of all talk about Indian religion and spirituality and culture, here is the very picture of India we had so long carried about in our minds. And it has been painted for us at this time of day by a disinterested person. Moreover, it has been based on well authenticated facts which let them deny who can. There is every appearance of truth about it. Lo, after all, we are justified in what we believed India to be." Out-

come of this soliloquy: thundering applause for Miss Mayo.

A PRACTICAL SUGGESTION.

Now, if the reader permits, I would like to end with a practical suggestion. It is this: that, as I have hinted before, we must establish literary contact with the West to a sufficient extent at least to render it impossible for Mayoism again to plant its fangs into our character and reputation. Our literary men and publishers need to be a little more enterprising than they have hitherto been. Our growing vernacular literatures can boast of many workers of real literary worth; and I do not see why it should not be feasible to turn out really good translations of them, at least for the most part into English (but, mind you, not into Indian English), and thus render the West familiar with our ordinary habits of life and thought and especially with the truths about our homelife, and not merely with what our sages thought and said centuries ago. It is mainly through the medium of literature that we must try to capture the imagination of the West and proceed to dispel the repugnant myth about ourselves. It is to be remembered that that myth can be a potent political weapon against us. Our young men from colleges and universities need not confine themselves to politics and the legal profession; in the literary field too they have work of international importance at hand to do. Of course, there will be difficulties and difficulties. But we must realise that we are already engaged in a keen struggle for a higher footing among the nations of the world and that on no side are we going to have an easy time of it.

ENGLAND AND INDIA.

One word more before I conclude. Under the peculiar circumstances of England's connection with ourselves, it is not desirable from a political point of view that the people of that country should remain in ignorance of the truth about us. It is a strange thing that, after India being ruled for well-nigh seventy-five years in the name of the British people, the average Englishman's mind as regards a knowledge of it should still be a nearly blank sheet with a few commonplace, mischievous, and out-of-date notions imprinted on it by interested hands. This ignorance on the part of England regarding our country is too obvious a fact to require elaborate proof or demonstration. It is patent even on the face of the numerous articles which English men and women have been provoked to pen in English journals, whether in vindication or in censure of Miss Mayo. Our point however is that such ignorance is a matter for reflection on our part. But as it is its magnitude and its effects seem to be hardly realised amongst us. When India was governed by the Company, there were always the Company's aggrieved enemies to draw the attention of the English nation to its administration in India. It is quite possible that whatever element of real good existed in the "benevolent policy" which the Company professed to adopt towards our country was owing to the spirit of

criticism roused against it by the exertions of its foes. There was a sort of moral pressure brought to bear on it by the English people themselves. But with the assumption of the Government of India by the Crown the agency which incited the people of England to exert that moral pressure disappeared. Consequently, England has lapsed into a queer listlessness, ignorance, and complacency about our country which it would be difficult to explain on any other hypothesis. And when we sometimes wistfully contrast this state of things with the spirit of the times which impeached Clive and roused Burke's fury against Hastings we forget that it is precisely the instrumentality of the persons who stimulated that spirit that is lacking today.

Not only that, but England is encouraged in its ignorance and complacency by glib reports and ingenious manipulations of facts and figures—all tending to conclusions that would not be strictly warranted by the facts as they happen to be. Naturally when one version of events occurring here forestalls every other in possessing their ear, people in England are at a loss to understand the real reason for the "agitation" in progress in this country. The result is a needless misunderstanding and bitterness and sullenness on both sides—noticeable in sections of the Indian and the British press alike—which can be removed by correct information and by editors being a little sparing in the flourishes of their pens. After all, there is plenty of good-will in many English men and women; and once they begin to know and understand us, not only will their mental attitude towards us undergo a transformation, but even political relations between us and England begin to assume a new character. The fact, however, is that the instrumentality of the Company's doughty antagonists in stimulating people in England to a sense of duty has never been replaced. In a measure we can replace it: and it is our duty and interest to do it. Here also it must be acknowledged that tremendous difficulties would lie in the way of our efforts to gain the ear of the English people. But are great undertakings to be left unattempted because of initial difficulties?

SOME ASPECTS OF DIVORCE BILL.

A mass meeting of the Baroda ladies was held at the central hall of the Female Training College under the presidentship of Mrs. Samajuba Desai to protest against the new Divorce Bill, now under circulation for public opinion.

Shrimati Shardaben Mehta discussing at length the points arising from the new Bill said that she was no doubt of the opinion that women in Hindu Society did need protection and should have certain privileges that are to-day denied to them. But then it was equally essential that a Bill permitting remedies more dangerous than the disease should either be prevented from being enacted into law or

should be so mended as to serve the purpose of such an enactment. She presented a vivid picture of the present condition of women devoid of economic independence. She, therefore, thought that such safe-guard should be vouch-safed in the provisions of the Bill as would prevent the divorced women from falling into a worse condition than one they are in to-day. Messrs. Purohit and Chimanlal Doctor further discussed the Bill and explained the clauses one by one and pointed out their defects.

VARIOUS ASPECTS OF THE BILL.

Mrs. Shardaben Mehta then took up the thread and discussed the Bill in its various aspects. She at first complimented the Government on the latter's acceptance of the principle underlying the Bill, but at the same time asserted that the Bill as it was drafted was very defective and might prove more harmful than beneficial. The present draft left much room for amendments. She persisted that if the Government desired a really beneficial enactment, a fair proportion on the personnel of the Committee to consider the Bill should be granted to women. The Bill, it was maintained, was more or less a progressive, reformatory measure and she therefore maintained that being childless should not be considered sufficient ground for a divorce, she also wanted the clause permitting dissolution of marriage bonds on the plea of Sagotras should be deleted. Men through long ages have by their physical force enacted the ideals of Satiwa and one husband ideal, so that women always bore the burden of subjection. If the wedding bond was a sacred tie, why should it be so only for women? She therefore pressed for a full consideration of the Bill before it was allowed to be placed on the Statute.

DISABILITIES IMPOSED ON WOMEN.

Mrs. Ramabai Kinni further discussed the Bill in doing which she said that provision should be made to annul a marriage if a husband took to another wife in the life-time of the one. If divorces should be made so easy, no husband would prefer to give maintenance to the wife, but would run to get a divorce. Besides a divorce would be doubly cruel if given to a woman whose mental order may be defective. If therefore in the circumstances, necessary safeguards were not provided for, there was every danger of people rushing for divorce decrees on trifling pretexts such as irritation by smokes or annoyance at frequent kissing, as has been wont with the Westerners. She should not be surprised, she said, if a husband in this country petitioned for dissolution of marriage with his wife for her not having observed the baneful purdah. Another point deserving close attention was the question of difficulties for divorced girls to secure matches in a society where there are not men ready to marry even the child widows. She was of opinion that some provision ought to be made to disallow re-marriages in the life-time of one or the other.

Mrs. Jayavati Desai thanked the speakers and also moved a resolution of congratulations to Mrs. Sharda Mehta on her election to the Senate.

OUR MISSION TO THE FAR EAST.

(By Mr. G. Y. CHITNIS.)

We left Rangoon on Tuesday evening and sailed southward to Penang. We did not stop at Penang for a long time and therefore, we had no chance of getting down and having a look at it. On our way back, however, we did get down to see the beautiful town.

The ship stopped at Singapur only for a day but it was enough for looking around and we found that there is a very small Indian community engaged in business; there did not seem to be much intellectual life there and the few associations there are intended more or less for social purposes. In spite of this it is possible that the Brahma Samaj may do a lot in these parts both among the Indians and Malayans, provided we have a proper man and money. There are a few Indians in Singapur who do sympathise with the ideals of the Brahma Samaj and these men will be of immense value if the Brahma Samaj starts mission operations there.

We stopped at Honkong only for a few hours and then we sailed north-east to Kobe. On board our ship there were a number of Japanese who showed a keen interest in the Brahma Samaj and they assured us that we would be given very warm welcome in Japan. These words heartened us a good deal, because after the experience of the Burmans and the people at Singapur, we were continually being haunted by the fear of meeting with like indifference in Japan. In addition to the fact that we were venturing into a country of which we knew very little we were without any resources whatsoever. We had no introductions to any leading men of Japan and we had no idea as to how and where we should proceed. I had, however, a few addresses with me of well-known persons in Japan and I decided to write to them as soon as I reached Kobe. These few days, I passed in very great anxiety and I was afraid that after all our mission would be an utter failure. We had from the beginning counted upon this possibility but when failure began actually to start us in the face we were quite unnerved. It was at this time that I began to feel the unwisdom of organising this mission and many a time I wished we had not undertaken so great and responsible a task as carrying the message of the Brahma Samaj to an unknown people. One can, therefore, imagine the relief we felt when those good Japanese told us that we would be well received in their country. Happily for us, Mr. R. Naito, the Japanese Consul of Rangoon who was returning home from Burmah was also travelling with us. He and his wife were very kind to us and enquired a good deal about the Brahma Samaj. Finally he asked us to call at the Foreign Office in Tokio in case we needed his help in furthering our cause in Japan. We presented him

with a number of small books on the Brahma Samaj which he gladly accepted. We also gave a couple of pamphlets to the purser who was particularly kind to us.

We reached Kobe on the 25th September at about 9 in the morning. There were a few Indian friends who had come to receive us at the pier. Mr. Sanzo Misawa, the Secretary of the Bahai Assembly in Kobe to whom I had written from Hongkong had also come to receive us. We put up with Messrs. Pohoomull Brothers to whom Dr. Khandwala had an introduction from Bombay. Many Indian friends came to see us at the Pohoomulls'. Mr. Sanzo Misawa then went to the Y. M. C. A. to arrange for the meeting. On the evening of our arrival we went to the Indian social club started by the Sindhi merchants and there we had an opportunity of talking to a number of friends. Next day, that is on Wednesday, I spoke to the English Speaking Society about the purpose of our visit to Japan. On Thursday we addressed a large meeting at the Y. M. C. A. Hall. Mr. R. Okumura, the General Secretary of the Y. M. C. A. acted as our interpreter. Dr. Khandwala spoke on the History and I spoke on the Message of the Brahma Samaj and afterwards there was a very interesting discussion. A couple of Buddhist priests who were present asked me why it should be necessary to believe in God and whether God was purely transcendental or immanent. After the meeting was over, one elderly gentleman who had been quietly listening to the addresses and the subsequent discussion came to me and introduced himself as one of the priests of the Omoto sect which is one of the important sects in Shinto. His name was Mr. A. Kyoya and was living near the Y. M. C. A. He invited me to his house next evening. As I had no public engagements for the next two days I decided to utilise them in visiting some of the leading persons in Kobe. On Friday evening I went along with Mr. Misawa to the house of Mr. Kyoya. As soon as we entered the house Mrs. Kyoya who is also a priestess of the Omoto sect came forward and knelt down on the carpet almost touching the floor with her head. As I was not accustomed to this form of salutation I did not know whether I was also supposed to kneel down likewise; so I glanced at my Japanese friend; but he simply bowed and went in. We had to take off our shoes as the whole house mostly built of wood was covered with soft and fine mats and every one has to take off the shoes before entering. They gave us soft slippers to wear. The Japanese house is so exquisitely beautiful, neat and clean and the manners of the people so polite that one feels like being in a sanctuary. Their peculiar manner of sitting down also indicates reverence and hospitality. Mrs. Kyoya gave us Japanese tea and some fruit while Mr. Kyoya was telling us something about the Omoto Sect. He could not speak English although he could understand it very well. Mr. Misawa was all the time doing the work of an interpreter. The substance of his talk was that the

Omoto sect was the most liberal sect in Shinto and there was a good deal that was common between that sect and the Brahma Samaj. He then invited us to visit their headquarters which were several miles away from Kobe and offered to go there himself to prepare them for our visit. Unfortunately we could not avail ourselves of this kind invitation as the place was a bit out of the way. On Saturday morning we went to see Mr. J. Kawakami, one of the rising lawyers in Kobe and a member of Parliament. He showed a good deal of interest in the Brahma Samaj although he was a Christian. He struck me as being a particularly religious minded man and as he was one of the leaders of the young men in Kobe I was interested to know what his view of Christianity was. He said that he did not believe in traditional Christianity and it was necessary to restate the teaching of Jesus in terms of modern thought. He believed that the teaching of Jesus was intended for the working classes and was never addressed to the rich and propertied classes. He looked upon Jesus as the father of modern socialism although he doubted if Jesus was in a position to grasp all the economic implications of it. Mrs. Kawakami whom I found to be interested in educational and social work is one of the enlightened women of Japan and she edited for some time a magazine for women. On Sunday evening I addressed a large meeting of Indians at the India Club on "Guru Nanak, the precursor of Rammohan Roy". Mr. Das, one of the leading merchants and president of the Club presided over the meeting. Dr. Khandwala also gave a brief address on the purpose of our visit. After the meeting there was a good deal of talk about doing some educational work for Indian boys and girls in Kobe and I said that if the Brahma Samaj decided to start mission operations there the man in charge would of course look to the needs of the Indian community in Japan. Some of the Indian friends were desirous of showing their appreciation of the Brahma Samaj in a more substantial manner and they decided to raise a small sum in aid of the Far Eastern Mission. Mr. S. T. Vyas who took active interest in the matter went about from place to place and collected about 500 yen. The mission is deeply grateful to Mr. Vyas and others who willingly contributed because of the active sympathy they showed towards the Brahma Samaj. The Brahma Samaj has a large mission to fulfil among the Japanese but even if it were to confine its activities to the Indians in Japan, it would be doing a splendid service to India. Our Indian community in Kobe and Yokohama have great claims upon the Brahma Samaj and if the mission is properly organised for Japan its first duty would be to minister to the educational, moral and spiritual needs of the Indian community residing in Japan.

Next morning we left for Yokohama. Before leaving for Yokohama I had paid two or three visits to Osaka to meet some people there; but I was not

very successful in the way of organising meetings there as the people were very busy with preparations of the Prince's wedding and the coronation. The *Subodha Patrika*.

NEWS OF THE WEEK.

Mrs. Naidu in London:—Mrs. Sarojini Naidu who left America on 27th April arrived in London on 3rd May. Interviewed by Reuter, she reiterated her appreciation of her reception in the United States. She was convinced that frequent friendly interchange of cultural embassies between India and America would result in far-reaching and beneficent international solidarity. Mrs. Naidu, referring to Dr. Tagore, regretted the undue publicity given to his sudden departure from Los Angeles, which she understood was occasioned by the loss of his passport. She expressed the opinion that the emigration officials would not consciously offend one whose name was a house-hold word in America. Anyway she understood his health would not have permitted long stay. Mrs. Naidu will remain in London for a fortnight.

Prevention of Early Marriages:—With a view to discourage the custom of early marriages, the Sukkur Municipality has decided to charge Rs. 2 as extra fees in case of married students under 16 in its secondary schools.

Annamalai College of Music:—The inauguration of Raja Sir Annamalai Chettiar's Music College under the auspices of the Annamalai University took place on Saturday afternoon before a distinguished gathering of Pandits and musicians. Raja Sir Annamalai explained that the object of the institution was to conserve the musical talent in South India. There will be two courses starting with a proficiency course and a diploma course. A specialist's course is to be added later on. The recurring annual expenditure is estimated at Rs. 17,000 and will be shared between himself and the Government. Mr. A. Rangaswami Iyengar M. L. A. on behalf of the board and visitors paid a tribute to the Raja's munificence and advised the Pundits to take to research in music and treat the institution as their alma mater.

Mr. Kabali's Flight:—Mr. P. M. Kabali, the Indian airman who is flying to India on May 25th, says a *Reuter's* message, was given a reception to-day at the National Liberal Club. There was a distinguished gathering including the Maharanee of Cooh Behar, the Maharaja of Burdwan, Sir Sankaran Nair, Lord Sinha, Sir Dorabjee Tata, Sir Binod Mitter, Sir Umar Hayat Khan, Dr. Paranjpye, and Mr. Rushbrook Williams. Sir Dorabjee Tata and Sir Umar Hayat Khan congratulating Kabali hoped that many other Indians would follow his example. Sir Dorabjee Tata requested Colonel Patterson of the India Office to arrange that Mr. Kabali as his Majesty's first Indian Subject to fly to India should convey messages from His Majesty to the Viceroy. Mrs. Sarojini Naidu will find the name and the Maharanee of Cooh Behar will christen Kabali's machine on May 22 at Croydon. Lord Peel and Winterton, Sir John Simon and Sir A. C. Chatterji sent messages regretting their absence.

Another Indian Aviator:—Mr. J. P. Ganguly, member, Bengal Flying Club, is the first Bengalee to pass all tests for an air certificate. He is leaving for England shortly for training for commercial pilots' license.

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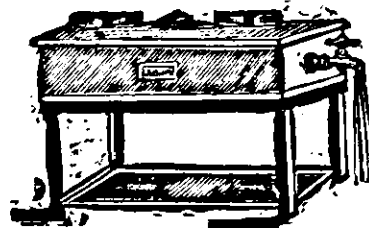
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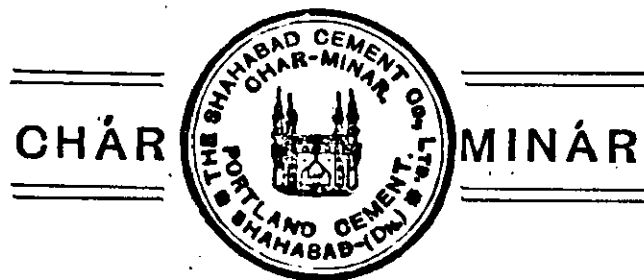
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THE

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No. 39

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Week-End in Bombay:—The end of the week finds Bombay city the venue of two important gatherings. The All-India Congress Committee began its sittings on Friday with an agenda containing some sensational items. Mahatma Gandhi returned from his Khaddar collection campaign in Andhra on Thursday, and several other congress leaders, including Pandit Motilal Nehru, arrived on the same day. The question which the All-India Congress Committee will debate most warmly is the decision of the Tamil Nadu Congress Committee to permit its members who are members of the Legislative Council to accept office if they find that they could more effectually carry out their programme of work by so doing. This programme, which was adopted at the meeting of the Tamil Nadu Committee at Madura on the 5th instant, consists mostly of subjects of great constructive importance among them being Prohibition and removal of untouchability. Any one who has followed the fortunes of Prohibition in the Provinces will see that the cause, which has a very large amount of support from public opinion behind it, has nevertheless failed to make headway because the Ministers in charge of it have no strong convictions and, being dependent on official support, are afraid of imperilling their position by adopting a vigorous policy to give effect to it. So in the case of removal of untouchability also, a strong Minister with a solid following in the Province, can do much to bring it about in a few years. This also is a reform which is ripe for action, and the policy favoured by the Tamil Nadu Congressmen will make action possible immediately. It may be recalled that the Responsivist Party three years ago, led by Messrs. M. R. Jayakar and N. C. Kelkar, broke away from the Swaraj Party on this very issue. Mr. Srinivasa Iyengar, leader of the Tamil Nadu Congress party, is a man of resolution, and we are assured that he will not be deterred by opposition from other provinces from doing what he thinks is the best in the circumstances of his Province. The All-India Congress Committee is not likely to waste much time over the proposition suggested from the United Provinces laying down that a wholesale revolution of social and political institutions is the only way of saving the country.

The Indian States Peoples' Conference:—

The other important movement which has selected Bombay for its meeting, is the Indian States Peoples' Conference. This is the second Conference, the first having held its sitting last year. Mr. C. Y. Chintamani, the Editor of the *Leader* of Allahabad and ex-Minister of the United Provinces, presides this time. On the last occasion, the President was Dewan Bahadur Ramachandra Rao. The immediate cause of the creation of the Conference was the appointment at the request of the Chamber of Princes by the Government of India of a Committee, with Sir Harcourt Butler as chairman, to enquire into the complaints of the Princes about the observance of their Treaty rights by the Government of India, and the financial relations between the States and British India. The people of the States felt that they were left out, and the Conference was called in order to emphasise the claim of the subjects to be heard before any settlement is reached about the future of the States in relation to British India. Dewan Bahadur Ramachandra Rao and two other leaders of the movement, Messrs. Chudgar and Abhyankar, were sent to England as a deputation to lay the peoples' case before the Butler Committee. They were not allowed to appear in person before the Committee, but a written memorandum was received of their views. The Butler Committee's Report bears evidence that the point of view of the deputation was prominently present to the Committee in drafting several parts of it. It is unfortunate that the Princes and their people should seem to be pulling different ways on the important issue of the relation of the States to British India. The Princes—the important States of Hyderabad, Mysore, Baroda, Travancore, Cochin and some others have kept aloof from the Chamber group—claim that their relation is personal to the King-Emperor, and should be so defined when the Government of India is made responsible to the Indian Legislature. The people, on the other hand, urge that the social, cultural and economic relations between themselves and the people of British India are so intimate that the future of their States cannot be planned separately from the British India. Though the meetings of the All-India Congress Committee and of the Indian States Peoples' Conference simultaneously in Bombay, has no formal connection, there is likely to be much informal exchange of views between the leaders of the two bodies, and it is not improbable that some common line of action may be adumbrated as the result.

Indian Labour:—In publishing the names of the members of the Commission on Indian Labour

the Government *communiqué* states: "H. E. the Viceroy announced on January 28 at the opening of the Legislative Assembly that His Majesty the King-Emperor had approved of the establishment of a Royal Commission under the Chairmanship of the Rt. Hon. J. H. Whitley to inquire into the conditions of labour in India. His Majesty has now been pleased to constitute the following persons as members of this Commission. Mr. J. H. Whitley (Chairman), The Rt. Hon. V. S. Srinivasa Sastri, Sir Alexander Murray, Sir Ibrahim Rahimtullah, Sir Victor Sassoon, Mr. N. M. Joshi, Mr. A. G. Clow, Mr. G. D. Birla, Mr. John Cliff, Diwan Chamanlal, Miss. Beryl Power and Mr. Kabiruddin Ahmed. The terms of reference are: To inquire into and report on the existing conditions of labour in industrial undertakings and plantations in British India on the health, efficiency and standard of living of workers and on the relations between the employers and employees and make recommendations." The Commission is a strong one and should produce a Report which will be valuable not only for solving the present troubles but also for future guidance. It is however a serious omission that no Indian woman has been appointed on the Commission. The presence of at least one is absolutely necessary in order to enable the Commission to understand the wants and feelings of the large class of women workers in India. The Hartog Committee on Education and the Joshi Committee on the Age of Consent will bear testimony to the valuable help which they have received from Dr. Muthulakshmi Reddi and Mrs. Brijlal Nehru. There is a rumour that Bai Anusyaben of Ahmedabad who of course would have been the best choice had declined to serve on the Commission. If this is the fact there are others available and we hope Government will still favourably consider our suggestion.

Hindu Law Research Society:—The All-India Hindu Law Research and Reform Association, under whose auspices, a conference was held in Poona, on the 22nd and 23rd instants, was inaugurated, about three years ago by the Mimamsa Vidyalaya of the Shikshana Prasarak Mandali in Poona. The Association has been seeking the co-operation of the Pandits and the Lawyers, the Shastris and the Advocates, and the Nagpur and the Bombay Law Committees, which have been started about six years ago, and have been seeking the opinions and assistance of people well versed in the old Dharma Shastra. And the formation of these Provincial Committees as also the Central Association is largely due to the indefatigable energy and immense self-sacrifice of Mimamsa Shiromani Baman Shastri Kinjavadekar. The Central Association had enlisted the sympathy of the Legal world in this Presidency and other parts of India. At a Conference of Maharashtra Lawyers held at Poona on May 4, 1928 the delegates adopted a resolution approving of the aims and objects of the Association and requesting "all the pleaders in Maharashtra to render all possible help to the association for the furtherance of its objects." One of the important personages, taking interest in the work of the Association is Jagadguru Shri Shankaracharya (Dr. Kurtakoti). In the course of a message Dr. Kurtakoti says: "It would be a truism to observe that our fore-fathers directed their actions in such a way as to render them fully capable of

adaptation to the changing conditions and stand the modern tests of progress. To circumscribe their actions or expose them to misrepresentation, as has been done in the past, would be suicidal to the progress of our culture. The Association examined six Bills presented by Mr. D. W. Kathalay of Nagpur and as amended some of them were sponsored by Mr. N. C. Kelkar in the Legislative Assembly. A Bill for validating certain adoptions has also been circulated and the principle embodied therein has received the unanimous support of the Bar Association Poona, and nobody so far has expressed his dissentient voice with regard to it. The trend of all the Bills is to bring the rules of Hindu Law into accord with the requirements of the Modern Hindu Society, in a manner which will preserve their spirit and sanctity, but at the same time to adapt the same to the changing conditions of life. They are not intended to make any violent innovations or to shake the foundations of Hindu Culture and sentiment but only to liberalise the same so as to accord to the Hindu Men and Women their proper place in the Modern Hindu society. This is the beginning which the Central Association has made towards the realisation of its object.

Buddha Jayanti:—The anniversary of the thrice sacred day of the birth, enlightenment and death of the Lord Buddha was celebrated by the Buddha Society on Thursday last under the presidentship of Prof. Vaswani of Karachi. The Buddha Society, during the seven years of its existence has done much to stimulate interest in Buddhism and the life of its Great Founder. Among the manifold activities of the Society may be mentioned the fortnightly classes on Buddhism, study classes for the promotion of Pali literature, public lectures and distribution of free leaflets bearing on the Life and teachings of the Lord Buddha. Besides maintaining a well-equipped library of Buddhist literature, the Society conducts a journal and has opened a book-stall. Thanks to the munificence of Dr. Nair, the president of the Society, the Sakyamuni Vihara of Bombay will be soon completed. The Society has issued an appeal for a sum of Rs. 10,000, which is needed for the maintenance of the Vihar. In view of the solid work done by the Society for the revival of Buddhism in this part of India, the public should come forward and accord a liberal support to so worthy a cause.

Immediate Remedy Needed:—As the result of a gruesome incident, the Poona city is keenly alive to-day to the horrors of cremation before life is extinct and steps have been suggested to prevent any such occurrence in the future. Thursday papers contained an account of how a little girl who was taken for dead, regained consciousness when on the funeral pyre and narrowly escaped cremation while still alive. The City Municipality requires the registration of deaths before cremation but there is no law enjoining compulsory medical examination of those reported dead. This aspect of the matter, we learn, will be taken up by the Municipality at an early date. Everything human should be done to prevent persons from being burnt alive through ignorance. But precautionary measures, such as those mentioned above, may not be of any avail in those rare cases of trance which closely resemble death and which baffle even the medical expert.

INDIAN SOCIAL REFORMER.

BOMBAY, MAY 25, 1929.

RESEARCH AND REFORM.

Since the inauguration of the Montagu-Chelmsford reforms enlarging and increasing the powers of the Indian and Provincial Legislatures, several Bills have been introduced dealing with social questions. The raising of "the age of consent", the discouragement of child marriages by fixing a minimum marriage age for boys and girls, the removal of restrictions on inter-caste and inter-communal marriages, the reform of the law of succession, the abolition of the institution of *devadasis*, and the suppression of brothels, have been sought to be advanced by legislation. This, incidentally, is proof if proof were needed of how political progress directly stimulates social progress. Some of the Bills have been introduced in the Provincial Councils but, the majority have been introduced in the Indian Legislature. In the case of some of the Bills, it has been evident that sufficient thought had not been bestowed on the aims sought to be achieved and the methods by which they are sought to be achieved. Mr. Sarada's Marriage Bill is a good instance. The Bill as at first drafted proposed to make null and void all marriages performed before the minimum age which was fixed lower than the average age at which marriages actually take place in many parts of the country. It was completely recast in Select Committee, making child marriages not void but punishable, and had to be re-circulated for opinion. Dr. Gour's Bill about Divorce is an instance of another type. There is no widespread demand for such a total innovation in the Hindu Law, and the sentiment even among advanced social reformers is not very clearly defined in favour of divorce as the best or only way of remedying unhappy marriages.

The necessity in all such cases of revision by a central body of representative men and women before a Bill is introduced in the Legislature is evident. The Hindu Law Research and Reform Association of Poona which held its first Conference this week under the presidentship of the Hon. Mr. Justice J. D. Madgavkar of the Bombay High Court, is intended to supply the want. It has succeeded in establishing branch Associations in several Provinces and has been sympathetically received all over the country. The necessity of coupling research with reform among its objects, is due to the fact that Hindu society is a living organism unlike the societies for which the laws of Solon and the Twelve Tables were promulgated. If research shows that certain reforms are merely revivals of an order of things which was sanctioned by Hindu law-givers but which has been misunderstood or misinterpreted by the British

Indian Courts, the opposition to them will be conciliated to a very considerable degree. Many earnest and thoughtful Hindus believe with Dr. Kurtkoti, who sent an inspiring message to the Conference, that the spirit of the Hindu Law is entirely consonant with the adoption from time to time of necessary reforms according to the needs and conditions of society. The highest Hindu ideal does not stop short at the brotherhood of man: it proclaims the solidarity of the human race through the interpenetrating godhead. The practical application of this ideal to the problems of life, is a complete and final solution for them all. The Indian economist, social reformer, legislator and politician, does not need any other key. It could not but have been the intention of Indian thinkers to work out the application of this ideal in every phase of national life, as time and opportunity favoured. The work was a long one needing much time and perfect freedom from distraction and interruption, which unfortunately India has not had for a thousand years. The time is now propitious for taking up the thread where it was broken.

Mr. Justice Madgavkar's address without going into details laid down the broad lines on which social legislation and social reform, should be undertaken. He feels keenly that Hindu society suffers from self-inflicted evils to a larger extent than any other community in the world, and is passionately anxious that it should break its bonds and develop to the full height of its capacity. One of the causes which keep back progress is the unsatisfactory condition of the Hindu Law as administered by the Courts. As a Judge, Mr. Justice Madgavkar could not criticise judicial decisions out of Court individually or collectively. He declared, however, that there was wide-spread dissatisfaction with the administration of Hindu Law, and that its result was hardly open to doubt. The need for improvement was almost universally felt, but there is no practical unanimity as to the directions which it should take. The President laid down two broad propositions which should be observed by all reformers, legal, social or political. We quote them in his own admirable words: "It is only when we find that the social structure has so altered that the existing law results in considerable hardship not contemplated by ancient principles and legislators, and that the proposed reform will result in improvement—it is only on these conditions that we can set our hands to a change. Before we approve of any change or reform we must be satisfied not only that the proposed change will effect the particular object aimed at but that it will not indirectly affect some other point which we do not wish to touch." These two sentences accurately define the method of progress by evolution without the disconcerting reactions of attempts at revolution.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXI. SOLDIERS AND SAILORS.

(By Dr. Clifford Manshardt, Ph. D.)

In the enlisted personnel of the army and navy there is found a representative cross section of the youth of the nation. The idea that the service man is by the nature of his occupation unprincipled and dissolute is a pernicious one that should be hit hard. The service man is little better or worse than the young man outside of the service, and certain it is that he is confronted by more severe temptations. Every trickster, gangster, dissolute man, or dissolute woman regards the man in uniform as his or her fair prey. A mature man can meet this opposition; but a youth, often separated from the influence of home and friends, has a hard fight on his hands. The wonder is not the number of boys who succumb, but the number who manage to overcome temptation.

It is quite true that very few soldiers and sailors are conventionally religious, but the enlisted man has a code of his own that brings out the finest qualities. The virtues of honesty, generosity, loyalty, selflessness, sincerity, and justice are prized and nurtured. In very few other social groups is there found the comradeship that is found in the service. The love that causes a man "to lay down his life for his friends," is much more than a theory—it is being demonstrated again and again in actual practice. As men live together day after day under the most intimate circumstances the artificial drops away, and the man stands revealed as he is. It is upon such a foundation of truth that the structure of friendship is builded, and with truth as its basis the building endures.

The problem of the service man in a foreign land is a most difficult one. Despite the honest efforts of both civil and military authorities to prevent friction, there is always an undercurrent of dissatisfaction. The soldier is living among people of different customs, different standard of living, and different social attitudes. He finds it difficult to make the adjustment, and the citizen finds it difficult to become adjusted to him. But the attempt must be made, and if honest effort is exerted upon both sides the result is sure to be worthwhile.

In our emphasis upon the army and navy as agencies of war, we often tend to minimize their importance as agencies of peace. In times of national calamity, such as the destruction occasioned by earthquakes, winds, floods, fire, or the violence of man towards man, the service man is immediately at hand, acting as a minister of mercy, with no thought of personal safety or of comfort. No matter how arduous the task, or how it may be fraught with danger, he never questions. True to tradition he does his duty, and true to his name: he serves.

AN UNMERITED CRITICISM.

The Editor, the *Indian Social Reformer*.

Sir,

In your issue of April 6th is an article on the Presidential address of Mrs. Uma Nehru at the U. P. Provincial Social Conference. At first sight her pronouncements appear very powerful, but on consideration and as you ably point out, it is seen how unsound are the speaker's sweeping assertions, and how they "involve many fallacies". Want of historical knowledge, and deficiency of sound judgement has led to these mistakes.

But while satisfactorily refuting the speaker's charges against the workers for Social Reform in India, you leave Western civilization undefended against her equally unfounded implications.

Mrs. Nehru warns the women of India that if they decide on adopting Western culture they must "suppress religion and all that it stands for", and that "the ideal of economic success is the golden law of life".

Apparently she does not know that Western civilization as distinct from the Roman and Greek, is founded upon Religion. With the spread of Christianity over Europe, the Church of Christ imposed an entirely new ideal upon the community. "To seek and save that which is lost", care of the sick, weak and helpless, brotherhood of man, equality of man and woman and other divine principles though not peculiar to Christianity have not, it may be asserted without fear of contradiction, been carried out in the form of practical service to the same extent in other creeds.

Striving for economic success and higher standards of life certainly loom very large in the West, but may appear more materialistic than they really are. When pure materialism obtains it should be regarded as an aberration from the true principles of modern civilization. The implications of Mrs. Nehru could be only quite fairly applied to Communism.

This unwarrantable aspersion on the "character" of Western civilization has roused up much indignity among the readers of Mrs. Nehru's address over here.

Cambridge, }
April 30. }Yours faithfully,
I. J. PITT.

HINDU LAW REFORM.

The following is the full text of the Presidential Address delivered by the Hon'ble Mr. Justice Madgavkar, at the Conference of the All-India Hindu Law Research and Reform Association at Poona on 22nd May 1929:—

"Gentlemen,—It is with unaffected diffidence that I have accepted the honour of presiding at this Conference. The health of Sir Mahadev Chaudhary compelled him a month ago to resign the chairmanship. The invitations for the Conference were

already launched and the preliminary arrangements made. Sympathising as I did with the objects of the Association, I felt it impossible to refuse the invitation to step into the breach even at short notice and notwithstanding the fact that I cannot consider myself worthy to rank among the workers, whether of Research or of Reform. One other name I might be permitted to mention: the late Sir Lallubhai Shah. Owing to the pressure of his judicial duties in the High Court he did not think himself justified in accepting the Chairmanship. But he hoped and promised to take an active interest in the Association on his retirement. Unhappily, as in the case of some of his predecessors, he was cut off in the fullness of his faculties. Not merely this Association but the whole Hindu community has sustained an irreparable loss by the premature death of a very noble soul, whose modest simplicity to those who knew him but enhanced the the sterling worth within.

It is not open to a Judge to criticise judicial decisions individually or generally. But that there is wide-spread dissatisfaction with the administration of Hindu law and its results is hardly open to doubt. Bills have been introduced both in the Supreme Legislature and in the Local Councils. Questions of codification and of a Supreme Court in India have been mooted. But along with this and other signs of dissatisfaction, the absence of practical unanimity as to alterations is equally noticeable. The Hindu community would appear to stand in need of a lead and of education in the necessary reforms. And it is this lead and this education, which, if I may say so in all humility, can best be given by an Association such as this combining research with reform, containing both Shastris the products of our old scholarship and Hindu lawyers the products of the new education, combining a theoretical knowledge of Hindu Law with practical experience of its working.

WORK ACTUALLY DONE BY THE ASSOCIATION.

Successfully to discharge this duty it behoves us to take stock of the work actually done and of the work which lies before us and consider the ways and means best suited to achieve our end. Like the Mimansa Vidyalaya, this Association is greatly indebted to Waman Shastri Kinjavdekar. He has visited Calcutta, Nagpur, and Bombay, and Provincial Associations have been formed there. He has also brought out since the Association started "Shaberbhashya" in continuation of his other publications. Our energetic Secretary, Mr. Bhonde and Mr. Kathalay have brought out a bill on Hindu Women's right and Mr. Kathalay of Nagpur has drafted six other Bills. All these drafts however were made by these gentlemen in their personal capacity and are under circulation by the Association. They are the expressions of their individual opinion. Speaking for myself, I think, standing in this place, that I serve the Association best, by giving vent not to my own individual views as to the character and extent of the reform in Hindu Law for

which, in my opinion, the time is ripe, but rather by confining myself to elucidating, our general position and offering a few suggestions on the most practical lines of work. None of us, I feel sure, desires that the Association should belong to the category of bodies with high-sounding titles, so noisome for the most part, awakening perhaps once a year to give vent to ideals and pious aspirations, only to resume their slumbers for another year.

AMPLE ROOM FOR RESEARCH.

As regards research, besides Wamanrao Shastri Kinjavdekar, the only two workers at the Bar on this side of India known to me are Mr. Gharpure and Mr. Kane. There is a large field for research still unexplored. There is ample room for workers, whether scholars or lawyers, who have the necessary enthusiasm and leisure. And we have in view a Quarterly Magazine to encourage such workers. The question of reform is more thorny—so thorny that one Provincial Association prefers to drop the word altogether. The difficulty of the question is, however, a reason not to shirk it but to face the reality manfully, seeking for solution in a spirit of humility and service in all patience and earnestness.

SELF INFLICTED EVILS OF HINDU SOCIETY.

There are several questions which the Sphinx the day poses to every thinking Hindu. Does the strength of a community depend on its total numbers alone and on the numbers of its castes or do quality, discipline, scientific and accurate thought and organization count for more? Does the strength of a religion lie in the multitude of its gods and the extent of its mythological lore or rather in its simplicity and its appeal to love faith and charity to all mankind and its practical working in life and Society? Is the excellence of a Code to be judged by the number, complexity and minuteness of its laws and their admixture with ritual and theology and the subtlety and number of its text books and commentaries or rather by simplicity, elasticity within the measure of well defined principles, adaptation to existing social facts and their influence in raising the social standard? We all deplore the lack of progress—it might even be called degeneration—from which we have been suffering from centuries. An orthodox Hindu Statesman, Sir T. Madhavrao, opined half a century ago that there was no society which suffered so much from self-inflicted evils as Hindu Society. The causes are patent: extreme conservatism, lack of perspective, reluctance to face realities, attempts to work round difficulties by metaphysical casuistry and legal subtleties, inability to adapt ourselves to altered environment, stubborn pride in the past with insufficient thought of present and future—all these, most of us are agreed, are the root causes. It is this which causes a large number of us to shirk the work of reform. And it is not merely from the Shastris and Pandits but too often those least versed in our ancient laws that the outcry proceeds of sacrilege and of religion in danger whenever any proposal of reform is mooted.

What is to be our reply to this attitude? The answer is in my opinion plain. If the wisest legislators in any country were to be asked to-day to frame laws which would be suited to the conditions of their country centuries hence, an attempt at compliance would be thought only one degree more rash than the request itself. The unbending conservative attitude of worship of our ancient legislators reflects not credit upon them so much as discredit upon ourselves. Reverence is one thing, blind worship is quite another. To the lawyer at least it should be plain that the laws of Manu are neither more nor less sacrosanct than the laws of Solon or the twelve Tables. Justinian, Gaius, Blackstone, and Coke are names which command reverence and not only in their own times and countries. But that is not to say that their words are for all time the last word in legislation, however society might alter. The Fascists have restored the Pandects.

NEED OF CHANGES IN THE EXISTING LAWS.

In true reverence to our ancient legislators we yield to none. We appreciate the heavy antiquity of our society, its laws and institutions; and while we are not opposed to reform for change as such neither are we revolutionaries anxious for a change for its own sake, or unless it is a change for the better. It is therefore that we couple reform with research. We welcome all the light possible on the principles of our ancient legislation and its varying applications in different provinces and to different castes. And we can also point out the changes which, even in ancient times, are to be found in legislation. It is only when we find that the social structure has so altered that the existing law results in consistent hardship not contemplated by ancient principles and legislators and that the proposed reform will result in improvement—it is only on these conditions that we can set our hands to a change. In short, we recognise that the Hindus are no longer the isolated community they were in those ancient times and that now even Hindu Society is not static but dynamic. Like other societies it must in course of time come forward or lag behind. We desire that it should progress. If we find our laws crystallising and favouring those institutions which have decayed and which prevent progress, we conceive it our duty to strive to alter them in the right direction. As to the rate of progress, opinions may reasonably differ. As to the direction there need be no serious difference of opinion.

THE JOINT FAMILY SYSTEM.

The Joint family system for instance patriarchal family to be found in ancient Rome, Greece and other countries. It assumes several basic factors; a simple state of society, in the main agricultural, with enough spare land available for the increase in the family and for it to throw off-shoots by emigration, a strong tie of family affection in all and particularly reverence and obedience towards the head, women with

the exception perhaps of the woman at the head accepting throughout her life a subordinate position, content to live and develop entirely within the sphere of family. Most if not all these factors are tending to disappear, particularly in the large towns. As far as my observations go, both in this and in other Provinces, the circumstances, economic and psychological, which made for the stability of the joint family tend to disappear. The institution is in the melting pot and tends to dissolve. And yet the laws still applied are those enunciated centuries ago. In a poor country such as India, where the standard of life is simple, there may still be cases of near relatives such as brothers and their families whom it suits best to live together even when their father has passed away. Living together voluntarily, though one need not, is one thing. Living together because one must though one would rather not and because of the legal difficulty of separation, is quite another. The process of dissolution of the caste system is similarly a noticeable phenomenon. Its negative aspects are seen in controversies such as Brahmin non-Brahmin questions and the claims of the so-called depressed classes and untouchables. Its possible aspects are seen in the desire and the necessity to enlarge the circles of marriage and the cry for nationality. I do not propose further to enlarge on a topic somewhat controversial and political. But it serves to show that ancient legislation should only stand so long as the sentiment which is the force and the structure which is the body of particular institution in Hindu society which is implicitly assumed are alive no longer.

NEED FOR FUNDS AND MEN.

Even therefore in the field of research and still more in the field of reform, our work is still to do. That work cannot be done without the necessary money and the necessary men. It will not be done merely by annual conferences or by the exercise of individual ingenuity in drafting Bills. The difficulties are enormous. The vast majority of Hindus are illiterate and conservative. The masses and the women and to a large extent even the commercial classes dread reforms. The Government is not directly concerned in encouraging them, its declared policy is one of neutrality. Nevertheless, the flowing tide is with us. We are realising that unless we reform ourselves, our institutions, and to some extent our laws, we shall degenerate still further and shall perish, even though all the while we lay to ourselves the flattering unctious that we are the most spiritual people on earth, while in reality we prove ourselves amongst the weakest and least fitted to survive in the struggle of nations. We seek reform not because we will but because we must. I have said enough I hope to show that while we realise the necessity for reform we do not under-rate the difficulties of the task before us. Without further loss of time we must equip ourselves to carry on the work before us. The Association must set its own house in order.

So far the work of the Association has been carried on by the 'Shikshan Prasarak Mandali' and the 'Mimansa Vidyalaya' at their own expense. It is now time for the Association to stand on its own legs. Our Society can be registered, proper unimpeachable Trustees appointed, funds collected, and accounts audited. They and then only can we appeal to the public for assistance.

NO CAUSE FOR PESSIMISM.

In regard to membership, I would submit again that quality is more important than quantity. It is a point for our consideration whether election should not be left to a Committee. But with all this it is vain to expect startling or quick results. Within a Presidency, language and even laws, vary. The process of change takes time and we must be prepared for opposition, misrepresentations and abuse. We must be careful to keep our heads, never to retort and above all, to avoid offending Hindu susceptibilities. Before we approve of any change or reform we must be satisfied not only that the proposed change will effect the particular object aimed at but also that it will not indirectly affect some other point which we do not wish to touch. Provided we do all this and provided we work not for the sake of mere publicity but in a spirit of disinterested disciplined service and reasonable compromise, content occasionally to accept half a loaf, I see no cause for pessimism. With us research and reform go together. Shastris, lawyers, and laymen—we welcome them all. There are Hindu States with a large Hindu population where reform is easier than with us. In Portuguese India, as far I know, the old Hindu law in its entirety is not applicable to Hindus. The working of such reforms and such laws is a valuable guide to action outside. We have, to encourage us, examples of communities such as our friends the Parsis to show how a community can with advantage adapt itself and its laws to altered circumstances. And last but not least, as I have already said; the flowing tide is with us.

I hope, I have not committed you or the Association to any particular line of action on any particular point. The question which we should take up first must be a matter for deliberation, and I refrain therefore from indicating any particular points, whether the rights of a widow or a widowed daughter-in-law, the pious obligation of the sons to pay the father's debts, the power of a coparcener to alienate his share, or other points which will readily suggest themselves to you. I trust that nothing which has fallen from me has hurt the susceptibilities of any Hindu, present or absent; if it has, I will ask him to accept my excuses and my assurance that nothing was further from my thought. It is possible, I hope to be proud in the right sense of being a Hindu and to revere our ancestors and ancient laws and institutions without concealing from ourselves our present position or desiring to remain stationary. I have sufficient confidence in the good sense of the community to think, that

conducted in the right spirit and on the right lines, the Association will win it over to its side and its work and obtain, if not now, then in the long run, recognition from Hindus that our only aim is disinterested service to Hindus and to India.

LIBERATE THE WOMAN.

In reply to a letter from Dr. :Muthulakshmi Reddi, Mahatma Gandhi writes in *Young India* :—

Dr. S. Muthulakshmi Reddi, the well-known social worker of Madras, has written a long letter based on one of my Andhra speeches from which I take the following interesting extract :

"Your observations on the urgent need for reforms and for a healthy change in the daily habits of our people, during your journey from Bezwada to Guntur, have appealed to me very much indeed.

"I may humbly submit that I as a medical woman fully concur with you. But will you kindly permit me to say that if education is really going to bring in its train social reform, better sanitation, and improved public health, it is going to achieve this result only through the education of our women?

"Under the present social system, don't you think that very few women are given sufficient opportunities for education, full development of body and mind, and self-expression?

"Don't you think that their very individuality is being recklessly crushed under the burden of customs and conventions?

"Does not early marriage strike at the root of all development—physical, intellectual, and even spiritual?

"Do not the pangs of child-wives and child-mothers, and the unmitigated sorrows of our widows and deserted wives demand an immediate remedy?

"Is the Hindu society justified in tolerating or conniving at a custom that in the name of religion condemns innocent young girls to a life of degradation and vice?

"Don't you think that as the result of social tyranny, Indian women, with a few exceptions, have lost the spirit of strength and courage, the power of independent thinking and initiative, which actuated the women of ancient India, such as Maitreyi, Gargi, and Savitri, and even to-day actuate a large number of our own women belonging to the liberal creeds like the Brahma Samaj, Arya Samaj, Theosophy, which is only Hinduism freed of all its meaningless customs, rites and rituals?

"Should not the members of the Nationalist Party, we mean the Congress, burn with a desire and enthusiasm to find an immediate remedy for all these social evils, the source of our national weakness and the cause of our present degradation, or at least educate the masses to liberate their women from the servile bondage to which they are subject that they may develop to their full physical, mental

moral and spiritual height, so that they may set an example of courage and wisdom, and above all that they may as wives and mothers rightly and truly fulfil the sacred task of training, guiding, and forming the daily habits and character of the future administrators of India?

If the members of the Congress believe that freedom is the birth-right of every nation and individual, and if they are determined to achieve that at any cost, should they not first liberate their women from the evil customs and conventions that restrict their all-round healthy growth, which remedy lies in their own hands?

"Our poets, saints, and sages have sung in the same tune. Swami Vivekananda has said, 'That country and that nation which do not respect women, have never become great, nor will ever be in future. The principal reason why your race is so much degraded is that you had no respect for these living images of Shakti. If you do not raise the women who are the living embodiments of the Divine Mother, don't think that you have any other way to rise.'

"The late Subramanya Bharati, the gifted Tamil poet, has echoed the same idea.

"So would you kindly in your tour advise our men to follow the right and the surest way to attain freedom?"

Dr. Muthulakshmi has a perfect right to expect Congressmen to shoulder this responsibility. Many Congressmen are doing great work in this direction individually as also corporately. The root of the evil however lies far deeper than would appear on superficial observation. It is not the education merely of women that is at fault. It is the whole of our educational system that is rotten. Again it is not this custom or that which needs condemnation, it is the inertia which refuses to move even in the face of an admitted evil that needs to be removed. And lastly the condemnation is true only of the middle class, the town dwellers, i.e., barely 15 per cent. of the vast millions of India. The masses living in the villages have no child marriage, no prohibition against widow remarriage. It is true that they have other evils which impede their growth. Inertia is common to both. What is however necessary is to overhaul the educational system and to devise one in terms of the masses. No system will be even passable that does not lay stress on adult education equally with that of children. Moreover no system will touch even the fringe of the question that does not give the vernaculars their natural place of supremacy. This work can only be done through the existing educated class such as it is. Before therefore reform on a large scale takes place, the mentality of the educated class has to undergo transformation. And may I suggest to Dr. Muthulakshmi that the few educated women we have in India will have to descend from their western heights and come down to India's plains. Men are undoubtedly to blame

for their neglect, may their ill use of women, and they have to do adequate penance, but those women who have shed superstition and have become conscious of the wrong have to do the constructive work of reform. This question of liberation of women, liberation of India, removal of untouchability, amelioration of the economic condition of the masses and the like resolve themselves into penetration into the villages, reconstruction or rather reformation of the village life.

PROHIBITION PROPAGANDA FOR MADRAS.

Under the Caption "Preaching to Drunkards" the *Champion* writes:—

Four lakhs of rupees drawn out of the public revenues of this presidency are proposed to be spent this year under the direction and supervision of the Government for conducting a propaganda against the liquor habit of the people. This unique enterprise of the Government or the Excise Minister has been condemned by the real prohibitionists and temperance workers as a sheer waste of public funds. Several non-official members of the legislative council denounced this proposal during the budget. They pointed out that the propaganda would be quite useless in the absence of definite action towards reducing or exterminating the manufacture and sale of intoxicating liquors. The Government have no proposal or intention of abolishing the demoralising trade. They have budgetted for the usual crores of income from this evil source and they have no fear of a fall in this revenue. After making this assurance, they have set apart four lakhs for preaching against drink. This expenditure is a trifle as against the estimated revenue from drink. Will this propaganda convince any body that the Government are desirous of abolishing the liquor traffic? Will this half-hearted campaign add to the prestige of the Government? It is of course, in strict accordance with the time honoured policy of attempting to reduce the drink habit without reducing the drink revenue. It is an improper and insincere measure because it is not a straightforward campaign against the universally condemned evil of alcohol. The proposed propaganda is only a practical illustration of the policy of providing facilities for those who want liquor, on the one side, and offering advice to drunkards on the other side to desist from drinking. Drunkards will surely be attracted by the drink offered by Government contractors rather than by the lectures and leaflets offered by Government propagandists. There is a good deal of criticism about the methods and persons proposed to be employed for propaganda. This is going to be a new opening for patronage and favouritism. The Government have held a conference and discussed and formulated a scheme to utilise the four lakhs of rupees. They have devised a sort of organisation impressing the aid of local boards and municipalities. A central advisory board is

to be created, lectures and pamphlets are to be prepared on a "type design" and distributed by propagandists. The local bodies have been consulted as to the amounts they are capable of spending and the means they are likely to adopt for anti-liquor propaganda. These bodies have given a variety of incomprehensible answers and suggestions. Now comes the report that the Ministry would give a high-sounding name to the proposed board such as "Advisory Board Against Alcoholism". The public are too enlightened to be fooled by this or another name attached to a sham. Everybody knows that no amount of preaching and pamphleteering can cure drunkenness. The only efficacious cure is Prohibition, the total suppression of the trade in harmful liquor. If the Government is not prepared to adopt this remedy, it is well to say so and stop the waste of four lakhs. We all know that prohibition will entail the total loss of the six crores of rupees a year derived from alcohol trade in this presidency by the Government, and that Government cannot carry on unless an equally large revenue can be derived from another source or unless the public expenditure is cut down by six crores. Both these ways are considered impossible but at the same time it is deemed expedient to make a show that the Ministry dislikes alcohol and is going to discourage drink. The elections are coming and the electorates are known to hate alcoholism and to agree with the congress in demanding prohibition. The Ministers have been often criticised for their failure in bringing prohibition within a conceivable future. They have worked out the council's agreed resolution for extinguishing the liquor trade in twenty years. They have tried all sorts of spectacular and futile tactics. The four lakhs propaganda will not improve their position of prospects, but will make them unpopular for the big waste.

DR. PARANJAPPE'S TRIBUTES TO LATE MR. BALAK RAM.

Dr. R. P. Paranjapye, of the India Council, writes in the "Times".

Balak Ram was born in Jullundhur, Punjab, on April 21, 1876, and was educated at the Punjab and Cambridge Universities. He was a Government of India scholar and went up to St. John's College in 1897, and graduated as fourth wrangler in 1900. He had passed the open competition for the Indian Civil Service the year before, and was posted to Bombay. After serving for some years as an assistant collector at various places, he spent three years in the Finance Department of the Government of India as an assistant and Deputy Accountant General. On going back to the province he was taken into the Judicial Department, and served as a Judge in many Districts where his sound legal knowledge and fairness and courtesy to the public and the Bar made him highly respected by all. Three years ago he was selected for the important post of the Remembrancer for Legal Affairs

and Secretary in the Legal Department and was in consequence also a member of the Bombay Legislative Council where he was referred to on all legal and constitutional questions. Two weeks ago I received a letter from him in which he said he had just made his last speech—his "swan song" as he called it—on his being appointed to act in the High Court. It is very likely he would have been permanently appointed to it very soon. His death is a great loss both to the Service and to the people.

But besides his work in the Civil Service, Balak Ram was keenly interested in all intellectual pursuits. His especial interest was in mathematics and he was a founder and an ex-president of the Indian Mathematical Society, and also a member of the London Mathematical Society and he had contributed several papers to the "Journal" of the former. While he was on leave in Europe last year he was always thinking of a problem mentioned in the recently published collected works of Ramanujan by Professor Hardy—namely numbers which can be represented in two different ways as the sum of two cubes and 1,729 being the smallest of these numbers. Balak Ram devised a method for finding more of these numbers, and had actually calculated all possible numbers of this kind below 20,000,000. To me who was his dearest friend and more than a brother, his loss is overpowering, as we shared our inmost thoughts for 32 years.

DIAMOND AND CHARCOAL.

"Who would have thought that lamp-black and char-coal have exactly the same magnetic behaviour as diamond and quite different from graphite? And yet that is the definite conclusion at which I have arrived at as a result of further studies of the magnetic behaviour of organic crystals," said Dr. C. V. Raman, F. R. S., to a representative of "Free Press."

In a brief article which has just appeared in the well-known weekly "Nature," Prof. Raman has announced some striking discoveries concerning the magnetism of carbon and its compounds made recently in his laboratory. A century of labour of the organic chemists had provided the science with hundreds of thousands of beautifully crystallizable solids which are compounds of carbon with various other elements such as hydrogen, oxygen, nitrogen and so forth. It had long been known that every compound of carbon is a diamagnetic, in other words, that when it is taken near the pole of a strong magnet, it is acted upon by a feeble repulsive force. The study of these forces and of the relationships between them and the chemical nature of the compound forms part of the important science of magneto-chemistry. Remarkably enough, however, the rich field of research which offers itself in the magnetic behaviour of crystals of organic compounds remained strongly neglected, till with the help of delicate instruments specially designed for the work, the

subject was taken up in Prof. Raman's laboratory. The remarkable fact emerged that the repulsive force exerted on the organic crystal depends to a notable extent, not only on the position of the crystal with respect to the pole of the magnet, but also on what particular face of the crystal is turned towards the pole. With naphthalene crystals for example. Some faces are found to be repelled three or four times more strongly than others. This is a very general type of behaviour observed with what are known as the aromatic class of carbon compounds. That it is an experimental discovery which must profoundly influence the development of our idea regarding the structure of molecules generally and of carbon compounds in particular. The evidence already to hand suggests also that the study of the magnetic behaviour will prove a powerful aid to the understanding of the architecture of crystals.

DIAMOND AND CHARCOAL.

Another highly interesting problem which the study of magnetic behaviour appears to solve definitely is that of the nature of the different forms of the element carbon. Diamond and graphite are the two crystalline forms of carbon and differ profoundly in their magnetic behaviour. Ordinary lamp-black or char-coal is usually considered as being in its structure closely analogous to graphite. It is very remarkable, therefore, to find that lamp-black and char-coal have identically the same magnetic behaviour as diamond and are quite different from graphite in this respect. This very surprising fact definitely disproves the supposed identity in ultimate structure of char-coal and suggests rather that char-coal is a special form of carbon wholly lacking in crystalline structure. It is the raw material from which either diamond or graphite might emerge as the result of crystallisation under suitable conditions.

NEWS OF THE WEEK.

Opening of the Kasheli Bridge:—The Director of Information has sent us the following for publication:—Motorists will be glad to learn that the Kasheli Bridges across the two arms of the Bassein Creek are now open to vehicular traffic, the roadway and approaches having been completed and thrown open early this month. These bridges were constructed by the Bombay Municipal Corporation primarily to carry the Tansa water mains over the creek. As a bridge at this point to carry the Bombay Agra Road was an urgent necessity it was decided that a roadway should be provided over the bridge at the cost of Government and that Government should construct the necessary approaches. The total cost of the work amounted to over Rs. 64 lakhs, of which Government contributed Rs. 16.89 lakhs, i. e., Rs. 13 lakhs as the share for the roadway over the bridges and the island which separates them, plus Rs. 3.89 lakhs, the cost of the approaches. The completion of this connecting link on the Bombay Agra Road avoids the long detour via Shil and Kalyan which was formerly necessary and shortens the distance between Bombay and Nasik by about 13 miles.

Servants of Hindu Society:—Dr. Moonje, addressing the Marawari community last night, explained his scheme of an All India organisation called the Servants of Hindu Society whose members will be paid life workers in the cause of the Hindu Mahasabha. He said they would be paid up to a maximum of Rs. 150 per month and that their lives would be insured for Rs. 5000. A committee has been formed to collect subscriptions for Lala Lajpatrai Memorial Fund. A committee has been formed to collect subscriptions for Lala Lajpatrai Memorial Fund. A sum of about Rs. 500 was subscribed on the spot.

An Unequal Marriage:—An Air Mail message from London to the *Times* says:—Mr. Darrell, a seventy-year-old land-owner, of Hillfield House, Dartmouth, and Miss Dorothy Yabsley, aged fifteen and a half, a kitchenmaid, of Gara Bridge, have been married at Kings-bridge, South Devon. The bridegroom has been married twice previously and has six children.

International Scout Jamboree:—A contingent of 86 Boy Scouts from Bombay and other cities and districts in the Presidency sailed from Ballard Pier for England by the *S. S. City of Lahore*, on Wednesday afternoon under the leadership of Mr. Venkateswaran, the Provincial Scout Secretary, to take part in the International Jamboree at Arrow Park, Birkenhead on July 31. Over 30,000 scouts from all parts of the world will gather at the place and the Jamboree will continue till August 13. The wharf presented an animated scene prior to the departure of the ship. The parents and guardians of the scouts and a large concourse of spectators thronged the pier, garlanded the scouts and gave them a hearty and enthusiastic send-off. The contingent in their uniform waved their hats in glee as the ship left the harbour.

The Late Lord Rosebery:—The death occurred on May 21st, of Lord Rosebery, the veteran statesman and former Prime Minister. Lord Rosebery celebrated his his eighty-second birthday earlier this month. For a quarter of a century during Queen Victoria's reign, Lord Rosebery was a dazzling figure in British politics and in 1894 succeeded Gladstone as Liberal Prime Minister, after holding many Government offices, including the Foreign Secretaryship during Gladstone's administration. During the last twenty years he emerged only occasionally from private life, but on such occasions his pronouncements carried great weight. He was a distinguished man of letters and probably the most brilliant orator of his day. He always took intense interest in sport and was the only Prime Minister who won the Derby during his term of office. Lord Rosebery is succeeded by his son, Lord Dalmeny, a soldier and sportsman.

Kanya Mahavidyalaya Jullundur:—Shrimati Shanno Devi, the Head Mistress of the Jullundur Kanya Mahavidyalaya, who has taken a vow not to enter the premises of the institution, until she has collected Rs. 1 lakh for it, is now touring the Punjab at the head of a deputation which consists of Shrimati Indra Devi, and Pandit Sri Ram a member of the Managing Committee. Among the chief places to be visited are Jhelum, Mirpur, Pind Dadan Khan, Pindi Baha-ud-Din and Rawalpindi. The response to the appeal of the lady, who has been striving energetically to fulfil her vow as quickly as possible, has been quite encouraging. The collections made so far amount to Rs. 40,600 approximately. After finishing her Punjab tour, Shrimati Shanno Devi proposes to proceed to Burma. It is to be hoped that her vow will well nigh be fulfilled in this Province upon which the claim of the Vidyalaya is undoubtedly the greatest.

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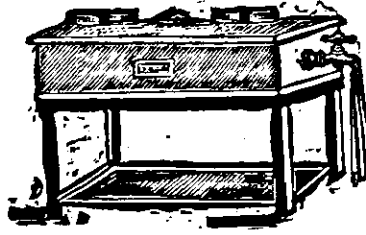
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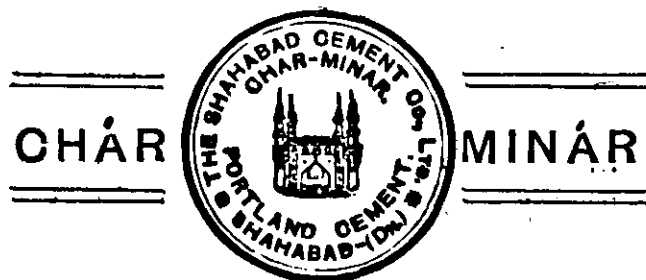
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No. 40

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

► **The Afghan ex-King in Bombay:**—The sudden appearance of ex-King Amanullah Khan with Queen Souriya and other relatives and friends at Chaman in British territory at the end of last week, put an end to further speculation about the results of his attempt to regain the throne. From Chaman the party left by special train for Bombay where they arrived on Monday afternoon. At several stations on the way there were demonstrations of sympathy from both Hindus and Mussalmans. In Bombay, the Police kept the platform and the approaches to the Railway station clear, but large crowds gathered along the route to the Taj Mahal Hotel where the party is staying, and gave it a hearty welcome which was evidently appreciated. Queen Souriya is expecting to be confined very shortly, and it is understood that, as soon after as convenient, Amanullah Khan and his family will go to Italy where they intend at present to settle down. There is no other instance in history of a King having deliberately sacrificed a hard-won sovereignty to his zeal for social reform. The reforms which aroused the Mullas' opposition most and enabled them to inflame the mob against King Amanullah were especially the ones which aimed at the emancipation and elevation of women. This is evident from the fact that almost the first thing Bacha-I-Sakao, the leader of the revolt, did on assuming power, was to close down the girls' schools which Amanullah had opened, recall the girls who had been sent to Europe for professional education, and to enforce the purdah by strict penalties. For the time being, the reactionary forces have gained the upper hand, but this is only a passing phase, and the day is not far-off when the liberal ideas which Amanullah has sown in Afghan soil, will take root and overshadow the narrow sectarianism of the priests and the masses who are led by them. Among the great names in the history of men and women who have braved suffering for great ideas Amanullah and his Queen have gained a secure place. Long after Bacha-I-Sakao is forgotten, they will be remembered foremost among the makers of modern Afghanistan.

Education and Purdah:—Mr. Mirza Ali Mahommed Khan who was nominated Vice-

Chancellor of the Bombay University recently, dwelt at length, in his presidential address to the Poona District Muslim Educational Conference, referring to the ignorance and illiteracy of Muslim women, cited the part played by the women of the West during the last war and concluded that the country in which the women were backward could not hope to have any future. So far so good. But he dismissed lightly the "two serious difficulties", the "purdah" and "want of qualified teachers" as if they were not "serious". Mr. Khan is of opinion that the difficulty presented by the purdah in education has been successfully overcome by the Zenana schools. The baneful effects of the purdah on the health and educational progress of women cannot be over-emphasised. Instead of adopting a virile attitude towards this blight on womanhood and advocating its total abolition, Mr. Khan would fain have education to adapt itself to the needs of the purdah. Those of us who know something of the education imparted in Zenana schools will not hesitate to say that the term "Zenana" is alone adequate to describe the work done in them without the redundant "schools". They are just Zenanas and not schools. With such slender equipment how can any progress in women's education be expected? If all the talk about the education and training of women for service is not mere cant, if men are earnest about their progress, let them forthwith initiate a campaign against the purdah. They need entertain no misgiving that their women will oppose it. The spirit of Queen Souriya, we have reason to state, animates every woman who is only too anxious to give the purdah a decent burial.

The States People's Conference:—The All-India States People's Conference met on Saturday and Sunday last under the presidentship of Mr. C. Y. Chintamani in the Royal Opera House. Strictly speaking, it was not an All-India body as the three South Indian States, Mysore, Travancore and Cochin, were not represented in it. The Chairman of the Reception Committee, Mr. Abhyankar, in his address excluded these three states specifically from the charge of autocratic rule which he applied to the States generally. These States owing to the constitutional form impressed upon them by able Dewans, have a separate civil list and a well-defined judicial system, and are in other respects modelled on the plan of British India, with the Services completely Indianised from top to bottom. These States, moreover, did not join the group which was represented by Sir Leslie Scott before the Butler Committee. Baroda belongs to this category. The majority

of the delegates were from the Kathiawar States, owing no doubt to their proximity to Bombay. The Southern Maratha States were also represented, Mr. Abhyankar himself hailing from Sangli. So far as can be judged by outside observation, the greatest discontent prevails among the subjects of the Kathiawar States and the States bordering on them. Mr. Chintamani's address was a frank, sincere and straight-forward pronouncement and was actuated by a genuine solicitude for the well-being and prosperity of the Princes and the peoples of the States. He cherishes a deep regard for the States as the sole remaining monuments of indigenous government, and for the Princes, as a class, he has a similar sentiment. For some of them whom he has personally known he has the highest respect and admiration. His criticisms and suggestions, therefore, were inspired by a real concern for the States, and will, we trust, be received and acted upon as the counsels of a sincere friend. Mr. Chintamani's criticisms of the Butler Committee's report was searching and at places even forced. The Committee's report, to our mind, is neither so revolutionary nor so reactionary as the President seemed to think.

The Congress Situation:—The National Congress is the oldest and best known political organisation in the country, and it has a hold on the masses which no other party has. By adopting non-co-operation as its guiding principle nine years ago, it cut itself off from its past tradition. It was soon found that it was impossible to maintain the non-co-operation policy in its full strength, and the Swaraj Party favouring entry into the Legislative Councils got the upper hand, and took control of the Congress. The policy of consistent and continuous obstruction, which was to have been followed by Swarajist members in the Legislative Councils, was tacitly given up as unworkable after a short trial. The passing of the 'Independence' resolution at the Madras Congress in 1927 introduced a fresh complication and at Calcutta last year the leaders were forced to declare that they would range themselves on the side of 'Independence' if they were not assured of Dominion status within this year. This is not all. The Congress is further troubled by the growth of a party in favour of revolutionary action in all fields in preference to the reform method, and this party was able to carry practically without opposition a resolution at the All-India Congress Committee meeting declaring that it is necessary to make revolutionary changes in the present economic and social structure of society and to remove inequalities. The means suggested were provision of a living wage for every worker, taxing heavily all unearned incomes, the supply of adequate land to the peasants and their protection from the interference of all middlemen. Mr. Sri Prakesh who moved this resolution said that he could not understand why the Congress should not declare that under Swaraj everyone born in India would be happy. For his part, he said, if no such guarantee was given to the large mass of India's teeming millions there was no use of talking about mass organisation. The Hon. Ramdas Pantulu moved the omission of the last clause which, he said, was in the nature of a tall order. After two divisions which resulted in a tie, the President, Pandit Motilal Nehru having declined to give his casting vote, a third division showed a majority of

two in favour of the amendment. The resolution recommending revolution without any specific provisions was carried with acclamation. No one who watched the proceedings of the Committee could have failed to note the conflict of ideas and emotions which precludes for the time being any estimate of the ultimate course of the Congress.

The All-India Congress Committee:—The All-India Congress Committee meeting to which we referred last week ended rather tamely after the expectations raised by the decision of the Tamil Nadu Congress Committee in favour of accepting office by Congress members of the Madras Legislative Council if they should find themselves in a majority at the next election. This question was not brought up before the Committee. The spokesman of the Tamil Nadu delegates made a statement to the effect that the decision of his Committee had ceased to be of immediate importance owing to the extension of the term of the Legislative Assembly by the Viceroy, which meant similar action by the Governors of Provinces including Madras. The Tamil Nadu resolution was passed in the expectation that a dissolution would take place in September, but as this was not likely now, there was no need for the All-India Committee to consider the question. Mr. Satyamurti made no secret of the fact that the strong opposition which had manifested itself to the Tamil Nadu "revolt", since the resolution to accept office was published, was an important consideration which induced him and his friends to drop the question. There was not the least chance of the All-India Congress Committee endorsing the Tamil Nadu resolution, and Mr. Satyamurti no doubt felt it unwise to create a split in the Congress over this point. It is clear, however, that there is a strong feeling which is found to grow, in favour of discarding the barren tactics of non-co-operation, and that sooner or later the Congress will have to face the question raised by the Tamil Nadu Committee's decision. The introduction of an element of responsibility in the Central Government as a part of the constitutional reforms which have to be decided in the course of next year, will force this question to the front and it will be practically beyond the power of the Congress to stick to its self-denying ordinance.

Married Students and Universities:—The Punjab University has invited the opinion of the high schools in that province as to the desirability of excluding married students under the age of eighteen from the Matriculation and School Leaving Certificate examinations. The *Bombay Chronicle* disapproves of this decision but suggests that scholarships may be withheld from early-married students. We are unable to follow the line of reasoning by which the *Chronicle* arrives at the conclusion that public scholarships could be withheld from students who have married early. Here too the argument that the boys are the dupes of their parents applies and we fail to see how scholarships could be awarded on any ground other than merit. The fact is this is not a question for the University which can only strive to impart more liberal ideas to its students. The wisest course for Universities is to adopt the suggestion of forming leagues against too early marriages and leave the task of penalising the victims of such marriages to the Government which is the proper authority to deal with the problem.

INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 1, 1929.

SOCIAL REFORM AND LABOUR.

In a message to the National Social Conference held at Amritsar in 1919, Sir Narayan Chandavarkar, who was unable to attend the Conference, sent an important message in the course of which he said: "We have arrived at that stage in the line of our progress when we are able to perceive most clearly than ever that social reform is the whole of which the political, the industrial, the educational etc., are but parts and that these parts are interactive and interdependent. In Europe and America when they speak of social reconstruction now, they mean all the categories of national life. The time has come for us, social reformers and workers to enlarge the meaning and scope of social reform and extend our activity and outlook to such questions as the education of the masses, the sanitation of the country, the housing of the poor, the care of the weak and the feeble, the employment of labour on rational lines, the provision of healthy recreation and amusements for the masses, village sanitation and rural education, instead of confining social reform as we have hitherto confined it to female education, widow remarriage, removal of caste restrictions and such other items."

The full text of the message is reprinted elsewhere. It is ten years since this message was endorsed by a resolution of the Conference, but little has been done to give effect to it. The Social Conference resolutions and addresses continue to be very much on the old lines dealing with questions relating to marriage, caste and other institutions mostly belonging to Hindu Society. It is high time that a step forward was taken on the lines recommended by Sir Narayan Chandavarkar and approved by the Social Conference. A beginning should be made at the forthcoming Social Conference to be held at Lahore next December. Let Lahore inaugurate what was decided upon at Amritsar ten years ago.

There were several causes which led to the concentration of social reform on women's grievances. To begin with these were most pressing, as the hardships involved were both the harshest and most vividly present to the consciousness of the reformers. Sati and enforced widowhood, child marriages with the disastrous consequences of premature parentage, illiteracy and ignorance of women, were matters which came most readily home to the reformers. In fact, they paralysed action and obstructed the free flow of ideas. The struggle was correspondingly hard and bitter, but we may now say that it has ended in victory for reform. The opposition has broken down,

and it is now only a question of facilities for the reforms to form part of the normal social life. Meanwhile, we have coming forward an increasing number of educated and public-spirited women to plead their own cause. The opposition of women which used to be a real obstacle to social progress no longer exists. This phase of social reform has thus passed and the stage is set for further progress.

Another reason why labour questions did not find place in the programme of Indian social reform so long, is that there can be no labour question in a social and economic system based on status. Even in Great Britain where labour problems first appeared, they did not exist so long as agriculture was the main industry. We have been reading an extremely interesting book recently published entitled "The British Workman, Past and Present", by the Rev. M. C. F. Morris, by the Oxford University Press, which gives an insight into the nature and conditions of the daily life and work of the agricultural labourer about the middle of the last century in East Yorkshire. Mr. Morris thus describes the ideas of Mr. William Blades, a nonagenarian who has been an agricultural labourer the larger part of his long life, and from whose reminiscences the author has largely drawn. "I once asked Blades", he writes "what his opinion was of Trade Unions. His reply was given without hesitation. 'I think' he said 'they are a perfect nuisance to the world'. It is impossible to conceive of a man like William Blades ever becoming a member of a Trade Union. He could never have brought himself to submit to their rules and restrictions. He would wish to be free to work any number of hours a day he liked, and to make what bargains he thought fit with those who wished to employ him." (p.p. 107 and 108). Trade Unions and the labour movement generally, are the product of the factory system. In India, the system was introduced half a century after Great Britain, and until the beginning of the present century, it was confined to the textile industry in Bombay and Calcutta. Within the last thirty years, factories have increased and the Labour problem has been partly forced to the forefront.

Trade Unions in Great Britain and some other countries of Europe, have become powerful organisations able to control politics and legislation. In India, they are still very much in the adolescent, not to say infant, stage. Caste and communal sentiments largely preponderate in the workers' minds, and qualify the economic motive which has become the principal and dominant motive for work in the West. Furthermore, many of the leaders of Indian Labour are not labourers themselves and they are more influenced by abstract ideas imported from Europe

than by the actual felt needs and possibilities of conditions in this country. The recent textile strike in Bombay which has collapsed ignominiously, is a proof of the irresponsible way in which the workers are led in Bombay. Instead of being as it should be the last resource not to be used until all others had been tried and failed, the strike is being used as the sole weapon in all disputes great and small, with the result that except the loss to the workers and the industry, there is nothing appreciable to show as gain on account of them.

In the circumstances, it is necessary that the problems of Labour should be studied as problems of social reform and that a body of well-digested ideas should be created and popularised as to the best way of solving them.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXII. PEACEMAKERS.

(By. DR. CLIFFORD MANSHARDT, PH. D.)

The dreamer, the man who lives in an ideal future, must always bear the reproach of his more practical neighbours. "A warless world? It is absurd. Men have fought, and they always will fight. You can't change human nature." But the dreamer persists. "Because a thing has been, it need not always continue to be. Mankind in the course of its evolution has outgrown many things previously regarded as fixed. Slavery, dueling, blood revenge, and other evils have been banished and war will likewise go." The dreamer too is a student of human nature. He recognizes that man has an innate tendency towards combativeness, but he also knows that instinctive tendencies can be directed. There is no reason at all why the "fighting tendency" cannot be used for peace as well as for war. The killing of disease germs is certainly no less heroic than the killing of one's fellow men. The attack upon the strongholds of vice calls for just as much heroism as the attack upon the strongholds of an enemy. The campaign to make a city a more sanitary place to live in is certainly more appealing than the effort to destroy a city. The assault upon ignorance calls for a higher type of intelligence than the conduct of any battle. Perhaps men will always fight, but the peacemaker asks that they will turn their fighting into constructive channels.

A question that continually arises in a discussion of the problem of war is the question as to whether the same standards of judgment can be applied to a nation as to an individual. Can a nation follow the principle of the golden rule in its dealings with another nation? Can a nation forgive national insult and injury as the individual forgives? The idealist believes that she can. He regards the principle of brotherhood as equally applicable to the individual or to the group. He believes that

the recognition of this principle is the only basis for an enduring peace. Men fight because they fear. Brothers do not fear each other. Men fight because they misunderstand. Brothers understand each other. Men fight to gain advantages over one another. Brothers help each other. Men fight because they do not know each other. Brothers know each other intimately. There is no type of international difficulty that cannot be resolved by the application of mutual trust and friendliness. When a nation sets her face in the direction of brotherhood, she causes even her enemies to be at peace with her.

The ordinary citizen is often led to wonder regarding his part in the world peace enterprise. He feels that the movement is something abstract and apart from him. And yet, if men are to live peaceably with one another, where better can they begin than in the local community. Certain it is that there can never be world peace before there is peace in the smaller social groups. Is not the time at hand for a searching of hearts, for each individual to be fully aware of just what he or she is doing to hasten the day. In the words of an old teacher: "If it be possible, as much as lieth in you, live peaceably with all men."

SCOPE AND EXTENT OF INDIAN SOCIAL CONFERENCE.

The following is the message of Sir Narayan Chandavarkar to the Indian National Social Conference held at Amritsar on 28th December 1919:—

It is a matter to me of the deepest regret and disappointment that owing to illness in my family I am unable to attend the session of the Indian National Social Conference at Amritsar, which, in kind response to so many, you and other ardent social reformers of the Punjab, have at such short notice and in the midst of Punjab's sufferings, organized. For that prompt and patriotic action you all deserve the warmest acknowledgement of all earnest lovers and servants of the Motherland. You deserve them all the more because the Social Conference at Amritsar this year will be held at an epoch-making period in the history of this ancient and living land of ours. A new era, throbbing with the aspirations of a higher life of union and achievement, is dawning upon us or has already dawned. Of the many signs of that new life none is more marked than the spirit of patriotism and nationality, and of service to the Motherland and sacrifice in her cause which have more or less diffused themselves among all classes and communities. If it is easy to exaggerate the extent and character of that diffusion, it is just as easy to ignore and underestimate them. Whatever, the extent or character, there is an awakened conscience and there is an awakened consciousness of higher life in the country. It is true that conscience and that consciousness have during the last few years, when they have made their voice heard before the world more forcibly than ever before, been almost wholly political in their outlook

and activity so much so as to give one the impression that we have in India thrust back social reform and deified instead the political. But the social reform movements and agitations during the last 100 years in India will show that with the growth of years and under the stress of a variety of circumstances both kinds of reform, have been thinning the partition wall which divided them, and seeking to coalesce and absorb each other. Not to go further back than the last five years, witness how Indian politics of these years have caught the social reformers' views and pleaded for women's emancipation and the untouchable's elevation. The fact is after nearly a century of political and social work, begun by our first political and social reformer, Raja Ram Mohan Roy, after varied experiences, diverse struggles, painful controversies and some sufferings, we have arrived at that stage in the line of our progress when we are able to perceive most clearly than ever that social reform is the whole of which the political, the industrial, the educational etc., are but parts and that these parts are interactive and interdependent. In Europe and America when they speak of social reconstruction now, they mean all the categories of national life. The time has come for us, social reformers and workers to enlarge the meaning and scope of social reform and extend our activity and outlook to such questions as the education of the masses, the sanitation of the country, the housing of the poor, the care of the sick and the feeble, the employment of labour on rational lines, the provision of healthy recreation and amusements for the masses, village sanitation and rural education, instead of confining social reform as we have hitherto confined it to female education, widow remarriage, removal of caste restrictions and such other items.

By so enlarging this Conference and the scope of social reform, we shall not be trenching upon the sphere of political bodies or purely industrial and economic organisation or sanitary institutions, provided we adhere faithfully to and keep prominently before our minds' eye the distinguishing aim of this Conference, which is to touch, purify, elevate, and invigorate the political, industrial and municipal life of the country by developing its domestic and social forces, which are the feeders and makers of that life. It is said we live in times of democracy, when the age calls for equality of opportunity for all, high and low, rich and poor. Democracy is more a social, than a political force and must find, to be healthy, its life, first in our home life and social life to make our political and industrial life wholesome. That is the call of the times to us from the spirit of the Age and may the Social Conference meeting under your blessed auspices help the spirit by a hearty response for the inauguration of the New Era.

HINDU-MUSLIM MARRIAGES.

Mr. Rafiuddin Ahmed, writes in the *Hindu*:—

The law governing a marriage between a Mahomedan male and a Hindu female is beyond

discussion. It is valid neither under Hindu nor Mahomedan Law. In Mahomedan Law, especially amongst the Sunni Mussalmans, it is described as an invalid marriage. The expression 'invalid' is there used as a term of art to describe the resulting consequences as different from those which follow marriages which are either valid or void. Amongst other things the main result flowing from an invalid marriage is that children born during the existence of the marriage are legitimate and inherit to their parents, though as between the spouses there are no mutual rights of inheritance. They will inherit to each other if the non-Mahomedan wife happens to be a Kitabia which a Hindu woman is not. To escape this disability two violent methods may be adopted. Either the wife should embrace Islam before the marriage, or, the husband should abjure his religion and take advantage of the provisions of the Civil Marriage Act. Then, in one case, the personal law of the Mussalmans and in the other the Statute law confers validity upon the union.

THE PLACE OF MARRIAGE—AS A DECIDING FACTOR.

Supposing the parties are reluctant to disown the creeds of their forefathers but still desire to obtain validity for their marriage. It will be of topical interest to examine the validity of a marriage which in pursuance of such desire is gone through by the parties in a place outside British India, say, for example, in Pondicherry. For simplifying the problem it may be assumed that the marriage by observance of certain formalities obtaining at Pondicherry is valid under the French Colonial Law. It may be also assumed that the parties are the permanent residents of British India and contemplate British India as the place of their matrimonial domicile. It may be further assumed that the question of the validity of such a marriage arises not in a French Colonial Court, where different considerations may arise, but in a British Indian Court which administers Hindu and Mahomedan Laws as matters of justice, equity, and good conscience.

The bare question which thus survives the assumptions is whether a marriage between British Indian subjects, which is invalid there, assumes any higher status by reason of its having been effected in a foreign country whose law sanctions the alliance. The first principle of private international law confronting one who examines the position is that a foreign marriage which is valid according to the law of the country where it is celebrated is good everywhere. That is a very old principle arrived at and observed by the comity of civilized nations with a view to remove an important institution like matrimonial status outside the conflict of municipal laws.

On the principle thus baldly stated it may appear that the marriage under consideration will be held to be valid even by the British Indian Courts by virtue of some ceremony which the parties have undergone under the French Colonial Law. At first sight this result may also appear to be confirmed by reason of the decisions of the English

Courts in *Chetti vs. Chetti* (1909 P. 67), *R. vs. Superintendent, Registrar of Marriages, Hammer-smith, Ex parte Mir Anwaruddin* (1917. I. K. B. 634) and *R. vs. Nagulb* (1917, I. K. B. 359). But it should be noted that in the second of these cases no question of the validity of the previous English marriage ever arose, in all of them one of the parties, viz., the wife, was a person of English domicile. Lord Reading, whilst reviewing the first case and dealing with the second, brought out the feature common to both of them by stating, "He chose voluntarily to enter into it in England according to English Law with a woman domiciled here." It is on that ground that the invulnerability of the English marriage was upheld. In the case under discussion, Pondicherry is nobody's domicile, the parties return back to British India which is their permanent residence and they have no more to do with French than with Portuguese India.

LIMITATIONS TO THE ABOVE PRINCIPLE.

What then are the limitations of the principle above stated? A distinction is made in law between what are called the essentials of a contract of marriage and the formalities required by law to be observed at the time of a marriage. The law governing the one is not always the same governing the other. While the forms of entering into the contract of marriage are regulated by the *lex loci contractus*, i.e., the law of the country in which it is celebrated, the essentials of the contract depend upon the *lex domicilii*, i.e., the law of the country in which the parties are domiciled at the time of the marriage and in which the matrimonial residence is contemplated. The leading case which drew this distinction and laid down the law (a unanimous decision of Lord Campbell, Lord Chancellor, Cranworth, St. Leonards and Wensleydale) is *Brook vs. Brook* (1861, 9. H. L. C. 193). In that case an English widower and the sister of his deceased English wife, both domiciled English subjects who contemplated England as their place of matrimonial residence went over to the Duchy of Holstein in the Kingdom of Denmark and got themselves married there to avoid the brand of incestuousness attending upon such a union under the law prevailing in England. Such a marriage was valid under the law in force in Denmark. The question of its validity subsequently arose in English Courts. The learned Lord Chancellor laid down the law by stating: "If the contract of marriage is such, in essentials, as to be contrary to the law of the country of domicile, and it is declared void by that law, it is to be regarded as void in the country of domicile, though not contrary to the law of the country in which it was celebrated."

He further went on to observe that "it is quite obvious that no civilised State can allow its domiciled subject or citizens, by making a temporary visit to a foreign country, to enter into a contract to be performed in the place of domicile if the contract is forbidden by the law of the place of domicile as contrary to religion or morality or to any

of its fundamental institutions." In view of these dicta of such high authority the law may be taken to be that the incubus of invalidity imposed upon such a marriage by Mahomedan law is not got over by the parties taking a trip to some station outside British India.

It may be contended that the supremacy given to *Lex loci domicilii* when the question arises between two Europeans will not be upheld when the parties involved are Asiatics. A qualified support was also given to this proposition by Lord Watson in the case of *Skinner vs. Skinner* (25 I. A., 34), where he stated that, "in the case of spouses resident in India, their personal status, and what is frequently termed the status of the marriage, is not solely dependent upon domicile, but involves the element of religious creed." But even on that basis the marriage under examination will not fare better, for the other considerations joined to the element of domicile is only the element of religious creed which unhesitatingly brands the union as invalid.

BUDDHA JAYANTI.

A public meeting of the citizens of Bombay was held at the Blavatsky Lodge on Thursday evening to celebrate Lord Buddha's Jayanti. Mr. T. L. Vaswani presided. Mr. K. Natarajan, in requesting Mr. Vaswani to preside over the occasion, observed that Mr. Vaswani was eminently fitted to preside over the celebration, who, by his teachings and writings, had earned the esteem and admiration of Indians, especially the youths. Although over 2,500 years had elapsed since the death of Lord Buddha his teachings had still a new meaning and significance to the modern world, and he had no doubt that his teachings would be the key to the solution of the many problems of the day. Sir Lalubhai Samaldas said that the Buddha Society could not have made a better selection in the choice of the president of the meeting than Sadhu Vaswani. The Secretary of the Society then gave a brief account of the Society.

PRESIDENT'S SPEECH.

Mr. Vaswani, in a lucid and eloquent speech, made a clear exposition of the teachings and philosophy of Lord Buddha. He had not come there as a "Sadhu" but as a pilgrim, and wanderer going about from place to place from town to town seeking knowledge and truth. He wished to continue his observations, more to the youthful section of the audience in whose hands lay the shaping of the future eternity of the country. The speaker was irresistibly reminded of his visit to Buddha Gaya some years back, and gave a vivid account of the place. It was beneath the holy tree at Gaya that the Great Lord had his "vision, wisdom and light". Lord Buddha was, he said, a great discoverer whose laws were greater than Newton's law of gravity, whose theories were superior to Einstein's theory of relativity. His discoveries had made him a seer. Buddha, according to him, was eminently a poet of life. Shakespeare,

Byron and Shelly, the three great English poets, were in his opinion, poets of passion, while Buddha was essentially a poet of compassion. He was one of the supreme poets of humanity, with a world figure and that Buddhism was a world movement which initiated a great renaissance, a movement of culture and reconstruction. Buddhism was, he said, a world civilising force, and that civilisation was not like the modern civilisation, which the speaker characterised as "brutalisation" and "baptised barbarism". A true civilisation, he remarked, stood firstly for a sense of values and secondly a preference of the higher to the lower value. Mr. Vaswani then gave a brief history of the rise and development of Buddhism, how it spread to Ceylon, Burma, China and Japan.

The criticism that Buddhism was a religion of pessimism, was, he said, groundless. The influence of Buddhism could be traced even in Greece and America. Its influence was discernible even in men like Lessing, Edwin and Tolstoy. Buddhism had profoundly affected the religious thought of the whole world. Buddha's teachings had influenced Hinduism as well and Vaishnavism was its result. It had its effects on art and literature too. Concluding the President asked the youths to work for freedom, and freedom, he said, was the spirit of fellowship with humanity for the service of the fettered and the fallen.

The following resolution was then passed:— That this meeting of the citizens of Bombay urges upon the Government of India and the local Governments to take steps to declare the Buddha Day as a public holiday and further resolves that the President of the Society be authorised to open correspondence in the matter.

IS THERE A DEAD-SET AGAINST HINDUISM?

The *Indian Social Reformer* in its recent number had an article entitled "The Dead-set against Hinduism" which begins in the following way:—

"It is impossible not to observe that at the present time a massed attack on Hinduism is being carried out. For about a century Christian Missionaries have sought to undermine it with all the resources of the political prestige of belonging to the ruling race and the material resources and organization of the West. At the first onset they achieved some noteworthy results among the higher castes. But this provoked a strong reaction led, of all men, by Raja Ram Mohun Roy, the founder of the Brahma Samaj, and a sincere and devoted admirer of the personality and teachings of Jesus Christ....."

The article goes on to say :

"Since the beginning of the present century, a new school of missionaries have given up the method of frontal attack on Hinduism as defeating its own purpose. Instead it professed to see a great deal of spiritual aspiration in Hinduism which, however, could be realised only through Christianity. This school had a certain vogue for a time owing to its appearance of impartiality, but it has now spent itself. We seem now to have come back to the first phase of the attack on Hinduism.. .."

The kind and volume of literature which is produced against Hinduism, is proof that the writers represent a fear in the heart of Western Civilisation or Christianity—that its existence is a challenge to the supremacy of the latter. Orthodox Hindus who blindly cling to old worn-out customs offer a ready target to these assaults. But Hinduism is no more caste, child marriage and untouchability than Christianity is the shambles of Chicago or of Northern France during the late War. Hinduism existed before these evils and will outlast them, because it has its roots in truths which live for ever. A thoughtful American writer, Savel Zimand, the author of *Living India*, has perceived this. America is not after all a land of Katherine Mayos. "Great teachers of other religions," he says, "have gazed upon the august vision and reported the divinity of the spirit. But only the Hindu seers heard whispered the secret that salvation is to be reached in life, not death."

The Editor of the *Indian Social Reformer* seems to have been upset by the recent book of Mr. Arthur Mayhew entitled *Christianity and the Government of India*, coming as it does after the attacks of Miss Mayo and others on Hindu customs. We do not believe there is any foundation for the feeling of the *Indian Social Reformer* that the West is making a dead-set against Hinduism. In fact, it may be said that some of these books, have been written on account of the fact that the higher Hinduism is attracting the attention of the West in an increasing measure and there is a growing feeling in the West that Hindu ideals and civilisation have a great deal more to be said for them than was originally imagined. The present prevailing attitude of Missions to Hinduism and other similar religions has been clearly expressed in the Resolutions of the Jerusalem Conference. This not only recognises the great truths for which Hinduism stands but also definitely accepts the idea that Missions are not necessarily concerned with fighting rival religions, so much as with fighting the evils of materialism, secularism, and selfishness wherever found. There is a growing feeling among missionaries in India to-day that Hinduism contains many spiritual values, which must be conserved, and which even the West needs to realise. It may be said without hesitation that missionaries are anxious to-day to see many of these Hindu ideals expressed more completely in the Christian Church in India and have no desire to make a dead-set against Hinduism in all its forms. There are some forms of Hinduism, which many of our Hindu friends will admit, are survivals of an age of ignorance and superstition. As Prof. Radhakrishnan himself has said "Hinduism has been content to retain inadequate conceptions of God." In common with Hindu reformers missionaries believe that it is their duty to displace these inadequate conceptions of God, and it may be said also of the moral life, with higher conceptions which have now become realisable. Missionaries also believe, and here Hindu reformers will hardly be able to follow them completely, that the doctrines of *karma* and transmigrations have no real logical basis and are responsible for a good deal of the defects of

Hinduism. They also believe in the words of a Hindu friend that "only Christ can save the higher values of Hinduism." Only as Hinduism is transfused with the Spirit of Christ will it be able to realise its full mission. This is certainly not to make a dead-set against Hinduism. Missionaries do not believe this simply in order that Hinduism may be attacked and driven from the field, but rather that all that Hinduism has stood for and stands for that is true and noble may be saved not only for India but for the world. If we may be allowed to express our own feelings in regard to the present duty of Hindu leaders we may say that it is our belief that the best thing that could happen to Hinduism to-day would be for the reforming leaders of Hinduism to organise their forces in such a way that the evils and superstitions which have been associated and still are in many places associated with Hinduism may be swept away. As was said nearly 2,000 years ago in another country if this Christian movement is of God it will go forward to victory. We believe that behind all these reform movements the Spirit of God is working and that He will bring a new world of truth and beauty out of the present chaos. Again and again Christianity has had to set her own house in order and surely Hinduism cannot expect to be free from this duty. *The Guardian, Calcutta.*

CAMPAIGN AGAINST UNTOUCHABILITY.

PANDIT MALAVIYA AND SETH BAJAJ'S APPEAL

The following appeal under the signatures of Pandit Madan Mohan Malaviya and Seth Jamanlal Bajaj has been issued:—

"The Working Committee of the Indian National Congress has, at its meeting held at Delhi, entrusted the work for the removal of untouchability among Hindus to a sub-committee consisting of Pandit Madan Mohan Malaviya and Mr. Jamanlal Bajaj.

"In spite of the fact that a good deal of substantial work has been done during recent years, much remains to be done for the removal of the disabilities of the so-called untouchables. We accordingly, invite all Hindus—men and women—and all patriotic Indians to co-operate with this Committee in fighting down this evil during this year of grace.

"The most effective steps, in our opinion to be striven for are:—

- (1) Throwing open Hindu temples to the so-called untouchables by approaching their managing trustees, etc., by propaganda among the visitors to such temples and such other peaceful means as necessary;
- (2) Throwing open of public drinking water wells for the use of the so-called untouchables;
- (3) Throwing open public schools to the children of untouchables without distinction;
- (4) A better living and sanitary habitation for the untouchables;
- (5) Instruction in sanitation and hygiene;
- (6) Weaning the untouchables from the evil effects of using carrion and drink.

"We earnestly hope that every good Hindu will extend a helping hand to the Committee in its labours. The Committee will be glad to receive any communication, suggestion or help in this connection from the public or from the workers already in the field. All communication should be addressed to Mr. Jamanlal Bajaj, Secretary, Anti-Untouchability Sub-committee (Indian National Congress), 395, Kalbadevi Road, Bombay.

CONGRESS WORKING COMMITTEE'S APPEAL.

Pandit Madan Mohan Malaviya and Seth Jamanlal Bajaj, on behalf of the Anti-Untouchability Sub-Committee, of the Indian National Congress, send the following to the press:—

The Working Committee of the Indian National Congress has, at its meeting held at Delhi entrusted the work for the removal of untouchability among Hindus to a Sub-Committee consisting of Pandit Madan Mohan Malaviya and Sjt. Jamanlal Bajaj.

In spite of the fact that a good deal of substantial work has been done during recent years, much remains yet to be done for the removal of the disabilities of the so-called untouchables.

We accordingly invite all Hindus,—men and women,—and all patriotic Indians to co-operate with this Committee in fighting down this evil, during this year of grace. The most effective steps in our opinion, to be striven for are:—

- (1) Throwing open Hindu temples to the so-called untouchables by approaching their managing trustees etc., by propaganda among the visitors to such temples and such other peaceful means as necessary;
- (2) Throwing open of public drinking water wells for the use of so-called untouchables;
- (3) Throwing open public schools to the children of untouchables without distinction.
- (4) Better living and sanitary habitations for the untouchables;
- (5) Instruction in sanitation and hygiene;
- (6) Weaning the untouchables from the evil habits of using carrion and drink.

We earnestly hope every good Hindu will extend a helping hand to the committee in this task of social uplift. The Committee will be glad to receive any communication, suggestion or help in this connection from the public or from the workers already in the field. All communications should be addressed to Sjt. Jamanlal Bajaj, Secretary Anti-Untouchability Sub-Committee (Indian National Congress) 395, Kalbadevi Road, Bombay.—*Associated Press.*

WORK AT NAVSARI.

Under the direction of the Gujarat Antyaja Seva Mandal an Antyaja Ashram is being conducted at Navsari for the last six years. The outside world even in Gujarat hardly knows that a small band of young Gujaratis, most of them Graduates of the "Gandhi University" (Gujarat Vidyapith) and hailing from higher castes have been unostentatiously carrying on the welfare work mutely. Besides the Ashram, they have extended the sphere of their activity by opening a Bhangi school for the last three years wherein the Municipal servants and

their children—the scavengers—all receive education. But the ambition of the conductors of the said Ashram knows no bounds, they are over-ambitious and they have now added a special sewing class for the Bhangi women and girls for the last eight months and special feature that attracts the attention is that they have been able to secure the active co-operation of two Graduate sisters for this work, one a Parsee and another a high class Deccani. These ladies of refinement and culture to their credit it must be said, without feeling the least hesitation to mix with this class readily shouldered the responsibility of conducting the class and teach the Bhangi girls and women the art of cutting and sewing. They will thus be able to contribute a little to the family budget or at least free it from the burden of the sewing charges. Miss Tehemma Nariman, B. A., and Miss Anandibai Pathak, B. A., will have the blessing of these poor women's hearts for what they have been doing for them out of a sense of service. These two ladies by their persistent labour and efforts have also nurtured in these women a habit of cleanliness; and those who had the fortune to be eye-witnesses of these operations being carried on, rubbed their eyes for a moment to think if the women they saw before them were really the scavenger class of women. The workers have been also able to interest some of the very prominent citizens of the town.

POLICE HIGH-HANDINESS IN U. S. A.

Under the caption "The Birth Control Raid," Margaret Sanger writes to the *New Republic*.

"This is my party!" shouted Policewoman Mary Sullivan, in the midst of her personally conducted raid on the Birth Control Clinical Research Bureau in New York City, last week. Subsequent developments have demonstrated that this boast was as premature as it was untruthful. For Policewoman Sullivan's little raiding party, carried out with a vigor that swept aside as unnecessary such things as common courtesy and ordinary good manners, has proved to be of vital interest to every thinking member of this community. And the end is not yet in sight. As I write these indignant words, the announcement comes that Chief Magistrate William McAdoo now admits that the police, in seizing the case histories of our patients, had exceeded the scope of the search warrant he had issued authorizing this raid—an act on their part which constitutes a misdemeanor.

After you have spent some fifteen years, slowly and with infinite pains and patience working for the right to test the value of contraceptive practice a scientific and hygienic—and lawful—manner, without interfering with the habits or the morals of those who disagree with you, it is indeed difficult to submit with equanimity to such brutal indignities as were gratuitously thrust upon us at the clinic a week ago. Compensations there have been, of course—mainly in the enlightened attitude of such dailies as the *New York Herald*, *Tribune* and others, and the generous offers of aid from distinguished

physicians. But even these can scarcely counter-balance the evidence of the sinister and secret power of our enemies.

As in the breaking up of the birth-control meeting in the Town Hall, in 1921, the raid on the Birth Control Research Bureau gives us a glimpse of the animus which may direct the action of the police. In their futile efforts to annihilate a social agency which had already been given a clean bill of health by the health department of the municipality, by the state board of charities and by the Academy of Medicine, our hypocritical antagonists have not the courage to fight us squarely, in the open, but adopt the cowardly subterfuge of utilising minor and grossly ignorant members of the police force. Our research bureau has been functioning since 1923, operating within the law, and co-operating with recognized charitable institutions.

From whatever point of view it is analyzed, Policewoman Sullivan's "party" was a deplorable failure. A failure, first of all, because it has exposed a complete lack of intelligence in those who conducted it, and a woeful lack of co-ordination in the police department itself. It is not enough for Grover Whalen or District Attorney Banton to disclaim all foreknowledge of the raid. Modest as may be the head-quarters of the research bureau, it is highly significant and important. Therefore, to permit minor members of the police force, or hostile assistants in the office of the District Attorney, to pass judgment upon its fate, denotes either a lack of co-ordination of powers or a bland carelessness in directing them. Certainly no official of the city Government, cognizant of awakened public opinion concerning the social value of contraception, and aware, moreover, of the searching criticism to which the police department of New York City is now subjected, would ever have chosen the present moment as one psychologically suited to inaugurate a brutal raid upon a modest unadvertised clinic which was functioning quietly and successfully in an obscure side street, minding its own business and hoping that its powerful ecclesiastical neighbours would mind theirs. At a time when the criminal elements of the city—racketeers, gangsters, gunmen and hijackers—are so active and successful, it would seem to a bystander that all the intelligence, skill, and brawn of the force should be mobilized and focused upon "crime control."

Even the thrill of satisfaction we have had in the offers of distinguished doctors to testify in our behalf, in the letters to the press, and the courageous outspoken editorials, cannot obliterate the memory of Policewoman Sullivan standing in the clinic and shouting vigorously and victoriously "This is my party!" I would rather forget that here was a woman fighting against other women who were devoting their lives to succor and to save their fellow women. By trickery and hypocrisy she had obtained her "evidence," and now she triumphantly commanded the doctors and nurses into the waiting patrol wagons,

Whatever the outcome of this raiding party, I hereby call upon the citizens of New York to find out for themselves how and where it originated, and why it was carried out. I ask them to recall the breaking up by the police of the birth-control meeting in Town Hall, with the subsequent revelation that this illegal action was instigated by Roman Catholic ecclesiastical authorities. We are paying, and paying heavily, for the support of a great police force. It is our right and duty to insist that it shall function in an efficient, legal, and socially effective manner. Policewoman Sullivan's "party" exposes it as operating in a manner which suggests the gratification of private prejudices and unreasoning emotion, rather than the even-handed administration of justice and the law.

NEWS OF THE WEEK.

A Lady's Munificence:—Srimati Kirpadevi, wife of the late Ragunath Pershad, Meerut has created an endowment trust of Rs. 30,000 for running a girls' school named after her husband, a widow's home and other charitable institutions. Rai Bahadur Lala Sita Ram, President of the U. P. Council, would be president of the trust.

Drinking among Women:—Disquieting reports of drinking among women in cafes and factories were given at the Prohibition Conference held last month in Melbourne, and the necessity for scouring the votes of women at the coming elections was stressed. Cocktails, and medicated tonic wines, and sly-grog selling were mentioned as among the serious menace to society. Drinking among men is serious enough, but when the coming mothers of the race take to wine and cocktails, and even brandy, it is a bad lookout for the future of Australia. One speaker quoted from a liquor official in England:—"The votes of the flappers who drink cocktails are much more numerous than the votes of those who attend Sunday School."

"Feather of the Dawn":—"Feather of the Dawn" is the name given to the light aeroplane in which the young Indian, Kabali, who has been learning to fly in England intends to leave for India. The interesting ceremony at Oroydon today was performed by the Maharani of Cooh-Bihar in the orthodox Hindu style, coconuts, lemons, saffron, rosewater and turmeric powder mixed with rice, were used as symbols of prosperity. Sir Dorab Tata and Prof. Rushbrook Williams thanked Her Highness on the conclusion of the ceremony. Mr. Kabali thereafter took off and performed a series of stunts. He then gave the Maharani and Lady Tata joy rides. Mr. Kabali was then presented with a golden eagle's feathers as symbols of successful flight. The distinguished attendance included Sir B. C. Mitra, Sir Umar Hayat Khan, Mrs. Sarojini Naidu, Kunwar Maharaj Singh and representatives of the High Commissioner, Air Ministry and the Imperial Airways. Mr. Kabali is now awaiting favourable weather reports from the Air Ministry for starting on this great adventure.

Jat-Pat Torak Directory:—Jat-Pat Torak Mandal, Lahore, has decided to include in their Directory, which is to be published shortly, a list of inter-caste marriages so far contracted in India. All those who can supply the Mandal with lists of such marriages (no matter how small they may be) should communicate them to the Secretary of the Mandal at an early date.

The Open Door Council:—The Open Door Council was formed 3 years ago to combat restrictions on the freedom of the women wage-earner. There is a widespread tendency—under the name of "protection"—to increase such restriction: the International Labour Organisation of the League of Nations has of late been

active in the matter. The International Labour Organisation, while it has done good work in proposing conventions which apply to men and women alike, becomes an international danger when it proposes special restrictions on the work of women. It may be likened to a factory where proposals for limiting the freedom of women, as a worker, are turned out by mass protection methods. The Open Door Council wishes to make it clear that it is not opposed to the regulation of the conditions of work, the safe-guarding of health, the forbidding of certain processes to the worker, provided such regulations are applied to all adults, male as well as female. It holds that the work of children and young persons should be subject to special restrictions. Great Britain is not the only country in which feminists are working on these lines, and it is believed that the time is now ripe for the formation of an international body pledged to oppose restrictive legislation. The Open Door Council, therefore, proposes to hold a Conference a supporters on the 15th and 16th of June at the Russischerhof Hotel, Berlin; to be followed on the 19th by a Public Meeting. The choice of Berlin is due to the fact that the meeting there in June of the International Alliance for Women's Suffrage will bring together delegates from Societies all over the world.

Sir J. C. Bose Invited to South Africa:—On behalf of South Africa, states a *Free Press* message, Sir J. C. Bose has been cabled to from Johannesburg, most cordially inviting him to give a special address at the fourth coming meeting of the British Association at Cape Town, on his important discoveries which have greatly advanced Science. Sir J. C. Bose will be their guest.

New Professorship at Oxford:—A new Professorship has been offered to Oxford through the Association of the American Rhodes Scholars by Mr. George Eastman, Head of the Kodak firm. The scholarship is offered on the condition that it shall be held by a citizen of the United States eminent in teaching or research in any branch of university study and he shall lecture and give instructions in such a subject. He is to be selected by the Board representing Oxford University and the Association of the American Rhodes Scholars. The Professor will be appointed for a period from one to five years and successive appointments shall, if possible, represent different subjects of study.

Sequel to wife's Suicide:—Following the tragic disclosures in the Coroner's court and the jury's verdict that Sm. Jamuna Bala, wife of T. O. Dutt, was goaded to commit suicide by ill-treatment, her husband, mother-in-law were arrested and prosecuted before the Chief Presidency Magistrate on a charge of abetment of circumstances which led the girl to put an end to her life. The mother-in-law was bailed on Rs. 1,000 and the husband was remanded to custody.

Exchange of Messages:—The *Associated Press* states that telegrams have been exchanged between His Excellency the Viceroy and ex-King Amanullah. The telegram from the Viceroy is as follows:—"The arduous journey undertaken by Queen Souriya and yourself has filled me with deep concern. I have enjoined on my officers to do all in their power to mitigate the irksomeness and discomforts of your passage through India and make this trying journey less difficult. I am most anxious that you should feel that they are at your service.—Irwin" Telegram from Amanullah:—"I am deeply touched by your Excellency's kind message. As on the former occasion I have received in the course of this journey every assistance, attention and consideration from your respected officers. My wife and I thank your Excellency for your kind and friendly attention in instructing them to facilitate our journey.—Amanullah."

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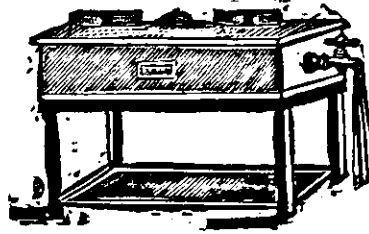
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BOMBAY—SATURDAY, JUNE 8, 1929

No. 41

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Law and Custom:—We publish to-day reports of two cases, the one in Madras and the other in Bangalore, in which wives applied to the Courts for injunctions to restrain their husbands from contracting second marriages. The ground was the same in both cases namely, that, though the Hindu law permitted polygamy, custom in their respective castes forbade the taking of a second wife during the life-time of the first except for specific reasons the chief of which was barrenness. Hindu jurisprudence upholds the authority of custom over the texts of the Shastras. The husbands who opposed the applications denied the existence of the custom alleged. Mr. Justice Beasley of the Madras High Court in granting the injunction till the point about custom was decided, observed: "The result of allowing the marriage to go on and having this question of custom decided afterwards, would lead to very serious damage to the proposed bride. Counsel for the opponent has ably argued that his client is prepared to take the risk. I do not think that the Court ought to associate itself with so great a risk as that." Without commenting on the merits of the cases, an important fact may be noted. It is, that several castes, like the Berichetti and Kunchitigara, have by custom sought to introduce reforms in Hindu law. This method which the caste system facilitated has become impossible at the present time. It is an instance of how fluid custom has been hardened and reform made difficult now-a-days. The point is also brought out in the interesting letter which we publish to-day from the Hon. Mr. Jadhav on Divorce in Hindu law.

Doubts and Difficulties:—We publish today under the heading "Confessions of a Missionary" a communication which, originally intended to be personal, should, in our opinion, be perused and pondered by a larger circle of thinking men. We, therefore, obtained the permission of the writer to publish it. Before expressing our own views on the questions propounded in the letter, we should much like such of our readers as are interested in the subject to give us the benefit of their observations. In particular, we should wish to have the opinions of other missionaries, whether by way of confirmation, qualification or

contradiction of the writer's propositions. We need hardly say that we look forward to the comments of educated Indians who have thought about these matters and can contribute materially to the discussion which, we are sure, will be conducted in the same sincere and earnest spirit in which the letter is written.

The Gour Marriage Act:—There has been much discussion as to the exact status of persons who marry under the Marriage Act of 1923, which was introduced by Sir Hari Singh Gour. All doubts have been set at rest by the author himself. Mr. Maneklal Vakil of the Hindu Civil Marriage Association sums up the results in an article in the current number of the *Social Service Quarterly*. The Act, to begin with, applies only to Hindus, including Jains, Sikhs, Buddhists and followers of other religions which had their origin in India. The Act enables an ordinary Hindu marriage to be converted into a monogamous marriage with all its incidents of divorce and succession by a simple act of registration. The point most in doubt was that regarding succession. It is made clear that all existing rights are preserved while at the same time the rights of wives and widows are greatly improved. Mr. Maneklal observes: "Thus the parties may remain Hindus by religion, may retain their caste by marrying within it and may also retain their rights of succession to other relations in accordance with the law governing the succession to such relations. The above remarks make it clear to every educated Hindu that all the points that the social reformers were striving at for a reform in the marriage-relation, in the past fifty years in India, have now been provided for by legislation, and it is now upto the educated Hindu to secure a greater freedom and a higher economic status to women by encouraging marriage by registration as far as possible. To meet the religious susceptibilities of the majority of people they may have the marriage first registered and then the seriousness of marriage may be impressed on the couple by its being sanctified in accordance with their religious beliefs and religious rites though the simple promises before the Registrar are no less solemn in reality and the legal recognition is equal in both the cases. The registration ceremony involves no expense and even religious rites need not be accompanied by wasteful extravagance on feasting, fireworks and processions."

Child Labour in Ceylon:—During her recent visit to Ceylon, Dr. Muthulakshmi Reddi, in the course of a lecture on the "Place of Woman in the National Life of India," condemned the employment of women and children of tender

years in the estates. However good the conditions of estate labourers in that country may be, there can be no excuse for child labour as an economic necessity. Dr. Muthulakshmi was perfectly right when she made the shrewd remark that if a labourer and his wife could not earn enough to make both ends meet without making their child work, it could not be a very satisfactory system. In British India Factory legislation has brought about a decrease in the employment of children in industries. The low wages which child labour commands are a source of great temptation for employers. To compel children to work in their tender years is a sin against humanity. Now that the evil has been brought to the notice of the Ceylon Government by a no mere carping critic but a social worker who has the good of humanity at heart, we hope they will take steps to remedy it.

Sex Equality League :—A Reuter's message last week reports the proceedings of a conference in London of the British Commonwealth League, which aims at securing sex equality. Mrs. Jinarajadasa spoke on the evils of the system of devadasis and prostitution in India and said that the majority of the people in India were anxious for social reform, but whenever any regulation or bill was introduced in the legislatures, Government always opposed it. She appealed to the various women's organisations of the Empire to pass resolutions urging the Secretary of State and the Viceroy to yield to the people's wishes. A resolution was passed congratulating Dr. Muthulakshmi of the Madras Legislative Council on the introduction of her bill dealing with devadasis and abolition of the system of dedicating infants to Hindu temples.

Indian Delegation :—The Government of India have given effect to the resolution passed at the last session of the Legislative Assembly that an Indian should be at the head of the Indian representatives to the League of Nations, by selecting Sir Mahomad Habibullah to lead the delegation. It is a welcome announcement and the choice has given entire satisfaction to the Indian public. That Sir Mahomad is eminently fitted for the task before him may be said with confidence from the success, which is still fresh in our minds, that attended his embassy to South Africa. The other members of the delegation are the Maharaja of Kapurthala and Sir William Ewart Greaves. The substitute delegates chosen are Sir Chunilal Mehta, Sir Geoffrey Corbett and Mr. Syed Raza Ali.

The Non-Brahmin Movement :—Drastic changes in the policy of the non-Brahmin Party, Bombay, are understood to have been proposed by Mr. Javalkar, Secretary of the Party, in the course of a representation to the President of the Party, Mr. B. V. Jadhav, Minister, Bombay Government. Mr. Javalkar suggests that the Party should shed its communalist appellation and should be called "The Peasants' Party" with "Dominion Status for the present" as its goal. It is also proposed that the cardinal principle, for which the Party should work should be the protection of agriculturist India from social, religious and economic exploitation by mullahs, moulvies, priests or usurers and anyone accepting this principle even if he be a Brahmin, should be admitted to its membership.

Drink Amongst the Young :—It is deplorable that the young people should take to drink. The *Indian Temperance News* writes:—"There is, however, reason to be alarmed by the spread of the Cocktail habit among girls in England. Dr. Barling describes the habit as one of the most pernicious things that had been introduced into the social life of the country. Dr. Morton, Governor of Holloway Jail, has referred to the number of young girls who came under his care as the result of drinking. They wanted a gay time, went to dances and found that to get men to dance with them they had to drink with them. Beginning with port they went on to whiskey and thence was recruited a class of women alcoholics. The number of women committed to Holloway for drunkenness last year was 1396. Sir William Arbuthnot Lane and the True Temperance Association have felt compelled to denounce the Cocktail habit. When apologists for strong drink see the evils of one particular brand of folly there is hope that more light will yet dawn on them."

Medical Research in India :—A summary of the recommendations of the Committee appointed by the Government of India to go into the question of the organisation of medical research in this country has been just published after considerable delay. One of the chief recommendations of the Fletcher Committee is to establish a Central Medical Research Institute at Dehra Dun. Public opinion has expressed itself strongly against the place proposed and is in favour of a more centrally situated locality. The observations of the *Indian Daily Mail* on this controversial subject clearly set out the reasons against Dehra Dun as a suitable place for the proposed Medical Research Institute. Our contemporary writes:—"The advantages of Dehra Dun for Medical Research are not many. There is no Medical College, few large hospitals, and no independent medical practitioners in the place. It is a military and official station where private enterprise and initiative in any direction does not exist. Intellectual keenness is not fostered by such surroundings. The very purpose of research is frustrated unless the work is carried on in close contact with the population which it is intended to benefit. It is the absence of this contact which is responsible for the little direct benefit which the people of India have hitherto derived from re-searches carried on in their midst. Sir Ronald Ross's discoveries in malaria have been very usefully applied in other countries, but so far as India is concerned, malaria still flourishes practically without any attempt being made to control it. The Dehra Dun Institute may enable several future Sir Ronald's to make a name for themselves at the cost of the Indian tax-payer, but the tax-payer himself will remain as much exposed to disease as ever. If the Institute is located near great centres of population, the result will be advantageous not only to medical science but also to the people who suffer from the diseases for which medical science has to find remedies. Dr. Deshmukh requests Government to appoint a small Committee of medical men, officials and non-officials, to report as to which place would be the most suitable for the proposed Institute." The Government of India should lose no time in acting upon the suggestion of Dr. Deshmukh and appointing the Committee.

INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 8, 1929.

THE BRITISH GENERAL
ELECTION.

The result of the General Election in Great Britain, which took place on the 30th May, has been to return Labour members in a majority to the House of Commons. In the last House, there were 396 Conservatives, 160 Labour and 46 Liberal members. In the new one, there are 288 Labour, 255 Conservative and 58 Liberal members. Mr. Baldwin, the Prime Minister, has resigned without waiting to meet Parliament which meets on the 25th and Mr. Ramsay Macdonald, the Labour leader, has been commissioned by the King to form a Ministry. From the Indian point of view, the change must be considered to be for the better. So far as constitutional reform goes, we may not expect much beyond what a Conservative Government might approve. The selection of Lord Chelmsford to the office of Secretary of State for India, which is forecasted by Reuter, is no doubt intended to reassure the other parties that the Labour Cabinet does not contemplate revolutionary changes in the Indian constitution. The Labour Party, even if it had the will, is not in a position to pass any measure which will not meet with the acquiescence, if not active support, of the other two Parties. Besides, India is viewed by the British parties as a national and non-Party interest like the Navy or the Army, and for much the same reasons. What we may expect of the new Government, however, is a liberal spirit in the administration which at present is conspicuous by its almost total absence.

Arrests on all sides on the merest suspicion, indefinite detention of persons pending investigation, many of whom have to be let off later for want of evidence, and espionage, are the order of the day. The latest instance is the arrest on a charge of sedition of the much-respected veteran religious and social reformer, the editor of the *Modern Review*, Mr. Ramananda Chatterjee, apparently for publishing Dr. Sunderland's book on India. A Government which finds itself called upon to arrest people of Mr. Chatterjee's character and eminence, has a good cause to turn its mind inward and see what there is in its own conduct to deserve the disapprobation of men of such high patriotism and intellectual honesty. The Viceroy, whose high principles and good intentions are generally admitted, seems to have lost control of affairs which are apparently now left very much to the whims of the executive officials. A strong Secretary of State for India, well grounded in

the history of coercion and its almost inevitable ineffectiveness as a means of allaying discontent, may put strength in the Viceroy to assert himself, and therein lies the hope of an improvement in Indian conditions.

Apart from that, the advent of the Labour Party to power may have an influence in exercising a moderating influence on the separatist movements in this country. The ruling Chiefs will not fail to see in it a challenge to the hereditary principle, and will realise more keenly than ever the need for meeting their people's aspirations. The Labour Party is opposed to the communal principle—another form of the hereditary principle—and it will, no doubt, discountenance any extension of it in future constitutional arrangements. The Labour Government will also give an impetus to social reform, as its own conception of politics is nine-tenths social. In all these ways, India stands to gain by the coming of the Labour Party into power. The Conservative party was largely a party of vested interests. Not that true Conservatism is incompatible with reform. On the contrary, judicious reform is the very essence of real conservatism. But the British Conservatives are hampered nearly as much as our Indian conservatives, by caste and custom, and though Mr. Baldwin himself is a very liberal and just-minded man, his colleagues have been too much for him. The British Labour Party, though progressive in its aims, is not a revolutionary party. It is inspired by high ideals, and has at its back some of the finest spirits in Great Britain. Apart, therefore, from what India may gain or lose by its success, Indians should be glad that ideals have once more gained the upper hand in the governance of Great Britain.

The Pope and Mussolini :—Some weeks ago the signing of an agreement between the Pope and Sgr. Mussolini restoring the papal State was hailed as an act of great historical importance. It is, therefore, sad to see that the spirit of concord has not been maintained. A Reuter's telegram says :—In a long letter to Cardinal Gasparri, the Secretary of State, replying to the recent speeches of Signor Mussolini during the discussion of the Lateran Treaty in the Chamber and Senate in which Signor Mussolini 'inter alia' claimed that the Church of Italy was subject to the authority of the State, the Pope emphatically dissents from many of Signor Mussolini's views. In the course of the letter, the Pope after recalling that the 'Concordat' formed an integral part of the Treaty for the solution of the Roman question, ends with the ominous words, "It follows that together they stand or fall, even if the Vatican City should fall as a consequence," thus clearly indicating that the Vatican would consider the failure of the Italian Government to observe the clauses of the Concordat as sufficient reason not to ratify the Lateran Treaties.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXIII. THE ISOLATED.

(BY DR. CLIFFORD MANSHARDT, PH.D.)

The number of isolated people about us is more numerous than we are inclined to think. There are the strangers, the sick, the misunderstood, and many others. Isolation is not simply a matter of geography, in its worst form it is generally mental. The isolation of loneliness: only he who has experienced it can actually know it. The sensitive child, understood neither by his parents nor by his teachers. The awkward child, who feels himself out of place in every circle. The boy who goes into the city to find work, but finds there no trace of friendliness. The aged, living life in retrospect, and yearning for the days that are past. Parents separated from children, and children separated from parents. The alien, striving to make his adjustment to a strange civilization. These are but a few of the lonely people with whom all of us must be acquainted. May we strive to make clear to them the meaning of friendship; to develop the grace of helpful understanding; to order our speech, that we may speak the fitting word at the proper time; and to cultivate a sympathetic presence for the moments in which speech seems futile.

Anti-social behaviour carries with it its own isolation. When a man sins against society he isolates himself. A base nature can find no pleasure in the company of those who are true. One with depraved appetites finds no congeniality in the presence of the pure. The most isolated man in the world is the man who hedges himself about with his own selfishness. Far too many of our people are prisoners in houses of their own building. Release lies in but one direction—the expansion of the social self.

The man who is at home with books has before him an open door. Biographers, adventurers, historians, scientists, philosophers, poets, and religious leaders all enter into his dwelling and acquaint him with the best thought of the ages. Regardless of the material circumstances of such a man, for a few brief hours each day he lives in the company of the great. The illiterate man, homely philosopher though he may be, is clearly isolated from this privilege. His life is restricted, hemmed in slowly, however, the line of illiteracy is retreating before the advance of education. May it be completely routed,—and that in our own time.

And as a final group we would mention the masses who are so busy with worthless things that the great things of life are passing them by. The isolation of frivolity, of busying one's self with nothings, is perhaps the most dangerous isolation of our generation. People almost without number are shutting themselves off from the best for the passing pleasure of the secondary. All things are ours, but to attain to our heritage we must discriminate.

CONFESSIONS OF A MISSIONARY.

(BY PERPLEXED.)

You of course do not know me, and I know you only as the distinguished Editor of the *Social Reformer*. But I have an urge to put certain feelings in black and white, and I think that if I may point my pen toward you that it will help it to flow with more ease. What I write is not for publication.* Don't even read it yourself, if you do not feel like it—it will make no difference. With apologies for making you the target, I proceed.

What I have to write might be called "The Confessions of a Missionary." May I first subject you to a bit of autobiography. I came out to India in 1911. I did not have to come to obtain a livelihood. My family was well to do, and my parents opposed my coming. The Christian Ministry in America offers many tempting opportunities to a young Padri. But I heard a call of God to go. Jesus Christ had done a tremendous lot of good to my own soul, and life, and I honestly wished to share the good-news that is in Him, in service where it was most needed. The experience of my wife was much the same (we met and were married in India). At a very great personal sacrifice she acquired the best medical education that the schools of America afford, for she thought that that was the way in which she could serve best. And so here we are a Padri and a Doctor, eagerly anxious to do what we can to serve God and India.

India and her people appealed to me from the beginning. After nearly nine years of service, I went back to America, enthusiastic about India. In speaking before widely scattered audiences, in America, I gained some popularity as a speaker on India, because of the bright, enticing, optimistic picture that I was honestly able to draw of her. My experience thus differs from the theory expounded by a writer in the *Indian Mail*, and recently published by you, for whatever success I had, was due to my tale of a great people, with infinite possibility.

After reading Miss Mayo I was filled with indignation, because of her unfairness, and the inexcusable title of such a book. I did some writing in refutation, and much clipping and sending of the various replies. I write of this only to show that my attitude has been that of a booster and a friend, rather than otherwise.

Now the point of all of this is, that gradually I feel my heart changing. Why is it that India with her great tradition and culture, her suave and engaging manners, her keen and logically working brains, should remain for the most part so unchanged, so helpless and so sick. There seems to me to be no adequate excuse for her not doing better. You are a reformer and an Indian, perhaps you can tell why India prefers to remain sick and weak. I am truly puzzled. I do not have to quote from Miss Mayo, for the life of a large District, in the heart of India is constantly pressing in about

* We have obtained by telegram the writer's permission to publish this communication.—Ed. R. J. S.

me, and the cumulating effect is gradually making me resentful toward India. Perhaps you will think me discouraged, because I am unsuccessful in making converts. No. Although I know that in your eyes it will be a damning admission, I have been instrumental in baptising many hundreds into the name of Christ, and one of my chiefest embarrassments is the large number of clamouring enquirers, the care of whom is beyond my, and my Mission's resources. While it is true that they are from amongst the Outcastes, it is also true that amongst them there are many fine upstanding men with good endowments, and ambition. But why is there not a more rapid change in betterment, in their intelligence? Perhaps it is not in intelligence for many of them have very keen wits. The baffling thing to me is the appalling gap between what they know, or should know, and what they do. Just to give one example, that has occurred this month. About eighteen miles out from here there is a group of about thirty Sweeper Christians. Our associations with them have been more or less close. Throughout the years we have done a lot for them. They are unusually intelligent. Even if they do not have faith in Christ, they should have faith in us, for we have been for years their true helpers and friends. A few weeks ago they had a great fight amongst themselves, all starting over a very trivial matter. Heads were smashed, and both bones in a poor woman's arm were broken. Immediately word was sent to us. We responded at once. I went along to see if I could not make peace, while the mem-sahib patched up the broken bodies. The arm was set, and over and over, and still over again we explained the necessary process of a joining bone, and what they must do, and must not do. We came away feeling that a good job had been done. After ten days I was there again. The second or third day a hakim had been called, and the arm taken out of the splints. There it was dangling, with a little rag tied around it, the woman suffering of course most excruciatingly the while. The arm is ruined forever. Now what is the matter with a mentality like that?

As I see life in India, it all centers around one great end—to establish desirable family relationships, to have children and to do the best possible for them. These motives are not unworthy, in fact India holds them rather much in common with all the rest of the world, however in an exaggerated form. So the wedding is the big thing—but a means to an end. No trouble or expence is shunned to make it the best possible. A man will cheerfully make himself a slave debtor for life, to have the marriage of his daughter creditably performed. But when the crisis comes—the birth of a son—toward which end all endeavour and desire, has been so earnestly turned, every paise is carefully guarded, and the dirtiest, most ignorant, and cruel methods are employed. Many of our Christian women, whom I know intimately, are dais, and I know what they are like—dirty sweeper women,

social pariahs of the dung heap—until the supreme moment of life—a birth of a child—and then this foul off scouring of humanity, is called in to become the master of ceremonies, to perform the most delicate and important work of all physical life and well being. Now why is that? To me it seems inexcusable, and so utterly lacking in intelligence, that it is difficult for those who allow it, to retain my respect.

I know a prominent lawyer in a large city. He is a most suave, accomplished gentleman, and a man of high moral purpose. Moreover he is a very successful lawyer, which says much for his natural intelligence. His wife is illiterate and so is his mother. In childbirth, by the employment I suppose of such methods as above described, his wife died. When remonstrated with, brokenheartedly he replied, "I know, I know it is terrible. But what can I do, my mother rules my home with an iron hand." Indian men are most jealous of the prestige of their sex, in the petty moment of life, but what sort of a system is this that at the supreme moment of life and death, requires the high intelligence of the natural head of the house, to bow to the ignorance of an old woman? I can not understand it.

I know a practising physician whose "Medical Hall" does a flourishing business. This man is the good friend of a really great lady Missionary Surgeon. His wife was taken ill. The Missionary Doctor was called. The sick one did not improve immediately. The Missionary Doctor was dismissed. A hakim, and the puja walas were called, and the woman died. Now that man knew a lot better than to do that. Why did he do it?

Although from personal experience I know a good deal about it. I will not linger over the lack of interest and ambition in the masses for learning. No chance? Of course. But on the other hand I have tried by my own effort throughout the years to give this needed chance to hundreds, and have had it spurned. This to me is a puzzling fact, since learning holds the honored position that it does in India. Japan, by her own effort, almost over night became a literate nation, in this regard surpassing European countries. While I can't understand it, it seems significant of much.

There is the question of Indian standards of decency. Perhaps it is too much to ask a foreigner to understand. Still the world over there must be some common standards. My heart quite warmed the other day at your remarks apropos of the *Pioneer's* rebuke about advertisements. I think that you most decidedly scored. Undoubtedly however medical advertisements should be very carefully chosen.

But there are other standards that greatly perplex me. The other day the Mem sahib came in from the Dispensary, with her face flushed from shame and anger, because of a dirty insult given by a foul mouthed Mohamedan woman, while my wife was performing for her a service from which even

a sweeperess would shrink. To be sure this sort of thing is more liable to happen with Mohammedan women than with Hindu women. There is small comfort in this however, for Mohammedans are Indians as well as Hindus. As I see so many of these women passing to the Dispensary, so utterly foul, and dirty, and diseased in mind and body, I sometimes don't know what to do—whether to be angry, to puke, or to weep with compassion. In fact we do all three things.

Standards of decency. These hot days our work takes us out not infrequently in the twilight of both morning and evening. To say the least it is most embarrassing, especially if accompanied by one's wife and little girls, to see both men and women squatting in the fields, and by roadside puddles, with no attempt at concealment of the most private parts of the body. A man physician may not treat an Indian woman, and yet she will go out in the fields and openly expose herself to the world. Now where is the sense and the decency in this?

One of the most discouraging things about our work, is the fact that our motives are so utterly misunderstood. Even my closest Hindu friends I think do not in the slightest understand why we are trying to do what we are. The other day in the Dispensary I was watching my beautiful and delicate wife cleaning an especially repulsive syphilitic ulcer, and I turned away in disgust, with the remark that this doctoring is a very loathsome business. A Christian man standing by said "Sahib dont say that. There is a great merit in effecting a cure. The Memsahib is laying up much merit in Heaven by such work". There you are. I suppose that almost all Indians think that this is our motive, even the Christians. Nothing could possibly be further than this from our motive. The doctrine of merit is fundamentally opposed to what we most deeply believe. Why do we do it then? For instance why does my wife carry on the Medical business? Surely it is not to make money. Above what we get for it from the Mission, and in fees, it costs us out of private funds about Rs. 75 per member. Nor is it again because it is a part of the job for which we are paid a salary. My wife is not strong. We have a large family. There are many other duties, and the Mission neither requires or encourages medical work on her part. Why does she do it then? There is Christ's example and His command. But I think that the real reason for doing it is simply that we can not help doing it. Even if my wife were sick in bed and a patient required her services she would in some way contrive to do it. Given a situation that requires help, and an ability and resource within us to meet that need, creates a call of God that is compelling within our hearts. If we refused we would be refusing the Christ within us which is fatal. So in the end I think that we do what we do because being whose we are, we must.

Returning for a moment to the question of standards, there is another one that I would like to

mention. It is the almost universally accepted attitude of indifference towards bribery. The Police of course are notorious in this respect, for bribes, turning truth into falsehood, and vice versa. In my work I have much to do with both bribe givers and bribe takers, and it is nothing short of appalling. I have known of Thanadars retiring from this District, who have immediately bought large Zamin-daris—indeed one has just recently purchased one for a lak of rupees before retirement. I have spoken to many S. Ps. about it and they claim to be helpless. Some years ago an English Collector came to this District determined to put down bribery. Because of this very thing within six months, he had become so unpopular with his own people and with the public, that he was transferred. Indeed the attitude towards bribery is not one of indifference, but it is rather an institution—a privilege prized and guarded by both bribe givers, and bribe takers. Frankly I find such an attitude in such a land as India very perplexing. Why is it?

The Arya Samajist's programme and mine coincide in a good many places. Yet they follow me around wherever I go, doing every thing in their power, by fair means and by foul, to counteract the service that I am trying to render. They must not understand what we are after. But you number many Missionaries amongst your friends. One would expect you to understand. I pick up the "*Reformer*" for a little comfort, and read in "The Deadset against Hinduism" that Missionaries are even willing, rather have been willing, in the past to stoop to beer and beef as weapons against Hinduism. Now that is downright discouraging coming from you. I, and I think that I can say my fellow Missionaries, are not against Hinduism as such. It is true, however that we are dead against certain manifestations and practices of Hinduism, as indeed you must be yourself. He would be a very wise man who could tell us what Hinduism is. I have read, in fact read twice, Prof. Radhakrishnan's "From the Hindu Point of View". He writes most persuasively. And yet the Hinduism of which he writes is no more Modern Hinduism, as practiced, than Miss Mayo's "Mother India" is India. I am familiar with the idea that in its hey-day, Hinduism produced great learning, and prosperity and that air-ships circled in the Heavens. Perhaps so. I can't deny it. But what good does that do us now? We are crowded about by the hard facts of things as they are. May I take just one instance—idolatry. I am certainly deadset against that, much more dead set, than I was ten years ago, for I have seen more clearly its devastating effects. Symbols? Yes, but they do not lead towards a knowledge of the true God. Time and again amongst my own people I have seen the result of a relapse into idiatry—it is a superstitious spiritual debauch, that is ruinous to the Truth. I understand better than I used to, why the first two Commandments of the decalogue, are concerned with idols, and why the "deadset" of the whole Bible is against such practice. It is

impossible for me to understand how a man of Mr. Gandhi's spiritual discernment can be tolerant in this regard. But this "deadset" is not against Hinduism as such. Idolatry for instance is just as wrong in Christianity (and there are forms of idolatry within certain sections of Christianity) as it is in Hinduism.

I wish that we might all rid ourselves of racial, and religious super-sensitiveness. It is not at all a matter of whether your race, or my race, whether your religion or my religion is the best or worst. There is a great deal in my own America, past and present, for which we can only blush with shame. God knows both West and East, we are all desperately bad, and in need of saving. The *tuo quo que* answer is no answer.

It is not a matter of saving or defending a religion—that is as one over against the other. What we all need is religion, not a religion. Why then, you may ask do I engage in proselytism? Well one very practical answer is that in the relation of Guru and Chela, I can do a great deal more to help and teach a man, than if I haven't that relationship. Dr. Stanley Jones has truly said, that we have no use for a mathematics, or a science, but that we want mathematics, and science, in other words the truth. God is one, mankind is one, and what concerning God is true for me is likewise true for you. So why do we have to work at cross purposes, each misunderstanding the other? Why can we not search for this truth together? The fact that I believe that I have found true religion in Christ Jesus, gives a right and a duty to tell you about it. I may be able to convince, or I may not be able, but neither you nor I should become angry about it. We should be able to go on searching and sharing together as brothers.

But I fear that I have wandered from my main thesis, namely, my growing perplexity; resentment at Indian life as I find it. Perhaps you will think that I need a vacation. Perhaps I do. Well our furlough time will be coming after a year, and we will be going back to America. The big question in our hearts, is whether or not to come back. If we do we will have to leave our two boys, seventeen and fourteen respectively in American Boarding Schools. We will both have to leave aging parents whom we could hardly expect to greet us again after another eight years' term. Is it worth the sacrifice to them and to us. Formerly I thought it was—gloriously worth it. But now I have my doubts. What do you think? Have I been a fool to throw away these twenty best years of my life, on a country that wants me not nor needs me? Would I be a greater fool still, to dedicate my remaining twenty years to this land? Don't tell me to come and to be just a "good neighbor". I have an idea that Christ was not as comfortable a neighbor as you seem to think he was. I can't come back and put the soft pedal on religion. I am, and will remain, whether in India or in America, an ambassador of Him, Who I believe to be in Himself true religion—the Way to union with God.

DIVORCE IN HINDU LAW.

The Editor, *the Indian Social Reformer*.

Sir,

In your issue of the 25th May 1929, your leading article "Research and Reform" refers to Dr. Gour's Bill about divorce. You say that "there is no wide-spread demand for such a total innovation in the Hindu Law, and the sentiment even among advanced social reformers is not very clearly defined in favour of divorce as the best or only way of remedying unhappy marriages." It is generally supposed by the educated people that the Hindu law does not recognise divorce. But Smriti writers such as Narad, Vashishtha and even Manu countenance it and the present practice will be known if one will scan the pages of vernacular mofussil newspapers in the Bombay Presidency. One will be surprised to see the immense number of notices given by deserted wives to their husbands, calling upon them to redeem the debts they had incurred and to give security for considerate treatment in future. The notice warns the husband that his default will be taken as divorce granted by him and his wife would marry again. This shows the state of things in which the divorce is said to be obtained without any judicial proceedings. In such cases one cannot be certain whether the fault lies with the wife or with the husband or with both, and one is not sure whether the allegations made by the wife are true. There are also numerous cases in which caste Panchayats have decided the question of divorce and granted or refused it. But there again friction arises and the decision of the caste Panchayats is not so impartial as one would desire. As education advances a community is generally unwilling to admit that divorce is prevalent in it and the unfortunate wife is refused divorce. The best remedy for all these evils will be permission to institute judicial proceedings before a Subordinate Judge. The communities in which widow marriage is not ordinarily allowed will not make, any use of the provision for divorce, and therefore the advanced communities will not be affected. But the communities in which re-marriage is allowed will be very greatly benefitted by a provision to decide by a judicial proceeding the equity of granting a divorce. The advanced classes do not feel the need of it at present and do not care to know how the backward classes are suffering. The masses of the people are practising divorce under conditions not recognised by law. The measure of Dr. Gour will be useful mainly for them.

Bombay
30th May, 1929.

Yours etc.
B. V. JADHAV.

CHRISTIAN WORKERS IN INDIA.

The Editor, *The Indian Social Reformer*.

Sir,

It was with a feeling of sorrow and surprise that I read your comment given in May 18th number, on Dr. Jones' efforts with the help of the Holy Spirit

of God (Italics are mine) to show to the world that Christ is not only a way but the way—a feeling of sorrow because you presume to be a more worthy interpreter of Christianity than the true and real Christians who know Christ by their own experience, and a feeling of surprise, because I never knew that you being the Editor of the *Indian Social Reformer* could go out of your way and pass remarks on a matter purely religious. If your paper is open to religious controversy like this, which I suppose not, you will find what Christians as well have to say about it.

Your remarks 'Not content with Indian admiration for one who himself said, "Why callest thou me good? None is good save one, that is, God" Dr. Jones bargains for Indian adoration of Christ', only reveal your smattering knowledge, I regret to say this, of the Holy Scriptures and attempt to mislead people. If you read this account with reference to the context prayerfully seeking the guidance of God's Holy Spirit and go deep into its inner meaning, keeping in view all that Jesus Christ did in this world and all that He said about Himself, vide Chapters I, XI, XIV and XV of St. John's Gospel, go through them very carefully, you will find that He in those words showed to the man that He was in reality God Himself in the shape of a man.

Again your remarks "In life man Jesus with all his anathemas was a good neighbour to others but in death he is transformed beyond recognition" do not take into consideration the fact why *this good neighbour* was so mercilessly tortured and nailed to the cross by *others*, to suffer that disgraceful death.

Parker High School,
Moradabad.
23rd May 1929.

Yours etc.,
R. S. CHARAN.

[The remarks quoted in the letter were, as we acknowledged, from the *Indian Messenger*, the organ of the Sadharan Brahmo Samaj of Calcutta, and represents the Indian point of view which is most appreciative of the life and teachings of Jesus Christ. We agree with the *Messenger*, and have often expressed the same view in these columns.—Ed. I.S.R.]

INJUNCTION AGAINST SECOND MARRIAGE.

I.

Great sensation has been caused in a Bangalore City, over a marriage of a rich and influential man belonging to the Kunchitigara community. In this connection one Rangamma daughter of Mr. Munisamappa, Sugar Merchant, moved the Munsiff Magistrate on Saturday afternoon praying for perpetual injunction restraining defendants from participating in marriage arranged to take place on Sunday at 12 noon. The Munsiff immediately issued orders returnable within two hours on the party some of whom received the same whilst others were not served with the orders. It is understood that the marriage was solemnised on Sunday morning at 3 o'clock which had previously been fixed to take place at 12 noon.

The facts of the case briefly are :—

The plaintiff Rangamma is the lawfully wedded wife of the 1st defendant Mr. P. Hanumanthiah son

of Mr. C. Papamma a rich Thangadi merchant of Cantonment. She was married to him 14 years ago and has borne a son for him which is at present about 9 years old. The plaintiff was living with the 1st defendant till about a year ago when consequent on some misunderstanding between her parents and the 1st defendant she was sent away from her husband's house. Ever since then she is compelled to seek protection under the roof of her parents, and her attempts to join her husband have so far proved abortive.

That the parties consisting of P. Hanumanthiah, B. S. Nagappa, Putta Narasamma wife of 2nd defendant Mr. N. Puttarangaswamy in Mysore, and three others belonging to the Kunchitigara community in which by a long immemorial custom and usage no man can marry a second wife during the lifetime of the first unless the first wife was barren or unchaste without the expressed consent of the first wife.

IRREPARABLE HARDSHIP.

The plaintiff stated that if the marriage is allowed to take place or for the matter any marriage of the 1st defendant should take place during the lifetime of the plaintiff not only will the same be illegal and void according to the custom of the community as aforesaid but will also cause considerable injury and irreparable hardship to her.

On the above grounds the plaintiff prays for a decree restraining the 1st defendant by a perpetual injunction from marrying a second wife and the other defendants from bringing about or participating in any manner in the intended marriage of Puttalingama with the 1st defendant during the plaintiff's lifetime.

It may be mentioned that the age of the proposed second wife is only 13 years. It is learnt that the marriage was solemnised in the early hours of the morning at 3, in spite of the matter being taken to Court.—The *Indian Daily Mail*, Bmbay.

II.

His Lordship disposed of an application filed on behalf of one Kamalang Ammal for a temporary injunction restraining one Gopala Chetti, her husband, a member of the Beri Chetti community residing at Muthialpet, Georgetown, from marrying as second wife, the daughter of one Chengalvaraya Chetti.

The plaintiff was married to the said Gopala Chetti in August 1925, when she was 8 years of age. The first defendant, Gopala Chetti was about to marry another wife aged 17 on Sunday last and the plaintiff and her mother who alleged that they for the first time came to know of this marriage only on Thursday last, filed a suit against the first defendant, his mother, his maternal uncle and the father of the proposed bride for the issue of a perpetual injunction restraining the first defendant from marrying a second wife during the life-time of the plaintiff and an application was made in Chambers for the issue of an interim injunction prohibiting the marriage on the next day. His Lordship ordered

the same and it came on to-day after notice to all parties.

On behalf of the plaintiff it was submitted that though under the Hindu law a Hindu could marry more than one wife, among the Beri Chetti community to which community the parties belonged, there existed an ancient and time honoured custom that a husband could not marry a second wife during the life-time of his first wife, unless she was barren or unchaste and in the former case the consent of the first wife was necessary to marry a second wife. It was further submitted that the plaintiff was only 12 years old and had attained age only some months back and the plaintiff could not under those circumstances marry a second wife and a second marriage would be null and void. In support of the abovesaid custom two affidavits were filed. It was also submitted that the Privy Council in 15 L. W. 521, had held that a custom in a community would outweigh a written text of law. In those circumstances it was prayed that an injunction be issued prohibiting the marriage.

On behalf of the first defendant, the husband of the plaintiff, it was submitted that no 'prima facie' case had been made out for the granting of an injunction. The Hindu Law was quite clear and did not prevent a Hindu from marrying more than one wife. As regards the alleged custom, it was submitted that there was no such custom and specific instances were cited, supported by affidavits to show that there were cases where husbands in the Beri Chetti community had taken second wives during the life-time of the first with the latter's consent.

In the course of his order, His Lordship set out briefly the facts of the case and said that allegations were made on both sides. On the side of the plaintiff, it was alleged that this marriage had been brought about by the second, third and fourth defendants out of spite for the plaintiffs' family. Similar allegations were made by the defendants with regard to the presentation of this suit and the application for injunction. No doubt there was a good deal of ill-feeling on both sides. As regards the custom alleged, his Lordship said that no doubt evidence of persons belonging to the Beri Chetti community having contracted marriage showed that there was no such custom. On the other hand, two responsible persons of the same caste had come forward to say that there was that custom. Therefore his Lordship was of opinion that this was a matter which should be tried out as soon as possible in a preliminary issue.

Continuing his Lordship said: "The result of allowing the marriage to go on and having this question of custom decided afterwards would lead to very serious damage to the proposed bride. Mr. Narasimhachariar has very ably argued that his client is prepared to take risk. He is so confident in the strength of his own case that he is prepared to run the risk of allowing the marriage to go on and having this matter disposed of afterwards. I do not think the court ought to associate

itself with so great a risk as that. No harm will be done to the young woman by postponing the marriage. Under these circumstances I shall grant the interim injunction and the issue as to whether or not there is such a custom as is contended for by the plaintiff might be tried at the earliest possible moment. I, therefore, direct that it will come on for trial on the re-opening date before me." *The Hindu.*

RAMMOHAN ROY AND AN ENGLISH OFFICIAL.

Mr. Brajendra Nath Banerji gives the following interesting incident in the Raja's life in the *Modern Review* :—

The following letter to Lord Minto, dated 12th April 1809, which I have discovered in the Bengal Record Office, is of very great personal, I may even say, historical interest. It is the first English composition of Rammohan yet known and it shows that already at that early age he had acquired a wonderful ease, flexibility and purity in the use of a foreign language. His insistence on the just rights of the Indians when their personal dignity was attacked, is a most significant trait of his character and must have been an extremely rare thing in that age. R. Montgomery Martin (quotation in Miss Collet's biography, page 16) informs us: "A written agreement was signed by Mr. Digby to the effect that Rammohan should never be kept standing (a custom enforced by European Civil Servants towards natives of the higher rank) in the presence of the Collector, and that no order should be issued to him as a mere Hindu functionary."

RAMMOHAN ROY'S PETITION TO LORD MINTO.

In the course of a letter the Raja wrote :—

"Confiding therefore in the impartial justice of the British Government and in the acknowledged wisdom which governs and directs all its measures in the just spirit of an enlarged and liberal policy, your petitioner proceeds with diffidence and humility to lay before your Lordship, the following circumstances of severe degradation and injury, which he has unmeritedly experienced at the hands of Sir Frederick Hamilton.

On the 1st of January last, your petitioner arrived at the Ghant of the river of Bhaugulpur, and hired a house in that town. Proceeding to that house at about 4 o'clock in the afternoon, your petitioner passed in his palanquin through a road on the left side of which Sir Frederick Hamilton was standing among some bricks. The door of the palanquin being shut to exclude the dust of the road, your petitioner did not see that gentleman, nor did the peon who preceded the palanquin, apprise your petitioner of the circumstance, he not knowing the gentleman, much less supposing that, that gentleman (who was standing alone among the bricks), was the Collector of the district. As your petitioner was passing, Sir Frederick Hamilton repeatedly called out to him to get out of his

palanquin, and that with an epithet of abuse too gross to admit of being stated here without a departure from the respect due to your Lordship. One of the servants of your petitioner who followed in the retinue, explained to Sir Frederick Hamilton, that your petitioner had not observed him in passing by; nevertheless that gentleman still continued to use the same offensive language, and when the palanquin had proceeded to the distance of about 300 yards, from the spot where Sir Frederick Hamilton had stood, that gentleman overtook it on horseback. Your petitioner then for the first time understood that the gentleman who was riding alongside of his palanquin, was the Collector of the district, and that he required a form of external respect, which, to whatever extent it might have been enforced under the Mogul Government, your petitioner had conceived from daily observation, to have fallen under the milder, more enlightened and more liberal policy of the British Government, into entire disuse and disesteem. Your petitioner then, far from wishing to withhold any manifestation of the respect due to the public officers of a Government which he held in the highest veneration, and notwithstanding the novelty of the form in which that respect was required to be testified, alighted from his palanquin and saluted Sir Frederick Hamilton, apologizing to him for the omission of that act of public respect on grounds that, in point of fact, your petitioner did not see him before, on account of the doors of his palanquin being nearly closed. Your petitioner stated however at the same time that even the doors had been open, your petitioner would not have known him, nor would have supposed him to be the Collector of the district. Upon this Sir Frederick asked your petitioner how the servant of the latter came to explain to him already, with your petitioner's salam, the reason of your petitioner's not having alighted from his palanquin. Your petitioner's servant stated in reply to the observations of Sir Frederick Hamilton that, he had not been desired by your petitioner to give that explanation, but that seeing that your petitioner had gone on and knowing that the doors of the palanquin were almost shut, he had explained that circumstance to Sir Frederick Hamilton, in the hope of inducing that gentleman to discontinue his abusive language, but that he the servant had not expressed your petitioner's salam as he had no communication with your petitioner on the subject; Sir Frederick Hamilton then desired your petitioner to discharge the servant from his service and went away. In the course of that conversation, calculated by concession and apology to pacify the temper of Sir Frederick Hamilton, that gentleman still did not abstain from harsh indecorous language..... Your petitioner is aware that the spirit of the British laws would not tolerate an act of arbitrary aggression, even against the lowest class of individuals, but much less would it continue an unjust degradation of persons of respectability,

whether that respectability be derived from the society in which they move or from birth, fortune, or education; that your petitioner has some pretensions to urge on this point, the following circumstances will shew:—

Your petitioner's grandfather was at various times, chief of different districts during the administration of His Highness the Nawab Mohabut Jung, and your petitioner's father for several years, rented a farm from Government the revenue of which was lakhs of rupees. The education which your petitioner has received, as well as the particulars of his birth and parentage, will be made known to your Lordship by a reference to the principal officers of the Sudder Dewani Adawlat and the College of Fort William, and the gentlemen in the service of the Hon'ble Company, as well as other gentlemen of respectability and character. Your petitioner throwing himself, his character and the honour of his family on the impartial justice, liberality and feeling of your Lordship, entertains the most confident expectation that, your Lordship will be pleased to afford to your petitioner every just degree of satisfaction for the injury which his character has sustained, from the hasty and indecorous conduct of Sir Frederick Hamilton, by taking such notice of that conduct as it may appear to your Lordship to merit."

Note: A copy of the above petition was sent to the Magistrate of Bhaugulpur who called upon Sir Frederick Hamilton to explain.

Sir Frederick Hamilton's Defence:—"In the afternoon of the 1st January last, I rode to a brick kiln near my house, where I alighted from my horse. While standing on the top of the kiln, I observed coming towards it, a palanquin highly decorated, attended by four chuprasseys. I turned to a servant of mine and enquired who it was coming along; he replied, Mr. Digby's Dewan, Baboo Rammohun Roy. He passed within about 6 ft. of where I was standing, elegantly dressed in blue silk, and silver fringe, his palanquin doors wide open; I said not a syllable to him. I took no notice of him nor he of me. When he had passed about 600 yds., he sent one of these outrunners with his salam, that he did not know it was the Collector, or he would have stopped. I immediately rode after him, desiring to know what he meant by sending his salam to me, as I have said nothing to him, that if he thought he ought to have made the salam, instead of sending, he should have returned, as the distance was so trifling. I reproached him for his want of civility, and warned him how he did so again to other gentlemen, lest he might find one who would not keep his temper with him so well as I had done. He said, he had not ordered his servant to give his salam; I then told him that he ought to punish his servant, for delivering messages without his orders. Upon which, in a great rage, he asked, 'How shall I punish him? Shall I cut off his ears'. 'No no, friend' said I, 'that is your look out', and rode away.

The above is a true and faithful account of a transaction between two private individuals. It may be necessary to observe that, previous to submitting this petition to Government, he sought redress in the Supreme Court in Calcutta, without success."

SIR FRED. HAMILTON WARNED BY GOVERNMENT.

Ordered that the Secretary to the Government in the judicial Department write the following letter to the Magistrate of Bhaugulpur.

"I am directed by the Rt. Hon'ble Governor General in Council, to acknowledge the receipt of a letter from you dated the 20th ultimo, with its enclosure, and to acquaint you that, from the inquiries which have been made, it does not appear that Rammohan Roy ever instituted any suit against Sir Frederick Hamilton in the Supreme Court of Judicature, or at all events, that such a suit was brought to trial. His Lordship in Council deems it however sufficient to desire that you will caution Sir Frederick Hamilton against having any similar altercation with any of the Natives in future."

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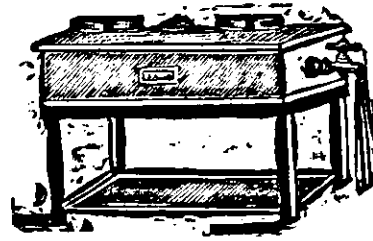
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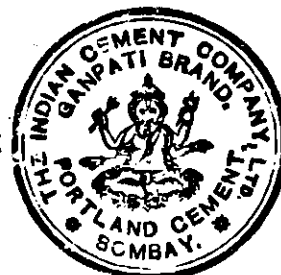
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Vol. XXXIX.

BOMBAY—SATURDAY, JUNE 15, 1929

No. 42

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

CONTENTS.

<p>The Bombay Textile Strike. The Sadhu Menace. The New British Ministry. The New Era. Police Report on the Riots. Women's Educational Conference.</p>	<p>The Problem of Christian Missions. Some Points of Fact and Law. That Men May all be Brothers. The Unity of the Human Race. Temperance Work in India. News of the week.</p>
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NOTES.

The Bombay Textile Strike:—A further attempt was made by the Government of Bombay last week to bring about a settlement of the dispute between the mill-owners and workers which is causing great hardship to those who have invested money in mill-shares and are more or less wholly dependant on the dividends for their livelihood. A considerable section of the Bombay middle class population is thus involved in the struggle which has been going on now for nearly two years, reducing the industry to a dire plight. Besides Government, several public bodies have taken up the question and are anxious to put an end to the present intolerable situation. The owners, on the one side, and the workers, or that large section of them represented by the Girni Kamgar Union, on the other, are obdurate and refuse to yield a jot of their respective claims. They do not even want a neutral board, which is provided for in the Trades Disputes Act, passed recently, to investigate their dispute with a view to finding a way of adjusting their differences. It is, therefore, no good going into the merits of the dispute here. Some general considerations, however, may be stated, which have a bearing on the question, and the statement of which may help to narrow it down to manageable dimensions. To begin with, the trouble of the Bombay industry is not peculiar to it. The textile industry all the world over is passing through a crisis, in Great Britain and the United States as much as in Bombay. The reasons are that textile manufactures have been established in other countries, substitutes like artificial silk are gaining ground, and, above all, the purchasing power of the middle and poorer classes has suffered much as the result of the economic destruction due to the War. Nearly fifteen years ago, Sir Dorab Tata in his address to the Industrial Conference, warned Bombay that the conditions which favoured its growth and prosperity had passed, and that new mills should be started not in the city but up-country and their object should be mainly to supply the home market to the fullest extent.

The warning has gone unheeded. The Tariff Board also found that Bombay mills are suffering from competition from the up-country mills and that between Lancashire and Japan on one side, and Cawnpore and other mills in the interior, they stood in danger of extinction, unless they applied the strictest measures of economy and efficiency to their management. One of these measures was the "standardisation of wages". The mill-owners' attempt to introduce this reform, is the immediate cause of the dispute. An independent Committee appointed by the Bombay Government, on the whole, approved of the measure, but counselled circumspection in the manner of its application. It seems also likely that if this particular measure did not stand alone, but was put forward along with the ameliorative measures recommended by the Tariff Board, it might have caused less discontent. There is, therefore, clearly room for arbitration by an independent agency, and it is likely that the pressure of public opinion will compel both sides to agree to it within the next few days.

The Sadhu Menace:—The *sadhus* originally were religious-minded men who, quitting the world engaged themselves in meditation and spiritual ministrations to the community. This valuable and necessary institution has now degenerated like several other Hindu institutions. A case was reported last week in the papers of a particularly gruesome character. A poor, illiterate mill worker's child died of small-pox, and the distracted father brought the dead body to the *sadhu* requesting him to call it back to life. The wise Buddha in a similar case counselled a bereaved mother to go and get him five grains of mustard seeds from a household in which no one had ever died. The mother patiently made the round of her village, but while she found sympathy in every home, all of them sadly declared that death had visited them too. The mother comes back to the Buddha with her experience, and He then tells her that death is the universal lot, and bids her go and bury the child and devote herself to a life of sacrifice and service for her people. The *sadhu* of Bhuleshvar, however, took the dead body of the child and threw it on the fire which was burning before him. This caused an uproar, and the man was arrested and placed on his trial before a Magistrate on the charge of burning a dead body in an unauthorised place and was fined fifty rupees or one month's imprisonment. The *sadhu* admitted his guilt but said he had no money, whereupon the Magistrate observed "You are a sadhu and the jail is as good to you as a palace". The punishment

looks disproportionately light, but the Magistrate no doubt took the proper view of the offence in the light of opinion among the ignorant, illiterate masses who have faith in these self-styled *sadhus*. Bhuleshvar is a wealthy Hindu centre of Bombay, and it is high time that the temple there was cleared of such pests as the "*Sadhu*" in this case. The Hindu Mahasabha, too, should take up the question of the reform of *sadhuism* in right earnest, as it has become a grave menace to Hindu social and religious life.

The New British Ministry :—The names of the members of the Cabinet which Mr. Ramsay Macdonald has formed were announced at the end of last week. These are given among our news items. The Secretary of State for India is not Lord Chelmsford, as was forecasted last week, but Captain Wedgwood Benn, who was a Liberal before he joined the Labour party owing to his disapproval of Mr. Lloyd George's leadership. As a matter of fact, he was very little of a party man and has stood out for principles. It is suggested by an English journal, the *Observer*, that he will be at the India Office only until Mr. Vernon Hartshorne who is a member of the statutory Commission on Indian Reforms is free to take it up. It seems too unlikely that one member of the Commission will be selected to an office in which he will sit in judgment over his own Report, whether it be a unanimous one or as has been rumoured, a minority one. Moreover, Mr. Hartshorne has publicly made sweeping statements about Indian employers which involved him in a law suit, and his appointment to the India Office will be viewed with misgivings by important sections of the Indian people. Besides Captain Wedgwood Benn, there are other members of the new Cabinet who have kept themselves in close touch with Indian public life. The Prime Minister himself visited India while he was yet a struggling M. P., and has written a book which is still a helpful guide to India's principal problems. Mr. Sidney Webb, Mr. Tom Shaw, Mr. George Lansbury, and Mr. Lees-Smith, are other members who have evinced a deep interest in this country. Sir Charles Trevelyan and Sir Oswald Mosley are also well-known names. No previous British Cabinet had anything like the same number of Ministers with a sympathetic knowledge of and interest in this country. The present cabinet, therefore, may be expected to bring to bear upon Indian problems, a liberal and friendly judgment. What it can achieve, depends a good deal upon what Indian leaders can help it to achieve. A strong, responsible and judicious Indian attitude will greatly strengthen the Cabinet against the opposition which it may encounter from the opposition. Above all, a vigorous promotion of social reform in India, will be the best argument for self-government.

The New Era :—In welcoming nine months ago the *New Era* which was started for the special purpose of providing a recognised organ of modern Indian culture, we hinted that it may be difficult to keep up the standard of the first number. The editors have been obliged to give the first place in the current number to a paper on "the Indian Banking Problem" by Sir J. C. Coyajee. The importance and the topical interest

of the subject, cannot be denied, but there is no special appropriateness in giving it a place, and that the leading place, in the *New Era*. We do not find fault with the Editors. The number of men who think and can write on cultural subjects is not large in any country, and least of all in India at the present day. All the same, it was a bit startling on opening the *New Era* to be invited to study the Banking Problem. There is need for a review of the best current thought of the world outside commercial and industrial subjects, and if good original articles cannot be had, well-chosen reproductions of papers from contemporary periodicals will be welcome.

Police Report on the Riots :—As was expected the Police Report on the Bombay Riots which marred the peace of the City in February last, just published, fails to throw light on the real causes which were at the bottom of the trouble. The Report traces the events from kidnapping rumours which were afloat in the city as early as January 24th and which, gathering momentum, led to the outbreak against the Pathans. The repeated assurances of the Police and the Government that the kidnapping rumours were absolutely without foundation did not have any effect on the public and the riots assumed a communal complexion. It is to be observed that the Police were not aware of the prevalence of the scare in the city until a week later. The Report points out that the explanation for the communal disorders should be sought in the strained relations between the Pathans and the Oil Installation strikers at Sewri since December 1928, when the former were employed to break the strike. The suggestion that the strike leaders were responsible for starting kidnapping rumours and exploiting the scare to wreak vengeance on the Pathans has no evidence to support it. During the riots the situation in the city was grave, involving 149 deaths and 739 wounded, treated in hospitals. The Police had an arduous time in restoring peace in which task the citizens of Bombay co-operated and gave unstinted support. The narration of facts contained in the Police Report will prove very useful to the Riots Enquiry Committee in their investigation. Copies of the Report can be had from the Government Book Depot, Charni Road Gardens, at the nominal price of annas 4.

Women's Educational Conference :—The full proceedings of the Third All-India Women's Conference on Educational Reform held at Patna in the first week of January this year, are available in the form of a report recently published. Appended to it are the details of the educational conferences held in various places, the resolutions passed by them, the names of the delegates who represent their constituencies and the policy, articles and object of the Conference. It is gratifying to see that the organisers of the Conference have succeeded in establishing a net-work of women's educational Associations throughout the country. The enthusiasm for women's education created by the Conference is producing tangible results. The Director of Public Instruction in Madras has drawn up a comprehensive scheme for speeding up female education, which has been accepted by the Government.

INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 15, 1929.

THE PROBLEM OF CHRISTIAN MISSIONS

The Western attack or penetration, whichever we choose to call it, in the East and more particularly in India, has been made from three sides, commercial, political and religious. Miss Katherine Mayo recently extended it to the social and sanitary sides also. The earliest was the commercial phase, which accordingly we have placed first in order. Then came the political, and this was followed by the religious. Leaving the commercial aside for the moment, the political and religious penetration has co-existed for about one hundred years. At first, political interests were regarded as being jeopardised by religious propaganda, as Mr. Mayhew's review in his book on the subject of the relations between British rule and missionary enterprise in this country shows. Later, the missions were recognised, though not avowed, as auxiliary to the political power, and were countenanced and supported as such. This is not to say that Christian missionaries as a class had consciously and deliberately lent themselves to purposes of political propaganda. It is, however, the fact that the value of missions as means of extending national influence has been increasingly present to the minds and in the policies of European statesmen and diplomatists. The best proof of it is that France which is a secular State has recently permitted the religious orders to recruit for foreign missions, while the ban against them within the country itself is still in force. In an article in a leading English monthly, a writer lamenting the supersession of British influence in Japan by American, recommended the strengthening of British Christian Missions to that country.

It is interesting to note that Christian missions are feeling the need of a new orientation—to use the now fashionable term—of their policy and methods just as the political government of the country is doing. The Church of England in India following the inauguration of the Montagu-Chelmsford reforms, has established a system of what is intended to be an introduction to representative government, and has anticipated the next stage of constitutional reform by making itself independent of the Archbishop of Canterbury who is the official head of the Anglican Church. Other denominational Churches also seem to be moving in the same direction. One of the oldest of these is the American Baptist Mission in the Telugu districts of the Madras Presidency. The American supporters of the Mission have lately been exercised in mind about the results of its work. The Rev. W. E. Boggs,

in an important article in the current number of the *Baptist Missionary Review*, states as follows the thoughts in the minds of the "home constituency" of the mission: "The churches within the territory of the Northern Baptist Convention, have been supporting this Telugu Mission, these ninety years. They are naturally eager to know when they may hope to be relieved of this burden. When may they look to the Telugu Churches to stand on their own feet? Has not the history of our other missions and our Home Mission work in America proved that the time ought to be fast approaching, if not already arrived, when Christianity should be indigenous in the field of this mission? Other peoples have reached the desired goal after a much shorter period of foreign assistance. Witness Uganda and Korea and even our own work among the Karens. South China has been widely heralded as having taken a great advance step. Watchman, what of the night in Telugu Land?" Dr. Boggs' paper is an attempt to answer these questions—or rather this question because they all fall in one category—frankly and without bias.

He begins by admitting the great difficulties presented by this problem, so great that "as we approach it, it is with the sense of groping about in the darkness striving to find a way out". He next points out that there can be no comparison between mission work in India and in other countries, the conditions are so different. We may fairly sum up the implication of the general propositions in which he expounds the difference. In Uganda, Korea and among the Karens and in China, the missionary has a comparatively clean slate. In India, he is hampered by historical and temperamental peculiarities. "The Karen and "untouchable" of South India have had different histories and are possessed of vastly different temperaments". In other words the Karen more readily yields to the process of christianizing than the Pariah. Some of the most experienced Missionaries, who have devoted their lives to its service, "are not so sanguine to-day as they were ten years ago as to the fitness of the Telugu community to take on the larger burdens." They dread, therefore, the probable consequences of leaving any district without a "resident missionary" for a period of years. A place named Atmakur is cited as an example and a warning in this respect. The effects of the "Indianization" of the mission staff at Atmakur, have evidently not been encouraging. After this preliminary clearing of the ground, Dr. Boggs proceeds to state the difficulties in the way of an early fruition of the ideal of a self-supporting Baptist community in the Telugu districts where it has been planted these ninety years.

These arise, he suggests, mostly from the defects of the Telugu leaders. The following are

stated in practically Dr. Boggs' own words. Indian Baptists will not take responsibility unless they have the support of an American missionary behind them. They suffer from lack of imagination. They have not made any suggestions for the speedy solution of the problem, that is, the conversion of the Telugu population to the Baptist Church. The ethical standards of some acknowledged Telugu Baptist leaders leave much to be desired. It seems a former prominent leader whose conduct had proved unworthy, has not been given up by his friends. "On the other hand, opportunities are persistently sought to bring him forward on every possible occasion, even to securing for him a place on the program of an annual gathering to conduct an inspirational and devotional service." This is, indeed, carrying the principle of "love the sinner, take the sin" a little too far! "There is a looseness in financial matters among our people." Dr. Boggs adds that he calls attention to this defect in "many of our leaders" not on his own responsibility but because it had come among a number of other representations from an honoured Indian brother. "Jealousy and rivalry among our most trusted leaders is all too apparent." Though there are a few among the community who are genuinely interested in the deeper things of Christianity, the Christianity of the general run is too largely one of form and ritual, "head religion rather than heart life." While not altogether disclaiming responsibility for this state of affairs, Dr. Boggs thinks that this is a reflection of "the general attitude of India," as the spiritual, according to him, does not figure largely in any of the Indian religions from which the converts are drawn.

Dr. Boggs then gives what he calls the grievances of the Indians of his Mission, and then proceeds to make his own suggestions. We have no space, neither is it necessary, to give these in detail. It is sufficient to say that the "grievances," as given by Dr. Boggs, amounts to little more than that Indians do not get enough jobs and have no voice practically in the conduct of the mission. Their position is one of hewers of wood and drawers of water, so to speak, of the American missionary. Dr. Boggs admits that the Baptist mission has in these respects done less for its clientele than other Protestant missions. "In all the Protestant missions of India, there are more than one thousand nationals of missionary grade. In our mission there are none." His own suggestions, besides emphasising the importance of the spiritual side of the mission's work which, he thinks, rather tends to get into the background, are chiefly in the direction of a greater association of the Indian element in the administration of the Mission and of making its educational and religious work indigenous to the soil. Dr. Boggs

notes the contrast between the generous way in which an Indian, when he is a Hindu or Mahomedan, contributes to his religious institutions, and the parsimony with which the same Indian when he is a Christian gives to his. He mentions the case of a well-to-do Indian of the mission who, when asked to contribute one pie a week to the Lord's work, agreed but requested that his wife's name be expunged from the Church roll! This leads Dr. Boggs to put some searching questions to himself. "It is difficult to say," he writes, "just what is to blame for this new attitude towards religion, so different from that formerly observed by these same people. But we surely have here a great barrier to the speedy spread of Christianity." He asks:—

"Is it due to our materialistic western ideas and ways of expressing ourselves? Or is it the outcome of our western educational processes? We should dearly like to have the phenomenon explained that we might the more readily address ourselves to its correction. A sense of personal obligation and responsibility for the development and life of the churches is absent to a great degree from the thoughts of the rank and file of our Christians. Have we been slack in presenting this phase of our message? Or have we been too eager for an advance in quantity and too easily satisfied as to quality? Have we been so overwhelmed with the numbers thronging to us for baptism, so fearful lest we lose them if we keep them on probation, that we have lost sight of the absolute necessity of instruction? Have we emphasized one item in our commission, to baptize, at the expense of the making disciples, and teaching them all things which our Lord commended? Wherever the fault lies the result is apparent in the backwardness of our people to accept the responsibilities for evangelism which the early church felt so keenly and accepted so heartily."

SOME POINTS OF FACT AND LAW.*

INHERITANCE.

(BY MR. KOPARGAM RAMAMURTI).

1. THE POSITION OF WOMEN IN HINDU LAW.

"In every age and country, the wiser, or at least the stronger, of the two sexes has usurped the powers of the state and confined the other to the cares and pleasures of domestic life," says Gibbon in his history of Rome's Decline and Fall.

Those usurped powers have enabled man to legislate for woman in a way most satisfactory to his own superior wisdom and convenience. That the right of physical might is the basis of most principles of Morals and Legislation affecting the sexes is frankly acknowledged by Bentham. Solon, the great Athenian sage of antiquity, may be the first wise man to discover by his genius the expediency of entrusting state powers to the male because he is

* The earlier articles of this series appeared in the I.S.R. of Jan. 5, Feb. 2 to March 9, and April 20, 27.

the stronger of the two. But, as neatly put by Bentham, "in the disposal of domestic power, every legislator, without any effort of genius, has been a Solon."

It is inconceivable, however, that the ancient Rishis of India, who were the fathers of Hindu jurisprudence, could have been guided by specious principles or unworthy motives. They were perfected souls who rose above all the pettinesses of the flesh, and looked with equal eye upon male and female and the strong and the weak, and strove to make them all equally happy in this world and the next. But Hindu law as we have it to-day is by no means the undefiled product of their spiritual genius, although their names are often dragged in to give a colour of sanctified authority, infallibility and immutability to the corruptions of centuries of human degeneracy. Even the term *Hindu* is not of their coining. If we but make up our minds to look at facts squarely in the face, we can easily see for ourselves that there is nothing sacrosanct or primordial in the unhappy concoctions of fraudulent local pandits and ignorant foreign judges of recent times, which masquerade as the ancient wisdom of Aryan law-givers, unquestionable and unchangeable for all time. Those who have any doubt on this point will do well to read again and ponder over the masterly exposition of Women's Rights in Hindu Law by Mr. M. R. Jayakar in his Presidential Address at the last National Social Conference held in Calcutta. (I.S.R. 29th December 1928.)

The inferior matrimonial status assigned to woman through the licentious privilege accorded to man by the letter and spirit of the Hindu Law of Marriage in the present day has been already noticed in these columns. Learned men however are not wanting who rhapsodise over the beauties of such a system and acclaim it as proof positive of the honour and esteem in which woman is held in Hindu social polity. "Woman is capable of great heights of self-control and self-denial (*tapah-pradhanya*)", says Professor S. Radhakrishnan. To his thinking, therefore, "the stricter code of morality applied to women is really a compliment to them, for it accepts the natural superiority of women". The alleged compliment, however, when enforced not only by the constraints of the social code but also by the terrors of the law of the state, becomes painfully overpowering. Unlearned people might have thought that to give a blank cheque of license to the naturally self-indulgent and unscrupulous, and to practise legalised coercion for extorting impossible virtue from the naturally good and self-denying, is not just the way to signify one's admiration of the latter's natural superiority. But we live in strange times. The spokesmen of the British Government in the Indian Legislature have begun to descant on the ideal of *Ahimsa* and point to their imposition of the Arms Act and refusal to give national military training to Indian youth as incontestable proof of their high esteem for that ideal and for the acknowledged natural superiority of Indians to Europeans along that line of godliness!

There is yet another and equally fundamental self-denial forced by law on Hindu women, by way of completing the compliment. It is in respect of rights to property.

"As the bearing and rearing of children take a good deal of time and attention, women were relieved of their economic responsibilities for the family:" says Professor Radhakrishnan. It was certainly very good of the Hindu law-givers not to have insisted that the unpaid whole-time maids-of-all-work of the family shall also contribute cash for its upkeep. But when the "relieving of economic responsibilities" is made by law and practice a gentle euphemism for depriving woman of valuable economic rights and turning her into an economic slave in human society for the glory and comfort of her male relations, it is time that right-minded people everywhere woke up to the gravity of the injustice.

The right to acquire property, by gifts and bequests from relations or by one's own industry, and to spend it according to her own will and pleasure, was never denied to woman, whether married or single, by the theory of the Hindu law; and there can be no grievance on that point even in practice except what is inevitable from her subordinate position in the family. But in respect of her rights of inheritance to the property of her deceased male relations, such as father, brother, husband, son etc., a Hindu woman compares very unfavourably with her Parsi or Muslim sister, and is decidedly much worse off in comparison with her Christian prototype.

2. THE JOINT FAMILY.

The very first fact which stares us in the face in making this comparative study is that no question of inheritance can arise at all in a "Joint" Hindu family. The Joint Family is a hoary institution peculiar to the Hindu people. It causes a genuine pang to note anything unpleasant about it. It must have had many beautiful points in its favour to ennoble and endear it in the past. But the times have unhappily changed, and it is no longer a thing of beauty or a joy for ever as one would wish, although it has still some amount of economic utility in some cases. The spirit which made every Hindu home a refuge and a beehive where many generations, descended from a common stock, lived together in peace, amity and natural goodwill, all standing up for each and each for all against a common foe, each contributing heartily his skill and industry for the common good according to his capacity and each enjoying the freedom to take from the joint resources whatever he required, to the measure of his need, irrespective of his contribution,—that spirit of unselfish love, ungrudging accommodation, guileless co-operative service and mutual protection, advancement and trust, is practically fled from our midst, never more to return very likely, in this individualistic age of small men.

But even in its halcyon days of wholesome communistic life, the Hindu Joint Family could

not have been anything but a system of economic slavery and personal dependence so far as woman was concerned, relieved only by domestic idealism of a special type and glorified by spiritual exaltation. With the disappearance of that exaltation and that old-world idealism, however, her position in that system has become painfully precarious and intolerable. And the Hindu law of the British courts, through its "presumptions," makes it only more so by practically favouring her despoilers. For the wife of the successful bread-winner of the family may today be the queen of the household and the giver of food to all the able-bodied drones, with their numerous progeny, who feed fat upon her husband's substance, on the strength of their "undivided" kinship and remote ancestral "nucleus," while making a bed of thorns for her in many diligent and spiteful ways; but tomorrow, if he happens to die sonless, the whole property passes to those very ill-conditioned kinsmen by right of "survivorship," and she and her daughters become abject servants of their erstwhile dependents or must eke out a half-starved existence on the grudging "maintenance" doled out by the new masters. The Law, in its wisdom, looks on with approval. It "presumes" that the deceased male and his dependent kinsmen were all one "Joint Family," and that all the property left by him was "Joint Family Property," unless and until the contrary is proved to its satisfaction by irrefragible evidence which is too often found wanting. It therefore rejects as untenable the woman's claim to any bequest or share in the property. The deceased, as member of a Hindu joint family, possessed in the eye of the law no share that could be called his after his death and therefore no property which he could pass, by a will or by the ordinary Hindu law of Intestate Succession and Inheritance, to his nearest and dearest female relations, however much he may have wished it in his last moments.

It is therefore highly desirable and expedient that when a young man takes upon himself the responsibilities of family life by contracting marriage, he should take every necessary step to define and acquire legal control over whatever share he may be entitled to at the time by immediate partition. It may be that he will get a smaller quantum of property now than what might become his if he stuck on to the joint family and contrived to outlive not only his father but all his other male kindred as well and thus blocked the chances of their female heirs and possible legatees. But he should entertain no such unseemly ambition, because it might as likely end in the pauperization of his own wife and daughters by his own earlier death. To him it should be sufficient that he acquires a definite and lawful share from the family chest, or "hatch-pot," which he can pass on to those for whose welfare he makes himself voluntarily responsible.

3. PARTITION.

In practice, however, he will find it no easy matter to persuade his kinsmen to let go their hold

on him and allow a partition amicably and honourably, even if he found courage enough to make the proposal. The breaking-up of a long-standing natural partnership is keenly felt by them as a shame and an injury. Those especially who wish to rule him and his wife and control his property and his future to their own satisfaction, are sure to assail him with a fierce fusillade of affectionate sentiments and vile attacks, expatiating upon his heartlessness, ingratitude and meanness in deserting life-long protectors and benefactors to make a goddess of a newly acquired stranger girl, and will set no limits to the lengths they may go to embarrass him and frustrate his purpose. Much vexation, indignity and laceration of feelings, and perhaps also expensive litigation, will have to be gone through before he succeeds in extricating himself from the tentacles of a "joint status" which held him in its grip from his very birth. The prospect of such unpleasantness and trouble may easily prove a deterrent to any young man of ordinary natural affections and prudence. On the eve of marriage especially, and even for a long time after it, he would rather court the blessings and happy co-operation of his kindred than invite their curses and provoke active uncivil warfare by fussily setting up a separate cooking for himself with amateur hands, wrangling over undisclosed valuables, spurious debts and false accounts, demanding a muster-roll of pots, pans and spoons, cutting up shares from the parental homestead and ancestral lands, dislocating violently the normal life of the family and humiliating the elders by blatant repudiation of their time-honoured guardianship.

4. SEPARATE STATUS BY DECLARATION.

Sixteen years ago, however, the Privy Council introduced a happy improvement in the technique of family division by suggesting and sanctioning a third course. They declared that "a definite and unambiguous indication by one member of an intention to separate himself and enjoy his share in severalty may amount to separation." (I. L. R. 35 Allahabad 80). It was hailed as a god-send by those who knew the practical impossibility of the "common consent" method and the futile hardships of the "litigation" method. Either method might take years to fructify and in the meantime it would be in the power of the obstructive members to saddle the seceding members with liabilities which did not benefit him in the least, or the seceding member may die leaving his heirs adrift before the struggle reached fruition. For even if he had filed a suit for partition it benefitted him and his heirs in no way, under the old view of the law, unless he had the good fortune to be alive at the time when the court actually pronounced the decree. The decision, therefore, of a Full Bench of the High Court of Madras in 1915 accepting the principle enunciated by the Privy Council in the above case and holding that the mere filing of a suit for partition by one member was such a clear expression of definite and unambiguous intention on his part as would separate

him at once in status from the other members, came as a great relief in this thorny situation of family law. (I. L. R. 39 Madras 139.)

But the filing of a suit is after all an unpleasant and expensive way of declaring one's legitimate wishes. A less costly but equally effective method of expressing one's intention "clearly and unequivocally", so as to create in the eye of the law a divided status for oneself without actual division of property and without waiting upon any other's consent had yet to be found. To make such declaration by a registered document and arrange with the Registrar to send copies of it to the other members by registered post, as proposed by Dewan Bahadur M. Ramachandrarao in his "Hindu Coparceners' Partition Bill" of 1915, would have been one such method. But it was thought unnecessary and dropped. The same unilateral declaration might with equal validity be made through a letter addressed to each of the other coparceners and sent directly by registered post to guard against a possible denial, and this would be the cheapest method of all.

The recent *cause celebre* however, in which the widowed daughter-in-law of a famous Diwan of Mysore had to pass through the most vexatious and ruinous litigation through all possible courts to establish her just rights to her husband's share against his brothers' claims, discloses some loopholes still left uncovered by this simple formulary method. The effect of the declaration, even where the fact is not denied, may be ingeniously countered, and perhaps nullified too, in some cases, by the plea that the maker of the declaration had subsequently changed his mind and amicably lived with his kinsman in uninterrupted joint status or at least re-union. Formidable evidence may be forthcoming in support of such plea, as it did in the above instance. The property being, by the very nature of the case, undivided by metes and bounds and entirely under the control and management of the contesting kinsmen, every item of affectionate conduct and helpful service rendered to them by the deceased member subsequent to his declaration goes only to strengthen their plea and defeat the interests of his heirs.

But, even apart from these possible difficulties, there is one quality which still vitiates this method of Declaration or Notice and Demand, though not to the same degree as the other two methods, and makes it none the less, unsuitable as a preliminary step to a joyful family function like marriage. It carries with it an air of selfish aggressiveness which can be plausibly resented as offensive, and which anyhow provokes an unfriendly feeling and open estrangement between the parties by rudely focusing their attention on their threatened self-interest.

5. THE SPECIAL MARRIAGE ACT.

Under these circumstances it would be an incalculable advantage if, by the very ceremony of marriage, an affectionate and peace-loving member

of a Hindu coparcenary is enabled to raise for himself, silently and automatically, a legal status of division for which no further documentary evidence would be necessary and against which no fraudulent denial or ingenious plea on the part of his kindred can avail after his death to the detriment of his female heirs. Such a ceremony is provided by the Special Marriage Act (III of 1872) as amended by Dr. Gour in 1923. It is open to every Hindu of proper age to take advantage of it while remaining faithful to his religion and caste ritual. The event which calls it into operation, and for which the blessing of all friends and relations is humbly and politely invoked, is marriage, not partition. The joy of the auspicious occasion need not be marred by other thoughts. Nothing need be said among family members about future status or money matters, to poison the atmosphere. The common kitchen arrangements need not be disturbed to the distress of the old loving hearts. The common management of family property by the honoured head of the domestic corporation, be he father, elder brother or uncle, need not be interrupted to the end of their natural lives. No division of property need be actually made with weighing, scales, measuring poles or boundary marks. No *parikhat-nāma* or deed of partition need be formally executed and registered, and not even a letter of demands or declaration need be issued to anybody. And, above all, he may continue to live with the rest of his family, so long as they permit, on the most affectionate terms as usual and render them every service in his power to the best of his ability. Yet his share and savings will not lapse to his kindred, and his wife will not be turned into a waif, the moment he passes away from this world. For the solemnization of his marriage under the Act gives by itself, according to section 22, a separate legal status for him in the family, defines his share and marks off his acquisitions from that date and makes his female heirs equally competent to inherit his property, knocking out all "presumptions" and pleas to the contrary, whether of union or re-union.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXIV. THOSE WHO FEAR.

(By Dr. Clifford Manshardt, Ph. D.).

The tendency towards fear is instinctive in the human organism. In the early days when man dwelt in the jungle fear was a healthy thing, for it saved him from being devoured by wild beasts, and helped him to become adjusted to his physical environment. To-day, though hardly necessary for survival, the tendency persists, manifesting itself in varied forms. Some fear the dark. Others fear for their jobs and for the security of their families. The ignorant man is afraid of evil spirits and of the unfamiliar. Most of us are afraid of public opinion. Many fear sickness and death, and so it goes.

Almost every man and woman is carrying about a burden of fear, with a consequent depletion of energy. The allaying of fear is one of the most helpful services of social engineering.

Take the simple fear of the dark. Night: lurking shadows, unseen terrors, blackness. Night: the stars, peace, God. Sleep comes, restoring the spent energies and renewing the inner man. Quiet reigns, and in the silent watches there comes the opportunity for uninterrupted thought. The voices of men are hushed, and softly through the stillness there speaks the voice of God. Night, a time for fears, or a source of refreshment? It depends upon the man. It depends upon the early influence of the home, and the growth of character throughout the years. It marks the difference between the alien and the fullfledged resident of the world.

In building up our industrial civilization we have been so anxious to get results that we have relied on force instead of on love. Force gets things done. When a man is driven to it he will make an effort to come up to the expectation of the driver. But fear kills the inner man. The will to do, the spirit within the man, does not expand under driving. On the contrary it contracts, and before long it is crushed. The man still produces, but the life within is dead. Love, on the other hand, is an expansive power. Brotherhood and co-operation lead out. The way of love is so simple that most men do not understand it, but it is love alone that casts out fear.

And that which is true of individual relationships is equally true of the nations. In a world organized upon the basis of force it is natural that one people should fear another. But when the nations conceive their task as a co-operative one, then fear shall pass away. The Paris Pact for the Renunciation of War leads us to hope that the day is near at hand.

An immediate, every-day fear is the fear of men and women to accept responsibility. "I cannot undertake this task, I am not equal to it". The idea seems to be that ability is a divine gift instead of the result of hard work. Perhaps a man is not equal to the task. He certainly will not improve himself through inactivity. We "learn by doing," and it is only as responsibility is accepted and carried that we prepare ourselves for larger and larger responsibilities. We may feel ourselves to be children, but there lies within us the power to attain to the stature of men.

UNITY OF THE HUMAN RACE.

To the Editor, the *Indian Social Reformer*.

Sir,

In a practical, rather than a strictly ethnological way of speaking, the population of the world is made up of three great divisions of people: the Caucasian or white races of the Western Hemisphere (North and South America), the Mongolian

or yellow races of Japan and China, and the great Hindu (Aryan) and Mohamedan population of India. The four other races of men: the Negro, the Malay, the Jewish, and the Red Indian, are smaller than the first three that I have mentioned, and on account of their smaller numbers and lack of power they do not enter into a consideration of the main currents of the world's political thought and activities, though of course these smaller peoples should share as beneficiaries in any successful scheme for world improvement and betterment.

To-day we are witnessing the attempts of China, India, and other countries to be self-governing, and to throw off foreign domination. Whether such attempts be laudable or not, they are easy to understand, for the yoke of foreign domination, whether it be easy to bear, or hard to bear, is always more or less galling to proud and independent peoples; though the virtues of prudence, patience, and fortitude should enable them to endure such a yoke until they show themselves fully able to govern themselves. In my opinion, the time has not yet arrived for the Indian peoples to govern themselves. They have much to learn in the art of government, in political, social, and economic theory, and in reconciling and consolidating various racial, political, social, and religious groups and interests.

While I believe in the integrity of races, and think it a mistake for any well-defined and distinct race of people to admit large numbers of an alien race into its territories, I also recognize the truth that in our day the world has a different aspect from that which it had only a few years ago. Fast steamships, railroads, airplanes, the telegraph, the telephone, the radio, have contracted the world to such a degree that what was once a world is now hardly more than one large country.

Since this is true, and since above all the differences of race God "Hath made of one blood all nations of men for to dwell on all the face of the earth", it does not behove any race of people or any nation to desire a complete riddance of all foreigners from their territories. Even supposing, or granting, if you will, that at some time in the future the Indian peoples will become a self-governing nation, they should welcome foreign settlements in their nation. The Indian people are fairly homogeneous as compared with a nation like the United States of America. Their languages, also, are different from the languages spoken in other parts of the world. Therefore the only way India can be linked with the rest of the world is through these foreign settlements in India. The foreign settlements of any country serve to link that country with the rest of the world. Through these foreign settlements a country is interpreted to the rest of the world, and the world is interpreted to that country. Such foreign settlements serve as symbols of the unity of the whole human race, and of the bonds that unite all peoples in one great fellowship and brotherhood. If such settlements did not exist in a country,

that country would become detached, isolated, self-centred, and cut off from free communication and fellowship with the rest of the world. Despite what Kipling said to the country, East and West, yes, the whole world, can and do meet through wise and beneficent mediators.

Coeur d'Alene, Idaho, }
U. S. A., April 9, 1929 }

Yours etc.,
CHARLES HOPPER.

TEMPERANCE WORK IN INDIA.

ASSOCIATION'S REVIEW.

An exhaustive review of the temperance work done in India in the year 1928-29 was placed before the annual meeting of the Anglo-Indian Temperance Association, held in London on May 13. It began with a complaint that during the last fifty years the vice of in-temperance had infected an increasing number of inhabitants of India and drew attention to the fact that the excise system, under which the sale of drink was regulated had now become one of the most lucrative revenue-collecting agencies of the Government. That rendered the solution of the problem one of extraordinary difficulty, a fact which the Excise Ministers in every province had now realised. It was admitted that there had not in recent years been an actual increase in the amount of alcohol consumed, but it was regarded as an ominous fact that about one-quarter of the total provincial revenues was dependent upon this destructive traffic, the proportion rising to as much as 33.3 per cent. in Madras and 34.4 per cent. in Bihar and Orissa. "In view of these figures," it was observed, "it is not surprising that several of the Provincial Governments who have announced that prohibition is the goal of their policy find themselves confronted with serious financial difficulties in trying to give effect to that declaration, even at the end of a long term of years. These Governments are now reaping what was sown by their predecessors in the days before excise was transferred to the control of the legislatures."

BOMBAY POLICY CRITICISED.

The excise policies in the different provinces were then discussed. Referring to Bombay the review stated: "The attitude of the Bombay Government on the question of temperance reform has been the occasion of much criticism throughout the Presidency on account of its failure to give effect to the prohibitionist policy announced a few years ago. The system of rationing liquor supplies then introduced was designed to achieve the goal by gradual stages, but after a five years' experiment, it has now been practically abandoned. This led to an animated debate in the Council on March 2. The Minister in charge of Excise, the Hon. Mr. B. V. Jadhav, in defending the administration, reiterated his implicit faith in the principle of prohibition, but admitted that the policy hitherto pursued had not achieved the results they had looked for. He could only hold out the hope that prohibition would be brought about gradually district by district. The Minister's apologia, however, did not satisfy the critics of the

Government, and the motion of censure (as the President described it) was ultimately carried without a division. There can be no doubt that Bombay is faced with a position of considerable gravity in regard to temperance reform. The rationing of liquor was stopped in all districts of the Presidency proper as from April 1, 1928. Only in Sind has this method of restriction been continued, the ration for the current year being fixed at 5 per cent. less than that of 1927-8. It is not without significance that Bombay has had no fewer than five Excise Ministers during the last two years, which will account, perhaps, for the lack of continuity in the measures adopted by the Bombay Government for reaching its avowed goal of prohibition.

GOVERNMENT SUBSIDY.

The review then referred to the decision of the Madras Government to set aside a sum of money for expenditure each year in propaganda work to discourage the drink habit and to subsidise work on the lines hitherto carried on by voluntary age agencies, such as temperance societies. It added: "When the advice of the Association was sought on this question it was pointed out that there could be no objection in principle to the acceptance of Government grants for temperance work provided that the societies so subsidised were left perfectly free to advocate total abstinence and prohibition. The temperance societies may be relied upon to make good use of any funds which may be placed at their disposal and we trust that the work to be undertaken by local authorities and health officers will also promote the principles of abstinence and prepare the way for prohibition. The official statement of excise policy merely says on this point: "The Government have permitted the officers of the Public Health Department to draw attention in their lectures to the effects of intoxicants on the human body and to the evil results on health of an excessive use of them."

BENGAL'S ATTITUDE.

Discussing the attitude of the Bengal Government, it was observed: "In Bengal the attitude of the authorities to the pressing problem of intemperance leaves very much to be desired. The Government of Madras, Bombay, and the Central Provinces, whatever their shortcomings may be, have discarded the old policy of "a maximum revenue from a minimum consumption"—which has always been objectionable to Indian reformers—and have approved eventual prohibition as a practical ideal. But the Bengal Government is still content with regulation and regards prohibition as impossible. The effect upon the provincial finances would be disastrous, it is said, if the contributions from Excise were suddenly stopped. It is stated in the report of the Calcutta Temperance Federation that the attitude of the Government towards temperance workers has become unsympathetic, and even hostile. Regret is expressed that after a quarter of a Century of Temperance effort in Calcutta, "the

Council finds itself no longer in sympathetic co-operation with the Bengal Government, its Excise Minister, or its excise policy."

In conclusion a tribute was paid to the Rev. Herbert Anderson, Hon. Secretary of the Prohibition League of India, for the leading part he had taken in the foundation of the League and for the service he had rendered to it since its inauguration in 1925.

NEW OFFICE-BEARERS.

Resolutions were then passed putting on record the Association's sense of grief at the death of Mr. John Turner Rae, its Hon. Secretary; affirming that the coming revision of the Indian constitution would include powers which would enable the people of India to give effect to their convictions in regard to the prohibition of the liquor traffic: and appointing the office-bearers and members of the Consultative Council of the Association. The Right Hon. Lord Clwyd, to be President; the Rev. Herbert Anderson, Honorary Secretary; and Mr. F. Grubb, General Secretary. The following to be members of the Consultative Council of the Association:—Rev. J. H. Bateson, C. B. E., Rev. C. Philips Cape. Mr. H. G. Chancellor, Sir W. Howell Davies, Sir Mathew Dodsworth. Bart., Mr. Henry Edmonds, J. P., the Right Hon. T. R. Ferens, Mr. D. D. Gilder, Mr. Alexander Guthrie, J. P., Dr. Hooper, F. C. S., Sir G. B. Hunter, K. B. E., the Right Hon. Leif Jones, the Right Hon. Sir J. Herbert Leavis, G. B. E., Mr. J. M. Parikh, Miss P. H. Peckover, Mr. Charles Roberts, and Mr. Sidney Robinson, J. P. with the following, who shall form the Executive Committee:—Mr. A. Yusuf Ali, C. B. E., Mr. A. E. Blackburn, Mr. Arthur Davies, M. A., Mr. E. C. Emerson Mr. A. E. Goodwin, Dr. Harold Mann, Lieut.-Col. P. W. O'Gorman, C. M. G., J. M. S. (ret'd) Mr. H. S. L. Polak, Lieut. Col. D. Warlikar, I. M. S. (ret'd). Mr. Cecil Wilson, M. P., and Mr. G. B. Wilson.

NEWS OF THE WEEK.

The New British Cabinet:—Mr. Ramsay MacDonald, Prime Minister. Mr. Philip Snowden, Chancellor of Exchequer. Mr. Arthur Henderson, Secretary of State for Foreign Affairs. Mr. J. H. Thomas, Lord Privy Seal. Mr. Sidney Webb, Secretary of State for Dominions and Colonies. Lord Parmoor, President of the Council. Sir John Sankey, Lord Chancellor. Mr. J. R. Olynas, Secretary of State for Home Affairs. Captain Wedgwood Benn, Secretary of State for India. Lord Thompson, Secretary State for Air. Mr. Tom Shaw, Secretary of State for War. Mr. Arthur Greenwood, Minister of Health. Miss Margaret Bondfield, Minister of Labour. Mr. Noel Buxton, Minister of Agriculture. Sir Charles Trevelyan, President of the Board of Education. Mr. William Graham, President of Board of Trade. Mr. A. V. Alexander, First Lord of Admiralty. Mr. W. Adamson, Secretary for Scotland. Mr. George Lansbury, Commissioner of Works. Sir Oswald Mosley, Chancellor of Duchy of Lancaster. Mr. W. Jowitt, Attorney General. Mr. J. B. Melville, Solicitor-General. Mr. F. O. Roberts, Minister of Pensions. Mr. Herbert Morrison, Minister of Transport. Mr. Tom Johnston, Parliamentary Under-Secretary for Scotland. Mr. H. B. Lees-Smith, Postmaster-General, and Lord Arnold, Paymaster-General. All on the list

as far as and including the First Commissioner of Works are members of the Cabinet. Mr. A. V. Alexander was Parliamentary Secretary to the Board of Trade in 1924. The positions of Lord Advocate and Solicitor-General for Scotland have not yet been filled. Sir Henry Slessor does not appear on the list because other services have been assigned to him which will be announced later. Lord Arnold, the new Paymaster-General, will not be paid any salary. He has accepted the position with nominal duties in order to be free for work in the House of Lords and otherwise. The Chancellor of the Duchy of Lancaster and First Commissioner of Works will also have duties imposed on them in connection with the scheme of National reconstruction which is being prepared. Mr. Sidney Webb who retired from the last election will probably be given peerage.

Scholarships for Indian Students in Munich University:—Professor Dr. Kalidas Nag, Hon. Secretary, The Greater India Society, has received from Prof. Friedrich von Muller, President of the German Academy, writes the *Modern Review*, a circular offering three scholarships to Indian students to enable them to study at the University of Munich. Prof. F. von Muller writes to him: "Our humble effort is nothing but a simple attempt—a modest beginning—towards the promotion of cultural relations between Germany and India." As a bulletin of the Indian Information Bureau of Berlin reminds Indian students wishing to study in Germany, all teaching there is given through the medium of German. So those who do not know that language should either acquire a working knowledge of it here or in Germany. It requires four months to do so in Germany. So it is best to reach that country four months before the opening of a session. The circular is printed below:—Under the joint auspices of die Deutsche Akademie and die Deutsche Akademische Auslandsstelle of Munich, Germany, it has been arranged as an expression of our gratitude for the hospitality extended to Munich, visitors to Indian Universities, that during the academic year of 1929-30, three scholarships—one for Medicine, one for Engineering and one for either Applied Chemistry or Physics—will be awarded to three Indian students to continue post-graduate studies in the University of Munich and the Higher Technical School (the Engineering College) of Munich. The scholarships will be given in the form of free rooms in the Student's House and board. The chosen candidates will have to pay their own travelling expenses from India or any other country to Munich. They will have to pay the regular tuition fees which will be for the Medical Faculty about 570 Marks or £28.—pounds sterling, for the Engineering Faculty about 340 Marks or £16-13.—pounds sterling, and for Applied Chemistry or Physics about 440 Marks of £21-10.—pounds sterling for a year. Furthermore they will have to bear all other necessary personal expenses. An applicant for the scholarship must be a graduate of an Indian, British or American university in Medicine, Engineering, Chemistry or Physics. He should have some knowledge of the German language and must furnish at least one testimonial from a professor as to his scholarship and standing. All Applications must be addressed to "Hauptstelle der Deutschen Akademie, Muenchen, Residenz, Germany" in time to reach us by the 15th of July, 1929. The selection of successful candidates will be made by the 1st of August, so that they will have ample time to arrange for their passage etc. to arrive in Munich by the 15th of October, to begin their regular work from the very beginning of the Winter Semester. Die Deutsche Akademie Hauptstelle Residenz, Munich (Bavaria), Germany.

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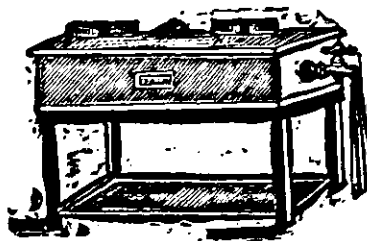
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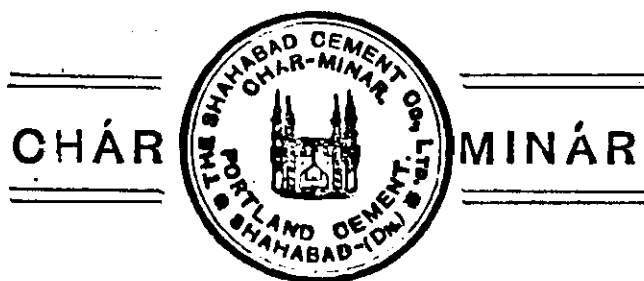
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No. 43

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The late General Bramwell Booth:—After long years of meritorious service to the Salvation Army which he helped to make the largest and most effective organisation for social service, which it is to day, General Bramwell Booth passed to his rest last week. In his famous essay on "The Moral Equivalent of War", William James outlined a scheme of army recruited for war not against nations but against Nature in her aspects inimical to human well-being. The Salvation Army to a considerable extent has become such an army of social service, engaged in daily battle with sin and suffering. General William Booth, the founder of the Salvation Army made it more or less an organisation of religious propaganda, of which the "Conversion of souls was a greater object than the amelioration of life conditions. His son perhaps laid less emphasis upon the soul or rather he thought the soul is best reached through the body. Whichever it may be, the Salvation Army under his leadership has developed a high technique of social service, and its skill and organisation are placed at the service of all causes, without reference to creed, which require them. The Salvation Army to-day is not a proselytising body. At any rate, proselytising is not its main object. Its chief aim is to do whatever good it can to individuals and groups of them in the pure spirit of service. By adopting the dress and learning the language of the people, and conforming as far as possible to their mode of life, the Army has opportunities of influence not open to other missionary bodies.

Christ's Message to India:—Mr. John S. Hoyland who has frequently written in these columns is given the first place in the current *Nineteenth Century and After*, one of the leading English monthlies, for his paper entitled "The presentation of the Christian message to India". Mr. Hoyland says that the position of the Christian missionary in India has entirely changed during the past fifteen years. The War, in his opinion, has discredited Western civilization in the eyes of India and Christianity as associated with that civilization, has shared in the discredit. The Christian missionary has, therefore, to show that Christianity and Western civilization are not the same, that they are different, and that the

failure of the latter is not the failure of Christianity. More. The missionary should seek the help of the East in finding the true meaning of Christ. This is admirably put, and if Christian Missionaries as a class are willing to accept this mission of co-operation in the understanding and application of Christ to present-day world problems as their principal function in India, a very important step would be taken in the harmonization of Indian and European religious life. This cannot but gradually extend to other spheres, and we shall have a movement which may mean the redemption of humanity from its communal and national rivalries. Mr. Hoyland points out that humility and teachableness must be present in the Missionary in order to understand his duties in this sense, and more than these, there must be love for the people. Referring to those who say that they cannot love Indians, he gives examples from his own personal experience of how loveable they can be, and furthermore, he holds that "it is possible to train oneself in love, not only in the avoidance of everything that would give offence or hurt sensitive feelings, but in the genuine affection of one's heart for those whom one would serve. Above all, this gift of love is to be sought and gained through prayer". After mentioning several ways in which the Christian message might be given to India, Mr. Hoyland concludes that "the best of all ways of presenting the Christian message to India is that of the Good Samaritan". Finally, he emphasises his conclusion "that all consideration of the task of presenting the Christian message to India is essentially secondary to, and dependent upon, the work of the Spirit of God in the heart of His people". If the inspiration is absent in the heart, the work of the Missionary will be mechanical and without point. The article is a valuable contribution to the discussion initiated in these columns by the letter of "Perplexed". We have received several letters by way of comment on that letter. We publish some to-day and shall publish more next week.

The Bombay Strike Situation:—Sir Frederick Sykes has come down to Bombay to see what he can do to compose the differences between the millowners and workers which have led to the present prolonged strike. His Excellency and Sir Ghulam Hussain Hidayatulla, the Member of Government in charge of General affairs, have been holding conferences with representatives of all interests and social workers. Dr. Clifford Manshardt of the Nagpada Neighbourhood Home, whose admirable little weekly talks in these columns are a source of inspiration to many readers, was one of the first to be called in consultation by the Governor on arriving in

Bombay from Poona on Tuesday. Social work, it is evident, has a strong appeal for Sir Frederick Sykes. His Excellency personally went the round of the workers' chawls on Thursday, making sympathetic enquiries of them. This is not his first visit to them as one of the first things he did when he took charge of his office, was to make a thorough inspection of the poorest quarters of the city. The Governor's visit and his kindly talks have broken the impression in the workers' minds that they were without any one to think of them except the leaders of the Girni Kamgar Union. A visiting Committee of sympathetic men and women of position following the lead of his Excellency, will go a greater way towards solving the deadlock than any mere method of prosecutions. Both the Governor and the General Member have the interests of the workers close to their hearts, and we are confident that their efforts to settle the present strike which, by the way, has been needlessly embittered by the use of harsh words on both sides, will be rewarded with success.)

Newspapers and Advertisements:—The Christian Missionary weekly, *Indian Witness* in the course of a lengthy article on the reform of advertisements has the following observations to make:—"We congratulate the *Pioneer* for its perception of this evil and its courage in denouncing it. But the *Pioneer* has not pursued the subject of newspaper responsibility for the content of its advertising columns far enough. Had it done so it would have recognized a need for reform in its own practices. Its advertising columns contain many recommendations of alcoholic liquor. The use of alcohol is the cause of incalculable harm to the human race. The most virulent opponents of Prohibition do not attempt to make anyone believe that the traffic in alcoholic liquors is an asset to the race. By selling its space for use in stimulating the demand for alcohol the *Pioneer* is departing from the ethical practices that ought to characterize every honourable newspaper. Having so nobly taken its stand for the cleansing of the advertising columns of its Indian-owned contemporaries we hope the *Pioneer* will soon decide to cleanse its own columns from the advertisements that make it a menace to many of its readers". Our contemporary would have done well to have addressed its salutary advice to all the Anglo-Indian journals, for the *Pioneer* is not the only offender in this respect. In exhorting them to give up publishing alcohol advertisements, we would cite the example of *Punch* in England, which about two years ago decided to eschew such advertisements from its columns. And why confine our attention to the advertisement columns alone? Why not pay equal heed to what appears in the literary columns under the direct eye of the editor? We can supply our contemporary excerpts and pictures from reputable Anglo-Indian papers which no Indian paper would care to publish. Indian and Anglo-Indian papers can help each other to maintain a high level more by sympathetic suggestion than by censorious criticism.

South African Election:—The Nationalist Party of which General Hertzog is the leader has emerged triumphant from the recent elections in South Africa with a clear majority. This bodes good for the Indians in that country, as the Cape Town Agreement formed one of the main issues

on which the elections were fought. The verdict of the voters has gone against General Smuts and his rabid anti-Indian policy and has declared itself emphatically in favour of the enlightened and far-sighted policy of the Nationalist leader. There is much dissatisfaction among the Indians that the operation of the Agreement has not been on the same liberal lines on which it was conceived. While the Indians have carried out their part of the programme, the Whites have always kept in view their own interests to the detriment of the former. General Hertzog who has shown time and again that he is anxious to see justice done to the Indians will, we hope, initiate a vigorous policy recognizing the Indian settlers as the children of the soil and not as aliens.

Age of Consent Committee's Recommendations:—At last the labours of the Age of Consent Committee have been concluded, for it is stated that the report was signed on Thursday last at Mussoorie and is being submitted to the Government of India. From the scanty information available, it is gathered that the report is unanimous on the main points and recommends fourteen years as the minimum marriageable age for girls. The report recommends fifteen years for the age of consent within marital cases, and eighteen in extra marital cases. It is further mentioned in the *Associated Press* message that Moulvi Mahomed Yakub in a Note of dissent points out that a sufficient number of Muslim witnesses were not examined in the Committee and adds that he proposes that any legislation based on the report should be applicable to any particular province only, if the Legislative Council of that province ratifies the measure. It was the duty of the Moulvi Sahab and his Muslim colleagues in the Committee to have seen that Muslim opinion was adequately expressed before them. As regards the second point in the Note of dissent it is a matter of common knowledge that the criminal laws of the land have universal application and no part of the country can be excluded from its operation. We reserve our comments until the publication of the report.

Widow Marriage:—The disgraceful scenes that were reported to be the sequel to a meeting in Karachi of Santanists and Reformers who came to blows on the question of widow marriage do credit to neither party. The widow marriage question may be considered as good as settled with the passing of the Widow Marriage Act of 1856 since when, such marriages have been common and given prominence in the press. Those who oppose widow marriages are labouring under a misapprehension that each and every widow is required to marry. Statistics show that almost all the cases of widow marriages are those of young girls who were the victims of child marriage. There are many widows who have undergone professional training as teachers; nurses and doctors and who have made themselves useful to society in their different capacities. Recognising the hardship to which widows are subjected, the Poona Seva Sadan Society and the several Widows' Homes have espoused their cause, inculcating in them the ideal of social service. The bigoted Sanatanists, while they have the license to marry as many times as they choose, want to deny the right of remarriage to widows. Their zeal is worthy of a better cause than hectoring the helpless widows.

INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 22, 1929.

PROHIBITION IN INDIA.

On Saturday and Sunday last, the Eighth Bombay Temperance Conference held its session in Bombay under the presidentship of Sir Purshotamdas Thakoredas. The President began his address by remarking that he was not a Temperance man and has never joined a Temperance association because he was a Prohibitionist. As a fact, the title "Temperance" is a survival from the old days, and the Conference, though still called by that name, is a staunch advocate of Prohibition as every one of the resolutions and the speeches thereon unmistakably showed. Sir Purshotamdas in his address emphasised the importance of the question being dealt with by the Central Government as an All-India one. The efforts, such as they have been, of the Provincial Governments to make a beginning in the direction of Prohibition, have been nullified by the unresponsive attitude of the Government of India. It must be explained that while the excise on country liquor is a provincial, transferred subject, that is, a subject delegated to the Provincial Governments and administered by an Indian Minister chosen from among the elected members of the Legislative Council, the duty on imported foreign liquor is levied by the Central Government. The Bombay Government have been following a policy of restricting the consumption of country liquor, but as the Central Government would not follow a corresponding policy in regard to foreign liquor, the decrease in the consumption of the former has been counteracted to a considerable extent by the substitution of cheap foreign liquor. Sir Chunilal Mehta, the first Excise Minister under the Reforms, who introduced the rationing system, told the Conference how the Government of India opposed a small increase in the transit duty on foreign liquor which he had levied, and which Provincial Governments were entitled to levy, with a view to check to some small extent the increase in the consumption of foreign liquor. The attitude of the Government of India at present is thus not only one of indifference but of active hostility to the adoption of Prohibition.

The Mussalman and Hindus who constitute nine-tenths of the Indian people are by religious precept and social opinion forbidden to drink. And a considerable proportion of them still adhere to this wholesome prohibition. The national policy as regards liquor, therefore, may be said to be total prohibition. But the Government policy is, to use the official formula "the maximum of revenue with the minimum of con-

sumption". Experience has shown that the former half of the formula has been more sedulously pursued than the latter half. The effort to raise the revenue has inevitably raised consumption also. The fallacy of the formula is shown by the fact that the moment the excise revenue (and consumption) showed a real tendency to decrease the excise officials discovered an alarming increase in "illicit manufacture and consumption", and have been pressing Government to renounce the policy of rationing as leading to these offences. As Sir Chunilal Mehta said that the object of his policy was to reduce consumption: a reduction of revenue was bound to follow; illicit offences also were bound to rise but if the preventive staff did its duty, they could be put down. The abandonment of his policy, therefore, can only mean that the Government were not in earnest when they accepted Prohibition as the goal of their Excise policy. Sir Frederick Sykes, the present Governor of Bombay, has shown himself, during the few months he has been here, to be an earnest student of social questions. We trust that his Excellency will help his Minister who is himself a convinced Prohibitionist, to enforce his policy against the obstructive attitude of the officials hardened in the old tradition. The stoppage of the drink traffic, we may assure him, will have a direct effect in reducing much of the industrial unrest, and what is more, it will put Britain right with India on a question which, more than almost any other, concerns the happiness and well being of women and children in the Presidency. Let Bombay under his leadership set an example to the rest of India of how to make India and Great Britain co-workers for the lasting good of the people of both countries.

The Conference placed on record its considered opinion that the so-called Advisory Committees which are appointed to assist the Excise officials in ascertaining local feeling in regard to the number and location of liquor shops, were a farce. More than one speaker bore testimony from his experience as a member of such a committee that its composition and mode of transacting business, were absolutely faulty and there was no good trying to mend them. The Conference advocated a complete system of Local Option as the only sure way of allowing local opinion to determine local needs, and as a method of gradual approach to Prohibition. Miss Ruppell, an American Christian Mission lady, who moved the resolution, pointed out that Local Option in the United States did much to pave the way to Prohibition. Dr. Abdullah bin Abdullah wished to exclude so-called "vice areas" from the scope of the resolution on the ground that they are sure to vote for liquor shops. The Conference, however, declined to make any exception for the reason

that the "vice areas" cannot be regarded as permanently given over to vice and that with proper propaganda, these areas too can and should be reclaimed. What are called "vice areas" are the areas where the women participators in vice live; the men participators live in the "respectable" areas which are not supposed thereby to be incapable of exercising the power of Local Option!

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXV. PEOPLE OF OTHER LANDS.

(By DR. CLIFFORD MANSCHARDT, PH.D.).

The world traveller is continually amazed at the likenesses he finds in every country. The people wear somewhat different clothing, and observe somewhat different customs, but down beneath it all there is a real sameness. The primitive groups are interested in marriage, reproduction, and the stern demands of every-day living. The intellectual groups are concerned with politics, economics, social problems, art, philosophy and religion. Cultural and environmental differences cause these problems to be approached from different angles, but each group is making its contribution.

The main reason we do not respect the abilities of the people of other lands is because we do not know these people. We look upon ourselves as divinely chosen, but our knowledge of other nationals is strangely limited. We refer to a nation as "Germans", "Turks", "Bolsheviks", or "Fascists", and then proceed to designate the entire group as bad. We forget that a nation is a complex thing, unable to be understood without study. If we ever hope to have world peace it must be upon the basis of mutual understanding. Our children should be acquainted not only with their own national tradition and heritage, but also with the achievements of other nations. Our schools present courses in many less important subjects, why should they not introduce courses in international appreciation? Why should our young not be acquainted with that which is of worth in all lands? The humanizing of knowledge will go far in solving the problem of inter-racial contracts.

At a time when there is so much loose talk concerning racial superiority and inferiority, it is well to call to mind that keen students of the racial problem have come to look upon the matter of racial superiority as a cultural rather than a biological difference. A dark race is not inferior to a lighter race because of its colour. If there is any superiority or inferiority, it is due to a difference in culture. Biology advances no good reason why the members of one race should have a superior mental capacity to the members of another. The difference between races is more often due to difference in opportunity than to difference in ability. Geography and climate also enter into the

situation. Modern scientific research is serving to confirm the thesis that the nations of the world are "of one blood", having "diversities of gifts, but the same spirit".

The idea of the interdependence of nations is slowly penetrating the national consciousness. If the war did nothing else, it taught us that no nation can live to itself alone. Social change in Russia; unsettlement in Germany; discontent in Balkans; a rising nationalism in India and China; the growing financial power of the United States—all have their effect upon the life of the world. There is no avail in shutting our eyes and shouting "Peace", when there is no peace. There is avail in facing the facts and striving mightily to make peace a reality.

"CONFESSIONS OF A MISSIONARY."

I.

REFLECTIONS OF AN AMERICAN BISHOP.

The Editor, *The Indian Social Reformer*.

Sir,

With deep sympathy and interest I have read the communication in your issue of June 8th entitled, "Confessions of a Missionary". As I came to the end of that statement, I found myself saying,— "Surely there ought to be a place in India for such a man, and for his wife".

Let me say that it is thirty years ago this month since I was appointed a missionary to India by the Methodist Episcopal Church of America. My father, after nineteen years of happy and enthusiastic missionary service for India, died on this field in 1891. I am glad and thankful to say that my missionary life in India has been full of the deepest satisfaction, and has held for me rewards so rich that I have never for an hour coveted anything that America might have offered.

SITUATION NOT DISCOURAGING.

There are many difficulties and problems in the task to which a missionary in India gives himself, and, as your correspondent reveals in his confessions, there are things that discourage. Had I the opportunity, I should like to say to him that he should not think of giving up his work in India. The very fact that progress is slow and that ignorance, combined with force of customs and superstitions of long standing, render the task arduous and discouraging, would indicate the need in India of those who can help in raising the level of thought and life. His narrative is itself a clear indication of the need of his own and his wife's help.

I believe I am right in holding that, despite all the difficulties and discouragements, India offers to the Christian missionary the most responsive and fruitful field of the world. Not only in the matter of the numbers of those who have responded to the Gospel of Christ, but also in the depth of understanding of and devotion to Christ on the part of thousands of India's choicest sons and daughters,

we have the surest indication that those who have brought the evangel of Christ to this land, and are trying to live according to his divine principles and laws, are making the best possible investment of their lives. The instances that are cited by "Perplexed" are surely cause enough to bring about dissatisfaction, but do not furnish a reason for leaving people who are in such desperate need. After all, we have not only social and religious customs to deal with, but personal habits. I find it difficult to understand why an Englishman, with all his knowledge of physiology and hygiene will persist in drinking alcoholic beverages to the detriment of himself, his family and his income. Being an orthodox American, I am puzzled also as to why governments that have the highest welfare of their subjects at heart, should refuse to pass laws that would eliminate the loss and suffering that come to their subjects through the sanctioned sale of liquors that cause drunkenness and drugs that demoralize. My only answer is that the governments do it as an apparently easy way to get revenue, and that people keep up these practices because they have become habituated to them. Such people and such governments need help and enlightenment, and a true follower of the Lord Jesus Christ will spend his or her life in an earnest effort to establish a kingdom of righteousness, which is the Kingdom of God, on earth. To leave the situation because it is difficult, or the results discouraging, would be to prove recreant to the heroic Christ who Himself was "obedient unto death."

It is inspiring to me to note the high motives that have kept "Perplexed" and his wife at their difficult and, in so many ways, unpleasant task in India. If it were not for such souls in every part of the world, life would be far less endurable. India certainly can ill afford to lose such selfless workers. Who would not be proud of anyone working with such a self-sacrificing spirit as the wife of "Perplexed"? It is a heartening picture he has drawn of her beautiful and helpful ministry for the poor and suffering. Of those who are around her some may not appreciate such devotion, and some may attribute it to wrong motives, but surely there are those among the Indians who feel grateful and will prove themselves worthy of such kindness, so freely bestowed. India can love, and does love, such people. My testimony is that there are warm hearts in this land, that friendliness gains an instant response, and courtesy is met more than half-way. There is opposition, of course, but much of it is due to misunderstanding, and a great deal of it can be overcome by love that does not stop at sacrifice. It was such a price our divine Redeemer paid, and no less a price will win people to Him and help to establish His kingdom on earth.

A "DEADSET" AGAINST WHAT?

Referring to opposition to the missionary on the part of non-Christians in India, I am surprised that there is not more of it. While it is wrong to say that Christian missionaries are making a "deadset"

against Hinduism, or any other religion, it is true that they are and, in keeping with Christ's teachings and commands, must be opposed to much that Hinduism includes within its beliefs and practices. Among these things I would name the following:—Idolatry, in all its forms and degrees; the doctrine of Karma; the belief in transmigration of souls; Caste, in all its ramifications; Untouchability; Cow worship, and in any religious sense, the "protection" of the cow; the system of the priesthood as it operates at Benares, Brindaban, Muttra and elsewhere; the practice of having Devadasis; Suttee, with whatever motives it may be accompanied; Child marriage; Enforced widowhood; the entire Pardah system; Mendicancy, with its religious basis, resulting in the creation of millions of sadhus and faquires; and the system of pilgrimages as now in vogue. I am not concerned, for the moment, as to whether Christianity's opposition to these things is right or wrong. The point is that the extent to which Hinduism holds these beliefs and engages in these practices is the extent to which Christian missionaries must be opposed to Hinduism. It is possible that the list as I have made it would be modified by a consensus of Christian opinion, though I do not think, very greatly. Now, in regard to such things, personally I would admit that there is a "deadset" against them on the part of Christian missionaries. Any other attitude would be impossible, but in opposing them there is no thought of opposing the Hindu people. As we consider it, the interests of the Hindus demand that these beliefs be discarded and these practices abandoned. Love is the dominating motive of Christianity, and the true follower of Christ will make this apparent even where he opposes what he believes to be untrue or unwise. Nevertheless, this opposition on the part of Christian missionaries to so many things that are within the pale of Hinduism as we know it, would naturally lead to counter opposition.

LET US REASON TOGETHER.

Why should we not, as "Perplexed" pleads, "search for the truth together"? The tests, scientific and practical, to which Christianity has been subjected and which it is still facing, are not tests that Hinduism or any other religion can evade. All that cannot stand the test of true reason and the practical needs of humanity, should be given up. The past one hundred years have seen many changes in Hinduism, and I think the next fifty years will see many more. As true well-wishers of India, Christian missionaries intend to stay here and continue the work of teaching, even though there were ten times the opposition there now is. No intelligent man need be in doubt as to why we have come or why we remain. A reading of the entire Gospel of Christ, including His exclusive claims for Himself and his Last Great Command, not a mere skimming of such portions as may happen to fit in with or please the notions of any particular group of India's people, will make clear the objectives, programme, methods and spirit of

Christ. As nearly as it is possible for us, we seek to do His will in the situation that faces us. While it is the constraining love of Christ that keeps us steadily at our difficult tasks, we rejoice in the love and friendship of hosts of India's people who have welcomed us and accept us as true friends of this great land.

Episcopal Residence }
Byculla, Bombay 8. }
13th June 1929.

Yours etc.

BRENTON THORBURN BADLEY.

II.

The Editor, The *Indian Social Reformer*,

Sir,

Appreciating the spirit in which you have published the "Confessions of a Missionary", I gladly respond to your invitation to express my opinion, not so much because I think my opinion will help greatly in clarifying the issue, but because I welcome the friendliness of your invitation. You will pardon me for saying that I have felt the *Social Reformer*, recently has been inclined to carry a religious chip on its shoulder. Perhaps I have been mistaken. At any rate nothing could be in better spirit than the way you have presented the rather long wail of my missionary brother, whoever he may be.

What I say is said with the kindest intent, but since a frank discussion has been invited and since many will have been inclined to look upon the "Confessions" as typical, I feel the case has been lifted out of its personal relationships and must be treated absolutely on its merits as I see them. It matters not who the writer is. He may be well-known to me. He may have a hundred explanations and excuses for his attitudes. That is beside the mark. The whole case stands or falls by what he has said and it is to this I am attempting to address myself impartially and sincerely.

My advice to the brother is not to return to India if his life here is not yielding him greater spiritual returns than his letter indicates. There seems to be far too much of self protruding in what he says, to make it possible for him to humbly serve, not counting the cost but only seeking the opportunity.

He has charged Miss Mayo with unfairly presenting conditions in India. But what has he himself done? He has certainly presented extreme examples. Has his doctor wife never set a broken arm, applying splints, for a patient who has gratefully accepted the service and tried faithfully to follow the instructions given? One man dismissed his doctor wife and called in a *hakim* and the man's wife died. Yes, but has his doctor wife never treated the wife of an Indian neighbor who implicitly trusted her and proudly exhibited the son or daughter who had been ushered into this world under the doctor Memsahiba's skillful supervision?

Much of the good brother's plaint seems to have originated in the realm of the medical department. He doesn't seem to take naturally to surgery and

my advice is for him not to hang around the dispensary so much. I fear he may be a bit of a wet blanket there unless he is very, very careful. I would like to hear his wife's report. I will guarantee she would give us a very different picture using exactly the same colours.

And regarding the other matters of social and religious standards and practices to which he takes exception, I wonder if he thought these things would be changed just to keep them from getting on his nerves? Who is suffering from the conditions he depicts and which are so well known to us all? You might think, from his putting of it, that his own inconvenience or offended sensibilities are the most serious considerations to be faced.

I do not wish to be unfair to one who doubtless is sincere in his perplexity and who, probably before this, wishes he had held to his original instructions, not to publish. What he has said does not represent him at his best. He needs a furlough. But he will want to come back. He will see things in a different light when he has been away from India for two months. He will realize again the great opportunities for loving service.

I agree with him that we should all be more friendly in our religious differences. But men do not seem to be so constructed. I do not expect an orthodox Hindu or Moslem to see eye to eye with me. Nor do I expect them to join me in my religious hopes for India. But I would be happy if they could bring themselves to give religious liberty to their brethren who may wish to seriously investigate the teachings of Jesus. I do believe India would be in a better way to reach her religious goal if her young men could feel perfectly free to study the teachings of Jesus, without any compulsion from the Missionary and without any fear of being out-casted by their brethren, and could thus calmly ponder together as to whether Jesus really spoke truly when he said, "I am come that they might have life and that they might have it more abundantly". Yes, I have longed for the day when men of education and position might feel free to come to me and talk about their spiritual problems. Will that day ever come? Quite probably not. But in the meantime I shall stay in the offing doing what I can to help and encourage those who do come to me and those I happen to find who want my help. Some day the tyranny of caste and sect may be done away with and then I want to be where I can easily be reached by any who may want to find me.

I do not worry or bother about whether others may think I am wasting my time. I despise the word "sacrifice" as used in connection with the high privilege of going any where, at any time to be a witness for my Lord and Saviour, Jesus Christ. The joy and peace that fills my soul in the midst of conditions that may, at times, be somewhat unlovely, are but the fulfillment of the promise that Jesus made when he said, "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and

be exceeding glad". What excuse can a Christian missionary have for ever failing to radiate joy and good cheer? Even if things were pretty bad for him, which they are not, he could still fall back upon the boundless source of all strength and, "rejoice and be exceeding glad."

But India has gone out of her way to make me feel at home. Her sons and daughters are my brothers and sisters. Why should I wish to leave? And in these days when we are emphasizing the need for internationalism, why should India not be the place where all the world may behold men and women of all the nations working bravely and patiently together for the highest good of all? St. Paul has given the Christians their chart and compass by which, if we sail, we cannot fail to find opportunities to do good nor can we fail to find joy in companionship with those who seek to know God. In Colossians 3: 12 he says, "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another and forgiving each other if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love which is the bond of perfectness". This is the "love" of which Paul speaks in I, Corinthians, 13:4, "Love suffereth long and is kind.....beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth".

As Christian missionaries if we become discouraged or if we fail to find joy in whatever service we are called upon to render, it must be because we have ceased to be actuated wholly by this love of God which "hath been shed abroad in our hearts through the Holy Spirit".

Methodist Episcopal Church, } Yours, etc.,
Cawnpore, } FRED M. PERRILL.
12th June 1929.

III.

The Editor, *The Indian Social Reformer*.

Sir,

I read the "Confessions" and I think "Perplexed" has answered his own arguments. In the first place he will not allow us to use the "Tu quo que" or the fault of Government arguments and is quite free himself to compare our apathy with Japanese energy. I think he should not return, not because his twenty years have been wasted here—far from it—but because we are the people who must do the job for we can understand our people and sympathise with them and are not doing things with the impression that after all we may be wasting our time and energy on the work. His arguments about the Arya Samaj Missionary are equally applicable to the attitude of the Christian Missionary to the Indian reformer and worker. His charge against idol worship is all nonsense, because every religion has deteriorated to this and it can only be called idol worship when a man knowing the truth

bows down to "false gods" and this form of idol worship is more common among Christians than among us. His reference to Christ at the end verges on the ludicrous and I think that if all these things had been cut out his "perplexity" would have solved itself. So also his reference both at the beginning and end to his relations. His main charge is quite true, but that can only be cured by us and the educated in this country dare not go to the villages to work, because they will be swamped if they do so. Another twenty-five years and a more intelligent educational system will see an educated class ready to go out and work. Meanwhile we should not expect high morality, character and gentlemanliness on Rs. 7 a month or even less.

Allahabad, }
14th June 1929. }

Your, etc.,
A LAW STUDENT.

BOMBAY PROHIBITION CONFERENCE.

The eighth Bombay Temperance Conference was held at Blavatsky Hall, French Bridge, on Saturday and Sunday. Sir Purshottamdas Thakurdas, M.L.A. presided. Mr. K. Natarajan, Chairman of the Reception Committee, welcoming the audience said that though it was called a temperance conference they were really there to promote and demand prohibition for the whole of India. Temperance had become an old word and it had done good work; the watch word now was 'prohibition'. He could say with confidence that the national policy of India in regard to liquor was prohibition, but the Government policy was different. It was the object of the Conference to bring the Government policy into line with the national policy.

The prohibition movement in India, continued Mr. Natarajan, suffered from certain disabilities. The most serious of these was the water-tight division of the society in which the higher and educated sections of people were total abstainers and for whom the necessity of prohibition did not exist. They were not concerned with prohibition because they were free from the evil of drink. The imitation of Western customs, when English education was first introduced into the country, included drinking and when it was found that some of the best intellects of the country were blasted by that evil the reaction against Western manners began.

When movements of reform were started against such evils as drink and social abuses the leaders of such movements were suspected of advocating social license in the name of social reform. They had to remove that misunderstanding and to show that reform did not mean following the West but driving out everything that was socially bad. At the present time he could say from experience things were much better. Nearly all the public men of India were total abstainers and even those who were not disinclined to an occasional drink had now totally given it up. So far as the intellectual classes of India were concerned it could be safely said that the drink problem did not exist.

GREAT HARM TO INDUSTRIAL WORKERS.

The problem existed chiefly for the masses, particularly the industrial workers of big cities and industrial centres. It had been proved that the industrial workers of Bombay had spent whatever increases they got in wages during the boom period in the drink shops. It was a maxim of psychology that when people lacked higher and healthy pleasures they chose lower and often injurious pleasures. The life of the industrial worker was such that lacking healthy and beneficial recreations he was forced to resort to stimulants of an intoxicating nature. The drink had done great harm to the industrial workers. They should be saved from this temptation by removing liquor shops and making it inaccessible to them. If that is done, they would be able to spend their earnings on the education of their children and on the improvement of their social conditions. Not only as a matter of social reform, but also from the interest of industry the introduction of prohibition was most important.

PROHIBITION FOR INDIA.

The Conference would pass a resolution advocating prohibition for India. He thought prohibition would not be a difficult problem for a country like India, the major portions of whose population were against drinking liquor. He regarded the advent of the Labour Government in England as a favourable circumstance to the promotion of prohibition in India, for the Labour Party included many who were prohibitionists and total abstainers. They would sympathise with India in her demand for prohibition if she believed that it was to her interest.

Another source of strength to the movement in India was the Christian Mission. He was glad to say that the Rev. Edwards in a memorandum to the Simon Commission had strongly pressed for the introduction of prohibition in India at the next grant of reforms. They had now to press the Government of India to adopt the beneficial measure and also to appeal to the Princes of India to be true to their traditions by adopting prohibition in their territories. They should also see that all their national leaders and public men were abstainers and in favour of prohibition.

Mr. Gilder, then read messages from those who could not attend the Conference. The Hon. Mr. Jadhav, the Excise Minister, regretted his inability to attend, but expressed full sympathy with the object of the Conference and wished it success.

PRESIDENTIAL ADDRESS.

Sir Purshottamdas Thakurdas who was elected President of the Conference then delivered his presidential address extempore. He said that what India wanted was not temperance, but prohibition. The two great communities of the country, Hindus and Mussalmans were not addicted to drink—liquor being banned both by custom and religion. To talk of temperance, which meant moderation in drink, when the predominant feeling in the country was against all kinds of drink, was in his opinion a

retrograde step. What India really wanted was complete prohibition.

The President, continuing, said that he first came to be interested in the problem after his entry into the Legislative Assembly. When the first resolution demanding prohibition was moved in the Assembly by a Mussalman gentleman, Sir Basil Blackett, the then Finance Member said that Government were not prepared to consider the question of prohibition, because the country could not afford it from a financial point of view. It was that statement of the Finance Member which made him study the subject deeply. Since then he had taken pains to study the facts and figures in regard to the experiment being made in America. And inspite of all the stories spread by the Government of India about the failure of prohibition in America, he believed that America had attained very good results and would in a generation or two be in the same condition as India was in olden days in regard to the drink problem.

GOVERNMENT'S LIQUOR POLICY.

Without going into the details of his enquiries into the liquor policy of the Government of India he would say that since 1903-4 the liquor revenue of the Government had gone up from 7½ crores to 21½ crores in 1923-24. The bulk of the increase was due to imported staff. Foreign liquor was allowed to be imported free of duty and it was replacing country liquor. It was not fair, he argued, to increase the import of foreign liquor at the expense of the native staff which was placed under some restrictions. He regarded both foreign and indigenous liquor as harmful and he wanted that both should be restricted.

He was aware of the financial difficulties in the way of introducing prohibition, but at the same time the degradation and deterioration of the people of the country should not be allowed to go on by the consumption of liquor. The Government had tried the policy of rationing for some time. They have now gone back upon it on the ground that it failed inasmuch as it was followed by increased illicit distillation. The remedy for illicit distillation was not to open more shops and increase the supply of licit liquor, but to find out why the policy of rationing adopted by Government and endorsed by the Council proved a failure.

He concluded by expressing his admiration for the work of Mr. Gandhi and Vallabhai Patel in regard to temperance and suggested that members of Councils and the Assembly must be made to declare themselves in favour of prohibition.

The following resolutions were adopted,—*Resolution I.* Having regard to the various difficulties in introducing effective prohibition in India through the Provincial Governments, this Conference is of the considered opinion that the only real and effective solution lies in the adoption and steady pursuance of a policy of prohibition by the Government of India in co-operation with provincial governments and Indian States, *Resolution II.* This

Conference places on record its considered opinion that the Excise Advisory Committees as at present constituted are a farce, and do not serve the purpose for which they were intended, *viz.*, the determination of the number and location of liquor shops in accordance with the wishes of the residents of the locality. It is of the opinion that nothing short of a complete system of Local Option will meet the present needs of the situation and pave the way for Prohibition. *Resolution III.* This Conference deplors that the Government of Bombay have, notwithstanding their repeated declarations gone back on the measures of rationing and reduction of the strength of liquor which were calculated to further prohibition which the Government accepted as the goal, and even restored in the city of Bombay the discredited fixed fee system, in place of the auction system, with its notorious possibilities of corruption and the creation of vested interests calculated to hamper the introduction of Prohibition. *Resolution IV.* This Conference requests the President to forward these Resolutions to the Government of India and the Government of Bombay.

THE INDIAN DIVORCE ACT.

NEED FOR AMENDMENT.

A lacuna of serious import in the law of divorce as administered in British India was disclosed in a matrimonial matter which came up recently before the Hon. Mr. Justice Kemp.* In this case the petitioner—husband petitioned for dissolution of his marriage with the respondent, his wife, on the ground of adultery with the co-respondent. The respondent denied the adultery and counterclaimed that the petitioner had during the time the parties cohabited together, been guilty of adultery. The respondent further charged the petitioner with cruelty and desertion for one year and seven months and prayed for a judicial separation. The co-respondent denied the adultery alleged.

The parties to the suit professed the Roman Catholic religion and were domiciled in India. There were two children (boys) of the marriage. One of the children lived with the petitioner and the other with the respondent.

Prior to the suit, the respondent had filed a complaint in the Police Court for maintenance. The Magistrate directed Rs 30 per month to be paid to the respondent for the maintenance of the child in her custody. After the petitioner filed the suit in the High court, the Police Court complaint so far as it remained undisposed of (*i.e.*, as to the maintenance, if any, to be allowed to the respondent) was dismissed for non-appearance.

The adultery charged against the respondent was in respect of her stay at three different places with the co-respondent. His Lordship found adultery not proved at the first two places and held it proved at

the last place of residence of the respondent and the co-respondent.

His Lordship further found that the petitioner also was living in adultery and that the respondent was justified in declining to live with the petitioner because of the woman with whom the petitioner had committed adultery staying in the same house with the petitioner.

His Lordship was satisfied on the evidence that the petitioner did not properly maintain the respondent and her child. His Lordship held that the respondent's misconduct with the co-respondent was the direct result of the straitened circumstances to which her husband had reduced her. His Lordship concluded the judgment, which was a considered one, as follows:—

“I find on the evidence that (1) petitioner has been guilty of adultery with Soni; (2) petitioner has been guilty of desertion towards the respondent since February 1927 but not for two years. The petitioner was the cause of the cohabitation ceasing by keeping Soni and thereby compelling his wife to leave the house at Sholapur some time in March 1927. The suit was filed in August 1928. The money he allowed her was not sufficient for the maintenance of herself and her child; (3) petitioner has been guilty of legal cruelty towards respondent. He so treated her as to cause reasonable apprehension of suffering or injury to her both physically and mentally. We have Dr. Batliwala's evidence on this point of her wretched state of health and the petitioner's letter of 28-10-26 which was a most cruel and filthy letter to write (see *Russel v. Russel*, 1895, p. 315 *Walmsley v. Walmsley*, 1893; 69 L. T. 152). When he wrote the letter of 28-10-26, there was no adultery or misconduct between respondent and corespondent.

I find further that respondent has been guilty of adultery with co-respondent at Haroon Building but that the petitioner's conduct conduced to it and that she was at the date of the suit living under co-respondent's protection. It remains to consider the law applicable to these findings. The petitioner's petition for dissolution of the marriage is dismissed. As to the respondent her prayer is for judicial separation. Here the Court has to decide according to the principles and rules in force in England (Act IV of 1869, 2 V. 7). In the Ecclesiastical Courts, no relief was afforded to a guilty wife. I think the case of *Everett v. Everett*, 1919, p. 298 is applicable here. In cases of dissolution of marriage the Court like the Divorce Court in England has a free hand and is not hampered by the principles and rules of the Ecclesiastical Courts but the decree for judicial separation has taken the place of the Ecclesiastical decree—“*a mensa at thoro*” and this case must be decided on principles and rules as nearly as may be conformable to those on which the old Ecclesiastical Courts would have acted and those Courts would not have given relief to a wife under these circumstances. See also *Othony v. Othony*, 13 P. D. 141; *Welton v. Welton*, 1926-27. 43 T. L. R. 174 has no application. It was a case of grant of alimony *pendente lite*

* Suit No. 1752 of 1928. *Thomas Ranquins v. A. E. Ranquins and Anr.* Judgment delivered on March 26, 1929.

on a wife's petition for dissolution. I see no alternative but to dismiss the wife's counterpetition for a judicial separation. The co-respondent to pay his own costs throughout".

His Lordship accordingly dismissed the husband's petition with costs to respondent. His Lordship did not think the petitioner had sustained any real injury in the circumstances of the case by co-respondent's adultery with petitioner's wife, nor did the petitioner appear to have regarded his wife as of any value. His Lordship accordingly assessed the damages at one rupee against the co-respondent.

The practical result of the decision was that notwithstanding the unhappy circumstances attending their conjugal life, the petitioner and respondent continued in law as husband and wife. Notwithstanding the immoral character of each spouse held proved in the case, each retained the custody of one child. Although the Court found that the adultery of the wife had been conducted by the cruelty and immoral character of the husband, which compelled the wife to throw herself upon the protection of another person, the Court found itself without jurisdiction to make an order in the suit against the petitioner for the maintenance of the wife. Although the wife was compelled to seek shelter with her child with the co-respondent, to keep body and soul together, which led to the adultery with the co-respondent, no provision could be made by the Court for her future maintenance and she was left to shift for herself as best as he could.

Counsel for the respondent applied to the Court that under the circumstances of the case, the husband might be ordered to pay alimony to the wife. The learned Judge, however, was of the opinion that he had no jurisdiction to make the order in the suit. His Lordship said that he had to administer the law as he found it, and if any amendment was required, the matter was one for the Legislature.

The foregoing case is important inasmuch as it shows in what respects the Indian Law of Divorce stands in need of urgent amendment. In the first place the law ought to be amended so as to enable the Court to grant a decree for judicial separation to the wife in a case like the present, where the adultery of the wife is the direct result of or in other words, is conducted by the cruelty and misconduct of the husband, otherwise the consequences would be deplorable. It is admitted that in cases of dissolution of marriage the Court has a free hand and is competent to grant a decree for divorce to a wife who had been guilty under circumstances of the nature disclosed in the foregoing case. Modern opinion will undoubtedly support the plea for conferring the alternative or additional right upon the Court to grant judicial separation under the same circumstances. It is obvious that the wife would have played into the hands of the husband, if she had counterclaimed for divorce, when the guilty husband was himself praying for a divorce. Furthermore, it is inequitable that the

wife should be driven to institute separate criminal proceedings against the husband for her maintenance. It should be competent to the Court, under like circumstances to make an order in the same suit, against the husband for the maintenance of the wife.

Apart from the legal questions involved, the case is one of profound interest to the sociologist. It shows up in a lurid light what a sordid life the lower middle classes are compelled to live in this city. The respondent, a young girl, came to Bombay from Goa in search of employment. She secured a job as an Ayah. Then she was taken up by the petitioner, who was a neighbour. The parties shifted from place to place finding it hard to make both ends meet. The petitioner tried his hand at several occupations, speculated, lost and had to take relief in insolvency. For a long time, the petitioner, the respondent, her sister and mother and an Ayah lived and slept together in a room 10 feet by 12. A cook and odd-job man slept outside in the verandah. The Petitioner misbehaved with the respondent's sister, who became enciente, was taken to a free Municipal hospital for being confined and there she died. From this unhappy household, the petitioner got a chance to escape by securing a job upcountry. There he took a mistress and set up an independent establishment. He at the same time ceased to support the petitioner and turned a deaf ear to all her entreaties for aid.

The respondent was alone with her child in Bombay. Her mother had left her and she did not know her whereabouts. She had no money to return to Goa. Creditors were pressing her. The landlord was threatening ejection. She sold her few sticks of furniture, but that did not yield enough to pay the debts and there was no food in the house. The child was seriously ill. She was in terrible grief and despair and at the end of all her resources. Death seemed to face her and her innocent child.

There is however an All Merciful Providence that looks after the waifs and strays of the world. In the midst of her distress and destitution, a Parsee gentleman, a medical practitioner took compassion on her and gave free treatment to her child and advised and consoled her. The child survived.

The respondent was without a home. One night, when it was raining hard, she took her child and her few belongings with her and went to the room occupied by the person who had once been employed by her husband as an odd-job man and cook. This person was eking out a bare subsistence for himself as commercial salesman, but on being made acquainted with her condition, he gave up his own room to her. He himself slept outside and took his food away from home whenever and wherever he could. Not only this, but he shared his scanty earnings with the respondent, by placing a few coins when he had them in the hands of the child, instead of giving them directly to the mother, so as not to hurt her feelings. Here was true Christian charity by the poor to the poor.

Some time after the respondent again found herself stranded with her child. This time the Hindu Ayah who had once nursed the respondent's child, and who had now nothing to expect from the respondent, took pity on her and gave her shelter and attended her. The Ayah's husband who was old and infirm beat her because she was neglecting him in favour of the respondent and her child, but the Ayah cheerfully put up with the punishment. The employers of the Ayah threatened to dismiss her from their service if she gave any of her time to the respondent and her child, but the Ayah managed to pacify them. Undeterred by fear of consequences, the gallant little Hindu soul loyally and selflessly stood by the Christian lady unto the last.

The Legal Aid Society took up the respondent's case and an order for the child's maintenance was obtained in the Police Court. The High Court litigation has also come and gone but the question remains; has the human tragedy been fully played out yet? The marriage tie between the petitioner and respondent subsists with all its implications. An innocent child is being reared up in the custody of each guilty spouse. The young wife is in Bombay entirely without means of subsistence, without a home of any sort and without any person to look after her and her child. The husband and wife are loose on society. What will be the denouement? Time alone can show.

Here is however a field for study for the sociologist, an object lesson for the worldly and a chance for the philanthropist.—*Bombay Law Journal.*

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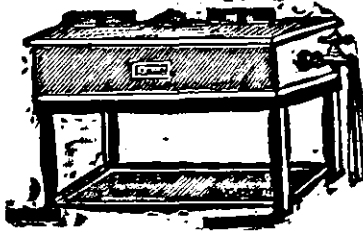
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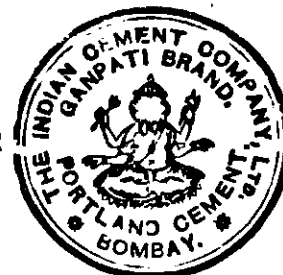
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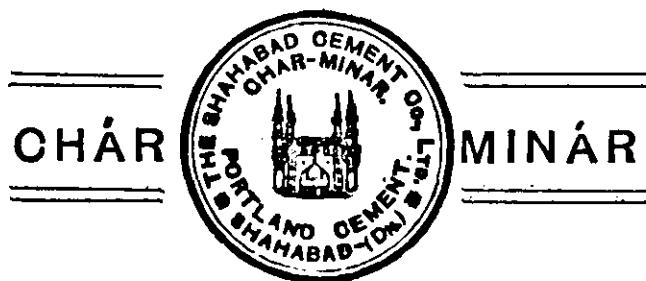
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No. 44

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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<p>The late Rev. R. A. Hume. A good Samaritan. What I like about Englishmen. Christian Missions' Work. Education in Jaffna. Assam Floods.</p>	<p>Principal Dhruva on Women's Education. That Men May all be Brothers. "Confessions of A Missionary". Indian Womanhood. Co-Education. The Villager in the City.</p>
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NOTES.

The Late Rev R. A. Hume:—The news of the death of the Rev. R. A. Hume who, as his father and grandfather before him and as his son and daughter at present, devoted the best part of a lifetime to the service of India, is a reminder that differences of race, colour and creed pale into insignificance in the presence of a dominant spiritual ideal. Mr. Hume was an active sympathiser and worker in every good cause, not only for his own particular christian community in Ahmednagar but for all classes of Indians. He was a familiar figure for many years at social and even political gatherings and his advice was always received with much respect. He regarded himself an Indian by birth and nationality and felt for our sufferings as one of ourselves. Though rather old-fashioned in his views about the proper attitude of the missionary towards non-Christian religions, Mr. Hume never allowed a single harsh or offensive word to escape him in whatever he said or did about them. His memory will be long cherished by his friends with affectionate regard as that of a great worker in India's service.

A good Samaritan:—The Rev. C. G. Early of Luxetypet, Nizam's Dominions, has hit upon a way of removing a wrong impression about India in the minds of the British public. He intends preparing an article for an English newspaper showing that there is another side to the picture of "Communal dissensions", "Racial difficulties", "Clash of colour" and so on, which is so much in evidence in the Press". He wants to tell the British public how much mutual liking and respect there really is between members of different communities and nationalities living in India. "Really", he writes, "there is much more affection and agreement between members of different communities than is generally recognised and I want to bring this fact into prominence." The method which Mr. Early has devised has the merit of being original. He is inviting a number of Indians connected with social and political movements to let him tell in as few words as possible "What I like about Englishmen" and "What I like about Mahomedans." At the same time, he is requesting a number of prominent Englishmen to tell him "What I like in Indians". Mr. Early feels convinced that if a number of people

assist him in this matter, a useful article could be produced which will help to dissipate the ignorance which exists in England concerning Indian affairs. We think that an article of the kind intended may have that effect, and in any case it is worth while to write it. The British people is, like the people of other countries, mostly engrossed with its own problems. "Unemployment" in England is of greater importance to it than good government in India. Those who have an interest in this country are the persons who sell goods or seek employment and their relatives and friends. This class is interested in keeping up the impression that India is a land of irreconcilable race and religious antagonisms, which, but for its goods and men, will at once be plunged into primeval chaos. It is not that they do not know the truth, but that it is a matter of bread and butter to them to cherish a half-truth. English newspapers reflect largely the opinions of this class. We do not expect Mr. Early's article to have much effect in the direction of changing the attitude of this class and of the newspapers which serve its interests.

"What I like about Englishmen?":—Nevertheless, we have no hesitation in answering Mr. Early's questions. He has addressed them personally to the Editor, but we are sure he will not mind our preferring to answer them in these columns. In the first place, it saves time, in as much as our reply to Mr. Early also furnishes copy to the printers of the *Reformer*. In the next place, the attention of our readers is called to the questions, and there may be among them, persons who can give helpful answers but whom Mr. Early may not have included in his list: Mr. Early's question is "what I think about Englishmen", as a class and not as Englishmen as individuals. Among Englishmen as individuals, there may be innumerable varieties of taste and temperament, but the question is, What distinguishing characteristic of Englishmen as a people most appeals to us in their favour. The character of a group, as distinguished from individuals, is best judged not only from their reactions to current problems but by their history. So judged, the quality which we most appreciate in Englishmen is their wonderful genius for carrying through momentous revolutions with the least disturbance, in other words, their constitutional temper. The British constitution is far more unworkable as a piece of political mechanism than Indian diarchy. It is the constitutional mindedness of the people which has made it not only workable, but even to appear to be a model to the whole world. That this quality has not deserted the race, is shown by the astonishing ease with which the far-reaching social and political revolution implied by the accession

of a Labour Ministry to power, has been effected. The latest news relating to the constitution of the Labour Government conveys a good impression both of the radical nature of the revolution and the smoothness with which it has been introduced. Three men from the ranks of workers, an ex-cab driver, Mr. Ben Smith, an ex-policeman Mr. John Henry Hayes, and a Glasgow labourer, long unemployed, Mr. Thomas Henderson have been appointed Treasurer of the Royal Household, Vice-Chamberlain, and Controller of the Royal Household respectively. These positions will bring their holders, as *Reuter* says, in close contact with the Court at St. James. Although it is a recognised right of the Prime Minister, since Sir Robert Peel's historic protest, to appoint the officials of the Royal Household, these appointments are always made with the approval and consent of the Sovereign. The fact that His Majesty the King has made no difficulty about having an ex-policeman, and Glasgow labourer as high Court officials about him, should convey a wholesome lesson to Indian Princes who object to their educated countrymen, as well-born, if that is anything, as themselves, being appointed to Political offices in their States. It is time that their Highnesses realised how out-of-date their ideas are of dignity and status. The only dignity which the modern world recognises is the dignity which comes of high moral character. We reserve Mr. Early's next question for answer next week.

Christian Missions' Work:—The *Examiner* of Bombay writes—"In an article on the 'Problem of Christian Missions', the *Indian Social Reformer* says that 'the value of missions as means of extending national influence has been increasingly present to the minds and in the policies of European statesmen and diplomatists'. We do not question the truth of this remark. Western politicians may look upon the missions as valuable instruments of national propaganda. But it must be borne in mind that Catholic missions are not under the control of European statesmen and diplomatists but the universal head of the Church. Their whole aim and purpose is the spread of the saving truths of Christianity and procure the eternal salvation of souls. It is no part of the business of the missionary to promote the interests of his country. We have in India missionaries of various nationalities but has ever a proof been adduced to throw even the shadow of a suspicion that they work as representatives of their respective countries? Every fair-minded Indian, who has some acquaintance with Catholic missions, must acknowledge that our missionaries forget the land of their birth and that their sole concern is the spiritual enlightenment and welfare of their adopted land." We are sure, as we made it clear in our editorial, that the missionaries, whether Protestant or Catholic, do not themselves consciously promote the national interests in the countries in which they serve. But all the same they are instruments and are made use of as such by their respective Governments and in this respect there is no difference between Catholic and Protestant as the *Examiner* implies there is. The action of the French Government to which we referred, makes this quite clear.

Education in Jaffna:—We have received a copy of the report of the Hindu Board for the

Promotion of Education, Jaffna, Ceylon, for the five years since its foundation in December, 1923. The Board has now under its management no less than 55 schools with a total of 6915 scholars on their rolls. The income of the Board in 1928 was Rs. 96,700, of which nearly Rs. 74,500 was contributed by the Ceylon Government as grant and subsidy. We should have liked some information as to the courses of study and the grades of the schools. The Tamil language and the Saiva Siddhanta religion are taught in all the schools, but the education is of a modern type and English schools are conducted wherever there is a sufficient demand. Last year two new institutions were started at Tinnevely. These are the Saiva Training Institute and the Saiva Orphanage. S. Sabapathy Pillay of Tinnevely generously contributed to their funds. The orphanage which was opened on Vijayadasami day has already 63 children and more cannot be taken owing to lack of accommodation. The Board has done well in starting the Training Institute to provide trained teachers for its schools. The report gives an alphabetical list of subscribers, filling many pages, to its funds. The subscribers seem to be thoroughly representative, showing that the movement has the support of the entire Saiva Community. Among the helpers to the Board, is the Changanai Union of Malaya which supplied the furniture and equipment and has been defraying the salaries of teachers in one of the schools. The Pungudution Union of Malaya has rendered similar help towards the upkeep of another school. Referring to the Training Institute, the report closes with an eloquent appeal to all Saivaites to 'visualise the magnificent halls of Saiva and Tamil learning which will come into being, accommodating three to four hundred students living on the premises trained in the noblest Saiva ideals and practices amidst the elevating influence of Saiva atmosphere, and giving into the wide world with consuming passion to extend the Saiva influence and to carry the Saiva message to the ends of the world, as did our ancestors in the past'.

Assam Floods:—Owing to excessive rain, the province of Assam has been recently devastated by inundation unprecedented in its annals. The parts most affected are the districts of Cachar and Sylhet situated in Surma Valley. As the result of the floods 30,000 people were driven from their homes and only half of these have been able to reoccupy their houses. No loss of life has been reported but the plight of those rendered homeless is worse than death. In the flooded areas the water is reported to be unfit for drinking and with the subsiding of the floods, famine and an outbreak of epidemics are dreaded. Extensive damages have resulted to the rice and jute crops and cattle have been washed away. Prompt measures of relief have been under-taken by the Assam Government which has sanctioned the distribution of Rs. 45,000 for gratuitous relief in Sylhet alone. The Bengal Government has also been rendering much help. Meanwhile the public of the provinces have not been idle. A Central Relief Committee has been formed in Calcutta to render monetary assistance to the distressed people in the parts affected. The other provinces including Bombay should rise to the occasion and contribute generously and liberally to the afflicted in Assam and East Bengal.

INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 29, 1929.

PRINCIPAL DHRUVA ON WOMEN'S EDUCATION.

The Convocation address to the graduates of the Indian Women's University this year was delivered by Principal A. B. Dhruva of the Benares Hindu University. No better choice could have been made for the duty. Principal Dhruva is one of the finest products of our educational system, being deeply versed in the culture both of India and the West. Unlike some superficial observers, Indian and European, officials and non-officials, he holds that English education has done incalculable good to India. He almost went out of his way to pay a fine tribute in his address to the results of Indian education during the last one hundred years. "The type of education which we have learnt to associate with the name of Macaulay," he truly observed, "but which we owe no less to the patriotism and far-sightedness of Raja Ram Mohan Roy has been in the land for a full one hundred years, and even if we confine our attention to higher education, the major Universities in India have been at work for no less than seventy years. During this long period the new education is fully justified of its children. It has awakened the country, it has knit together its varied populations, it has in one word, done much to modernize India." He went on to point out, however, that it had nevertheless done precious little in the direction of women's education. Surely, this is not the fault of the New Education, as Principal Dhruva called it. As he himself said, it is the fault of the educational departments which control elementary and secondary education. Until the foundations have been laid in the lower stages, the Universities could not do much, though we admit that they too are to blame for not actively advancing women's education. This, however, is not a good reason for a separate Women's University, as Principal Dhruva meant it to be. The apathy of the Educational Departments and the Universities was largely the reflection of the prevalent public sentiment, and with the growth of a more enlightened sentiment, as the result mainly of the spread of English education and social reform ideas among men, a more active interest on the part of these agencies is becoming common. The number of girls who are entering for University education is increasing year by year, and they are by no means confined to avowedly "reform" families. And the curious thing is that the large majority of girls seeking higher education, do not go to the Women's University even in Poona where the two Arts Colleges have many more women on their rolls

than the Women's University although it is their next-door neighbour. From the point of view of expansion of higher education for women far more can be done at much less cost through the established system than by Women's universities. Principal Dhruva himself referred to the advantage of colleges which are open to men and women alike. The resulting co-education, he said, is desirable for putting an end to the barrier which is at present placed between men and women in India. "I recognize," he added, "the advantage of co-education, for I am no believer in cloistered virtue." For our part, we agree with him that, at the present stage of social opinion, separate colleges for women will attract many more girls than the colleges where men and women study together. Even in the Bombay Presidency where co-education at the collegiate stage has become normal—it is significant that there are comparatively few co-education High Schools in this Presidency—they are likely to have this result, much more so in other Provinces where co-education is not so common. But the separate women's colleges should teach the same courses as the men's colleges, and prepare pupils for the same examinations.

IMPORTANCE OF IDENTICAL STANDARDS.

It is here that the Women's University conflicts with our ideal of education. The two principal reasons which Professor Karve and those who think with him, put forward for the Women's University are, first, that education through the medium of the mother-tongue is the most natural method, and that women because of differences in their physical constitution are differentiated from men in their mental constitution also, and their education should be adapted to these differences. "Theoretically, as an abstract principle," said Principal Dhruva, "it is admitted on all hands that the mother-tongue of the pupil is the only natural medium of instruction." Quite so. Nevertheless, English education was introduced at the instance of far-seeing leaders like Raja Ram Mohan Roy, and Principal Dhruva acknowledges that it has conferred great benefits on the country. These benefits would not have been produced in the conditions which prevailed in this country by any system of vernacular education as was vigorously pointed out by Raja Ram Mohan Roy at the time. Now, the importance of the vernaculars is becoming increasingly recognised and provided for in this system. We have ventured to think, with great respect to Professor Karve, for whose untiring enthusiasm for the cause of women's uplift we have always had the greatest admiration, that this system is as suitable to women and is likely to prove as beneficial to them, as to men. Whereas a different

system based on different principles is calculated to introduce a dualism in the intellectual and general outlook of society which consists nearly equally of men and women. This dualism, while it may, up to a certain point, be consistent with the harmonious development of society, must eventually lead to differences and even antagonisms such as we witness around us between communities in consequence of cultural differences. The education of the youth of a country, boys and girls, through a common system is a safeguard against a risk of this kind. The defects of the present system as well as its merits are better shared alike by both men and women, and let both strive to reduce the defects and multiply its merits. If in the present conditions, English has the most claims to be the medium of instruction for men in the college stage—even the Benares Hindu University has been obliged to recognise this although the original intention was to make Hindi the medium of instruction—it cannot have less for women except on the assumption that women need not have as efficient an education as men, which brings us to the second reason, namely, the physical differences between men and women as a reason for separate women's education. We may observe here in passing that the ancient Hindu Brahmadinis, to whom Principal Dhruva referred, did not, so far as we know, follow a different course of studies from men. They were deemed fit to master the highly abstruse philosophies which were the principal subjects of higher education in those far-off times. They sat and debated in the same assemblies and on equal terms with renowned sages and philosophers. That shows that the ancient Aryan ideal at any rate made no distinction between the intellectual capacities of men and women.

WANTED MODIFICATION OF FAMILY IDEAS.

Nor does the modern ideal make it. We have for the first time in history a Woman Minister in the British Cabinet. All walks of life are now open in civilised countries to men and women alike. There are women legislators, women lawyers, women journalists, women preachers, women scientists and even women fliers. The family system hitherto has been based on the idea that the women remained at home and looked after children and the kitchen. Martin Luther held that God had given broad hips to women because He intended them to sit at home and not go gadding about the town. That this type of speculation is not altogether dead is shown by the protests which Mr. Ramsay Macdonald received against his flying to London from his native village, on the ground that if God intended man to fly He would have provided him with wings. But the class of people who argue thus are not seriously regarded in any country. The family system, we say, will have to be

changed so as to afford women opportunities of sharing with men in national life. An education based on the principle that the principal function of women is to look after the home is fast becoming modified even in India. Many intelligent and public-spirited women have found places in the Municipal and Legislative Councils, on important Committees which involve much touring, and on international Conferences requiring prolonged absence from home. Several of them are married women and mothers of children, and we are sure that their households do not go to rack and ruin because of their participation in public affairs. Several others prefer to remain unmarried, and it is too late in the day to maintain that marriage is the inexorable destiny of every girl. Principal Dhruva spoke the truth when he said that the Women's University was really a compromise with orthodoxy. Orthodox people do not want women to be educated. The Women's University undertook to supply an education which will conform with the notions of orthodoxy. We have, therefore, regarded it as a lowering of the flag of progressive ideals. And the curious thing is, that orthodoxy has not been conciliated and is as much opposed to Professor Karve's University as to the ordinary universities. As an experiment, we welcomed it, but we must say it has proved so far a costly failure. We fully expect that when Prof. Karve returns from the world tour he will bring with him a considerably widened outlook which will be soon reflected in the aims and methods of the Women's University.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXVI. ACTORS AND MUSICIANS.

(BY DR. CLIFFORD MANSCHARDT, PH.D.)

There are two general types of musicians: the technicians and composers and the popularizers. The musical technician is a scientist. He deals with materials no less absorbing than the materials of the laboratory technician. He devotes himself to music for the sake of music, spurning financial reward and immediate fame for the pursuit of the best. Many a young musician deliberately turns his back upon the crowd, finding in his own understanding of that which is noblest in music his "well-spring of life". The musical profession has need of such men, but it also has need of its popularizers, the men and women who interpret good music to the public. Starting at the level of the people a capable musician can by careful effort steadily raise the appreciation level until his auditors are capable of the best. The danger that the musician must continually guard against is the danger of accommodating himself to his public, instead of elevating his public to a higher plane. His problem is the problem of all leadership, namely, to stay with the crowd, and at the same time to be ahead of it.

The theater, like so many other things in life, can be for good or for evil. The drama superbly staged and finely acted appeals to the eye, to the ear, to the aesthetic sense and to the will. The actor who is an artist can cause his audience to weep, to laugh, to fume with rage, to run the entire gamut of human emotions. The distinction between an actor of ability and a novice lies in the manner in which the finished actor is able to make his audience share the life of another. When a great actor depicts a soul suffering under defeat or triumphant in victory, we too are suffering or singing our song of triumph. What a talent this is, and what a tragedy it is that such a talent should be used for anything save the best. To us, men and women of ideals, it is given to determine the type of play that shall appear upon the stage. The producer strives to meet the popular demand, but unfortunately the demand of the better class of citizens is too often inarticulate. It is because of this silence that actors are frequently forced into roles degrading both to themselves and to their audience. If the good citizens should trouble to make their voice heard the theater could well assume its rightful place as a bulwark of morality, and as a training school for the development of character.

Life should be taken seriously, but not too seriously. The man who carries the weight of the universe upon his own shoulders may be a good man, but he is not good company. Even the busiest of men must at times lay their work aside for play. An evening spent at a worthwhile comedy or in listening to bright and tuneful music will often give one a new perspective, and send one back to one's work refreshed. The entertainer who causes his brothers to laugh and to enjoy wholesome fun is a real benefactor, a healer of troubled minds. It is a very wise and a very true proverb which declares: "A merry heart doeth good like a medicine".

"CONFESSIONS OF A MISSIONARY".

IV.

The Editor, *The Indian Social Reformer*,

Sir,

I have read the "Confessions of a Missionary" published in this weekly of June 8. The tenor of the whole document makes a most depressing reading. Committing one's confessions to writing is a very delicate matter and one who does so, runs the risk of being gravely misunderstood. "Perplexed" has verily done credit to himself and his profession by having spoken out his inmost thoughts and feelings. None who reads the "confessions" carefully and sympathetically can doubt the sincerity which urged "Perplexed" to "put his feelings in black and white". In fact, every sane-minded man will sympathise with him; for the problems which baffle him are real, demanding an early solution. I feel, that I may be able to set his troubled heart at ease to a certain extent, by some of my observations on the points raised in his "confessions".

With all due deference to him for his frank confessions and the unselfish service that he and his mem-sahib have rendered to our land, I must confess to a sense of regret at finding him so egotistical, incoherent and illogical in his diagnosis of the case. 'Confessions' are apt to be rambling and dispersed, but it hardly saves them from being severely criticised by careful readers. I am going to estimate the value of the "confessions" under review, point by point.

"Perplexed" seems to be unnecessarily obsessed with the feeling that every Indian thinks and believes that all missionaries come to India to make a living. Foolish and totally irresponsible people are alone capable of such ungenerous thoughts towards the foreign Christian missionaries. "Perplexed" appears to be a missionary in the North India. People in that part of this vast land are not at all ignorant of the worth, academic qualifications and even 'the market value' of the average missionary there. I am only just one among thousands that hold that the average missionary compares favourably with the average layman in his land as well as in ours. To speak only of North India, which educated man does not mention with gratitude the names of the late Ewing brothers, late Dr. Janvier, and the names of a host of others who are still serving India such as Canon Davis of Agra, Dr. Stanley Jones, Dr. Higginbottom of Allahabad, Dr. Woodard and others. "Perplexed" and his Doctor wife cannot include themselves among the above mentioned ministers of gospel, they have still 20 years' service ahead of them. It is a patent fact that nobody likes to be told that you are going to do him *good*. One can easily suspect a case of superiority complex here. Religious teachers and social reformers can hardly be expected to carry their credentials with them all the time. At any rate "Perplexed" gives me a show of having argued in his favour. His fears that people may think that he and his wife are here to make a living are absolutely unfounded.

NEED OF FORBEARANCE.

The paras 3 and 4 lend a considerable support to my criticism noticed above. Note the patronising attitude of "Perplexed" in these words "my attitude has been that of a booster and a friend". Now, we are too sensitive to ignore such expressions of self righteousness. If any one is India's friend, let him continue so, the stones on the Indian road will cry out that he is India's friend. The labourer is, no doubt, worthy of his hire; but not until the nightfall. Padre "Perplexed" will have to cultivate a great deal more forbearance to prevent him from becoming "resentful to India" entirely. Christ Jesus, whose 'mind' the Christians are exhorted to have, by St. Paul in his Epistle to the Phillipians (25) cannot allow any resentfulness. The Christian ideal of service runs the whole gamut of sacrifice, "up to the death on the cross".

We are told that India "is so helpless and sick". "Perplexed" seems to have made

a discovery in the domain of ethics after having laboured these twenty years. He asks like a judge "why is there not more rapid change in their (sweeper Christians') betterment" and goes on to say "the baffling thing to me is the appalling gap between what they know or should know and what they do". With the woeful tale of a woman's arm, he argues from the particular to the general. He really does his wife great injustice building any argument on that, for he does not take into account the many thousands of obedient and grateful patients. This paragraph shows how 'Perplexed' is fond of taking stock of his achievements and not of his faith. I wish he could banish such thoughts as "we have done lot for them," and "Even if they do not have faith in Christ, they should have faith in us, for we have been their true helpers and friends". These are hardly Christian sentiments. As an educated missionary, he ought to realise, that the evolution of a perfect moral sense is a long and weary process. The slowness of the evolutionary principle ought to make all servants of humanity rather 'wait and stand' and not judge. 'Perplexed' seems to be a very sensitive soul looking for quick returns. Such a nervous haste is ruled out of court in the realm of human development. The wail of "the appalling gap between what they know and what they do" perhaps holds good for the whole world of today.

The paras 6, 7, 8, and 9 have no arguments. "Perplexed's" genius lies in stressing the truth of particular instances. The sad cases of the 'doctor' and the 'lawyer' prove hardly any thing. "Perplexed" forgets how the Mission hospitals throughout the land are crowded with maternity cases. Statistics of any hospital will show that the tragic cases, such as, have perplexed our missionary friend, will soon be a thing of the past. Besides, one ought to remember that old customs and specially where sentiments play so large a part, do not die soon. "Perplexed" may be told that the reasons for such things are to be sought in the doctrine of maya which grips this land just as tightly as the doctrine of efficiency does the average American. "Perplexed" will do well to devote some time to refuting this conception. He should strike at the root. I should beseech him to get out of the habit of being worried with the superficial aspects of the Indian problems. The utterances such as "As I see life in India—it all centres round one great end—to establish desirable family relationships" and "To me it (engaging of sweeper women as *dais*) is inexcusable and so utterly lacking in intelligence that it is difficult for those who allow it, to retain my respect". Sense of respect for a Christian has no measure beyond that of respecting every body, without inquiring anybody's worth. "Perplexed" has confounded custom with moral sense. The wail of his educational scheme failures is hard judgment on his own work, for surely he must have been instrumental in making hundreds of people literates. Let him see the reports that he has so far sent to his Mission Board at home. Cent per cent. success in educational work is to be found only in Utopias.

BRIBERY UNIVERSAL.

In paras 11-15, "Perplexed" discusses questions of standards. Regarding our indifference to bribery, he has 'certainly scored'. Bribery is a real scourge in North India. I wonder why "Perplexed" is not entrusted by his Mission with the task of rooting out this evil from his district. He probably has all the means necessary to attend to this business, with advantage. There is no use getting disgruntled over these things. One might say that "itching palm" is in existence in America also. But this is no argument. I mean to say that in case he does not return after the next furlough, "Perplexed" will become "resentful" towards America also for there, bribery is said to be rampant even among 'the cabinet ministers'. Here, at least, our higher officials are above reproach in this respect. In regard to the insult to his wife, there is nothing surprising, working as she does, among women "so utterly foul and dirty and diseased in mind and body". Could one expect any better treatment from those diseased in body and mind. The para 12, though it contains a fact, is not true, for the people, in question, have no idea of the decency, with which he is familiar. I suspect a good deal of laying it on thick in "with no attempt at concealment of the most private parts of the body". It is a case of lack of culture and not of morality. As far as my knowledge goes, it seldom leads to sexual immorality. That is our chief consolation. Why should not the Arya Samajist counteract his work? It is a matter of ideal. The Arya Samaj being intensely national, suspects that 'Perplexed' is denationalising Indian people. The fault is neither with 'Perplexed' nor with the Samajist, but with converts. It is a case of "conflict of religions." 'Perplexed' ought to realise that the attack of the Arya Samajists, means a greater call to service and knowledge, on his part. I find 'Perplexed' gravely misinterpreting his Christian friend's words regarding merit. The Christian man had no idea of merit, he only, paraphrased the words of his Master in the Sermon on the Mount. Padre Perplexed has tried to read his own theology in the poor man's words. The undue emphasis on 'grace' has swallowed up any 'merit' that was to be found in the doctrine of merit (I am referring to Protestant Christians). In para 15 one can easily see, how the article "Deadset against Hinduism" has shaken "perplexed."

The concluding paras speak his mind still clearly. He stands for proselytism and I ask why should he not when the Arya Samajists and Hindu Mahasaba people are claiming hundreds of converts from among the Christians. I should applaud "Perplexed's" conviction, specially because there is a growing tendency among the Christian missionaries to let proselytism take care of itself. I admire the defiant attitude which has been shown to you, Sir, in disregarding your advice to the missionaries to live in India as "good neighbours." He has the making of a real missionary in this land, for I agree with

him that no 'padding' on religion will do. We want not *systems* but religion, which in other words mean *life*. I only pray that the Padre Sahib may have more grace (used in one of the original senses, *i.e.*, manners). But he seems to be fast slipping into 'the slough of despond' if not in the cave of error. Whether he should return to this land or not, is a question, which he has to ask himself. If I can allay the suspicions of his mind, I will say that "work while it is day"; India can not neglect the help of any nation or individual who wants to help her at this juncture. I am one of those, that believe that we still need the foreign help in men and money. Let us face facts. Suppose, Sir, if all the missionaries were to get so moody and depressed and decide 'to shake off the dust', will you be able to maintain the large staff of workers who are supported by the foreign money. This consideration concerns the matter on the lowest plane. But I think all can easily follow this, for the need of 'religion' can not be understood at present, when the country is crying for economic and political betterment. Lest I grow sentimental, I should finish by saying that "Perplexed" and his wife are needed here, more than ever unless they decide to stay away for the sake of their children's education and help to their ageing parents.

But if he wants to work in this land, he shall have to know what his "attitude to the other faiths" ought to be and where his hopes and aspirations ought to be pitched to. He will better serve this land, if he himself comes not as "*guru*" to any one, as he claims to be now, but as a true "*chela*" of the Master Jesus. Let him read the last paragraph of the introduction to the "*Sadhu*" by Dr. Streeter.

Nagpur, } Yours, etc.,
11th, June 1929. } M. SUNDER LAL, B.A., B.D.

V.

The Editor, the *Indian Social Reformer*.

Sir,

The "Confessions of a Missionary" which you published in your issue of June 8th greatly interests me, as I am sure it will others, because of the frank statement of the difficulties which "perplexed" has made. Although I happen to have been in India one year longer than the writer, and have been subjected to practically the same experiences of work and other contacts that he mentions as the background of his letter, yet I must confess I find myself taking a somewhat different view of the situation.

1. In the first place he says he regards India as "sick", and finds her hopelessly indifferent about her condition. Now, we can all cite instance after instance that can parallel the things mentioned in proof of India's "sickness" and indifference. I presume no one feels the weight of indifference more than the leaders of Social Reform in India so far as the masses are concerned. But I must confess that I do not feel as discouraged about

India as "perplexed" does. There are evils in our America which make us blush with shame. We frankly admit them. But I am not discouraged about America. Why? Because no evil condition exists in America that goes unchallenged. William Lloyd Garrison was in the minority of those who wanted the slaves freed—that minority has now become a unanimous majority! Frances Willard was with the small minority who worked for Prohibition in America and now her minority has become a majority which has enacted a Prohibition law, and which will keep on growing in strength until there is a *minority* of lawbreakers so small that people will forget about them.

In India we must expect that the same things will happen. And there is much reason for this hope. The small group of social reformers now in India has come into being within the last century. A century is *not* a long time in the history of India! The number of these brave and patient workers is growing. We missionaries sometimes like to think that perhaps we may have had a small share, at least, in strengthening the hands of the indigenous reformers, and even possibly in giving them some inspiration along new lines. Maybe, we take more credit to ourselves than we should but anyway we are devoutly glad that the number of "reformers" is daily on the increase, and that they are all or almost all, doing all in their power to eradicate the evils and conditions that "Perplexed" enumerates. It seems to me that our business is to "stand by" and help all such "reformers" in every way we can and my faith will not waver in so doing even if in my time I do not see much widespread change but I shall go on with the hope that in another hundred years, or two hundred or perhaps three hundred, India will have been so far cured of her "sickness" that many of her minorities will have been changed into successful majorities and that there will remain no evil in the land that exists unchallenged.

Perhaps the trouble with some of us is that we want to see things change too quickly. In other words we are too American in our outlook, we do not Indianize easily. Faith, Patience, and Sympathy will, I believe, to see India not only well on the way to recovery, but as nearly cured as the nations of the world can ever expect to be.

2. As to the immeasurable value of religious conviction I am as much convinced as "Perplexed". The one thing that makes my Hindu Muslim brother interesting to me is his religious conviction, his belief that his doctrines are true! If he does not thus believe then he is insincere! There are some people who would solve all religious differences once and for all by the formula that "One religion is as good as another, and ALL alike are capable of leading men to the Truth." Personally I cannot accept that as an honest and intelligent formula. Truth is ONE and not many. Truth is many-sided and it is more than possible that Hinduism and Islam hold some phases of Truth that we Christians

have not yet discovered. It is likewise possible that Christianity may be in possession of some phases of the Truth that Hindus and Muslims have not yet laid hold of. Therefore it seems to me that we had better each regard the other as discoverers. For this voyage of discovery we shall need open minds, and charitable hearts. We must be honest with ourselves and with each other we must hold fast to what we believe to be true, and we must seek to explain to each other and share with each other the discoveries of Truth that we make as we journey along through life together.

With this attitude towards my Hindu and Muslim brothers I expect to go on being as good a Christian as I can, and some how I cannot help believing that there are Hindus and Muslims in India who do not utterly resent the presence of missionaries as presuming busybodies, but who are just as anxious to go with me on this voyage of discovery, and enjoy this experience of "sharing" as I am to go with them. But even if I did not believe there were such in India, I would still feel that I must obey the command of Him who brought me from America to India, for I have a conviction that will not down, that I must share my experience of Jesus with India. I believe that this *experience of Jesus* is something which is in line with the highest and best of India's aspirations, something that has universal value the world over.

I believe in India's future; I want to see India happier and better than she is; I want to do all I can to help.

Budann. }
13-6-29. }

Yours, etc.,
HOPEFUL.

VI.

The Editor, *The Indian Social Reformer*,
Sir,

I read with melancholy interest in company with a thoughtful friend of mine, the letter by 'Perplexed' as also your editorial note in the I. S. R. of 8th instant, inviting your readers to comment on the same.

Here is a Padre who has experienced a tremendous lot of good to his soul from Jesus Christ. He did not have to come to India from his distant land to obtain a livelihood. His family was well-to-do and his parents opposed his coming. He came to India—a country with her great tradition and culture, her suave and engaging manners and logically working brains—because of a call of God to go wishing to share the good news that is in Jesus, in service where it was most needed, and what more, his good wife was of the same trend of mind.

He stayed twenty years in India to advantage. His sojourn enabled him to evince a sympathetic interest in her and her people to such an extent as to develop an attitude of being 'a booster and a friend' daring to refute on the platforms of his country America, even the attacks of that soul-less critic, Miss Mayo, against the Indian people.

It is a pathetic surprise that 'Perplexed' with all such rare equipment and a congenial and accomplished wife for a life companion, should feel, in despair, like wanting to return to his country not being able to withstand crass ignorance, lack of common honesty and want of ordinary decency on the part of people whom he came to befriend in the name of his God. His grievance is that India should continue to 'remain for the most part so unchanged so helpless and so sick'. There seems to him no adequate excuse for her not doing better. Why does India prefer to remain sick and weak? All this has given rise in the mind of 'Perplexed' to 'resentment' at Indian life making himself ask half in anger, whether it is worth his while to come back to India after his furlough time to which, he says, he and his wife are looking forward. Our answer to the question is that it is impossible for him to feel like hesitating to return, if his aim in life is, as he says, 'to serve God and India and to remain whether in India or America an ambassador of Him'. By running away from India he should know he cannot run away from his God. As for his own country America giving him the peace of mind which he seems to miss in this country, is it likely he would find the needed relief there? There is a great deal in his own country, America, past and present, for which he and his wife can only 'blush with shame'. Then why does he think of leaving India for good? There have been from time immemorial a galaxy of prophets, saints and seers, each of whom endeavoured in his own time to set right the erring world as often as they thought it went wrong. There is, we feel, a lack of sense of proportion, if not of humour, in one situated like "Perplexed" to deplore, that because one tiny corner of this great world would not lend itself to his altruistic endeavour, he should wash his hands of all his holy aim and his work.

"Perplexed" would do well to re-call to his mind the stream of successive servants of Christ who came to this ancient land, lived and died surrendering their best in many cases to befriend the lowly and the down trodden amidst, perhaps, ten times the ignorance and hostility which he has encountered. It would be heresy to say, that the lives of these predecessors of his have been a failure. Even supposing he and his wife returned to America what would be their consolation to find conditions still prevalent to make them 'blush'. Surely they will not be taking their God with them from India, much less can they bear to see Him amidst conditions which may not after all materially differ from what exists here or elsewhere scaring him and his wife away.

Evils, social or moral, have existed in the past, exist now and will exist in the future in every clime, and the real test of civilisation of a country is not the quantity of evil left, but the degree of living endeavour on the part of people to combat the same, rendering mutual help towards individual and collective virtuous living. The one achievement of the Christian Missionary in India, that must stand to his

credit, is that he has taught Indians the importance of the element of social service in religious living, both by precept and example. That "Perplexed" and his good wife have by their twenty years sojourn, as ambassadors of Christ, also contributed in some measure to this result—perhaps they are not conscious. India at the core is grateful to many of the Christ's servants who have had to tolerate in true humility, during their altruistic career much worse things than what appears to have fallen to the lot of the writer.

Then what is this despondency on the part of "Perplexed" due to? In all work and particularly so, in that of altruistic variety, the measure is endeavour but not achievement. It betrays a lack of faith on the part of any social servant to turn to results at short intervals and feel depressed or elated. We present "Perplexed" a verse from the "Gita"—the Bible of Hindu India—as the only means of rehabilitating him in his faith from its aberration.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचिन्

Translated into English it means, "Thy lot is only in duty, the result is never thine".

There is yet another song of a Vaishnava Saint, Kulasekhara Alwar, which rendered into English means, "Place me on earth, in the sky, heaven or even hell, only let me remember Thy Lotus Feet, i.e., be conscious of your presence.

दि विवा ह्य विवा ममास्तु वा सो, नरकेव नरकान्तक प्रकाशं
अवर्धोरित शारदाविंदो चरणोते मरणेपि चिन्तयामि

Penukonda,
15-6-29.

T. S. SIVSANKARAN.

INDIAN WOMANHOOD.

Mr. Guru S. Dutt I. O. S. addressed a crowded meeting on the subject of Indian Womanhood which was held in Bristol on May 17th. The meeting was organised under the joint auspices of ten different societies including the Women's International League, I. L. P. Women's Guild, Women's Labour Guilds, Women's Co-operative Guilds, Theosophical Order of Service, Young Theosophists, I. L. P. Guild of Youth, Junior Co-operative guilds, St. Aidan's Women's Parliament, and Council for the Prevention of War; in addition to the public more than 50 delegates representing the above societies were present, and the chair was taken by Mrs. Burrow Hill, a well-known local magistrate.

The lecturer said that 5000 B. C. India had developed a civilisation in which woman had the first place, but later during the dark ages of Indian history women were shut out from education, and purdah and child marriage came into practice. One of the first pioneers to advocate the cause of Indian women was Raja Ram Mohun Roy, whose tomb lies in Bristol. Women are now taking positions of equal standing with men and sitting in the Legislative Councils. The speaker further referred to the work of his wife Saroj Nalini, who founded the Mahila Samitis, which movement has spread rapidly

since her death five years ago. He concluded by stressing the opportunity which lies before English women to create the bond of friendship and love with their Indian sisters. A discussion followed during which the audience condemned the fact of Indian women working in the mines. A letter was then read out which was an expression of greetings from the women of Bristol to the women of India; it was still in circulation among the various women's movements in the town but the first 275 signatures were being sent to India by Mr. Kabali, the first Indian Aviator to fly from England to India.

CO-EDUCATION.

BARON Shigoto Hozumi, the well-known legal authority and professor at the Tokyo Imperial University, advocates co-education in our schools and colleges. Our Education Department, which is always conservative and which always wants to "play safe," has not yet seen fit to let boys and girls, men and women, study in the same classrooms. "I regret to see women and girls barred from our institutions of higher learning and other schools, and denied the same educational privileges which men enjoy, simply because they belong to the feminine sex," Hozumi comments. "I am for women lawyers not so much because of the expected benefits which they will probably bring to the public, but more because I regret to see the doors to professional opportunity closed to women, on the mere ground that they are women. "For instance, I am sure that, if women were admitted to our university, the class-rooms will be much brighter, livelier, and more cheerful. As it is today, they are prosaic, colorless and even gloomy.

"When Dr. Hatoyama and I were students at the University in Bonn, Germany, I was deeply impressed with the warm atmosphere of the class room, due mainly to co-education. Our professor was giving his last lecture, and women of the class brought a bouquet of beautiful flowers and decorated his desk, as well as his platform. The old professor was deeply touched, and we all were made happy. "Of course this is only one example. But the benefits of co-education are many. The whole atmosphere would be changed; there would be more kindness, more sympathetic feelings, warmth, and courtesy among the students. I sincerely hope that the day of co-education in this country will come soon."—*Japan Times*, 12 Dec. 1928.

THE VILLAGER IN THE CITY.

(BY DR. CLIFFORD MANSHEARDT, PH D.).

Before the development of modern transportation in India, the Indian village was practically sufficient unto itself. The carpenter, the leather worker, the potter, the blacksmith, the weaver, and the menial servants performed their allotted functions, and there was little cause for any villager to go beyond the confines of the village to obtain the bare necessities of every-day life,

With the coming of roads and railroads a new era began, an era in which the villager found himself in touch with the larger world. Cotton planting was introduced, and when the American Civil war resulted in shutting off the American cotton supply for English mills, the development of the Indian cotton industry was begun in earnest.

The villagers began to realize that they could supplement their meagre incomes, and hence there began an influx into the cities. In 1864 the population of B Ward in the city of Bombay reached the astounding density of 773 to the acre, a density not since equalled by B Ward, or any other Ward in Bombay, and the cause was the influx of villagers to share in the prosperity resulting from the cotton trade.

The number of cotton mills in India in 1877 is said to have been 51. By 1923 the number had risen to 333, employing some 300,000 workmen. The first jute factory was started in 1855. By 1922 there were 81 mills, employing about 320,000 people. The labourers in the jute mills of Calcutta are generally recruited from distant districts. They come to the city and settle in collections of huts in the neighbourhood of the mills, generally in unsanitary and unattractive surroundings. The Bombay mill-workers come largely from the neighbouring districts about Bombay—Ratnagiri, Poona, Satara, and Ahmednagar. Because I am more familiar with Bombay conditions, I shall base my study entirely upon the villager in Bombay.

There is a tremendous contrast between the condition of the newly-arrived worker in his native village and in the city. In the village he is an integrated personality. He fits into a group, and is surrounded with the sanctions of the group and of the family. His position may not be an enviable one, but he at least has a status, and a certain feeling of security. Coming to the city the old sanctions are left behind. If the villager has friends to whom he may go, he accepts their hospitality—either temporarily or permanently—and crowds himself into an already over-crowded home. More than likely he has arrived with no surplus funds, and throws himself upon the bounty of his friends, who themselves are probably living on a very scanty margin. If he has no friends, he will probably drift into a hotel, where he manages to scrape up a few acquaintances, and soon finds himself established as a boarder in some family in a neighbouring chawl. Since the married man rarely brings his family both the unmarried and the married men often drift into temporary alliances with some woman. The man is a stranger. There is no one to question. And hence many wives and families are forgotten and deserted, while the villager, lost in the city under an assumed name, proceeds to rear up a new family.

If the villager is lucky he may secure work at once, but the chances are he will wander the streets for some time before receiving a paying job. A pernicious system of graft prevails in Bombay, whereby it is practically impossible for a man to get work without either making a cash contribution, or agreeing to hand over a portion of the monthly wage to the

mukadam. One of our functions in the Nagpada Neighbourhood House is to run a free employment bureau, which is widely patronized. Cases have been brought to our attention where men whom we have willingly and gratuitously helped into positions, have extorted money from their newly-arrived villagers for the privilege of being introduced to "the sahib" for a note.

And speaking of employment there is a considerable economic wastage in the number of unemployable men who come to the city in search of work. Every reputable firm requires a physical examination, and there is no place save for those who are strong physically. The district missionary can often prevent real hardship to a family by discouraging the unfit from emigrating. The missionary can also render a service to his city missionary brethren, by encouraging every prospective worker to bring with him to the city sufficient funds for at least a period of weeks. The number of men seeking temporary loans or return fare is a heavy drain upon the funds available for this purpose.

Once the worker is established in the mill or workshop he begins to make his adjustment to city life. The chances are that he will reside either in slum tenements or Improvement Trust or Development Department chawls. The "Improvement" chawls are nothing to boast about, but they are an improvement over the ordinary slum dwelling where the occupants are packed in small, dark, foul-smelling rooms with neither privacy nor conveniences. Bombay has done heroic work in demolishing and rebuilding, but in spite of all her efforts the Bombay slums are among the worst in the world. The Industrial Housing Scheme of the Development Department at the last report comprised 207 chawls of 80 rooms each in 4 different areas. The Improvement Trust chawls number 105, with 9,424 rooms. Some 16,000 of the rooms provided by the schemes are actually occupied.

To people accustomed to living in the open air, the great cement chawls are not only uninviting, but in many cases positively unhealthy. It is no wonder that the streets of Bombay are nightly crowded with sleepers at all seasons of the year. And it is no wonder that the infant and childhood mortality of the city reaches the high figure that it does reach. The constant wonder to me is that the people crowded in the chawls maintain as good health as they do.

From the labour standpoint the villager is an open question. Since he has not a working-class consciousness, and has no tradition of taking pride in his work, he rarely exerts his best efforts, being content to "get by." He will quit his work on the slightest pretext, and being ignorant he is a ready prey to unscrupulous agitators. He knows that if he fails in the city, he can return to the village and manage in some way to pull on. The constant turnover of labour makes it exceedingly difficult to turn out a finished product that will compare favourably with that of the skilled workmen.

of Europe. On the other hand, a labour consciousness is developing. The labour Unions, though at present passing through a troublesome period, are giving evidence to the development of a working class spirit. When the movement passes from the phase of agitation to the centring of its attention upon improvement of the working groups itself, there will be a big step forward. *Indian witness.*

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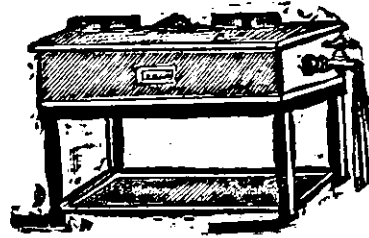
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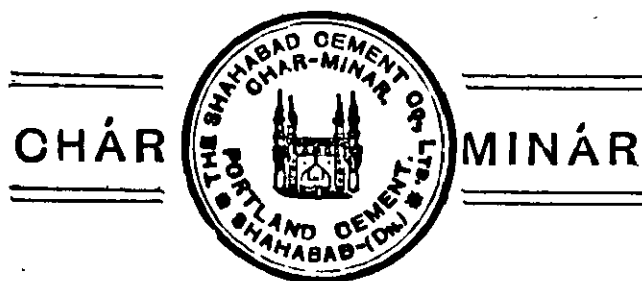
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No. 45

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."* WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

India And The Labour Government:—
The advent of the Labour Party to power in Great Britain was received with satisfaction in India. It has now become a sort of dogma with many Indians that there is nothing to choose, so far as the fortunes of this country are concerned, between the three British political parties, and they were precluded by it from expressing their satisfaction. Even they however, recognise that the accession of the Labour Government has changed, and changed for the better, the conditions surrounding Indian constitutional reform. This feeling was encouraged by intimations, public and private, from sources entitled to be considered well-informed, that an announcement foreshadowing Dominion Status for India, will be included in the King's Speech at the opening of Parliament on Tuesday last. The King's Speech, however, contained no reference to India, but the Prime Minister in the House of Commons thought it necessary to explain the omission. He said that when the Simon Commission was still going on with its enquiries, it was not right to forestall it, as all Parties had accepted the Commission and were represented on it. But he admitted that the Commission had met with no support and much opposition from influential Indian opinion, and he appealed to the latter to co-operate with his Government in finding a satisfactory solution for the Indian problem. Mr. Baldwin, the late Prime Minister, as Leader of the Opposition, while promising to offer no factious opposition, added that India was the acid and ultimate test, hinting thereby that the truce will not be maintained if the Labour Government attempted more in Indian reform than what his Party would agree to. It is plain that the Labour Party, whatever its intentions, cannot at present do anything substantial for India, but it is just possible that its success in the direction of the foreign relations and unemployment problems may be so striking, as to render its position strong enough in the country to face the Opposition with the assurance of success. We are, therefore, glad that leading Indian publicists like Sir Chimanlal Setalvad, and Messrs. Jayakar and Jinnah have issued statements to the Press indicating their readiness to respond to Mr. Ramsay Macdonald's invitation if it is accompanied by conditions which they can honourably accept. The Congress Party has not yet declared its intentions, but it

is of good augury that the Secretary of State for India, Mr. Wedgwood Benn, is freely discussing matters with Congress and Swarajist leaders who are in London.

"What I Like About Mahomedans:—"In writing last week on the Rev. C. G. Early's first question "What I like about Englishmen," we observed that the character of a group as distinguished from individuals, is best judged not only from their reactions to current problems but by their history. This statement requires to be qualified in one important particular. The history of a people by which they are judged should be their history as written by their own historians. The lion painted by himself may emphasise the good and slur over the bad points in his physiognomy. But it is the good points we want to know in order to appreciate him truly. In the case of Englishmen, this presents little difficulty. Much of English history as Indians know it is through English sources. In the case of Mahomedans, however, the case is just the reverse. Much of Muslim history as educated Indians know it, is also derived from English sources which, however, have almost uniformly, been prejudiced against Islam. It is through eyes coloured by the English literary view of Islam that Indians look at their Moslem fellow-country men. Owing to the almost total absence of social intercourse of an intimate character between the several Indian communities, they have few opportunities of correcting their intellectual impression by personal contact at first hand. Added to this is the vague, traditional idea of Muslim oppression which has come down to non-Muslim Indians. Ranade was almost the first Indian historian who presented the history of Islam in India in its right perspective, as a civilising influence strengthening and supplementing the national culture at points where it was most needed. But political developments have tended to throw into the shade, let us hope temporarily, Ranade's fruitful contribution to Indian history. For these reasons, in answering Mr. Early's second question about Mahomedans, history is not a safe guide as in answering the question about Englishmen. When we ask ourselves "What I like about Mahomedans" we do not think so much of Moslem history (though there is much that is great and glorious in it which, as a rule, however is a sealed book to many educated men) as of the individual Mahomedans we have known best and closest. This writer has been fortunate more than many others of his kind in respect of the catholicity of his friendships. His oldest and best friends now living are two Hindus, two Parsis, one Mahomedan, two Englishmen and one Jew. Of these the Mahomedan is the one

whom in some respects he has known and understood best. He has known a number of other Mussalmans in his fairly long life, and he may say that none of these has left an impression which contradicted the one formed of the friend referred to. These impressions have crystallised round the attitude of a Mohamedan member of the Bombay Legislative Council, whom this writer knows only slightly, during a recent debate on a resolution condemning certain Excise measures proposed by Government. The resolution was proposed by a gentleman with whom Mr. Noor Mahomed was not habitually cooperating. It would perhaps have been more in consonance with his political affinities if Mr. Noor Mahomed had stood by Government against the resolution. His declaration that "as a Mussalman, he must support Prohibition" practically decided Government to accept the resolution. It was a historic declaration, and Mr. Noor Mahomed will long be remembered for it. The conclusion is that "What I like about Mahomedans" is the directness with which their mind moves along the line of its beliefs.

"Village Pankhursts":—Sangamner, a taluk in Ahmednagar, gave abundant proof to the world last April that if ever India wanted a Joan of Arc she had only to turn to the little district where there was plenty of material to produce a dozen. We learnt in the early part of May how the women of Sangamner armed with only red powder and sugar cakes defied the police when even their men were counselling moderation. In the *Reformer* of May we published a report of the incident. The annual procession taken on Hanuman Jayanti Day was prohibited by the Magistrate this April. Simultaneously with the order notices were served on local Hindu and Moslem leaders to show cause why they should not be bound over with sureties for a period of two months to keep the peace. On the day after these orders and notices were served, the Maruti temple was surrounded by the police and the celebrations were conducted quietly. The Hindu leaders were attempting to persuade the crowd to disperse, on the assurance that they would agitate in every constitutional manner and an unsuccessful effort had just been made to get the procession idol from the temple by two Hindu boys, when the women decided it was high time they took a hand in the matter and after Darshan they brought the idol and tried to place it in the chariot. In spite of their entreaties the police took charge of the idol and had lulled themselves into a false sense of security that the procession would not start without the image, when it proceeded with a picture of the god in the chariot and the police could only offer opposition at the market place where the women got the better of them and the procession passed on to the temple augmented by the police who followed the crowd. Stimulated by this epic battle and no doubt stung to action by the taunts of their women, the leaders of the district challenged the legality of the prohibition order and the matter was taken to the High Court, where, recently the order was declared to be illegal and without jurisdiction. We find it rather difficult to believe that Sangamner is going to subside to its old calm after this out-burst and we shall not be surprised to hear more from the district which has the honour, we believe, of being the first in India to have an indigenous women's "movement."

Khadi Work:—A perusal of the All India Spinners' Association report for the year 1927-1928 and the Khadi Guide recently published is sure to impress one with the great stride that khadi work has made since the first introduction of the Charka and Spinning in the Congress programme in 1920. It has been admitted that as a supplementary employment to the agriculturist during his enforced inactivity nothing can equal that furnished by the Spinning wheel and the revival of the cottage industry. The report gives interesting figures to show that the Charka has to some extent succeeded in improving the condition of the village folk by adding to their income. In some specified villages in Tamil Nad, we are told that the Charka had given last year an addition of 11 to 28% to the income of the spinning families in the villages taken as a whole. Striking results are reported in the case of individual families whose earning from spinning amounted to an addition of 50 to 60% to the other incomes. Some idea of the expansion of Khadi activities in the country may be gathered from the figures of workers and centres engaged in the occupation. There are nearly 1000 workers engaged in khadi work in each province and there are over 260 centres of work throughout the country. Again each centre has a number of villages linked to it. The A. I. S. Association is also conducting a Technical School for the training of Khadi Service students at Sabarmati Ashram. Khadi organisations, it is gratifying to know, have not only confined their attention to their special work but have been directing their efforts to village reconstruction such as carrying on anti-drink and anti-untouchability propaganda and undertaking the education and medical relief of the village. An indirect benefit of Khadi work is that it has brought the educated worker into direct contact with village life and its problems.

(Continued from the Leader page).

author: 'My father had a sense of great admiration for the Hindus, on account of their frugal and economical ways, their abstemiousness of life, their business habits and sterling industry, their providence and quick intelligence, their philosophy, literature and music...He would not brook one word said against the Hindus by any of his sons.' Was it any wonder that the Hindus had the greatest affection for Zaka Ullah? As regards the communal problem we are inclined to take the view stated by his friend Dr. Nazir Ahmed in the Foreword which enriches this volume: 'This (the exaggeration of differences and the undue emphasis on ceremonial observances which lead to riots) is done mainly out of ignorance and prejudice. Nevertheless I do not regard this state of things as lasting. Rather as the poet says,—

If it lives,

It will live for the night

And will have no further existence.'

Mr C. F. Andrews has rendered a distinct service in writing this biography of a devout, affectionate and simple hearted man and we welcome the book as one calculated to promote a better understanding between the two great communities of this country.

INDIAN SOCIAL REFORMER.

BOMBAY, JULY 6, 1929.

A GREAT MUSALMAN.*

Mr. C. F. Andrews has chosen as the central figure of his latest book a Musalman scholar of Delhi who was not very well-known to the outside world. Zaka Ullah was born in 1832 in a devout, learned and highly respected family and in his childhood was frequently seen at the Moghul Court. His father, like his grandfather, was respected by the Musalmans of Delhi for his saintly life and his high moral character. Both of them were highly learned in Islamic literature and were deeply religious, and their influence on Zaka Ullah was undoubtedly great. But Mr. Andrews tells us that 'the strongest influence on his character came from his mother and he was one of those many leading Indians of the nineteenth century who owed their inward purity of heart to a mother's love,' and throughout his life he held her in the highest esteem and affection. Zaka Ullah was educated at the Old Delhi College to which he was sent at the age of twelve in spite of the strong feeling then prevalent against the new English education which was held to produce atheists or converts to Christianity. He was convinced of the necessity for a modern outlook, particularly in science, but he was strongly opposed to the medium of instruction being English. 'We must not become foreigners to our own people and practically to all our womenfolk. Our mother-tongue contains for us all our hallowed memories and traditions: it is our first articulate speech which we employ while talking with our mothers when we are young.' And though he accepted the inevitable when he saw the trend of public opinion was against him, yet he was convinced that the worse course had been taken in having English as the medium of school teaching. Though himself fairly proficient in English he preferred to converse in Urdu. He was one of the first advocates of women's education in Northern India and we would like to see his ideals cherished with more warmth in his community. 'With all my heart' says he "I have faith in education as the one remedy for the great evils and misfortunes of my own religious fellowship of Islam and also for India herself.'

To modern India the most interesting chapters of the Book are those dealing with Zaka Ullah's ideas on political and communal questions. Not only was he temperamentally a conservative but he had been through the horrors of the Mutiny and it is no surprise if he drew back from anything which bore the semblance of violence. 'It was to education,' says his biographer, 'that he

* (Zaka Ullah of Delhi—By Mr. C. F. Andrews. Publishers, W. Heffer & Sons Ltd., Cambridge. Price 7s., 6d.).

looked for all true political and social advancement in the near future.' Yet when Mr. Andrews suggested to him in a conversation that universal education was desirable as it would make Indians wish to govern themselves (this was more than twenty years ago), he said: 'It may end so, but that will be neither in your time or mine. After all, the main question is, not who governs the masses but whether the masses are governed well.' And again, 'I would certainly wish to have India self-governing; but India can only reach that goal by the constant practice of religious toleration.' He had the strongest objections to Musalmans regarding themselves as foreigners, a tendency which must have been greater at that time than now. His words in this connection are worth quoting as they bear testimony to the deep love he bore for our country. 'India is our own mother country, the land which gave us birth. We have made our homes here, married here, begotten children here, and here on this soil of India we have buried our sacred dead. India, therefore, must needs be dearer to us than any other country upon earth. For a thousand years our own religion of Islam has been bound up intimately with India.....I cannot bear to hear Indian Musalmans speaking without reverence and affection for India.'

When assessing Zaka Ullah's views on the communal question it must be borne in mind that he was singularly fortunate in his personal friendships. He had formed a strong friendship with the famous Mathematician, Prof. Ramchandra, a Hindu convert to Christianity, which lasted even after he had finished his education, and during the worst days of the Mutiny both had reason to thank each other for services rendered even at great personal risk. Most of his colleagues were later to become distinguished in the country. His friendship with the author of this biography is itself a remarkable one. Mr. Andrews was not only different to Zaka Ullah in religion, race and culture but belonged to another generation. It is even more remarkable that differences in politics which are very often the cause of many a dispute among friends, never strained their relations, and we do not think that there could be more acute differences in that sphere than those which existed between the two. Zaka Ullah numbered among his personal friends many Hindus. Yet he felt that the difference between Hindu and Musalman was too great for any permanent union, and he regarded the presence of a third factor, the English as necessary to link up the two. The English need not necessarily be here as rulers, said Zaka Ullah, but India is large enough and great enough for Hindu, Musalman and Christian. At the same time he held the Hindus in high esteem; his son writes to the

(Continued in the 2nd column of 2nd Note Page)

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXVII. THOSE WHO ASPIRE.

(BY DR. CLIFFORD MANSHARDT, PH.D.).

From the earliest days of human history men have been persistent seekers. They have refused to be satisfied either with themselves or their surroundings, and have turned their gaze towards the heavens. For some the quest has been for God. Others have glimpsed a nobler personal life. Still others have seen a reborn humanity, a better social order, a world of brothers.

Every man who is morally alive has within him the desire for self-improvement. Although the most of us manage to keep the respect of our neighbours, we ourselves are fully aware of our shortcomings. We are hot-tempered, impatient and inconsiderate. We are given to petty nagging, exaggeration and to tale bearing. We are selfish, proud and domineering. We know that to do good is more satisfying than to do evil. To be a friend to a man is more rewarding than to be his enemy. To help another gives far more pleasure than to inflict pain. We know these things, but far too often we follow the impulse of the moment and spend hours in drinking the cup of remorse. We do the things that we should not do, and we fail to do the things that we should do. And yet, despite all our mistakes, the spirit of aspiration still lives within us.

The literature of aspiration is one of mankind's most priceless heritages. The quest of the soul for God is the most fascinating quest ever recorded. Men have endured countless tortures, hardships and disappointments. They have cut themselves off from country, friends and kindred. They have refused to recognize the limitations of time, or to be circumscribed by any existing conceptions of space. They have engaged in mystic contemplation, and have searched in the teeming world of men. Without God they have felt themselves to be as pilgrims lost in the barren desert. Glimpsing God, they have felt themselves to be as householders in the midst of a fruitful land. Regardless of the attainment of the final end, countless lives have been refined through aspiration.

Prayer is aspiration at its best. In prayer a man casts aside all sham and artificiality, and expresses the deepest longings of his heart. He probes the inmost depths of his life, throws open the shutters, and lets the light of God shine in. No word may be uttered. No word need be uttered. Alone in silence the man resolves, gains new life, finds new courage, and faces his world with a new equanimity.

Sir T. Vijayaraghavacharya:—Sir T. Vijayaraghavacharya, a member of the Public Service Commission, has been appointed Vice-President of the Agricultural Research Council in India formed in accordance with the recommendations of the Linlithgow Commission.

"CONFESSIONS OF A MISSIONARY".

VII.

The Editor, the *Indian Social Reformer*.

Sir,

"Confessions of a Missionary by Perplexed" indeed provide us food for serious thought. The subject is important enough to engage the considerations of Christians and non-Christians alike. There is no doubt that the writer is seriously and sincerely puzzled. He is also earnest about finding a solution. For his comfort may I be permitted to say that there are hundreds like him, both Christians and others, engaged in similar work of uplifting the low type of Indian humanity, who have similar doubts and difficulties perplexing them sometime or other. Only the vision of the awful cross of Christ, even though dim and blurred, has kept them steady at the post of duty. All reformers in India past or present whether in religion or social matters or politics have more or less come to the same essential adamant difficulty of Indian mentality, indifference, sloth, inertia, self-contradictions, conservatism, intolerance of other ways, refusal to understand the other man, absence of moral difference, etc. This dull and hard attitude of life is the cumulative result of ages of her peculiar philosophy and religion. The whole trouble can be traced ultimately to her conceptions of life, universe and God—her Pantheism, Karma, Fatalism—Her Vedant—the basic Indian philosophy of life. You cannot modify or modernise this Vedant too much. It asserts itself again and again. This view of life is not Indian in a geographical sense. It is human. The western attitude to life—which is very largely the result of Christian notions like Redeeming and Fatherly God, goodness of the universe and the worth of life is naturally opposed to Karma or Fatalism. Reform in India will never be real or lasting until mind is freed from the ancient blight of untruths and half truths. Christians who have only transferred their social allegiance are not Christians in thought or spirit and will therefore be found on the side of superstitious Hindus when the test of life comes. There are many truths in Hinduism and many features of Hindu life that are most beautiful but one sadly feels that they will be gradually lost unless the essential Hindu notions of man and God are given up or modified. Above all, Hinduism needs a purifying and inspiring personality who will both destroy and build up anew. So missionaries many of them, need to revise their methods and policies; otherwise disappointments are inevitable. Mere baptism into the Church does not make a man a Christian—a disciple and follower of Jesus Christ. India needs exactly the type of missionary that "Perplexed" represents. Liberal sympathy without the sharp edge of truth is useless, social service merely from the philanthropic or humanitarian motive—good work for work's sake is no good. Grace without truth—love without indignation—will be worthless. A missionary who cannot feel angry and indignant over injustice, wrong, sin, indifference will not achieve

much. Missionaries of the olden days were of that nature. Christ was like that. But he also needs a very broad vision that covers up the future and that can see through temporary gloom and limited hindrance to that unsullied radiance of perfection—the kingdom of God—that is being slowly and imperceptibly built up and extended. Our Lord could not die had he not the glimpse of the glory and triumph of Resurrection. That again needs infinite patience which is nothing but love directed to the future. So "Perplexed" should think ten times before he decides not to come back to India from furlough. Men of grit, experience, men who have seen life and its realities are the men who can help reconstruct India. India needs western practicalness, western energy and go, western impatience with less than the best, western mind to renew and change. She has set too much through the influence of different thought and ideal however great they may have been in the past.

The sense of moral bankruptcy is strong and general in India. Men in general seem to have lost the sense of right and wrong, true and false, past and present, practical and theoretical. Reformers find it indeed a rock of offence and a stumbling block. In matters of decency, bribery, social justice, and religious right, India appears to be in a moral torpor. There are an increasing number of thoughtful men who seem to be giving up the struggle for a better world as futile and opine that the cause of reform will have the same fate as it has invariably met in India ever since the rise of Buddhism, through the years of Vaishnav reconstruction down to Brahma Samaj and Ramkrishna Movement and Theosophy. Idolatry, caste, woman's fate, belief in fate have remained more or less the same; only the passing of years has made the problems more complex. The reforming zeal has shone of it and on it but has been successfully engulfed by the eternal darkness of Hinduism time after time. Of late we have been noticing a vast renaissance of popular Hinduism all over the country.

To touch one or two specific points raised by "Perplexed", he appears to be annoyed and disappointed when Indian people reject western scientific and intelligent methods of treatment of diseases in favour of crude superstitions and often fatal methods current in villages. This shows that the masses of India's ignorant humanity have a sense (among other objectionable notions) of the supernatural and the Divine even in matters of physical healing. It seems to me that western medical science is too sure of its exactitude and effectiveness, too devoid of God and religion. The healing miracles of Jesus are too numerous and important to be rejected from his life as so many myths or cures by auto-suggestion. It is a hopeful sign of the times that the Church is slowly recognising one of her divinest of gifts. It shows too much pride and untruth to make a general remark that men who, in disease and illhealth invoke the power of the gods die, and those who

depend on science live. I have personally known cases of cure by faith in God and prayer—some having been rejected by doctors; while patients having at their command the highest medical skill and resources have died.

As regards the hostility of the Arya Samajists. Much of it would not have existed but for political purposes. Moreover wholesale mass conversions of Hindus into Christianity without adequate spiritual motives have antagonised many of them. If missions could today purify perfectly all their policies they would receive more cordial treatment even from opponents. Hostility to Christianity as such is natural and universal. Christ, whom Christians believe to be the perfect embodiment of God was bitterly opposed and cruelly put to death. So missionaries need not wonder. The nearer they will come to Christ away from tradition, race and selfishness, they will be given grace and patience to continue in the work of making all men brethren and devotees of one spiritual God.

It would appear as if both "Perplexed" and I have known only the dark, fallen, sick, ignorant and bankrupt India. India, thank God, is not all that only. She has a silver lining even in the darkest gloom. God can raise her and recreate her according to his eternal purposes. This hope is dimly rising in many breasts. Her old men and young maidens are seeing visions and dreaming dreams. God is Redeemer and Saviour. If that is the central truth India has a future. Through the west and through the east she is being renewed. India of to-day knows no boundary of caste or race or colour or religions. If truth and God fail in India the failure will be universal. If only this hope—this glad and radiant hope of a better India can be implanted in her soul, and if the dead can be raised in India—she will live and bless the world. This is exactly the work of the missionary whoever he or she may be in race or religious affiliation.

Kurigram, N. Bengal, }
16th June, 1929.

Yours, etc.,
R. C. Das.

VIII.

The Editor, *The Indian Social Reformer*.

Sir,

Anent the "Confessions of a Missionary" in your columns of the 8th June, that, something is wrong with the Indian intelligence and the Indian world, few will be found to deny. As to what is wrong and how it may be set right there is endless variety of opinion but little agreement. A babble of voices arises expressing much of earnestness and right desire, but less apparently of clear conception. Many earnest men and women, largely emancipated from selfishness and noble of purpose, are trying to help the distracted community into a sphere of sanity where the human family may dwell together and try to be happy in the Indian world. Yet despite the unity of purpose, there is dire confusion as to what concrete achievements are essential or

desirable and the methods by which they may be accomplished.

Over and above what the perplexed Padri saheb writes in his letter there are numerous other matters on which we ourselves are much more perplexed. For instance, who would not be struck with the employment of human labour in this country where animal labour can be employed with ease and dignity? In India the loads which might be placed on wheels are carried by coolies on their shoulders and they work as draught animals. In this case the reason must be comparative cheapness of human labour. But for a different reason we see a characteristic difference between the European funerals and similar processions of other communities. Hindus not only carry the bier but walk all the way long to their cemetery in the sun, in rain or cold nights and mornings with very little of dress to protect them from the climate. This fact it would seem beyond all discussion is of obvious significance to give pause.

What has been wrong with reformers sincerely bent on bettering the Indian world? To examine the causes of life we must first have recourse to death. It is a maxim of psychology that the problem of life cannot be solved without the problem of death. A Hindu Minister of state, Privy counsellor, Lord Mayor, Sheriff or Judge is a picturesque subject for an artist to paint when he is, in his untouchable uniform of a dagoo, going through streets of New Delhi or Bombay with the yoke of the bier. Of course the Ashvalayana Grahiya Sutra lay down that a dead body can be conveyed on a hearse drawn by bullocks; but how can Indians do so, when it was a riddle even for the Adi Shankaracharya, the great Hindu reformer who cremated the dead body of his mother in his compound for want of facility of carrying it.

The institution of undertakers is unknown to the Hindus, and though we have a large army of sadhus who may wish to serve us in the next world, there is no alternative method of conducting Hindu funerals, and the slavish obedience of the only method debar the way of enlightenment in the Indian intelligence. When a male child is born, the advent of the baby is generally hailed in a Hindu family, along with relations composing a subcaste, which rejoice for having one more corpse-bearer, a result of slave mentality to be maintained also by the new born who is supposed to be intelligent and a free man! In short, let me tell you that if we would help the Indian world, it is rational that we should seek first of all to understand Indian genesis and to comprehend as well as we may. The commandments in the Bible say that, Honour thy father and mother and love thy neighbour as thyself. But what when they are dead? When one of the disciples of Jesus said, Lord, suffer me to go and bury my father, Jesus said unto him, Follow me; and let the dead bury their dead, and his disciple followed him. But most of the Indians generally harass each other when alive and honour

their parents when dead, by shouldering the bier in public streets and in many other ways such as Shradh, Doslan, etc.

But there is no reason for the American Padri saheb to be disappointed with Indian intelligence, if he has the patience to wait and see.

Rajkot, }
16th June 1929. } C. TEJPAL,
Chairman, Akhil Dharma Sabha,
Rajkot State.

IX.

The Editor, *The Indian Social Reformer*,
Sir,

The one noticeable feature in the observations of a Missionary friend, published in the "Reformer" of June 8, who came out to India in 1911 with the laudable purpose of serving God and India and who, after a ministration extending nearly over a period of twenty years, is greatly perplexed that "India with her great tradition and culture, her suave and engaging manners, her keen and logically working brains, should remain for the most part so unchanged, so helpless and so sick", is the toning down of the resolution to serve God and India as seen from his declaration at the end of his communication in view of his impending trip to America. He says,—“I cant come back and put the soft pedal on religion. I am, and will remain, whether in India or in America, an ambassador of Him, who I believe to be in Himself true religion—the way to union with God.” Truly, a steadfast devotion to Christ—the Saviour.

To come to the main points raised in the communication. Firstly, to quote his own words. "The baffling thing to me is the appalling gap between what they (converts from outcastes) know or should know, and what they do." Under this head come the Sweeper Christians, 'a prominent lawyer in a large city' and 'a practising physician'. Secondly, the question of Indian standards of decency—especially of the backward classes—is touched upon. Thirdly, bribery in Government services and lastly, idolatry.

As regards the first point mentioned above, I beg to state that among the educated classes there is certainly a wide gap between what they know or should know, and what they do, in general, but the gap in the case of others narrows down to an excusable limit. Please excuse me for being a little personal. A number of Adi-Dravidas here once sought my advice whether tips could be given to village Gods for issuing puttahs to the assignees. My reply was that there is no such rule and that they could do as they pleased in the matter. The majority of Adi-Dravidas refrained from giving them tips and, though the issuing of puttahs was delayed till recent Jamabhandi, they were ultimately given to the assignees concerned. The wide gap between knowledge and practice, noticeable in the case of the prominent lawyer and the practising physician, is common to the educated

communities in India. This is my humble view, and I affirm that this state of things will continue so long as our women are kept illiterate and in social bondage. Mr. C. F. Andrews somewhere remarks that national progress is very much at a low ebb, owing to the absence of cultured home life in the country, and, it is my humble opinion, that until and unless women in India become educated and take their due state in the shaping of national destiny, lapses like these are bound to occur.

Secondly, with regard to standards of decency observed by the lower classes in the South, I beg to state that the observations of the missionary friend, in this respect, that women do not conceal their private parts of the body and that they have a repulsion to be treated by a male doctor, but without a tinge of conscience openly expose themselves to the world, are statements that do not lie within my experience, being a villager myself. Here, in the South, the Non-Brahmin labouring woman, toiling in the fields day and night, it is true, does not use a jacket, as a rule, for the upper part of the body, but, it does not mean, however, that any part of her body is exposed to the outside world. Her sari is so long and so thick to cover and conceal the whole body that no private part of it is visible to the naked eye. Here we take divergent views, but one cannot help it.

Thirdly, the point noted for discussion is bribery. The Missionary friend writes:—"Some years ago an English Collector came to this District determined to put down bribery. Because of this very thing within six months, he had become so unpopular with his own people and with the public, that he was transferred. Indeed the attitude towards bribery is not one of indifference, but it is rather an institution—a privilege prized and guarded by both bribe givers, and bribe takers." It is possible for a strong-minded and just civilian to be not in the good graces of others in the cadre, but, how he can become unpopular with the public for not taking bribes one cannot understand. Actual facts do not support such a contention. A few months back, the Revenue Inspector of our Firka came here (North Eluppai, North Arcot District, S. India) to inspect a site in connection with the preparation of B—Memo and ascertain for himself whether this was a case of unauthorised occupation of Government Poramboke land. A person interested in the matter otherwise, saw the Revenue Inspector with a few rupees, but he refused it point blank and the man, I am sure, is in no degree sorry for such a refusal. A strict officer wishing to do justice to the people, cannot become unpopular with them, on the score of not taking bribes. If at all he does so, it may be due to some other cause or causes, as the case may be. People are not willing, as a rule, I make bold to assert, to give bribes and have their affairs settled favourably. As a matter of fact, they are compelled to do so by an indirect process. Left to themselves, they would pull down this much-discredited institution

at any moment in their life—and that most willingly.

In regard to idolatry, which is a long-standing practice with the Hindus, I beg to state that the mass-mind cannot be expected to think of God without images for ceremonial worship. At least, in the initial stages of *bhakti*, it is essential. That is what I think of the matter. I know a large number of Indian homes, where the daily meal is taken after the performance of puja to the family God or Goddess, as the case may be, and I also know that daily for a few hours, at least, before meal, they live in an atmosphere sanctified by their religious observances, however crude they may appear to outsiders. Elements of idolatry are to be found even in the Christian Church. So, it is everywhere, in one form or other. It may be possible to a few men of outstanding intellect to be always in a religious frame of mind, without having resort to this primitive form of worshipping God, but they are only in a microscopic minority, and, as such, they need not bother us much at this stage of our national life, when serious thoughts, in any department of life, and their application thereof, are greatly jeopardised by factors of present-day economic slavery.

When the missionary friend asks:—"Have I been a fool to throw away these twenty best years of my life, on a country that wants me not nor needs me?" I think he has more in mind the Arya Samajists who, according to him, do everything in their power to counteract the service that he is trying to render. In the course of his communication, he observes:—"God is one, mankind is one, and what concerning God is true for me is likewise true for you. So why do we have to work at cross purposes, each misunderstanding the other?" My difficulty is why he cannot follow his own motto in this respect, trusting all the while that his services to the country would be better appreciated and would bear fruit in an ample measure, in days to come. Moments of doubt and despair come to every honest soul, it is true, but I beg to state, that they are only passing phases in the crowded experiences of a religious man, and it is, therefore, hoped that different peoples, in general, and this missionary gentleman, in particular, would continue bringing their rich offerings and laying them at the feet of Mother India, as formerly.

North Eluppai village,
Nattery P. O. via Arcot,
S. India. Date 22-6-29. } Yours etc.,
E. GOVINDAN.

X.

The Editor, *The Indian Social Reformer*,

Sir,

I have read with interest *The Indian Social Reformer* of the 8th inst, which contains the article "Confessions of a Missionary."

I do not suppose that you desire to open up a discussion of the various matters he treats of, but as you have asked for expressions of opinion I will briefly make a few comments.

My own experience is very much in agreement with what your correspondent has stated, though in every case I would not draw the same conclusions. He remarks: "The baffling thing to me is the appalling gap between what they know or should know, and what they do." But is not that human nature all over, and allowance of some kind ought to be made for that. Also I am sure that however unpleasant it is to find people whom we have helped and whom we think ought to trust us in a crisis turn to others as in the instances he gives, we ought not to resent this. Their world is so different to ours, their level of intellect different, I mean now the poor village people among whom so many missionaries work, and in a crisis like sickness they get panicky and try one remedy after another as they are advised.

I can bear out what he says about the lack of interest and ambition in the masses for learning. I, like him, have given "this needed chance to hundreds and have had it spurned." But in this again it is of no use being resentful. When the people realise that education is something to be grasped at, then and only then will the offer be eagerly accepted.

It is true that our motives in doing Christian work in this country are much misunderstood, and what some misled or indifferent people say about us is sometimes unpleasant. But I do not think that the misunderstanding is wilful except in a very few instances, as there are people who can never think good of others. It is in far the majority of instances due to a lack of knowledge, a lack of appreciation of the true Christlike attitude to life and duty.

I would like to know whether the Hindu social worker has a similar experience in his work, whether he finds the people as is stated in your correspondent's article, and as many others of us foreigners find them. I am of opinion that a good deal of the trouble is due to the marked differences between the foreign Christian worker and the almost illiterate Indian folk he lives amongst. Also, we foreigners do get liverish, the best of us I think; the climate, our life out here and our experiences do not improve our tempers, or our power to keep impressions in their right proportion.

Christian Mission Latehar,
E. I. Ry., Palaman,
Bihar, 26th June, 1920.

Yours, etc.,
R. P. PRYOR.

ARE THERE SECTS IN SIKHISM?

Prof. Teja Singh M.A., Khalsa College, Amritsar, writes in the *Young Men of India*: As most of the religions are constituted, it is natural to expect the existence of sects in them. As long as the founder of a religion is alive, there is no possibility of dissent about principles among his followers, because the giver of those principles is present who can set all doubts at rest. But when the founder is dead, new doubts and differences arise according to the change in circumstances and the mentalities of men who

succeed; and as then there is personality present that could remove these differences or, with an authority equal to the founder's, could make one opinion acceptable to all the parties at variance, therefore those unresolved dissensions perpetuate themselves and give rise to sects.

This rule governs all religions, and hence there are sects in Christianity, Islam, Buddhism, Hinduism, etc. But this very rule makes it impossible for Sikhism to have any sects. For this fact—which must look so extraordinary to people who do not understand the extraordinary constitution of Sikhism—two fundamental principles of Sikhism are responsible: (1) That all the Ten Gurus were only in spirit, and (2) that after them the whole Sikh community, organised as the Panth, became the Guru.

The Guru's personality in both these forms—individual and Panthic—was permanently one and could not allow the rise of sects. From the Sikh Scripture and history also it appears that the Gurus did not allow any separate centres of Sikhism to be formed. Nobody who differed from the Guru, or tried to strike out a new path deviating from his, could remain a Sikh. He could do so only by going out of Sikhism.

UDASIS.

Then what are Udasis? Are they not a sect? From the history of their origin and the essentials of the practice it would appear that they are not a sect of Sikhism, whatever else they may be.

OTHER SIKHS.

As we shall see, the Udasis were not the only order of preachers set up by the Gurus, who, in fact, had been appointing missionaries just according to the needs of the times. In the time of Guru Nanak the Sikh *sangats* or congregations were scattered all over India, even outside and the centres of preaching appointed by him were called *manjis*.* Guru Amardas recognized the *manji* system on the provincial basis, because by his time the circle of Sikhism had been narrowed down to the Punjab, as the forces it had created had raised so much opposition nearer home that the presence of the Guru was constantly needed here to prevent disintegration. The system, however, did not work long, and Guru Arjun had to institute a new order of missionaries, called *masands*, who, in addition to preachers, had also to collect *daswandk* or tithes from the Sikhs. The work began to spread far and wide, and with the increased numbers and improved organizations the Sixth Guru felt encouraged to think of reviving the old neglected *sangats* of Guru Nanak scattered abroad. He himself went as far as Nanak Matta, in U. P., preaching and organizing centres of missionary work. But having too much to do with war, he could not personally attend to the distant *sangats*, and for this purpose he appointed Baba Guruditta with a new system of *Masands*, who in memory

* See the *Life of Guru Nanak* written by Sewa Das in 1588 and also the old *Janam Sakhi* in the India Office (Calebrooke) p. 169.

of Guru Nanak's similar tours came to be called Udasis. The only difference between the Masands and Udasis was that most of the Masands, while leaving in their own homes as exemplary men, were commissioned to work as preachers and tithe gatherers, while the Udasis were to work only as preachers in far and distant places, and, as the nature of the work required, they did not marry. As it is more difficult to live exemplary lives in the midst of families and with temptations attending the collection of money, the Masands grew more and more corrupt until their existence became a scandal and Guru Gobind Singh had to abolish their order. When in 1699 Guru Govind Singh instituted the ceremony of Baptism, as the door of entrance to Sikhism, he added the name of Masands to the list of other anathematized classes such as the Minas, Dhirmalias, Ramraias, etc. whose company was forbidden to the Sikhs. After this, anybody who wanted to become a Sikh must get himself baptised. And those who were to work as missionaries were also to do the same. The nucleus of these baptized missionaries was formed by those who had got Sanskrit education at Benares and living among Pandits had acquired the name *Nirmala*, which is a Sanskrit synonym for *Khalsa*. They lived pure, ascetic lives like the Udasis, from whom they differed only in the matter of baptism and the baptismal forms. The order to get the baptism of the sword was issued to all the Sikhs, and, according to a Persian newswriter of the period, about twenty thousand were baptized in one day. It was physically impossible to baptise the whole nation at once. It required time, but time was not given. Soon after this ceremony the Guru was compelled to mobilise all his Sikhs to fight for their existence. Those very Sikhs who had to form *Jathas* for administering the new ceremony to the far-flung *sangats* of Assam, Chittagong, Surat, etc., were called away to fight; even the Guru's own little children had to do their bit. The Guru lived only for nine years more after this of which only a small part was spent in the Panjab; and all this time was given over to military campaigns during which the Guru had often no room to cover his head. He managed to keep up the morning and evening *diwans*, at which all who came to seek entrance into Sikhism were baptized: but this too did not bring in all the distant *sangats* who believed in Sikhism but could not come all the way to conform to the latest injunctions. In this way many of the professed Sikhs remained without baptism.

Close upon this came the time of persecution, when to be a baptized Sikh was to court death; for the Government of the time had banned the presence of Sikhs in cities and had fixed prices on their heads. The regular Sikhs went away to jungles. It was at that time that some people, who believed in Sikhism but had not got the courage to die for it, began to go about without the outward signs of Sikhism. This was a kind of disguise adopted by them to escape trouble. They represented themselves to the regular Sikhs, *Shijdharis* or gradual-

adopters, a kind of apologetic Sikhs. They believed in the same principles as the regular Sikhs in exile, whom they helped with money and provisions in times of need, and whom they would join as baptized brethren as soon as they found themselves ready for sacrifice.

The Panth was in exile; but the temples remained behind. They were attended by the Shijdhari congregations and were supervised by the Shijdhari mahants, that is, the Udasis. They could not, however, protect the temples against desecration. In such cases the *Nihangs* or soldier-priests, would be serviceable, or the Panth would send heroes like Bhai Mehtab Singh or Baba Dip Singh to come to the rescue.

When the Panth returned from the jungles and established Sardarship and Mislus, the Udasis were replaced by Singhs in the management of the Durbar Sabib, Amritsar, and other temples. But in most places they were still retained, and large grants of land were made to them by the Sardars for the upkeep of those places. The reason is that the Sardars themselves by that time had forgotten the old significance of the initiation, and the acquisition of wealth and power had made them lax in their principles. These Udasis held the same views as the general body of Sikhs, else how could they have found support and encouragement from the Khalsa? One sect does not support the preaching of another sect.

This mistake, however, of allowing the uninitiated to remain in charge of their temples brought a general back-sliding movement among the Sikhs, until they fell into the same slough of superstition and apathy from which their Gurus had tried to rescue them. In the latter half of the 19th century several attempts were made to reform the religion, to restore the worship of the Formless and Invisible God in the place of idolatry, and to inculcate the love of the Name among the worldly-minded Sikhs. This resulted in the setting up of two movements, called *Nirankari* (worshippers of the Formless) *Namdhari* (upholders of the Name). Both of them did a lot of good in their own way; but the want of education led them to ignore the implications of the oneness of the Guru and the Guruship of the Panth. Thrown upon themselves, they soon began to adopt the semblances of sectarianism. As however, they believe in baptism and do not deny the two fundamental principles on which the oneness of the Panth hinges, it is hoped that before long they will wheel into one with the rest of the community. The differences of the *Nirankaris*, he already obliterated almost completely, and *Namdharis* too, when the present controversies are over, will be drawn more closely towards the panth; or the circumstances especially the advancement of education, will press them out of the race and let their movement, like that of the Bandais, die a natural death. In no case can they live as a sect. After the failure of these two movements to cope with the needs of the

time, there arose another reform movement, called *Singh Sabha*, which, with the help of education has devised means for restoring Sikhism to its pristine purity. It embraces the whole community, and outside it are only those who through long association choose to prefer Hinduism to Sikhism, or through dense ignorance cannot distinguish one from the other. The Singh Sabha people engaged in the temple reform are called *Araliks*.

Fortunately most of the missionary orders, like the Udasis, Nirmalas, etc., originated during the lives of the Gurus, and it is therefore easy to refute the sectarianism of their origin. But, one might say, whatever may have been their origin, they have in the course of centuries acquired certain sectarian practices. Even here we see that, in spite of acquiring certain peculiarities, the historical circumstances of their dependence on the Panth and the custodianship of temples belonging to all, have prevented them from becoming sects, although the same circumstances have had the effect of pulling down the Sikhs from their ancient ideals. The clearest proof of there being no sects is the incontrovertible fact that the Udasis, Nirmalas, etc., have been converting people not to Udasism or Niramalaism, but to the general kind of Sikhism. The *Shias* and *Sunnis* form different sects in Islam and so do the Roman Catholics and Protestants in Christianity. The Shias hold that the true tradition of Islam has been preserved by them alone, and so far as the Sunnis differ from them, they are wrong. Therefore they convert people to the Shia form of Islam. Can we imagine them exhorting people to become Sunnis while they themselves remain Shias? Similarly can we think of the Roman Catholics holding conversions to Protestantism? Now what do we find in the case of Udasis, Nirmalas etc.? They have in their time converted thousands of people to Sikhism, not to Udasism or Niramalaism but to the same kind of Sikhism to which the generality of Sikhs belonged. The principles preached by them are the same as those preached by others, such as the descendants of the Gurus, etc. Differences there may be, but it is very important to remember that those differences do not run on the lines of Udasism, Niramalaism, etc. but on the lines of Hinduism or non-Hinduism. They do not have any separate theology peculiar to their respective sects. It is either drawn from the Sikh Scriptures (in which the *Akalis* and the *Singh Sabhias* would also agree) or it is imported *en bloc* from Hinduism, with isolated passages quoted here and there from the Holy Granth to support it. The latter is no peculiarity of any particular sect. The Udasis, Bedis, Sodhis, Nirmalas, Singh Sabhias, all indulge in it more or less.

The real fact is that they have been our missionaries, like the Qazis and Mullas among the Moham-medans. They may differ from the ordinary Sikhs in dress or some minor details of living; but by so doing they do not become sects. And the few differences in views existing between them and the

modern reformed Sikhs are no more than those existing among the reformed Sikhs themselves. Some among the latter believe in Vedant, others do not; some still stick to the practice of untouchability or are inventing new forms of it, others discard it wholly as a nuisance; some prefer their women to tie turbans like men, others do not; some believe only in the Ten Gurus as personal Gurus, others set up saintly persons as co-equals of the Gurus. All these differences run on the Hindu or non-Hindu lines, and are due to the want of understanding all the implications of the principles of the unity of the Guru and the Panth. They are gradually vanishing with the process of discrimination and definition which Sikhism is undergoing under the dawning sense of those principles. When the Sikhs have completely realized their significance, they will be able to resolve all differences by an opportune reference to the organized authority of the Panth, and then there will be again "only one Guru, one Word and one interpretation".

NEWS OF THE WEEK.

The Bank of India Limited.—The transactions of the past six months have resulted in a profit of Rs. 11,72,082-2-8 from which sum has to be deducted Rs. 1,50,000 for Income Tax and Super Tax, leaving a net profit of Rs. 10,22,082-2-8 for the half year ended 30th June 1929. To this amount has to be added Rs. 3,63,635-8-2 brought forward from the last account, making a total of Rs. 13,85,717-10-10. This sum the Directors have disposed of as follows:—In payment of an ad-interim dividend at the rate of ten per cent per annum (Rs. 2-8 per share) free of Income Tax on the Paid-up Capital of Rupees One Crore for the half year ended 30th June 1929, which will absorb Rs. 5,00,000; carried forward to the next account Rs. 8,85,717 10-10.

Assam Flood Disaster:—Pandit Motilal Nehru has issued the following appeal:—"Assam and East Bengal are facing a terrible disaster. The floods that are ravaging these provinces are unprecedented and have caused enormous loss of life and damage. Vast numbers of people are homeless and await the generous help of their brethren in other parts of the country. The Bengal Provincial Congress Committee has organised a Central Relief Committee with Mr. Acharya Praphullachandra Roy as president and Dr. J. M. Das Gupta as secretary. No better choice of organisers could have been made. Mr. Acharya Roy has specialised in relief work, and he and Dr. Das Gupta can be trusted to do the work efficiently and well. "I appeal to all those who are more fortunate than the unhappy inhabitants of Assam and East Bengal to give generously to the funds being raised by this Central Relief Committee. Contributions may be sent to the Bengal Provincial Congress Committee, Calcutta, or to the All-India Congress Committee at Allahabad."

The Court of Inquiry:—A Gazette Extraordinary published on the 3rd contains the official notification constituting a Court of Enquiry under the Trade Disputes Act. The members of the Court are the Honble, Mr. H. G. Pearson, Bar-at-Law, Judge of the High Court, Calcutta; F. S. Taleyarkhan Esquire, Bar-at-Law, and Rupchand Bilaram, Esquire, B.A., LL.B., Assistant Judicial Commissioner in Sind. The terms of reference to the Court are (1) to inquire into and ascertain the exact nature of the dispute or disputes between the employers and workmen of certain Mills which led to the strike in those mills, in March and April 1929; (2) If there was any such dispute, to what extent the employers or workmen or both are responsible in matters connected therewith? (3) What are the causes of the prolongation of the strike? Whether the employers or

workmen or both are responsible for such prolongation, and if so, to what extent? (4) What are the difficulties in the way of a settlement of the disputes between the employers and the workmen?

A Social Reform Marriage:—A social reform marriage according to Arya Samaj rites was performed recently at Soundarya Mahal, George-town, the contracting parties being Mr. Natesa Aiyar, son of Srikanta Sastri of Coimbatore and Seethadevi Ammal, an Adi-Dravida. A very large number of visitors attended the function. After the marriage ceremony Dr. P. Varadarajulu Naidu, Dr. O. Natesa Mudaliar, Dewan Bahadur B. Ramachandra Rao, and Mr. Gadde Rangiah Naidu spoke felicitating the couple. Dr. Varadarajulu Naidu said that this marriage might be said to be an epochmaking one in the social reform world. The so-called Adi-Dravidas were made untouchables by previous generations and it was the duty of the present generation to reclaim them and include them in their fold. He would like a law to be enacted making marriages like the present legal and valid and said that it would be safeguarding the interest of the couple and their progeny if such marriages were registered under Civil Marriage Act. He would also further advise people, not to contract social reform marriages without due deliberation and thought. Dr. Natesa Mudaliar said that the ancients of this land made no distinction between caste and caste. Their religion was the fatherhood of God and brotherhood of man. That state should once again be brought into existence and he hoped this marriage would be followed by many similar ones. Dewan Bahadur R. Ramachandra Rao said that South India was economically very low because no one cared for his fellow-men and the whole land was full of the vice of communalism. When once this poison of communalism was removed, they had a glorious future before their country.

"Slaves of Gods":—Lord Olivier condemning Miss Mayo's second attempt at traducing India in the book entitled "Slaves of Gods" observes that the present volume is not quite so handy as "Mother India" for political use as a weapon wherewith to smite Indian Swaraj parties of Mother India. Lord Olivier now reveals what was common knowledge at the time how generous English patriots bought numbers of copies of "Mother India" and freely distributed them, Lord Olivier, himself receiving four copies in this way.

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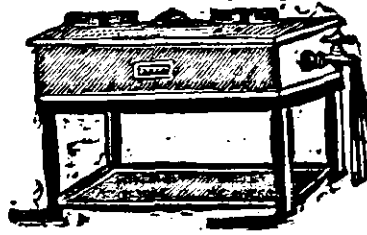
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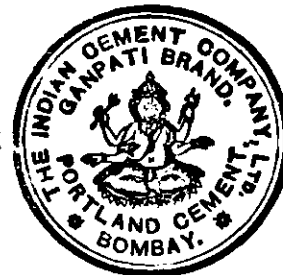
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No. 46

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

An Improper Book :—We have not benefited very much from Mr. Kanhayalal Gauba's book "Uncle Sham"—(Published by the Times Press, Lahore, price Rs. 6). We admit Mr. Gauba has written it under great provocation and some of his readers will regard "Uncle Sham" as a fitting reply to the recent attacks on India in American books and papers, but we are sure that the author must himself by now be regretting having written it. Mr. Gauba does the same service to the United States which Miss Mayo has done for India in her books and there is, we fear, in Mr. Gauba the same feeling of moral complacency and a flair for the sensational which the American lady showed in her publications. That America has her own troubles, the American would be the first to admit and the best minds in that country, as in India, are trying to solve them. It is not amusing to read that their efforts in this direction have met with poor response from the average American and Mr. Gauba's whole book deals with this aspect of American civilisation. That Miss Mayo should have only seen the bad side of Indian life is no excuse for Mr. Gauba to go through America in blinkers. Nearly half the book is an attack on the women of America and that in our opinion is the worst portion of the publication. We for our part find it difficult to believe that a society which has produced some of the finest leaders of modern thought could be intrinsically rotten. Our author is anxious to show that he does not plead like Miss Mayo that because so many agreeable books have been written about a country one vitriolic attack will not matter, but we think that the pinch of incense he offers to America's greatness bears a close resemblance to Miss Mayo's apology for her book. We hope, however, that undue importance will not be given to the book and that it will neither become a best seller nor as the author wishes, be burnt at the open stake. Mr. Gauba tells us that it has been a most painful task to write the book; let us assure him that it has been no pleasure to us to read it. Our opinion of the book is that it had better been left unwritten.

Mr. Manilal Parekh.—There was an interesting gathering of friends to bid goodbye to Mr. Manilal C. Parekh on the eve of his departure on a lecturing tour in western countries. Mr. Parekh is, in a way, a unique character in contemporary Indian life. Born of an orthodox Hindu family, he was early attracted by the Brahma Samaj movement, particularly by that section of it which goes by the name of "the New Dispensation" established by Keshub Chandra Sen. Mr. Parekh threw himself heart and soul into the Brahma movement but found it, after a time, inadequate for his spiritual needs, and was baptised into the Church of England. Since joining the Christian Church, however, he has been realising with growing intensity that it does not truly interpret the life and teachings of Jesus Christ, and he has been feeling his way to a new interpretation in conformity with Hindu tradition. Mr. Parekh is by no means unique in this respect as there are hundreds if not thousands of Hindus who are not only attempting but have with more or less success achieved such an interpretation and are, moreover, earnestly endeavouring to solve the problems of personal and national life. They are still Hindus as Christ's teachings not only do not jar on any part of their own spiritual instincts but rather illuminate and bring them into bold relief. Jesus Christ to them is One who had socialised the deep implications of Hindu metaphysics, and in accepting Him as their Guru, they are in no wise departing from the root principles of the religio-philosophic system commonly known as Hinduism. Mr. Parekh's uniqueness consists rather in this, namely, that having formally been received into a Christian sect, and thus put behind him a new background, he has yet refused to surrender the social and family life in which he was born and brought up. The generality of Indian converts follow the reverse process and before they are fully christianised inwardly, become westernised outwardly. Mr. Parekh with a deep devotion to Christ adheres to the social and sartorial habiliments of his caste, not because, as has been often alleged of other educated men, he is afraid to face persecution but because he feels that in accepting Christ he is not called upon to change his name, dress, diet and such externals and incidentals of life. Just as when a man goes to a foreign land, feels the more drawn to his native land, so Mr. Parekh since becoming a Christian—or "Hindu disciple of Jesus" as he calls himself—feels more tenderly towards Hinduism. With the Bible in one hand and the Bhagwad-Gita in the other, he goes forth to interpret India to the West. Several friends who

were present at the gathering, expressed the hope that Mr. Parekh's mission might be crowned with success.

Revival of Indian Music:—The revival of Indian Music and the revival of Indian Medicine are making progress. Presiding at the fourth anniversary celebration of the Bombay School of Indian Music last Sunday, the Vice Chancellor of the University, Mr. Mirza Ali Mahomed Khan, delivered a learned address in which he traced the history of Indian Music and emphasised the importance of cultivating it as a part of liberal education. Referring to the decay of music in India, Mr. Mirza thought it might be due to the fact that music and dancing had been relegated to the women of loose character. The growth of a strong public opinion against this unfortunate development, has led to the exclusion of the nautch from public entertainments, and one important result is that music is being cultivated in families and schools, and it is no longer regarded as improper for respectable women to sing in public. Opinion regarding dancing has not advanced to the same extent. Mr. Mirza called attention to the great encouragement given by Mahomedan rulers of India to musicians many of the most eminent of whom flourished in their Courts, notwithstanding that, according to the Muslim orthodox opinion, even the hearing of music, both vocal and instrumental, is unlawful according to the Shariat or the religious law. In spite of the Shariat, he went on to say, the Moslems, more particularly the Moslem Princes and the higher classes had always been patrons of the art. At the fair at the Darga at Ajmere of the celebrated Mahomedan Saint, Ktija Minuruddin Chisti, which he visited in 1927, Mr. Mirza saw musicians from all parts of India singing at all hours. Several years ago, this writer visiting the shrine of Nizamuddin Aulia at Delhi saw a long line of musicians sitting knee to knee opposite the door of the shrine, and singing in concert. He was told that this they did every Thursday and that the musicians were both Hindus and Mussalmans. Among the many influences which have been working towards a fusion of Hindu and Moslem in India, not the least was the evolution of music in which the destruction of creed was overshadowed by the love of art. Even to-day, music retains much of its harmonising power.

"Education Friends":—We publish in another column the prospectus of a new Association, called "Education Friends," which has been formed under influential auspices to advance women's education in this country. The objects, as set forth in the memorandum, are, we need hardly say, excellent, and those associated with the movement are clearly actuated by the highest motives. There are one or two points, however, on which a word of caution is necessary. The education of girls, like that of boys, is a function of every civilized State and it would be a thousand pities if the formation of this Association has the effect, directly or indirectly, of diminishing that responsibility. The "Education Friends," we see, undertakes to provide for the training of teachers, for the production of text-books, and for the housing of women teachers in rural areas. All these are part of the duty of the administration and it would be most unfortunate if the

Association should give colour to an impression that the local authorities may leave these things to its care. No doubt, the funds at the disposal of these local bodies are not sufficient but the policy of supplementing them by voluntary subscriptions is not a sound one. No one would suggest, for example, that the Army or the Police should be financed in that way. Education, from every point of view, is just as essential as these agencies for national safety, and must be provided for by the State in the same way. Voluntary contributions and endowments should be used only for special purposes to help higher education. We hope that this Association will not develop into a parallel organisation with that which runs the Women's Medical Service. The position allotted to Indian women in this Service has given rise to bitter complaints, and unless care is taken to keep the new movement on the right lines, it may do more harm than good to the cause which it aims at promoting.

An Unfortunate Incident:—Even in the days when the nautch evil was at its worst in South India the educational institutions were as a rule free from it. We were therefore pained to read in a recent issue of the *Bihar Herald* that such a party was held not long ago in the hall of the Bihar National College and "was attended by a large and distinguished gathering including several gentlemen occupying a prominent place in the Patna University." The journal continued to point out that the regulations of the College forbid the use of the hall for religious meetings but that evidently there is no objection to nautch parties being held there and waxing sarcastic it advised the University to sanction a special grant for annual functions of this kind. Whilst regretting that the party was held in the College premises we have good reason to believe that the College authorities had nothing to do with the event and could not anticipate it. We have since learnt that the hall had been lent to an outside party under the impression that the function was not objectionable and the entertainment was arranged without the knowledge of the authorities. We are inclined to accept this version of the incident as we learn from the correspondent who sends us the cutting from the *Herald* that "the Principal of the College, Mr. D. N. Sen, is a venerable Brahmo and often conducts divine service in the local Samaj." We hope, however, that the College authorities who, it must be admitted, have been guilty of negligence will profit by the lesson and not let the hall in future without ascertaining that the purpose for which it is required does not bring the College into disrepute.

(Continued from the Leader page).

care for nothing but what brings grist to its own particular mills. She can appreciate breadth of vision and nobility of aim, even though they bring no immediate relief to her many troubles. The MacDonald Government's foreign policy aims at peace and justice among nations, and its home policy also is such as to advance the same interests. India wishes it well, though it is little that she expects for herself.

INDIAN SOCIAL REFORMER.

BOMBAY, JULY 13, 1929.

INDIA AND THE LABOUR GOVERNMENT.

The accession to power as the result of the recent British General Elections of Labour Government, has created a division of opinion in political India. Previous to that, certain unanimity existed in consequence of the opposition to the constitution and methods of the Simon Commission between all nationalist parties, that nothing was to be gained from the Tory Cabinet which had muddled the Indian question as it had muddled foreign affairs by its wooden and unimaginative policies. The dismissal of the Baldwin Government was received with a sort of negative satisfaction in this country. It may even be said that no other British Government would have aroused the same sympathetic feelings among Indians as Mr. Ramsay MacDonald's Government. The reasons for this are not primarily connected with expectations regarding India. Indians feel that the Labour party represents a struggle against class domination, as their national movement represents a struggle against race domination. They think, therefore, that the British Labour party should in the nature of things feel greater sympathy for their aspirations than the two other parties which stand for vested interests. This does not necessarily follow. The Jews were, till about fifty years ago, and still are in some parts of Europe, a most oppressed people but wherever they have risen to power they have been the most powerful exponents of imperialism of the exploiting type. British imperialism itself owns Disraeli as its father and founder, and Lord Reading's Viceroyalty was conceived much on the same lines. We do not forget that the late Mr. Montagu was the author of the last instalment of reforms but he was an exceptional man and would have been one at any time and among any people. The emancipated slave is often an unmitigated tyrant. The British Labour Government, moreover, can exist only so long as it keeps well within the limits of Liberal toleration. It has, in fact, to struggle for its own existence, and is unlikely to have much energy left to champion the cause of India which concerns the average Englishman only as the milch-cow of the British Empire. That the attitude of the Labour Government as such, whatever may be that of individual members of it, is not materially different, is shown by the remarks of Mr. Philip Snowden, the Labour Chancellor of the Exchequer, in the House of Commons last week. Speaking against a motion in favour of Imperial Preference,

he said that Britain can gain more by investing capital in India than in the Dominions, and we all know that the "investment of capital" in Asiatic countries is the technique of financial politics which is the main instrument of modern Imperialism. Egypt is one outstanding illustration and India, another.

We entirely agree with those who hold that India must work out her own salvation. No British Government can help us except so far as we are able to help ourselves. This however, does not mean that we must go out of our way to antagonise Britain, or decline to avail ourselves of any advantages which may be secured without surrendering the essentials of national advancement. For the reasons stated above, we do not ourselves expect that the Labour Government will do much more for this country than any other British Government. The late Tory Prime Minister, Mr. Baldwin, took the very first opportunity during the debate on the address in reply to "the Speech from the Throne" to warn the Government that India will be the acid test and that except on it, his party would offer no factious opposition to Government measures in Parliament. It is hardly fair to expect, and scarcely likely, that the Macdonald Government would deliberately immolate itself on the Indian issue. The most which we can expect from it is that it will do something to remove the administrative obstacles in the way of the free growth of the national movement in India. It is evident that the present policy of the Governments in India is to encourage communal and to discourage national movements. The National Congress and the Liberal Federation are frowned upon while official smiles are lavishly bestowed on communal and sectional movements under the guise of protecting minority and backward classes. If the Labour Government is able to see through this game, and exert itself to have a change effected in this respect, it will have done much to help India to help herself. Not that we share the view that communal movements are necessarily bad. On the contrary, we think they can, properly directed, very materially further national progress. But they are not properly directed now. They are now merely instruments in the hands of not very disinterested men to advance themselves. The Labour Government can do another thing. It can encourage Governments in India to rely less upon repressive and coercive measures than on constructive statesmanship for maintaining law and order. Apart from what the Labour Government can directly do for us, we stand to gain by everything which it does to promote international peace and friendship. India is not so self-centred as to

(Continued in the 2nd column of 2nd Note Page).

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXVIII. UNDERGROUND WORKERS

(By DR. CLIFFORD MANSCHARDT, PH. D.)

One of the more important and less spectacular tasks of the human family is that of supplying fuel and raw materials for industry. Those of us who work in the sunlight and partake freely of the fresh air can little imagine what it means to enter into the depths of the earth and to toil there, grappling with the earth's own vitals. According to the figures for the year 1926, there were 118,232 underground workers in the mines regulated by the Indian Mines Act. Of this total 86,343 were males and 31,889 females. In the mining industry, if in any industry, there should be a careful regulation of working conditions, but unfortunately it is impossible even to secure complete statistics as to wages paid and hours worked. At the very best the physical conditions of underground mining are not ideal. To people accustomed to working in the fields the perils of underground work offer slight attraction. The British Trades Union Congress Delegation to India reports that mine managers in order to induce the villagers to take up work in the mines, even for a short time, have to offer "substantial sums of money in advance to the head man of a group, over and above the actual earnings in the mine." But if railroads are to run; if factories are to be supplied with fuel; if we are to have steel and iron for manufacturing and building purposes; then our mines must continue to operate and even to expand their activities. The fact that we must keep sight of is that we, the consuming public, are part and parcel of the whole enterprise. The worker who enters into the mine is working for us just as truly as though we had a share in the management. The day is past when the labour problem can be looked upon simply as two sided—as between the employer and the worker. The public must also have its voice. Every death in a mine due to the carelessness of those responsible for safety is a blot upon the public conscience. Every explosion that might have been prevented is a public disgrace. Every good citizen has it within his power to use his influence to see that existing legislation is enforced, and that new protective legislation is passed whenever necessary. The human family is a brotherhood, and we are our brothers' keepers.

The fellowship of understanding is an organization that should enrol countless numbers. To all men are not given the same abilities, but to each man there is given the opportunity to appreciate the contribution of his neighbour. We are fully aware of the necessity for specialization in a cooperative society. We know that our own profession or group is dependent for its existence upon other groups. It is very seldom, however, that we actually show any sympathy towards the hopes and aspirations of these other groups. This failure is our source of weakness. It is only as we "help each man his neighbour" that our better world draws nigh.

INDIAN WOMEN'S EDUCATION.

A valued friend from Indore who knows educated Indian women intimately and is competent to speak with authority on the subject of Indian women's education, writes to us refuting the theories advanced by one Rosalie Acaon in her article on "India's New Problem" published in the *Times of India* of the 4th instant:—

Before concluding I want to draw your attention to the enclosed cutting taken from yesterday's *Times*. I felt so indignant when I read it, and thought the contemptuous and misleading statements in the article should be refuted. I think it a shame that High School and College girls should be spoken of like this—and it is only too much the fashion to do so. I don't know who the writer is, but I really think she can know very little of what Indian girls actually learn at High School and College. Her great point is that they cannot cook and sew, know little or nothing of hygiene, health matters and sick nursing or management of young children, and the type of education they receive is quite wrong and unsuitable.

I think it is all a libel. I know so many College girls who can cook *well*, who make their own blouses and, in the midst of their studies, owing to home circumstances, help their mothers very considerably with the younger children.

In High Schools there is a Hygiene course and if girls live in the hostel of the school, they learn all kinds of "domestic arts"—how to entertain friends, to manage a social party, to prepare plain and fancy simple dishes, arrange flowers and lots of similar things. They also learn practical sick nursing by taking care of one another when ill. At the Ahilyashram the girls have been trained to manage the hostel dispensary and the nursing. They know how to keep a chart for the doctor as a nurse does, showing temperatures and all details. And the knowledge they get of how to live according to the rules of hygiene, they certainly put into actual practice. As to the "strain," both physical and mental being too great, I once asked a graduate woman teacher if she really thought it was. She laughed and said, "Do you think that sitting behind the cooking pots, with almost nothing to relieve the monotony and drudgery, having no "outlook" and being badgered by a mother-in-law is less a strain? School-life is heaps better, for any ordinarily intelligent girl." And I felt that she was right. I am sending the cutting to you in the hope that you will refute it. One other point she makes is that all Indian Girls are certain to marry and therefore their education should fit them for that destiny—as if *only* cooking, sewing etc., would fit them for marriage? Moreover, they are *not* certain to marry. When they are grown up and educated they don't like arranged marriages, and if they don't meet suitable men, cultured like themselves and are attracted to them, they naturally don't care

to marry. This writer speaks as if women's education has wrought no changes, except perhaps for the worse!

So I leave this with you. I should feel so glad to see you put people "wise"—especially the writer of the article—on these points.

"CONFESSIONS OF A MISSIONARY."

XI.

The Editor, the *Indian Social Reformer*.

Sir,

I have read with much interest the letter of "Perplexed" under the caption "Confessions of A Missionary." In reviewing the letter, I will scrupulously avoid indulging in polemical extravagances but since "Perplexed" has been so frank, it is but fair that criticism of his views should be equally frank and expressed in a friendly spirit. Originally his letter was not destined for the press, and it is obvious, that without giving him the necessary time to consider your request, you prevailed upon him to consent to its publication. It only indicates that "Perplexed" is hasty in judgment. The use of about ninety I's in his letter shows that he is also egoistically inclined. Before I proceed I wish to be clearly understood that he has my deepest sympathies in his difficulties and it is hardly necessary to assure him that they are in no way unsurpassable.

His chief trouble is that he cannot understand why India with her hoary civilisation should remain helpless and sick. The answer to this enquiry is not far to seek. It is a pity that a man of his education, ideals and experience should be oblivious to the main cause of India's helplessness. It is writ large on her face. It is the result of her political bondage. This diagnosis has been unanimously accepted by all foreign well-wishers of India. If "Perplexed" has not been able to discern it for himself during his sojourn of twenty years, he can never do it. It is not true to say that India prefers to remain sick and weak; the fact is that adverse circumstances are forcing her to remain where she is. Any effort on her part to make her lot better is ruthlessly suppressed by unsympathetic alien rulers. The fact is so obvious that it does not require an uncanny power of observation.

"Perplexed" seems to be perfectly pleased with the result of his missionary work. We are told that he has baptised hundreds from amongst the outcastes. To baptise a poor, hungry outcaste does not require much faith or courage. All that it requires is a huge amount of funds, comfortable and easy life for the missionaries, and all these things they—particularly the American missionaries—have in abundance. If he had actually converted a single Indian of any caste, he would not have been in a hopeless delusion to-day. Baptising hundreds and thousands of outcastes is a mechanical process which simply swells the number of Indian

Christians. I can say from personal experience and after much study of the problem that these outcastes at the present stage of their civilisation, are not fit for Christianity and much less for Western Christianity which is presented to them. I am, therefore, not at all surprised that our friend is so much perturbed over the loss of twenty valuable years of his life in endeavouring to turn these people Christian according to his ideas of Christianity. If he revises his programme and changes his angle of vision and instead of "baptising many hundreds into the name of Christ," he serves a few of them in the name of Christ by educating them, raising their standard of living, inculcating in them a habit of thrift and cleanliness, by teaching them methods and advantages of co-operative societies, the fear of God and the love of neighbours—he will realise that *that* was his real aim in life—a life of service and self-sacrifice. I have never been able to understand why missionaries should care so much for the number of baptisms. Perhaps they have to fill in their monthly reports to justify their presence among heathens. Well, I may tell "Perplexed" that Christ did not mean anything of the kind. Why then blame India and "Sweeper Christians," (a peculiar phrase for a Missionary to use), when it is the missionaries themselves who are entirely responsible for their own sufferings?

It is most puerile to be disheartened by the ignorance of some of the "Sweeper Christians" or by the weakness of the lawyer whose case is mentioned. A few isolated cases of that type will not help "Perplexed" to prove his case against Indian Society. No doubt, social wrongs are there; no one denies it; but certainly they are not so unexplicable or irremediable as to make one despair of the whole affair. Moreover, Indians themselves are endeavouring to have these evils eradicated; therefore to stigmatise a whole people on that score is nothing short of a Miss Mayo-stunt. It has been my misfortune to encounter once in my life the worst type of White Padre in India. But that fact has not prevented me admiring the missionaries as a class and their humanitarian work in India. I still have some very good friends among them. I have very sad memories of the treatment that was meted out to my father by the missionaries, but in spite of that, some of them still command my respect. I hope therefore, that "Perplexed" will reconsider the whole situation in the light of the guidance that he has received from his friends—known and unknown—since the publication of his letter.

It is most unfair to compare India to Japan. There is no parallel between the two countries.

Regarding the hakim and the Missionary doctor; one of my brother's life was once imperilled by a missionary doctor who was urgently summoned from a neighbouring town. My brother was saved by the skill of a hakim. Now how did that happen? Will Mr. Perplexed kindly explain this to me? All missionary doctors are not cleverer than all hakims.

Simply because the wife of that man died does not necessarily prove that the doctor was in anyway superior to the hakim.

It is absurd to talk about Indian standard of decency in disparaging terms. It is far far above any conceivable standard of decency in America or elsewhere. I have never seen Indian women going out in the field and "openly exposing themselves to the world." I am a villager and I know what I am talking about. Our village women do go out in the field and as far as possible sit behind a cover. If they happen to see or hear any one approach they instinctively rise and remain standing until the person is out of sight. "Perplexed" seems to have observed everything else but not this most important fact—he cannot have an unbiased mind. The above statement cannot be proved without comparing the two standards—Western and Eastern—and comparison is always invidious and this is hardly the occasion for it. But why should missionaries almost invariably note our shortcomings and conveniently over-look our virtues? I am beginning to think that many missionaries are Miss & Mr. Mayo's in the making.

The main difficulty of Mr. Perplexed is that his beautiful and delicate wife has to perform loathsome business in the hospital. It is tragic indeed. I may be pardoned for stating that he loves his wife more than his God and his work to which he originally dedicated his life. Undoubtedly his wife is of angelic virtue, but if they don't look out his love for his wife will be her stumbling block. Here in the City of Bombay there is a beautiful young European lady whose husband is holding a respectable position in one of the public services. Her love for the poor and the depressed is so great that a considerable amount of the husband's salary goes towards the amelioration of their condition. Not only that, but in her spare hours she works to earn a little money in order to pay her Indian assistant co-workers. There must be many instances of that nature. I hope this example will help "Perplexed" so that he may not interfere in the good work that his noble wife is conducting.

Bribery is not peculiar to India. Perhaps it is more common here. But just imagine a Police Constable getting a salary of Rs. 15/-p.m. has got to maintain a family of six children. How on earth is he going to provide for the bare necessities of life for them? It is perplexing indeed that such an easy thing should have perplexed our friend. I never had an experience to bribe anyone in India. The two occasions on which I was obliged to bribe was once in Italy and then in England.

I am exceedingly pleased to learn that the Arya Samajists are so active that wherever "Perplexed" goes, he finds them around him. The ubiquitous Arya Samaj Missionaries are giving a battle royal to the Christian Missionaries in the spiritual field of India. Hitherto they had an easy task of baptising thousands of the depressed classes. Now when they have a rival in the field, we shall see how far they

will succeed. It may be embarrassing; but it is by no means perplexing. Personally, I believe that our poor untouchables would make better men and women as Arya Samajists than as Christians. Some of the greatest Christian Missionaries in Africa have repeatedly borne testimony to the fact that a raw African native makes a better man as a convert to Mohammedanism than to Christianity. It is not implied thereby that our untouchables are on a par with the raw African natives, but the fact is that they are a component part of Hinduism, and when they are accorded equal opportunities with higher caste Hindus, they invariably make better men and women than if they had been converted to Christianity.

"Perplexed" does need a furlough rather badly. I hope and pray that he may be given the true light to enable him to get over his difficulties and to return to India. But I humbly submit that if he cannot love and worship his God and his work more than his wife and children, it will be wrong on his part to return to India. India will not lose him. He can still continue helping India and furthering her cause from his own country. There are a few Indians who, not long ago, had acquired the American citizenship and are now rendered "Stateless" by a foolish act of the American Govt. There is a field for his activities. He may join the group of American friends of India who are trying to have this grievance of India redressed. Further, he may put himself in touch with Indian students in America and help them generally. Above all, he can assist India by constantly remembering her in his prayers even as he remembers his own country and people.

Bombay, }
3rd July, 1929. }

Yours, etc.,
AN INDIAN CHRISTIAN.

XII.

The Editor, *The Indian Social Reformer*,
Sir,

The "Confessions of a Missionary" published in the June 8th issue of the *Reformer* is a frank and free admission of the failure of what the writer conceived to be his mission in life. After such a scathing denunciation of Indian life, it is hardly to be expected that the Indian people will take kindly to him or that there will be a change of heart in the missionary himself towards them. In the circumstances it would be advisable for "Perplexed" to seek a congenial field for his work, preferably among his own people with whom he has much in common. An Indian, however lowly, has enough discrimination to distinguish disinterested service and appreciate it but when attempts are made to win him to an alien faith in his weak movements he is perfectly right to resist. It is precisely here that the Indian social worker scores. Not that the latter encounters no difficulties in his work of reform but being of the people he feels that he must sink or swim with them. And is it to be wondered at if the masses

have more faith in their own people and their ministrations? I have known Indian women doctors imbued with pure love of service show unremitting attention to the so-called low class patients who were grateful to them for their services; the red mark and the sari have been passports to the inmost sanctuary of the most orthodox households. Can anything be more touching than a poor Indian woman pressing on a doctor the acceptance of a mango as a humble token of appreciation for the cure effected. Skillfully eliminating all the potent factors that keep him down, "Perplexed" argues with much show of reason that the Indian alone is responsible for all his woes. If this statement is to be accepted it should be carried to its logical conclusion and any progress that has been made should be attributed to the same agency. Self and not service looms large in the confessions of "Perplexed". Then there is the fact that during the last ten years there has been awakening among the masses who are disinclined to accept the foreign missionaries' services at their face value. If christianity is to be judged by its teachings and not by its practices, the same indulgence should be allowed in the criticism of Hinduism. Then why this unseemly outburst against and uncalled for fling at Hinduism? I cannot help feeling Sir, that in the guise of a friend and worker "Perplexed" has only dotted the i's and crossed the t's of Miss Mayo's scurrilous attack on us.

Bombay. }
5th July 1929. }

Yours etc.
A HINDU WOMAN.

CHILD MARRIAGE AMONG CHRISTIANS.

The 1921 Census of India revealed the surprising fact that the Indian Christian community has within its ranks a serious child marriage problem. In the past the community has looked at child marriage with an attitude of detachment, denouncing it and seeking to bring it to an end but not thinking of the evil as in any sense affecting itself or its members. But in 1921, 992 Christian girls under five years of age, 4,960 between the ages of five and ten, and 27,420 between ten and fifteen were married.

It is probable that most of these little girls were married when their parents were Hindus. The Census does not correspond with Church records. It is likely that some thousands of people record themselves as Christians whose names are on no Church records, and who have never been baptized or intensively taught. An examination of the returns in one Mass Movement District, where the total number of Christians reported was less than half the number on the records of the Church, revealed the surprising fact that nearly a hundred people were entered as Christians living in villages where the Church records showed no members of the community. Some of the child marriages entered in the Census reports under the head of

Christians may be accounted for in this way. But when every possible allowance is made it is still clear that the Indian Christian community has a child marriage problem. It is by no means certain that some nominal Christians are not getting their children married at very tender ages, not by Christian marriage law, for that is happily impossible, but by the rites prevailing in their old castes from which their new allegiance has not entirely freed them. It is well-known that many marriages of Christian converts in Mass Movement areas are performed according to the customs and rites prevailing in the community to which they belonged before conversion, and it would be surprising if some of the persons thus married were not very young boys and girls. The necessity of being on guard to prevent this sort of situation developing is shown by the experience of the Mohammedan community. Islam has not been cursed with child-marriage customs anywhere outside of India. Here too, the sentiment of the community as a whole has been opposed to the custom. But the 1921 Census showed 28,783 Mohammedan girls under five years of age, and no fewer than 264,723 between the ages of ten and fifteen married. It is hardly possible to think of all the 28,783 Moslem wives under five years of age being converts who were married as Hindus. On the contrary it is obvious that many of them must have been married as Moslems, though possibly not according to recognized Moslem custom.

The difficulty of uprooting such customs as this in groups of converts from Hinduism is accentuated by the paucity of their contacts with Christians outside of their own group. The only Christian, apart from their group, whom some of them know is the preacher who makes weekly or fortnightly visits to their village. Whatever they know of Christian thought and practice they have learned from him. It is not surprising if his influence, thus applied, has not overcome the influence of the old ideas, reinforced as the latter are, by prevailing opinion among their neighbours.

Does this constitute an argument against the Mass Movements? Assuredly not. As well might one argue that it is not worthwhile to continue to provide educational opportunities for the children of a community because experience has proved that a certain proportion of them after being in school two, three or even four years lapse into illiteracy, or never become literate, or because gross superstitions that prevail among the uneducated are found to exist, though in much-reduced proportions, among those who have been in school. But it does constitute a reason for strengthening the work done for Mass Movement converts. It emphasizes the need for intensive ministration by alert and well-trained pastors and for bringing to the isolated Christians in the villages as many contacts with their brethren of the Church as possible.—The *Indian Witness*.

BUDDHISM DEFINED.

(BY BHIKKHU SILAOARA.)

The first thing to note about Buddhism is that there is no such thing ! The founder of what to-day is called "Buddhism," never mentioned such a word. All the great teachers of mankind are simple in what they say to men. They are concerned with things, with facts, not with words, not with labels. And things of themselves are simple ; it is only the words we use about them that tend to become, and do become complicated.

So when the Indian Raja's son at length found deliverance from unhappiness that tormented him—the unhappiness of seeing how unhappy his fellow men were—he started out to tell them how they might escape from their unhappiness. That was all. It was as simple as that. "I only teach two things," he said, "unhappiness, and getting rid of unhappiness."

His teaching was thus not a doctrine, a body of beliefs, to be accepted by the mind, but the statement of a course to be followed, a method to be pursued, for the attainment of a result, desirable, beneficial, for the whole man—the ending of his unhappiness. Here, to be sure, for us Westerners, complications arise in the stating of the nature of the unhappiness of men, and the means to be used for its removal. But to the men around him to whom the Buddha spoke every day in the course of his wanderings about his native land, what he said was not complicated at all. India was, and is, accustomed to thought about life which, to us of the West, seems very deep and profound, but there is commonplace, or at least, not difficult to grasp at all. So when the Buddha set before them his Path or Way to the ending of unhappiness completely and for every many of them saw what he meant almost immediately. The problem was already quite familiar to them ; and his solution nothing out of the way for them.

He told them what many of their teachers before him had already told them often enough, that all unhappiness arises from desire for what is impermanent, and the inevitable disappointment which follows thereupon ; and he prescribed for them a course of mental action which should rid them of this misplaced desire and its resultant ill effects. This course of action constitutes his now well-known "Noble Eightfold Path," consisting—in its triple division, of Right Deeds, Words, and Mental Aims. The definition of deeds and words that are "right" was and is the simplest imaginable, namely, deeds and words that cause no unhappiness to self or others, ultimately. Right mental aims required a somewhat more involved definition, which yet was not nearly so involved to those to whom it was first addressed, as it may seem to us of this later day, and of another continent.

Nevertheless, it has a simple aspect. It was mentality directed towards envisaging things, just as they are, in their true nature. But such direction was only possible when the mind had been brought

to a state of calm or poise, which state was partially prepared by "Right Conduct." The preliminary conditions for attaining such poise, were provided by such conduct. After that, a strict course of mental athletics, so to speak, was required to bring the mind to the fit state required for the clear and perfect vision of actuality as it is.

This course consisted, primarily, in watching over the mind, and not allowing it to do what it liked, like an unruly horse. It was to be tied to a post, like a wild, prankish calf, and kept there till it learned to behave itself and keep quiet, and stay where it was placed. It was given one thing to think about, and made to think about that and about nothing else, till it had exhausted all that that thing meant, its full significance, before it passed on to think of something else.

And this practice has an every-day life value. It might be practised in a man's ordinary avocations, as concentrated attention to whatever work he had in hand, to the exclusion of everything else not connected there-with. But in its technical use in the Buddha's system of mental athletics, it was intended to assist the man in inhibiting the arising of undesired thoughts in his mind, and in assisting the arising of desired ideas; for in the suppression of the former and the encouragement and increase and growth of the latter, in the ultimate, lay all man's hope of getting rid of unhappiness, according to the Buddha.

The West has heard much in these latter days of the word Karma; and all sorts of mistaken ideas about its nature and operation have gained currency. But with the Buddha, seriously effective Karma meant, in the ultimate, mental action. "Willing, I say, O mendicants, is Karma," he once declared to the little body of disciples who accompanied him on his wanderings. To do an evil deed, or say an evil word, is an ill thing, and will entail ill consequences, he taught. But the worst thing of all, the thing that entailed the most far-reaching and profound of consequences, was evil thought, deliberately *willed* evil.

Here, of course, he came into conflict with the vast majority of his fellows of his time and country who were, and are, meticulously concerned about the observance of forms and ceremonies and details of formal external behaviour. All these, he declared, were of little or no avail, if the *mind* of the man was not set in the right direction.

Hence, on what seemed to the vast majority of his fellow-countrymen, a point of the greatest importance, that men should not partake of the corpses of animals as food, he refused to make it a rule of his way of "Right Conduct" that they should observe such a prohibition, even when pressed to do so by his cousin, on the ground that all other religious teachers of any reputation did so, and that it would bring much obloquy upon his followers to be seen eating what everybody else of good class abhorred. The Buddha was determined that externals should have no weight in *his* teaching, whatever weight it might have in others, and merely

said that if any of his followers chose to abstain from eating flesh they might do so; but all he would do in the matter was to prohibit them from eating it if they heard or saw or suspected that the animal had been deprived of life for them. Naturally, such teaching on this point was a tremendous shock to his contemporaries. But there were plenty, nevertheless, who saw the point of his refusal to make an external observance an essential constituent part of his Path to the highest; and his maintenance of the mental attitude as the main thing in his system of training. In which respect, as Westerners may notice, he was not so very different from another religious Teacher who said that it was not what went into a man that made him impure, but what came out of him. However, in the degree to which a man's mind is possessed by the Buddha's idea of not doing anything that might even in remotest degree be likely to cause unhappiness to any living being (which includes what we call the "lower creation")—to that degree he will be careful not to do anything that might cause such unhappiness; and to that degree, therefore, he will abstain from using the bodies of dead animals as food. And as an actual matter of fact, many Buddhists do strictly abstain from using flesh as food. It all depends upon the extent to which their minds are possessed by the Buddha's comprehension of things. That is the real dictator of their conduct, in this, as in every other matter.

Succinctly defined, "Buddhism"—to use this faulty, but sometimes convenient, word—is a teaching of deliverance from unhappiness by comprehension, by understanding, not by ritual, not by external observances of any kind, not by emotion, not by feelings. "Understand!" is the first and last word of the Buddha to men. "Understand, get a right, a correct understanding of what you are, and where you are; and all the rest will follow of all you can wish in the achievement of deliverance from unhappiness. And it will follow, in degree corresponding exactly with the degree of your understanding, here in this world, without any necessary reference to what some other world may bring."

For Nirvana, that so much desecrated and vulgarised word, is not in the least a vague, celestial—or even super-celestial—lubberland beyond the gates of the body's death, but a condition that may be experienced here and now in this present lifetime, by any one who brings about the conditions in which it can manifest its presence. For it means simply the complete and entire absence of all self-referring action, whether of body, speech or mind, from the given individual. Such an individual speaks and acts and thinks in this world; but the centre from which he does so had absolutely ceased to be self. "Can such a thing be possible?" some will ask. And the reply is: It is not only possible; it has happened. The Buddha himself was such a man. And after his attainment of this happy state he lived a long life of fifty years more, stretching to eighty

years all told, filled with ceaseless activity for the good of his fellow men in setting before them the Path he had found to deliverance from unhappiness. And there were others who did the same, who are technically called Arahans, that is, "Worthy Ones," in token that they had fulfilled the task that is worthiest to be done of any that man can attempt on earth, the bringing to an end of self.

The ultimate aim of "Buddhism" is the production of such "Worthy Ones", such Arahans. And the belief of "Buddhists" is that the ends of evolution will not be accomplished until every man has become such a Worthy One. Nay, some Buddhist Scriptures of the Far East even assert that "there is not a grain of dust that now is but one day shall enter into "Enlightenment," so universal, so all-embracing, so catholic, is the interpretation they place upon the aims and the expected achievements of the Teaching of the Supremely Awakened One.—The *British Buddhist*.

THE NEW BRITISH PARLIAMENT AND ALCOHOLISM.

THE INTERNATIONAL BUREAU AGAINST ALCOHOLISM
HAS ISSUED THE FOLLOWING BULLETIN,
LAUSANNE, 11TH JUNE, 1929.

The elections in Great Britain have been favourable to the fight against alcoholism, not only because the labour party displays more sympathy for this question than the conservative party, but also because a good number of fervent temperance reformers have been elected.

Let us mention a few names:

In the labour party, Messrs Henderson, Minister of Foreign Affairs, Philip Snowden, Chancellor of the Exchequer, James H. Hudson and Dr. Salter who raised a storm by remarking on the high consumption of alcoholic beverages which took place on the premises of the House of Commons.

Among the liberals elected let us mention Sir Donald Maclean, Executive President of the Temperance Council of the Christian Churches, and one of the vice-Presidents of the World League Against Alcoholism, Mr. Lief Jones, one of the Presidents of the World League Against Alcoholism and President of the United Kingdom Alliance for the Abolition of the Liquor Traffic, Mr. W. Runciman. Scotland sends to Westminster one of her temperance leaders, Mr. Duncan Millar.

Among the conservatives two names must be noted: Sir W. Joynson Hicks who, as Home Secretary in the Baldwin Cabinet always opposed the 'facilities' demanded by the representatives of the liquor traffic, and quite especially Lady Astor, against whom a formidable opposition was organised in the ranks even of her own party, because she has always pleaded in Parliament for the fight against alcoholism.

What will the new government do now? Mr. Macdonald promised during the electoral campaign to institute immediately an Inquiry

Commission on the reform of the liquor legislation and doubtless he will keep his promise. Doubtless also he will be sympathetic with regard to any proposals due to the private initiative of members which may be presented and will not oppose their discussion. It may also be hoped that the new Colonial Minister, Mr. Sidney Webb, will listen to those who have long demanded more efficacious measures against the increasing alcoholism in certain colonies. Finally the alcohol question will come up in Indian affairs; will the government and parliament oppose the wish manifested ever more emphatically by the Indians themselves to take radical measures against alcohol?

A NEW ORGANISATION.

The registration of the Education Friends as an Association, represents a very definite stage in the growth of one most interesting organisation in modern India. For many years, women in India, both Indian and English, have been considering the question of women's education. Discussions were held, resolutions passed and experiments instituted in various Provinces by University Women by special organisation and by women interested in primary education. Gradually the idea was evolved that some All-India recognition of the problems was essential and that funds to back the demands for suitable education were imperative.

This idea took a definite shape in the resolution proposed by H. H. the Begum Mother of Bhopal that an All-India Fund for the promotion of Women's education should be established which was passed by the All-India Women's Conference held at Delhi, in January 1928.

Her Excellency Lady Irwin who was present expressed her great interest in the scheme and a Committee was appointed to draw up plans to realise it.

PROBLEM BEFORE THE COMMITTEE.

The Committee found themselves confronted with a very difficult problem. They had to evolve an organisation to be worked at the minimum expense on an All-India basis, and there should be room for every one interested in the education of girls and women whatever be their political opinions. Moreover this organisation had to inspire universal confidence as to its stability and continuity since it was to ask the public for money with which to carry out its educational schemes. A draft constitution was drawn up and debated clause by clause by the Standing Committee, at the general meeting of the All-India Women's Conference at Patna in February 1929.

It was again revised at a Round Table Conference in April in Delhi at which her Excellency kindly presided. It has now been incorporated as an Association under Act XXI of 1860.

OBJECTS OF THE ORGANISATION.

It embodies the experience of members who served on public bodies of widely differing aims and organisations in England and India, and has for its

object the administration of a fund to promote the education of women and girls in India, including the aid of schemes for the furtherance of the education of the girls and women of India recommended from time to time by the All-India Women's Conference. The institution of propaganda for the education of the women and girls of India. The increase of the supply of better trained teachers having particular regard to the inclusion of training in domestic subjects, the encouragement of the production of better text books and attractive and suitable literature in the vernacular, the promotion of the education of children of kindergarten age and in rural districts, the provision of suitable housing accommodation for women teachers specially in rural areas, the promotion of courses of training in home craft, fine art, domestic science, physical culture and other suitable subjects.

OFFICE-BEARERS OF THE ASSOCIATION.

The Association thus incorporated includes the following grades of members:—

President: Her Excellency the Lady Irwin.

Patron: Their Highnesses the Maharani of Baroda and the Begum Mother of Bhopal, Mrs. Sarojini Naidu and Donors of sums amounting in the aggregate to not less than Rs. 20,000.

Vice-Patrons: Donors of sums amounting in the aggregate to Rs. 10,000.

Life Fellows: Donors of sums amounting in the aggregate to Rs. 500.

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Those who wish to join any one of these grades, can do so by sending the appropriate subscription with their name and address to Mrs. Rustomji Faridoonji, Cecil Hotel, Simla, till August 1st and after that to Hyderabad, Deccan. If they wish to induce other people to join, she will supply all further information and copies of a letter of appeal for membership.

The first general meeting of the Association will be held in Bombay in January 1930 under the presidency of her Excellency, the Lady Irwin. There should be thousands of men and women in India who can gladly give, some Rs. 5, others Rs. 25 a year to help to make the girls and women of India enlightened and capable citizens of this great land.

NEWS OF THE WEEK.

Electoral Rolls:—As a result of the postponement of the Elections, Government have decided that no further action should, for the present be taken in connection with them except the preparation and publication of the Electoral Rolls. The dates for the publication of the Electoral Rolls of the Bombay Legislative Council and of the Legislative Assembly have been altered. The first publication will now take place on August 19 and the second publication on October 22.

Unique Widow Marriage:—Under the auspices of the Hindu Widow Reform League, Lucknow, Shrima'i Girja Kishori, an educated Kanya Kubja Brataman (Ohhonge Shukla) virgin widow, aged 18 years, was married to Pandit Ganga Datta Tripathi, B.A., a Kanya-Kubja bach-lor, aged 21 years, on Monday the 1st July, 1929. The moral courage of the young Graduate is admirable and the example set by him should be followed by other young Graduates.

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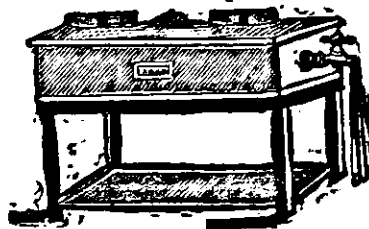
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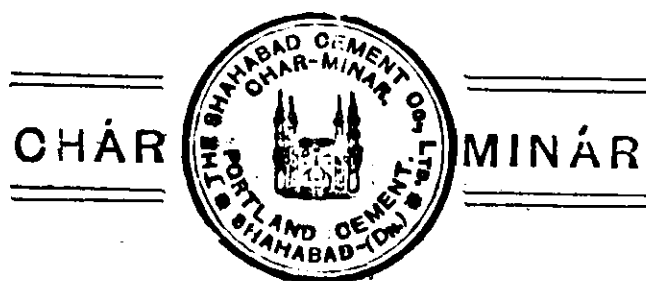
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No. 47

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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<p>Politics And Social Reform. Education Of Indian Women. Women's Education. Bombay Land Revenue Assessment. Penalising Early And Unequal Marriages. Religion And Politics.</p>	<p>The Influence Of Communal Movements. "Confessions of A Missionary." The Sphere of Women's Activities. That Men May All Be Brothers News of the Week.</p>
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NOTES.

Politics And Social Reform.—Dr. Drummond Shiels, the Under Secretary of State for India, raised the old question of politics versus social and economic reform at a speech which he made this week at a dinner given by the Empire Marketing Board to Indian representatives of commerce and industry in London. A *Reuter's* message of the 17th said that "referring to India, Dr. Shiels thought that it was an unfortunate result of the concentration of some of the best brains in India on purely political issues that a great deal of necessary and urgent work of social and economic kind had been left undone. The development of the agricultural and industrial resources of India together with a higher standard of life for workers were problems which no mere constitutional changes could solve and which could be set aside as of secondary importance only at great risk to the welfare of India." Similar reflections used to be indulged in by friendly critics about Ireland in the Home Rule days. But it has since been accepted that political freedom is to a large extent the basis of social and economic progress and that deprived of it a people lose all incentive to active effort to improve themselves. Sir Phiroze Sethna, who happens to be in London, in responding to the toast of the evening on behalf of India, took occasion to put Dr. Shiels right on this important point. We are indebted to the *Free Press of India* for a full Summary of his remarks. Sir Phiroze, says the message, demanded on behalf of India equality of status and responsibility within the Empire and defended the importance which the best brains in India give to politics. Indian leaders, declared the Hon. Sir Phiroze, attach great importance to political progress because the attainment of national freedom is quite necessary to enable the leaders to remove social wrongs. This point has been repeatedly emphasised by social and industrial reformers in this country, and we are taking the liberty of sending some current literature bearing on it to Dr. Drummond Shiels whose remark about having sat once at the feet of Mahatma Gandhi, shows that whatever the Labour Government may or may not be able to do in the way of Indian constitutional reform, they are at least approaching the problem free from the pre-conceptions and prejudices of the older British parties.

Education Of Indian Women:—The *Mysore University Magazine* devotes a long paragraph to this subject with reference to a recent address delivered by the Right Hon. Srinivasa Sastry at Madras and the article in this journal on Principal Dhruva's address at the Convocation of the Women's University last month. Our contemporary writes:—"There are unmistakable signs of a new awakening and it would be a thousand pities, if its growth were throttled on the altar of a "common destiny", emphasised alike by Mr. Srinivasa Sastry and Mr. Natrajan, the well-known editor of the *Indian Social Reformer*. Those few who have requisite abilities or feel the urge of the highest university training are welcome to the present system of education. But for the generality what we need is a new type of schools which will produce better housewives, better wives and better mothers. Some education is better than no education and this new type of education, utilitarian perhaps, will prove its worth by its own result: better homes. They will to a certain extent break down through their very popularity that great gulf which unfortunately sundered the educated husband from the uneducated wife in India to-day. Perhaps in course of time it may give a needed impetus to a new sense of self-respect and dignity among our women." Mr. Sastry, we are sure, and ourselves have nothing but appreciation for Mr. Karve's institution as one intended for those who but for it, would go without any education. Some education is certainly better than no education. It does not seem so far, however, that those who need this kind of education are more numerous than those who feel the urge for the ordinary university training. From the manner in which the Karve University was ushered in, it might have been expected that hundreds of women students will crowd its portals and that the regular Colleges and High Schools will be deserted by girl students. This expectation has not been fulfilled. As for producing "better housewives, better wives and better mothers," we should like to have proof that the graduates of the Karve University have, as a matter of fact, excelled graduates of the ordinary universities in these respects or even many Hindu women who have not had the advantage of education, either in Hingne Badruk or other universities. The Indian woman has not got to learn self-respect and dignity in a High School. Every foreign observer has noted these qualities in the demeanour of the women even of what are called the working classes. Much depends upon the educated husband, but we know of numerous cases where no great gulf sundered him from his

less educated wife. We can name some very prominent cases but it is unnecessary, as they will occur to almost every reader. We say that the only respect in which the Indian woman falls short is an intellectual outlook which embraces modern knowledge and the requirements of national progress. These she can get best by working side by side, or at least on the same scheme with Indian young men, during their period of education. Men and women are not two distinct species or even communities.

Women's Education:—There is every reason to believe, as we wrote a few days ago, that Prof. Karve's outlook widened as the result of his world tour will be reflected on the aims and methods of the Women's University. We have proof of this in his lecture delivered before the East Indian Association in London at which Lady Simon presided. Discussing the medium of education, Prof. Karve advanced his favourite arguments for Indian vernaculars as the vehicle of instruction and for education to adapt itself to the requirements of women, which failed to convince the audience. Lady Tata, Lady Simon and others put in a strong plea for English. Lady Simon's remark that Indian women should not be handicapped by an inadequate knowledge of the world language, English, will find a ready echo in the heart of Indian reformers. In his reply Prof. Karve acknowledged the importance and unifying influence of the English language. If women are to take their place as intelligent members of society, their standard of education should by no means be lowered.

Bombay Land Revenue Assessment:—

The Government of Bombay are to be congratulated on their wise and courageous decision to suspend the introduction of all revised land revenue assessments, in view of the revelations of the Report of the Bardoli enquiry, until the principles governing assessments are reviewed and recast during the next few months. It will be remembered that the Bardoli peasants refused to pay the enhanced assessments on their lands on the ground that they were not justified by the economic conditions, and maintained that the officers who recommended the increase had not investigated the conditions in accordance with the rules laid down by Government themselves. The enquiry set on foot by Government completely proved the contentions of the ryots and Government accepted the findings of the committee and revised their decision. The revelations made by the two officers of the Indian Civil Service who made the enquiry created a wide-spread doubt about the correctness of the other revenue settlements, and it seemed likely that a strong agitation may spring up all over the Presidency against the present system. Government have taken time by the forelock and by their wise decision have enlisted the support of the public. The decision is a courageous one too, seeing that the loss of revenue will be a serious matter in the present embarrassed state of Bombay provincial finance.)

Penalising Early And Unequal Marriages:—An *Associated Press* message states:—“The Bhavnagar State has published a notification inviting till the 1st of September 1929, the opinion of the State subjects on the Marriage Age Limit Act which the State proposes to pass.

Marriages of boys under the age of 13 and those of girls under the age of 18 are punishable under this measure. Marriages, however, will be allowed in a caste known as the “Kanbis” where child marriages are much in vogue but the girl should not be sent to her husband's home till the above age is attained. Under this Act, no man can marry after the age of 45, unless the woman he marries is at least half as old as himself. Defaulters as well as abettors will be punished with either a fine of Rs. 500 or three months' imprisonment or both.” Bhavnagar is to be congratulated on this proposed measure of social reform which will go far to alleviate many of the social evils of the State. We hope that the State subjects will accord their whole-hearted support to the suggestion. It has been pointed out time and again by leaders in British India that the heart of the country throbs in the Indian States and therefore it is often the case that, while in the States social legislation is promulgated in response to the wishes of the people, British India has been in ignorance of popular feeling. Bhavnagar has now given us a fresh instance of this and we trust it will not be without its effect on the Government of India.

Religion and Politics:—We reproduce the following note from the *Guardian*, Calcutta, which will interest our readers. “The organ of the Federal Council of Churches contends that it is the right and duty of the Churches to speak freely concerning all questions of social morality. We notice that several questions were included in the agenda of the last meeting of the Council which were, to use our own Indian phraseology, “Public Questions.” We are sorry to note that the Council did not find itself competent to take in hand the cases of those ‘Hindus’ who have been disfranchised unjustly under the immigration laws. Action in this particular case was left to individuals, and we have reason to believe that a few friends of India now in the U.S.A. are doing all they can to remedy their state of affairs, and are persuading one or two leading Congressmen and Senators to introduce a bill restoring citizenship to those whose citizenship papers were cancelled. As opposed to this the younger generation is insisting that unless the Christian Church is willing to face the task of Social Reconstruction on the principles of Jesus it cannot have its wholehearted loyalty. During recent times Christians have been more and more led to realise the social implications of the gospel of Jesus Christ as applied to subjects like Industry, Race, War, and Nationalism. Attacks like these should not deflect men who call themselves His disciples from the obvious path of duty. In India we are particularly prone to criticism of this sort, and very often the bogey of ‘meddling in politics’ is dangled before the eyes of those who are desirous of making a Christian contribution to the solution of some of the most baffling problems of social morality. The Christian Church cannot identify itself with mere sordid politics, but at the same time it cannot sit quiet with folded hands when ethical standards, and vital moral principles are involved. The revolt of the present day youth against religion is very largely due to the fact that they will not divide life into water-tight compartments. Religion must pervade the whole of life and not only some of its parts.”

INDIAN SOCIAL REFORMER.

BOMBAY, JULY 20, 1929.

THE INFLUENCE OF COMMUNAL MOVEMENTS.

A considerable part of the enquiry by the Committee which has been appointed by Government to enquire into the causes of the recent riots in Bombay, has turned upon the influence of communal movements in the country. It is, therefore, desirable in order to get the right perspective to trace the genesis of these movements. The communal movement, we may observe, is not such an unmitigated evil as it is often made out to be. In the present condition of Indian society more good can be done in certain directions by communal organizations than by State organisations which are the only alternative. The several communal movements, notwithstanding their obviously ungainly features, have done and are doing good service in stimulating a healthy emulation in the field of social, moral and material progress. The Moslem communal movement has for one thing given a greater impetus to higher education among Moslem youths and a member of the Public Services Commission told this writer not long ago that Mussalman young men have recently been topping the lists or coming very high in the tests for the Public Services. This is confirmed by the fact that in the recent Civil Service Examination held in India, the first and third places were taken by Muslim young men. Similarly there is a great awakening among Mussalmans due to the awakening of the communal conscience in respect of women's education which is the corner stone of all progress.

The communal movement among the Hindus, is comparatively of more recent origin. Till about the year 1920 there was no All-India Hindu communal movement. There was the Bharat Dharma Maha Mandal of which the late Maharaja of Darbhanga was the founder and the mainstay, but it was of no importance in Hindu social evolution. There were several caste associations and conferences, but these were not of All-India importance, although sometimes they called themselves All-India bodies. Till about 1920 the National Congress and the National Social Conference were the two principle channels in which Hindu progressive energies flowed, and these were open to all communities. When the Congress adopted non-cooperation and became closely allied with the Khilafat movement, there was a feeling among the Hindus that the Congress did not adequately safeguard Hindu interests. This was the view of Mr. V. P. Madhao Rao who had been Dewan of Travancore, Mysore, and Baroda and it was

he, that was the first president of the Hindu Sabha. This movement, however, did not catch on at once and it was only after the Moplah outbreak in which several Hindus were forcibly converted that it began to gain ground. The Hindu Mahasabha movement has, during its short existence, done useful service in organising Seva Samitis, in promoting religious and physical education, in creating public opinion against such institutions as untouchability and, generally speaking, promoting solidarity among the Hindus.

The forcible conversions of Hindus during the Moplah outbreak gave a great impetus to the Shuddhi movement. But the reconversions of converted Hindus dates from a very long past. There is a special Smriti, the Devala Smriti, devoted to this subject. The necessity of a reconversion procedure would seem to have been felt almost ever since the advent of Islam into India. Such reconversions were of frequent occurrence. The following instances in the Mahratta period may be cited.

1. "Babaji Nimbalkar had become a Mahomedan and wanted to come back to Hinduism. Jijabai, the mother of Shivaji, interested herself in the subject and got the priest of Shinganpur to re-admit the Maratha Mahomedan to the fold of his religion and caste, and in order that no doubt might be left on the subject she brought about a marriage alliance between him and Shivaji, whose daughter Sakubai by his first wife Sayibai (who according to most accounts herself came from the Nimbalkar family) was, at Jijabai's instance, given in marriage to the son of Bajaji." ("The Life of Shivaji Maharaj" by N. S. Takakhav and K. A. Keluskar, p. 556.)

2. The story of Bahiram Bhat is also interesting in this connection. Being a "Shastri" he did not find rest in Brahmanism, and therefore became a Mahomedan under the impression that its monotheism would satisfy the cravings of his heart, but failing to find the satisfaction he desired, he returned back to Brahmanism. Both Brahmins and Mahomedans found fault with him for these changes of faith, but he disclaimed being either Hindu or Mahomedan. Bahiram Bhat challenged the Brahmans to make him a true Brahman as long as his circumcision mark was not removed, and he challenged the Mahomedans to fill up the holes in his ears, which showed that he was still a Hindu. The Mahomedan converts to Hinduism, represented by Shaikh Mahomed's followers, even to this day observe the 'Ramjan' fasts, and the 'Ekadashi' fasts, and the 'Ekadashi' fast, and make pilgrimages to Mecca as also to Pandharpur."—Ranade's History of Maharattas, p. 154.

3. "Many years after this (") in the days of the Peshva Savai Madhavrav, a Brahman, we learn, named Narhari Ranalekar, became 'yavanamaya' and 'bhrashta,' which I understand to mean converted to Mahomedanism and fallen off from Hinduism. He was then taken back into the fold

by certain Brahmans of Paithana, although as the Peshva's order says, this was an unwarrantable proceeding. His re-admission led to a split in the Brahman community of the place; and then an officer of the Government came upon the scene, and by coercion got all the Brahmans, the ex-communicated ones and the others to sit down to dinner together."—Telang's "Gleanings from Mahratta Chronicles" appended to Ranade's History, pp. 266. Mr. Telang adds a footnote as follows:—

A similar question arose long afterwards in connection with the case of Sripat Seshadri—a brother of the late Rev. Narayan Seshadri—in which the late enlightened Prof. B. A. Gangadhar Shastri is understood to have taken a prominent part which mortally offended the orthodoxy of his day.

4. "A note of the Editor of the Peshva's Bakhar says, that Bajirao having had a son by the Musalman woman Mastani, wanted to perform the thread ceremony of that son and make a Brahman of him; but that the plan fell through in consequence of the opposition of the Brahmans."—"Telang's Gleanings from Mahratta Chronicles" appended to Ranade's History, pp. 270. Mr. Telang's footnote:—

Peshva's Bakhar, p. 40. That such an idea should have occurred to a Hindu defender of the faith is itself rather remarkable as an example of that relaxation of old traditions adverted to further on in this paper. And compare Grant Duff, Vol. I, p. 599. Well might Grant Duff say that Bajirao was free from bigotry.

It appears from these four examples that while the Maharashtra Brahmans raised no objection to the reconversion of converts, they were opposed to the conversion of persons of Moslem parentage. Mr. Ranade, however, speaks elsewhere of some converted Mahomedans as being among the saints of Maharashtra, which would show that even born Mahomedans were admitted to Hinduism. In the National Social Conference the reconversion of repentant converts was a standing resolution for several years long before anybody heard of the Shuddhi movement. Mr. Ranade in his annual addresses devoted a paragraph to the progress of this movement to liberalise Hinduism. The communal movement at the present time is at bottom largely an economic movement masquerading in the guise of religion, as is evident from the fact that communal antagonisms are least among the commercial and industrial middle classes and are greatest among the working classes and among the educated unemployed. The combination of these two is creating a serious situation particularly in Bombay and other industrial centres. The peculiar feature of Hindu religion and the one which has helped it to survive many dangers, is its enormous powers of adaptation to changed conditions. Several things which scarcely call forth a comment today were matters of fierce controversy thirty years ago. Foreign travel, widow re-marriage, education, especially higher education of women, post-puberty marriage, inter-caste or inter-communal dinners are prominent instances.

"CONFESSIONS OF A MISSIONARY."

XIII.

To,

The Editor, the *Indian Social Reformer*.

Sir,

I crave the hospitality of your valued journal to offer a few observations for the consideration of the "Perplexed" missionary gentleman, who sets forth his difficulties in the issue of your paper of the 8th June. His transparent sincerity, earnest search for truth, impelling faith in Christ and a sincere attempt to live up to it, command my admiration, and I offer my esteem unstintedly. His perplexity, however, it strikes me, is due to a confusion of thought—which has, so it appears to me, resulted by his permitting his enthusiasm to help and reform to dominate his reason and commonsense.

He finds it hard to explain away the crude perversity of the poor masses (sometimes educated persons) in acting against the canons of modern science; their transgressing the limits of modern notions of decency and falling short of present day standards of morality. All this has caused a revulsion of feelings that oppresses him. Without implying to agree that modern Science or present day knowledge possesses the monopoly of truth, I beg to suggest that any such deviations as are recorded by our friend are the natural consequence of the ignorance and its twin sister superstition in which the common people are dreadfully steeped. The Government of the day, if it is honest, should come forward to claim blame for the unhampered spread of ignorance on such a vast scale. For, however cleverly it may be argued, it cannot be disproved that this blame rightly, and deservedly, belongs to that quarter, and should not be usurped by any well meaning defenders. However, it occurs to me in this connection that "Perplexed" has no experience of the lower strata of society in America and Europe. If he cares to acquaint himself with the condition of that unfortunate section of humanity in the so called civilised and advanced nations of the world, he would, I am sure, find them no better (if not worse) than our ignorant Indian brothers and sisters. If they have abolished slums in America, he can profitably visit such institutions in Europe and England. Let me not be understood to justify the undesirable conditions in India by implication even. I have suggested this only to enable my "Perplexed" friend to discover that there is nothing fundamentally wrong with the people amongst whom he has so nobly and selflessly spent so many valuable years of his life. Such conditions as he has put on record are the offsprings of deplorable and remediable circumstances and do grow rapidly wherever ignorance and superstition hold their sway irrespective of the climate, place colour, religion and community.

About corruption and bribery, I only reluctantly suggest that he may undertake an investigation of

these evils in his own land, if he does not feel justified to put any faith in the enquiries (already made) of others—though they be his own countrymen. I do venture to hazard that he would then feel inclined to give his fellow countrymen the credit of having beaten us in this game also. Here, again, let me make it clear that I not only abhor but abominate these practices; but respectfully submit that they are the concomitants of ignorance—and the governance of the land by a foreign people.

He states he has read "The Hindu view of Life" several times, but is unable to reconcile that exposition of Hinduism with what he finds being practised to-day. Does he mean to imply, and want us to understand that he is completely satisfied with the manner his fellow Christians, in America and Europe, practise the tenets of Lord Christ? Has not the learned author himself, in the book referred to, warned that the general populace cannot be expected to realise the 'ideal' at once? Here, too, I do not mean to maintain that there are no practices that need reform. Let me assure him that we are not ignorant of the very evils which have troubled him, possibly we are cognisant of even more; and, further, that as soon as we are our own masters we will tackle them more effectively and, may confidently assert, will eradicate them more quickly than it is thought possible. At present, however, we can spare very little attention and effort from our struggle for life in fighting a powerful vampire, which is sucking our life blood and undermining our vitality; and which leaves no strength to counteract other enemies; I mean our, unsympathetic, autocratic, foreign rule. One more point and I have done.

His repugnance of 'idol worship' tends to amount to abomination. It is fair of him to have admitted of the existence or prevalence, I forget which, of this practice even in Christian and civilised lands. He appears to have so much faith in the teaching of abstruse truth as such that I am tempted to ask: Does he propose to abolish all primary and secondary schools and kindergarten institutions and go about disseminating the ultimate philosophy of even present day knowledge, irrespective of the age and capability of the audience to which the truth is presented? Would he proceed to expound immediately, the 'Electro-magnetic theory of light' and the Kinetic theory of gases to the children in a primary school, say; or would he proceed to lead them up to these by showing them simple experiments on reflection and refraction of light and on the pressure of air? Will it be the fault of the children if they are left straggling in the primary schools for want of proper instruction and illuminating guidance? Will, my friend, automatically promote a student to the higher form even if he has not learnt his lesson of the lower form, or will he expel him from the school altogether? Are not most of our brothers and sisters, who stick to this practice, the spiritual Children, or sometimes grownups lacking confidence and enterprise; and are

not here, as in ordinary instruction, experiment and analysis, patience and perseverance, love and care, equally essential to lift them up from their present state to one where they can appreciate more sublime truths, and explore and admire the more beautiful and fascinating realms? Let my friend ponder and satisfy himself.

London, }
27th June 1929. }

AN INDIAN SEEKER.

XIV.

The following are extracts from an article in the current number of the *Nineteenth Century and after* entitled "The Presentation of the Christian message to India." by Mr. J. H. Hyland, of Hislop College Nagpur. As it represents a distinct point of view in relation to the discussion on the letter of "perplexed" we reproduce them here:

The position of the Christian missionary in India has entirely changed during the past fifteen years. Before that time it was still possible for him to stand before the people as the representative of a higher culture and of a successful world order, as well as of a religious system which claimed innumerable conquests in every part of the world and in every relation of life.

The war changed all that. To-day the missionary finds that he can accomplish nothing unless in his contact with educated Indians he is willing from the start to adopt an attitude of teachableness and humility, and to confess that Western civilisation has failed to establish a world order which can be regarded as Christian, as stable, or as genuinely beneficial. To quote the words of Dr. Garfield Williams, which are eminently true: 'At the end of the War the Westerner had for the educated Indian hardly a shred of reputation left.'

It is scarcely possible for people in this country to realise the vividness of the impression which was forced home upon the mind of India by the war, to the effect that Western civilisation, however outwardly prosperous and powerful it might seem, was yet in reality a system fated to end in the mutual destruction of the nations in a vast orgy of suicide. The matter was summed up as follows by one of the most moderate and enlightened of Indian publicists:

To thoughtful Indians the war seemed not an abnormal incident in contemporary history, but an apt climax of an acquisitive society that had accumulated enough wealth to be torn in conflict for its possession, a society moreover that made competition the basis of its social religion and physical force the basis of all its settlements..... Science, it seemed, had resulted in enhancing human suffering rather than in mitigating it. Newton and Watt and Darwin had ended in poisoned gas and tanks.

The East cannot separate in its mind religion from secular civilisation; and since the war it has become common for educated Indians to cite the war as proof that Christianity has failed, and failed on a colossal scale, to make good its claims to be considered as an effective religion at all.

To quote again (from the *Indian Social Reformer*, a Hindu-edited paper of very enlightened views): 'The Christian missionary has no chance of getting a hearing now unless he distinguishes between Christ and Christianity and between Christianity and Western civilisation.' It is, of course, an extremely difficult task to convince the educated Indian that Christianity can be separated from Western civilisation. It can only be accomplished by the missionary's frankly and freely acknowledging to him the un-Christlikeness, even the anti-Christlikeness, of much in the West, especially of the Western State system, and by his taking up the attitude that the West needs the help of the East in finding the true meaning of Christ.

The missionary can do nothing unless he is willing to confess that we in the West have failed to understand Christ and to apply His teaching to an organised society.

The whole situation is summed up in a great saying of the most distinguished of all Indian statesmen, the late Mr. Gokhale: 'I am more interested in religion than in politics, and I intensely revere Jesus; but He is handicapped with His connexion with the West.' More recently another distinguished Indian has said with striking emphasis: 'India rejects Christianity, but accepts Christ.'

Hence the missionary now goes, and must recognise that he goes, as the representative of a discredited order—a civilisation which has led directly to world warfare, a religious system which failed to prevent that appalling catastrophe, and which therefore cannot claim to exercise anything approaching a sufficient influence upon life. In brief, the first qualification of the modern missionary must be humility.

Closely connected with the necessity of humility is that of teachableness. India is prepared to accept Christ, but not Christianity; therefore it behoves the Western representatives of Christ first of all to learn from India the right setting in which he shall endeavour to paint before her a portrait of his Master which shall teach her to love Him and to follow Him better than we have loved and followed Him in the West.

We must learn the Indian point of view, appreciate the Indian outlook on religion, on social, political, and industrial institutions. We must endeavour to comprehend how our Master, who was Himself an Easterner in an Eastern environment, can be made most Eastern and least Western in His appeal to those Easterners who, once they are given a chance, are going to understand Him better than we do. Obviously this is an immensely difficult undertaking for us Westerners, deep in whose bones there lies the eager, forceful, intrusive, domineering spirit of the modern West. But the lesson of teachableness must be learnt by each one of us, or we are unfaithful to our Lord. In this connexion it will be of immense advantage to the young missionary if he spends the first part of his service as an inmate of an Indian household. As I look back to the months

which I spent in the home of Principal Rudra, of St. Stephen's College, Delhi, I regard those months as in many ways the most valuable I have spent in India.

The young missionary will find that he has great opportunities of learning the Indian point of view from the Indians who teach him their language; and a real effort should be made to adopt the spirit of the Indian *chela* (disciple) towards the *guru* (spiritual preceptor) in his relationship. The *chela* must above all be humble, ready to serve as well as to learn from his *guru*. If the effort is made to adopt this spirit, it will be possible in after years to look back to the hours of labour spent with the language teacher as a time of exceedingly valuable illumination in the thoughts of the Indian mind, as well as of deep and lasting friendship.

Even from our students we have many opportunities of learning. In fact (and this especially applies to the work of Scripture teaching), the more earnestly one tries to express Christ to them, the more will one obtain new and valuable insight from them into the truths of Christ, even though they may never become members of the Christian Church.

There is much to be learnt also by the missionary from Indian literature—*e. g.*, from Tagore's recently published *Letters to a Friend* and from Mr. Gandhi's *Autobiography* and *Satyagraha in South Africa*. In this connexion it will scarcely be necessary to mention the writing of Sadhu Sundar Singh.

Humility and teachableness will go far to aid the missionary in his task of presenting the Christian message, but they are nothing without love. There are some missionaries who maintain that it is impossible for them genuinely to love Indians. Fortunately such missionaries are very few; and the rest of us, I think, will agree that Indians are extremely lovable. They are very responsive to affection, and they make loyal and devoted friends, from whose character we may learn much of the spirit of Christ. If we cannot love them, we must certainly not continue to be missionaries, for without genuine love for the people to whom we are sent, our service will be dust and ashes.

I think of my best Indian friends—of those tried fellow-workers with whom through a course of many years I have been engaged in school or college work; of those with whom I have been associated in times of crisis, famine, cholera, or political trouble. I think of a group of students with whom I struggled all night long to save one of their number from a terrible disease: I think of one now himself long since dead who came to help me when I was myself alone and very ill. One's friendship with such men may very probably have meant little or nothing to them, but to oneself it has meant very much. Above all, one has learnt from them more of the meaning of the universal Christ.

It is well to remember that it is possible to train oneself in love, not only in the avoidance of everything that would give offence or hurt sensitive

feelings, but in the genuine affection of one's heart for those whom one would serve. Above all, this gift of love is to be sought and gained through prayer. So only will it be unforced, pure and genuine.

If he approaches his task in the spirit of humility, teachableness and love, the missionary will find that he gets infinitely more than he gives. His task is that of helping India to find Christ—Christ the Easterner, whom the West has never rightly understood. Again and again the missionary will come across men, not all of them Christians, who love Christ and mirror Him forth in their lives with a power which completely puts us to shame. No one who has come into close contact with Sadhu Sundar Singh can fail to recognise something of the meaning of the Eastern Christ, or can doubt the immense future possibilities of the world's learning fresh truth about Him as India comes to apprehend Him rightly.

In the sphere of action, also, there are many ways in which India will teach us the true meaning of Christ. An instance may be found in the way in which the campaign against 'untouchability' was carried on in South India a year or two ago, when the method of passive resistance was applied by men, most of whom did not call themselves Christians, in an eminently Christian way for the righting of scandalous injustice at a place called Vykom.

There is no joy to be compared with that of seeking and finding in company with our Indian friends the beauty and splendour of the Eastern Christ.

There is another principle which is of fundamental importance in all efforts for the presentation of the Christian message to India. It is this: whenever possible, and in every possible way, Indians should be permitted and encouraged to do the work themselves, in their own way. It is more and more obvious every year that Westerners, however devoted and loyal, will never succeed in discovering or interpreting the Eastern Christ. This enterprise must be carried through by Easterners. It is of course true that the material with which we have to work in many branches of the Christian Church in India does not appear at first sight to be very well adapted to the performance of this great task. The great majority of Indian Christians, are from the depressed classes, and tend to become unduly Westernised in their outlook, since their own Indian culture has treated them so badly in the past. One of the main tasks of the missionary is none the less that of training these Christians, in spite of all discouragement, for the fulfilling of this great duty, the finding of the Eastern Christ. He will sometimes have to become unpopular, both with the Christians and with his fellow missionaries, because he insists so rigorously that Christianity, if it is going to speak to India, must speak in Indian terms. There is still far too marked a tendency for the Indian Christian Church to take over wholesale from the West, not only such superficial (but still

important), denominational organisation, and so forth.

The Indian Christian leaders who are genuinely in touch with the great heart of their country are all too few in number. There are perhaps less than a score of them, who are known throughout India. There must be hundreds more of such men before we can hope to see a genuinely Indian Christianity emerge which shall be capable of discovering and manifesting Christ the Easterner.

We must be prepared in this connexion, more perhaps than in any other, to permit our Indian friends of freedom to make mistakes. I have heard it said by an acute and friendly observer that what Indian Christianity needs most of all is a real Indian heresy. This may perhaps seem rather an extreme statement, but the thought behind it is sound. The most healthy of all signs in Indian Christianity would be a ferment of thought and a desperate resolve to re-express Christianity at all cost for the Indian mind.

A well-known Christian thinker in South India believes that the Indian Christian Church of the future will have to consecrate in the service of Christ many features of Indian worship—*e.g.*, the adoration of images. Here, again, freedom will have to be allowed, however serious may be our apprehension lest what we regard as dangerous errors creep into the life of the Church.

On one occasion, after I had preached a sermon on the father-hood of God, an Indian Christian professor, a man of ripe Christian experience, came to me and said: 'What you have said about the fatherhood of God is true, but some day when India has learnt what Christ means she will teach the world the significance of the motherhood of God.'

As one stands and looks back at sixteen years of missionary life there are certain impressions which remain very vividly in one's mind. One of the chief of these is that of the extraordinary attention, and even eagerness, with which a class of seventy or eighty college students (chiefly Brahmans) listened day after day in an intolerably crowded and stuffy room to the simplest exposition of the Gospel of St. Luke.

Another impression is that of a crowded gathering of students who had called the missionary to speak to them about Christ on the occasion of the great annual worship of the Hindu god Ganpati. The gaily decked idol which they had been worshipping was there close at hand; and yet the students listened with courtesy and real interest to the exposition of Christ's teaching.

But more vivid even than the impressions just recorded are those of a very different type of work. One memory is of a certain village in a northern district of the Central Provinces during the great influenza epidemic of 1918. India was at that time worse hit by the disease than any other country in the world. The Central Provinces were worse hit

than any other province in India; and the district of which I am speaking had a higher death rate than any other district in the Central Provinces. The village lay in the midst of glorious jungle. When the missionary reached it he found that all the able-bodied inhabitants had fled. There were left only a few who were sick or dying. One little group is especially memorable. The father had already died.....It is not surprising that the Communist agitator, whose system promises a short way with moneylenders gains a footing among these people.

Any adequate presentation of the Christian message to India must take into account the vast and difficult range of problems thus brought into existence. The West has given to India her industrial system, which, in the view of most advanced Indian thinkers, is proving much more of a curse than a blessing because of the emergence of these dangerous problems. It is urgently necessary that we should at the same time show to India that there is a solution to these problems attainable through the grace of the Spirit of Christ. Housing schemes, baby clinics, night schools, lecture series, social institutes, and many other agencies are bitterly needed; but the Spirit of Christ will undoubtedly lead forward His Indian disciples to a deeper vision still and to more effective activity in relation to the problems presented by industrialisation.

In conclusion, I wish to emphasise my conviction that all consideration of the task of presenting the Christian message to India is essentially secondary to, and dependent upon, the work of the Spirit of God in the hearts of His people. If we pray aright and follow Christ whole-heartedly, His Spirit will lead us forward unhesitatingly upon the right path of service for this great, beautiful, and intensely lovable land.

THE SPHERE OF WOMEN'S ACTIVITIES.

(BY MR. HARI CHAREN MUKHERJI,
PROFESSOR OF ENGLISH, MIDNAPORE).

During the course of our march forward it is sometimes good for us to pause and think. This seems to be particularly necessary with regard to women's education and activities. English education and ideals have been for a long time influencing our society; at first this conversion to western views was not at all rapid but of late this process has acquired a great momentum and the wheels of progress are running very fast. This may not be so evident from statistics showing the spread of women's education but this will be quite evident if we look around us and notice the changes that are always taking place in our society and in the mentality of our women. Slowly but surely our society is adapting itself to European conditions and the changes that at first seemed to be so revolutionary have been shorn of much of their novelty and are gradually coming to pass. The most important of these are the removal of the purdah, the raising of the marriageable age of girls,

disappearance of hoary superstitions and caste prejudices, disinclination on their part to live in the joint family or to bear children, increased participation in public activities and, the last but by no means the least the disappearance of the old religious spirit in them. This latter up till now has been our bulwark against the encroachment of western ideas and ideals, for however atheistic one might have been from contact with western ideas the women-folk were religious to the backbone and there was no danger of these heterodox ideas attacking the sanctity of our homes. The men and women in those times seemed to live in separate water-tight compartments without one much influencing the ideals and actions of the other. This arrangement undoubtedly was not an ideal one for it led to the estrangement of the sexes. The wife could not sympathise with the aims and ambitions of the husband, neither the latter was at all in sympathy with the religious aspirations of the former. This state has now been ended in the only way it could end, viz., by the complete surrender of the women to the ideals of the men. But ultimately this conquest is nothing else but the cultural conquest of the east by the west. The western ideal of life has got us firmly in its grip and it will surely be very difficult for us to break away from it. Many of us who are in sympathy with these ideals have been thrown into ecstasies at this conquest and are now loudly proclaiming that social backwardness can no longer be urged against us as a disqualification for "swaraj." But those of us who are not so enamoured of western ideals cannot but view this with apprehension and dismay. It is all very well that some of these changes will take place in our society. There is perhaps no one now with a broad and liberal outlook who will defend the purdah system or refuse to extend the inestimable benefits of higher education to the girls, so also is the case with the raising of the marriageable age of girls. This change which has been taking place slowly has been hailed with joy. The disappearance also of the caste prejudices and superstitious beliefs and practices of women cannot but be welcome to us. They are all on the credit side. But the question is where we shall stop in our forward march and shall emphatically say that so far we shall go and no further or whether at all it will be possible for us to cry this halt. These are questions which ought to claim our serious attention.

The European conception of woman's duties and sphere of activities is founded on wrong hypothesis, viz, that the aim of our life is enjoyment of the good things of life. They don't realise that there may be a serious purpose in it viz, the evolution of a more perfect race of men and women than the world has ever seen. This is the one increasing purpose that runs through the ages. In Europe it is only the seer, the prophet or the poet who in his dreams has been able to discover this but this ideal did not catch on. So, as it is the opinion of the majority which sets the standards, the aim of life to a

westerner is to make the most of life's opportunities and to enjoy life as much as possible. To him a life that has not been enjoyed to the full seems to have been wasted. In addition to this as he is of a highly democratic frame of mind he wants to extend the benefits that he enjoys to the women also. Hence we find in the west the keenest competition between men and women in every sphere of life. In order to demonstrate her perfect equality with men which is an indispensable condition of her success in this keen competition she is led to all sorts of extravagance. She takes part in all manly exercises, smokes cigarettes, shingles her hair, wears short skirts, swims the channel and wants to break the speed record in motoring or aerial navigation. It must be admitted that she is quite right in doing all this if she starts with the hypothesis that she must be the successful competitor of man in all spheres of activities. Influenced by this idea she is more and more betraying her disinclination to enter into matrimony and her eagerness to procure a divorce when once having entered into it she finds it standing in the way of her enjoyment of life. The interests of the children or the peace of the household are ruthlessly sacrificed in her efforts to procure for her better conditions of life.

If life's object is nothing else but enjoyment man or woman is under no moral obligation whatsoever of looking after the children more than what natural instincts prompt. It is undeniable that if the mother be engaged in all these manly activities the children will be neglected, one who is engaged in an electioneering campaign or in a whirl-wind tour through the country for propaganda purposes or in sitting night after night in the House of Commons legislating for the nation cannot be expected to take care of the babies left at home or to minister to the needs of the husband when he will come home weary and jaded at the end of the day. The home will be no home and the children will grow up uncared for or under the supervision of paid servants or matrons who cannot be expected to look after them as lovingly and zealously as a mother. Such will be the inevitable results of women trying to imitate men or competing with them on equal terms.

But our ideal of life is something entirely different. It is certainly not enjoyment but self-improvement through work and self-sacrifice which we are called upon to make almost at every step so long as we live in the family. According to the European conception it is helping in the evolution of a more perfect type of man which is only possible through the co-operation of men and women. As the result of long specialisation women have acquired certain qualities indispensably necessary for bringing up children. Men as a rule are lacking in these qualities though they possess others equally important for succeeding in the keen competition of life. By temperament as well as by their upbringing women are gentler and more

affectionate. Their stock of patience is almost inexhaustible. At the same time they are unfit to compete with men and to receive hard knocks with equanimity. They are more sensitive to pleasure and pain and made of a finer stuff than we are. If it be the purpose of life to help in this process of evolution it will be the duty of every one of us to contribute our due share to it. The fact that women are required to manage the household or to bring up children does not imply any inferiority of status. Rather it should be looked upon as the noblest function that can devolve on us namely, the training of the childish mind, to weed out from it gently and lovingly all the roots of an inherent evil nature and to sow in the place noble principles and ideas. It is women who can perform this task most efficiently. Those who have not had the privilege of being thus brought up must be really unfortunate. It is doubtful whether they can have their finer sensibilities fully developed and it is sure that they cannot look back to a period of childhood sweet with the memory of an affectionate mother. Besides the management of the household and the upbringing of the children they must shoulder the entire charge of looking after their education during the primary stage, the need of intelligent and competent teachers is one of the crying needs of our country. Nursing also is another profession which they can enter. To be brief it is right and fitting there ought to be a sharp distinction between the spheres of activities of men and women. There will be no competition between them, no foolish race to have the lion's share of the good things of life but hearty co-operation each doing his or her utmost to usher in the millennium. This has been also our Hindu ideal and we don't want to deviate from it materially. It will be within the competence of each woman to make herself thoroughly educated, to live a celibate life if she so desires and to devote herself to the acquisition of knowledge or to social service or to any other noble pursuit. It will have our entire approval and unstinted praise. But it is to be devoutly wished that our women under no circumstances will try to imitate the European women in all the frivolous things that they are doing to demonstrate their equality with men. Neither they should, like their European sisters, be afraid of entering into matrimony for fear of its responsibilities and duties. Rather it should be the ambition of every intelligent and healthy girl to enter upon it after having fully equipped herself for it as it is in being a mother that she will find life's consummation.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXIX. THE TEMPTED.

(DR. CLIFFORD MANSFORD, PH.D.).

All of us are tempted, some in greater degree and some in less. The temptations with which the most of us are faced are not temptations to great crimes, but temptations to succumb to petty annoyances,

It is so easy to become irritable when things do not move just as we think they ought to move. It is so easy to become disgusted with people who have opinions different from our own. It is so easy to twist another person's words or actions, and to fancy ourselves the victims of intended insult. We become extremely agitated about nothing, and make life unbearable both for ourselves and for our friends. We need to call a halt, to learn the lesson of patience, and to school ourselves in self-control. As the writer of the Proverbs said so many years ago: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

In a day in which men live as strenuously as they live in the present day, the inevitable result is a feeling of tiredness, a tiredness of mind and of body. And in these moments of exhaustion the mind is prone to wander, to play with thoughts that would be dismissed in an instant were the physical man at his best. The most certain cure for diseased thinking lies in a return to rationalism—rational hours of work, rational diet, rational recreation, and rational hours of rest. The desire for wealth, power, and material satisfaction is a legitimate one, but it must be relegated to its proper place. "Man shall not live by bread alone," the spirit must also be cultivated. It is as first things are put first and the man is in a state of receptivity that the higher voices speak and the voice of the tempter is stilled.

The question of law and freedom was never more to the fore than it is at the present time. Where does one's personal liberty end, and the restraint of law begin? How far is one free to do as one pleases, and how far must one's actions be governed by one's contacts with others? To young and old alike there comes the temptation to do the things that are lawful but not expedient; to do the things that are proper, but the things that do not edify. Perfection is a lofty standard, but it is none too high. A good that falls short of the best is not good enough. The noblest freedom is in reality a moral bondage—an acknowledgment of one's responsibility towards others. It is a passing from the plane of "What must I not do?" to the plane of "What more can I still do?" It is a complete routing of the temptation to be inferior and commonplace, and a full acknowledgment that the moral strength of the whole is dependent upon the strength of the individual parts.

And if a brother stumble, let us not be too hasty to condemn. The majority of men do not definitely choose to turn their hands against society. They are the victims of environment, or of the circumstances of the moment. Let us attempt to understand and to guide their path aright. The most of us should bend in shame because we ourselves are a part of the offending environment. What have we ever done to make our common life better? Let him that is without sin among us "first cast a stone."

NEWS OF THE WEEK.

The Crosthwaite Girls' College, Allahabad:— We desire to give publicity to an appeal made on behalf of this institution by a number of influential men and women of Allahabad, headed by the Collector of Allahabad and counting in it, Mrs. Dalal, the Secretary of the Committee, and Mrs. Uma Nehru, the Assistant Secretary. The institution teaches up to the B. A. standard and the results at the examinations for the past four or five years are seen to be excellent. It owns endowment funds of over nine lakhs of rupees besides properties of the value of two lakhs. The Government gives an annual grant of Rs. 26,424. The institution is now faced with a double crisis. The Government has cut down the grant-in-aid to 18,000 on the sole ground that the public is not doing its bit towards the institution. Secondly, the growing need of the college for want of an additional annual income of Rs. 10,000, for which a capital investment of Rs. 3,00,000 is necessary. For immediate expenditure another sum of Rs. 50,000 is also required. The present needs are two new blocks of residence for teachers and pupils, a dispensary, a library, two motor buses to substitute the bullock-carts now carrying the children to the school, and most important of all, the raising of the scale of pay for the staff. The college claims to "impart Western education without any real departure from the basic principles and sentiments of Eastern life." We know of institutions where the attempt to have an unmixed Eastern ideal instead of the wholesome combination of East and West, has proved futile. The high popularity and the excellent management in the past should commend the Crosthwaite Girls' College to all donors among the princes and people of India. While the institution to which we have referred above serves as a concrete illustration of the progress of girls' education in India, it is of special interest to follow the expression of general observations on the subject, by a veteran in the field. Miss L. Gmeiner, Principal of the Inderprastha Girls' School and College at Delhi, for the last twenty-four years and now going back to her home in Australia on long leave, has unburdened herself to a press representative of remarks on the outlook of Indian girls. There was no need to be alarmed over the rapid strides with which girls are now leaving behind their old-world seclusion. Miss Gmeiner served to give the lie to the general mistaken notion that girls and boys needed different kinds of education. She agreed with the Rt. Hon'ble Mr. V. S. S. Sastri in disapproving of the presumption underlying the Women's University at Hingue Badrak, that girls had their own exclusive scheme of education. She however conceded that boys should learn some handicraft in school, while the girls, domestic science.—*Education review.*

Social Workers' Training Class:—The Social Service League, Bombay, has decided to organise a class for the training of social workers for a period of about eleven weeks beginning from the 9th July 1929. The class will be held at the Head Office of the Social Service League, Girgaon. Lectures will be arranged generally on Tuesdays and Saturdays in the evenings, and visits to the social service institutions will be paid on days on which there will be no lectures. The following well-known social workers have been requested to conduct the class on the subject mentioned against their names:—
(1) Dr. G. S. Ghurye, Ph. D., (Sociology); (2) Miss M.

K. Davis, B.A., (Lond.) (The Bombay Children Act.); (3) Mr. P. L. Thakker, B.A., LL.B., Advocate, (Juvenile Courts and Probation); (4) Prof. P. A. Wadia, M. A., (Problems of Poverty); (5) Miss M. E. Hutchins, (The League of Mercy Work); (6) Dr. Miss J. E. Mistri, L. M. & S. (Infant Welfare); (7) Dr. H. T. Khote, D. P. H., M. B. O. P., (Problems of Public Health); (8) Mrs. A. W. Maclean, (The Personal Equipment of Social Worker); (9) Mr. F. W. Pereira, B.A., LL.B., (Education and Care of the Deaf-Mutes); (10) Prof. H. L. Kaji, M. A., I. E. S., (Co-operative Movement); (11) Mr. H. D. Ohhatrapati, B.A., (Education and Care of the Blind in India); (12) Rao Bahadur S. S. Talmaki, B.A., LL.B., (Life of Leading Social Workers); (13) Mr. D. D. Gilder, B.A., (The Drink Evil and the Prostitution Problem); (14) Dr. B. R. Ambedkar, M. A., Ph. D., (The Industrial Revolution and its Social Effects); (15) Mr. M. K. Vakil, B.A., LL.B., (Adult Education); (16) Principal T. A. Kulkarni, B.A., (Crime and Punishment); (17) Diwan Bahadur A. K. Pal, B.A., J.P., (The Beggar Problem in Bombay); (18) Mr. P. G. Naik, (Vigilance and Rescue Work); (19) Mr. P. G. Kanekar, (Indian Labour Problem); (20) Dr. Socrates Noronha, B. Hy., O. B. E., (Social Hygiene). An examination will be held in the last week of September and certificates will be awarded to the successful students. Those desirous of joining the class are required to register their names at the office of the Social Service League, Servants of India Society's Home, Sandhurst Road, Girgaum, Bombay, as early as possible. Students are required to pay an entrance fee of Rs. 2/- only. Names should be registered at the office of the League any time from 11 a.m. to 7 p.m. For further particulars apply to Mr. D. S. Savardekar, Assistant Secretary, Social Service League, Bombay 4.

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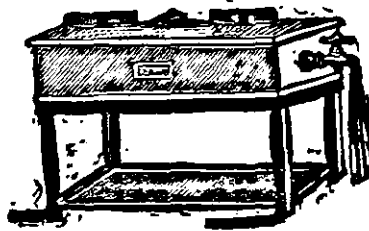
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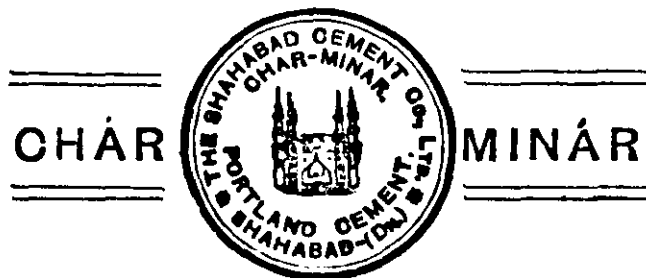
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BOMBAY—SATURDAY, JULY 27, 1929

No. 48

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Late Mrs. G. K. Devadhar:—By a most regrettable inadvertence our notice of the sudden and tragic death of Annapurnabai Devadhar, wife of Mr. G. K. Devadhar at Calcutta on the 11th instant has been unconscionably delayed. The deceased lady was intensely orthodox in her mode of life but this did not prevent her from co-operating heart and soul with her distinguished husband in his many activities for the uplift of women and the depressed classes. The girls of the depressed classes from the Poona Seva Sadan were often her guests in Bombay taking their meals with the members of the family. Mrs. Devadhar also helped many poor women and boys by arranging for their education and protection either in the Seva Sadan or at the homes of her friends. She was a regular official visitor to the Bhatia Maternity hospital and other institutions of the Poona Seva Sadan Society. The loss of a devoted wife to a public worker like Mr. Devadhar is incalculable and we convey our deepest sympathy to him and his children in their great bereavement.

The late Dr. J. N. Farquhar:—Dr. Farquhar, who died a fortnight back in Manchester, was a pioneer in the field of Hindu-Christian understanding. For very many years the usual Christian missionary attitude to Hinduism was not very different from that of Abbe Dubois and his modern counterpart, Miss Katherine Mayo. There were exceptions especially among educational missionaries but these were few, and of the few, not more than one or two had the courage to avow his conviction that a system of belief which for several centuries had commended itself to several millions of people not absolutely devoid of intelligence, cannot be wholly evil. To Dr. Farquhar belongs the credit of having broken through a crude tradition, and pointed out that the Hindu religion had features which rank high in the scale of spiritual evolution. True, he held that the greatest height reached by Hindu thought fell far short of that attained by Christianity. But, as a Christian he could not do otherwise. His books mark a distinct advance towards a better mutual understanding between religions.

His Literary Work:—In 1911 had appeared his popular 'Primer of Hinduism', and this was followed a year later by 'The Crown of Hinduism', in which he endeavoured to show that Hinduism was a 'praeparatio evangelica' for Christianity. In 1915 he published his 'Modern Religious Movements in India', a comprehensive survey of the religious movements of the last century, for which he was awarded the degree of Doctor of Letters by the University of Oxford. And in 1920 appeared 'An Outline of the Religious Literature of India,' a monumental work of research which has been accepted as authoritative by students of the subject. Not less important than Dr. Farquhar's original work was his achievement as an inspirer of other workers in the field of letters. As head of the Literature Department of the Y.M.C.A. he gathered about him a group of writers in all parts of India and beyond its borders whom he encouraged to undertake research along various lines of enquiry. In this literary 'movement' Indian writers cooperated with missionaries and with scholars in Britain and the continent of Europe in what was in effect a Christian contribution to the understanding of India. The result of this collaboration took shape in several well-known series of books,—'The Religious Quest of India Series', 'The Religious Life of India Series', and 'The Heritage of India Series' published jointly by the Association Press (Y.M.C.A.) and the Oxford University press. In the popular 'Heritage' series some twenty volumes have been published, dealing with the various literatures of India, her art and music, and differing schools of philosophy. "Dr. Farquhar's work" writes a friend, "has left its mark on Christian thought in India and throughout the Christian world, and its influence may be traced in the findings of the recent Jerusalem Conference. He had faith to believe, when few had yet conceived the hope, that the religious genius of India would reveal its power anew in its interpretation of Christ, and he dreamed of a Christian vernacular literature which, while remaining profoundly Christian, should be truly Indian and vividly 'Swadeshi' in every possible way."

Mrs. Sarojini Naidu:—Mrs. Sarojini Naidu returned from her world tour on Monday. She bears testimony to the greatly awakened interest in many countries in Indian affairs. Interviewed regarding her tour in the West, she observed:—"Not only America but all the countries that I visited are immensely surprised that a great country, with vast traditions and culture, like India is so inert and follows a suicidal policy of sectarian conflict and narrow exclusive ideas out of touch with the main currents. From San Francisco to Budapest, I have heard in varying

languages the same sentiment of incredulity regarding Indian politics, though they have great sympathy for India's aspirations." The Princes, untouchability and Hindu-Muslim feuds were the three principal war-cries raised all over the world against India's demand for Self-Government. Every one whom Mrs. Naidu met, the German Foreign Minister, the President of Czechoslovakia, in fact, leaders of every nation put her the same question as to how the Indians were going to settle the problem of Princes, Hindu-Muslim unity and untouchability. "There is a subtle insidious anti-Indian propaganda carried on throughout all the Western lands. The only answer India must give is her own action. When shall we proclaim to the world that we have settled our Hindu-Muslim question?"

Lord Lloyd:—A few days ago, the London correspondent of an Anglo-Indian paper made the sagacious forecast that Lord Lloyd, the late Governor of Bombay and High Commissioner of Egypt, would succeed Lord Irwin as Viceroy of India and that the leaders of the three British political parties had agreed to the selection. The correspondent had perhaps an inkling of Lord Lloyd's resignation of the High Commissioner-ship, but he was woefully at sea in supposing his lordship would be posted to India where at the present time he would be like the proverbial bull in the china shop. Lord Lloyd has resigned the Egyptian post, but the circumstances in which he has done so preclude the possibility of his getting any preferment at the hands of the Labour Government. It would seem, in fact, that at the eve of its resignation, the Foreign Minister of the Baldwin Government had called Lord Lloyd to order in a despatch, and that the present Foreign Minister has merely followed his predecessor's action in recalling Lord Lloyd. The comments in the British Press do not show much sympathy for Lord Lloyd. The *Times* says that Lord Lloyd's qualities of vitality, courage and nervous energy are less valuable in Egypt at present than sympathy, patience and power of conciliation. What is really unfortunate is that his resignation should have taken the form of public difference over an undisclosed policy. The Labour Government has no intention of letting prancing pro-consuls defy it by adopting non-co-operation tactics.

An Analysis Of The British Elections:—A recent number of the *Information Service*, the organ of the Federal Council of the Churches in America has an interesting analysis of the recent elections in England. We give below a short extract:—"What, it may be asked, was the secret of Labor's success? The first instinct was to ascribe it to the women's vote, and in particular to the influx of new women voters between 21 and 30. But there is nothing to justify that conclusion. No one, of course, knows how women voted. There is nothing to distinguish a woman's ballot paper from a man's. But most candidates seem to believe that the women in a family voted very much as their husbands and brothers did. The best explanation of Labor's success is probably found in the increasing solidarity of the trade union movement politically. There are no new signs of a class-war—the chief spokesmen of Labour at the recent election were studious in their restraint and moderation—but there are many new signs of an increased

solidarity. The trade union organization on the industrial side of the Labor movement is in full operation in every locality day by day, week by week, month by month, year by year, and it is, in effect if not in name, a potent political instrument as well. Where the other two parties work spasmodically, with a sudden concentration of effort as the election approaches, Labor is working all the time. The powerful co-operative movement is another instrument only less effective than the trade unions and it exercises its influence more especially on the women, who shop at co-operative stores every day. The importance of this lies in the fact that the forces Labor has gradually succeeded in mobilizing are forces on which it ought always to be able to count. The votes it got at the last election it should, speaking broadly, be able to get at the next. The Labor movement has worked only gradually up to its present commanding position, but its progress has been consistent and uniform. At the last election, in 1924, the Zinovieff letter scare at the eleventh hour robbed the Labor party of scores of seats it would otherwise have won then. It has won them now instead, and there is no good reason why it should not continue to win them in the future, for if the manual, and a large proportion of the clerical, workers of the country choose to stand together politically they can always outvote the other two parties. That may in time throw Conservatives and Liberals into one another's arms, though not as the immediate result of the present election.

The League of Nations:—It is not ten years yet since the League of Nations was established but in this period it has evolved an organization so complex that the average man finds himself at a loss to follow it in all its ramifications. A handbook on the League, therefore, is welcome. Such a book is "the Unifying of Civilization" by Mr. G. Davies Watkins of the Madras Christian College, published by the Christian Literature Society of India, and priced one rupee. The book is a collected reprint, with slight modifications, of a series of lectures on the League delivered by the author at the University of Madras. The lectures were prepared at the beginning of last year but so rapid has been the growth of the League, that they have already come to need being supplemented. The signing of the Kellogg Peace Pact in August last year, is the most important international event that has happened since. The author traces the history of the League idea from the earliest times and concludes with a suggestive chapter on "India and the League." Our readers will find Professor Watkins' little book a useful addition to their stock of books on current history.

Prevention of Prostitution:—In the Bombay Legislative Council the following reply was elicited from the Hon Mr. Hotson:—"Under the law, as it stands at present, brothel keeping is not an offence. The number of persons convicted under Section 5 of the Act for living on the earnings of prostitution is 15. The police have no legal authority to order the closing of a brothel under the law, as it stands. The direct and indirect effects of the Prevention of Prostitution Act seem, however, to have led to a marked reduction in the number of brothels in the city as

(Continued in the Leader page).

INDIAN SOCIAL REFORMER.

BOMBAY, JULY 27, 1929.

A VOICE FROM THE PAST.

The Hindu-Mahomedan problem was recognised as one of the foremost of our social problems so long ago as 1894. In that year a questionnaire was drawn up by several reformers headed by Ranade and Satyendra Nath Tagore with the object of eliciting opinions on the outstanding questions relating to social, educational and kindred reforms. Third in the list of the questions under the head "Social" was the following:—

Religious disputes between Hindus and Mahomedans:—In what places in your province have there been religious disputes between Hindus and Mahomedans? What were these due to? If you are aware of any respective rights of the two communities as regards public processions in your province, state them. Would it not be possible for the leaders of the two communities in your town to form a committee with a view to fix the customary usage and to settle the disputes amicably when they arise, and keep up the good feeling between them both? If so, state if such leaders are willing to form a committee of conciliation.

There is no record of the answers received to these questions. Probably, not many were sent in, as the Hindu-Mahomedan problem at that time did not exist. It is nevertheless a testimony to the foresight of Ranade that he should, even at that time, have recognised the importance of removing all causes of difference between the two communities. In his address to the National Social Conference at Lucknow in 1899, he showed that there has been a movement towards fusion between the two communities, which was deliberately and as a matter of high policy fostered by the Emperor Akbar. That movement was interrupted by his reactionary successors, and the social reformers and the Social Conference, Ranade claimed, were intent on resuming it from the point where it was interrupted. "If the lessons of the past have any value," he said, "one thing is clear, viz., that in this vast country no progress is possible unless both Hindus and Mahomedans joined hands together, and are determined to follow the lead of the men who flourished in Akbar's time and were his chief advisers and counsellors, and sedulously avoid the mistakes which were committed by his great-grandson, Aurangzeb. The Conference which brings us together is especially intended for the propagation of this 'din' or 'dharma' and it is in connection with that message chiefly that I have ventured to speak to you today on this important subject."

The Suddhi movement is now regarded by many of our Mahomedan countrymen as prompted by hostility to their community, but it is interesting to note that a great thinker like Ranade who had the liveliest appreciation of the valuable contribution of Islam to Indian history regarded it as a means of promoting freedom of movement

and therefore of goodwill between the two great communities. The first reference to it occurs in his address at the Eighth Social Conference held in 1894 in which he mentions as among the signs of the growing Hindu liberalism that in the Punjab the Arya Samajas and the Sikh Associations admitted as many as twelve Musalman converts. In the address next year he mentioned the story as indicating the tendency of Hinduism to throw off its exclusive character that one hundred Hindus who had been converted to Islam were taken back by the Hindu community in the Punjab during the year. Fifteen born Mahomedans were also converted to Hinduism evidently by the Arya Samaj. In 1896 Ranade noted that owing to the exertion of cultured Hindus, Sikhs and members of the Arya Samaj, the admission to the Hindu community of Mahomedan and Christian converts had made a great advance and as many as 250 or 300 persons were admitted during the course of the year. He appealed to the Hindu community to support this movement "on the ground of the devotion we owe to truth and reason and the supremacy of the claims of conscience upon our allegiance, to allow free liberty in the matter of this interchange of faiths." In the address next year he mentioned that the Suddhi Sabha admitted nearly 200 Mahomedan converts that year and that this movement which till then was chiefly confined to the Punjab had extended to Bengal, North West Provinces and even to far away Burma. Reference has already been made to his memorable address in Lucknow in 1899 wherein he insisted that no progress was possible in this country unless the Hindus and Mahomedans joined their hands together. That this movement which Ranade valued as an important means of bridging the traditional gulf between the Hindu and Mahomedan communities should now be regarded and resented as a measure of hostility only shows how important is the method of approach of social problems.

(Continued from the 2nd column of 2nd Notes page.)

a whole. In 1927 there were 681 brothels in the city, while inquiries made in the last 3 months indicate that there are now only about 493." It is gratifying to see that there has been a reduction of brothels in Bombay and we hope that the local Government will consider penalising brothel keeping. A Madras message runs as follows. "The Select Committee on the Brothels Bill concluded its labours this afternoon. The Committee decided to extend the Bill to the whole of the Presidency, penalising brothel-keeping as an offence and deleting the clause providing for an elaborate preliminary inquiry and warning by the Police Commissioner prior to prosecution. Provision is made for the compulsory maintenance of a home or homes for rescued minor girls and women by Government." We commend this to the Government of Bombay.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXX. NATURE LOVERS.

(DR. CLIFFORD MANSHARDT, Ph.D.).

The resident in India who does not love nature is a poor man indeed. In few other countries is life so much in the open, or is there such a variety of natural scenery. The miles of barren plain suddenly springing into life at the awakening touch of the rushing rains. The highways lined with leafy trees. The growing fields, stretching out as far as the eye can reach in a symphony of greens. The hills, silhouetted against the morning sky. The monsoon sunsets, splashing radiance throughout the entire heavens. Dense forests, with pile on pile of living colour. Mighty rivers, sparkling mirrors in the brilliant sunshine. The mountains, rising out of the plains, intruding themselves into the secrets of the sky. The sea, colourful, varying in mood, calm and unruffled and then lashing itself into the wildest fury. The merry moon, swinging gayly through space, reflecting its happiness to the world below. Towering palms and flaming gold-mohurs; lacy corks and giant banyans; blushing orchids and trembling jasmine; colour, profusion, radiance—unparalleled beauty.

Beauty surrounds us, and yet all about us men are blind to beauty. Thousands of agricultural workers, working day after day in the open fields are senseless to beauty as the clods beneath their feet. The winds of God play upon them, but the breath of God does not enter into their souls. The sun of heaven shines upon them, but the recesses of their minds are cold and dark. The falling rain gives new life to the soil, but it fails to touch the life within. Beauty knocks and waits, but she cannot enter. Thousands of city workers, though further removed from nature, have not the seeing eye. The sight of a balanced ledger produces a greater thrill than the sight of a sunset. The clanking of rupees is a sweeter sound than the fall of the raindrops. The darkness of the cinema theatre is more welcome than the radiance of the night. Beauty hovers near them, but withdraws unseen.

But happily there are those who love and seek beauty. The field is a temple and the crowded city is a sanctuary. Their minds are open, their senses are alert, and their eyes are clear. A single flower may be to them the messenger of a new life. The trees that line the streets or highways point their fingers to the throne of heaven. The rising sun is a sign of new hope, and the setting sun is but the prelude to the music of the night. Happy are such people, and fortunate indeed is the land that can claim them. The inhabitants of a nation may be poor in possessions, but the nation is rich that is rich in lovers of beauty. May the lord of all nature grant that their number may increase!

INDIA'S TRUE WOMANHOOD.

(BY MRS. KUMUDINI GANTI, JESSORE, BENGAL).

Over half a century the education of woman has been conducted on the same line with man. The need of a somewhat different education for woman is felt at times at different quarters. In the Delhi Women's Conference this had been a subject of discussion. Also this is a dissentient question in many homes.

To give a high university education to woman on the same line with man in order to establish her on an equal footing on intellectual basis is theoretically sound. But that alone cannot serve fully the noble purpose of creation. Woman constituted different physically is equally so mentally. Diversity is not only beauty but utility too. We forget that in the economy of nature the relationship between woman and man is supplementary. Stones do not themselves make building without the soft plaster of cement. A superb edifice need both masons and gardeners to be built. Woman is born with characteristic gifts and virtues for home. As nothing can excel in merit or perfection without culture, in the educational scheme of woman there should be scope for free display of her special gifts and aptitudes.

Almost all over the world the principal function of woman is to look after her home as of man's to maintain his family. To the materialistic eye marriage may appear to be the emporium of procreation and its duty a drudgery but Providence is great in His wisdom. Emerson said somewhere that while weaving the tapes of thread perhaps you are weaving galaxy of stars. Thus the meanest of service is divine. To the seeing eye and thinking mind home is the eternal nursery and a veritable haven of humanity. It is not only the cradle of childhood but the seeds of all glory, greatness and goodness germinate and nurture here. How many souls are comforted here, the hungered fed, the sorrowing solaced by endearing kindness of woman! How many disasters eluded by her wisdom! How many lives returned to safe mooring from the tempestuous sea of this alluring world, by her patient suffering and loving expectation. Her self-abnegation, self-control, gentleness, sympathy, kindness and devotion to trifling duties form an example and a perennial source of bliss to man to inspire him to all noble impulse and deed. And even when she has left her mortal coil, her hallowed memory burns before him like the divine torch of an altar to illumine his dark days to the path of eternal greatness and glory.

True character and education is formed at home. Some years ago it appeared in the newspapers of Bombay, that the son of a lady in America who was a prominent worker in the public cause, shot dead a man because he happened to pass through his compound. I know instances where wives are social workers of fame and repute, the children have become moral wrecks and the husbands are most

miserable men. In western countries, married women taken to public work, have declined motherhood. Wherever the influence of home life is slackened its responsibility neglected or shirked, grave consequences have afflicted the home; and gradually various corruptions and diseases have crept into the society.

Knowledge is power, woman endowed with high education can justly be expected to be an ideal wife while keenly alive and active to the interest of society and nation. No Character is formed without the practice of service. True spirit of service and acumen earned at the ordeal of home and extended to the cause of society and nation form a genuine and disinterested contribution of a higher and truer call. This solves social and national problem on a consolidated basis from within and finally from without, without blunder.

It is not known what course of education 'Brahmabadinis' of ancient India had, had, though indeed they scaled the great height of knowledge. These immortal ladies were members of no small family of the present-day. Deeply versed in learning, they were dutiful daughters-in-law, devoted wives, mothers of noble prodigies, kind and attentive to the various relations and inmates of the household and well-wishers of the menials. Maidenhood or equality with man was no rivalry. Woman deemed as supercreation was adored as personified deity of the household, entitled at home and abroad as Devi "The Goddess."

" BOMBAY EDUCATION FUND "

The Editor, *The Indian Social Reformer*.

Sir,

May I ask you to make a correction in the July 13th issue of your paper. Under the caption of " A New Organisation " you write " The registration of the Education Friends as an association "...etc. In the first place I should like to point out that it is not a new organisation. An Education Fund was started by the All India Women's Conference on Education after their sessions at Delhi in 1928. This Fund has been recently registered. For purposes of registration an association has been formed which is to be called " All India Women's Education Fund (and not friend as you write) Association. "

I hope you will make this correction, otherwise it may lead to lot of confusion and misunderstanding.

Nepean Sea Rd. }
Bombay. }
23-7-29. }

Yours etc.,
HANSA MEHTA,
Honorary Secretary.

PURIFICATION OF TEMPLES.

The Editor, *The Indian Social Reformer*,

Sir,

May I crave the hospitality of the columns of your valued paper to bring to the notice of your readers and yourself the following few facts about the very famous temple of Sri Jaggannathji at Puri in Orissa.

The shrine ranks among the four dhamas or important places of pilgrimage for Hindus in India. A place where millions unceasingly flock every year to pay homage to Sri Jaggannathji. The massive and gorgeous architecture of the ancient Temple at once attracts the eye of the visitor. And with enthusiasm and deep reverence he enters the temple to adore the presiding deity with all Bhakti at his heart, in expectation to obtain bliss after his death. Quite naturally he emerges from the temple a serene and religious man, his heart momentarily scared of Māyā. Thus elevated he walks round the temple to have the darshan of other deities around the main shrine, but to his utter dismay he glances over one of the many obscene statues put round the dome. Its presence bewilders him. His peace is disturbed. His astonishment is increased when he sees many more, each more obscene than the other. He is unable to account for their presence in a holy shrine like this. I venture to add that his light disappears and the mind falls an easy prey to Satan and in most cases his passions are aroused and he returns home brooding over these statues, which assuredly was not the purpose with which he went there bearing all the fatigue of the arduous journey and meeting the rough treatment at the hands of the pandas who haunt all the approaches of the shrine.

The presence of these unearthly obscene statues in a place of pilgrimage like Sri Jaggannathji is a serious blot on the otherwise untainted Hindu religion and worship. It is a matter of deep concern to all the Hindus in general and Sanatanists in particular, and each day of its existence is a burden to the Hindu heart. I appeal to all the Hindus of every sex, age and rank to unite and organise to effect the speedy removal of these undesirable statues from all the domes, temples and pandas' houses at Puri. I hope that this task will be taken up by the Hindu Mahasabha, the Sanatan Dharama Sabha, the Tirtha Sudhar Committee and other similar bodies, all over the country.

Yours etc.,

Hatia, Cawnpore, }
22nd July 1929. }

TULSI RAM GUPTA.

" CONFESSIONS OF A MISSIONARY. "

XV.

In the course of a leading article on this subject, the *Liberator* writes:—To come to the point of the present articles, his reference to the Arya Samaj is thuswise:—" The Arya Samajist's programme and mine coincide in a good many places. Yet they follow me wherever I go, doing everything in their power, by fair means and by foul, to counteract the service that I am trying to render. They must understand what we are after." The use of the word 'must' in the last sentence quoted, is slightly intriguing. Apparently he only means that the Samajists do not understand him. Our quarrel with the "Preplexed Missionary" is not, however,

connected with his charge that we do not understand him but that in his supreme self-satisfaction he does not think that others can be as interested and partial to their beliefs, as he can be to his own. The charge that he makes against the Samaj, that it is making use of every means to thwart the work of the missionary is grossly unfair. Why should the Arya Samajists be accused of using foul means to undo the good work of the missionary? To the best of our knowledge, and we have known the Samajists and the Christian missionary for a fairly long time, the Samajists only expose the claims of the Christian missionary, when he sets up as an altogether altruistic individual. They present the missionary in his real light and show to the men of the depressed classes from whom the missionary gets most of his converts, that he is after all only human and a foreigner; that he cannot always be expected to view the ultimate interests of the Indian people in the same way as one of themselves would; that all their claims for universal brotherhood and equality are to be accepted with something more than the proverbial grain of salt. Witness, for instance, the reference which the "Perplexed Missionary" makes to certain 'sweeper Christians' in his long wail to the "Indian Social Reformer." Coming from a Padre, the expression is to say the least, scandalous. Unlike their saviour, these men of Christ put themselves on a very superior pedestal and set about retailing patronage to all and sundry. If their hearts overflowed with the milk of human kindness and if they felt for the failings of humanity, these estimable folk would find more work than they can conveniently do, in their own countries rather than elsewhere. There is as much sin and as much wretchedness in America as there is in this country; and the efforts of all the missionaries of the world have not succeeded in changing the mentality of the men that believe in the lynch law in reference to the Negro.

The truth is the missionary at the present day finds that in his proselitizing campaign he has to contend against a new rival in the Arya Samajist. He cannot reconcile himself to the new rival. Not only does the Samaj effectively prevent the Padre from getting converts to his religion: it instils into the members of the depressed classes a spirit of self-respect and self-reliance which is very offensive to the average missionary. The Arya Samaj effectively does away with the slave mentality which looks upon the white man as a heaven-born individual, which particular feeling it has been the effort of the missionary to perpetuate. No wonder that the Samaj should sit so very heavily on the missionary's brain. There may be an Arya Samaj preacher here and there, who may not exactly be an ornament to the Arya community. Such men may be guilty of acts which the Samaj would not tolerate. But that would be no justification for the perplexed missionary to generalise about the Samaj itself. We know of a number of Christian missionaries who

are no better than snobs and whose allegiance to Christ has a very substantial cash basis. Will that, however, entitle us to generalise upon missionaries as a class? The "Perplexed Missionary's" heart seems to be sound; but his intellect is sadly overweighted. He is attempting to convince himself that his prejudices are based on facts. He has our very genuine sympathy. We would advise him to learn the lesson of humility from Jesus Christ whom he professes to follow. A period of mental discipline would enable him to get over his present despondency and see things in their true perspective.

STUDENTS IN INDUSTRY.

On a hot night in August a dozen college students were seated around a table in an office high up in a New York sky-scraper. The President of the Central Trades and Labour Council was speaking. From the look on the faces of some of the students, it was apparent that the occasion was their first opportunity for personal contact with a labour union official. The mythical being sometimes referred to as an agitator and trouble maker in American industry, present in the flesh in the intimate circle of the seminar, told a story of long hours, low pay, accident hazards, and lack of work among the longshoremen and in other industries, and recounted the material improvements for the workers which had been brought about by organized labour.

The searching nature of the questions which came from the students would have surprised many a professor of economics, and might perhaps have disturbed the academic atmosphere of the classroom. These students were workers themselves. They had come at the end of a hard day's work to discuss problems which now meant something more to them than those things which text books can impart.

Nor had these college students been handed their jobs on a silver platter. No pull had been brought to bear, no sob-story of the worthy student earning his way through college. Like other industrial workers, whose problems they were seeking to understand, they had found their own jobs. In their old clothes, they had applied at factory gates, registered at employment offices, hunted down help wanted advertisements in the newspapers, living meanwhile at the Mills Hotel or in the Bowery Y. M. C. A. with the unemployed. When one has lived and talked with hundreds of men whose chief ambition in life is to find a job, when one has himself applied for jobs day after day, only to find that in each case 'the place has just been filled,' when one has stood in line at a factory gate for two hours hoping for a job, only at last to hear a shouted announcement, "No more wanted today," and it is too late to try another factory that morning, "the problem of unemployment" and "the need of labour exchanges" begin to take on something more than an academic interest. Dead

retired in body and mind, one's money running low, it does not take much imagination to understand the feelings of a wage earner who has a wife and small children dependent upon this job which is often so difficult to secure.

In later life a college graduate who has had this experience will no doubt be an interested citizen when state regulation of the exorbitant fees often charged by commercial employment agencies is proposed, or when the federal government and the states are urged to maintain further free employment bureaus, or to adopt unemployment insurance. As an employer or a personal director, "in charge of hiring," his very manner will be different, perhaps more Christian, as he interviews the long lines of applicants for jobs if he has been there himself.

In the most effective of these summer groups both men and women students go into industry incognito. The purpose is to place oneself as nearly as possible in the exact situation of industrial workers, with a view to gaining the clearest understanding of their problems. If one's uncle owns the works, or even if one is known as a college student, he does not receive identically the same treatment as would be the case if he "hired in at the gate." He may be favoured by special transfers from one department to another in order to learn the business. He may not be equally exposed to the unique experience of being fired. He is privileged perhaps to ask questions which might receive quite different replies if foremen and superintendents did not know who he was. Industrial workers also look upon college students as people apart from themselves and may not adopt the same attitudes toward them as they do toward other workers. If you would know what a worker is up against and understand what is on the worker's mind, you must be a worker yourself without favour or distinction.

It has proved rather a startling disillusion to some college men to discover how easily the intellectual experience is quite upsetting to the idea found in some of our colleges that a bright young man of good family will quickly be discovered among the common herd and favoured with prompt promotion by the management. Except in plants having highly developed personnel departments, the student is apt to find himself lost in the crowd, performing the eternal round of common labour, no eager management asking for his suggestions, his hope of recognition and promotion indefinitely deferred.

At the close of a summer's work a theological student in the New York group was accosted by a curious paymaster. "Say," he said, "you ain't a New Yorker, are you?" "No," said the student, "I wasn't brought up in New York." "Well, that accounts for it," replied the paymaster. "I thought you had a foreign accent."

Occasionally, it is true, the girls do not get by so easily. One girl, working in a candy factory where the pay was very low, the hours long, and the conditions far from sanitary, found herself put to it

to adopt the tough language of the class of girls to be found under such poor conditions. They suspected her of being something other than themselves. They were of every race and nationality. "What are you?" they asked her. "Oh, I'm just an American," she said, "But you talk different from us," said a fellow worker and in reply to her protest added, "G'wan, kid, yer talk like a college president."

A competent leader, with a knowledge of industrial problems, is placed in charge of each of these groups of students in industry. The groups are conducted in a number of cities in the United States, under the auspices of the Student Departments of the Y. M. C. A. or the Y. W. C. A. with the co-operation of a number of other religious and social organizations, including the Federal Council of Churches. The students meet two evenings a week for a seminar.

"I wish we could study the possibilities of stabilizing production," said a student one night. He had been working for eighteen dollars a week. That afternoon a notice had been posted in the factory to the effect that the plant would operate only three days a week until further notice. Less than ten dollars a week to live on instead of eighteen? How would your family budget stand being cut almost in two on a day's notice? An industrial engineer was asked to speak to the group on this problem and described the Dennison Manufacturing Company and other factories where the problem has been met successfully by intelligent production planning and sale policies. The group also discussed the bearing of the entire industrial system on this problem in its wider aspects.

Other specialists came at the request of the group, including employers, personal managers, economists, labour leaders, officials of the State Department of Labour, experts in social legislation, social workers, ministers of labour, churches. These experts spoke and were questioned in regard to the employers' point of view, modern personnel management, the function of the state in factory inspection, statistics, mediation, employment bureaus, laws governing child labour, the minimum wage, night work for women, safety, workman's compensation, union management co-operation, employe representation, the control of wages, religion and labour, and the whole range of social theory.

The principal group for college girls is conducted by the Y. W. C. A. in Chicago. There the girls find jobs as operatives in candy factories, glove factories, bookbinderies, shoe factories, wiring radio coils, gumming and pasting boxes, feeding hog's hair to a machine in an upholstery plant, sewing lamp shades, making dresses, sometimes as domestic workers, or clerking in a five and ten cent store. They live in working girls' homes. They pool their wages so as to provide for unemployment in the group and for the less than living wages received by some girls. They discover at once that

women's wages are commonly lower than men's, even for the same jobs. They find that coloured girls get less than white workers. The average wage of the entire group was only \$12.62 a week. They found it possible to pay for board and meals, though at times they had to live on ten-cent lunches. They were unable to buy any clothes from their wages. "Lieten, girlie," said a woman worker to one of the girls when she complained of the low pay, "the best advice for you is to get next to a sweetie. Let him keep you. Marry him, and even though you will have to work for a while, he will support you in your old age."

As the girls gather for their seminar on industrial problems in the evening, it proves to be hard work to study at the end of a long day in a factory. Even this fact helps them to understand what wage earners are up against in their struggle for further education in our night schools. It is a Christian gesture when these college students go back to the campus and help raise funds for Bryn Mawr and the other summer schools which enable industrial workers to get a taste of college life and a chance at higher education.

There are, of course, certain psychological limitations to the experience of these college students in industry. The student knows that he is not in for life. He is continually conscious that at the end of the summer or of a somewhat longer period he will escape. He will go back to the campus. He expects to be an owner or a manager or a minister some day. He is not chained to the wheels of industry and cannot know the exact thoughts of those who are. There is a question also whether the monotony of repetitive machine operation is harder on the student's nervous system after his life of greater freedom and interest. But at any rate he approximates the experience of a wage earner. And in doing so he learns to some degree what no industrial engineer or expert in scientific management, with all his careful training and accurate observation, can know. He learns something of the emotional content of the workers' reaction to industrial relations and working conditions. He learns how it *feels* to be a wage earner. This is important even from the point of view of scientific management. For out of the workers' emotional reaction to various phases of our present industrial system come inefficiency on the job, industrial unrest, strikes and revolutions. A more scientific adjustment of industry will take into account in a way not yet accomplished, the emotional response of industrial workers. Modern psychology is pointing out that true education and understanding come only from participation in the situation. There is no way to understand the feeling of industrial workers under given conditions except by being a worker yourself.

College students as a rule do not emerge from their summer of combined work and study, feeling that their brief experience entitles them to suggest a complete solution of the labour problem. Rather

are they impressed by the complexity and difficulty of the industrial situation, the need of further study and research, the importance of scientific approach, and the broader economic problems involved. But they do gain in sympathetic understanding of the human element in industry. For these students, the blithe indifference of the campus of industrial problems and the thoughtless selfishness of student strike-breakers disappears.

The challenge of Christian brotherhood takes on industrial meaning often for the first time. One college girl who had been brought up in a comfortable home worked all summer bending over steaming tubs and catching hot towels in a Chicago laundry. Beside her toiled a working woman whose wages constituted the chief support of her baby, her crippled father and her-elf. The college girl began to turn over in her mind a question of ethics. Is it right for people who call themselves Christians to live in comfort as she had done all her life accepting the dividends of industries where women toil for ten hours a day in the heat and noise of a factory for thirteen dollars a week?—*Social Welfare*, Toronto.

MRS. NAIDU IN BOMBAY.

Mrs. Sarojini Naidu returned on Monday last from her continental tour. In her interview to the press she said:—

"What we really want now, as a first step towards our freedom, is to arrive immediately at a workable understanding between Hindus and Mahomedans. Until that is done you cannot proceed any further."

MISS MAYO'S BOOK.

Asked as to what she did in America to counteract the effects of Miss Mayo's "Mother India" Mrs. Naidu said that she never interested herself in that book and her interest in it now was even still less. "When we are putting up with every other kind of evil that condemns us in the eyes of the world, why should we get so excited, because a woman with a prurient mind writes a book? This book would never have achieved the notoriety which it has achieved if Indians were not excited. We acquiesce in so many terrible evils in this country that make us really the laughing stock of the world and because some hysterical woman writes a book why should we make so much noise? It is not, on the whole, as bad as some other books on India written since and before. Whatever it is, if we had not made so much fuss about it, America would have taken no notice of the book at all."

LABOUR GOVERNMENT'S ATTITUDE.

Asked about the prospects of the Labour Government doing anything good to India, Mrs. Naidu said: "It does not matter what Government is in power and how sympathetic it is towards India. The first consideration is that India itself should be in a position of unity. We are not concerned with

what Government is going to do, but what sanction have we got behind our demand and how much in earnest are we going to talk about Swaraj? Because no Government, however determined it might be, can really oppose the united will of the people who are really in earnest and prepared to make any sacrifices for the liberty of their country."

NEED OF CONCERTED ACTION.

"This question of what India is going to do, and not talk, had been asked to me by people of every type during the course of my travel for the last ten months. In every country, every section of the people, right from the working classes to the Cabinet Ministers, Senators, Philosophical writers, active and academic politicians; no matter what their ranks and political convictions were, have asked me the same question. "What is India going to do? We have heard her talking so much and now we want to know what she is actually going to do." One concerted action is a greater propaganda for us than whole volumes of resolutions passed at the different conferences. People outside are very tired of reading our resolutions on liberty and they want to come to realities now."

WOMEN'S INTERNATIONAL CONFERENCE.

Asked about her impression about the Women's International Conference, Mrs. Naidu declared that it was really one of the most important things that had been done for a long time. "It was more than a gesture, it was a real step towards the re-building of co-operation and understanding between the women of nations that had been divided by very bitter hatred. The Indian delegation made a very fine show there, and their co-operation was very much valued on the committees and in the meetings. As many as 42 nations were represented in the Conference and for the first time India's National Flag was carried among the flags of the free nations, though India was not a free nation. Very fine and moving appeals were made by responsible Ministers of the German Government to the women to make peace out of chaos, and it was much more difficult for women of the different nations to meet on the same platform because they had the memory of graves. Yet they met and made very noble gestures, and the sight was very moving, because each side remembered their graves and tried from those very graves to build up a new temple of worship for common unity. French and German women met on the same platform though they did not pretend that it was easy to do so and knew full well that they were making a supreme sacrifice of their mourning and tragic memories for the sake of peace, because the Ministers of the Interior said that it is the women that should make a gesture of peace."

"There were two public peace demonstrations in which the women of many nations took part, which were extremely impressive. It was all genuine and there was no make-believe for the sake of expediency and politics in it. The women really felt that until they could bury their personal enmity nations could not do it."

TENTH ANNIVERSARY OF THE ASSEMBLY.

The next Assembly of the League of Nations has been summoned for Monday, September 2nd.

This meeting, which is the annual gathering of representatives of all States Members of the League, will be the tenth anniversary of the Assembly. It is hoped that the ceremony of laying the foundation stone of the new League buildings may take place during the session.

The Assembly is opened by the Acting President of the Council, who this time will be the Persian representative, after which it elects its own President and Vice-Presidents. The work begins with a general debate on the work of the League since the last session of the Assembly, which is described in a printed report presented to the Members of the League; this does not exclude a discussion of any matters of concern to the League. The debate is, in effect, a general review of progress in international relations during the year. In addition to this, the Assembly has before it a complete series of reports from all the technical and other organizations of the League, and on this basis it lays down the general lines of policy to be pursued during the following twelve months.

The session will be of importance from various points of view. There will undoubtedly be a general discussion of disarmament and cognate problems, upon which there may be further developments by the time the Assembly meets. It is, also, virtually certain that there will be a debate on the problem of minorities, and the Assembly will have to take definite decisions on a number of matters, including the draft Convention on financial assistance in case of war or threat of war (described in a previous issue of this Sheet), the establishment of a wireless station, the revision of the Statute of the Permanent Court of International Justice (the Assembly sitting for this purpose as signatories of the Protocol of the Statute), and on the terms of the jurists' report designed to meet the reservations of the United States of America and facilitate its accession to the Court Statute. The Assembly and the Council voting together will also have to elect successors to the late M. Weiss (French) and the late Lord Finlay (English), judges of the Permanent Court of International Justice.

Three non-permanent Members of the Council will have to be elected, the retiring Members being Chile, Poland and Roumania. A retiring Member is not re-eligible for re-election during the three years following the expiration of its term of office unless the Assembly decides by a two-thirds' majority that such a Member is re-eligible. The Assembly has already accorded this right to Poland, which will therefore stand for re-election.

A matter exclusively within the province of the Assembly is the budget for 1930, including the budgets of the International Labour Organisation and the Permanent Court of International Justice. The estimated budget for 1930 has been prepared

and submitted to the Council, which has followed its regular practice in forwarding it to all the Members of the League in preparation for the discussion at the Assembly. The present total, subject of course to any changes made by the Assembly, is 27,230,000 gold francs as compared with 27,026,000 gold francs for 1929; it should be noted, however, that the 1930 budget estimate includes a credit for the Conference on the Codification of International Law, and that on the closed accounts for 1928 there was a cash surplus of 2,717,820 gold francs—roughly, £118,000. The Supervisory Commission recommends that, of this sum, one million francs be returned to the States.

The agenda of the Assembly, according to the rules of procedure, has been circulated four months before the opening of the session; any Member of the League, however, may, at least one month before the opening, request the inclusion of additional items, and the decision as to whether they should be definitely included in the agenda rests with the Assembly itself. There are provisions, also, for the possibility of the Assembly adding other subjects to the agenda.

SOME THOUGHTS ON VACATIONS.

For many of our readers this week brings the end of a vacation in the mountains where cool breezes blow and a return to the steaming plains. If the vacation has been wisely spent, and its duration has been neither too short nor too long, its benefits have been many and mighty. Chief among the values of a well-spent vacation is the gift of a zest for work. Unless one is in need of a physician's care, or has squandered his opportunities in riotous living, in worry, jealousy, over-strain and fatigue or some other unwholesome action of mind or body, he should return from his vacation eager to get at his work and with a renewed sense of its importance.

A vacation should not be spent in idleness. We venture the opinion that the least profitable vacations now terminating are those that have been spent with least to do. Nothing is more of a strain on physical and mental resources than having nothing to do. Idleness releases many of our worst enemies and sends them to a frenzied attack upon us. Weariness, gloom, sadness, vexation, disappointment, despair arise from the depths of our souls and torment us when we are unwise enough to lay aside every occupation.

And a vacation should not be spent in sleep. Some people wear themselves out seeking sleep they do not need and ought not to have. One of the mysteries of life that has not yet been studied as it ought to be is why so many people insist on trying to compel their poor bodies to make more sleep than is good for them. Haven't you seen people wearing themselves to a frazzle trying to sleep nine hours out of every twenty-four when their bodies have been unable to use more than seven hours sleep in twenty-four? We have.

Rest is a legitimate object of search in a vacation but it is not to be found in idleness nor in excessive

sleep. It is found rather in a change of occupation, that will exercise parts of our being that have laid dormant, or have at least not been regularly exercised. Among the happiest ways of spending a vacation is the riding of some hobby. That hobby may be any one of hundreds,—the range of choice is very wide. It is always possible to capture and harness a new hobby and ride it with rest-producing pleasure. It is sometimes advisable to change hobbies, to give up entirely one that in other years has been a great friend and helper and select another of a radically different sort. For most people an ideal vacation in the mountains necessitates at least two hobbies, one that will take one up the hills and down the valley of God's beautiful out-of-doors; the other one that can be ridden inside the house.

But while emphasizing change of one's regular occupation during vacation it is well to utter a warning against turning away during vacation from those exercises of the soul that benefit in proportion to the regularity of their observances, meditation, prayer, Bible study, and the cultivation of graces and virtues. It is a tragic mistake to leave one's concern for spiritual things behind when going on vacation. Some one said of Emerson that he had a short creed but always took it with him. Some people are notorious for very long creeds which they leave at home when they go into politics or business or on a tour in foreign lands.

Jesus once spoke words to his disciples, when they had come together after some very hard and trying work and in circumstances of a very distressing nature, which may be regarded as the charter of all holiday-makers. They are recorded in Mark's Gospel, the sixth chapter, the thirty-first verse:

"Come ye yourselves apart into a desert place, and rest awhile."

"The secret of success," says The Speaker's Bible, "is to know what you can do and what you cannot do, and to work well within your strength." Turning away from one's regular work now and then gives opportunity to accumulate a reserve of strength at those places where the work makes the greatest demands. We should be more successful in our work because of our vacations. We should return with an increased margin of strength, a refreshed mind, a renewed devotion to God and a replenished enthusiasm for work.

For those who have spent their holidays in the hills we have this further word. One bye-product of your vacation ought to be an increase of desire to ameliorate the conditions under which the mass of people about you live. Only a very small minority of those with whom you will come in contact on the plains have had the benefits you have enjoyed. Most of them have never spent a summer out of the heat. The deadening strain of monotony has killed many fine elements in the souls of some of them. Treat them with consideration and give them as many as you can of the privileges that have brought blessing to you:—*Indian Witness*,

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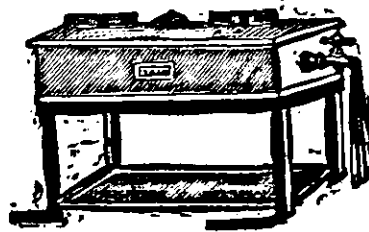
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No. 49

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WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The next Congress President:—Mahatma Gandhi seems to favour the selection of Pandit Jawharlal Nehru to the Presidentship of the forthcoming session of the Indian National Congress. His opinion, of course, will have very great weight with the selecting agencies, and if he insists on it, it is sure to be adopted by them. Those who have found it necessary to remain outside the Congress, have no status in the matter, but the Congress is still the best-known organ of Indian nationalism and its affairs, therefore, cannot be regarded as being outside the pale of general discussion. We would therefore ask Mahatma Gandhi to reconsider his preference. Mr. Jawharlal Nehru is a fine type of the younger politicians among us. His selfless devotion to the public good, as he sees it, is beyond question. He is further a man of scrupulous honour, who will not, from any consideration, stoop to underhand or unfair tactics. Personally, therefore, his title to public recognition needs no justification. Nor do we think his age is an important consideration. He is well past his teens, and is a man of wide reading and culture. Mr. Sachchidananda Sinha in his interesting review of Indian public life since the *Hindustan Review* was started thirty years ago, notes with characteristic accuracy that Pandit Jawharlal was then ten years old. The chief consideration against his selection at this juncture is that he is deeply committed and is, in fact, one of the originators of the "independence" school. Congress is, it is true, pledged to declare for independence if by the end of the year, Dominion Status is not assured to the country. Mahatmaji himself has, however, admitted that the time-table is not immutable, should events meanwhile recommend its extension. Pandit Jawharlal is an "independence" man without any time limit, and his election now cannot but prejudice the free consideration of the constitutional problem. It will not be fair to him, either, to expect him to change his views should the conditions necessitate the acceptance of Dominion Status.

A Hygienic Scare:—Some Parsi publicists have been alarming the community by prophesying its impending extinction as the result of

consanguineous, or more strictly cousin marriages, among its members. They have found an ally in Dr. J. Munsiff, the Director of Public Health in Bombay, who in a lecture before the Sanitary Institute in this city took the case of the Parsis to illustrate his thesis about racial degeneration as the result of social customs. Starting with the assumption that the Parsis have degenerated, he maintained that the degeneration was the result principally of the prevalence of consanguineous marriages. He relied for his evidence on the opinions expressed by some Superintendents of Lunatic Asylums in this Presidency and on his own personal impressions. The proportionately large number of Parsis in the Asylums, does not, however, prove anything more than that Parsis seek professional aid more freely than the Hindus and Mahomedans in the case of mental as of bodily ailments. A small, almost minute community largely concentrated in Bombay and a few other cities, they have learnt the value of early treatment. There are proportionately more men, women and children using spectacles among the Parsis, but that does not show that there is less of short sight or other defects prevalent in other communities. The same may be said of the care of teeth. Many Hindus, even among educated men, prefer to endure an occasional toothache or even the loss of one or teeth, to going to a dentist to relieve them or to fill the gap. Next to the statistics of lunatic asylums, the Parsi Jeremiads have fastened upon those of suicides. Here, again, the fact of the community being concentrated in Bombay and a few big cities, leads to events in the lives of its members being recorded and reported in the newspapers. The community has been practising cousin marriages, like other Aryan communities, from very early times. Writers on Sociology have, as a rule, not supported the popular belief about the evil consequences of cousin marriages. The attempt to start a scare on this account may be put on the same level as the kidnapping scare which led to the recent riots, only the former is promoted by hygienists, while the latter was propagated by "hooligans". We do not advocate cousin marriages as ideal ones. All that we contend is that they are not a cause of race degeneracy like alcohol or syphilis.

The Borstal Bill:—At the current session of the local Legislative Council a Bill to introduce the Borstal system in the Bombay Presidency was referred to a Select Committee for report. Borstal Institutions play an important part in the reform of young offenders in the countries in the West and we welcome the Bombay Government's efforts to establish such schools in this

province. The object of the Borstal Bill is to reform youths of criminal habits, tendencies or associations, whose reformation has not been attempted by other means. The tendency in modern penology is to lay more emphasis on the reformatory treatment of offenders than on the retributive aspect of justice. The Bill applies to persons below 21, who are too old to come under the scope of the Children's Act and an order of detention is substituted for a sentence of imprisonment. Clause 3 of the Bill defines a Borstal school as a place in which young offenders whilst detained in pursuance of the Act are given such industrial training and other instructions and are subjected to such disciplinary and moral influences as will conduce to their reformation and the prevention of crime. Clause 20 of the Bill says: "If the object of the Borstal system is to be fulfilled no stigma should attach to persons who owing to having fallen under evil influences in their youth have been inmates of Borstal schools." Certain disqualifications are imposed by the law on persons who have been convicted and the clause gives power to the Governor-in-Council to remove such disqualifications so that persons whose conduct in Borstal schools has been satisfactory may enter on a new career without the handicap of any legal disability. It is regrettable that the Borstal Bill does not include girls within its provisions. The Home Member himself acknowledged this defect in the Bill when he said "although the provisions of the Children's Act and of the present Bill applied equally to girls as to boys, it would be evident that there were great difficulties in the way of devising arrangements for dealing with girls, except the smallest. While the Children's Home and some of the certified schools and places of safety did now take in girls and while Government were far from this year making a beginning with reformatory treatment of a few girls, the problem of their care and education, when they unhappily came within the class of offenders, was a problem for which a solution had not yet been found."

The Indian Delegation To The League:— We published last week a short article on the tenth anniversary of the League in which various important items in the programme for the year were mentioned. But to Indians the tenth session of the League is distinguished from the previous ones because, for the first time this year an Indian has been selected to lead the Indian representatives to the League. Sir Mohamed Habibullah who has been appointed the leader of the Deputation and who sails to-day, is an admirable choice. His work in South Africa is still fresh before us and we have no doubt he will gain fresh honours at Geneva. There are moreover, several important questions relating to India and the colonies recently arisen, which Sir Mohamed could discuss with the Colonial and India Offices in London. We wish Sir Mohamed and his colleagues "bon voyage" and every success in their work abroad.

The Young East:— We learn with regret from the current number of the *Young East*, the well-known Buddhist monthly of Japan, that the state of its finances which compelled the editor to suspend publication for six months, has obliged the publishers to change it to a quarterly or bi-monthly. We are glad, however, to note that in deference to the wishes of the founder they

are determined not to cease publication as far as possible. While it is also a matter for congratulation that the *Young East* has many subscribers here. We are sure it could gain even more support in this country and we commend it to all who are interested in getting into closer touch with enlightened opinion in Japan. Journals of this type are seldom in a sound financial position and we hope the *Young East* will tide over the crisis.

Malaria in India:— We understand that at the invitation of the Government of India a committee of five experts from the Health organisation of the League of Nations is coming over to study the malarial problem in this country. The Committee is composed of two Germans, two Frenchmen and an American and is expected to land in India at the end of August and leave by the end of December after looking into the conditions throughout the country. The expenses of the Committee will be borne by the League of Nations. We hope the Committee will arrive at a solution of the problem which has not received sufficient attention so far. We are unable to understand why the matter has not been given publicity, as it was with difficulty that we received this information. We trust that this Committee of experts will not be precluded from inquiring to what extent the poverty of the people and the consequent insufficient nourishment available to them is responsible for the prevalence of malaria by lowering their power of resistance to disease. This, in our opinion, is the crux of the matter, but the Government of India, while prepared to finance expensive research and other schemes which do not go to the root of the matter, is persistently reluctant to face the real issue. That is why Indian public opinion is, as a rule, extremely sceptical of the results of these inquiries which it regards as spectacular displays intended to impress the outer world rather than to improve the health and vigour of the population.

A Pleasant Function:— The annual social gathering of the Muslim Student's Union was held last Sunday at the Anjuman-i-Islam Hall when Mr. M. A. Jinnah presided. The Secretary in his Report stated emphatically that the Union was opposed to communalism and rejected the suggestion recently put forward by some members of the community of having a separate public school for Muslim boys. Mr. Jinnah in his address to the gathering emphasised the need for a greater interest in outdoor games and exhorted his audience not to miss any opportunity of getting into the Army. An important feature of the gathering was the presence of several Muslim ladies who were invited for the first time to the function. We understand that the members of the Union intend to follow this up by throwing it open to the ladies. We have no doubt that the response will be even greater than they expect.

The Joshi Committee's Report:— The Age of Consent Committee has completed its report and submitted it to the Government of India. Various forecasts have been published in the Indian press, and we give in our news column a summary of the conclusions as anticipated by the *Hitavada*, Nagpur. We reserve our comments till we see a copy of the report. It will be received in the course of a week or two.

INDIAN SOCIAL REFORMER.
BOMBAY, AUGUST 3, 1929.

THE FAILURE OF CHRISTIAN
MISSIONS.

In the *Reformer* of June 8, we published a communication headed "Confessions of a Missionary" which has attracted wide attention. The writer, who signed himself "Perplexed," and whose earnestness is evident in every line, came out to India twenty years ago as a Christian Missionary without any pressing necessity to earn a living thereby, and purely impelled by the desire to convey Christ's message to this country. Here he met and married a lady like-minded with him, who qualified as a doctor and is working as one. Ten years ago they both went to their country on furlough during which our correspondent exerted himself to give the American people an appreciative estimate of India and her people. Coming back to his work, he finds that things are not so satisfactory as he thought. He finds that India is sick and refuses to be cured. He gives instances which have led to this feeling in him. In conclusion, he asks, now that another furlough period is approaching, whether it is worth while his returning to his field of work in this country. This communication evoked thirteen letters from other correspondents which we published during the succeeding weeks. The writers of these letters ranged from, at the one end, some who said that "Perplexed" was not cut out for the missionary vocation and had better stay away when he goes on furlough, to, at the other, some who sympathised and agreed largely with him, but counselled him to have faith and persevere in his work. In between there were several who mingled sympathy and criticism in varying proportions. The majority, we think, favoured his return, some in the view that rest would cure him of his pessimism and some with the suggestion that he should learn to look at things in a brighter light.

In the *Reformer* of the 15th June, we noticed at length a paper contributed by the Rev. W. E. Boggs to the *Baptist Missionary Review* in which he drew what, on the whole, was an unsatisfying picture of the results of the work of the American Baptist Mission in the Telugu districts during ninety years, and ended with some searching questions as regards the methods employed by the Mission. The differences between "Perplexed" and Dr. Boggs were that, while the former spoke from his own personal point of view, the latter spoke from the broader standpoint of his Mission extending to nearly a century; and that, while the former was concerned, immediately at any rate, with the question whether he should return to India, the latter was convinced that the

Mission should continue, though perplexed about the efficacy of the methods so far employed. Both "Perplexed" and Dr. Boggs were quite sure that India was sick and that they were the physicians who could and should cure her whether she wanted to be cured by them or not. The gist of Dr. Boggs's paper was that the Telugu Baptist Mission has not been able to make its converts truly "religious", though it has improved their social and perhaps, economic status. Christianity, as Christ taught it, however, was not a means primarily of social and economic upliftment. It is true that he said "Seek ye the Kingdom of Heaven and all things will be added unto you", but He did not say "Seek ye social and economic improvement and the Kingdom of Heaven will be added unto you". Dr. Boggs asked himself:—

"Is it due to our materialistic western ideas and ways of expressing ourselves? Or is it the outcome of our western educational processes? We should dearly like to have the phenomenon explained that we might the more readily address ourselves to its correction. A sense of personal obligation and responsibility for the development and life of the churches is absent to a great degree from the thoughts of the rank and file of our Christians. Have we been slack in presenting this phase of our message? Or have we been too eager for an advance in quantity and too easily satisfied as to quality? Have we been so overwhelmed with the numbers thronging to us for baptism, so fearful lest we lose them if we keep them on probation, that we have lost sight of the absolute necessity of instruction? Have we emphasized one item in our commission, to baptize, at the expense of the making disciples, and teaching them all things which our Lord commended."

What "Perplexed" complained of in individual Indian beneficiaries of his or his wife's services, are the very things which Dr. Boggs complains of in Indian Christians as a class. Underlying both complaints is the sense, not to be mistaken, that Christian Mission Work individually in the one case, and collectively in the other, has been more of a failure than a success. It has been successful in incidentals while it has failed of its central purpose. We may add that Dr. Boggs like "Perplexed" suggests that there has been a change for the worse or that a deterioration has been more manifest in the last ten years than at any time before.

A third view of the same problem is presented in Mr. J. S. Hoyland's article in the *Nineteenth Century and After* headed "The Presentation of the Christian Message to India," excerpts from which we re-printed in the *Reformer* of July 20. Mr. Hoyland too indicates fifteen years as the period during which the missionary problem has assumed a new phase. While "Perplexed" and Dr. Boggs are puzzled as to the reason of it, Mr. Hoyland explains that the change in the Indian attitude is the necessary result of its re-valuation of Western Christianity in the light of the great

War. On the whole, he thinks that that attitude is not unreasonable and is justified by facts. One or two sentences from his article may be quoted. "The Missionary can do nothing unless he is willing to confess that we in the West have failed to understand Christ and to apply his teaching to an organised society. It is, of course, an extremely difficult task to convince the educated Indian that Christianity can be separated from Western Civilisation. It can only be accomplished by the Missionary's frankly and freely acknowledging to him the unchristian-like-ness, of much in the West, especially of the Western State system, and by his taking up the attitude that the West needs the help of the East in finding the true meaning of Christ." Mr. Hoyland sums up the situation thus:—"Hence the Missionary now goes, and must recognise that he goes, as the representative of a discredited order—a civilisation which has led directly to world warfare, a religious system which failed to prevent that appalling catastrophe, and which, therefore, cannot claim to exercise anything approaching a sufficient influence upon life. In brief the first qualification of the modern Missionary must be humility." Mr. Hoyland insists that, next to humility, the Missionary must be imbued with a love of the people to whom he wishes to minister. He gives examples from his own experience to show that there are lovable qualities in Indians. But the attribute of "love" in the Missionary is not conditioned by the possession of lovable qualities in the objects of his mission. In what, perhaps, is the key-note of his way of thought, Mr. Hoyland declares: "It is well to remember that it is possible to train oneself in love not only in the avoidance of everything that would give offence or hurt sensitive feelings but in the genuine affection of one's heart for those whom one would serve. Above all, this gift of love is to be sought and gained through prayer. So only will it be unforced, pure and genuine." In an unforeseen way, Mr. Hoyland's paper is at many points an answer to the questions agitating the minds of "Perplexed" and Dr. Boggs. Our own answer must be reserved for another article.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXXI. WOMEN.

(DR. CLIFFORD MANSCHARDT, PH.D.).

The proper status of woman is a subject about which there has long been controversy. From the time that Eve's curiosity led her to taste of the forbidden fruit, or Pandora gazed into forbidden box, men have been ready to say, "I told you so. A woman should pay attention to the duties of her home and leave other things alone. The minute

she starts getting curious about things outside the home she gets herself and other people into trouble. It is not good that a woman should know too much."

Well, perhaps a woman should not "know too much," but up to the present time no one has been able to discover just where a woman's knowledge should stop. There is no indication of any sort that a woman is inferior to a man either in brain capacity or in desire to know. Certain it is that neither women nor men have as yet utilized their mental powers to the full. Contrasting what we are with what we might be, we are all in the position of children.

Woman has a contribution in the home. No one will deny it. It is impossible for anyone to exercise the same influence on the growing family as does the mother. It is impossible for anyone to give the same atmosphere to the home as does the mother. The woman's touch transforms, refines and ennobles. It sweetens, purifies, and makes our life the richer.

Ideally this is true, but when the woman is relegated to a position of inferiority and servitude the home does not break forth into flower. A woman who has never known the meaning of freedom can scarce instil the ideal of freedom into her children. A woman with the mind of a slave can do little else than reproduce the slave mentality. A woman whose daily work is that of a beast of burden is little prepared to school her children in the finer things. A woman worn out with excessive child-bearing has little strength or desire to generate ambition in the minds of her children. The women of our upper and middle classes enjoy certain privileges, but these privileges are denied to their less-favoured sisters. Here is a clear opportunity for the strong to assist in bearing the burdens of the weak. No one else can understand the problems of women as can women themselves. It is the educated women who must take the lead in bringing relief to those who are unfortunate. And that these women are rising to their opportunity is an occasion for the deepest satisfaction.

But even among the educated classes there is still a prejudice against the advance of women. Long-established custom is as strong a fetter as ignorance and economic necessity. As a matter of fact many working women enjoy more real freedom than do the daughters of the wealthy. There seems to be a real fear of the consequences should women attain to a position of equality with men. The scriptures are invoked, and the cold hand of the dead past is thrust into the living present. Temporarily perhaps the movement may be stayed. But not for long. The demand for equality for women is too right to be denied. The forces of progress are moving. They are gathering momentum and they will not be stopped. Our women shall receive their heritage.

BRITAIN'S NEW LABOUR MINISTER.

Margaret Grace Bondfield, Minister of Labour in the new British Labour Government, is a pioneer, writes Mr. T. J. C. Marvin in the American press. She was the first woman delegate ever to appear at a Trade Union Congress; she was the first woman elected to serve on a Trade Union Executive Committee; she was the first woman to be chairman of Trade Union Executive Committee; she was the first woman ever to be a member of a British Government, as Under-Secretary of Labour in the first MacDonald Ministry. Now she is the first woman to attain Cabinet rank and to be a member of the King's Most Honorable Privy Council, which carries with it the prefix "Right Honorable" and the suffix "P. C."—an honour which may last for the lifetime of the recipient, unless the present King or a succeeding King should cancel the appointment.

Miss Bondfield is a hard worker and such honours as she has received she has earned. Her position in Parliament and in British public life is a great one. As a Minister of the Crown she will sit in the House of Commons on the Government bench, where she will be required from time to time to answer such questions as are put to her concerning her Ministry. Socially she ranks midway down the table of precedence as a Privy Councillor in order of seniority of appointment. She emerges as a great public figure who may have the ear of the King on matters of state. Such a record any woman in any country might well be proud of; but in England, where women have not yet won the degree of freedom they have in America, her success is much greater. In a sense her high appointments are the tribute which Miss Bondfield pays to herself, for she has earned them—Britain still expects that every man and every woman shall do his or her duty, and on that basis Britain is prepared to reward them.

AN EXCEPTIONAL WOMAN.

Born at Chard, in Somerset, Miss Bondfield is now 56. She is small in physique, with masses of dark hair shot with gray. Her eyes are dark and bright and she carries her head alertly. Around her lips even when they are compressed, there is always a humorous curl, and her broad forehead is suggestive of the intelligence that lies behind it. Alertness, keen perception and a sharp vivacity are the traits which most mark her out as an exceptional woman.

If Miss Bondfield is a hard thinker no one can listen to her speeches without being struck by their quality of common sense. They are singularly free from hyperbole; they deal always with the actualities of a given situation. She is widely read and the knowledge she has thus amassed is not the stale stereotyped knowledge of the so-called intelligentsia, but knowledge put to work to produce thoughts that have the staying power of conviction. Miss Bondfield's speeches are not without the fire of passion, for such speeches never hit their mark. Her faith, her belief in the rights and duties of the

worker, whether man or woman, are her passionate convictions, but tempered one feels, with logic.

EARLY LIFE.

Miss Bondfield may be said to have begun her career in her teens working in a store. As early as that she came to know the horrors of unemployment. Unless the workers organized, she thought, there would be no hope for them. But there was nothing in those days remotely resembling a workers' organization for women. Miss Bondfield went to London.

She was 20 when she arrived in the metropolis. After many weary weeks of searching for work she at last found employment in an East End dry goods store. Then began her life's work for the labour movement. Her faculty for organization immediately found full play in spreading propaganda for the Shop Assistants' Union, of which body she rapidly became the mainstay.

In the suffrage movement Miss Bondfield was an energetic and indefatigable worker. But she eschewed the militant wing of that famous fight of the past. Votes for women appealed to her as an inherent right of woman as a citizen but it was but a smaller part of the emancipation of women.

IN THE LABOUR PARTY.

At about this time, in order to further the emancipation of women, she joined the Independent Labour party, the parent of Parliamentary Labour party now in power. The value of her work was early recognized and she became a member of its executive Committee, in which position she remained until her trade union work became too heavy. Soon after the war she was sent as a member of the British delegation to the International Conference at Berne. In the same year she attended the French Trade Union Congress and went to Washington as labour adviser to the League of Nations Labour Convention. In 1920 she again came to America to attend the congress of the American Federation of Labour.

It was not until the following year, 1921, that she first stood for Parliament. She obtained 7,000 votes, but failed of election. In the election of 1923 she won a seat with a majority of some 4,000 votes and sat as member for Northampton and as Under-Secretary of Labour—the first woman ever to be in the Government—during Mr. MacDonald's short-lived Ministry. In 1924 she failed of election, but was elected in 1926 on a by-election in succession to Sir Patrick Hastings. Thus her new Parliamentary triumph marks the zenith of her political career.—The Pioneer, Allahabad.

HINDU WOMEN'S RESCUE HOME.

The inaugural gathering of the Hindu Women's Rescue Home (Shradhanand Anath Mahilashram) was held on the 26th evening at the Theosophical Society's Hall, French Bridge, Sir Purshottamdas Thakurdas, presiding.

Mr. M. R. Jayakar, the President of the Society, in his opening remarks, observed that though the Ashram had been in existence for nearly three years this was their first public appearance, the reason for the delay being the anxiety of the promoters not to come before the public until they had justified their existence. There was nothing controversial as regards the nature of their work which would make anybody shy, nor was there anything communal in it. They were only carrying on a little philanthropic work. It might be that very often its inmates happened to be Hindus, but necessarily the conditions in Bombay at present were so peculiar that it was generally Hindu women, who found themselves stranded owing to various causes. The Society was trying to send emissaries and agents to all parts of this city, especially to those places where these women were likely to be stranded and bring them to the Ashram. And for this noble work the Society required the goodwill and help of the public of Bombay.

NEED OF SUCH AN INSTITUTION.

Dealing with the work of the Institution, Mr. Jayakar said that it was giving shelter to a large number of helpless women and children. If this institution did not exist all these women and children would have found their way to institutions maintained by rival religions. The speaker had to admit shamefully, once during the discussion of the Children's Protection Act in the Bombay Legislative Council in 1924, that there was no "Hindu Home" where stranded Hindu children could be sent. This showed to him the extreme necessity of maintaining such an institution in this city and he also wanted the public of Bombay to realise that it was their duty to see that some provision was made to the little children and women cast away in the streets of this city.

Proceeding Mr. Jayakar said that during the past 40 years seven lakhs of Hindus had strayed away to Christianity while the number converted to Mahomedanism was not available, as most of them were secret conversions. These only showed how necessary it was that the Hindu should take a practical view of his religion and realise his obligation to his community. It was the right and duty of every Hindu to see that not a single man, woman or child was decoyed out of the Hindu fold by temptations like fraud or deception, unless they were connected with a psychological change of faith. If any member of the Hindu community is decoyed away by causes of hunger or deception, the Hindus had every right to protest against it.

In conclusion Mr. Jaykar once more appealed to the public of Bombay to realise and appreciate the little effort that the Society was making to give shelter to the fallen women of their community.

Seth Shivalal Govindlal Motilal, then proposed Sir Purshottamas Thakardas to the chair which was seconded by Mr. B. G. Kher.

The Secretary then read the report of the work done by the Society during the past year which among other things stated :—

REPORT OF THE WORK.

"The Society owes its existence to the inspiration derived from the late Lala Lajpat Rai. In the public meeting held on the 9th January, 1927, to mourn the loss of the late Swami Shradhanand, the Hindus of Bombay resolved to perpetuate the sacred memory of the late Swamiji by starting a Rescue Home in Bombay. Large organisations have been started by the followers of other religions in this City for the rescue, protection and upbringing of their co-religionists. It was only the Hindu community that had no such institution. The above resolution gave an impetus to the idea and after a few months of incessant efforts, the Hindu Women's Rescue Home Society was registered on the 22nd December 1927, with the following main objects :—

(a) To provide shelter and render assistance to Hindu women in distress without any distinction of class or caste ;

(b) To establish, conduct and carry on at Bombay or at any other place or places Rescue Homes, Night Shelters and other refuges for poor and distressed Hindu women and generally to promote the welfare of poor and destitute Hindu Women and their children and relief of their distress by Social and Spiritual Agencies ;

(c) To maintain such women and provide them as part of their maintenance with all necessary and proper clothing, board, lodging, medicine and surgical attendance, appliances and comforts ;

To impart to such women as part of their education moral and religious instruction of the Hindu Faith ;

As its first activity, the Society started a Rescue Home at Matunga and named it after Swami Shradhanand "Shradhanand Anath Mahilashram."

The Ashram began its work with 4 women and 4 children rescued by the Hindu Sabha, Matanga. It gave shelter to 64 women, 40 children and infants during the period of seventeen months since its existence. The inmates comprise many castes including the untouchables."

ASSISTANCE TO FALLEN WOMEN.

"We are sure that but for the timely assistance rendered by the Ashram, almost all these women and children would have been lost to society. It is the common experience of social workers that unprotected Hindu women become daily the victims of fraud and deception in the vast cosmopolitan City. Some of the Hindu women rescued by the Society would have been forced to live an immoral life till death, had not the Society come to their rescue in the nick of time and helped them to tread the right path. Some women are led astray owing to ignorance, but as soon as they realise the mistake they have committed, they repent and earnestly desire to be purged of their sin. Such women

although repentant are outcast by their community, despised by their relatives, and humiliated now and then by their acquaintances. It is at this particular moment that the urgent necessity of an institution such as the present is felt. Several pitiable cases of women who had lapsed into degradation, but were subsequently raised to a respectable life, are contained in the records of the Society."

The Ashram mostly serves the purpose of a temporary shelter immediately the woman is rescued from her degraded circumstances, forced or otherwise. In many cases, the women have been sent back to their husbands; in others to their parents or lawful guardians. Some are married and are leading a happy life."

The financial position of the Society is anything but satisfactory. It is hoped that it will improve as the Hindu public comes to know of its existence, need and work, and shows its practical sympathy by making liberal donations to it."

MR. NATARAJAN'S SPEECH.

Mr. K. Natarajan, addressing the audience said that the Hindu Society had not so far had an organisation of its own to provide for the protection of its stranded and fallen women and children. The old caste system, he thought, was in several ways a system, not only for co-operative action but also for taking care of the poor, feeble and fallen of each community. This system had now more or less broken down and the result was that it was no longer doing the protective and benevolent work that was adequately discharged in the days gone-by and consequently there was an increasing number of children and women in the Hindu community who were in need of help at critical times. An institution of this kind was therefore a long-felt necessity.

Mr. Natarajan then referred to the Orphanage and Foundling Home started by late Lalshankar Umayashankar at Pandharpur about 40 or 50 years ago which was doing very good work in the direction of offering shelter to destitute women and children.

HINDUISM AND WOMEN.

Proceeding Mr. Natarajan said that he had visited the Mahilashram a few days back, and some of the visitors who preceded him thought it necessary to say that this Home was not founded by motives of aggressive communalism. The speaker however, at the same time thought that an institution of this kind could be conducted only under the stimulus of religious principles. As regards the policy of the Society of restoring the stranded women and children as far as possible to their parents or relations, the speaker thought it to be the best kind of rescue work that could be done. He however deplored that the present Hindu community had not yet realised the importance of taking a humane and broad view of the errors of women. "We have set up a very high and almost impossible standard of woman's purity," continued Mr. Natarajan, "and I must say to the credit of the Hindu community

that that high and impossible standard has been maintained by thousands and millions of Hindu women." There were many things in Hinduism which he had disapproved and discarded but still he was proud of saying that he was a Hindu. Even though he found Hinduism to be honey-combed with so many heart-rending superstitions and beliefs, the one thing in that religion that struck him most was the "most remarkable greatness of the Hindu woman." It was this purity and morality of the womenhood that made several of them stick fast to the Hindu religion, though several other things in the same faith repelled them. He was therefore very glad that leaders like Messrs. Jayakar and Bansilal Motilal had undertaken the rescue work of the fallen women of that community and he thought it to be the duty of every one professing that faith to hold out a helping hand at the critical moment which would save several lives.

NEED OF HELP.

Swami Viswanand said that the women who were the victims of social tyranny and found themselves stranded in the world, needed a light to lead them out of the darkness which enveloped them and this rescue home proved such a light. Hence it was that the movement should be backed up by the goodwill of each and every Hindu.

Mrs. Yashodabai Bhatt, Pandit Anand Priya, Dr. Savarkar and Mavji Govindji Seth also addressed the gathering.

SIR PURUSHOTAMDAS'S APPEAL.

Sir Purushotamdas Thakuradas in appreciating the quiet work which had been done by the Society under the leadership of Mr. Jayakar, assured them of his fullest co-operation and support in such a noble movement in the cause of the fallen among the Hindu Women. He agreed with Mr. Kher when he said that this institution, if it was late at all, was late at least by 30 to 40 years. To his mind it was the lucky coincidence that Mr. Jayakar should have been in the Council when the Leader of the House taunted him with the question "What foundling Home have you got here for Hindus?" that pricked Mr. Jayakar, and perhaps that might be after all at the bottom of the founding of the present institution. "But the humiliation was Mr. Jayakar's in 1924," continued Sir Purushotamdas, "to-day it is yours and mine that the Home is not yet on the sound basis and financial condition as it should be." He only hoped that as a result of this meeting all Hindus would realise their duty towards the weak, the poor and the fallen among them.

NOTHING COMMUNAL.

Regarding the communal aspect of the question, he affirmed that there was nothing communal in it. Even if there was any, they were only following the good lead given to them by the other communities, because the Mahomedans, the Christians and the Parsis had similar Homes of their own. Proceeding Sir Purushotamdas said that it was not necessary

for Hinduism to be aggressive in communalism and he thought that it would be a very bad day indeed for Hinduism when it became aggressive. What they have got to do was only to wake up, look round them and prevent anybody from doing harm to Hindus. Every community should have its religious freedom but what he objected to was the encroachment of one community upon another under any guise whatsoever, and in such a case they had every right to protest. "I will always stand by any community which complains of encroachment by other communities," declared Sir Purushotamdas. "Therefore, whenever I get proofs of Mahomedans encroaching upon the ordinary rights of citizenship of helpless Hindus I do complain that it is unjustified and I do say that it shall not be allowed as long as I can help it. It becomes a crime before civilisation when helpless girls and women are being persecuted under the guise of religion. Any decent Mahomedan would resent such an act. It is a crime against God. Therefore what is proposed to be done by this Society is the most angelical and sacred of all benevolent works." And Sir Purushotamdas hoped that it would appeal to the minds of all charitably-minded Hindus and that they would, in future, direct a small portion of those abundant charities that were being poured into places of pilgrimage, etc., to flow into this new channel.

With a hearty vote of thanks to the President, the proceedings came to a conclusion.

STUDENTS IN AMERICAN UNIVERSITIES.

In the course of an interesting article on "Student Migration To America" Mr. J. M. Kumarappa writes in the *Bombay Chronicle* :—

Among the universities which allure foreign students, Columbia of New York City stands foremost. With its enrolment of 895 students from over fifty nations, it more than doubled the foreign student registration of its nearest rival, Harvard, which had on its roll 380 foreign students. The University of California, with its door facing the Orient, stands only third in point of overseas student attendance. Other seats of learning with more than 200 foreign students enrolled are Chicago University and the universities of Washington, Michigan and Pennsylvania. The Teachers College of Columbia University is growing increasingly popular; it has, of course, come to be recognized as the largest and the most progressive institution of its kind in the world. In 1928 there were as many as 349 students representing 54 foreign countries. During the last five academic years, 1,667 students, representing 72 different lands, have attended the Teachers College of Columbia. These figures do not include, it must be noted, the students from foreign lands enrolled during the summer, for the method of Summer Session Registration does not permit a segregation of those taking work in Teachers College.

THE SIGNIFICANCE OF STUDENT MIGRATION TO AMERICA.

The importance of this student migration from Europe and Asia to the United States is, even now, too little recognized. The modern world is a world of democracy; it is quite obvious that cultures can be of the greatest social value only as they are shared by the masses of the people. With the rapid trend towards democracy in different parts of the world, it is natural that the educational processes necessary for a democracy should receive the serious consideration of thinking people everywhere. In view of the present world situation, it is clear that the foreign students of education of to-day have a far more significant role to play in the interchange of cultural achievement than the foreign students of yesterday. During the last generation the American students who went to Germany in quest of knowledge, did much to perfect the technique and organization of higher education in the United States. They acquired the impetus which has resulted in making the study of the process of education a scientific discipline, and now within a generation America has made astounding progress in developing a system of education best suited to the realization of her national ideals.

Admitting all of the defects, which are many, and all of the unsettled problems, which are not any less, the educational system of America is the outstanding achievement for disseminating among the masses of the country a culture which has hitherto been the privilege of the few. The foreign student of education in the United States is, therefore, definitely and consciously interested in studying the entire technique of a democratic education, in making inquiry into the effects of this education on the growth of democracy and the development of industry in America, and in acquiring or adopting such of the educational procedures as may be applicable with necessary modifications to other social groups. We are, indeed, witnessing a cultural co-operation in this generation which is bound to have a far-reaching influence on the spread of democracy. The culture of the past generation was for the few and naturally, therefore, the influence of such cultural interchange was very limited. But now with the world-wide awakening of the proletariat, the foreign student is destined to play a role far greater in its influence and far more significant in its effect upon the culture of the masses. Such cultural interchange through the medium of the foreign student is sure to promote friendliness among the nations and quicken social progress among the peoples of the world.

THE WEST AND EASTERN CHRISTIANS.

Mr. BASIL MATHEWS, writes in the July number of *The Young Men of India* :—In the next room to mine up in the roof of the house where I work in that world-metropolis of international life, Geneva, Switzerland, is an Indian colleague known in all the continents of the world—Dr. S. K. Datta. When his stalwart figure comes striding into my

room, his whole personality radiates challenging thought. The stimulating spirit of comradeship that shines through his eyes, the fighting passion for justice in the set of his jaw, the eagle nose, the eager lips and decisive gestures, all reveal the born leader of men.

Nearly twenty years ago, in our little home in a suburb of London, I led my first Study Circle on Dr. Datta's first book. It was called *The Desire of India*. Since then, as a National Secretary of the Y.M.C.A. in India; as a foremost leader in the World Student Christian Federation; as a Commissioner examining the condition of Indians in the Fiji Islands in the Pacific Ocean; as a distinguished member of the National Assembly of India, and now leading the World's Alliance of Young Men's Christian Associations in its efforts to Christianize race relationship, Dr. Datta has given decades of service to interpret to the West the Christian Way of Life as seen through Eastern eyes.

To-day, talking with us in a group meeting, his strong, virile face lighted with enthusiasm, he opens up plans for gathering from the areas of the world where inter-racial frictions develop, the fundamental truth as to their causes and for developing a literature that shall reveal to the world the fundamental causes of our antagonisms and some picture of the essential contribution of each race to the world's life. The group to which he is talking contains American, German, French, Swiss, Japanese, Dutch and British.

Dr. Datta, in whom the burning flame of Indian Nationalism is kept white and strong by his deep devotion to Christ, stands in my experience as one of a growing group of leaders coming out of the Orient to bring to us Western Christians a deeper truth and a fuller vision than we now possess; a more spacious atmosphere, a way of handling things, a richer spirit of fellowship and of devotion.

In the corridors of these same offices in Geneva a few weeks ago a man walked, smaller built than Dr. Datta, dressed in a long blue silk gown. He was Dr. David Yui of China.

We sat, men of eight or nine nations round a table under his chairmanship. We worked together on plans by which some of the outstanding Christian Chinese younger leadership may come to America, Britain and Europe to bring fresh vision, and young men—American, European and British—carry their comradeship to the East. Dr. Yui, with his quiet masterly grasp on reality, his swift perception of new ways through ancient and tangled problems, is in my judgment, one of the half-dozen greatest leaders of youth in these tormenting and thrilling days.

On the ridge of the Mount of Olives at Easter this year some two hundred of us from just fifty nations were held breathless under David Yui's spell as he outlined the perplexities and marvellous possibilities lying before his country and the Christian Way.

"I am a Christian; I am a Nationalist; and I am an Internationalist," he cried, "and I find no contradiction between the three."

A lovely and very different figure from the masculine, sturdy, organizing Christian genius of a Dr. Datta or a David Yui stood on that same platform at Jerusalem in the personality of Miss Tilak, daughter of India's most famous Christian poet. Miss Tilak, draped in a brown silk sari, called that gathering of aggressive Western Christian leaders back to the fundamental fact that all progress and all good life between peoples go back at last to the simplicities of sincere, living Christian relationships between individuals. A hush fell on us, a conviction that here was pure spiritual leadership, when, again and again, Miss Tilak intervened in the discussion. It was clear that here once more was an exquisite illustration of the Indian spirit calling the West with its passion for external activity back to the simple, eternal roots of life.

Her presence, indeed, brought back to many minds the loveliness of her late father's poetry. In those verses in which an Indian Christian soul expresses its vision of God were notes that few Western spirits could strike.

A note is struck in those lines such as the East alone sounds in its purity. We do not often hear it in New York, London or Berlin. Yet we respond to it. A most unexpected and astonishing example has recently been given by Western boys.

In preparation for the World Y.M.C.A. Conference at Helsingfors, Finland, boys in forty countries were asked who were their greatest heroes. It was with a delightful shock of surprise that we received from boys in several European countries—Germany, Holland, Switzerland, Sweden, etc.—the name of Sadhu Sundar Singh. Here is a man who, in the flowing toga, with a short black beard, tells a remarkable, unaffected message with the fire of a prophet and the power of an apostle. He is gentle. He is not an aviator, an adventurous explorer, a warrior, or a pugilist. Yet he is the hero of boys.

Why? Surely, because Western boys who saw him on his journeys through America, Britain and Europe, saw that he is indeed an aviator, flying to clear heights of vision with daring intrepidity; that he is an explorer of unseen continents; that he simply does not know what either fear or self-seeking is.

It is, then, no exaggeration to say that in eight or ten countries in Europe, in Britain and in North America, there are a total of scores of thousands of men and women, boys and girls, who have received a fresh sense of the joy, simplicity and realities of the Living Christ through the Sadhu.

It would at once be easy to make a simple catalogue longer than this whole article should be of the names of the living men and women who are, in this way, bringing new light from the East to the West on the Christian Way. We could tell the stories of Mr. T. Z. Koo, who has thrilled the

spirit of many thousands of students in North America and elsewhere with his crystal-clear vision of the place of Christ in the life of modern youth; Mr. Ayusawa of Japan, who, in the International Labour Office at Geneva, works on the problem of a Christian Way of Life in industry; Mr. K. T. Paul of India, whose book, *The British Connection with India*, is itself the shining example of the Christian handling of an embittered situation; or a Miss Tseng of China, the product of a thousand years of Confucian philosophy and the creator of one of the world's most wonderful colleges for girls, breaking this casket of precious incense at the feet of Christ.

It is not too much, then, to say that to-day wise men and women from the East are like the Magi of old bringing riches beyond valuation to the cradle of Christ and light from the East into the noisy clamour of the West. One of the greatest men I have ever met, Dr. Inazo Nitobe of Japan, once said to me—"You in the West have knowledge; perhaps we of the East can add to it—wisdom."

It is by such a blend of truth that we shall in comradeship discover a solution of the tangled and bitter problem of the world to-day.

NEWS OF THE WEEK.

Geneva Labour Conference:—At the International Labour Conference, states a *Reuter's* message, Mr. N. M. Joshi spoke of the growing dissatisfaction among Asiatic workers with regard to the slow progress at Geneva. He said that the influence of Moscow, differing from that of Geneva in ideals and methods, was strongly appealing to workers in the Far East by the grandeur of its promise. Unfortunately, Geneva's promise of just and humane conditions was still far off. The ideal slowness of evolutionary method makes revolution attractive to workers in Asia and Africa who are unwilling to wait for many decades to achieve what European workers have achieved in a century. His faith in the League's ideals and methods led him to urge a reinforcement of the efforts to establish just and humane conditions with the shortest possible delay. The International Labour Conference Committee on Forced Labour rejected by 16 votes to 13, the proposal to ask Governments who are members of the League whether they would apply to forced labour the conditions laid down by the Washington. In an address at the International Labour Conference, Sir Atul Chatterjee suggested that the agenda of the Conference should be abbreviated in order more greatly to help the formation of public opinion.

A Notable Widow Marriage:—Under the auspices of the Hindu Widow Reform League, Lucknow, Shrimati Lakshmi Devi, widowed sister of Dr. M. S. Varma (Bhatnagar), Chief Medical Officer, Hindu University, Benares, was married to Babu Bankey Behari Varma (Saksena Dusre) of Moradabad (at present Delhi) on Saturday the 13th July, 1929. The moral courage of the parties is admirable as it is a case of double social reform in the Kayastha community.

The School-Leaving Age:—A message from London says:—The Education Minister Sir O. Trevelyan announced that Government had carefully considered the most suitable date for raising the school leaving age of children to 15. After weighing all circumstances they

had decided to prepare necessary legislation to raise the school age as from April 1st, 1931. He was at once asking representatives of the London local education authorities and professional bodies to meet him with a view to consultation and co-operation.

Indian Honoured in Japan:—Mr. S. O. Das, President of the Indian Club, Kobe and Agent of Messrs. Nippon Trading Company, Calcutta, was received in audience by His Imperial Majesty the Emperor of Japan, on the occasion of His Majesty's recent official visit to Kobe on June 1929. Such an honour has never been conferred on any Indian by a Ruling Sovereign of Japan.

The Age of Consent:—The *Hitaoda* throws further light on the recommendations of the Joshi Committee. That the Age of Consent within marital relation be raised to 15 years, that sexual intercourse by husband with his wife below 15 years be made an offence under the Penal Code, dealing with offences relating to marriages, that said offence be called "Marital Misbehaviour," that the age of consent for protection of girls against rape by a person who is not her husband be raised to 18 years that in order to deal most effectively with the evils of early marriage and early consummation, a law be enacted fixing the minimum age of marriage of girls at 14 years, that subject to any provision of personal law for the time being in force, validity of marriage performed in contravention of marriage law be left unaffected, that an accurate marriage register be kept by the administrative department of Government containing the details of marriage including the ages of the couple and that it be made obligatory by law on the parties and guardians of the parties to marriage, either personally or authorised agents to report to a proper authority, that the prescribed authority be required to maintain a register of births within a given area under their control and to prosecute persons who omit to send the report within a prescribed period, that offence of marital misbehaviour do remain bailable and non-cognisable as in the case of rape by husband at present, that the offence be made punishable with (a) imprisonment of either description for ten years and fine when the wife is under 12 years of age, and (b) imprisonment of either description which may attend to one year or with fine or both when the wife is between 12 and 15 years of age, that women police be employed where available to aid in the investigation of sexual offences and that women willing to serve as jurors and assessors be empanelled and in the trial of cases of rape or of marital misbehaviour the law be amended so that the suit by the husband for custody of wife or for restitution of conjugal rights shall not lie with him where the girl is below 15 years, that effective steps be taken to spread general education among men and women and measures be adopted to give wide publicity to marriage and consent laws.

The Hindu Deen Daya Sangh:—The Hindu Deen Daya Sangh, Bombay, has been helping the Hindus in distress for the last five years. It is proposed to open a separate department of this society for the benefit of women, especially widows of the Hindu community. Those ladies who may be willing to work as honorary workers are requested to communicate with or see personally the undersigned. Co-operation of Non-Hindu ladies also will be appreciated. Annapurnabai Karkhanis, Deen Daya Sangh Office, Kalachowki Road, Ohinchpokli, Bombay 12.

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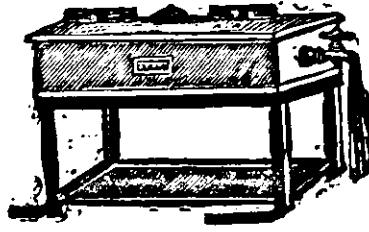
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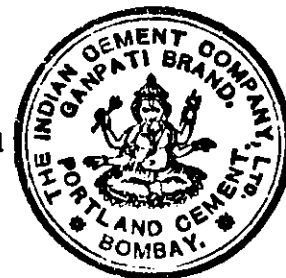
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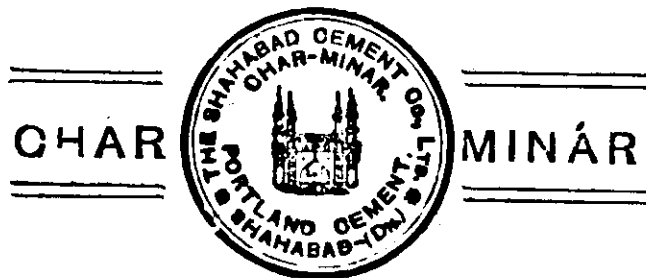
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No. 50

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

The Hooligan Problem In Bombay:—Mr. P. A. Kelly is by general consent one of the ablest Commissioners of Police that Bombay has had. During his regime, crime in the city, as he told the Riots Enquiry Committee, has decreased by 30 per cent. during the last five years. These years have, on the one hand, been years of exceptional stress and strain, while, on the other, the Police force owing to reasons of economy has had to be cut down to the bare minimum. In these circumstances, the decrease in crime is a most creditable achievement reflecting highly on the Commissioner and his staff. It is also the fact that much has been done during Mr. Kelly's time to make the Police and the public feel that they are friends and colleagues in maintaining the public peace. That a Police Commissioner of such distinction should hold what are really antediluvian views about the most enlightened, which is also the most effective, way of dealing with "hooligans", is really distressing. Mr. Kelly told the Committee that most of the "hooligans" of Bombay were ex-convicts. It is part of the duty of the Police to keep such persons under surveillance, but Mr. Kelly seems to think that this is not enough. He wants the law to be strengthened so as to keep these bad characters interned, for a number of years after serving their sentences, in a settlement. Mr. Kelly has no faith in reforming criminals. There must be something radically wrong in the jail system which turns out such a large proportion of confirmed criminals, and the Government of Bombay will do well to institute an enquiry into the subject. To establish and maintain factories for the production of habitual criminals and then to require them to be kept in internment practically all their lives, as the only means of protecting society from them, is a wasteful process, to say the least of it. For our own part, we would attach more importance, both from economical and humanitarian considerations, to the reform of the penal system so as to reduce the production of habitual criminals, than to the further stiffening of it as recommended by the Commissioner. Tsarist methods have notoriously failed to check crime and to drive people to despair is not the best way of making them decent men and women.

The Age of Consent Report:—The Report of the Age of Consent Committee is not yet ready for publication, but Government have thought it desirable to publish a summary of its recommendations. The most important of these are, the raising of the age of consent as against strangers to 18, and as against husband to 15, the creation of a separate offence in the latter case to be known as "marital misbehaviour," and the fixing of the marriage age of girls at 14. The other recommendations relate to the graduation of punishments according to age and circumstances and the protection of girl-wives from a repetition of the offence after the first conviction. The Committee has endeavoured to meet all objections that have been urged, and we are not sure that in doing so, it has not made its scheme extremely complex. It will be necessary when the full report is published, to examine it in detail and try to bring its recommendations within easily workable limits.

Dame Mellicent Fawcett:—Dame Mellicent Fawcett whose death was announced lately was one of the great characters of women's movement. Herself a noble hearted woman, she helped her husband Mr. Henry Fawcett, one of the best English friends India has had in parliament. He lost his sight owing to a tragic hunting accident and Mrs. Fawcett was his constant companion and co-adjutor in all his political and literary activities. She was besides, one of the pioneers in the movement for women's higher education in England and in later years she championed the cause of women's suffrage though she was opposed to the militant aspects which it subsequently developed. Her death breaks one of the links in the chain which bound educated Indians to mid-Victorian Liberalism of which she and her husband were distinguished exponents.

A Doubtful Point:—In our news column this week is the report of a case in which Mr. Justice Pandalai of the Madras High Court would appear to have decided that a Hindu widow who remarries, even though the custom of her caste permits remarriage, forfeits her right to her first husband's property under the Hindu Widow Remarriage Act. That Act was passed in order to validate remarriage in castes in which it was prohibited. All the sections of the Act apply to such castes only, and not to castes in which remarriages are sanctioned by custom. The forfeiture clause was inserted in the Act to conciliate orthodox opposition, and reformers have ever since objected to it as penalising a woman for exercising a legal right. The widow who remarries in accordance with the custom of her caste, if not prevented by such custom from

inheriting her husband's property, cannot forfeit it because of the Act. It is a well-established principle of Hindu Law that custom takes precedence of written texts.

The Juhu Tragedy:—The tragic circumstances under which four young promising lives were cut off prematurely at Juhu by relentless nature on Sunday last, cast considerable gloom over the city. It is common for a number of people to flock to Juhu on Sundays and other holidays for the amenities it afforded but it had been the sad fate of the four young Parsis to fall a prey, while bathing, to shifting sands and shoals of which they little suspected. It is appalling to think that, while two of the victims were struggling in the water for full ten or fifteen minutes, human ingenuity could do nothing to save them. No precautionary measures were taken by the public or the authorities to warn people off the dangerous spots, although a similar tragedy which involved two lives occurred in the identical place some three years ago. Many and varied are the suggestions put forward in the press to prevent the repetition of such fatal occurrences. Our lack of self-reliance is mainly responsible for invoking the authorities to supply our smallest needs. We hope the public will not wait for them to give effect to the suggestions but will do its bit immediately by providing ropes, buoys and other life-saving appliances and making them available in times of emergency. Within a few days this week, there have been two more swimming fatalities, one at Bassein and the other at Chaupathi. Since the above was written there has been an announcement in the press of a gift of life-belts and life-buoys, made by a philanthropic gentleman whose example will, we trust, inspire others to emulate.

Baby and Health Week Report:—It is in vain one scans the National Baby and Health Week Committee's report for the year 1929 to find if the annual exhibitions and Baby shows have brought about a reduction in infant mortality. That is the crucial test of the Committee's work. In our own belief these exhibitions besides providing excitement for a few days and bringing into limelight a few individuals and officials, have done next to nothing by way of ameliorating the condition of mothers and children in the city. Those babies who have been up to the mark have been so in spite of the efforts of the Bombay Welfare Week organisers and not because of them. Babies in Indian families take the first place in the affection of their parents. If they are not better cared for, it is because the people have not the means to do so. Cinema shows and radio talks fail to impress if they are not followed up with practical work. As in the case of many organisations run under Government auspices we find the Baby and Health Week organisation lacking in human contact.

Primary Education in the Punjab:—A lively discussion ensued some time ago on the resolution moved by a member in the Punjab Legislative Council recommending the appointment of a committee to suggest means for the introduction of compulsory primary education in the province. The Director of Public Instruction whose zeal to promote education in the Punjab has been as great as of any member in the Punjab Council, rightly pointed out the rapid advance

made by primary education in the province during the last six years. There has been a marked progress in the number of primary schools and students attending them and also in the number of trained teachers. As compared with Bombay and other provinces, the Punjab easily leads in the matter of primary education in India and bids fair to introduce compulsion at an early period if the progress is to be kept up. Some of the objections raised by Sir George Anderson against the introduction of compulsion will not bear close scrutiny. Our educational enthusiasts are apt to overlook the importance of girls' education in a scheme of compulsion and for that very reason we welcome the stress laid by the Director on its necessity and development. It is however a mistake to suppose that the education of girls will in any way hamper or be at the expense of that of boys. While we entirely agree with Mr. Calvert that without the spread of education a healthy and intelligent peasantry is impossible, we cannot accept his recommendation that the land revenue should be doubled to enable district boards to raise money for compulsory education. The Minister of Education convinced the Council that the Government was anxious to speed up education and accepted the resolution to appoint a special committee.

Unequal Marriages:—In response to a young man from Sholapur who, appalled by the prevalence of unequal marriages in his community, asks Mahatma Gandhi whether he and other youths can offer Satyagraha for their prevention, Mahatmaji concludes that "the rule about not giving in marriage any girl below twenty and against her will should be rigorously enforced"—or in other words the marriage age should be raised to twenty. Before arriving at this conclusion he has a few remarks on what are the qualities essential in a Satyagrahi which, we believe, are in a modified way applicable to the social reformer. He writes:—"A Satyagrahi must never forget the distinction between evil and the evil-doer. He must not harbour illwill or bitterness against the latter. He may not even employ needlessly offensive language against the evil person, however unrelieved his evil might be. For it should be an article of faith with every Satyagrahi that there is none so fallen in this world but can be converted by love. Therefore a person who claims to be a Satyagrahi always tries by close and prayerful self-introspection and self-analysis to find out whether he is not himself completely free from the taint of anger, illwill and such other human infirmities, whether he is not himself capable of those very evils against which he is out to lead a crusade. A Satyagrahi, for instance, must first mobilise public opinion against the evil which he is out to eradicate, by means of a wide and intensive agitation." Whilst it is true that the reformer should be free from the evils which he attacks, it is too great a demand to expect him to be free from anger. History teems with instances of the explosive type of reformers but it has given us only one instance of the ideal here laid down by Mahatmaji. The latter part of his advice in fact, although he may not have meant it, tends to create a feeling not only against the evil of unequal marriages but also against the old men who indulge in it.

INDIAN SOCIAL REFORMER.

BOMBAY, AUGUST 10, 1929.

THE FUTURE OF CHRISTIAN MISSIONS.

Christian Missions from Europe and America represent the best type of contact between the West and the East. The Missionaries, as a class, are men of high ideals and pure character. They do not come here in search of material gain or impelled by love of political power. Of most of them, it may be said that if they had remained in their own countries and devoted themselves to making careers, they would have succeeded without much difficulty. In this country apart from their central purpose of making converts, they have done admirable work in their schools and colleges, hospitals and other agencies of social service. They have inspired Indians to social work and shown them how to do it. Above all, they have spread far and wide a knowledge of the life and teachings of Jesus Christ. All this they have done, but as they have done it more as a means to an end and not an end in itself, both they themselves as well as educated Indians feel no satisfaction in it. If the Missionaries had come here frankly as educationists, doctors and social workers without the ulterior purpose of proselytising, Indians would have appreciated their work without limit, and they too would have no reason to doubt its efficacy. They would, indeed, have become without effort, leaders of modern India like Hume, Wedderburn, Dr. Beasant and C. F. Andrews. Their purpose of conversion, however, has put them and Indians in a false position towards each other. Because of this, their philanthropic activities have the character of interested propaganda and are distrusted, as all propaganda is, even by those who benefit by them. Christian Missions have thus come to be regarded as agencies of religious exploitation just as there are agencies for political and commercial exploitation. But while the foreign administrator and investor do not profess to be superior to the Indian in religion and morals the Missionary lays his axe at the root of Indian culture and civilisation very much like the Bolshevik at the root of the culture and civilisation of the West. The feeling of the Indian to Missions has a close parallel in the feeling of Europeans and Americans to Soviet propaganda. Lest we be suspected of exaggerating, we quote from the first letter which we published in reply to "Perplexed" from Bishop Badley.

While it is wrong to say that Christian missionaries are making a "dead-set" against Hinduisim, it is true that they are and, in keeping with Christ's teaching and commands, must be

opposed to much that Hinduisim includes within its practices and beliefs. Idolatory, in all its forms and degrees; the doctrine of Karma; the belief in transmigration of souls; Caste, in all its ramifications; Untouchability; Cow worship, and in any religious sense, the "protection" of the cow; the system of the priesthood as it operates at Benares, Brindaban, Muttra and elsewhere; the practice of having Devadasis; Suttee, with whatever motives it may be accompanied; Child marriage; Enforced widowhood; the entire Pardah system; mendicancy, with its religious basis, resulting in the creation of millions of sadhus and faquirs; and the system of pilgrimages as now in vogue. I am not concerned, for the moment, as to whether Christianity's opposition to these things is right or wrong. The point is that the extent to which Hinduism holds these beliefs and engages in these practices is the extent to which Christian missionaries must be opposed to Hinduism.

Many Hindus have themselves been making a dead-set at some of the things mentioned by the Bishop such as caste, the custom of devadasis, suttee, child marriage, enforced widowhood, untouchability, and the purdah. The reform of the priesthood and the regulation of religious mendicancy are also desirable objects which are being attended to by Hindu reformers. The doctrine of Karma and the belief in the transmigration of souls stand on a different footing. Idol worship is not the highest form of worship, but if the alternative is, as we are afraid it often is, money worship, we should hesitate to make a dead-set at it. Our point, however, is the dead-set of the Christian Missionary against social customs which need reform, unlike the efforts of the Indian reformer, takes the form of an attempt to uproot the whole social and religious system and to plant in its place an alien system. The Bishop's militant declaration invites the counter-question, Are there no un-Christian practices in the West, no prostitution, no class conflicts, no wage-slavery, no colour question nearer home to which the missionary can turn his attention?

When we turn from this self-confident attitude to that of Mr. J. S. Hoyland in his article in the *Nineteenth Century*, we pass into a wholly different atmosphere. Humility, willingness to learn and to share, and love, he insists, are the qualities most helpful to the Missionary. He is convinced that the West has not rightly understood and applied Christ's teachings to society and the state. He wants Indian co-operation in the task and he thinks Indians have some special gifts for it. Christianity as he sees it is by no means a challenge especially to Hindu civilization but it is a challenge as much, if not more, to Western civilization. Let us work together, he says to the Indian, to evolve a civilization which will be greater than any yet evolved by the East

or the West. Few Indians will decline the hand so offered. We may say in passing that Indians are quite able and do distinguish between the religion of Christ and Western Civilization. What is more, they do not look on the whole of Western Civilization as a thing of little worth. They recognise and wish to co-operate in the splendid achievements of Western Civilization in eliminating the barriers to international intercourse, in bringing relief to suffering humanity and in introducing the reign of law in the government of nations. The parts of Western Civilization they dislike precisely are those which are opposed to the teachings of Christ. The Christian Missionary, therefore, need not sit in sackcloth and ashes to earn the goodwill of the Indian. Modern Civilization is in many respects superior to the old Indian civilizations which have to learn much from it. Indian Civilization likewise has many merits which the West does not recognise at present but which a better mutual understanding will help it to appreciate. If the Missionary comes in the spirit so well indicated in Mr. Hoyland's article, he will find a fruitful field for co-operation with Indians. Our answer to the question of "Perflexed", therefore, is "Come back to India by all means but do not think of yourself too much as making a sacrifice for or conferring a favour upon India."

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXXII. AVIATORS.

(DR. CLIFFORD MANSHARDT, PH.D.).

The air is being conquered. It will be but a few short years until regular air lines are established between the nations and air traffic takes its legitimate place alongside land and water traffic. Day in and day out the experts are at work charting a mail route here, a commercial highway there; a short cut here, a new point of call there. Day in and day out time and distance are being annihilated, and men are coming closer and closer together. The inauguration of regular air mail service carries us far beyond the wildest dreams of our fathers. By day and by night, through sunshine and through rain, through heat and through cold, giant airplanes whiz their way bearing the nations' tidings. The devotion and heroism of the air mail flyer is a chapter almost unparalleled in the history of public service. To those who have made the great sacrifice we pay our silent tribute. For those who are carrying on in line of duty we raise our prayer.

Slowly but steadily, the lines of commercial aviation are being extended. Numerous cities throughout the world have installed airports, and every city planning scheme has within it suitable provisions for aviation. Within the next few years

passenger and express planes will be operating between many centres, and more and more young men will be entering the profession of commercial aviation. A new set of transportation problems will develop, problems calling for a high type of statesmanship. The development of aircraft must not be exploited for the benefit of a few, the whole of society must benefit. The time is now at hand when we must "meditate upon these things..... that our profiting may appear to all."

In direct opposition to the essential services of mail and commerce is stunt-flying, which is dangerous and has little justification. A certain amount is required by the military and for purposes of testing, but there is no need for the ordinary aviator to risk his life simply to give a satiated public another thrill. It is being amply demonstrated that the casualties of straight flying can be reduced, but it is very difficult to believe that fool-hardiness will ever justify itself. A public that insists upon such a spectacle is little removed from the public that found its delight in pitting men against wild animals and revelling at the sight of blood. In a world organised upon the basis of brotherhood there dare be no exhibitions that call for the sacrifice of brothers.

The men who have given their lives for the progress of aviation are valiant men indeed. Who is man that he should venture to discover the secrets of the upper air? But what would man be if he should refuse to accept the challenge? The unknown is ever a lure. It sings its siren song and the hearts of men respond. For some it means death, but their spirit lives and is reincarnated in the lives of others. The cause of scientific experimentation knows no defeat. The air will be conquered!

ANGLO-EGYPTIAN TREATY.

Proposals for an Anglo Egyptian settlement have been issued by the Foreign Office. They are embodied in sixteen clauses as follows. (1) British military occupation of Egypt shall be terminated. (2) Alliance shall be established by the consecration of existing friendship. (3) Britain undertakes to support Egypt's application for admission to the League of Nations. (4) In the event of a dispute with a third state involving the risk of rupture with it, the parties will concert together with a view peacefully to settling the dispute in accordance with the League Covenant and any other international obligations. (5) Each undertakes not to adopt in foreign countries an attitude inconsistent with the alliance. (6) Responsibility for the lives and property of foreigners in Egypt devolves on the Egyptian government. (7) Subject to clause 14 in the event of war the contracting parties become allies, Egypt affording Britain all facilities including the use of ports, aerodromes and communication. (8) If the Egyptian army requires foreign instructors

they shall be British (9) British forces necessary for protecting the Suez Canal shall remain in certain localities east of longitude 32 east, without prejudice to Egypt's sovereignty (10) Foreign officials engaged by the Egyptian Government shall as a rule be British. (11) Britain undertakes to persuade capital powers to agree to the transfer to mixed tribunals, the jurisdiction of consular courts and the application of Egyptian legislation to foreigners. (12) The contracting parties will be represented by ambassadors in London and Cairo respectively. The British ambassador shall enjoy the highest rank at Cairo (13) the status of Sudan shall remain based on the conventions of 1899, but liberty is reserved to modify them. (14) These proposals shall not prejudice the rights and obligations of the contracting parties under the League of Nations Covenant or the Kellogg pact. (15) Any difference regarding the application or interpretation of these proposals which cannot be settled by direct negotiation shall be dealt with in accordance with the League Covenant. (16) The treaty shall be valid for 25 years.

FELLOWSHIP AND RELIGION.

Prof. P. A. Wadia, M.A., Wilson College, Bombay, in the course of an address to the Bombay International Fellowship Retreat, said:—We have been told that religious experience is the experience of an individual who feels himself to be alone with the divine, that religion in its social aspects has become or tends to become conventional, that the essence of religious experience lies in its originality and spontaneity. The problem of salvation is an essentially individual problem, for no one else can ever face your individual need or leave your personal issues to meet. Others have slightly modified this point of view and they tell us how limited has been the individual's own insight into Truth, how obsessed the individual is by the realization of his own imperfections to think of sharing his experiences with others. We have been reminded of the folly of striving to impart our convictions to others, when we have no guarantee for ourselves of the truth of what we hold—judge not, that ye be not judged. Or yet again, to put it otherwise, a social world where men imitate or oppose one another, where crowds bustle and hurry and the small talk or the exciting events of the passing day fill the mind, is not a world in which the individual can find the life that he is seeking nor is it one in which his own ideals can grow by being shared.

And yet this individualistic interpretation of religious life and experience falls short of an adequate understanding of life at its best. Man is a being that cannot be saved alone, however much his solitude and withdrawal from the world may help him, at times, towards insight and realization. No one liveth unto himself, and no one dieth unto himself. Not even the simplest act of breathing can be regarded as confined in its consequences to

the individual; it may react on the lives of our fellow-men for better or for worse; we are bound to our brethren by physical, and infinitely more, by spiritual links that cannot be broken. And if I, as an individual have no guarantee of the worth and preciousness of what I hold to be true, may I not through the co-operative efforts of the group to which I belong, obtain that very guarantee which I lack as an isolated individual? The arrogance which leads to self-deception and which deprives us of our claim to judge need not be confused with the humility which makes us ready to learn and enables us to enrich ourselves by a process of mutual giving and receiving. The varieties of religious experience are endless. The diversity of gifts is as great as the diversity of personalities. And all these differences of approach to the religious problem and all the diversities of individual and corporate religious insight may be necessary to a fully developed religious life and might serve the unity of the spirit, if only they were concerned and used in that spirit of sympathy and humility which Paul described as charity.

Now the Pauline conception of charity is just that form of love and loyalty which marks or should mark a group of men and women who realize that their cause is one and that the spirit which they serve is one. For such a group love, shall we call it loyalty as well, takes the form of a self-surrender that need not seek its own or assert itself aggressively. If the International Fellowship is to be a group of men and women prepared to recognize this visible, and not intangible unity of the spirit, then no one of them will intend to convert others to a new faith, but all will co-operate one with another in more firmly establishing themselves in the faith already recognized by the group. For the best that religion and loyalty to our truest self and recognition of the fundamental oneness of the values that we cherish will require of us, will be to help our brethren not to *our* own, but to *their* own. It was because the Corinthians fighting over their diversities of gifts had come to lose sight of the common heritage that linked them into a single family that Paul recalled them to the sense of their oneness by his great poem on charity. We need this charity above all in the world to-day where faith fails to understand faith, where the contrasts and clashes of opinions exclude community of spirit, where the blood even of saintly souls is stirred by persecutions or boils with hatred or seemingly false creeds, where racial distinctions or differences of creeds make it difficult, if not impossible, for us to entertain feelings of love for the persons and practices and beliefs whereby our more distant neighbours embody their spiritual potentialities.

Let us pray, then, that we may have in us some portion of this charity, that we may learn to surrender ourselves to His will, and strive to free ourselves of the suspicion and fear and arrogance that come out of an unbelieving heart. Let us pray that as

we grow to understand one another in this group, we may realize more and more the value of what it stands for, that the Kingdom of God which we are striving to help forward in our own small way knows no distinction between black and white, rich or poor, between Hindu or Muslim and Christian, not even the distinction between those whom we conveniently label as good or bad. He sends his rain on the just and the unjust and makes his sun to rise on the evil and on the good. Let us pray that as we increasingly cherish the ideals for which we work, we may be prepared for the risks that their pursuit may involve; for the value of our ideals will and can only be judged by what we are ready to give or to do for them; and of Him who is with us and in our midst, whose abiding presence in us all has brought us together for these two days, of Him we only ask that as we strive for the realization in ourselves of the ideals which the Fellowship symbolizes, we may in our lives grow into that oneness of experience which includes and absorbs into itself all differentiations of outlooks and creeds. Where there is life, there is differentiation: and if the differentiations of our individual interpretations of life are unquestioningly accepted as adding to the richness of the larger life of our own narrow church or of the historic religion to which we belong by the accident—shall we call it?—of birth, why need we feel any concern about the richness of the larger life to be that may result from the co-operative strivings for a common purpose of men and women professing different creeds and born and bred by the mystery of birth in different races following different historical religions? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit".

Let us join together in our desire for the increase of life in ourselves: too often are we busied with questions of efficiency: we have been too many times asking ourselves what is the good that the Fellowship is going to do, what tangible results is it going to achieve. We have often placed our faith in machinery and organization, in getting things done or making them go. But our absorption in these things is itself perhaps evidence of the fact that we are lacking in the fulness of life. And if the life which gives them meaning is lacking, what is the use of machinery and organization? Our wineskins are useless lumber if we have no new wine to pour into them. If we only seek for the life, all other things can be added unto us.

But this increase of life that we are seeking may make more demands on us than we are ready for: it may not perhaps be enough to wait for it that it may come to us. Let us pray for the strength and the courage to foot untrodden ways; for the patience to bear and forbear; let us draw together for a few moments in fellowship and offer our silent thanksgivings; let us learn to be quiet before God and to wait for His word, so that if only we are

prepared we may listen and grow into the fulness of life by our corporate strivings.

AGE OF CONSENT COMMITTEE'S REPORT.

The Report of the Age of Consent Committee which was submitted to the India Government by the 3rd week of June, 1929, is being considered by Government and is likely to be published shortly. The Committee was appointed on June 25, 1928, and took one year to finish its arduous work.

THE PERSONNEL.

As originally appointed the Committee consisted of 5 members. Subsequently 4 members of the Legislative Assembly were added. The Committee as finally constituted consisted of:—

(1) Chairman—Sir Moropant Viswanath Joshi, (2) Rai Bahadur Pandit Kanhiyalal, (3) Mr. A. Ramaswamy Mudaliar, (4) Khan Bahadur Mabub Mian Imam Baksh Kadri, (5) Mrs. M. O'Brien Beadon, M.B., (6) Mrs. Brijlal Nehru, (7) Mr. Satyendra Chandra Mitra, M. L. A., (8) Pandit Thakurdas Bhargava, M. L. A., (9) Moulvi Mohamed Yakub, M. L. A., (10) Mian Mohamed Shah Nawaz, M. L. A., and Secretary Mr. M. D. Sagane.

TERMS OF REFERENCE.

The terms of reference were:—

(1) To examine the state of the law relating to the Age of Consent as contained in Sections 375 and 376 of the Indian Penal Code, specially with regard to its suitability to conditions in India.

(2) To enquire into the effect of the amendments made by the Indian Penal Code (Amendment) Act of 1925 and to report whether any further amendment of the Law is necessary and if so, what changes are necessary as regards offences (a) without and (b) within the marital state.

THE COMMITTEE'S ITINERARY.

The Committee sent its questionnaire to about 6,000 persons and to 1930 more through the local Governments of whom about 1,200 responded. The Committee examined about 400 witnesses including a large number of women in different parts of the country and comprising various shades of opinion. The Committee did not visit Burmah as early consummation of marriage was uncommon in that province.

SPECIAL SUGGESTIONS BY MEMBERS.

The recommendations of the Committee are unanimous. But while agreeing with the report in the main, Maulvi Mohammad Yakub, M. L. A., appended a note making a few observations on the religious aspect of the question according to the Moslem point of view and suggested that like the Wakf Law, the application of the marriage law should be extended to those provinces only where three-fourths of the Moslem members of the local legislature vote for its application.

Mrs. Brijlal Nehru in a short supplementary note suggested graduation of punishment on seriousness of offences and not on age of the girl.

Pandit Kaniyahlal suggested there should be exemption in marriages in really hard cases but not on conscientious religious objections.

Pandit Thakurdas Bhargava also appended a note objecting to the recommendation by the Committee regarding the institution of suits by husbands in respect of custody or restitution of conjugal rights of girls below 15.

COMMITTEE'S MAIN RECOMMENDATIONS.

Following is a summary of recommendations of the Committee.

(1) That the age of consent within the marital relation be raised to 15 years.

(2) That sexual intercourse by a husband with his wife below 15 years of age be made an offence, and that the said offence be included in Chapter XX of the Indian Penal Code dealing with offences relating to marriages.

(3) That the said offence be called "Marital Misbehaviour".

(4) That Sections 375 and 376 of the Indian Penal Code be confined to rape outside marital relations.

(5) That the age of consent for the protection of a girl against rape by a person who is not her husband be raised to 18 years.

(6) That in order to deal most effectively with the evil of early marriage and early consummation, a law be enacted fixing the minimum age of marriage of girls at 14 years.

(7) That subject to any provision of the personal law for the time being in force, the validity of a marriage performed in contravention of the marriage law be left unaffected.

(8) That measures be adopted to give wide publicity to the marriage and consent laws and to carry on educative propaganda.

A MARRIAGE REGISTER.

(9) That an accurate marriage register in a prescribed form be kept, through an administrative department of Government, containing details of the marriage including the ages of the couple and that it be made obligatory by law on the parties and guardians of parties to the marriage, either personally or through authorised agents, to report the same to a prescribed local authority.

(10) That certificate of marriage be issued to the parties concerned, free of cost, when the marriage is reported.

(11) That the officer keeping the register of marriages be empowered and also be charged with the duty to complain of any breach of the marriage law or any omission to report a marriage or of a false entry in the details required in the registration

of marriages, to the nearest magistrate having jurisdiction to try such cases, after such preliminary enquiry as he thinks fit to make.

A REGISTER OF BIRTHS.

(12) That in all urban and rural areas the father or the guardian of every child born shall, where not already required by law, report the birth of the child in such form as may be prescribed, within a stated time to a prescribed local authority and make a further report mentioning the name given to the child, if surviving, within a year of the birth, to the same authority.

(13) That the prescribed authority be required to maintain a register of births within a given area under its control, and to take stringent steps to enforce registration and to prosecute persons who omit to send a report within the prescribed period.

(14) That birth certificates giving the date of birth, sex, parentage and name of the child and such other particulars as may be prescribed, be issued free by the prescribed authority to the person making the report, when the name of the child, if alive, is reported to the said authority.

(15) That the Registers of marriages and births be permanently preserved.

TREATMENT OF "MARITAL MISBEHAVIOUR".

(16) That the offence of marital misbehavior do remain bailable and non-cognisable as in the case of rape by husband at present.

(17) That the offence be non-compoundable if the girl is under 12 years of age, and compoundable with the permission of the court, if she is between 12 and 15.

(18) That it be made punishable with (a) imprisonment of either description for 10 years of age, and (b) imprisonment of either description which may extend to one year with fine or both when the wife is between 12 and 15 years of age.

(19) That by the addition of a suitable subsection to section 562, Criminal Procedure Code, it be provided that in the case of marital misbehaviour the bond may, in addition to the present provisions, also provide for the custody, separate living and maintenance of girls and for such other conditions as the judge may deem necessary to ensure the prevention of repetition of the offence, the bond being executed either by the offender or by his parent or guardian.

(20) That where the accused is sentenced to fine or imprisonment in cases of Marital Misbehaviour, a new provision be made for bonds, with or without sureties being taken from the husband, or if he is a minor from the parents or guardian for separate living, custody and maintenance of the wife till she completes the statutory age of consent, and the court be empowered to rescind or vary the order or the terms thereof as may be necessary from time to time.

(21) That the provisions of Sections 122, 126-A and 406-A of the Code of Criminal Procedure be extended so as to make them applicable as far as may be to sureties in cases of Marital Misbehaviour referred to in 19 above.

**PUNISHMENT SHOULD BE BOTH IMPRISONMENT
AND FINE.**

(22) That the punishment prescribed for a breach of the law of marriage referred to in para 6 be imprisonment or fine or both, and not a bare fine.

(23) That the Court trying a case of contravention of the marriage law be empowered on conviction, to require the offender to furnish a bond, with or without sureties, for separate living, custody and maintenance of the girl and for preventing the husband from consummating the marriage before she completes statutory age of consent.

(24) That the provisions of sections 122, 126, 126-A and 406-A of the Code of Criminal Procedure be extended so as to make them applicable as far as may be to, sureties in cases of breach of the marriage law.

(25) That where girls under the prescribed age are made over to the custody of any individual or institution under the foregoing recommendations, the Court be empowered to receive and examine periodical reports from the party concerned as to progress, good behaviour and other particulars essential to enforce a compliance of the law and the conditions of the bond and to pass orders from time to time rescinding or varying the order or the terms thereof.

(26) That suitable aid and encouragement be afforded to the establishment of institutions giving protection to girls dealt with under the foregoing recommendations.

EMPLOYMENT OF WOMEN POLICE.

(27) That women police be employed, where available, to aid in the investigation of sexual offences, in taking statements of girls or women witnesses in cases of marital misbehaviour, rape and the like, and in protecting or accompanying the girls or women witnesses where necessary, when going to or from the court-house or for medical examination, and that where women police are not available, any respectable and disinterested woman of the locality or neighbourhood be invited to be present, while the statement of the girl concerned or of any female witness is being taken by the police.

(28) That women willing to serve as jurors and assessors may be empanelled in trial of cases of rape or of marital misbehaviour.

(29) That instructions be issued to trying judges and magistrates that in cases of marital misbehaviour, the discretion under Section 352, Criminal Procedure Code be invariably used.

(30) That where a medical examination of girls is necessary it be carried out by a woman doctor.

(31) That separate waiting-rooms wherever available be provided for girls and women witnesses in all court-houses.

CASES OF EXEMPTION.

(32) That a provision corresponding to Section 4 of Act XXIX of 1925 be made exempting from the operation of the proposed amendment in sexual intercourse with a wife between 13 and 15 years of age if the girl-wife was married and had completed 13 before the new Act comes into force.

(33) That no complaint in regard to an offence for marital misbehaviour be entertained after the expiry of one year from the date of the alleged offence.

(34) That in clause 1 (a), Section 561, Criminal Procedure Code the words 'Marital Misbehaviour' be substituted for the words beginning with 'rape' and ending with 'wife'.

(35) That consequent on recommendation 5, Section 361, Indian Penal Code, be amended by substituting the word 'eighteen' for 'sixteen'.

(36) That Section 552 Criminal Procedure Code, be also amended by substituting the word 'eighteen' for 'fourteen'.

(37) That Section 60 of the Indian Christian Marriage Act XV of 1872 be amended by substituting 14 for 13.

(38) That the law be amended so that a suit by a husband for the custody of a wife for restitution of conjugal rights shall not lie where the girl is below 15 years.

(39) That effective steps be taken to spread general education amongst men and women.

**LAW OF SUCCESSION AMONG
DEVADASIS.**

His Honour Mr. N. Chandrasekhara Aiyar, the District Judge, Tinnevely District, delivered judgment this forenoon in an interesting civil appeal in which the law of succession among the Hindu dancing girls was involved. The judgment appealed against, was that of the Subordinate Court, Tuticorin. The facts of the case are briefly as follows:—Gomathi, Ammakannu, Pachavadiva and Amritham were five sisters of the dancing girl caste. The plaintiff Shanmugathammal was the daughter of Palanesam now dead. Ammakannu and Pachavadiva had given up their profession, married and were leading the lives of family women. Gomathi had been given in adoption to another dancing girl. The dispute is about the inheritance to the properties of Amritham, the last of the five sisters. The plaintiff claimed her properties on two grounds and filed a suit in the Sub-Court for a declaration of her title to the properties of Amritham. The first ground was that of an oral will in her favour by Amritham. The second ground was a custom among the

Devadasi community whereby those relations who are practising the profession are preferred as heirs to those who lead the lives of married women. Alleging that Pachavadiya and Ammakannu, the third and second defendants in the case had married and were living as family women and claiming that she was practising her profession as a devadasi; Shanmugathammal set up her claim for the properties of Amritam. The Sub-Court gave an adverse finding against the plaintiff on the question of oral will, which, it was held, had not been proved but on the question of the custom, found that such a custom existed and on the strength of this gave a decree in favour of the plaintiff declaring her right to the properties of Armitham. The two married sisters of Armitham, appealed to the District Court, Tinnevely, against the judgment of the Sub-Court and the appeal was heard on the 29th.

JUDGMENT.

In the course of his judgment, the District Judge, after referring to the facts of the case observes :—

It would be seen that the evidence in support of the custom is negligible and worthless. Realising the weakness of his case the learned pleader for the respondent took up the position that when the consciousness of the community to which the parties belong is in favour of such a custom the court should not scan the proof of such a custom too jealously. He also urged that there were judicial decisions recognising such a custom. What the community thinks of such matters cannot be recognised by courts, except when it is based on statements of witnesses, or when the usage or custom is recognised in the well-known or prevalent books of unimpeachable authority. My attention has not been invited to any text book or manual of usages and customs, laying down such a rule of preference in the matter of succession to Dasis' properties.

13 Mad, 133 appears at first sight to enunciate the proposition contended for by the plaintiff. The actual decision itself is certainly in her favour, for it lays down that for Lakshmi, the deceased dancing girl, the Devadasi niece is a preferential heir to the undegraded brother. The ground of this decision was however stated to be that the legal relation between a prostitute dancing girl and her undegraded relatives remaining in caste, becomes severed. Later rulings, have quashed the correctness of this proposition and definitely laid down that the legal relation is not severed in such cases (see 33, M. L. J. 217, 38, Mad. 1144 not to speak of decisions to the same effect of other High Courts in 29 All. 4 and 40 Cal. 650 F. B.).

Moreover, the rules applicable to degraded women i.e., women, who marry and then lose caste by reason of unchastity and prostitution, are not necessarily applicable to dancing girls, who could never be regarded degraded in this sense, for they knew no

antecedent state of wedlock and chastity. In 13. Mad. 133 Their Lordships refer to and seem inclined to follow 12 Mad. 277, which however is a case of succession to a degraded Marava woman's property. That there might be and in all probability that there is much difference in the laws and usages governing the two sets of people, is recognised in 33 Mad. 1144 and 33 M. L. J. 217. So then it is extremely doubtful if 13 Mad. 133 could be considered as good law even as regards succession to degraded women and the principles on which the decision rested have been assailed. It is really impossible to use it as authority to the support of the plaintiff's contention in this case that any Dasi relation however remote, will exclude a nearer relation in caste. It is true that laws of inheritance and succession among dancing girls are governed by and largely rest on, usage or custom. But this does not mean that every custom or usage set up must be accepted as correct. It must be proved as any other usage or custom before it could be recognised and acted upon by a court. There is no authority for the position that because the community to which the parents belong, is a community mostly regulated by custom, courts can dispense with proper proof of a custom set up, and view the evidence on which it is sought to be based, with a liberal eye, if not with absolute favour.

In the end, the learned Judge reversed the finding of the lower Court in favour of the custom, and set aside its decree based on that finding.—*Hindu, Madras.*

NEWS OF THE WEEK.

Age of Consent Committee:—In a press communique the Government of India says it had hoped that it would be possible to publish the report of the Age of Consent Committee about the end of July or early in August. There has, however, been some unavoidable delay and accordingly as the Government of India are anxious that the recommendations of the committee should be made widely known as early as possible they now publish for general information chapter XI of the report which contains a summary of the recommendations together with a brief explanatory note. After mentioning the committee's personnel and the terms of reference, the communique states that a questionnaire was issued direct or through the local Governments to some 8,000 persons and response was wide and general. The Committee toured throughout the whole of India and examined a large number of witnesses including many women. To ascertain the views of orthodox women unable to appear and give evidence *pardah parties* were arranged which a lady member of the committee attended. A number of villages were visited in order to ascertain rural opinion at first hand. The report of the committee has been signed by all members. The communique then mentions the recommendations made by the committee which have already been published and concludes these recommendations have been supplemented in separate minutes by some members of the committee. It is hoped that the text of the report and of these minutes will be published in full by the middle of the month.

To Untouchables:—A *Free Press* message says:—Swami Vimalanandji, with the approval of the trustees and a majority of the managing committee, got thrown open to all Hindus, touchables and untouchables alike, the Dattatraya temple wherein are also idols of other deities such as Laxminaryan and Shiva. On this occasion Acharya Vinoba spoke impressively on the importance of opening temples to the untouchables. Acharyaji said that a temple is no house of God if it is not open to all Hindus alike without any distinction of caste and creed. He explained that temples were built for realisation of God before whom no differences could stand. The sanctity of temples demanded that they must be thrown open not only to Hindus but to the whole humanity. The work of removal of untouchability must begin with throwing open the temples to all touchables and untouchables alike. This is the second example of its kind in this part of the country, the first being that at Wardha last year, Seth Jannalal Bajaj declaring the temple open congratulated the trustees and the members of the managing committee on the noble example and courage shown by them. Sethji especially congratulated Swami Vimalanandji appreciating his sacrifice and labours done for the great cause of removal of untouchability. Just after the ceremony an address of welcome was presented to Bajaji on behalf of Hindu Sabha of the city.

Sir P. C. Roy's Munificence:—At an ordinary meeting of the India Chemical Society held at the Chemical Theatre Hall, University College of Science, it was announced that Sir P. C. Roy had made a second donation of Rs. 10,000 to the Society for a permanent habitation. He had also placed a sum of Rs. 15,000 at the disposal of the Calcutta University for the construction of an advanced inorganic research laboratory, and had intimated his desire to found a Research Fellowship in the University College of Science. His total munificence, amounted to about a lakh of rupees, which represented the great scientist's earnings during the last decade.

Indian Schools in Natal:—Sir K. V. Reddi in an interview with Reuter said he had just concluded a visit to thirty Indian schools in Natal where he had received utmost courtesy and assistance from the educational authorities. The Government grant in aid of Indian education had been raised from thirty-three thousand to fifty-six thousand which was the maximum grant on this year's estimates. Fourteen new Government aided schools had been opened and two new Government schools, while two mission schools had been converted into girls' high schools. The agent was delighted to say that the building of the Sastri College had been completed and would be opened in February with the commencement of the school term. He had found the education position in the Transvaal and the Cape completely adequate. The Agent further announced that he was introducing the co-operative movement among small Indian farmers in Natal.

Forfeited by Remarriage:—Mr. Justice Pandalaitting on the original side disposed of a preliminary issue in a case in which one C. Gajapathi Naidu, as the nearest reversioner of Madanagopal Naidu, deceased, sued for his share of the property in the estate of the deceased. The point raised in the case was whether a Hindu widow after remarriage, though allowed by custom, forfeited her right for the first husband's shares.

In this case Jeevammal, widow of Madanagopala Naidu, remarried in 1923 and inherited her deceased husband's estate. His Lordship held that, as per section (2) of the Hindu Widows Remarriage Act, a widow forfeited her right for the first husband's property after remarriage.

Travelling Expenses of Cadets:—Director of Information, Bombay, has issued the following notification: According to a recent decision of the Government of India, the claims of candidates selected for admission to a Cadet College in England for travelling expenses in respect of their journey within Indian limits from the place of residence to the port of embarkation for England, may be submitted by their parents or guardians direct to the Controller of Military Accounts of the military District in which the parents or guardians reside.

Social Reform Week:—The Social Reform week celebrations commenced yesterday, when a small procession passed through the city urging "down with caste" "down with those who marry in old age" etc.

In the course of the evening Swami Ramanand delivered a lecture on the "Curse of Caste" at the Arya Samaj Mandir, Chawari Bazar.

The Bombay International Fellowship:—A Meeting of the Fellowship will be held on Monday, August 12th at 6 p. m. at the Home of Mrs. MacLean, U. F. O., Mission Compound, Gowalia Tank Road. Dr. G. Y. Chitnis will address the gathering at 6-30 p.m. on "FELLOWSHIP AND FAITH". The Committee is thinking of starting a Study group and members are invited to suggest subjects of interest to be taken up by the group.

Indian Civilisation in Africa:—A telegram from Johannesburg says that Zimbabwe was a central temple erected by Indians who came from India seven thousand years ago and civilised the whole of south, eastern and central Africa, is the considered opinion of Dr. Leo Frobenius the eminent German scientist who has just returned after a lengthy study of Zimbabwe's ancient ruins. Dr. Frobenius believes that this great race through intermarriage with bush men sank into barbarism, their empire collapsed and, thousands fled northwards. The relics of this civilisation surviving at Zimbabwe may have been concerned, Dr. Frobenius thinks with their religious system. Their remarkable knowledge of geology and mining, is shown by the discovery of beautifully constructed shafts one of which is at Rooiberg. It is 45 feet deep with a horizontal gallery ninetyfive feet long. During the height of this civilisation nickel and bronze articles were manufactured and exported to Egypt, Samaria and Crete where they have since been unearthed. The implements used for working the metal, however, were made of wood.

Buy more Indian goods:—In a speech which was broadcast Sir Atul Chatterjee opening the Indian section of the Newcastle Exhibition appealed to all British housewives to buy more Indian goods and thus help India to buy still more British goods. He emphasised the superiority and cheapness of Indian rice.

Water Diviner:—The Director of Information, Bombay, has issued the following note:—"Government have decided to discontinue the appointment of Water Diviner with effect from 1st March 1930 as a measure of retrenchment necessitated by the prevailing financial stringency.

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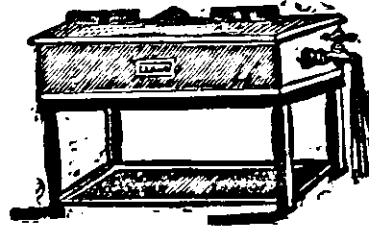
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Vol. XXXIX.

BOMBAY—SATURDAY, AUGUST 17, 1929

No. 51

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Mr. Jahnalal Bajaj:—Last week the name of Sheth Jahnalal Bajaj was forced into undesired publicity by the insensate act of an underling of the Excise Department in subjecting him to what can only be characterised as an unwarranted outrage. It is the duty of the Minister in charge of this Department to make a thorough investigation personally of this scandal and deal with the person or persons responsible for it in an exemplary way. The details of the incident have been published in the daily papers, and we need only add that Sheth Jahnalal's behaviour throughout was what one would expect it to be, dignified, straight-forward and devoid of a trace of personal resentment. Our object in writing this to-day, however, is not to call attention to this unsavoury incident so much as to Mr. Jahnalal's splendid work in the removal of "untouchability." Sheth Jahnalal, before he was discovered by Mahatma Gandhi, was a Marwari banker like hundreds of others of the class—keen in business and strict in his orthodoxy. At least we think so, as he was not known to have been in any way different from his class. Contact with Mahatmaji gradually transformed him, as it has done several others but more effectively and completely, into a doughty fighter in the cause of truth and justice, particularly in the social and religious spheres. He has made the question of "temple-entry" of the untouchables especially his own, and he personally set the example not long ago, of throwing open his own family shrine to the "untouchables." His example has been infectious, as all courageous deeds are, and he officiated ten days ago in opening another temple at Wardha to all Hindus irrespective of caste. The temple bears on its gateway the following announcement: "This temple is thrown open from today for free access to Mangs, Mahars, Chamars, and all Hindus alike for purposes of darshan, bhajan, for offering worship and prayers, and for attending religious discourses." In performing the opening ceremony, Sheth Jahnalal made an earnest speech exhorting all Hindus to join in extending the hand of religious fellowship to their brethren and sisters of the

depressed classes. It is a man of this type, who was marked out for personal humiliation by a subordinate government official probably when he was returning to Bombay after fulfilling his mission of peace and goodwill at Wardha.

Mr. Ramanand Chatterjee's Conviction:—The conviction of Mr. Ramanand Chatterjee, by a Calcutta Magistrate, for sedition for publishing the book "India in Bodage" by Dr. J. T. Sunderland, the well-known American Unitarian divine, is another event of last week showing how the Government system is setting in sharp conflict with what is best, most reputable and most worthy in Indian Society. A recent English writer—Aldous Huxley if we remember—says in one of his books on India that at a party which he attended in Delhi the most intellectual and cultured faces belonged to men who had spent some time in jail for political offences. Mr. Chatterjee's case is an instance in point. Mr. Ramanand Chatterjee is best known to the outside public as the editor of the *Modern Review*, easily the first English monthly in the Country. By his own countrymen, he has long been a much respected leader of modern Indian thought in educational, social and religious reform. A man of pure character and lofty ideals, Mr. Ramanand stands in the front rank of India's public men at the present day. Notwithstanding his liberal views on caste and religion, the Hindu Mahasabha elected him as its President at Surat this year, and his address at the Conference was full of candid and constructive suggestion for the betterment of the Hindu community. For some two years there had been published in the *Modern Review* a series of articles by Dr. Sunderland on British rule in India. It was a strong indictment of that rule and much better authenticated than Miss Katherine Mayo's indictment of the Hindu religion and society. Dr. Sunderland's book passed into a second edition without attracting any notice from the authorities. It was not proscribed as other publications are being proscribed almost every month. Suddenly, the authorities woke up one fine morning and launched a prosecution against Mr. Chatterjee and his printer for sedition. The result in such cases is nearly always a foregone conclusion, and Mr. Chatterjee in his old age—he is nearly 70, we should think—has been awarded the distinction of being convicted of sedition. We say if he is guilty of sedition for publishing that book, very few Indian journalists can be exonerated of the offence. The Magistrate made a point of the fact that the foreignness of British rule has been stressed by Dr. Sunderland in the book. Evidently, his Worship is of opinion that British rule is an

indigenous rule. If that be the case, he would find very few people to agree with him. We can cite no less an authority than Lord Curzon not for proving not only that British rule is a foreign rule but that it should continue to be a foreign rule, if it is not to meet the fate of Roman rule. If the law penalises truth, so much the worse for the law, as Robert Stephenson tersely remarked when some one asked him what would become of a cow if it should cross a railway line when an engine was passing.

The Bombay "Public Safety" Bill:—The empirical method of dealing with crime and criminals is being steadily replaced by methods which take into account the conditions which favour their production, and there is a growing tendency, accordingly, in civilised countries to proceed on carefully thought out principles for reduction or elimination of those conditions. This development has, generally speaking, synchronised with the growth of popular Government. A bureaucratic system on the other hand, knows only the method of repression and relies almost wholly upon them to carry on the administration. The Bombay Commissioner of Police is a very able man. But he publicly declared the other day before the Riots Enquiry Committee that he does not believe in the reformation of criminals and that the only way dealing with them is to imprison or deport them wholesale whenever the City shows signs of disturbed conditions. A Bill has been introduced in the Legislative Council in accordance with his views, to empower the Commissioner to order any person or persons whom he suspects of being likely to commit serious offences, to clear out of the city and its suburbs. The Bill has been referred to a Select Committee which, we hope, will make drastic changes in it. It is badly drafted and if it becomes law in the form in which it stands, the Commissioner of Police will, on the declaration of an emergency, have the liberty of every citizen of Bombay in the hollow of his hand. If it is unfair to assume that he will deliberately abuse his power, it is no less unjust to assume that he will rival Providence in his strict appraisal of justice. With the best of intentions, he will largely have to depend on the reports of his subordinates who have perhaps no more faith in the human behind the criminal's nature and are apt to judge of men by appearances rather than by facts. If the Bill becomes law without rigorous safe-guards, it is bound to work considerable hardship to innocent people, and thus provoke a counter-movement which cannot be put down by force, Police or Military. Government should not shut their eyes to what is taking place elsewhere. There is a new spirit abroad and the number of people who hold that unjust laws should be resisted in the interests of good citizenship is increasing rapidly. The Bill is so loosely worded that demonstrators against the Simon Commission, if it had been in force last year, could have been deported by the Police Commissioner on the ground that their conduct is likely to provoke a breach of the peace. Another grotesque provision is that the Commissioner can order any suspect who and whose father were not born in the Bombay Presidency to remove himself to his native province. All Europeans under this provision may be ordered to go to their respective countries,

but this is not likely to happen. The Bill goes clean against every principle of civilised jurisprudence and it should not be allowed to become law without very considerable alterations.

Widows' Inheritance On Remarriage:—A Lawyer Friend writes:—"As regards your comments on the case about a widow's right in her deceased husband's property on her remarriage, amongst those castes in which remarriage has been recognized by custom, it is not correct to state that all sections of the Hindu Widow Remarriage Act apply only to those castes in which remarriages were prohibited and not to those in which they are sanctioned by custom. The Act does not state like that. You will be interested to know that all the High Courts in India except Allahabad have ruled that the Act applies to all castes. In Bombay this was decided by a full Bench case *Vithu v. Govind I. L. R. 22 Bom. 321*. The judgment in that case was delivered by Mr. Justice Ranade. This ruling is now followed by the other High Courts except Allahabad which is the only court which takes the view which is taken by you. You will also be interested to know that it has been held by a full Bench of the Bombay High Court that on remarriage a Hindu widow loses the right to give in adoption her son by the first husband".

A Medical Officer on Baby Shows:—We had occasion to comment adversely last week on the Baby and Health Week Organisation's work in Bombay. We are indebted to the *Pioneer* of Allahabad for the following:—"I was once entrapped into a baby show. Some 900 mothers brought over 1,000 infants. They were divided into classes, on lines similar to a cattle show, said Dr. F. E. Wynne, the Sheffield medical officer, at the Manchester congress of the British Medical Association. Approximately one prize was awarded per 100 exhibitors. The result was, a dozen triumphant mothers and nearly 900 women wounded in their tenderest susceptibilities. Nearly all the babies were made ill, and there was a material rise in the scarlet fever and measles rate."

Anti-Purdah League:—"Bihar has the privilege of an Anti-Purdah League", writes the *Liberator*, "functioning in the province. The first anniversary of the League was celebrated recently in the Radhika Sinha Institute Hall at Patna. There was a public meeting in the evening and a goodly number of ladies and gentlemen took part in the meeting. The Province of Bihar has had the remarkable distinction of a Minister opposing the enfranchisement of its women—so deep is the conservatism of the province. That in such an area there should have arisen an Anti-Purdah League is an occasion for considerable satisfaction. Rai Bahadur Brijnandan Singh, the President of the League, gave a short account of the progress of the society during the year and observed that the same should be considered not unsatisfactory. Purdah has to go. Of that there is no doubt." Just as women's education organisations have been established throughout India, we trust that Anti-Purdah leagues will be widely formed specially in the provinces in Northern India to abolish the pernicious custom.

INDIAN SOCIAL REFORMER.
BOMBAY, AUGUST 17, 1929.

THE RIGHT APPROACH TO COMMUNAL PROBLEMS.

In India just at present communal rivalries are being made the basis of demands affecting constitutional reform. The idea is that these rivalries are fundamental facts of Indian life and the political system should reproduce them faithfully. An extreme assertion of this kind was made last week in an article contributed by Sir Ibrahim Rahimtoola to the *Times of India*. Starting with the formula that India, in area and population, was equal to Europe minus Russia, he proceeded to lay down that just as Europe consists of several nations, India too should be carved out into several states. A truer analogy would have been the United States of America, which is one of the largest states in area and population and which is the melting-pot of all the races of Europe. In India the Hindus, Mussulmans and other communities, have lived together for centuries, whereas in the United States the different groups of immigrants have not dwelt together for even two or three generations. The differences and rivalries and prejudices of these groups, is a problem of equal if not greater difficulty in America. Any one who suggested that the American constitution should be amended so as to correspond to the race and language divisions of the population, will be laughed out of court. America has a different way of approaching the problem. Some of the best minds in the country are engaged in studying the communal problem from different points of view. The economic aspect of it is the subject of a monograph lately issued in the Chicago University of Social Studies. Last week, we received two books from America of great interest, "Race Attitudes in Children" by Bruno Lasker, and "Community Conflict", both published by The Inquiry, the national organization of the group of social, educational and religious workers who are pursuing these inquiries. We commend those volumes to Indian workers and we should like to have a similar inquiry started in this country.

"Community Conflicts" is described in a sub-title as "a formulation of case studies in community conflict, with discussion outlines." A passage in the "Introduction," clearly explains the problem which it is sought to solve. "Where men are alert and progressive", says the writer, "they will never be free from interest clashes. The community which knows no conflict is too often the stagnant, torpid community. Here differences are tolerated because the interests they connote are not vital enough to prompt to action, and we find a fatuous peace where what is most needed is activity based on understanding

and adjustment of these interests. But where action is undertaken, where one group cuts across the interests of another group, these conflicts ensue. How are such situations to be dealt with? How is such conflict to be utilized? How may men acquire that understanding and control that shall make of conflict, not a dis-integrative, but an integrative force? How may we develop such techniques for redirecting cross-purposes as shall further, not frustrate, community progress and shall create opportunities for further achievement?" This in a nutshell is precisely the problem which confronts us in India as the Americans in their country. Instead of vainly bewailing the existence of communal divisions, we should set ourselves resolutely to utilise them in building up the nation. The "Case-studies" in this book comprise a wide circle of conflicts and attitudes. There is one relating to two towns in Connecticut River Valley where there has in recent years been a large influx of Poles. In one of the towns, the "Yankees" refused utterly to recognize the Poles or admit them to a part in the community life. The town, says the writer, is now paralyzed by disunion. The other town encouraged the new-comers to take an integral part in the development of the community with the result that it has progressed rapidly and is now a thriving market centre, its prosperity being laid largely to the amicable relations between natives and Poles. The important point to be noted here is that the Poles were encouraged to work through communal organizations and to teach the Polish language to their children, but this did not alienate them but attached them to the rest of the population. "Integration within the Polish group led directly to integration of the Polish group within the community." In another town where there was an Italian group, it was long left out of the civic life because of the language handicap and a lower educational level. At last, a liberal-minded citizen hit upon the idea of inviting Italian representatives and seeking their co-operation. The result in a short time was to add a valuable force to the city's civic life. The writer, however, warns us that the method is one which will require much patience and perseverance, to be carried to a successful issue. "Our community habits are not wholly in tune with this conception of difference, conflict, and integration; many of us still hold a philosophy of victory or defeat, my right and your wrong, and a great deal of behavior reconditioning is needed to bring the community process to peaceful and creative levels." As Dr. MacIver writes:—"The more a common interest is established, the more society is established, and every increase in society is an increase in economy." Bruno Lasker's book is an even more arresting one, emphasising the part of the home and the school in fostering communal harmony. It deserves separate notice,

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR

XXXIII. THE DISCOURAGED.

(DR. CLIFFORD MANSHARDT, PH.D.).

There are two ways of meeting a difficult situation. One way is to quit. The other way is to push ahead. The quitter is always discouraged. You can see it in the slump of his shoulders. You can read it in his eye. It is always evident in his talk. Other people are getting the best gifts of life. For him there is nothing left save a poor remainder. He believes it, and hence for him it is so. A man cannot lift himself any higher than his thoughts.

But fortunately there are other men who come to the day of adversity and faint not. For them difficulty is the stimulus to effort. They fight the good fight; they keep the faith; and in due course they will receive the crown of victory.

The way to a better world is always fraught with difficulty. The road is rough and dusty. It leads through desolate country. The pilgrims thirst for water and often murmur. But the true prophet sees the gleam ahead and urges his friends to push forward. The rewards of life do not come to the despairing, but to those who persevere. Character is the result of effort. The social conscience is a gradual growth. Some seed falls by the wayside, upon stony places, and among thorns. But other seed falls into the good ground and brings forth fruit. It is this *other* seed...changed lives, vitalized neighbourhoods, an awakened social conscience,..... that renews our courage and sends us forth with new vigour. Some seed is wasted, but the other... who can tell what it may become?

It is hard for those who live in a more or less sheltered environment to fully appreciate the attitude of discouragement that prevails among their less fortunate brothers. Hundreds of thousands of people have tasted the fruits of life and have found them bitter. And to such people there is no need of saying, "Go in peace." Our responsibility is much deeper. Our challenge is to change an industrial system that wears down and bruises. It is our duty to see that people have fit houses to live in, and that young men and women have a chance to go right. Ours is the responsibility for a happy and wholesome childhood. It is for us to give light to him that is in misery, and life to the bitter in soul. If we fail in the day of our brother's adversity, our strength indeed is small.

The discouraged are found in every village. It is the rare person whose life has never been clouded by disappointment. We make great plans for ourselves and for those who are dear to us, but somehow or other our plans fail to materialize. We hope for a better world, and then comes industrial strife, political disagreement, class hatred, communal clashes and even war. We feel ourselves to be helpless and completely hemmed in. But the darkest moment is just before the dawn. The forces

of disruption are a clear challenge to men's sanity and intelligence. The enemy is now in the open. We see him for what he is. We gather our own forces, strike hard, and press forward. The day is at hand.

THE LATE REV. R. A. HUME.

BIRTH, PARENTAGE AND EARLY LIFE.

Robert Allen Hume was born in the American Mission bungalow at Byculla, Bombay, India, on March 18, 1847. When asked the question, to what nationality he belonged, he replied: "I am a Scotch-American-Indian. Genealogically my forebears were Scottish. Legally, I am an American citizen by birthright. Chronologically and by association, I am a son of the Orient, born in India. Really, I am a citizen of the Universal Kingdom of God and of Man, at home in the world."

His pedigree is traceable from the Royal House of Scotland,—Alpine, King of the Scots (died 850 A. D.), Kenneth MacAlpine (King of the Scots, 850–860 A. D.), Donald (reigned 860–864 A. D.), Constantine (reigned 864–867 A. D.), etc. This Royal House of Scotland includes Duncan, King of Scotland, 1034–1040, who was killed by Macbeth.

The Founder of the Family of Hume was the first Baron of Dunbar, who died in 1081. He built the Hume Castle on the summit of a rocky hill (or "hom") in what subsequently has been called the village of Home or Hume in Berwickshire, Scotland. The second Earl of Dunbar and Baron of Hume married Ada, daughter of King William the Lion. In succession there followed Sir William, first Lord of Hume, and Sir Galfredus de Hume, and Sir Alexander Hume, and Sir David Hume, first Baron of Wedderburn, and Sir Thomas Hume, and Sir Patrick Hume. A certain Patrick Hume who died in 1599 was a strong promoter of the Protestant Reformation.

The great-grandfather of R. A. Hume was Robert Hume, who was born at East Gordon, Berwickshire, Scotland in 1739. He was an elder of the Church at Stichel, Kelso, Berwickshire, Scotland, for the last thirty years of his life. During the latter part of his life he was the Ruling Elder of the Church. He married Alison Wilson, daughter of a noted Scottish Border family. The father of R. A. Hume in his middle name carried on tradition of this other well-known Scottish family.

The grandfather of R. A. Hume was another Robert Hume, who also was born at East Gordon, Berwickshire, Scotland—on February 25, 1787. This Robert Hume at the age of eight accompanied his parents to the United States. They settled first at Galway, Saratoga County, New York, later removing to Stamford, Delaware County. There on July 20, 1807 he married Catherine Rose. In 1836 they moved westward from New York State. After a month at Monroe, Michigan, they finally settled in Lima (later re-named Howe), LaGrange County, Indiana. There he died on July

24, 1859, and lies buried in Pretty Prairie Cemetery.

The father of R. A. Hume was Robert Wilson Hume. He was born at Stamford, New York on November 8, 1809, the eldest son and also the eldest among the ten children of his parents. He went to the near-by Union College at Schenectady, New York, graduating with the degree of B. A. in 1834. Then he took the theological course at Princeton Seminary, graduating with the degree of B. D. in 1837. On March 25, 1839 he married Hannah Derby Sackett of West Springfield, Massachusetts. The latter had been a school-teacher. She had desired very much to study in the Mount Holyoke Female Seminary, which was being projected by Miss Mary Lyon as the first institution of higher learning for young women in that region. But it was not started as yet.

R. W. HUME'S WORK IN INDIA.

On April 1, 1839, Rev. and Mrs. Robert Wilson Hume set sail from Boston for India on board the two-masted brig "Waverley". Fellow passengers under similar appointment for India under the American Board of Commissioners for Foreign Missions were Miss Cynthia Farrar, who was the one to start the very first school for girls in West India (if not in all India) and Rev. and Mrs. Ebenezer Burgess, who later were located in Satara under the same American Marathi Mission. The first port for the ship, after rounding the Cape of Good Hope, was Zanzibar. On this stretch of the journey Mrs. R. W. Hume taught the colored cook of the ship to read and write; and under her influence he decided to become a professing Christian. In the port of Zanzibar there happened to have just arrived a private yacht, a present from Queen Victoria to the Sultan. The American Consul, Mr. Waters, took the American missionaries to see the yacht. On it was a piano, which nobody knew how to play. The Sultan was greatly pleased to have Mrs. R. W. Hume play that piano. She was the first white woman, along with her fellow American missionary ladies, whom the Sultan of Zanzibar had ever seen.

Twenty weeks after having started from Boston, they reached their destination, Bombay, India, on August 20, 1839. They labored there in the general missionary work for fifteen years. Rev. Robert Wilson Hume in 1841, two years after arrival, helped to start the "Dnyanodaya," meaning "The Rise of Knowledge," a bi-lingual weekly newspaper in English and in Marathi. Now in its eighty-eighth year, that missionary newspaper is the second oldest newspaper in all India, being antedated only by the "Times of India". Beside this literary work, Rev. Robert Wilson Hume also did valuable service as the Secretary of the Bombay Bible Society and as Secretary of the Bombay Book and Tract Society. Mrs. R. W. Hume also did educational work, starting schools for girls in and around Bombay. In area they extended southward into the District of Roha; and in number they increased to thirty. Not for the next thirty years did the American Marathi Mission have as many pupils

in their schools as under Rev. and Mrs. R. W. Hume. She personally nursed through to life from almost a fatal sickness the mother of Mr. Narotamji Morarji Goculdas, who later became Sheriff of Bombay. This episode is narrated in the Gujarati biography of the latter's father. A son of one of the converts of Rev. and Mrs. R. W. Hume is Mr. John Bhore, M. A. of the Indian Civil Service, who recently has been one of the Secretaries of the Simon Commission.

R. W. HUME'S DEATH.

Afflicted with tropical dysentery, Rev. R. W. Hume was ordered by his physician to try a change from India to the cooler climate of South Africa, and early in September 1854 was carried on a stretcher on board the sailing vessel "Merchantman". The captain was drunk, and did not attend to the lading of the ship properly. A storm on the Indian Ocean drove the ship far out its course; and the Captain was obliged to put in to Colombo, Ceylon, in order to re-adjust the cargo and ballast. In the stuffy little cabin, and especially in the heat of Colombo Harbor, the patient became much worse from his sickness. In a letter dated Cape town, December 9, 1854, his wife wrote:

"After leaving Colombo the (seven) children were all sick, and little Robert [then seven years old] had a most distressing convulsion. We expected in two or three days to reach the end of our voyage. But then we had a fearful storm. Rolled and knocked from side to side, it seemed as if he would sink under it. In the midst of it all he was so quiet and uncomplaining! I did not realize how much he was exhausted. Our bulwarks were broken, and partly washed away; and every wave washed over the deck. Our dead-lights were down; still our cabin could not be kept dry; and for hours I was standing in water. The cries of the children, the noise of the seamen and the tumult of the ocean seemed almost enough to overwhelm the stoutest heart; but it told most on the poor invalid. He never complained. But we had to keep him tucked in on every side with pillows. I often feared that he would be thrown out of the couch. Even the sides of the couch gave way. Many times that week he said: "I don't mind, so that we get on shore before the Sabbath". And I did not think he had any fears but that he would live to reach the shore. Certainly he never expressed them. His conversation was often "going ashore." Twelve days before his death, when I had told him that the Doctor spoke discouragingly about his recovery, he replied thoughtfully. "But I trust all to Christ and His righteousness. I know that He is able to do all that is best for us." Whatever be the weather, or however feeble he might feel, he had been anxious, all the voyage, to have morning and evening prayers. Saturday evening, when we gathered as usual in the evening, he prayed with us in a distinct voice. "Do more or better for us than we can ask or think, for the Blessed Redeemer's sake!" This was his farewell to his children. They all kissed

him, and said "Good-night," to which he replied pleasantly. It was near eleven o'clock before he got well asleep; but he did not complain and did not think him worse. For two weeks I had not been in bed. And for several nights I had sat beside him most of the night, getting a little sleep, with my head on the corner of the table or the couch, or leaning back in my chair. But that night he urged me to lie down; and I did lie down on a box so near that I could reach my hand to him, and we both slept.

"In the morning I said, "It is a beautiful Sabbath morning." But he did not respond, as usual, from which I knew that he felt very bad. I heard two rough, but not hard, breaths. I sprang to the side of the couch; but the eyes were closed, and the chin fallen. Death to him was no sting. About half past seven o'clock on one of the loveliest Sabbath mornings you ever saw, he exchanged the earthly Sabbath for an unending one above. I was perfectly overwhelmed. And my dear children wept till their hearts were ready to break. Added to all the rest, we had to see those rough sailors with tearless eyes come and tear him from us. The children cried loud and long "They must not throw our dear, dear papa into the sea!" But there was no alternative. He must find his resting place beneath the waves of the sea. The passengers asked for a coffin; but it was not supplied. All the circumstances were trying in the extreme; but he whom we loved, knew it not."

The death of R. W. Hume occurred on Sunday, November 26, 1854, while the ship was in sight of land, off Cape Seal. He was buried in the southern reaches of the Indian Ocean at latitude thirty degrees and twenty minutes south, and longitude twenty-three degrees and eighteen minutes east. The oldest son, Robert Allen Hume, said to the widowed mother: "All right, mother! God and I will help to take care of you."

While waiting in Cape Town for a vessel proceeding to the United States, Mrs. R. W. Hume made the acquaintance of Rev. Andrew Murray of Wellington, South Africa, and inspired him with the thought of founding in Africa an institution of higher education for young women. He begged her that, when she shall have arrived back in the United States, she would go to South Hadly, Massachusetts, and try to secure some teachers from Mount Holyoke College to come out to Africa and to continue in that country the ideal which Mary Lyon had started in the United States.

AMENDMENT TO INDIAN SUCCESSION ACT OF 1865.

The Editor, *The Indian Social Reformer*.

Sir,

In the leader, in the *Justice* of the 29th July 1929, it is stated that the orthodox pandits have appealed to the Legislators in the Assembly to introduce Bills to give effect to their proposals that the property,

whether self-acquired or ancestral, should be shared by the wife and vice versa; that methods should be devised to enable daughters to inherit property equally with sons; and that a woman and her children should succeed to the self-acquired and ancestral property of her brother dying issueless in preference to his male agnate.

2. It would appear that all these objects can be gained if the Indian Succession Act of 1865 is made applicable to Hindus. At present, the provisions of this Act do not apply to the property of any Hindu, Mahomedan or Buddhist; only an exception has been made in the case of the Hindu, Buddhist, Sikh or Jain who marries under Dr. Gour's Special Marriage Amendment Act XXX of 1923, succession to the property of whom and to the property of the issue of such marriage shall be regulated by the provisions of the Indian Succession Act.

3. To move for the application of this existing Act to Hindus would be much easier than to introduce new bills or Acts.

4. In spite of the proposals of the orthodox pandits referred to in the *Justice* article, opposition may be expected from the general Hindu public, for either extending the application of the Indian Succession Act to Hindus or for enacting any new Act to serve the same purpose. This is always the case and in view of this opposition, it is desirable to move for a ruling that any individual person who wishes to have the benefits of the Indian Succession Act applied to his property and to the property of his issues may, on application to any suitable Court of Law or other authority (to be fixed by Government), be admitted to such privilege, the customary Hindu Law being not applicable to him and to his descendants from that date onward.

5. For the one or the other of the two proposals in paragraphs 3 and 4 above, a slight amendment of the Indian Succession Act is necessary and I would appeal to any of the Legislators interested in the matter, to introduce a Bill in the Assembly for the purpose.

6. In this connection, I may add a word or two regarding the dowry system which, I think, is in a way connected with the subject. It would appear that after the female child was dispossessed of her share of the family or parental property, it was found that she had no chance of standing on her own legs and leading a decent life in these days of economic distress, should she happen to lose her husband or his support and that consideration of this economic aspect led to the introduction of the dowry system as an insurance for maintaining herself when rendered helpless otherwise. The dowry has, however, been recently converted into a bride-groom purchase money, and it is now demanded to meet all sorts of the personal needs of the husband or the requirements of his parents and family. It is a known fact that nobody likes the demand as such, except the selfish husband or his

parents in individual cases, who have not the self-respect to mind the shameless and demoralising character of a male seeking such a help from the weaker sex. If the share of the female child is now restored under the provisions of the Indian Succession Act, it may reasonably be expected that the demand of dowry from the girl's guardians is bound to disappear in due course.

Bangalore Cant., }
8th August 1929. }

Yours, etc.,
V. BALASUNDARAM.

SCOUT MOVEMENT IN INDIA.

(BY S. D. CHITALM)

In all the free countries all the movements, political social and others started by the Government have a legitimate right to exist and such movements always receive the general support of the public. But in countries where the Government and the public are at variance, where the interests of the rulers and the ruled are antagonistic to each other any movement started by the Government is bound to be anti-nationalist, anti-country and anti-people. It will not, therefore, be a surprise if such a movement is looked upon by the people with a certain amount of suspicion.

Judged from this stand-point the Scout Movement in this country which is initiated and patronized by the Government, though not anti-nationalist in the real sense of the term, is bound to be pro-Government when the Government in power and the nation at large as represented by the people, are at loggerheads. And therefore whether such a movement should be encouraged or discouraged by the people is a question which all serious-minded nationalists should try to decide.

Each presidency in India has a Scouts' Headquarters and the Governor of the province is the Chief Scout. Primary and middle-school boys join this movement in large numbers. They are trained for civic service. They are trained and disciplined in drill, signalling, swimming and all other sports which tend to make the boy a good and useful citizen. So far as the technical side of this movement is concerned all that is done is very useful. Various sports are held often and the boys are taken to different places for camping. All this is quite good. What, I however seriously complain of is only this, that while proper attention is given to make him physically a good scout, no attention is absolutely given to develop the scout nationally. And therefore a scout however good, well disciplined and physically strong he may be is practically of no use to the country if left undeveloped on national lines. I contend that in the present day Scout Movement in this country, the most important factor of developing the Scout on national lines is entirely ignored and to that extent the movement is a complete failure. If a foreigner were to ask us as to what part the Scout Movement in this country plays in the nation's struggle for freedom, we have, I think no answer to give except a pessimistic and disheartening "Nothing". In the ordinary and every day routine life of

the country, no doubt, the Scout is very useful. If a man is drowning, a scout may go at great personal risk to rescue the drowning man. If a fire breaks out in a village a scout is of tremendous use. Similarly if there are any non-political troubles his presence is useful. But this is not all what the nation expects from him. The utility of the Scout Movement will entirely depend upon the part he plays in the nation's struggle for freedom. How many of the scouts will offer their services when the nation's premier Assembly, viz., the Congress, meets to decide the nation's future policy? If a great man like Mahatma Gandhi is to be given an address how many scouts will offer their services to maintain order at such a function? How many scouts will offer their services if a legitimate campaign like the Bardoli Satyagraha is started tomorrow? These are not at all ordinary questions but the most important ones and these questions alone are the best criterion to judge the utility or otherwise of the Scout Movement. Judged from this stand-point the Scout Movement in this country is a complete failure and does not deserve the support of the nation.

Many Scouts have recently sailed from this country to take part in the world Scout Jamboree at Birkenhead. They are, at the moment of writing this article, freely mixing with the scouts of different nations of the world. But, alas, how uncomfortable the nationally-minded of them must be feeling when they are reminded that they belong to a subject race! They will look at England's glory with a mixed feeling of awe and reverence.

The Congress has already felt the want of national Scout Movement, and the Hindustani Seva Dal is the off-spring of the earnest efforts of patriotic leaders like Dr. Hardikar... nation's devoted scout.....and other patriotic leaders. I wish all glory and success to them. The spirit of the movement is alright but it has many handicaps. If this movement is afforded all the technical facilities that the present all India Scout Movement enjoys, I have every hope that it will be of tremendous use to the cause of India's peaceful struggle for freedom which lies ahead.

PROBLEMS OF MODERN HINDUISM.*

To-day being an occasion sacred to the memory of Lokamanya Tilak, I wish to speak to you on a subject which was near and dear to his heart. Possibly you only know of him as a person completely devoted to politics. You may not be aware that there was something dear to his heart even more than politics, to which he often referred in his private conversations. That was the idea of spreading the message of Hinduism all over the world, but not in the narrow sense of a religion or cult of a few people in India, but in the larger sense in which the Bhagavad Gita and the Upanishads have conceived it.

RELIGION ACCORDING TO GITA.

You will be surprised to hear that, in the Bhagavad Gita and the Upanishads, there is nothing

* Being the Speech delivered by Mr. M. R. Jayakar, at the Bombay Brahman Sabha on 25th July.

spoken of as Hindu Religion. The word 'Hindu' does not occur anywhere in these books from cover to cover. The Religion is referred to as "the ancient immemorial faith," the faith or culture which has come down from immemorial times as the possession not of a particular community or country, but as the possession of the entire human race, the combined treasure-house of religious experiences and religious inquiries, acquired and pursued by individuals from time to time. Religion in these books is regarded as the common out-put of religious inquirers in India of various sects and denominations, a common heritage on which has descended from generation to generation and is espoused by temporary spokesmen from time to time. The ancient law-giver conceived religion on the broad basis of being a means of solace of the entire human species and of all those who dared to contemplate on God and Nature as divine mysteries.

LOKAMANYA'S FAITH IN GITA'S POWER.

What I wish to speak to you this evening is about this vast cultural possession of India, which the Hindu has to push forward in all directions. Lokamanya's conception was so wide. He was once asked:—"If you were going outside India to spread India's message of civilization, what book amongst all those you have read so widely would you like to take with you? What book you think will have the power of carrying persuasion to the intelligent as well as the unintelligent, the cultured as well as the uncultured, the literate as well as the illiterate, in every clime and community? His reply was:—"Give me the Bhagavad Gita, and I will perform the miracle. I will then go from region to region, country to country, individual to individual and spread the cultural mission of my ancient faith." In this expansive sense he conceived of Hinduism, and it is in this broad sense that it has an interest for the human species, not in the narrow sense of a cult of a few people who go on adding to the number of its adherents for the sake of the political vote. I do not wish you to contemplate Hinduism in this narrow light, but in the large sense of a faith which has immense potentialities of cultural appeal and absorption.

PLEA FOR LIBERALISING HINDUISM.

The practical question, therefore, before us is:—How can we make Hinduism once more so broad and liberal in its principles, and so increase its power of absorption that we could regard it as fully capable of satisfying the religious cravings and requirements of the ordinary man? How can we so expand its liberalism, toleration and sympathy that the humblest individual can find solace, enjoyment, safety and comfort within its fold? The need of making Hinduism so expansive is very great to-day, especially when we remember, that the ravages made on this ancient faith by militant and aggressive religions are many. As a public worker I have had opportunities, which many of you may not have had, of observing the course of national events and I have come to the conclusion, after various observa-

tions and experiences, that there is great need to-day for Hinduism to assume this broad, liberal and expansive basis.

QUESTIONS AT THE RIOTS COMMITTEE.

I was asked yesterday, in my examination before the Riots Inquiry Committee:—"Why cannot Hinduism regard with perfect equanimity and composure, the few hundreds of its followers who stray every year from its fold? Hinduism has got 22 crores of people, and what does it matter to it if a few men, women and children are taken out of it?" My answer was—and I will repeat it with the warmth with which it was delivered then—"So far as Hinduism is concerned it resents even a single man, woman or child being decoyed out of its fold by deception, temptation, or fraud". This answer of mine, I am sure, represents the view which many Hindus entertain about their own religion, and I want you, especially the young and the orthodox, to adopt a broad and tolerant attitude of the mind which makes such a view possible. Hinduism of all other religions has need to-day of conserving its energies and consolidating its position as an important religion in India.

NECESSITY OF BEING VIGOROUS HINDUS.

We unfortunately find that the best among us are unwilling often times to admit that they are Hindus. I have not seen any Englishmen, Mahomedans or Parsis, however high their position, who, when the time and occasion require, are afraid of saying that they are Christians, Mahomedans or Parsis. I wish we Hindus would imitate their vigour of faith and of conviction. Possibly our philosophic toleration interferes with the intensity of our beliefs, and to-day we find ourselves a scattered, divided, feeble, intolerant and exclusive set of people to whom there is no religious or political liberty possible, unless they acquire vigour in whatever they do or believe. Our present state represents, to my mind, a similar one which was centuries ago, depicted by a poet in the Mahabharata, when in the Shanti Parva, he wrote, "When politics and the traditional statecraft of a people have departed from a land, its religious books are submerged, its religious tenets, however well developed, perish, the well ordered landmarks of society disappear, and its warlike traditions, however ancient, perish." The author then goes on to say:—"Therefore politics is the one essential thing in a country. All sacrifice is merged in it, all sacraments are to be found in it, all knowledge lies buried in it, and all the worlds are included in politics." It was so said years ago and you can admire the wonderful vision of the poet who wrote this verse centuries ago.

SOME INSTRUCTIVE FIGURES.

So the present state of Hinduism is of a religion without any vigour of faith, or action. When you have regard to the depletions which our feebleness is entailing on Hinduism, you will see the necessity of our acting with vigour. I will give you a few figures for the years between 1881 and

1921. In 1881, the Hindus were 70 per cent. of the population. In 1921 they shrank to 65 per cent. On the other hand, the Mahomedans rose from 22 per cent. in 1881 to nearly 25 per cent. in 1921. So that, while the Hindus fell by 6 per cent., the Mahomedans rose by nearly 2 per cent. The Census Reports available for the period prove a similar story. According to them, in 1881 the Hindus were 7,581 per 10,000. In 1921 they descended to 6,841. Between 1911 and 1921 the Christians rose by absorbing 7 lakhs Hindus. Hinduism appears to be completely unconscious of those depredations, and unless it takes steps to preserve itself and rid itself of its febleness, divisions and intolerance, I see a clear sign in front of me that it will gradually go on losing more and more.

(To be continued.)

SENSATIONALISM IN RELIGION.

The Editor, *The Indian Social Reformer*.

Sir,

I read with interest the article published in the *Weekly Observer*, Allahabad, dated the 25th ultimo, under the caption "A Great Complaint" by Miserere. It seems to me that Miserere's feeling is very much upset by Dr. May Shave's speech in the Legislative Council in which she is reported to have said:—"In this twilight time, when all the creeds are in the melting pot, and we wait for a world Religion". Yes, it is a question of vital importance and worth consideration and I feel sure, by discussing the topic, the clergy themselves will no doubt be abundantly benefitted. But seeing I also agree with Dr. Shave's expression to a certain extent, I wish to ask a few questions before the matter is finally taken up for contemplation and discussion.

To believe in Christianity, is to believe in Christ, and to disbelieve in Christianity, is to disbelieve in Christ. Am I not clear and obvious in my meaning? Undoubtedly, you would question me; Why, oh! why, I hold such opinion? Let me explain. Not very long ago, there was an emotional discussion on the production of filthy films. The general trend of this discussion was to abrogate the production of such sensational films, through which a bad moral is reflected on the character of young men and young girls. But the film-owners vigorously protested against this. They said, if they would only screen such films where, there is no flirtation, courtship, etc., the public would not be interested and, in consequence, they would suffer a serious loss.

Now I desire to ask, is not this the case with some of our clergy. Seeing they have no spiritual power in them to convince people or to bring to Christ, are they not adopting the most sensational method, i.e., dances, concerts, picture shows, etc.? Has not Church-going now practically become mechanical? Is it not true that people may and do go for years, but with no spiritual gain? Am I not

correct when I say, Church-going is gradually falling off, and that very few independent people go to Church nowadays?

And is it not true, that by advocating corruptible activities in Churches, people will take a keen part in the functions, and so utilize their times, in listening to the service until the dance or picture-show is commenced, and through this medium the clergy would be able to fill their Churches? The Rev. Guthrie says "he filled his long deserted Church with people by allowing dances in his Church." Now you may satisfy yourself as to how far Dr. Shave's statement and her opinion about creeds is justified. It is quite clear, therefore, that the clergy have lost their hold on the people, because they themselves are searching for new phases in religion that will create something of a sensation.

Bareilly, }
U. P. }

Yours etc.,
S. W. HOWARD.

BENGAL WOMEN DEMAND FRANCHISE.

With reference to the question of giving the Indian women the right of standing for the legislatures, Mrs. Latika Basu in a statement to *Free Press* said:—

It has given me great pleasure to see that the question of giving women the right of standing for the legislature is to be raised in Bengal Council once more. Bombay and Madras have led the way and it is hoped that Bengal will not remain in the background long. But it has pained me to read the contemptuous reference to, and sweeping condemnation of 98 per cent. Bengal's women made by Mrs. P. K. Roy. I cannot help protesting on behalf of my mute sisters.

Mrs. P. K. Roy would restrict suffrage only to the educated women and in defence of her opinion she writes:—"It is possible to manage household duties or even carry on zemindary administration with the help of *gamashita* or agents but civics and politics are quite different subjects altogether". Is this not making a fetish of education on the one hand and of civics and politics on the other? I should reply "Sabbath was made for man and not man for Sabbath". A man or woman's humanity rises far above the changing standards of education. What is regarded as education to-day may be regarded as ignorance to-morrow but the human mind with its native potentialities will march on triumphantly from age to age to higher and higher aspirations and accomplishments.

INFERIORITY COMPLEX.

While emphasising that it is the birth-right of every man and woman to receive the best education which the age has to give, it is mere inferiority complex and confusion of issues to make a certain type of education the measuring rod by which we are to decide whether we should or should not exercise rights which we claim as members of human society. I maintain that all men, women and children should

be given political and civic education to make them efficient members of society, but our present bookish and examination-ridden system is no true test. I even maintain that mere literacy may be an aid, but it should not be regarded as in itself a test. Mrs. P. K. Roy is going against the very spirit of the suffrage movement by claiming the right for a microscopic minority. Indian women may not be educated in the Western sense of the term, but to regard them therefore, as ignorant and irresponsible or incapable of understanding political and civic issues, if explained to them, only shows a snobbishness above which our so-called educated sisters should rise.

From my intimate association both with the average women of the West and of this country, I can say that our women even without education show a far shrewd intelligence and common sense than the average women of the West. Our political life has suffered and is still suffering from this bogey of the "ignorance of the masses" raised by our rulers in order to frighten us from claiming what is our birth-right. Let not this bogey be raised once more to keep back the women's movement. Even in the case of men it is an extension of the suffrage that is needed and we as mothers of the race claim our rightful position as equal members of the social and political units.

NEWS OF THE WEEK.

Prize for Cottage Spinning-Wheel:—The Council of the All India Spinners' Association has decided to award a prize of Rs. 1,00,000 or £. 7,700 to the winner who will hand over to the Council a spinning wheel or a combination of spinning wheel and carder fulfilling the following conditions: 1. The spinning wheel should be worked by hand or by foot in an ordinary Indian village cottage. 2. It should be such as one woman may work at it for 8 hours a day without undue strain. 3. It should be capable of utilising hand-carded slivers or have attachment for carding. 4. The output of yarn should be 16,000 yards of 12 to 20 counts in 8 hours' continuous working. 5. The machine should be such as can be made available in India at a price not exceeding Rs. 150. 6. The construction of the machine should be substantial and capable of being used, say, 20 years with occasional replacement of wearing parts. The replacement charges should be reasonable and may not exceed 5 per cent. of the cost of the machine per year. 7. The competitors should deliver at their own cost at Sabarmati their machines for examination on or before the 30th October, 1930. The competitors may protect their machines by patent during examination. The winner will have to transfer patent rights to the Council of the All India Spinners' Association without reservation. 8. The judges shall be Sjt. Satis Chandra Das Gupta of Khadi Pratisthan, Sjt. Lakshmidas Purushottam, Technical Director, Swaraj Ashram, Bardoli, and Sjt. O. Rajagopalachariar, Director, Gandhi Ashram, Tiruchengodu. In the event of disagreement between the judges, Gandhiji shall be the referee and failing him Sjt. Shankerlal Banker, Secretary, All India Spinners' Association. All further enquiries should be addressed to the undersigned at A. I. S. A. office, Mirzapur, Ahmedabad (India).

Shankerlal Banker, Hon. Secretary, All India Spinners' Association.

A Widow Remarriage in Bombay:—A widow-remarriage was celebrated on Sunday the 11th August 1929, at Shet Bhagvandas Madhavdas Bungalow, the parties to the marriage being Mr. Laxman Sakharam Ohitale and Shrimati Manubai Joshi, who both belong to the Konkanaatha Brahmin community. Several friends of the bride and bridegroom, as well as sympathisers with the widow-remarriage movement, were present including Mrs. Shantabai Kashalkar, Mrs. Malatibai Karve, Prof. R. D. Karve, Shet Bhagvandas Madhavdas, Messrs. B. S. Turkhad, Y. V. Bhandarkar, D. V. Thathe, J. V. Marathe, P. K. Karandikar, V. S. Raut, B. R. Madgao- kar and P. B. Gothoskar. The ceremony was performed according to Vedic rites.

Middle Class Unemployment:—The departmental committee, appointed to suggest solutions for the unemployment prevalent among the middle-classes in the United Provinces have submitted their report, saying that they have no radical remedy to propose. The limit for absorption into Government service and the legal profession, the main occupations of the educated classes at present, had been reached, and an increasing proportion of lads with high school and university education would have to find employment in other spheres. The Committee recommend the establishment of experimental Employment Bureaux at Lucknow, Allahabad, Cawnpore and Agra to maintain a register of students, to ascertain what are the available openings for employment and to give advice to parents and help students to obtain employment. The Government, the committee recommend, should give a grant of Rs. 200 monthly to each bureau.

Agitation in Benares:—The resentment caused by the marriage of a well known Vaidya of Benares at the old age of 73 with a minor girl of 13 continues. Meetings condemning the marriage have been held in several centres in the town under the auspices of different social and communal organisations. Under the auspices of the Benares Hindu Sabha a public meeting was convened at the town hall last night, when a resolution condemning the marriage was passed unanimously. The meeting was largely attended and strong speeches were made. The resolution passed, emphasised the necessity of taking steps so that such marriages, which were against the teachings of Sanatan Dharma, should not take place in future.

The Congress and Indian Princes:—In compliance with the resolution passed by the Calcutta Convention, Pandit Motilal Nehru has written to the Chancellor of the Chamber of Princes inviting the Chamber to appoint its representatives to confer with the Committee of the Convention at a Round Table Conference on the constitutional position and the status of the Indian States in the future Commonwealth of India and the relations that should subsist between the Indian States and the Central and Provincial Governments of the Commonwealth. Similar invitations have also been sent to the Nizam of Hyderabad, the Maharaja of Mysore and the Maharani Regent of Travancore.

Ramanand Chatterjee Sentenced:—Mr. Ramanand Chatterjee, editor, and Sajanikanta Das, printer, *Modern Review*, were sentenced to-day to a fine of Rs. 1,000 each, in default three months' simple imprisonment, on a charge of sedition by the Chief Presidency Magistrate for publishing the book "India in Bondage," by Dr. J. T. Sunderland of America.

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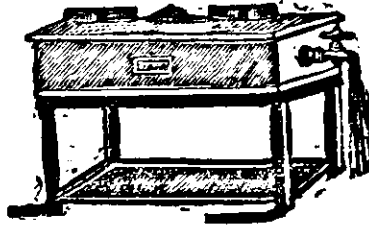
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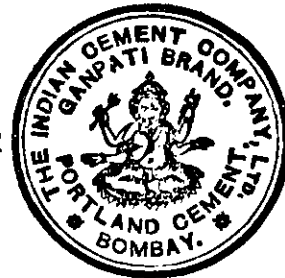
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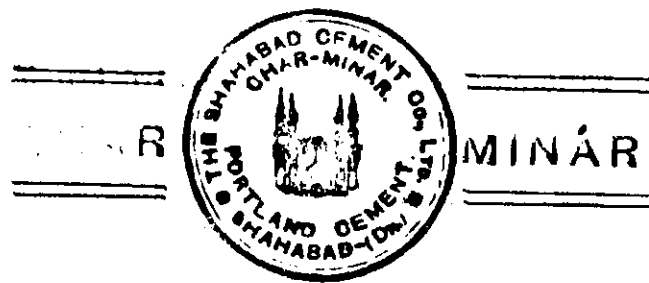
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Vol. XXXIX.

BOMBAY—SATURDAY, AUGUST 24, 1929

No. 52

“ I will be as harsh as truth, and as uncompromising as justice ; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard.”
WILLIAM LLOYD GARRISON in the *Liberator*.

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<p>Sir Frederick Sykes on Education. Next Congress President. Treatment of Prisoners. Anglo-Indians or Indian Christians. The Late Rev R. A. Hume. The Skeleton at the Feast. Race Attitudes in Children.</p>	<p>That Men May All Be Brothers. The Late Rev. R. A. Hume. Arabic Influence on Music. Christian Missions in India. Negro Spirituals. Problems Of Modern Hinduism. Hindu Temples and Untouchables.</p>
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NOTES.

(Sir Frederick Sykes on Education:—
During the short time that he has been Governor of Bombay, Sir Frederick Sykes has impressed the public as a Governor who thinks for himself and is not content to take his opinions second-hand from the official hierarchy of which he is the head. The address which he delivered as Chancellor at the Convocation of Bombay University on Wednesday, bears out this impression. Sir Frederick intimated at the outset that much of what he was saying was drawn from his own personal observation and experience as one in the middle of life, with an outlook stretching both behind and before. This, while it endows the address with a human interest, has necessarily its limitations. What one observes, depends very much on where he observes from and what he is disposed to observe. There is a famous passage in one of Cardinal Newman's essays on universities, in which he describes how to the scholar Mount Hymethus would speak of the classics, and to the merchant of the commercial possibilities of the honey to be gathered on the hills. Sir Frederick's standpoint, in the nature of things, cannot be exactly that of the young Indian graduate emerging from the shelter of the University into the freedom and anxieties of life. The young Englishman has potentially the whole world in which to make himself a career: the young Indian, on the other hand, is barred by racial discrimination from large parts of it and even in his own land his opportunities are limited by the exigencies of a system which, though it has been declared seditious to call foreign, cannot by any stretch of imagination be styled indigenous. Notwithstanding this wide gulf, Sir Frederick did his best to put himself in the position of those whom he was addressing, and this he could do the more easily as he is personally a believer in its effect on the individual as the supreme test of all organisation industrial, educational or, we doubt not he would agree, political. This is the view of many of the most advanced thinkers in Europe and America, and it is pleasing to see one in Sir Frederick Sykes's position inclining to them. We are convinced that it is along the lines suggested by this principle that the solution is to be found for most of the problems which perplex modern life not less in India than in the West. The

address touched at points a very high level of thought as when the Chancellor spoke of the sense of duty. "To my mind", he said, "there is no higher quality in the world. For it means that, where it exists, a man's life is governed by a law transcending his own egotism; and to have achieved this is, in my opinion, very nearly to have solved the problem of life itself. To have broken that slavery to the personal self, which is the greatest of all bondages, is to have risen above the ordinary level of humanity and to have become definitely a spiritual being." This is precisely the Hindu idea of *dharma* and Sir Frederick's words seem to us as we read them almost a word for word paraphrase of passages in the Bhagavadgita. We must confess there are more men who have grasped it in the West than in India to-day, and that is why we are lagging sadly behind the West not only in material but in moral and—we do not hesitate to say—spiritual things as well.

Next Congress President:—What we cannot help regretting as an unseemly situation has arisen over the election of President of the Next National Congress to be held at Lahore in December. For weeks before the election day, a propaganda was conducted with the help of News Agencies in favour of the choice of Pandit Jawharlal Nehru. To those who followed the reports broadcasted from time to time of the number of provinces which were stated to have voted for the junior Pandit Nehru, it was a surprise to find that only three out of twenty provinces actually cast their votes for him. Mahatma Gandhi was the choice of ten and Mr. Vallabhbhai Patel of five provinces. A day or two after the result was announced, Mahatmaj announced that he could not accept the Presidency and asked that Pandit Jawharlal should be chosen instead. Mr. Vallabhbhai who has the next largest number of votes, would in the ordinary course become President, if Mr. Gandhi is incapacitated from acting in that position. Mr. Vallabhbhai, of course will not, after his leader's expressed preference, accept the position, though as between him and Pandit Jawharlal, there can be no question as to who is the more tried and experienced man of the two. We have expressed before, our appreciation of the Pandit's many sterling qualities, but somehow he gives the impression that he has yet to find himself, and before one does that, one can hardly aspire to guide a national movement. Even those who favour his election do so on the tacit assumption that the Mahatma and Pandit Motilal Nehru will, in any event, be there to help him round difficult corners. There is only one previous analogy that we can think of, and that was when Sir Pheroze-

shah Mehta stood behind Mr. (now Sir) Dinshah Wacha when the latter occupied the presidential chair of the Congress. Pandit Motilal Nehru and others are reported to have urged Mahatmaji to waive his demand and to agree to be President. The fact is, Mahatma Gandhi has, by his four-anna franchise, khaddar, non-co-operation and other devices made it impossible for any other man with an open mind on these questions from being anything but a humble camp-follower in the Congress. Whoever is nominally President, the real though invisible President is Mahatmaji himself. He has a keen sense of humour and the humorous aspect of the situation can not fail to appeal to him. Having raised a Frankenstein, Mahatmaji should not leave others to face the monster, and that is really the significance of the pathetic appeals which are being made to him not to experiment with the fortunes of the Congress as with his own dietetic possibilities.

Treatment of Prisoners:—The prolonged hunger-strike of several of the accused in what is known as the Lahore sedition case, has compelled the Government of India to issue a circular requesting Provincial governments which control prisons to revise the rules relating to the treatment of prisoners. The contention of the Lahore hunger-strikers is that persons accused of political offences which involve no moral turpitude, are entitled to more considerate treatment than persons guilty of murder, rape and dacoity and as at present no distinction is made between the two classes, they refuse to take any food and prefer to starve to death as the only way of calling possible attention to the anomaly. The only distinction now recognised by the Jail rules is racial, that is to say, Europeans and Anglo-Indians, which means practically all who wore hats and boots, are given a more expensive diet than persons who adhere to their ancestral faiths and garments. According to one estimate, while the former are fed at a cost of 12 annas a day, the latter have to be content with one-sixth of that expenditure. The Indian authorities are deplorably behind the times in their ideas regarding the treatment of criminals. Even in Great Britain which, next to India, is perhaps the most conservative country in the world, considerable improvement has been made in the treatment of prisoners which, notwithstanding the efforts of Howard and Bentham, was in the middle of the last century such as to merit Leckey's observation that "England which stood so high among the nations of the world in political, industrial and intellectual eminence, ranked in this matter shamefully below the average of the Continent." We in India are always at least thirty years behind in most matters, for the simple reason that the British officials who control the administration, are always a generation behind in their ideas than the rest of their countrymen. An additional reason for the tardy pace of progress here is the lack of social contact between the rulers and the ruled. The Bombay Government during the last session of the Legislative Council introduced a Borstal Bill for the treatment of adolescent male offenders, which is a move in the right direction. We trust that they will go forward and introduce measures for rationalising and humanising prison treatment generally.

Anglo Indians or Indian Christians:—The *Indian Witness* writes:—"The Anglo-Indian

Association of London is disturbed because a correspondent of a Calcutta journal wrote that on a recent visit to England he discovered several Indian Christians posing as Anglo-Indians and holding membership in the London Association. Whether the correspondent wrote correctly it is not for us to say. He may have done so or the Association may be entirely correct in its denial. But the significant fact that the keen observer of today notes is the reversal of what was a frequent occurrence a few years ago. The trend today is not for Indian Christians to represent themselves as Anglo-Indians but for Anglo-Indians to identify themselves with the Indian Christian community. And the new trend is better than the old. The Church of Christ has suffered whenever an Indian Christian has denied his nationality and represented himself as an Anglo-Indian. The Defence Force of India, by admitting to some of its units only supposed Anglo-Indians and giving certain material inducements for joining, and the Railways by invidious distinctions in their scale of payments to their employees have unwittingly encouraged these false representations. It is a good sign of the times that more resistance is being offered by Indian Christians to these evil and disintegrating forces. And it is another good sign of the times that an increasing number of Anglo-Indians are proud to regard themselves as Indians." We are able to confirm the statement of the *Witness*. We have heard from more than one friend in England that girls who used to wear western dress in India adopt the Indian sari in England, as they find that it ensures them greater regard. One Indian Christian mother who wears western dress told this writer that her daughter who is an undergraduate refused to accompany her to England, unless she was allowed to wear the sari. "How can I", she asked "myself wearing dress"?

The Late Rev. R. A. Hume:—We publish elsewhere under this caption the second of a series of three articles on the late Rev. R. A. Hume, for which we are indebted to his son Dr. R. E. Hume who sends us the matter from America. The articles contain much data which enables us to appreciate the persons and incidents that influenced the late Rev. R. A. Hume and will be read with interest by our readers. The first article which was published last week dealt with the early life of R. A. Hume, the one published this week deals with his education and his life in India, and the last which will appear next week treats of his contributions to Indian life and his friends in India.

The Skeleton at the Feast:—Considerable excitement was caused in America by Mrs. Hoover's invitation of the wife of a Negro Congressman to a White House tea. The Southern Press in particular seems to have strongly resented Mrs. Hoover's action. We take the following from the *World Tomorrow*. "It is a clear indication of the fact that the race situation victimises a white man almost as much as the coloured man.....All honour to Mrs. Hoover for her stand. We regret only that the President found it necessary to offer an explanation. Complete silence would have been not only better morals, but better politics." This is another instance of the difficulty which people find in getting over prejudices.

INDIAN SOCIAL REFORMER.
BOMBAY, AUGUST 24, 1929.

RACE ATTITUDES IN CHILDREN.*

We referred last week in our leading article to Mr. Bruno Lasker's suggestive and helpful book on "Race Attitudes in Children." The publishers rightly describe it as a highly revealing study of the origins and growth of race prejudice. Mr. Lasker demonstrates, by means of vivid case evidence and objective enquiry—we are quoting them—that attitudes are of chief importance in determining the relations between different racial and national groups in American (we may add, in Indian) life; that racial attitudes in children are not instinctive and personal, but the consequence of prevailing folkways and environmental circumstances. Mr. Lasker analyzes in turn the various race attitudes in children, how they have been acquired, what intentional teaching has gone into their formation, and how they may be modified. The interplay of social forces between whites and blacks, natives and foreigners, immigrants and immigrants, help to make the book not only an absorbing study of social life in America, but a most timely and valuable guide to similar studies in this country. The general conclusion Mr. Lasker draws from his study is that up to the age of five children are free from notions of race superiority or inferiority, or of race differences at all. After that they pick up phrases and attitudes which they see around them and rather mechanically adopt them without any special mental significance. A typical instance is that cited in the book of a little coloured boy, four years old, who called any child who made him angry a "nigger". He thinks of the word obviously as something to make one angry because he sees other children get angry at being called "nigger." The age at which children discover group differences, another authority says, is generally between nine and twelve years. But race consciousness definitely comes into life at the age of adolescence. Mr. Lasker quotes the superintendent of a Mission in the North-West who has noticed Japanese, Chinese and White children study and play together with no hint of differences based on race lines. But as the Asiatic children, or those of Asiatic parentage, grew older and came to the marriageable age, they almost invariably gravitated to their own race. This was especially true of the children of Japanese parentage, even in Hawaii. The superintendent thought for a long time that this was due to race instinct, but after talking to the young people, he is now almost convinced that race has nothing to do with it, in itself, but that the separation is caused by American social standards and usages. "Society", he says, "is a most despotic ruler and has decreed that persons of non-white extraction shall not be ad-

mitted to good standing in social circles. As soon as the young people of Asiatic descent realize this, they begin to "take their places"—though reluctantly and with some bitterness."

The most interesting and inspiring feature of the book is the evidence it gives of the existence in such a society of a considerable proportion of men and women who have made it a mission, so to speak, to set themselves in their own homes to counteract race prejudice. These are the salt of American life. The most effective antidote to race prejudice is to be found in this direction because, as a high-school teacher who is quoted by Mr. Lasker, says: "Home influence is stronger than precepts laid down at school in forming attitudes. I have been strongly impressed with the imitativeness of children and the strong tendency to imitate other children more than older people; so the influence of one home probably acts through those children on other homes." Parents are often responsible for instilling race prejudice in their children. Mr. Lasker cites the following instance. Mary, five years old, shrinks back and clings to her mother when she sees another child who lives a few blocks away, saying, "She's 'talian." Her mother and father had been discussing in her presence the small section of Italians near by, resenting the fact that they were there. And Mary had been told to avoid the children because they were dirty "not nice." At the age of seven her prejudices were even stronger. Here is a very different case of a cultured and broad-minded mother saving her child from falling a victim to race prejudice. A New England mother was quietly reading the story of the Crucifixion to her three children. In the midst of the story one interrupted and asked, "So, it was a bunch of Jews who killed Jesus?" The mother started to nod assent when her eye fell on the occupants of several adjacent chairs and, like a flash, she said, "Yes, it happened to be Jews who killed Jesus, but He Himself was a Jew. If he had been living in America today, it would have been Protestant Christians like ourselves who would have killed Him." Much mischief is caused, which is almost irreparable, by the loose talk in which even educated people indulge generalizing about other communities. An important fact brought out by Mr. Lasker is that education in common institutions is a very valuable means of counteracting racial prejudice. He lays especial stress on common recreational associations. "The mixed play-group" is a good adjunct to neighbourhoods with mixed ethnic population. He would not approve of our quadrangular cricket matches where the teams represent different communities. From this point of view, it is perhaps not altogether to be regretted that cricket is waning in popularity in Bombay, and is being replaced by lawn tennis where no communal associations have, so far, grown up.

* By Mr. Bruno Lasker. Published by Henry Holt & Co., Inc., New York. Price 4 dollars.

THAT MEN MAY ALL BE BROTHERS.

MEDITATIONS FOR THE YEAR.

XXXIV. RECREATIONAL LEADERS.

(DR. CLIFFORD MANSHARDT, PH.D.).

The character-forming values in organized play have not yet been fully realized. The desire to play is deeply rooted in man, and the perversion of this desire leads to far-reaching social consequences. How much simpler the moral problem would become if every neighbourhood would recognize the constructive value of play, and would organize play upon a neighbourhood basis. There is scarcely another person who can draw as close to the boy or girl as the sympathetic leader of recreation. Practically every competitive game presents the opportunity for unsportsmanlike conduct and cheating, as well as for the highest type of sportsmanship. Left to their own devices a group of boys may develop into a gang of cunning tricksters. Playing under the direction of a trained supervisor these boys soon learn the meaning of honesty and to live by the code of the sportsman.

Juvenile delinquency is in large measure simply a misuse of spare time. During school hours the child is occupied, but when he is presented with free time he does not know how to use it. The most of our boys and girls are not wilfully vicious. They go wrong simply because they do not know what else to do with themselves. They will respond with willingness to a well-planned wholesome programme of recreation. The city that cares for its boys and girls will not allow them to drift. It will meet its opportunity and gain its sure reward.

The leader of recreation must not only know games, he must also know physiology and anatomy. The child enters into the game with zest. He forgets everything but the game, and before he is aware of it he has exhausted his energies and has become petulant and weary. The supervisor must study each child and allow no child to pass beyond limits that are injurious to his health. Proper recreation and guidance during the formative years of childhood mean much for the future health of the nation.

The strenuous demands of the present day can only be met by the fit. It is of no avail to raise up a generation of students if these same students are physical weaklings. The war opened our eyes to the importance of this matter, and the question that now faces us is whether we are willing to see it. Some cities, such as Bombay, are beginning to provide recreation facilities on a city-wide scale. Others are making partial attempt to meet the situation. Many more are doing nothing. It is for us who believe in the social values of play to preach our gospel, that the movement may spread to the enrichment of our common life.

THE LATE REV. R. A. HUME.

(By His Son). •

2. EDUCATION, MARRIAGE AND LIFE IN INDIA.

When Mrs. R. W. Hume started from Boston in 1839, little did she think that, before reaching her missionary work in India, she would have a share in educating and Christianizing the children of the Dark Continent, in the person of the negro cook of the American brig "Waverly." And when she gave a copy of the "Life of Mary Lyon" to a Christian missionary in South Africa, little did she think that, consequent upon her husband's sickness and being ordered for a change of climate to South Africa, she would have the opportunity of doing pioneer educational work for females in a third continent.

EARNING A LIVING.

The ten-weeks' voyage of R. A. Hume from Bombay to Cape Town, Africa, ended on Sunday, December 3, 1854,.....just a week after the death of his father. The next ship sailing to the United States, the "Springback", occupied seven weeks from Cape Town, bringing the widow and her seven fatherless children to Boston. An uncle, Mr. Charles Burchard, who was a prosperous wholesale grocer in Framingham, Massachusetts, having no son or heir or prospective successor in his business, offered to take care of the boy R. A. Hume, and to adopt him. Other relatives offered to take over some others among the seven children. But Mrs. R. W. Hume determined that, so long as possible, she would keep the family together in Springfield, Massachusetts, near her own old home. R. A. Hume has often expressed his profound gratitude to his own devoted mother because, instead of having brought up in ease and for a life of money-making and apart from the sense of responsibility to his immediate family, he was reared by his own loving mother, and trained to industry, economy, mutual helpfulness and profound godliness. One of the ways in which R. A. Hume earned money and helped with the family's expenses, was by working in delivering the newspapers of the *Springfield Republican*. In this work he was so efficient and reliable that, during his course on the High School, he was made the foreman over all the other delivery-boys. Among these comrades and business subordinates of his was the son of a Judge and the son of the Superintendent of Schools. In this work he had to report for duty between four and five o'clock in the morning. In the winter time his overcoat was sometimes frozen stiff upon his body from the rain and sleet and snow, so that it would stand upright of itself upon the floor of the kitchen. He has thought that perhaps one reason why he was short of stature was because his physical growth was hindered by that exposure and lack of sleep during his growing years. But he has ever been grateful for the growth in character and by his steadfast loyalty to his family which he experienced even amid those early hardships. Another hard experience in that early period was the burning

down during mid-winter, of the wooden house in which the family were then living, now the site of the fine South Congregational Church on the corner of Maple and High Streets in Springfield.

HIGH SCHOOL AND YALE.

The mother of R. A. Hume had never had the opportunity of studying in any institution beyond High School. And in those days it was not yet the custom even for the sons of wealthy and educated families all to go to College. However, both she and her two sons were determined that, despite their limited financial circumstances, Robert Allen and Edward Sackett Hume, should go to Yale College. The Springfield High School at that time, did not teach Greek, nor profess to prepare for College. R. A. Hume was sixteen when he graduated from that High School. His mother joined in the plan that he should take another year in preparation for College. So he went to the near-by College Preparatory School, Williston Seminary, in Easthampton, Massachusetts. The way in which he earned his board there, was by working as a manager of an Eating Club for the richer boys. Weekends he would walk the sixteen miles from Easthampton to Springfield, in order to be with his mother and family, and in order to purchase more cheaply the food-supplies needed for his Eating Club. That year, 1863-1864, was the last momentous year of the Civil War. R. A. Hume organised in the School a Debating Club and a school-paper and a course of lectures by prominent men. Later, on looking back upon that first year when he was altogether "on his own," he wondered that he dared to, and that he was able to, undertake so many lines of activity and of initiative. However, while in that important age of sixteen-seventeen, R. A. Hume was exercising the same qualities of alertness, self-reliance, courage administrativeness and leadership which in later years as a man he exercised on a much wider scale.

When R. A. Hume was ready to enter Yale, it was decided that his mother and the whole family should go along, and reside in New Haven. His younger brother, Edward S. Hume, was thus able, while still living at home, to attend the fine Hopkins Grammar School for two years. The mother conducted a students' boarding house at the corner of Crown and Howe Streets in order to support herself and the younger children, even while making a home for the two sons, while they should be studying for and in College. Robert A. Hume earned considerable money by tutoring. In Sophomore year he won the third prize in English Composition and the second prize in Declamation. In Junior year and also in Senior year he won an Oration Appointment. He was a speaker at the Junior Exhibition. He was awarded the Clarke Scholarship for Senior year. He was an editor of the Yale Courant. He was elected a member of Gamma Nu. Alpha Delta Phi, and Phi Beta Kappa. He was a member of Brothers-in-Unity, and won the third prize in its Debate in Senior year; he

represented the Society as Orator in the Statement of Facts. He was treasurer of the Yale Missionary Society. Beside being active in various College activities, both scholarly and social, he was also active during College in active Christian work. He was the Superintendent of the Sunday School which he along with some other Yale students, conducted on William Street. On Sunday afternoons he used to accompany his mother in calling upon some sick or poor folk. He looked back with great gratitude upon that Christian life and work in which his mother trained him. When they moved to New Haven, all the family became members of the old Third Church, then on Church Street, facing the Green near Chapel Street. Later that Third Church united with what used to be the North Church, the two together becoming the United Church, on the Green near the corner of Temple and Elm Streets. Its pastor, Dr. Theodore T. Munger, and R. A. Hume became very intimate friends.

SEVEN YEARS A TEACHER.

After graduating from Yale with the degree of B. A. in 1868, R. A. Hume continued in New Haven through the academic year 1868-1869, teaching in General Russell's Collegiate and Commercial Institute on the Lower Green. During the next two years he studied in the Yale Divinity School, also taking the degree of Master of Arts from Yale in 1871. Then for the academic year 1871-1872 he taught in the Edwards School at Stockbridge, Massachusetts. Then he completed in Andover Theological Seminary the usual three years course of theological study, taking the degree of B. D. in 1873. Again for a year he taught in New Haven. Thus by means of teaching he and his younger brother Edward S. Hume, who graduated from Yale in 1870, earned and saved enough money with which to purchase a house for their widowed mother, at 24 Home Place (subsequently renamed Court Street), in New Haven. This undertaking being completed, R. A. Hume felt that he could leave her, and go back to India, to continue with the missionary work to which his father had given his life.

MARRIAGE.

In July 1874 R. A. Hume married Abbie Lyon Burgess, daughter of the fellow missionaries who in 1839 had travelled with his own parents from Boston to Bombay. Her father became quite a linguist, writing a Grammar of the Marathi language, and translating into English the Sanskrit astronomical work, "Surya-Siddhanta," which was published by the American Oriental Society. That Rev. Ebenezer Burgess, before starting for his missionary work in India, had been Instructor in Sacred Literature in Union Theological Seminary, New York City, during the year 1837-1838. And after returning to America from India, he was Lowell Lecturer on the Lowell Institute Foundation in Boston in the year 1865 and again in 1867. Rev. and Mrs. Ebenezer Burgess had been located in Ahmednagar as missionaries of the American

Board of Commissioners for Foreign Missions during the years 1839-1851, later being transferred to Satara, where the daughter Abbie Lyon Burgess was born. Her sister was named Mary Lyon Burgess, both of them bearing in their middle name the maiden name of their mother, Mary Lyon, who in turn was named after her aunt, Mary Lyon, the Founder of Holyoke Female Seminary (later named Mount Holyoke College). The Biography of the latter records how her favorite niece, who had helped her in that educational enterprise, was going away to India as a foreign missionary.

A PREACHER THROUGHOUT.

On August 12, 1874 Rev. and Mrs. Robert Allen Hume sailed from New York for India, reaching Bombay in October 29, 1874. They were located in Ahmednagar, 150 miles inland from Bombay, where most of his years were lived. On the day after his arrival, even before he could speak Marathi, he began to preach through an interpreter. And he ever remained a preacher. He preached in Dearfield, Massachusetts, on February 10, 1929, and in New Haven, Connecticut in March, before he had to go to the Corey Hill Hospital, Brookline, Boston, Massachusetts, in April 1929. Even while in the hospital he accepted tentatively a preaching engagement to preach in the first Presbyterian Church, Buffalo, New York, on August 11, 1929. And he was to have spoken and been a guest of honor at a missionary meeting in Chatanqua during July 1929.

THE TRAINING OF INDIANS.

One of his important services in India was the training of Indian ministers. One of his first accomplishments in Ahmednagar was to help organize a Theological Seminary, the very first one in Western India. At first he was the Dean, Dr. Lemuel O. Bissell being the President. On the death of the latter, R. A. Hume became the President, continuing in that position until he finally left Ahmednagar. From that Ahmednagar Theological Seminary there were graduated under him over two hundred Indian Christians, who went into the ministerial service of every Mission in the Marathi-speaking area, as well as into other Presidencies. His educational work in Ahmednagar included for a while the Principalship of the High School and also of the Girls' School.

Another important local piece of work which was placed upon him in the Marathi Mission was the superintending of the Parner District immediately to the west of Ahmednagar. When he began, the Parner District contained thirteen Indian Christians in one pasterless church. During the period of his service there, he took over one thousand men and women into the Christian fellowship. Finally he reared up Indian leaders to carry on the main responsibilities for Christian work in that Parner District with eighteen substantial churches and schools.

ARABIC INFLUENCE ON MUSIC.

The Editor, the *Indian Social Reformer*.

Sir,

My attention has been called to an article in the *Indian Social Reformer* (11th May) by Khan Bahadur Mir Muzheruddin, B.A., entitled,— "Arabic Influence on Music." This article is based entirely on a brochure of mine entitled *The Arabian Influence on Musical Theory*, except for the several stupid blunders which reveal your contributor's inability to read plain English. He has not however, had the common decency to acknowledge his indebtedness to my work, nor to even mention my name. I will be glad therefore if you will publish my letter.

Glasgow, } Yours, etc.,
27th July 1929. } (Dr.) HENRY FARMER.

The Editor, the *Indian Social Reformer*.

Sir,

I am much obliged to you for your letter of the 12th instant, forwarding a copy of Dr. Henry Farmer's letter before publishing, it for my explanation. I am extremely sorry that I omitted to acknowledge my indebtedness to his work or to mention his name. I am an ardent admirer of music and when Dr. Henry Farmer's book was given to me by a friend of mine I read it with great interest and found it most valuable and in my zeal to use in my article extracts I forgot to admit my obligation to Dr. Henry Farmer. I had no idea of claiming any originality but only to publish it for the benefit of those interested in music. I tender an apology for my omission and request you to very kindly forward a copy of this letter to the eminent Doctor and ask him to accept this apology and forgive me for my omission which was quite unintentional. I request you to keep the publication of letter under reference in abeyance until you hear from him.

Cathedral, } Yours, etc.,
Madras, } MIR MUZHERUDDIN.
15th August 1929. }

[As the public is entitled to know the facts of the case we regret our inability to comply with Mr. Muzheruddin's request—Ed. I. S. R.]

CHRISTIAN MISSIONS IN INDIA.

I.

The Editor, the *Indian Social Reformer*.

Sir,

I have been greatly interested in the letter written by "Perplexed", and in the answers to it which have appeared in your columns. Your leading article on "The Future of Christian Missions in India" is a fitting close to the subject under discussion. For my own part I feel that the future of Christian Missions in India will have to be more upon the lines of co-operation between Indians and Missionaries. There will be a subtle change in the relationship of Missionary Societies to the Government of the country when "Swaraj" (whatever that may imply) is attained. If the Missionary Societies accept the new conditions in the

in right spirit their usefulness and their influence for all that is best will be greatly enhanced. The main handicap in Missionary work is the "foreign atmosphere", and consequent lack of sympathy with, and understanding of, Indian aspiration. I have often thought that if I were a member of an Indian organisation which was engaged in similar work to my present task that I could be of more use to India than I am—as a member of a foreign organisation. It is probable that many other Missionaries feel as I do. Our one desire is to help India onward to a fuller and happier life—some as educationalists, some as doctors, some as agriculturalists. Can India offer us a more useful sphere of work than we find at present under a foreign Missionary organisation?

Kamareddi,
Nizam's Doms. }
13th August 1929.

Yours, etc.,
E. L. BEVAN.

NEGRO SPIRITUALS.

(By Mr. C. F. ANDREWS.)

One of the most remarkable things I have learnt in America, during my visit is the immensely rapid progress of the Negro race in intellectual and spiritual things. No other people in the world have achieved such an advance in so short a time during the last century. At the present moment I am writing this article at the Institution called Tuskegee, which was founded fifty years ago by Booker Washington. From the very first negroes themselves have been the builders of the fabric in every direction, while the white race has looked on with sympathy the Institution which Booker Washington founded in 1881 has remained steadily independent. Again and again I have been struck by the fact that every part of it is a creation of the Negro race itself.

As a consequence of their Creative energy the Negro people, who have worked night and day to build up this institution, pouring in their wealth of Sacrifice in unstinted measure, have attained an end which no one could have dreamt of fifty years ago. Everything to-day is so well conducted and efficiently managed that it compares favourably with any American Institution in the land. No one can ever say, henceforth, that the Negro race, is less capable than other races of mankind.

But this is only half the picture. The most vital factor of all still remains to be explained; for there is a spirit in this Institution which breathes of life and health and young vigour. There is a soul in it which tells of faith and hope and love and that is highest in man. I have met the same exalted spirit in such Creative Institutional work in India, as that which I knew at Shantiniketan. I have seen the same spirit still renewing its youth in beautiful old Marburg in Germany. It is easy to recognize it, because it goes far deeper than that which outwardly appears and it immediately touches the heart. When I first came to India and visited the Gurukul on the banks of the Ganges at Hardwar,

I felt in a moment the same spirit of the divine in Man, creating new human forms.

Here at Tuskegee, in the midst of practical America, the outward things are at first more evident than in India with its dreams of the divine, and Germany with its mystical philosophy. There was at first an emphasis on practical achievement in bricks and mortars and technical machinery, which in one sense was a matter of natural pride to the Negro race, whose talents had been previously despised. But these did not really touch the heart, or make the appeal to the very highest that is in our human nature.

But when I heard the singing of the songs which had been composed by the forefathers of this American Negro race from the very depths of slavery, now sung by the children who were free, in a school of their own creation, immediately my heart was touched and the very same spiritual vision seemed to come before my eyes, that had been apparent to me in those other creative impulses of the human heart that I have already mentioned.

The words themselves of these Negro Spirituals were often almost childishly simple, yet they were none the less profound. For instance the solo 'Were You There, when they crucified My Lord,' followed by the chorus, 'O, sometimes it causes me to tremble,' repeated many times has a pathos of its own, which goes almost too deep for tears. It is impossible to describe the impressions made by these Spirituals when they are sung by Negro voices, with all the wonderful rhythm which comes from the depth of the soul. They are profoundly religious and at the same time they give an interpretation of the bible story which brings its message to us in a strangely moving way. They represent the religious impulse which moved the hearts of these oppressed people more than a century ago and sustained them during a captivity that nothing except the pure white light of the Soul within could have transmuted it with a blessing instead of a curse. James Weldon Johnson who himself belongs to the race whereof he writes, has stated the historical fact in the following words:—

"The Negro took complete refuge in Christianity, and the spirituals were literally forged out of the Sorrow in the heat of religious fervor. The thought that the Negro might have refused or failed to adopt christianity leads to some curious speculation. One thing is certain; there would have been no Negro Spirituals. His musical instinct would doubtless have manifested itself, but is it conceivable that he could have created a body of songs in any other form, so unique in the musical literature of the world and with such a powerful and universal appeal as the Spirituals. Indeed the question arises, would the Negro have been able to survive slavery in the way he did? The story of the trials and tribulations of the Jews, in the Old Testament fired the imagination of the Negro bards and they sang, sang their hungry listeners into a firm faith that as God

saved Daniel in the lion's den, so He would save them; as God preserved the Hebrew children in the fiery furnace, so He would preserve them; as God delivered Israel out of bondage in Egypt, so He would deliver them. How much this strong faith had to do with the Negro Physical and Spiritual Survival of two and a half centuries of slavery cannot be known.

Thus it was by sheer Spiritual forces that African chants were metamorphosed into Spirituals; that upon the fundamental throb of African rhythm were reared those reaches of melody that rise above the earth and saw into the pure ethereal blue. And this is the miracle of the creation of the Spirituals.

Here in Tuskegee these melodies and harmonies form as it were the heart impulse of the whole living Institution. One hears their refrain murmured by some little child who wanders past, or taken up with a chant by some group of boys or girls as they pass from their lessons to their dormitories. At night time they sound through the night air as they are echoed by over a thousand voices at the close of the evening worship; and in my own experience and probably that of others who visit this place, the haunting melody of them remains in the sub-conscious mind, mingling with one's dreams and stirring one's soul in the wakeful moments of early dawn, when sleep departs and a new day begins.

In consonance with this perpetual uprising in the soul of man, of those emotions that lie deep within there is one factor at Tuskegee which seems to belong to the Negro race more richly than to any other in mankind. Laughter, merry laughter, sweet and natural, childlike and simple breaks forth everywhere from these boys and girls and their teachers. This surely is a glorious gift to have rescued out of suffering for the blessing of mankind. A people who can achieve this triumph in their historical beginnings, can surely accomplish much, as their history advances. It seems to me that there is no race upon the earth more richly endowed with gifts for the future than the Negro race.

PROBLEMS OF MODERN HINDUISM.

(*Concluded from the last issue.*)

THE ONE NEED OF THE TIMES.

The one need of the times, therefore, is to expand the spirit of Hinduism, to liberalise it so that all those who profess it, however, low and depressed, will find in it a living solace, a guide on all occasions when their minds are troubled. We must so reconstruct Hinduism that its meanest adherents, however degraded, will find in it solace, comfort and even enjoyment and respect. Unless we do that, the divisions which are at present to be found among us and which reduce many of its adherents to a state of helpless poverty, will not disappear. To-day the non-Brahmans refuse to join the Brahmans, out of suspicion and hatred, even on questions like the

Land League. I am not blaming the non-Brahmans for it. I am merely pointing this out as an instance of how our divisions are causing havoc in our community. We ought therefore, to look round and find out what is wrong with our religion, and what means would make it more united and vigorous. There is no use blaming other religions for their activities. After a long time we find ourselves driven away from our position of safety as the sole religion of India and confronted with Semitic rivals which are extremely vigorous, organised and inclusive.

NECESSITY OF CHANGING METHODS.

Hinduism, therefore, has to change its methods and take on a spirit which will enable it to hold its place against these strong rival faiths. Our action must commence by reforming our own faith and not by blaming other faiths, for doing what they think is their duty. The tolerance of Hinduism, its doctrine as embodied in the teaching of the Bhagvad Gita, do not disturb the faith of any man, however ignorant he may be—must be given a new meaning. It must always prevent violent conversions to Hinduism of any other man's faith but those gentle and silent changes which are necessary for the purpose of furnishing a solid foundation for the faith of the low class Hindu, have to be taken up. Hinduism must take heed of the religious sentiments of the poor and the fallen. It has devoted too much attention in recent times to the cultured few. It has left practically unprotected the lowest orders of society, and not cared to descend into their midst and offer to them a solace, a guide and a protection. It is no use resting on our oars and boasting of our past exploits.

ANCIENT POWER OF ACCOMMODATION.

In times gone by, when similar needs arose of consolidating into Hinduism the aboriginal and inferior classes, Hinduism did make a tremendous effort to find for them a strong foothold in its teachings. It was then most intensely national. Its power of absorption increased. It touched round about itself every important religious and cultural force and transmuted it so as to conserve its position. New religions, have shown such a power of slow and intelligent absorption as Hinduism has done in the past. It has absorbed men, sentiments and deities. Take for instance the deity called Kali. It was an aboriginal deity whose chief characteristic was to kill human beings. The ancient Hindu took it up, gradually purified its contents, until, in the hands of Shankaracharya, it came to assume the aspect of the Mother of the World. It furnished, in later days, a fit object for the adoration of every householder who thought of her as an affectionate mother who could never do him wrong.

WIDE CONCEPTION OF NATIONALITY.

You will find that ancient Hinduism adopted a few principles which I should like the younger and the orthodox sections of the present times, to pay special heed to. Hinduism adopted a wide and

liberal conception of nationality. Asked to describe what "Bharatavarsha" (India) meant, the old law-giver said:—"Bharatavarsha is the country, wherever it may be situated, where the nationals of Bharatavarsha stay." It may be in India, it may be outside India. Asked to state what the people of Bharatavarsha consisted of, the lawgiver said:—"Men and women. However different their temperaments and ideals, however different the deities which they worship and however different the avocations which they follow, these are all the nationals of Bharatavarsha in spite of their diversities of faith, actions and avocations." It is this spirit, which, in ancient times made the Hindu faith so vigorous tolerant and pushful.

SPIRIT OF ADJUSTMENT.

Time after time the ancients adjusted their faith so as to include in it different kinds of worship from the idealist to the corpse worshipper. As an ancient verse says:—"The worship of the Brahman is the highest. Next after it, the worship of the Saguna Brahman; then comes the third stage when adoration is offered to personages (like Avatars and their actions. Next after, comes the worship of the Pitrus, the Devas and the Rishis. Next is the worship of inferior entities, and the lowest is the worship of corpses etc." You see how wisely Hinduism gave a footing, as if it was a kindergarten system of religion, to the professors of every faith! It grasped the spirit of adoration and worship, irrespective of the object towards which it was directed. It then gradually went on improving the notions of the Godhead, thereby raising up almost imperceptibly the nature of the worship and the worshipper. The sage wisely held the view that you cannot cure people by condemning their deities. You can cure them by raising their notions of the deity. "It is extraordinary," he said, "in what curious objects men find their deities. Some people find their deity in the water (Apsaras). The more enlightened seek their God in heaven. The uneducated seek it in logs of wood and stone. The perfectly enlightened seek it in their own heart. A vigorous people find their deity in fire. The self-controlled man finds it in his own heart. Half-educated find it in an idol, and the truly knowing man finds his God everywhere."

CONNOTATION OF EXPANSIVE HINDUISM.

This represents an attempt to link into Hinduism the different stages or the religious mind with which Hinduism had to come into contact from time to time. This is what I mean by "expansive Hinduism," expansive in the sense that it pushes forward its bounds of recognition, sympathy, toleration and inclusiveness. It never troubled about the deity, and everybody who recognised a deity and showed the spirit of worship and reverence, was given a footing in its fold. I still think there is hope for us if we make once more an attempt, as the ancients did on several occasions, that Hinduism should not be the religion of the cultured classes alone, but

should afford daily solace to the poor and the afflicted. Its work lies more amongst such people than amongst the high and the cultured, because we find that owing to the neglect by Hinduism, of these classes and the absence of endeavour to take care of their faith they are gradually straying away. It is our defective religion that is making conversions so easy. The conquests of rival religions over Hindus first began with our apathy. Before we blame the Mahomedan and the Christian, let us try to find out what makes their work of conversion so easy amongst our inferior classes. It is no exaggeration to say that the conquests of the Mahomedans and Christians are mostly made amongst those whom Hinduism has ceased to care for in any tangible way.

NEED OF MEETING THE LOWLY.

Take the case of fallen women. See, for instance, what a Mahomedan offers to a fallen woman, the street walker. He says to her:—"I will marry you with all your misdeeds and escapades of the past. My religion is a cure for all your evils, past as well as present. My faith has the power of curing you. I will therefore take you as my wife." What a faith in his own religion the man must have to make possible this extraordinary offer! We content ourselves with abusing the man and his faith but we never take steps to create amongst us men who will have a similar faith in the curative power of their own religion. How can Hinduism compete with a religion? How many Hindus are prepared to give shelter and happiness to a street woman as a Mahomedan does? What attempt are we making to create a place for such women in our own fold? Mere abuse of other religions will not help. To-day our difficulty is to reconcile Hinduism to practices which, in the orthodox sections are regarded as irreligious. Hindus must learn to take more tolerant and liberal views of the infirmities of human life. It must indulgently take in hand the reformation of human lapses. It must accord itself more and more to the requirements of ordinary human nature, and not merely of the exalted one. Other religions offer to the degraded Hindu, a place of enjoyment, respect and safety which Hinduism denies. Hinduism offers them, instead, rigorous discipline and ascetic monasticism. It must come to dwell in the homes of the infirm, the lowly and the fallen.

DELICATE POSITION OF THE RECONVERTED.

Hinduism has another disadvantage which I should like to speak to you about. Those who are taken back into Hinduism are placed at a great disadvantage. The present law is that all those who were once Hindus and have come back into Hinduism become Sudras, whatever their previous status might have been. That means that if a Brahman becomes a Mahomedan and after some time becomes once more a Hindu, he ranks as a Sudra. He does not regain the place from which he fell off. His social position is gone, and he has to begin once more in the lowest rung of the ladder in the Hindu social scale. As long as the law is

allowed to stand, Hinduism places itself at a great disadvantage with other religions. The Mahomedan convert for instance, is completely absorbed and placed on a footing of equality. I have seen women whom Mahomedanism has converted from Hindu prostitutes into women cheerfully carrying on their duties by the side of the husband. I have seen cases where the miracle has been achieved in the course of a few days. What has Hinduism to offer like this? It must therefore increase its power to effect such cures. It will be judged in modern competition by its power to draw and keep into its fold men and women who have fallen from the strict path of virtue. I would, therefore, appeal to you all, especially the younger and conservative elements amongst you, to raise your conception of Hinduism in the way I have suggested. Take a broad, tolerant view of your ancient faith, and regard it as a means of social regeneration and not merely of intellectual refinement, and having conceived it in that light, act on your conceptions without fear or hesitation.

HINDU TEMPLES AND UNTOUCHABLES.

Under the auspices of the Anti-Untouchability Committee, Indian National Congress, the famous Dattatraya Temple at Ellichpur (Berar)—a former capital of the province under the Nizams—was thrown open on the 31st July last.

The unanimous sanction of the trustees for throwing the temple open to all Hindus alike was then announced and Seth Jamnalal Bajaj performed the opening ceremony by removing the curtain from over the sign-board mentioned above and entering the temple in company with some of the guests and a group of about 50 untouchables. The following is Seth Jamnalalji's speech on the occasion:

"In calling upon me to open this temple to those whom we have hitherto neglected, you surely do not expect me to treat you with a learned discourse. You perhaps know that I am a layman incapable of Shastric acrobatics and innocent of even ordinary Sanskrit. In my humble opinion this question of our treatment of the untouchables is a very simple one and needs no special pleading. It is barest justice and if you allow me to say so, penance. I am sure you will agree with me that the treatment we have hitherto accorded and which we still accord to the untouchables is absolutely untenable. Our domestic law requires that the elders shall carry a greater burden and shall be responsible to provide for and protect not only the weaker and the disabled in the family but even the idiot and the elder and treat them on an equal footing irrespective of their merits or demerits. For the law that governs our domestic conduct is not the law of reciprocity, but of Love. The same law applies on an extended scale in a bigger family called the community, where it finds its expression in what is known as the principle of "Noblesse oblige"—nobility involves obligation. If the so-called untouchables are disabled members of the Hindu community,—ignorant, superstitious insanitary and so on,—that is all the more reason why the elders viz. the class Hindus, should take them closer and provide for them means of a healthier living and of light and knowledge so that they may feel they are men. But unfortunately what have we been doing? We deny them the very house of

God. It is one of the cruellest ironies of fate and a galling humiliation to us class Hindus, who are wont to describe God as "Jagat Pita" i. e. the Universal Father, "Jagan Mata" i. e. the Mother of the Universe, "Patita Pavan" i. e. the Purifier of the fallen, that we should have come to evolve a conception of that same God which is a travesty and a negation of those very attributes—a God who is supposed to get polluted Himself by the sight of his own less fortunate children instead of purifying them and who therefore eternally bans these untouchables from His view!

THE DOMESTIC LAW.

"But I am speaking to you of the domestic law. What would you say to a father who makes a distinction between his own sons? Or better still, what would you say of those elders in a joint family promulgating an ordinance that the younger, the weaker, the disabled brothers in the family shall have no access to their common mother, that they shall remain in eternal separation? And just think of the agony of the mother whose children are thus banned and kept away from her bosom by her very first borns! I tell you we kill the very intent underlying the institution of the temple by banning a portion of our fellow-beings—our own brothers in faith—from its use. How can we, who happen to be more fortunately circumstanced instead of stooping to help the less fortunate of our kith and kin, deprive them of what is intended to be a free gift to all, viz. right to worship? How can we make the temple a preserve for the few and yet call it the abode of God? Is God for the fortunate few only? As you well-know He is no preserver of any particular set of human beings however high in social scale or intellectual attainments but is of all, of high as well as low, more likely to be for the latter since they need Him more and call upon Him ceaselessly. A mother's love, you all know goes out much more for her idiot son and for the less fortunate than for him who is well off.

A CLEAR DUTY.

"If therefore our temples are to function in the right way, they must represent truly what they stand for. We must protect ourselves from being the world's laughing-stock in respect of the objects of our most sacred sentiments. Our temples must be, to say the least, a fair representation of our spiritual idealism and its catholicity. Otherwise they can but represent our hypocrisy and excite justly our neighbour's ridicule.

"The task therefore of allowing free access to untouchables to our temples is to my mind nothing beyond taking back to the bosom of the Mother her own dear little children who were wrested and forcibly kept apart from her, to her great grief and agony up-till now by reason of our own iniquities.

"With these words, gentlemen, I desire this temple of "Datta Darbar" open to all men and women of Hindu outlook on life without reservation. Here, henceforward, man shall sit beside man without any invidious distinctions and here under the eye of Narayan all His children shall seek, through silent communion with Him, inspiration and light that will sustain them through life's trials and tribulations. I offer once more my congratulations to all those who have brought about this happy event of great religious merit. May God bless these pioneers and lead them."

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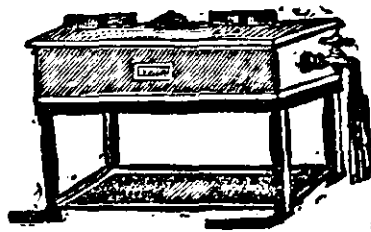
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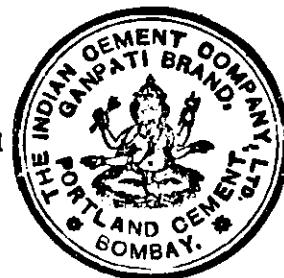
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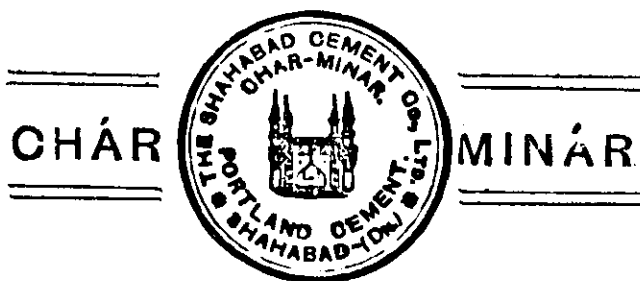
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BOMBAY—SATURDAY, AUGUST 31, 1929

No. 53

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."*
WILLIAM LLOYD GARRISON in the *Liberator*.

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NOTES.

Communal Conflict in Palestine:—What began as a difference between Arabs and Jews over their respective rights in what is known by the latter as "the Wailing Wall" and by the former as the spot where the Prophet of Islam dismounted from his horse at Jerusalem, has developed into a serious political situation involving the Balfour Declaration regarding the National Home of the Jews in Palestine and the continuance of the British Mandate under the League of Nations in that country. The situation is complicated by the intervention of Arabs in the neighbouring territories and of Jews in Europe and America. There have been demonstrations against the British Legation in Warsaw by Polish Jews who blame the British Government for not sufficiently protecting their co-religionists in Palestine. Politically of much more importance are the protests from the United States where members of the Jewish community occupy a controlling position in finance and the Press. These protests have taken concrete shape in an unprecedented offer to send 10,000 fighting men to restore peace and order in Palestine, the implication being that the British Government by their own unaided efforts are unable to cope with the trouble. While the Arab leaders demand the abrogation of the Balfour Declaration, the Jewish leaders demand its strict and more emergent fulfilment. Indian Mussalman organizations like the Khilafat Committee have issued a manifesto protesting against what they call the "pro-Jewish" policy of the British Government, and their anxiety will not be allayed by the report published in Friday's papers of an interview between Lord Passfield, the British Colonial Secretary, and the President of the World Zionist Organisation, Dr. Weizmann, in the course of which the former is said to have expressed himself sympathetically disposed to the latter's demands. Dr. Weizmann's version of the interview has been officially repudiated, but the mischief done, we are afraid, cannot be wholly removed. The methods adopted by the Mauda-

tory Government in Palestine to deal with the situation were the same at first as are adopted in India. Owing to the isolation of this country from the main currents of international life, there has not been much careful scrutiny into the equity or efficacy of these methods. The Palestine trouble, however, has brought them in the international searchlight, and the verdict has already gone against them.

Mr. N. C. Kelkar on Hindu Re-construction:—In the address which Mr. N. C. Kelkar delivered at Dacca as President of the Conference convened by the Hindu Mahasabha of the Province, he clearly laid down the lines on which Hindu society stood in need of reconstruction. He described the disorganised, distracted state of Hindu society at the present day, and called upon Hindu leaders to turn the searchlight inwards and find out the weak points of "this creaking, squeaking machine of Hindu religious polity" and strengthen it on these points. Among other things, Mr. Kelkar advocated the dilution or tempering of the present caste-system so as hardly to be felt for practical purposes, greater freedom of selection in marriage, equalisation of standard of morality and laws of property for men and women, abolition of untouchability, and the cultivation by Hindus of a broad outlook upon life and world-conditions. He briefly described the objects of the Hindu Sangathan movement as being "to rope in all the kindred sectarian Hindus and bring them in a line with the main stock of the Hindus." The only difference between Mr. Kelkar and nationalist reformers like Mahatma Gandhi and Mrs. Sarojini Naidu is that while his eyes are fixed exclusively on Hindus and kindred sects, they want to "rope in" into nationalism all communities which inhabit India. Many of the reforms which the Hindu community stands in need of are, as Ranade pointed out thirty years ago, also more or less needed by Indian Mahomedans who are the next largest community in the country, and there is both economy and power in utilising our energies to bring about a common evolution of the whole population. While Mr. Kelkar would have the Hindu community evolve apart from, and though not in antagonism to, Musalmans, the nationalist wants both to work in mutual sympathy towards their common destiny. This does not mean the merging of the identity of either community but their development in a common political framework so as to be in the international economy fully representative of all the rich and varied culture and the distinctive genius of the country.

The same principle applies to all other Indian communities. The leaders of the national movement, therefore, have as far as possible to endeavour to look with an equal eye on the interests and sentiments of all the communities. From this point of view we are distressed to notice the tendency among a section of politically-minded Musalmans to obstruct the much-needed social legislation in the Indian Legislature.

Communalism in the Indian Census :—

There is one important point, among several others, in Mr. Kelkar's address, which we should like to emphasise. It is the manner in which Indian Census Reports have been the means of communal propaganda. The Census Commissioner in one instance laid down some arbitrary tests to discriminate between several classes of Hindus, which Mr. Kelkar had no difficulty in showing were without justification in the actual conditions of life. Such distinctions should have no place in the Census Report. We go further. The Census in almost every other country except India does not concern itself with the religious beliefs of the population. No question is permitted to be included as to a person's religious belief in the Census schedule. It is high time that this wholesome practice was introduced in this country. The next Census is due to be taken in 1931, and the preparations for it will have to begin soon. We suggest to Government that they should make the Census of 1931 absolutely undenominational and that questions relating to caste and creed should be omitted in the schedule. If any community wants to collect statistics relating specially to itself, it should organise its own special census as is done in other lands. Such omission will not in the least detract from the demographic value of the Census. It will rather increase it, as the communal differentiation certainly tends to cloud the purely demographic issues by extraneous considerations. It has been pointed out by more than one Census Superintendent that such sociological facts as the proportion of the sexes, for instance, conform more to territorial than to religious or racial groupings. The true significance of Indian demography can be studied only if we divest our minds of preconceptions about castes and communities. One such preconception, namely, that child marriages, prohibition of remarriages and so on are peculiar to the Hindus, is shown to be erroneous in the Age of Consent Committee's Report. Another preconception is also corrected in the same Report, namely, that child marriages are more prevalent among the higher than among the lower castes. The Census Reports for 1921 indulge less freely in ethnological and socio-religious speculations than the previous ones, and the Reports of 1931 may, with advantage, confine themselves to purely demographic issues.

Physical Training in Schools :—The most important recommendation of the Physical Training Committee which published its report recently, is the immediate establishment of a Department of Physical Education as an integral and indissoluble part of the Education Department. The Committee was appointed in 1927 and its terms of reference were to inquire and report on the question of physical training of pupils in Primary and Secondary Schools in the

Presidency and to suggest means for its improvement. The conclusions arrived at by the Committee with regard to the existing conditions of physical education in schools show that they are inadequate, not well distributed and unsystematic. Enumerating the difficulties in the way of an introduction of an exhaustive scheme of physical training, the Committee is of opinion that it is the duty of the State to take the step, as it has behind it all the necessary resources. The Committee further states that uncoordinated private activities in this direction are not likely to be effective and therefore, postulates that an activity which would ensure the physical well-being of its subjects ought to be a first charge on the resources of the State. While we entirely agree with the Committee's opinion on the responsibility of the State in this matter, we do not think that it is justified in belittling private activities. With the creation of a new Department the Committee recommends the appointment of a director of Physical Education to organise it. The suggestion of the establishment of a Central Board of Physical Education has been put forward in order that the public should be intimately associated with the activities of the Department of Physical Education. We are glad that the Committee has taken into consideration the physical education of girls, the conditions governing which, they observe, are disappointing. The Committee's recommendations in regard to girls include the introduction of Indian exercises and games in purely Indian girls' schools and the appointment of a lady Physical Director for the Presidency.

Sind Relief Fund :—The province of Sind is having the most critical time on record. What with heavy rains and consequent bursting of the Shyok Dam there is much suffering and hardship. The much-dreaded disaster predicted by the rise of water in Attock passed off without affecting Sind. But the terrible floods in the Indus river still threaten to have serious consequences in Sind. The level in the Sukkur barrage is undiminished and more floods from Attock would bring disaster and desolation in their wake. The position in Sind is acute. The Governor of Bombay will inaugurate "the Governor's Fund for the Relief of Distress in Sind", on Monday the 2nd of September. It is the duty of every citizen in the Presidency to respond liberally to the appeal. The heart-rending cries of the stricken in Sind will not, we trust, go unheeded.

Flood Relief :—We have received from Mr. E. L. Bevan, Nizam's Dominions, two cheques for Rs. 50 each to be forwarded to the Treasurers of the Sind and Assam Flood Relief Funds. We have forwarded the donation to the Assam Fund to Mahatma Gandhi who is collecting for the Assam Flood Relief, and the Sind donation has been sent to the Servants of India Society.

MANAGER'S NOTICE.

Reminder cards are being sent out to those readers whose subscriptions have lapsed into arrears and to those whose subscriptions are due for the current year. Subscribers are requested to remit the amounts due without delay.

INDIAN SOCIAL REFORMER.

BOMBAY, AUGUST 31, 1929.

AGE OF CONSENT COMMITTEE'S
REPORT.

The *Indian Social Reformer* was started in the midst of a fierce agitation against a Bill to raise the "age of consent" from 10 to 12. To-day when it completes the thirty-ninth year of its existence, the country is again faced with proposals to raise "the age of consent" again. But how different are the conditions now from what they were then! Then, those who supported the small measure of reform were branded as traitors and apostates and at some places they were actually subjected to physical violence. To-day it is the opponents of the proposal to raise the age of consent and to fix a minimum age of marriage, who are a small minority and they keenly realise that they are pleading for a lost cause. There are persons who in and out of season declare that the efforts at social reform have failed and that only revolutionary methods have a chance of success. The great and radical change which has come over public opinion in the last forty years on the question of the "age of consent" is a conclusive answer to that asseveration. The efforts of reformers have, of course, been seconded and supported by the changes which have come over the country in the political and economic spheres. Even the communal movements which are often decried without discrimination have been of help. As the result of all these influences, there is to-day a deeper appreciation of the importance of social reform—the remodelling of society in the light of reason and experience—as the foundation of national advancement. Indian Society has been slow to move but now that it has started to move, the need for regulating its course and pace is as much a concern of social reformers as to lift it out of the rut in which it had stuck, a generation back.

The Report of the Age of Consent Committee which was appointed by Government in June last year, was issued this week. (Price Re. 1-6-0). Sir Moropant Joshi was its chairman and its terms of reference were to examine the state of the law relating to the Age of Consent as contained in the Indian Penal Code specially with regard to its suitability to conditions in this country; and to enquire into the effect of the amendments made by the Indian Penal Code and to report whether any further amendment is necessary as regards offences without and within the marriage relation. The terms contained no reference to the Sarda Marriage Bill pending before the Legislative Assembly. The Committee found no difficulty in fixing the "age of consent" as against strangers at 18—the present limit is 14—which was definitely

favoured by the large majority of witnesses who appeared before the Committee and most of the witnesses, says the Report, who in their written statement suggested 16, readily and willingly agreed to 18 when orally examined before the Committee. The objections to 18, are easily disposed of by the Committee which points out that the change will bring the law of "age of consent" in line with the law relating to procurement and selling of minor girls for purposes of prostitution. It recommends that the ages in the law relating to enticing from lawful guardianship and the abduction of minor girls which at present are 16 and 14 respectively should be raised to 18 concurrently with the raising of the "age of consent." The Committee points out that these changes will be particularly helpful in dealing with the growing evil of brothels in big cities. It has been found by experience that the age-period at which girls are most in danger of being misled is between 16 and 18. Protection afforded to them at this critical stage, will be the means of saving them from a life of shame. The Committee recommends a more lenient sentence in the case of rape on girls between 16 and 18 than on girls below 16. Such distinctions in the criminal law are apt to be difficult to work in practice. The judge may be left to exercise his judicial discretion to modulate the sentence in the light of the circumstances of each case. The same remark applies to the exemption, proposed by the Committee, of the tribes in Assam and other places where a sort of "companionate" relation is customary prior to regular marriage.

The bulk of the Report is taken up with the difficult question of the "age of consent" in the marriage relation. In societies where child marriages are practically unknown, as in most modern countries, this question does not arise. Owing to the unfortunate fact that such marriages are still the rule in this country and that the evidence before the Committee showed that early marriages are in a large number of cases followed by early consummation, it becomes necessary to protect girl wives from being injured in health by premature consummation. This was the point which aroused the greatest opposition years ago. Four years ago a small advance was made by raising the "age of consent" in the marital relation to 13, but the Committee finds that this has not been effective in checking the evil. The Committee proposes to raise it to 15 but it has been forced to the conclusion that without a marriage law fixing a minimum age the raising of the "age of consent" alone would not be effective in giving sufficient protection to girl wives. It accordingly recommends the passing of a law fixing 14 as the minimum marriage age for girls. This may seem too low to many people in the cities where it is no rare thing for

girls to remain unmarried at higher ages, but, as a first step, the Committee's recommendation may be accepted. It is worth consideration, however, if the age of consummation should not be fixed at 16 and not, as the Committee proposes, at 15. The Committee has recognised 16 as an age above which the offence by strangers must be considered to be deserving of less punishment than below, and the same limit may be fixed for the marriage relation. Above 16, there will be no offence in the case of husbands and a lighter one in case of strangers. It is desirable, as the Committee recognises in the case of offences against minor girls generally, that there should, as much as possible, be uniformity or at least not too many variations in these matters.

THAT MEN MAY ALL BE BROTHERS.

REFLECTIONS FOR THE YEAR.

XXXV. THE AGED.

(By DR. CLIFFORD MANSFORD, PH.D.)

Methuselah, with a reported age of nine hundred and sixty-nine years, is generally awarded the palm for longevity, but when we endeavour to discover his actual accomplishments the record is strangely silent. "He begat Lamech, ... and begat sons and daughters." Now the rearing of children is by no means to be disparaged, but one would hope that a man with such a lifetime before him would hand down to posterity a record of real achievement. Of what avail are years unless they are the symbol of work well done, of a world made happier and better. The great question of life is not "how long," but "how", and the answer for which we seek is, "Abundantly."

Though the tendency of youth is to feel itself self-sufficient, it has much to learn from age. The man who through long years has read widely, has thought deeply, has conversed wisely, has listened well; the man who has lived with the masters of art, music, literature and religion; the man who has taken part in civic enterprises and proven himself a friend of man; the man who has made progress towards understanding the meaning of life; such a man has a real contribution for those who will receive it. The message of age to youth is simple. It is but one word—"Live!"

Old age may be a benediction or a curse. It may be a time of remorse or a time of rejoicing. It may be the fitting crown of a life well-spent, or the dying wail of wasted years. What a tragedy to walk down "the sunset trail" and to find there darkness. What a triumph to stand at its end and to find there beauty. Life is very largely a product of our own workmanship. As we sow, so we reap. A life frivole away in empty nothingness brings little of joy in remembrance. A life that has conceived values in their proper relationships, that has placed first things first, can be lived and re-lived

with the deepest pleasure. We, as we go through life, are living epistles "known and read of all men." May we make our writing clear!

THE LATE REV. R. A. HUME.

(By HIS SON.)

3. ACHIEVEMENT IN INDIA AND INDIAN FRIENDS.

The most obvious external single monument of his work in India was the building of the New Church in Ahmednagar. With its beautiful white dome built on the model of the Taj Mahal, and with the lotus flower as the chief decorative design, this was the second instance in all India of Oriental architecture being adapted for purposes of Christian worship. Dr. Charles Cuthbert Hall, President of Union Theological Seminary in New York City, when he visited that church on his Barrows Lectureship to India from the University of Chicago, wrote of it as follows:—

"I knew this church when it existed only in the soul of Dr. Hume. It is literally the achievement of faith and prayer.

"It stands in the frequented part of the city of Ahmednagar, not an ornament of the Cantonment where Europeans congregate. It stands where Indians live and pass and observe. It is not far from Hindu temples and other shrines of non-Christian worship. Silently and beautifully, as if with the conscious self-respect of a Christian apostle not ashamed of his Master and His message, this fair church plants itself in the thoroughfare of Oriental life, so that the people may worship, and even at noon-day may rest in its refreshing shadow.

"Outwardly it has the extraordinary beauty of being in architectural harmony with its Indian environment. It is not a bit of the West, set down in the East. In spirit and mode, it is an Oriental building. It is crowned by a dome which from a distance blends in the city's outline with the grace of a mosque. The Oriental eye, as it looks on this House of God, is not offended with any austere suggestion of Anglo-Saxonism. The lotus-flower, whose beautiful outline reappears in all the decorations, speaks its welcome to the Oriental sense of beauty.

"And yet it is distinctively a Christian House of Worship. The most casual visitor could not mistake it for anything else. Near the door-way on the outer wall is a board, modest and appropriate, with an invitation to all who pass by, to come in and rest within the open house of God. It is a beautiful contrast to the restrictions that hedge the entrance-way to so many non-Christian places of worship.

"Great is the wealth of promise represented by this church. The architectural spirit in which this building has been conceived is delicately sympathetic towards the preferences of the Oriental consciousness. May this be the accepted spirit in which, through the years to come, Christian churches shall be builded in India!"

HIS WORK IN INDIA.

He was an active literary worker and an incessant reader. For some years he was editor of the *Dnyanodaya*. He published two books in the United States,—“Missions from the Modern View” in 1905, and “An Interpretation of India’s Religious History” in 1911. In India he published about two-hundred pamphlets, both in English and in Marathi. Some of these were translated into other vernaculars in India.

Besides education and evangelism, he was keen on every kind of improvement, both industrial and social and national. He was a member of the Ahmednagar Municipality. An Indian electorate returned him as their representative to the Indian National Congress. The Governor of Bombay appointed him on the Presidency’s Committee on Problems of Religious Mendicancy. He was the only American to be summoned to give testimony before the Montagu-Chelmsford Commission on problems of political progress. In the great famine of 1898–1900 he organised famine relief from the United States under a Committee, the Chairman of which was the late Mr. John Crosby Brown, senior partner of the firm of Brown Brothers, Bankers, Wall Street, New York, who also was the President of the Board of Directors of Union Theological Seminary. The *Christian Herald*, an enterprising weekly of New York City, also opened its columns for gathering money and a ship-load of corn to be sent to India. By these means in the United States and through a representative committee in India he helped to raise and to distribute over two million dollars of charitable relief to the distressed people of India. He was not satisfied with temporary rescue from starvation. But, without any financial assistance from the Mission Board, he secured, and brought to India, an agricultural expert and an industrial expert to teach improved methods of raising food and of artisanship. Both of these American experts proved themselves so valuable that the Government invited them over to permanent higher-salaried positions.

FRIENDS IN INDIA.

He was an intimate friend of many Indian leaders. He enjoyed much his association with the Indian Christian leaders, both those in the Marathi Mission and in various other Missions. He prized also his personal friendship with Hindu leaders, such as Gopal Krishna Gokhale, one of the early leaders in the Indian National Congress, member of the Viceroy’s Legislative Council, and Founder of The Servants of India Society, whose utterances he often quoted. Dr. Hume also enjoyed the friendship of Sir Narayan Ganesh Chandavarkar, Justice of the High Court of Bombay, Vice-Chancellor of the University of Bombay, and leader of the Prarthana Samaj wing of Hinduism. Dr. Hume, who himself had studied Sanskrit in Yale with the eminent American Sanskritist Professor William Dwight Whitney, enjoyed scholarly and personal comradeship with that most eminent Sanskritist of the

Bombay Presidency, Sir Ramkrishna Gopal Bhandarkar of Poona. In 1907 and again in 1923, when his eldest son arrived in Bombay, Dr. Hume took him, even before they should go up to the Mission bungalow in Byculla, to call upon his especially esteemed Indian friend, Mr. K. Natarajan, the Editor of the *Indian Social Reformer*. In all his philanthropic work he found a ready co-worker in the Parsi philanthropist, Mr. B. N. Malabari. In his religious work, and even in personal religious devotion, he had a dearly esteemed comrade in the Buddhist Dr. Nair, who received him into the family devotions upstairs over the Medical Hall on Lamington Road, Bombay. At the centenary celebration of the beginning of the Marathi Mission and of America’s missionary connection with India in the Town Hall, Bombay, on November 7, 1913, the address expressing “India’s Appreciation of America’s Interest and Help” was delivered by his good Hindu friend, Mr. Gopal Krishna Devadhar, now the First Member of the Servants of India Society. The Chairman of that Centenary Celebration in the Town Hall was Sir Henry Proctor, head of the British India Steam Navigation Company.

Dr. Hume was a friend of many Government officials. To Lord Lytton, Lieutenant-Governor of Bengal, he said in Government House, Calcutta, “Your Excellency! The finest code of statesmanship ever written, which you will find efficacious in your dealings with the people of India, is summarized in the single word ‘Love’ in Saint Paul’s Epistle to the Corinthians at the thirteenth chapter.” He knew personally every Governor of the Bombay Presidency during his fifty-two years of residence in that Presidency. When he heard that his friend Mahatma Gandhi had to be operated upon for appendicitis in Yeravda Jail, Dr. Hume travelled to Bombay, in order to call upon the new Governor, Sir Leslie Wilson, who had arrived only three weeks previous. Dr. Hume said to him. “Your Excellency! As it was the unhappy lot of your predecessor in this office to issue the order for the arrest of Gandhi in this Presidency, I believe that it will prove to be your most effective stroke of diplomacy and most glorious personal act in your five years of office, if you will issue an order to release Gandhi unconditionally.” The Bombay Governor of course had to take counsel with the Government of India. But in two days that recently arrived Governor of Bombay did issue the order for the unconditional release of Gandhi from jail. The same Sir Leslie Wilson, on the occasion of the fiftieth anniversary of the beginning of Dr. Hume’s missionary work in India, wrote for that occasion a letter which included the following sentences:

“I am confident that any words of mine, expressing gratitude for his services, would be echoed by my predecessors in office, who, I know, have fully recognised the value of Dr. Hume’s services during this long period. I believe that there is no one of any community in India who does not feel grateful to him for the work which he is doing, and has done.”

Dr. Hume was the first American missionary to be awarded the royal decoration, the "Kaisar-i-Hind Gold Medal for Public Service in India." This was conferred upon him by Queen Victoria's last New Year's Honors List on January 1, 1901.

His services in various distinctively Christian organizations were both recognized and given further opportunities, when he was elected Presidency Representative Missionary Council, and President of the National Christian Council, and President of the Christian Endeavor Union of India. One of the accomplishments for which he labored especially and eagerly was in the direction of co-operative unity among Christians. This was accomplished through the organisation of the United Church of India North, which elected him as its first Moderator, although he was to remain in India only another year. In the summer of 1927 he travelled from the United States and back in order to represent that United Church of India North at the World-Conference on Christian Faith and Order in Lausanne, Switzerland. In 1919 he was elected Vice-Moderator of the National Congregational Council of the United States.

He died in the Corey Hill Hospital, Brookline, Boston, Massachusetts, on June 24, 1929 at the age of eighty-two. In accordance with his strongly expressed wish, his body was cremated, to accord with the most usual custom of disposal of the dead in India. His ashes were taken in a small urn from the Mount Auburn Crematory near Boston by his brother-in-law, Rev. Dr. Edward Fairbank, who was returning to missionary work in India on July 12, 1929 from New York. These last earthly remains will be deposited in Ahmednagar, the place where Dr. Hume has lived through most of his fifty-two years of missionary service in India.

"THE SCOUT MOVEMENT IN INDIA".

The Editor, the *Indian Social Reformer*,

Sir:—After reading in the *Reformer* for August 17th, the article "Scout Movement in India" by S. D. Chitale, I am constrained to make the following remarks. First I will mention four points in which I think the views of Mr. Chitale are not quite correct and then I shall outline briefly the the good points of the All India Movement.

1. In the first paragraph it is said that the government started the Scout Movement in India. This is not true. For a long time the government refused permission for the Scout Movement to be put into the schools. Several independent groups of Scouts were organized. Finally when permission was given some of these independent groups joined the All-India Scout Movement. Encouragement from the government has helped greatly in the movement but the Scout Organization has no connection with government as such.

2. Next the inference is made that any organization which government aids or approves is bound on all occasions to be pro-government. Here it

should be pointed out that the Scout Movement has no political purpose and cannot properly be called pro-government, anti-nationalist or nationalist. The members of the organization are free to adopt any political views which appeal to them after they reach the age at which politics would interest them. Boys between the ages of 8 and 16 are not likely to have very definite political convictions. To think that all Scouts will blindly follow government all their lives is as reasonable to think that all boys educated in government and aided schools will do the same. Practically all of the leaders in even those political groups most violently opposed to government got their education in such schools.

3. It is further stated that in the very important matter of helping in "the nation's struggle for freedom", "the Scout Movement in this country is a complete failure and does not deserve the support of the country." In reply to this I would say that one of the first efforts of the Scout Movement is to teach every scout to love his country. Each scout is also developed in the spirit of self-confidence and love of freedom which will make him a good citizen and a true patriot. If all the people of India knew and believed the principles of scouting and practised them faithfully there would be no struggle for freedom. Freedom would be here just as naturally as the sun rises in the morning.

4. Lastly Mr. Chitale thinks there would be gain in promoting a rival movement. India is already divided in too many things where there should be unity. I believe that the advantages of the present movement are such that efforts to rival or supplant it would do more harm than good. If we are to have a variety of scout organizations based on political differences the next step would be communal scout organizations. This would be a great calamity.

The good points of the All-India Scout Movement may be briefly summed up as follows:—

1. The movement is based on the principles of Loyalty, Brotherhood and Service which are the real foundations of true patriotism and love of liberty. It keeps carefully away from political or party propaganda or any other activity that is likely to obscure its real aims.

2. The Scout Movement unites boys of all races, nations and creeds. This is an advantage that should not be lightly given up.

3. The movement has shown itself capable of adaptation to the conditions and needs of each country where it has gone. Many such adjustments and changes have already been made in the organization and more can be made as they are needed. Any really desirable thing that is now lacking in the movement may be aided by the sympathetic co-operation of all those who are interested in preparing the boys of to-day to be the good and loyal citizens of the India of to-morrow.

Damoh,
Central Provinces.
22nd August 1929.

Yours, etc.,

F. E. LIVINGOOD.

CHRISTIAN MISSION IN INDIA.

II.

The Editor, *The Indian Social Reformer*,
Sir,

We have been reading with great interest the series of articles and discussions that recently appeared in the *Indian Social Reformer* in regard to Christian Missions, and in the issue of August 3, we find an editorial with the caption "The Failure of Christianity". To support his arguments the editor gives excerpts from an article by Prof. J. S. Hoyland in the *Nineteenth Century and After*. We will just quote two of them:—

"It is, of course, an extremely difficult task to convince the educated Indian that Christianity can be separated from Western civilisation. It can only be accomplished by the missionary's frankly, and freely acknowledging to him the un-Christlikeness, even the anti-Christlikeness, of much in the West, especially of the Western State system, and by his taking up the attitude that the West needs the help of the East in finding the true meaning of Christ.....Hence the missionary now goes, and must recognise that he goes, as the representative of a discredited order of civilisation which has led directly to world warfare, a religious system which failed to prevent that appalling catastrophe."

As we read the challenging words from a missionary who has given the best part of his life to the service of India, we wonder after all whether the great war is the test for the failure or success of Christianity in India. Only 15 years have elapsed since the War, but how are we to judge the failure or otherwise of Christianity before this event. Are we to take it for granted that it was a success? War is as much a human institution as slavery, duelling and absolute monarchy, and most of these cruel institutions have disappeared as a result of strong public opinion. In this age of democracy when public sentiment finds easy expression and public opinion is brought to bear upon the legislators of the nations, the institution of war is not likely to last long as we have evidence already in the enactment of the Kellogg Pact. The great war did not come as a surprise to Indians. Any student of modern history could have easily predicted that terrible cataclysm. War was bound to come in the nature of things. When there was a competition of armaments, when nations vied with each other in the exploitation of weaker races, and when nation after nation was fighting hard for the industrial and commercial supremacy of the world, just a shot in Sarajevo was enough to set the world ablaze. Indians did not in the least expect Christianity to stop the war. The fact that Christianity with its emphasis on meekness, humility, mercy and love did not stop the war was more a shock to the Christian nations than to the people of India. We must admit that what went under the name of "Christian Civilisation" was greatly discredited after the war,

Then what is the cause of the failure of Christianity in India? Prof. Graham Wallas writing in his *Human Nature in Politics* says,—

"Christianity has conspicuously failed even to produce a tolerable working compromise," and "on the practical point.....whether the stronger race should base its plans of extension on extermination of the weaker race or on an attempt, within the limits of racial possibility, to improve it, Christians have, during the nineteenth century, been infinitely more ruthless than Mohammedans, though their ruthlessness has often been disguised by more or less conscious hypocrisy." (pp. 288-89).

This is a very serious indictment against Christianity, and it is made not by an extremist, an amateur, or even an anti-Christian, for Prof Wallas is one of the foremost of social scientists and has won admiration and respect from both sides of the Atlantic by his important contribution to the study of social psychology. As we ponder over the treatment given to Indians in the British Dominions and Colonies, the injustice meted out to Indians in some cases, when arrayed against Britishers in Indian courts of law, and when we realise the extent of exploitation of the Negro in Africa and America in the name of "civilisation" we cannot but agree with Prof. Wallas. We read in the Bible, "God created man in His own image", "God made of one blood all nations of men", and "This is my commandment that ye love one another", and at once we are struck with the cardinal principles of Christianity,—Fatherhood of God and Brotherhood of Man. This is the *only* justification for Christian Missions in India, and day in and day out Christian missionaries have been presenting Christianity as superior to other religions on the strength of these principles. But yet what do we see around us to-day? Mahatma Gandhi and many other thinkers, Christian as well as non-Christian, have been noticing a great difference between the *practice* of Christianity and of Islam. The blackest of Zulus admitted into Islam are eagerly and immediately claimed as brothers by the whitest of Moslems. This is real brotherhood at least as far as that religion goes. Now what about Christianity? Brotherhood as taught by Christianity is, of course, more comprehensive. But what is the practice? Let us imagine an Indian Christian being introduced to an American. The American, though himself a Christian, at once thinks of his fellow Christian in terms of his colour and race and not in terms of his religion. To him the newcomer is an Indian, darker in colour and racially inferior to him. Anyway this is his presumption. The white Moslem on the other hand, thinks of the Zulu in terms of his religion and not in terms of any particular colour or race. Indians, though caste-ridden, are usually colour blind and have no racial arrogance about them. It is easy to preach, to heal and render other kinds of social service. One could easily content himself by living in a remote village and

working for the poor, the outcaste and the down-trodden. It was some years ago that a young English curate coming out to India as a missionary wrote to Dr. Tagore about his decision. In Dr. Tagore's reply we find:

"Do not be always trying to preach your doctrine, but give yourself in love. Your western mind is too much obsessed with the idea of conquest and possession, your inveterate habit of proselytism is another form of it. Christ never preached himself any dogma or doctrine; he preached the love of God. The object of a Christian should be to be like Christ, never to be like a coolie-recruiter trying to bring coolies to his master's tea-garden. Preaching your doctrine is no sacrifice at all; it is indulging in a luxury, far more dangerous than all luxuries of material living. It breeds illusion in your mind that you are doing your duty, that you are wiser and better than your fellow beings. But the real preaching is in being perfect, which is through meekness and love and self-dedication. If you have in you pride of race, pride of sect and pride of personal superiority strong, then it is no use to try to do good to others....."

All these forms of philanthropic service are nothing when compared to the courage and sacrifice required to condemn injustice and exploitation in high places, to face persecution and scorn and to lead a lonely and unhappy life being misunderstood by one's own countrymen. India is at the parting of the ways, and in this hour of her travail and darkness when mighty forces are arrayed against her coming to her own, when capitalistic and racial interests are choking and stifling her, and when subsidised propaganda is freely used against her attaining self-government, she needs the inspiration, love and sacrifice of missionaries of the type of Mr. C. F. Andrews, who has so completely identified himself with the cause of India. He is not an arm-chair missionary who believes he has done his duty if he preaches, "Believe in the Lord Jesus Christ and you will be saved." Such a kind of Christianity is cheap and easy and the religion of Jesus was not of this flabby and nerveless kind. If he had taught and followed such an easy religion he would not have had to suffer and die such an ignominious death on the cross. Mr. Andrews, on the other hand, is the friend of the oppressed and the suppressed and in him we see the Spirit of the Master manifested in a unique manner.

Is it any wonder that the name of Mr. Andrews is a household name throughout India, Burma and Ceylon, and how naturally Hindus, Mahomedans and members of other communities look upon him as the ideal missionary! Would that we had half a dozen missionaries of his type? Thomas Arnold, at a time when the British Government was taking a course that he felt was wrong, wrote in a letter, "I suffer from a daily painfulness, a moral east wind that makes me uncomfortable, although I have no ailment of my own."

There are quite a number of sincere missionaries who feel that way, but who would have the courage and depth of conviction to accept the challenge and come to the open to fight against injustice, exploitation and wickedness as Andrews has done? He has taken the wrongs of India on his own heart and has willingly borne persecution, scorn and sham. He never quailed but has boldly paid the cost of such a sacrifice. His is not "a fugitive and cloistered virtue unexercised and unbreathed, that never sallies out and seeks her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat." India would eagerly welcome missionaries of this type and it is such men and women who have helped the progress of Christianity in this country. There was a stage in the evolution of India when she needed the love and devotion of such pioneering missionaries as Duff, Carey and William Miller, and we are grateful to God and to the host of missionaries who have given themselves freely and untiringly to the service of India. But that stage is now past. What is demanded now is a more virile form of Christianity, missionaries and Christian leaders who dare to face the battle and its dangers, and who would condemn in the strongest terms possible, wherever it may be found, the racialism that is eating into the very vitals of personal and international relationship, and embittering all that is holy and sacred in human personality. The acid test of Christianity does not consist in founding hospitals and orphanages, in the establishment of schools and colleges, not even in the 'saving' of souls, however good, noble and laudable these may be, but it consists in the willingness to pay the cost of a sacrifice which would involve suffering, persecution, misunderstanding and even imprisonment and death; it would require the courage of a Wilberforce, William Lloyd Garrison and Gandhi to fight and expose the wickedness in high places, to bring reconciliation between the Indian and the Britisher, between the Hindu and the Moslem; it would need a prophet's vision, his fearlessness and his spiritual insight to feel the woes, the pathos and tragedy of a suffering humanity. Such a kind of religion and such a kind of Christianity are well worth living and dying for.

Poona,
13th August 1929. }

Yours etc.
T. J. CORNELIUS.

"THE FUTURE OF CHRISTIAN MISSIONS."

The able Editor of the *Indian Social Reformer* has written an editorial leading article on this subject in its issue of August 10. A Perplexed Missionary had written to the Editor expressing doubts if he was needed in India as a Missionary. The Editor published the full text of the letter and invited other missionaries and the public to express their opinions on the issues raised. In the article the Editor has given his point of view on the

subject. His advice to Mr. Perplexed is simple: "Come back to India by all means, but do not think of yourself too much as making a sacrifice for or conferring a favour upon India."

Mr. Natarajan is very appreciative of Christian Missionaries, but he believes that their purpose of conversion has put them and Indians in a false position towards one another. "Because of this," he goes on to say, "their philanthropic activities have the character of interested propaganda and are distrusted, as all propaganda is, even by those who are benefited by them. Christian Missions have thus come to be regarded as agencies of religion-exploitation just as there are agencies for political and commercial exploitation. But while the foreign administrator and investor do not profess to be superior to the Indian in religion and morals, the Missionary lays his axe at the root of Indian culture and civilisation very much like the Bolshevik at the root of culture and civilisation of the West"

These words are written by one who can be regarded as a friend of Christian Missions in India. It cannot be denied that there is an element of truth in them, but the Editor of the *Social Reformer* cannot be unaware that many Missionaries themselves have repudiated the charge that they are only propagandists, merely interested in service to the humanity from the point of view of narrow proselytism. A book has just been published by Macmillans, edited by a well-known educational Missionary of the very City from which the *Reformer* is published. In this book experienced and responsible Christian workers have dealt with "The Christian Task in India". The Editor of the *Reformer* will find in the book a clear and undisputed recognition of the principles he has been trying to enunciate, with perhaps two qualifications. In the first place, the Christian Missionary can only assume the task that he has undertaken, because the deeper spiritual purposes in his own life constrain him to do so. His philanthropy must be based on some inward experience that drives him to the mission field. Otherwise even as pure philanthropy it will be futile, as very often it is. In the second place he cannot but desire to express his own spiritual purposes and experiences in his daily tasks, and to share them with those with whom he comes in contact in a natural way. While he must give the best he has to those whom he seeks to serve in the fashion of His Master, mere conversions, in the sense of the multiplication the Christian Community can have no charm or appeal to him. The *Guardian*, Calcutta.

* INDIA AND ENGLAND.

(By MR. J. S. HOYLAND, BIRMINGHAM.)

The coming twelve months may well be the most important period in the history of the relationships between England and India. For in that period

* *The Indian Ferment*. By H. G. Alexander. (Williams & Norgate. 7s. 6d.)

there has to be decided the question of the future government of India. There is not much time left for consideration. The condition of affairs in that country is now rapidly approaching that which obtained in Ireland before 1920 and in America before 1775. To one like the present writer, who spent many years in intimate contact with educated Indians, there would seem to be no possibility of doubt that *unless* England is now at last generous to India in the gift of self-government, a tragedy is inevitable whose magnitude will exceed proportionately those of the two dates just named.

At such a juncture it is fortunate that there should appear a book by an English Quaker—for Quakers have ever been both lovers of truth and friends of freedom—giving an impartial and detached impression of the position of affairs in India. H. G. Alexander is an outstanding proof of the soundness of the principle that 'the onlooker sees most of the game.' There is a class of writer who makes a 'three-months' tour through India, and then writes a hasty volume, whose rashness in unfounded assertion is only equalled by its cocksureness. H. G. Alexander does *not* belong to this class. His judgments are put forward diffidently and with modesty. Yet he travelled far and wide through India, in his pursuit of facts about opium, and he took an infinitude of pains in the endeavour to make himself thoroughly conversant with the position of opinion not only amongst the British officials (though these also he frequently consulted), but also amongst the Indians themselves.

In consequence he has produced a volume the soundness of whose judgments may be vouched for at almost every point by those of us who have found these same opinions built up in us inexorably, through years of work in a particular part of India, and yet could never have spoken with such weight ourselves, since we have not had the same opportunity of seeing things in the large, on a nationwide scale. At almost every point, as I read this book, I find myself endorsing whole-heartedly both the analysis of existing conditions given by H. G. Alexander, and his opinion regarding what is needful in the political future.

First, as regards existing conditions: H. G. Alexander quotes melancholy evidence, even from Indian Government officials, regarding the gulf which yawns between the British and the Indians. 'Is it not really amazing that men should be appointed as Ministers to defend their policy in a Council (that of Bengal) when they cannot understand the language of the country?' 'The worst feature of the present system seems to me to be the almost complete lack of understanding or sympathy between the English and the educated Indian.' 'An Indian sub-judge who seemed to me to be one of the most reasonable men present said fiercely that the British officials are perfectly ignorant of the real life of India.' 'The Englishman constantly declares his belief that the East can understand nothing but force. The Easterner naturally comes to believe

that this Western Trust force proves that the Westerner himself can understand no other argument. From what I have seen of Indian students I certainly think many of them want to use force. Amongst young English business men in Calcutta the recognised opening for a conversation with a stranger about India is to abuse all Indians as incompetent, untrustworthy, deceitful, and so on.' 'Pandit Motilal Nehru (the Swarajist leader) thought the exploitation of India was necessary to English prosperity, so it was useless to believe in England's fair promises.' 'I believe the notion that magnificence makes a good impression on Indian people is quite false.' Above all, this 'No Indian seems now to believe in the possibility that we British as a people can ever understand their needs or meet them with generous, humble sympathy.'

This is a dark picture, but it is a sound one, of the present position of opinion in India. As regards the future, H. G. Alexander says some weighty truths regarding the liberation of the depressed classes in India by Indians who have a Christ-like spirit. It must be a work done by Indians for themselves in freedom, through the permeation of Indian life and society by the ideals of Christ. He draws attention also, in an arresting way, to the great Women's Movement which is the most hopeful sign of the present-day reform of India from within. In the sphere of politics he is convinced that freedom is the only solution to the present situation. 'We have sown the seed,' but our Western methods of tending the crop will not do. If it is to ripen, those who know the nature of the soil must tend the crop, even though they seem to us incompetent.' These are wise words.

He insists, and rightly, that there is no risk of India by some other Power if the British loosen control. The case of China in recent years proves this. The whole matter is thus summed up, 'There seem to be only two alternatives: to yield full responsibility, or to rule by the sword. Our immediate duty to India is to hand over complete responsibility for the government of the country without delay.' If we do the generous thing by them at this juncture, the Indian leaders will meet us half-way, with reciprocal generosity. 'Is there a Campbell-Bannerman in Britain to-day?'

This book has appeared in the nick of time. It is even yet not too late for England to be generous to India. If that greatly to be desired result is to be achieved, opinions like those of H. G. Alexander must be read and disseminated as widely as possible.

The book is diversified with delightful observations on the bird life of India.

SOCIAL PERSECUTION.

(By MR. HAR BHAGWAN, LAHORE).

The people of the North are not so conservative in social matters as those of the South. The incessant inroads of the foreigners from the North-

West, which culminated in the Mahammadan conquests, and the consequent migration of the Brahmans to the South, have been responsible for weakening the forces of orthodoxy. The effects of the superiority of the Brahmans are, therefore, not so terrible in the Punjab as in other Provinces. There are places—especially towns—where the cobra of caste distinctions has been made quite impotent, but the citadels of orthodoxy are also not wanting, where organised opposition is offered whenever a spirited soul ventures to break away from the fetters of caste.

Recently two inter-caste marriages have been celebrated under the auspices of the Jat-Pat Torak Mandal, Lahore—one at Chiniot, district Jhang, (Punjab), and the other at Lhaksar, district Saharanpur (U. P.). The opposition was so strong at Chiniot that the parties concerned have had to smuggle through at Lahore for getting the marriage consecrated. At Lhaksar, social persecution grew so bad that the marriage ceremony was performed under police vigilance. At Chiniot the brother of the girl, who is a doctor, was subjected to severe persecution. He was not only expelled from his caste brotherhood but was also forced to vacate his rented shop. Hindus did not give him any place for carrying on his business, for which he was willing to pay any rent. When a shop was secured from a Muhammadan the Hindus were audacious enough to have a theft effected and his things carried away. But our hero was not cowed down, and we are glad he is still suffering persecution patiently and cheerfully. The bridegroom, on the other hand, has been advised not to return to his home as yet for fear that his wife might be snatched away from him, and he may have to remain in exile for good.

At Lhaksar Mr. Vidya Brat, the only guardian of his sister, was threatened by the caste *panchayat* who, with a view to dissuade him from marrying her out of his caste, said that only then could he save himself and the bridegroom's party from bloodshed. After the culprits were bound down and the police had placed a picket at the village, our comrade was able to have the marriage celebrated, boycotted by his relatives and caste people.

These spirited souls are the members of the Jat-Pat Torak Mandal, Lahore, and we are proud of the determination and capacity for patient suffering that they have displayed. The movement for caste destruction is sure to flourish with the increase in men resolved definitely to break caste and we are happy that our members are made of such stuff. These persecutions are bound to disappear with the multiplication of intercaste marriages, and even if they persist they will add fuel to the fire. The foundations of orthodoxy are shaken, and we can visualise the day when North and South will combine in their effort to purge India of the evil of caste system.

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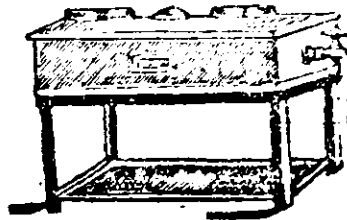
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2. Accounts are audited by a special Government Auditor and quarterly statements of financial position are published in the Bombay Government Gazette.

3. FIXED DEPOSITS are received for long and short periods on terms which may be ascertained on application.

4. SAVINGS BANK ACCOUNTS are opened and interest allowed at 4 per cent. Rules can be had on application.

5. CURRENT ACCOUNTS are opened at 2½ per cent. interest on daily balances exceeding Rs. 25,000.

VAIKUNTH L. MEHTA,

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CAPITAL PAID-UP	30,00,000
RESERVE FUND	23,50,000

DIRECTORS :

Sir Lalubhai Samaldas, Kt., C.I.E., (Chairman).

Raj Ratna Sheth Maganbhai P. Haribhakti (Nagar Sheth, Baroda).

Sheth Durgaprasad Shambhuprasad Laskari (Mill Agent-Ahmedabad).

Bhaskarrao Vithaldas Mehta, Esq. M.A., LL.B.

Maganlal H. Kantavala, Esq., M.A., (Agent, The Maharaja Mills Co. Ltd. Baroda.)

Mr. R B Govindbhai Nathibhai Desai, Naib Dewan, Baroda.

Mr. N. M. Muzumdar, (Tara Sons Ltd., Bombay).

Sheth Pransukhbhai Malatiai (Shorrock Mills Ltd., Ahmedabad.)

Mr. Manilal S. Nanavati, B.A., LL.B., M.A., (Penn.) Sal Suba, Baroda State, Baroda.

CURRENT DEPOSIT ACCOUNTS.

With effect from the 1st October 1926, interest allowed on daily balances from Rs. 500 to Rs. 1,00,000 at the rate of 2½ per cent. from 1st January to 30th June and at 2 per cent. from 1st July to 31st December and on sums over Rs. 1,00,000 by special arrangement. No interest on sums which do not come to Rs. 5 per half year will be allowed.

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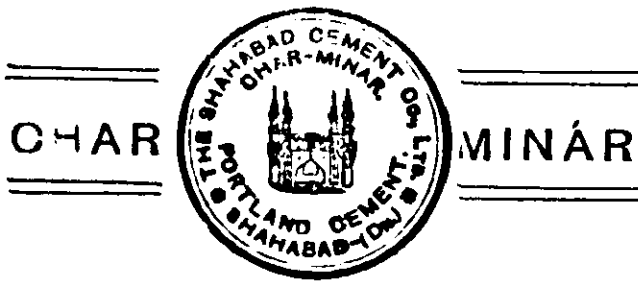
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