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Mahatma Gandhi’s Autobiography: We have received a copy of the first volume of Mahatma Gandhi’s autobiography. It bears the title under which the several chapters of which it consists, were published in his weekly paper, Young India, namely, ‘The Story of My Experiments with Truth.’ It is an interesting story as those who followed it in the columns of Young India and in other journals where they were freely reproduced, used not be told. We ourselves declaimed the suggestion of some readers to reprint them in the Reformer, for the reason that it was only fair that those who wish to read the chapters should buy the paper which the illustrious author has made his special medium. The book cannot be reviewed like an ordinary biography. It is a human document remarkable for its sincerity. Nevertheless, we have often felt much curiosity in turning the chapters in Young India, particularly those relating to Mahatma’s reflections on his conjugal experiences, to know what Mrs. Gandhi, the subject of the experiments, thought of it all. In the pages of any opinion, any opinion formed on Mahatma’s ex-parte story must be highly qualified and tentative. In fact, we for our part can form none at all. We can, therefore, only pay our sevensent tribute to the ruthless sincerity, with which he has, in his great love for his fellowmen, torn the veil from the sanctum sanctorum of life, so that they may benefit by his experience, and order their lives so as to be a blessing to themselves and their country. Mahatma has taken life as a solemn trust. Life to him has not been

...as idle ore...

But iron dag from central gnom
And heated bot with burning tears,
And dipped in baths of bling tears,
And battered with the shocks of doom
To shape and use.

This is a book which should be read, marked and inwardly digested, rather than one to be written about. Mahatma has made a noble contribution to the world literature. We should, not omit to record our high appreciation of the admirable get-up of the volume. The proofs have been carefully read, and there is a carefully-compiled index—two common desiderata in most Indian publications. The Nava Jivan Press deserves great credit for the general excellence of the printing and binding. The price is Rs. 3.5 and copies can be had from the Nava Jivan Press, Ahmedabad.

Inter-Communal Unity: The movement for inter-communal unity, especially between Hindus and Mahomedans, has received a powerful impulse from the earnest and eloquent speech which Lord Irwin delivered at a joint session of the Legislative Assembly and the Council of State at Simla on Monday. Recalling the deplorable incidents during the year and a half that he has been in the country, His Excellency said that Government had a higher duty than mere repetition of baneful prescriptions when they occur, and that they should embark on constructive work to promote harmonious relations between the communities. The Viceroy expressed his readiness, if the leaders on both sides desired, him, to take the initiative in calling a conference of representative men to consider outstanding differences, and arrive at a settlement. Meanwhile Hindu and Moslem leaders had arranged for a conference among themselves with the same object, and a manifesto has been published signed by leaders of the Hindu Mahasabha and the Muslem League and the Kullatai Conference, calling upon members of the two communities to desist from further quarrels and to seek early means of reconciliation in the highest interests of the country and of their respective communities. At the instance of the leaders, at Simla convened a Unity Conference, we read in the Punjabi papers that a Unity Committee has been formed at Amritsar consisting of about a hundred members. Of whom are prominent Hindu, Mahomedan and Sikh leaders who have been working hitherto on communal lines. The Committee it appears has set about its work in right earnest. Already the situation in Amritsar has much improved; no communal meetings have been held there and members of the committee have addressed the people, exhorting them to reunite. Further they issued a Committee, we are told, has issued a general call to all the leaders in all three communities declaring their earnest desire to attain peace and harmony. We cordially welcome this attempt at creating a better understanding between the various communities and earnestly hope that it will meet with the success it so greatly deserves.

Bengal Detainees: Bengal has been singularly unfortunate in her Governors but His Excellency Sir Stanley Jackson gave early proof that he at least may be expected to do the right by that province. The release of Moors. Subhas Chandra Bose, Satyendra Chandra Mitra and others, and his order for the restoration of the image to its pedestal at Bippillaloo, coupled with the report that an early declaration of general amnesty to all political prisoners was forthcoming, inspired much confidence.
in him. Sir Stanley Jackson's pronouncement on the vexed question of the release of the detenus has caused keen disappointment throughout India. The sum and substance of his announcement was that he hoped to release or transfer a large number of detenus before the end of the year if no untoward event occurred, the conditions at present prevailing in Bengal continued and the conduct of those released justified the action in their case. These absurd conditions are imposed to all intents and purposes in the interests of peace and order. It is not intelligible except to the Bengali Government how the further detention of these 4o men is in the interests of public safety. Hope deferred makes the heart sick. What with the fall of the present ministry and the difficulty in forming a new one Bengal seems to be on the verge of reverting to the old Littten regime.

Civil Marriage in India: We are indebted to Mr. Maneklal Vakil for his lucid exposition of the facilities afforded by the Special Marriage Act of 1872 and also with the orthodox rites. We receive frequent enquiries from various parts of the country on this subject, and Mr. Vakil's article contains a complete answer to them. The Act applies to Hindus as the other communities demanded and were excluded from its periphery. In the first place, under this Act intermarriages are contracted between different castes and sects without the obnoxious declaration repudiating their ancestral faith, required by the Act of 1872, which is still in force and under which alone intermarriage between members of different religions is possible. The Act lays down the minimum age limit of 14 for girls with the consent of their parents, and 16 independently of such consent. The marriage is invested with the inviolable incident of monogamy, so that the husband cannot marry again in the life-time of his wife. Mr. Vakil also explains the advantages in the way of property rights accruing under the new Act.

Y. M. C. A. Vindicated: The Y. M. C. A. has emerged unscathed with its reputation enhanced from the enquiry conducted by the committee composed of the Judges of the Calcutta and Madras High Courts, and Mr. B. L. Mitra, Advocate General, Bengal, into the allegations of the European Association at its last meeting. The findings of the Committee conclusively show that all the charges levelled against the Association which is entitled to much praise, if only for the excellent services rendered during the war, were baseless and unsupported by evidence. The Association is none the worse for the enquiry which courteously demanded rather than allow these imputations to cling to it. Trials, in the case of individuals as of bodies, show the stuff of which they are made. The abiding principles, on which the Association is founded and carried on, are such as to enable it to stand four square to all the winds that blow. Incidentally, the enquiry has shown up the misapprehension of the true colours and the public will know henceforward how to assess its opinion at its real value.

Indian National Social Conference: The Madras Social Reform Association convened a meeting for the consideration of arrangements to be made for the forthcoming Social Conference in Madras. As there was an absence of some members who attended it to effect a change in the name of the Conference the meeting was adjourned to secure a better attendance for the consideration of so momentous a question. The adjourned meeting for arranging for a Social Conference during the Congress session in Madras was held recently at the Servants of India Society's premises, with Rao Bahadur T. Varadarajalu Naidu in the chair. All previous amendments regarding the name of the Conference having been withdrawn, one after another, it was unanimously agreed that the Conference should be called by the time-honoured name of "The Indian National Social Conference" and that the persons present at the meeting do constitute themselves into the Reception Committee paying a minimum subscription of Rs. 2 each to bear their subscription on the spot, besides one who gave a donation of Rs. 25. For the Chairmanship of the Reception Committee the name of Dr. Muthulakshmi Reddi, Deputy Manager of the Madras Laxmi Vilas Bank, was proposed by Sir T. Sadasiva Aiyar and unanimously accepted. The following persons were also elected as Vice-Chairman: Sir C. Sankaran Nair, Sir T. Sadasiva Aiyar, Mr. E. V. Ramasaami Sivam, Mrs. Cousins, Rao Bahadur T. Varadarajalu Naidu, Mr. Bagavantam Gupta, Srinath Alamelu Mangai Thayarammal, Mrs. Bittman, Mr. Krishna Rama Bhanday, Mr. Abdul Haq Khan, Mr. Heberg and Dr. C. B. Kama Rao. Persons appointed as Secretaries are Mrs. Lakshmi Patipati, Mr. O. Kandaswami Chettu, Mr. R. V. Srerna, Mrs. Chatru Naidu, Mrs. Lakshmapathy, Mr. Heeramanee, Mr. Heeramanee, Mr. S. K. S. Sivan, Mrs. Cousins, V. G. Vakil, and others. The abiding principles, on which the Association is founded and carried on, will not be slow in coming forward with their help. The office of the Reception Committee is at Mrs. Lakshimapathy's residence, No. 19, Harris Road, Madras. The Committee's honorary members are: Mr. Thirumalachari and Dr. Gudoor Lakshmi Reddi as the Chairman and Deputy Manager, Sir T. Sadasiva Aiyar, Mr. E. L. Aiyar, Mr. V. Venkatubayah and Mr. G. Basudev, with Captains V. D. Nimkar as Treasurer. The following persons were also appointed members of the Executive Committee: Mr. T. M. Rajagopala Aiyar, Mr. N. Satyanarayana of Almorou, East Godavary, Dr. R. Padmanabha Aiyar, Mr. G. V. Krupanand, Mr. O. P. Ramasaami, Mr. P. P. Turumalaclari and Dr. Godber Ramchandran Rao. It was agreed that further nominations up to the limit of 36 members of the Committee should be made after the enrolment of more members of the Reception Committee and that six nominations should be reserved for the Representatives of the Depressed Classes. The office of the Reception Committee is at Mrs. Lakshimapathy's residence, No. 19, Harris Road, Egmore, to which address all communications regarding the Conference should be directed. Reception Committee has been formed with Dr. Muthulakshmi Reddi as the Chairman and Mrs. Lakshimapathy as the Secretary.

Orissa Flood Relief: We wish to draw attention to the appeal for funds for the victims of the flood in Orissa, issued under the signatures of influential persons like Pandit Madan Mohan Malaviya and others. Orissa is known as the land of perpetual floods and famines but it has never before suffered so disastrously. The gravity of the situation needs larger help and wider sympathy. Now that the Viceroy has expressed his sympathy and the Legislative Assembly has also adopted a resolution appealing for public support, we hope to be able to report that the appeal will not be slow in coming forward with their help. It is also to be hoped that the Government of India will not fail to take into consideration the remission of rent, which forms the essential part of relief to the destitute raiyat.

Index to Volume XXXVII: With the present issue the Indian Social Reformer enters its thirty-eighth year, having completed thirty-seven years of its existence. The Index to the Volume just closed is in the course of preparation and will be sent free on application to the Manager.
"MOTHER INDIA."

III

Miss Katherine Mayo’s thesis is that India owes her miseries not to British rule but to her own religious, social, and sexual perversions. "The whole pyramid of the Indian’s woes, material and spiritual, rests upon a rock-bottom physical base. This base is, simply, his manner of getting into the world and his sex-life thenceforward." Let us take up, first, the point about the Indian’s manner of getting into life. We shall let Miss Katherine Mayo explain what she means by it: "Take a girl child twelve years old, a pitiful physical specimen in bone and blood, illiterate, ignorant, without any sort of training in habits of health. Force motherhood upon her at the earliest possible moment etc." (P. 24) Then, again: "The Indian girl, in common practice, looks for motherhood nine months after reaching puberty—or anywhere between the ages of fourteen and eight. The latter age is extreme, although in some cases, not exceptional, the former is well above the average. Because of her years and upbringing and because countless generations behind her have been bred even as she, she is frail of body. She is also completely unlettered, her stock of knowledge comprising only the ritual of worship of the household idols, the rites of plantation of the wrath of deities and evil spirits, and the detailed ceremony of the service of her husband, who is ritualistically her personal god." (P. 30). "The ignorance, illiteracy, almost complete religious devotion to the husband and superstition of the Hindu wife are really irrelevant to Miss Mayo’s indictment of the Indian’s "manner of getting into the world." Many of the world’s greatest mothers have been just as ignorant, illiterate, superstitious and husband-lovers as the bulk of the women of India. It has always seemed to us that the picture of the Hebrew matron can be applied almost word for word to the Indian mother and wife.

"Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchant’s ship; she bringeth her food from afar. She riseth also while it is yet night; and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yes, she reacheth forth her hands to the needy. Her husband is known in the gates, where he sitteth among the elders of the land. She maketh fine linen and sell ethit; and delivereth girdles unto the merchant. Strength and honor are her clothing and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."—(Proverbs: Ch. XXXI, 10-28).

The Hebrew woman like the Hindu woman did not know how to read or write. Neither did the woman of ancient Greece and Rome. There is, no doubt, a wide gulf between the Hindu’s woman’s feeling for her husband and the American woman’s. Some one wrote the other day that when it is no uncommon thing for a woman to have five husbands in eight years, the term ‘marriage’ ceases to have any meaning. But are we quite sure that the American marriage is an improvement on the Hindu? Keynesing writes: "The possibility of remarrying every year ruins marriage much more fundamentally than even the most frequent practice of adultery, for the latter does not at all affect marriage as such, but only offends against certain of its components, whereas divorce lays an axe at its roots. If the poles are continually changed, a durable state of tension cannot develop or endure. Consequently, such American women as possess this characteristic are, as types, either Amazons or courtesans, and the men, as husbands, appear subjugated to such an extent as is otherwise found only in polyandrous communities."—(The Book of Marriage, p. 25). We are far from saying that the Hindu marriage as it has come to be in practice is the ideal of marriage. That is yet to be reached in India as in America. It behoves sensible people, meanwhile, not to throw stones at each other.

We come next to the question of child marriage apart from the literary qualifications of mothers and their regard for their husbands. No one in his senses will defend child marriages. The social reformers of India have been working for years to get rid of them, not without success. The Baroda Marriage Law Reform Committee, whose report was issued last month, stated that child marriages had practically ceased among the higher educated classes. This is also true of British India where the social reform movement has been far more vigorous than in Indian States. But here, again, Miss Katherine Mayo’s dictum that a race among which such marriages prevail is doomed to perpetual servility is easily refuted from history. Child marriages were common among ancient Greeks and Romans, and among the Hebrews Jesus Christ was born of an "espoused wife" whose marriage with Joseph had not been consummated. We reproduced in the Reformer of March 37, 1926, a review of a book entitled "Home Life under the Stuarts" by Elisabeth Godfrey, which shows that
child marriages were common in England about the time of the Pilgrim Fathers many of whom were, perhaps, born of girl-mothers. The following passage was quoted from the book: "It was exceptional for marriage to take place absolutely in the nursery, as in the case of little Lady Mary Villiers, not only wife, but widow, before she was nine years old, but it was quite a common thing for a child to be married at thirteen. In that case she was usually given a year or two of education before she lived with her husband, and, if only about fifteen or sixteen, often went to Oxford after his marriage, or travelled abroad. The large family of the Earl of Cork afforded many instances of these very early marriages. His eldest daughter, Alice, was married to Lord Barrymore when she was thirteen; the second, Sarah, was only twelve when she was contracted to Sir Thomas Moore—indeed, the negotiations were begun when she was but eight. Being left a widow at fourteen she was quickly remarried to one of the Digby family." The two seeders of Western civilization, as an influence on human character, are the Classics and Christianity. If Miss Katherine Mayo knew, as every educated (and not merely literate) person should, something of the history of her own national civilization and culture, she would have approached her task of interpreting India to America, in a very different spirit.

Let us leave history behind and come to contemporary facts. That early marriages in this country are not necessarily detrimental to physical vigour is the considered opinion of Bisley and Gait, the joint authors of the Indian Census Report, of 1901. They observe: "No one who has seen a Punjabi regiment march past, or has watched the sturdy Jat women lift their heavy water-jars at the village well, is likely to have any misgivings as to the effect of their marriage system on the physique of the race. Among the Rajputs both sexes are of slighter build than the Jats, but here again there are no signs of degeneration. The type is different, but that is all." (Report of the Indian census, of 1901, p. 495) Jats generally marry at from five to seven years of age and Rajputs at fifteen or sixteen or even older; but the Rajput couple begins at once to cohabit, whereas the parents of the Jat girl often find her so useful at home as she grows up that some pressure has to be put upon them to give her up to her husband, and the result is that, for practical purposes, she begins her married life later than the Rajput bride (quoted from Ibbetson on the same page). The Jat system is the normal system, except in certain limited areas and classes owing, as we pointed out last week, to historical causes, and except in the case of absolutely destitute parents who think that their daughters will be more comfortably provided for in their husband's homes than in their own. Bisley and Gait acknowledge that over a great part of India the evils of early consanguine marriage are guarded against, as among the Jats. (P. 434.)

Bengal was the principal area where Bisley and Gait found prevalent as a rule among the upper classes "the monstrous abuse that the girls of the upper classes commence married life at the age of nine years, and becomes mothers at the very earliest time that it is physically possible for them to do so." This is not due to the influence of women's tradition (as they thought) but to the political condition of the province which made a consummated marriage the only safeguard of women's honour. However that may be, much water has flowed under the bridge since 1901, and the fact that she (Miss Mayo) had to go to a hospital which has a monopoly of such cases in the N. E. of India, and could get nothing more up-to-date than forty years ago (she has quoted a dozen cases that were collected in 1891) shows, if it shows anything at all, that such cases are few and far between" (S. S. D. in the Nation and Athenaeum of August, 6). Owing to the horrible case of a child-wife the age of consent was raised from 10 to 12, but it noted, on strong pressure from and with the vigorous support of the Indian reformers, Malabar, Bhandarkar, Banade, Telang and Chandavarkar, Lord Laura- dowee in his speech in the Indian Legislative Council on the Bill generously acknowledged that Government had been greatly encouraged by the vigorous support accorded by these leaders to the new legislation. These men, it may be further noted, gave their support on the express ground that the pre-puberty consummation was against the letter and spirit of the authoritative Hindu code. Telang and Bhandarkar were eminent Sanskritists, and Banade was an acknowledged master of Hindu law. It is also fair to the opposition, which was led by Thak, who was also an eminent Sanskritist, to state that the main ground of it was that an alien Government had no right to interfere with the socioreligious life of the people, and that the Police was so ignorant and corrupt that, especially in the rural areas, there was serious danger of oppression and blackmail if it was given power to interfere with the domestic life of the people. The enlargement of the legislature, with an elected Indian majority, has to a large extent met these objections and one of the most gratifying features of the Montagu-Chelmsford reforms is the proportionately larger amount of social legislation introduced or passed during the last six years than during the half century previous to them. The age of consent was raised two years ago to 13 in the case of marriage. There is a strong feeling that this is not enough, and the All-India Women's Conference has taken upon itself the task of organizing public opinion in support of Sir Hari Singh Gour's Bill to raise it to 14, which is the limit to which it has been raised as against strangers. The public conscience has been aroused, notwithstanding the Indian's manner of coming into the world, and the last traces of the evil will soon disappear wherever it exists. There can be no more conclusive proof of the fact, illustrated by the history of other lands, that political progress helps forward social reform. It is our considered opinion that the acceleration of self-government in India will accelerate the pace of social progress, and that without it social stagnation is not a distant possibility.
THE LATE MR. JUSTICE K. T. TELANG.

(Continued from the last issue.)

His Historical Knowledge.

When writing of Mr. Telang's career as a scholar, we are perhaps reminded of his undertaking to write the history of the Marathas which in the words of Mr. Ranade would have formed "the summum bonum of his brilliant career." Creel death snatched him away from us leaving the undertaking unfinished. Mr. Telang possessed all the qualifications necessary for a historian. He had a sound comparative knowledge of the histories of other countries to ensure a wide outlook. He had the careful diligence and discriminating ability to sift facts. The supreme power of judgment was his incomparable natural gift. And lastly he had sympathy without bias, the power of adequate appreciation without exaggeration. To these qualifications has to be added the inestimable gift of analysis which in the supreme test of a historian and which with Mr. Telang formed a speciality. A history of the Marathas coming from so well-equipped a man as Mr. Telang was, would have remained with us the most authoritative piece of historic writing on the subject. Mr. Ranade has indeed given us a good introduction in his excellent little volume and in some of his papers he seems to have been obsessed by his philosophy. Mr. Ranade had incomparable powers of synthesis. His mind ever drew towards the converging point. Thus he came to attach a wholly exaggerated importance to the influence of saints in Maratha history. Mr. Telang, on the other hand, was if anything analytical. Abstract theory had very little influence on his thinking. He never seemed to have considered it his business to justify, to defend or to refute. He would apply his solvent of criticism and state the results of his analysis.

There is one public aspect of Mr. Telang's scholarship which I should particularly like to mention here. The prevailing notion in the West in Mr. Telang's days was that Indian intellect whatever its ancient past, had reached so low a level, that it could never compete with the intellect of the West. Especially in the matter of scholarship and research, the West claimed to possess a monopoly. The studies and researches of men like Mr. Telang and Dr. Bhaudkar and their acknowledged position as scholars by no means inferior to the best scholars in the West dispelled the notion about the incompetence of Indian intellect and to that extent raised India in the estimation of the world. Apart from the direct service Mr. Telang rendered to his country by his public activities which I shall presently recount, if Mr. Telang were a scholar alone and no other, his scholarship in itself, with its high quality admitted throughout the world, must have been instrumental in no small degree in effecting a material change in the mental attitude of the West towards India. No doubt, the influence of such factors works silently, nevertheless positively.

As an Educator.

Let me now turn to the work of Mr. Telang as an educationist and its impress on the educational system of the day. A shrewd critic, the late Rao Bahadur G. V. Joshi in one of his essays spoke of Mr. Telang as the greatest educationist on this side of India. If we care to examine the records of the University of Bombay and the proceedings of the Senate during Mr. Telang's life time, the one thing that impresses us more than any other is the almost complete domination of the Senate by Mr. Telang's personality, intellect and knowledge. His hand is seen unmistakably in every department of University activity. Whether in devising the courses of study or arranging the curricula, the master-mind steered in the best educational thought of the day, held its sway. That these courses continued for a long number of years without any material changes, is in itself their best justification, and I am not sure that the recent changes are at all for the better. The present-day graduates, however, may remember with gratitude that they owe to Mr. Telang the extension of the University course from three to four years with a welcome intermediate relief in the pressure of their studies. One question of a controversial nature, then as it is today, for which Mr. Telang will be remembered, was as regards the compulsory study of Sanskrit (Classical language) by the students in their University course. "If I were to choose between the mother and daughter, I would choose the mother and not the daughter." That was Mr. Telang's attitude towards the vernaculars and this in spite of the fact that he considered it a part of an educated man's duty to develop and promote vernacular (Marathi) literature, and himself set an example. It seemed to him that in a scheme of liberal education, the culture content of Sanskrit far outweighed in value the practical utility of the vernacular.

Mr. Telang's position however as an educationist of all-India repute was due principally to the important ministe of dissent which he wrote as member of the Education Committee of 1892, a ministe which is perhaps more often quoted by persons interested in Indian education than any other educational document excepting of course the despatch of 1854. In this minute of dissent, while unceasingly accepting the need for mass education, Mr. Telang pleaded for full Government support to higher education as well, and deprecated the idea of Government leaving the latter to private efforts entirely. In this respect he supported the filtration theory and quoted Mr. Matthew Arnold with effect. It was quite in the course of things that these unceasing educational labours and the scholarship which brought honour and prominence to his University in the eyes of the world, should have been crowned with the bestowal of the Vice Chancellor's gown, an honour then unique to an Indian, yet also, of too short duration to the first recipient.
HIS PART IN PUBLIC LIFE.

Having now examined his work as a scholar and as an educationalist, I pass on to his activities in the more extended sphere of public life where his studies in economics and politics and the gift of lucid speech could not but be of inestimable value. In the economics, as well as in the political sphere, Mr. Telang gave his attention to the consideration of national problems from his very early days and soon came to be recognized as the intellectual force, the power house behind the national movement. Regarding his paper on 'Free trade and Protection' which he read before the Sassoon Mechanics' Institute when he was 27 years old, and which formed perhaps the earliest piece of sound criticism on an Indian economic question, Sir Dinshaw Wacha well observes: — "On my part, I have not known that any accomplished Indian, in any other part of the country since 1877, has written on such a controversial economic subject with such vigour, such force and such lucidity as Mr. Telang at that age". I have been told and the fact seems to have been admitted by Mr. Ramade, that the arguments and sentiments expressed in this paper of Mr. Telang went a considerable way in framing and shaping the ideas of Mr. Ramade, himself, which later, i.e. in 1893 found their philosophic expression and exposition in his celebrated paper on "Indian Political Economy". Mr. Telang's work in the economic sphere did not, however, end with intellectual performances like this. It is a matter of common knowledge that he took a leading part in the foundation of the V. J. Technical Institute which, to quote again Sir Dinshaw Wacha, was the copingsone of all his public activities.

AS A SOCIAL REFORMER.

In social reform again, Mr. Telang was one of the first to recognize the need of active work and took a leading part in all such social reform organizations. In Female education, he recognized, was the principal means to this end. Education of public opinion was another. To both these means he gave his first-hand attention. The series of lectures he delivered in Marathi on the relation between Shastra and custom can still be read with interest and for instruction. Mr. Telang was not formed in the heroic mould. He was not the stern fibre that braved persecution and sought martyrdom. Nobody recognised more than himself, however, the abiding influence of personal example. He could even admire Mr. Agarkar's hall and storm and Mr. Malabar's vehement denouncements. Yet he must have somehow felt that before giving fight, attempts should be made to create the proper atmosphere and win over Hindu Society by gentle persuasion. He later realised the futility of these means in certain spheres, and came to hold the view which he fully elucidated in his writings on the Age of Consent Bill, that even gentle coercion through legislation may be adopted with advantage within certain limits.

It is customary to point out, whenever we have occasion to speak of social reform in India, that Mr. Telang fell short of his preachings and gave away his daughter in marriage at an early age. Let it be said at once that there is neither justification nor defence for Mr. Telang's action. A weakness is a weakness and none deplored it more than himself. Let us all remember at the same time that this weakness sprang from his virtue of goodness, from an anxious desire to inflict pain on himself rather than to inflict pain on his nearest and dearest relations. And is it not some such weakness necessary to give the lovely shade to an otherwise altogether bright picture? Queen Guinevere loved not King Arthur, because she complained "he is all fault that hath no fault at all."

HINDU WOMEN AND THE SPECIAL MARRIAGE ACT.

[As Amended in 1923.]

(6) By Mr. Manecklal Vakil, M.A., LL.B., F.S.S.)

The laws generally learn rules of law affecting their everyday relations in life from the prevalent conduct as they observe it amongst their neighbours. Hindu women, (6) in India include in this expression the Hindu proper, the Jain, the Sikh and the Buddhist women, as they are all affected by the law under consideration and as the philosophy of these religions have a common historical sub-stratum and a common outlook on life in general, generally have a notion of Hindu Law as practised amongst their neighbours in the different parts of India. But few, even of the educated Hindu women or perhaps men know that they have now a choice to have their marriages performed by registration under the Act or, by the usual Hindu religious rites. Much less do they know the exact change of legal status which the Special Marriage Act of 1923 confers upon Hindu women who marry by registration. They hardly know that they can do so without giving up their religion and with a man of their own caste. Even the English-knowing Hindu fathers may not be yet aware that such an option does exist or that marriage by registration confers a different status on their daughters. Without giving up their religion or their caste the Hindus can have even an ordinary marriage performed by registration. Perhaps the educated undergraduates, young men and women, do not know the implications of such a marriage.

Marriage by registration involves strict legal monogamy. That is to say a husband cannot have more than one wife during the subsisting marriage. He cannot marry another wife even by changing his religion, if he is once married by registration. For instance, a Hindu, once married to a Hindu woman by registration, cannot take another wife during the subsisting marriage, even if he subsequently leaves his caste or renounces his religion. Legal monogamy is further strengthened by the fact that divorce can be obtained either by husband or wife under certain specified conditions including conjugal infidelity or adultery.

Of course, the Indian Divorce Act of 1860 is not sufficiently liberal and is an anachronism in the
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The right to claim damages against a corespondent in cases of adultery under the existing Law, is a barbaric vestige of the view that a wife was the property of the husband and that the husband could be compensated by money for the loss of his wife's company. Even the Law of Damages for breach of a betrothal is reminiscent of a similar idea. The educated young couples should keep themselves free by not announcing a formal betrothal and keep quiet the scandalising tongues of all ill-informed neighbours or friends by having free social intercourse with several persons of the other sex during the adolescent period of courtship so as to better enable them to make a proper choice.

The existing Act may, however, be amended later, as required, by making divorce possible by the mere agreement of parties to a marriage, as has been customary among some of the Hindu castes. The amending bill must contain provisions for the minor children of a marriage, if any. Divorces would ordinarily take place between childless young couples only to correct errors of selection.

Divorce implies freedom to marry again and widows may do so in the same manner. This liberty to marry again is merely permissive and the common prejudice against remarriage may be respected by those who wish to stick to their own views. The freedom to remarry does not imply that the women must do so. They may not marry again if they do not want to.

Marriage by registration also provides for a minimum age limit. A male must have completed 18 years and the woman 14 years and no Hindu father could marry his child by registration below these limits. No consent of the guardian is however necessary if the person who wishes to marry has completed the age of 21 years. These provisions as to age render child marriages impossible and make love marriages possible without any restriction from the guardian after the age of 21.

A Hindu woman married according to Hindu rites has very limited interests in the property of her husband's ancestors and in that of her husband. If the husband belongs to a joint family and unfortunately dies, the widow gets maintenance and is dependent upon the husband's relations for the support and protection. Even if the husband is separated and has no other companions with him at the time of his death, the widow gets only a life interest in the property of the husband and can use the income only, unless this last happens to be insufficient for her ordinary maintenance. If the husband has left soon, she gets only maintenance, whether he was joint or separated and all the property at once becomes the property of the sons.

If a Hindu woman marries by registration she at once becomes the mistress of her husband's household and the very fact of her marriage by registration invalidates the partition and separation of the couple from the members of the joint family. In the case of the families having an ancestral coparcenary business, such a marriage by registration may involve commercial inconvenience and such families may not resort to the formal marriage by registration. But in the case of the majority of the educated Hindu families in towns so much consideration exists and the Hindu couple will certainly prefer marriage by registration and a separate household to that of the father's family. The Hindu wife of an educated husband will have better scope to develop her individuality under the sole influence of her husband and will not be cramped by the social prejudices of a preceding generation. An educated wife will certainly desire such a free atmosphere to a greater extent than the average Hindu wife.

If a Hindu woman married by registration becomes a widow, she does not merely get a life interest or maintenance, she is entitled to a share with all her children of both sexes, sons or daughters, and if there is no issue she is entitled to the whole of the husband's estate. This right of succession is, however, limited by the husband's right to make a will and dispose of his property as he likes without leaving anything to the widow or to the children. This anomalous domination of the husband in the existing state of law in almost all countries of the world and can be corrected only when women, as a body, will insist upon sharing the husband's income with the social, if and when may, in a certain agreed proportion before entering into marriage with a corresponding liability to meet the current expenses of the household and the minor children. Women have not yet become conscious enough in a body to realise their economic dependence upon the men of their love and in legislatures controlled by men such a marriage settlement is not likely to be made compulsory by law. But educated women may, if they choose, insist upon such an agreement before marriage so that they may have not merely economic independence but also a guarantee of their not being cut off without any provision by a husband willing away the entire property. Her economic independence will also secure real love and a better attention from her husband than what may be obtainable under the domination of one partner alone.

The existing practice of dower and dowries do not secure sufficient provisions for the wife or the settlements on the couple. These are immediate gifts and cannot involve large amounts of capital ordinarily. But in any case the practice of continuing a Hindu wife dependent on her parents for subsequent periodic allowances is wrong in principle as keeping the women dependent on two rulers—the husband and the father.

Above all, the Act provides also that no right of inheritance to other relations will be forfeited by a person marrying by registration. Thus the parties may remain Hindus by religion, may retain their cases 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 relations in the past 50 years in India, have now been provided for by legislation, and it is now up to 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 some people they may go even to the length of having the marriage first registered and then the solemnities of a marriage may be impressed on the triple by its being solemnised in accordance with their religious beliefs by religious rites.
Under the auspices of South India Branch of the Arya Samaj and the Indian Ladies’ Samaj, a public meeting of ladies was held on the 20th August, at 57, Anna Pillai Street, to consider some of the grievances of women. Sir C. Sankaran Nair presided.

Welcome to President.

In welcoming the President, Dr. Muthulakshmi Reddi said—

'It is with great pleasure and pride that I propose to the chair Sir Sankaran Nair, the well-known champion of the women’s causes, when we, the children of his hopes—I mean the modern women of India—have come forward to give expression to our many wants and grievances, and to demand with no uncertain voice our right and proper place in society, nay, have come forward to claim freedom, equality and the enaction of just and equal laws for both sexes—because, as we all know, “freedom, education and responsibility evoke all that is best in the individual, regardless of sex.” We welcome you here as one of those rare great men, who having been touched to the quick by the wrongs and insults inflicted upon the weaker sex, have been willing, not only to accord them equal opportunities of learning and equal political rights, but also have striven with all their might to achieve those privileges for us.

Homage to Ram Mohan.

Standing here in this hall of the Southern India Brahmo Samaj, we, women, cannot but be reminded of its founder, that great patriot and reformer Raja Ram Mohan Roy, the Avatar and the father of modern India, we cannot but be reminded of his many labours for the amelioration of the women’s condition in this land. In this solemn and wonderful moment, the free and emancipated women of India pay our grateful and respectful homage to that great, good and noble Indian, whose just and generous nature naturally rebelled against the many injustices and acts of oppression done to our sex in those dark days and who in spite of strong and violent opposition from his orthodox and superstitious countrymen, single handed, has won many a victory for us. The spirit of the Raja, if there be one, will surely rejoice at our success to-day and advancement. So also your joy must be great indeed at the very rapid progress of the women’s movement in this country and at the sight of many of your daughters assembled here to-day who are taking their rightful place in the various public bodies as members of Councils, of Municipalities, District Boards, as Honorary Magistrates, members of the Syndicate and the Senate, since your appeal on our behalf to our countrymen at the Belgaum Social Reform Conference in the year 1924.

Victory not Complete.

No doubt we are proud of our success. We are grateful for the many concessions that have been granted to us of late, but still the victory is not complete. As you yourself have expressed at the Convocation Address to the women graduates recently held at Bombay, we, women of India, particularly Hindu women, have yet to sweep away all those ancient superstitions, customs and laws that hamper women’s free development. This is an hourly task for all of us. So stubbornly are those superstitions rooted in daily life—until they are gone we do not know to what heights we may not rise. In such an uphill task, we do need the active support, co-operation and sympathy of such great men like yourself and others of your mould.

A Public Danger.

Sir C. Sankaran Nair in his presidential speech said:—

“My remarks as the President of this meeting will be very few, because as to the two subjects which I find in the papers, i.e., dedication of young girls to temples to lead afterwards a life of shame and as to the position of women generally, you know much better than I do myself, and you can speak with effect. You know the evils of the dedication and you know the evils of the social system, because mainly it is you who suffer from it, and therefore I shall take the liberty to make my remarks as few as possible. The movement to get rid of the dedication of young girls to temples has the full sympathy of all who have thought about it and of all those who take any interest in this sort of question. When a child is not conscious or able to choose for herself as to her future, and when she is not armed to think for herself she is dedicated practically to life of infamy. Sometimes the profits that accrue from the trade influences her dedication. And then we know the great evil when she comes of age. She cannot choose to marry because very few will be found willing to marry a girl so dedicated. She cannot follow any honourable occupation, because very few would be found willing to find an honourable occupation to enable her to earn her living. I need not dwell upon the other evil aspects of the case because you all know it. It is seldom that a girl like her in later life escapes some loathsome disease. She more often than not contracts it and she in fact passes it on to others. She thus becomes a public danger as well.

The Revolt of Women.

“Naturally, others outside India often ask questions. "How do you tolerate these things? Why is it that it is not swept away from the face of the earth?" One reason is our people are conservative and when they are accustomed to do a thing, they think it is an ordinary incident of life. Another reason is that men do not like to abolish it, because dedicating a woman to temple life is really dedication or consecration of woman to man’s lust, and there were many men in ancient days and even now who do not like to see abolished a system from which they themselves think they derive some pleasure. Another reason is this: If you interfere with this dedication of women to temples, you will be interfering with the religion of the Hindus.‘ Now it is all gone. From the English educated few, from the band of humanitarians it has gone into the masses. I doubt whether there is any considerable body of men who defend it in the name of religion, they know that religion has very little chance of survival in these days. Again if they defend it, they will be denounced as inhuman beings, as men unfit to be entrusted with any power over others, as men who are only fit to be slaves of others, because they cannot be entrusted with power. It is due to the revolt of women all over the world. All over the world they have become conscious of, what they consider and rightly so, the ill-treatment at the hands of men. They have taken the matter into their own hands and are claiming equal rights for women in order to redress their grievances. You have got women cabinet members in
Turkey, women leaders of rebellions in China and Russia. If you want all these grievances to be redressed you will have to fight.

ECONOMIC INDEPENDENCE.

"One thing that you must seek is to attain absolute economic independence, just in the same way as men have. At present you know that our old Hindu Sastras say that woman is not fit for Independence. The laws of inheritance have to be altered. Women must be placed on the same footing as men for purposes of inheritance. There is no reason why a son alone should be the heir and why a daughter should not be. If you want economic independence, you will have to get political independence. You know what is being done in Turkey, in China and Germany. But in Madras you have a Lady Deputy President, and I do not despair of the women of the South. Whenever you have a grievance, put it in all parts of the world and you will achieve success much earlier that you can otherwise do. You must have a special section for propaganda work and without propaganda you can never succeed."

WOMEN’S EDUCATION.

Mrs. Chathopadhyaya then spoke. In the course of her speech she referred to the question of the education of women. The education they have been receiving in the past has been a failure. The Special Officer deputed to examine the question of primary education had devoted much attention to the education of girls which had been neglected. But no Special Officer could adequately tackle the problem. There must be a permanent Board of Women’s Education.

Referring to the question of Devadasis she condemned it very strongly. She could not understand how a religion could set its seal on immorality. Indians, she said, were shocked when a Miss Mayo wrote a book but they do little to get rid of such pernicious customs. The question of dedication of minor girls was closely associated with the Age of Consent Bill to be introduced in the Assembly. Girls of 11 or 12 are married and soon after their husbands demand that the girls should be sent to them, the parents of the girls are not courageous enough to refuse, for if they do the bridegroom threatens to marry another girl and to India’s shame it must be confessed there were people willing to give their daughters in marriage to this same man. All this, she urges, must go and she hoped the Age of Consent Bill, the resolution of Mr. V. Ramaswami in the Council of State against the dedication of girls and the resolution of Dr. Muthulakshmi Reddi in the local Legislative Council would all be passed.

FIGHT FOR EQUAL STATUS.

Mrs. Lakshmi Pillai said that in the last few years the cause of women in India had made great progress and if the women’s cause was to be properly vindicated, it could not be done without their achieving economic independence and equal status with men politically and socially. She therefore hoped that with the help of leaders like their Chairman the movement would succeed in the end.

COMMERCIALISED VICE.

Mrs. Cousins who next spoke referred to the pernicious customs of dedicating girls and drew a lurid picture of the after life of the girls so dedicated. She had seen instances when most of these girls were selling themselves to man’s lust in licensed houses. All this was due to wrong ideas. The League of Nations at Geneva had set afoot a scheme to abolish these licensed houses and rectify commercialised vice. She hoped the spirit of Raja Ram Mohan Roy, who championed the widow’s cause by abolishing suttee, and the spirit of the high spirited Khurshid Babadur Singh of Calcutta, who was prepared to lay down his life as a protest against traffic in women of his country, would guide them towards achieving their goal. But in India more dangerous than this commercialised vice was the "sacred" vice in the institution of the Devadasi. Was it therefore, any wonder that foreigners blushed with shame when they looked at the future of India? India, they think, to be the leader of the spiritual world and the house of all religions, but in Hinduism there were great defects which required drastic remedies. There can be only one standard for society, and that is Laws—"the standard of purity, charity and self-control.

Sir C. Sankaran Nair in bringing the meeting to a close urged the ladies to devote themselves to organise propaganda as a means to success.

With a vote of thanks proposed by Mrs. Muthulakshmi Reddi the meeting came to a close. —Swarajya, Madras.

EGYPT’S IRREPARABLE LOSS.

By the death of Zaghlul Pasha Egypt has suffered an irreparable loss. Zaghlul was born in 1850 and educated at the famous University of Cairo—El-Azhar. His association in 1880 with the Arabi rebellion and consequent internment gave a decisive turn to his life. After his release he became a dominating figure in Egyptian politics. He saved ample time from his professional pre-occupations to carry the message of Nationalism to the "Fallah", the backbone of Egypt. After the termination of the War, Zaghlul initiated a hurricane movement of Independence, taking his stand on the principle of self-determination so loudly professed by the victorious Allies. The British Imperialists removed the thorn from his side by deporting him to Malta. His removal was followed by a violent agitation throughout Egypt that the system of British overlordship rocked to its foundations. Egypt at last won back her hero, who utilised the power she had by now evolved, in further urging her to come into her own. So he was again spirited away in 1921. But in thus risking and sacrificing his physical freedom over and over again, Zaghlul was steadily recovering freedom for his country. Almost immediately after his release in 1923, his thumping triumph at the polls and his subsequent election as Premier established his claims beyond doubt, to the title of Egypt’s uncrowned king. He still continued to be the accredited leader of the Nationalists. He held the helm firmly and steered the Nationalist ark, with remarkable vigilance, in the turbulent waters of Egyptian politics. Zaghlul’s extra- ordinarily was tempered by his inherent sobriety; he knew the art of handling the most baffling situation effectively. The way he acted during the crisis created by Sir Lee Stack’s murder, will be remembered as an abiding proof of his supreme statesmanship. He allowed his ministry to dissolve. He undertook the better part of it himself and he essayed on the unruly elements in the party under his control. He had an incessantly tiring life of it, all his life. Like our own Desabandhu he lived for his country and died for his country.—The Tribune, Lahore.
THE BRAHMO SAMAJ, RAJAHMUNDRY.

The anniversary day of the Brahmo Samaj and of the late Ananda Mohan Bose was celebrated by the Brahmo Pradhana Samaj, Rajahmundry, on the 20th August 1927, with great earnestness. The day of the Utsav was opened by Naga-Sankirtan at 4 a.m. Divine service was conducted in the Pradhana Hall by K. Hanumantha Rao Garu, in the morning. A public meeting was held at 5 p.m. in the Veerasingam’s Theistic High School, under the presidency of Mr. V. P. Raju, B.A., of Cocconda, when Mrs. T. Prakasa Raidu, M.A., of Ananda Niketan and C. H. Lakshmi-Narsimhas, the blind poet of Andra-repute delivered interesting speeches. Mr. T. Prakasa Raidu spoke at length about the life-work of A. M. Bose and the impressions left by his life on the minds of time. The death of A. M. Bose not only removed an outstanding personality of Indian life and thought but the Brahmo Community in particular, and the religious world as a whole have suffered a great loss. All public movements, social, moral, educational, philanthropic and political, found in him, an earnest and unwearyed worker. An eminent scholar, a great worker, a man of deep moral earnestness and profound, spiritual, experience and a political of Mahatma Gandhi’s type who sees religion and God in every piece of work he does was Ananda Mohan Bose. He lived and died for humanity and God—the mission of every life on earth.

The blind poet gave a stirring speech in his usual fluency about the work and history of the Brahmo Samaj in brief and how it revived the Brahmopasana (spiritual worship). In the course of his lecture, he said that ninety nine years ago, when in our country, religion diverged from the strait paths of truth and righteousness, when religion merged into all sorts of obnoxious customs leading to crime and at a time, when the scriptures were forgotten and thrown open to the convenience of priest craft, Rajah Ram Mohan Roy appeared on the scene as a saviour of the situation. He brought to the peoples’ vision that religion is not confined by any limitations but is universal. It has not depended for its inspiration on any particular revelation or scriptures or prophets but is broad based on the eternal truths that the human mind has everywhere and at all times realised as its own foundation and essence. The Raja studied all the great scriptures in their originals, grasped the essence therein, took out the fundamentals and placed them for the people of his country. He revived again the deep buried seeds of ancient spiritual worship and planted them a second time. He preached the idea of brother-hood for the whole mankind under the leadership of God and set in the reign of love as the basis of religion. It was on this solid ground, the Rishis of old as well as the greatest teachers have stood and preached. Thus, the Brahmo Samaj is the most rightful heir to the spiritual heritage of ancient India.

The president in his remarks observed as follows: Man lives upon earth in accordance with the will of God. His life is something very real, indeed of high worth and its duties have their own significance. In the pursuit of passions, people forget their mission in life, lose their goal and end their career in strife and war, Thus the world is torn asunder by constant conflicts. Truly speaking there is no material welfare apart from the spiritual good of man. Here is man for active life and effort, for awakening himself to the spiritual reality that underlies all material existences. (Brahmo Samaj has been endeavouring towards this direction with an aim to reconcile the seeming contradictions of matter and spirit.) Love is the law of religion and it supports, sustains and inspires life. Love is the music of life, it sweetens and sanctifies life. The whole universe is upheld by the principle of love. Therefore we are tied with each other as brothers and sisters. This is the essential truth on which a family, community or a country stands. The absence of that love has wrought much havoc resulting in persecution and loss of human life in the Christian world from the first chapter of the human history. Communal strife, class hatred in the name of religion and God are the passing events of the present day Indian life. The president concluded that unity is the only panacea for the national regeneration of India and that it can be attained by love and brotherhood. He, therefore, appealed that all the national forces now at work, should be directed towards the attainment of unity by spiritual affinity, love and brotherhood and appealed to all to join hands under the banner of Brahma Samaj. The meeting then terminated. The next morning (Sunday) Divine Service was conducted by V. P. Raju Garu, who by his erudition and scholarship gave us a very lucid and learned discourse on “spiritual worship” for over two hours. In the afternoon, members and sympathisers of the Pradhana Samaj were gathered in the Veerasingam’s Ananda gardens and spent a few hours in conversational talks. Light refreshments were served and the gathering dispersed by a closing prayer.

Kamala Lecturer For 1927: Mrs. Sarojini Naidu was appointed the Kamala lecturer for 1927, at a meeting of the Calcutta University Senate held on the 27th August. The subject of her lecture will be “Ideals of Indian Womanhood”—In moving the resolution to appoint Mrs. Sarojini Naidu as Kamala Lecturer for 1927 Sir Niral Sirkar said that it would be difficult to find a more competent exponent of the ideals of Indian womanhood than Mrs. Naidu. In fact it was desirable, having regard to the circumstances prevailing outside India, that the ideals of Indian womanhood should be clearly expounded. If not for defence of India, but at least for the elucidation of the world outside and it might be expected of Mrs. Naidu that she would do full justice to the subject. For various other reasons also, it was necessary that this matter should be fully considered from other points of view, especially on account of the changing circumstances to which India was being subjected at the present moment. There was an influx of ideas and ideals from foreign lands and how far these were acceptable to them without impairing the integrity of their nationalistic ideals was a matter which was also to be threshed out. They thought that Mrs. Naidu would be the fit and proper person to deal with this subject from all points of view and Sir Niralatn knew that the Calcutta University would deserve the felicitation of all countries in making this appointment.
NEWS OF THE WEEK.

Lady Nominated a Fellow: Miss Shailabala Das, daughter of Mr. Madasudan Das, C.I.E., ex-Minister of Bihar and Orissa, has been nominated a Fellow of the Patna University. This is the second occasion in the history of the province that a lady has been nominated a Fellow. Miss Das is also the first lady honorary magistrate and municipal commissioner in the province.

Mr. Andrews among Students: Mr. C. P. Andrews paid a special visit to the Ramnahan Roy High School on the 24th August, at the time of prayers and took part with them in their opening religious ceremony. At the end of his visit he expressed himself as delighted with all that he had seen and heard and especially at the encouragement of co-education in the School which had reminded him of their own ideal at Rabindranath Tagore's Asram at Santiniketan.

Sir Gangâ Râm Trust Society: "The Founder Number" of W. W. Mehta's course in memory of its founder, late Sir Gangâ Ram, K.C.I.E., M.Y.O., M.B., is notified to appear on 8ist August. It will contain a portrait of Sir Gangâ Ram (as dead), tributes paid to him by foreign press, tributes from his country men and Government officials, messages of sympathy from Lords, Knights and European and Indian gentry, resolutions passed by several condolence meetings, important correspondence during his life time, the bequest to the Trust from with he was honoured by the Punjab, and much more matter. Those desirous of getting a copy may send postage worth As. 4 to the Manager, Widows' Causes, P. O., Box No. 115, Lahore.

Dramatic Entertainment at Santa Cruz: The dramatic entertainment organised by the Santa-Cruz Stree Samaj in aid of the Gujerat Relief Fund provided some merriment to the large gathering of men and women present on the occasion on the 19th August. The performance opened with a beautiful though pathetic scene depicting the tragic fate of India in her modern civilization. Indra was seen engaged in a discussion with Vandevi about the conditions prevailing in the country. Vandevi told a tale about the fall of Indian civilization. He calls members of various professions to give their record of activities on the Indra. All of them are very disgraceful story to tell Indra who was grieved at the downfall of such a mighty civilization. He asked Vandevi for a request and the latter after promptly taunting Indra for his indecision in the past begs of him to reinstate the former state of things in the country. The request was granted, Miss Kapila Khandwalla and Miss Shanabil Ideal deserve special credit for the success of the whole entertainment. The last piece the "Dumb Wife" set the audience to roar of laughter by the perfect comic effect produced by Mr. Mehta in the role of the Parsi Judge and Mr. Sorejai Sarvabha Batwala as the wife. The entertainment reflected real credit on the part of the organisers who from time to time rendered personal service to the suffering and the distressed. Mrs. Sarojini Naidu and Mr. T. Tagore are in the collection of the day which amount will be handed over to the Flood Relief.

Orissa Flood Relief: Over the signatures of Pandit Mahavir Mohan Malaviya, Mr. B. S. Iyengar, Mr. Rekha, Mr. A. N. Dutt, Mr. Jayakar, Mr. Phadke, Dr. Soonja, Mr. Arthur Moore, Mr. Shervani, Moula Mohand Yakeb, Mr. Gowarri Mr. B. Das and Pandit Nilkanta Das (last two gentlemen's secretaries the following appeal has been issued for Orissa Flood Relief Fund——The harrowing tales of distress that are all coming in from the flood-stricken tracts of Orissa call for prompt and generous action on the part of the public spirited and philanthropic citizens of every community and every province of India. It is understood that nearly 70,000 houses have been twice washed away within the course of three weeks and about three, to four lakhs of people have been rendered homeless and destitute. When it is remembered that Orissa is one of the poorest provinces and the distress that has been caused by these unprecedented floods is wide-spread and acute, the duty of other provinces towards Orissa will we feel sure, be fully realised and amply discharged. The Indian Legislative Assembly have also done an appeal to the Government and to the people in respect of the distress in Orissa and in respect of Gujarat and Sindh. A special appeal has become necessary in respect of Orissa as she cannot help herself and requires outside support and as such must be earmarked for relief in Orissa. The distress in Orissa is so terrible that we feel confident that all those to whom our appeal is addressed will realise that it requires national efforts to alleviate it. All donations should be sent direct to Pandit Gopabandhu Das, President, Uthral Congress Committee, Cuttack (Orissa) or to Lala Lejum, S.I.L. (or 11 Court Street, Lahore) who has kindly consented to be the treasurer of the fund.

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Vol. XXXVIII. BOMBAY—SATURDAY, SEPTEMBER 10, 1927 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 blame—my country owes aable nation to the people of India, in whom the experiment of a republic is being made. In every situation, his estimate of the motives, of which interest and of truth, is a prerogative of the American Missionaries. Similarly Union Conference Appeal. The Immolation of Shampاشа Vali. Bandra’s Madonnas. News of the Week.

NOTES

Miss Katherine Mayo and Christian Missionaries: In some criticisms of Miss Katherine Mayo's *Mother India* we have seen, there is the suggestion that her book owed some part of its inspiration to Christian missionaries in India. Mr. Bepin Chandra Pal in an article contributed to *The Forward* of the 6th instant writes: "I have not seen Miss Mayo's book." I casually glanced over extracts from it published in the papers. I have no desire to read it even if I should find a copy. It is evidently a missionary publication, ignorant, unimaginative, written with the object of getting subscriptions for missionary enterprise for the salvation of the Heathen." It is a pity that a distinguished publicist, like Mr. Bepin Chandra Pal, should have publicly made an imputation against Christian missionaries without making sure of his ground. He would be surprised to know, we are sure, that Miss Katherine Mayo actually charges Christian missionaries with suppressing the truth from within, of such immorality and unholiness as the principle ingredients. She writes: "Searching Missionaries' reports for light out of their long experience, one finds neat rows of dots, marking the sites of the licentious. The missionaries are thinking, first, of the deceives at home when his money comes, and on whose sitting-room tables his report will be laid; and, second, of the super-sensitive Indians on whose sufferance he depends for whatever measure of success he may attain. Yet, to suppress or to veil the bare truth is, in cases such as this, to belie it." (*Mother India*, p 64). The plain English of this is that the Christian missionary in suppressing the truth about India has two ends in view, namely, to whedle money out of the pious people in his home country for a work in this country which is largely futile and in which he owes any little success he might have attained to the suffering of the Indian obtained at the expense of truth. A more soothing, and indeed contemptuous, estimate of missionary work in India it is impossible to imagine. Mr. Pal, we are sure, will, when he reads this, make ample atonement to the Christian missionaries for his hasty inference about their complicity with Miss Mayo.

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- The Late Mr. Justice H. T. Talang.
- Hindu Marriage.
- Simla Unity Conference Appeal.
- The Immolation of Shampaka Vali.
- Bandra’s Madonnas.
- News of the Week.

MISS KATHERINE MAYO AND CHRISTIAN MISSIONARIES: In some criticisms of Miss Katherine Mayo’s *Mother India* we have seen, there is the suggestion that her book owed some part of its inspiration to Christian missionaries in India. Mr. Bepin Chandra Pal in an article contributed to *The Forward* of the 6th instant writes: “I have not seen Miss Mayo’s book.” I casually glanced over extracts from it published in the papers. I have no desire to read it even if I should find a copy. It is evidently a missionary publication, ignorant, unimaginative, written with the object of getting subscriptions for missionary enterprise for the salvation of the Heathen.” It is a pity that a distinguished publicist, like Mr. Bepin Chandra Pal, should have publicly made an imputation against Christian missionaries without making sure of his ground. He would be surprised to know, we are sure, that Miss Katherine Mayo actually charges Christian missionaries with suppressing the truth from within, of such immorality and unholiness as the principle ingredients. She writes: “Searching Missionaries’ reports for light out of their long experience, one finds neat rows of dots, marking the sites of the licentious. For the missionary is thinking, first, of the deceives at home when his money comes, and on whose sitting-room tables his report will be laid; and, second, of the super-sensitive Indians on whose sufferance he depends for whatever measure of success he may attain. Yet, to suppress or to veil the bare truth is, in cases such as this, to belie it.” (*Mother India*, p 64). The plain English of this is that the Christian missionary in suppressing the truth about India has two ends in view, namely, to whedle money out of the pious people in his home country for a work in this country which is largely futile and in which he owes any little success he might have attained to the suffering of the Indian obtained at the expense of truth. A more soothing, and indeed contemptuous, estimate of missionary work in India it is impossible to imagine. Mr. Pal, we are sure, will, when he reads this, make ample atonement to the Christian missionaries for his hasty inference about their complicity with Miss Mayo.

Our Long Citations: Critics of Miss Mayo’s book will do well to read the book. Unfortunately copies of it are not available. This week we did our best to get a copy for Mr. C. F. Andrews but not one could be had in the whole of Bombay city for love or money, our own copy having been sent out from England. Also the various books and reports cited in Miss Mayo’s book, such as *Keyserling’s Book of Marriage*, Abbe Dubois’ *Hindu Manners, Customs, and Ceremonies*, the various Census reports of India, and as soon as they are quoting, even at the risk of being tedious in our series of articles on *Mother India*, the relevant passages from these works at some length in order to minimise unconvincing appeal to our readers due to the difficulty of ready access to these works. We may add that we do not agree with the opinion expressed by the *Servant of India*, the *Hindu* and other papers, that a direct reply to Miss Mayo’s statements is unnecessary and undesirable. We do not however estimate in the least the immediate effect of the book on Indian politics or international relations. No thoughtful person who reads the book can fail to see through its propagandistic character. But there must be a detailed answer because otherwise twenty or thirty years hence *Mother India* will be cited, as Abbe Dubois’ book is now cited, as a work, the statements in which have never been challenged and are therefore irreproachable. We do not of course expect to reach the large circle of readers of Miss Mayo’s book in England and in America, but for the guidance of any future student of this controversy, we may mention here that flies of the *Indian Social Reformer* are maintained in some of the University and Mission libraries in the United States of America and we think by the British Museum in London. What is more, Indians themselves need to have their ideas clarified about the nature and extent of the social problem, the extent to which it has been solved*, and the facilities necessary for its further solution.*

The Amateur Menace: There is no sphere in which amateurism is more fraught with danger than that of social reform. An illustration of this is furnished by a book entitled *Sex Problem in India* from Mr. N. S. Phadke, Professor of Mental and Moral Philosophy at the New College, Kolhapur. The book has a foreword by Miss Margaret Sanger, the well-known American advocate of Birth control, which it is the main object of Mr. Phadke’s book to explain. The book consists of nearly 350 pages but the author devotes nearly 160 to an exegesis on the Hindu marriage which is quite irrelevant to his main purpose. In the course of these preliminary pages he cites some statistics with a reckless disregard of both accuracy and relevancy. The most serious of these mistakes occurs on page 99 where he quotes a table from the Census Report of 1921 of statistics of married girls at specific ages. The Census table gives the

* Sex Problem in India. By Prof. N. S. Phadke. Price Rs. 6. Published by D. B. Tatawadee Sons & Co., Bombay.
figures for a thousand girls which the professor in his enthusiasm has raised to one hundred thousand! The result is when, according to the Census Table point out, every thousand girls between 5 and 10 remained unmarried. In a report of figures to the Professor's version over 900 girls were married out of every thousand in that year. In the same way, while between 10 and 15 years of age, 601 out of a thousand girls remained unmarried. Out of 1975 according to the professor 993 out of a thousand girls had been married between these ages or only seven girls were left unmarried between these ages. And because of the baby boom, this makes the following profound observation, "This will convince the reader how a deeply intense propaganda of social reform extending over no less than forty years has achieved the pitiable result of increasing the percentage of virgins of ten or more by the negligible figure of two." We quote in our leading article, the opinion of census commissioners regarding the increase of the marriage age during the last twenty years which show that the results of social reform propaganda have not been so pitiable as the professor more unfortunately think is most readers of the professor's book (which we see is well advertised) will not go to the Census Report to verify his figures, and writers like Miss Katherine Mayo will quote on the authority of this Indian Professor his grotesquely misleading figures as representing the true state of things in this country. As regards the Professor's main point about Birth Control, we think all that is necessary in India at present lead to have the age of marriage of girls raised to about 18 or 20, and to give them a sound education in the time thus saved from premature conjugal worries. The adoption of birth control methods recommended by the Professor in his book 2 will be the means and opportunities of the large majority of Indian couples. And even if this was not the case it will not mend matters but on the contrary it may prevent the progress of social reform along normal and healthy channels.

The Congress President Elect: The unanimous election of Dr. Ansari as the president of the Indian Congress Bureau by the Reception Committee in Madras is indicative of the great confidence that the nation has reposed in him as the man most fitted to give the present lead through the days to come. His one great effort not to be misunderstood and the frank expression of his views on the eve of his election have heightened the esteem in which he is held among his countrymen. Dr. Ansari's intense patriotism and his practical idealism coupled with the great influence he wields over his community should enable him to find a speedy and effective solution for the present communal tension. To weld together the various communities into a single solid nation is the supreme need of the moment. To this end Dr. Ansari's efforts will no doubt be directed. But, as Mahatma Gandhi in an address pointed out, our task is not fulfilled by electing Dr. Ansari as the president and expecting him to heal the wound of communal differences. Active co-operation is necessary if tangible good is to result from it.

Progressive Japan: The Asahi is one of the two largest newspapers in Japan with a circulation well over a million and a half. It is published simultaneously in Osaka and in Tokyo. An English supplement is published annually entitled Present-Day Japan. The annual for 1927 is admirably produced with copious illustrations, and contains articles of absorbing interest, dealing with every phase of life in Japan. It is almost an encyclopaedia of the year's work in Japan. The truth greatness of that country, as the representative of the New York Times points out in an article contributed to the Annual, consists in this that "building on a foundation as imperishable as time, Japan keeps step with progress, shaping her new materials and new methods into a magnificent structure but never forgetting that the cornerstone lies buried deep in the glorious past." Manual of Orthopedics: Messrs. Fowell & Co., have sent us a copy of their Manual of Orthopedics. Orthopedics is the science which teaches the different methods of preventing and correcting the deformities of children and adults. In India cases of Orthopedics are becoming more and more noticeable. It is a pity to see hundreds of little children, mostly among poor and middle classes suffering through the ignorance of their parents. We think the public and the medical profession ought to pay particular attention to this class of malady and do their best to relieve the sufferers from it so as to make them useful to themselves and to others in their life. During the Great War a number of British and Indian soldiers were treated in their institutions free. In instituting this branch of medical science and in affording remedy, to deserve cases free for defects which are popularly considered incurable, Dr. A. L. N. Nair has given a new lease of life to many large-hearted and wide-spread sympathy for which he is well-known in this city. The Manual will, we are sure, be found useful both by the general public and the medical profession.
"MOTHER INDIA."

Miss Katherine Mayo wisely, refrains from giving statistics regarding the prevalence of child marriage in India. She had done so, it would not have helped her to make out, as she has done, that child marriage is nearly universal among Hindus, and that later marriages are the exception. Of 10,000 persons of the female sex in the Indian population of all ages 2,575, or say, 25 per cent are between 5 and 15 years of age. (Table I, p. 132, Report of Census, 1921.) (We leave infants under 5 out of account as there are only 15 in a 1,000 returned under married or widowed, and Miss Mayo herself does not suggest that girls under 5 cohabit with their husbands and are forced into maturity.) Among Hindus the female population between 5 and 15 years is 2,534 out of 10,000 of all ages. (Table II, p. 137.) By far the largest proportion, in fact, the great majority of marriages take place when the girls are 15 years of age or above. It will thus be seen that child marriages, taking the country as a whole, or the Hindu community as a whole, form but a fraction of all marriages, and that in the large majority of cases they are mere espousals and not marriages in the sense of being the commencement of conjugal relations between the parties.

It is in this sense that most Hindus understand marriage and it is in this sense that Rabindranath Tagore was thinking of it when he wrote his paper on "The Indian Ideal of Marriage" for Count Hermann Keyserling's Book of Marriages. Tagore, in the passage quoted by Miss Katherine Mayo, was not expressing his own view (which he does at the end of his paper), but explaining his theory of how child marriage originated in India. We quote the passage as it occurs in Keyserling's book. Says Tagore: "The desire, however, against which India's opinion of the marriage problem declared war, was that of Nature's most powerful fighters; consequently, the question of how to overcome it was not an easy one. There is a particular age, said India," at which this attraction between the sexes reaches its height; so if marriage is to be regulated according to the social will, it must be finished with before such age. Hence the Indian custom of early marriage."

Miss Katherine Mayo omits the words italicised, but making out that these were Tagore's own views. "Rabindranath Tagore," she writes, "explains child marriage as a sexuality of the sublimated spirit, a conquest over sexuality and materialism won by realised intellect for the egoistic uplift of the race. His conclusion, however, logically implies the conviction, simply, that Indian women must be securely bound and delivered before their womanhood is open upon them, if they are to be kept in hand. (Here follows the quotation). In other words, a woman must be married before she knows she is one."—(Mother India, pp. 50, 61.) These inferences are Miss Mayo's not Tagore's.

"These must have been the lines of argument, in regard to married love, pursued in our country," Tagore writes. "For the purpose of marriage, spontaneous love is unreliable; its proper cultivation should yield the best results—such was the conclusion—and this cultivation should begin before marriage. Therefore, from their earliest years, the husband as an idea is held up before our girls, in verse and story, through ceremonial and worship. When at length they get this husband, he is to them not a person but a principle, like loyalty, patriotism or such other abstractions which owe their immense strength to the fact that the best part of them is our own creation and therefore part of our inner being."—(Keyserling, pp. 112, 113.)

"Hard-headed Americans"—a description which Miss Mayo approvingly adopts for her own nation—may not be able to follow the poet's abstractions. What he says here in abstract propositions was concretely put by another eminent Hindu—"he is to them not a person but a principle, like loyalty, patriotism or such other abstractions which owe their immense strength to the fact that the best part of them is our own creation and therefore part of our inner being."—(Keyserling, pp. 112, 113.)

Tagore sets forth his own ideal of marriage in five long pages at the end of his paper (Keyserling, pp. 117 at seq.) "Let me," he begins, "as an individual Indian, offer in conclusion my own personal contribution to the discussion of the marriage question generally." He holds that the marriage system all over the world—and not only in India—from the earliest ages till now is a barrier in the way of the true union of man and woman which is possible only when "society shall be able to offer a large field for the creative work of women's special faculty, without deterring the creative work in the home." This is clear enough even for the hardest-headed American to see that the poet has his own ideal of marriage which is neither that of India nor that of America. Not once but again and again Tagore, as we have seen, guards himself against being understood to identify himself with his hypothetical Indian's argument for child marriages. He does not stop there. He expressly criticises the Indian system as the prime cause of our stagnation. Tagore writes:

"In our language we call the power of woman over man by the name of shakti. Deprived of shakti the creative process in society languishes, and man, losing his vitality, becomes mechanical in his habits. In such a case, though he may still retain many a passive quality, all energy of activity forsakes him. The manner in which the relations between the sexes have been regulated in our country has left no room for the action of this Shakti; for, as we have seen, our society, with invariable stability as its objective, has been
busy cultivating the passive qualities, ever in dread of individual forcefulness. Now that our country has awakened to outside influences, she finds herself powerless to resist alien aggression. She has even lost the faculty of recognizing that her weakness proceeds from within her own social system and is not the outcome of any outward accident. —(CITED.- p. 116.)

If Miss Katherine Mayo was not a purblind propagandist but an honest enquirer, and if she had had the patience to read Tagore's essay, she would have seen that he is, in fact, pressing home the same conclusion as she does, though with a larger vision and, of course, from a loftier motive. Tagore, in fact, is a thorough-going feminist. He is perhaps intellectually nearer the American view of the relation of the sexes than most Europeans. And it is this illusory Indian that Miss Katherine Mayo represents as an apostle for the most corrupt form of child marriages! If Miss Mayo was so much pressed for time to read the whole of Tagore's essay, she might have asked any one in Calcutta what the age of marriage of girls is in Tagore's own family. The answer would have made her at least hesitate before she wrote of "the robes that these facts (about child-marriage) can wear when arrayed by a poet for foreign consideration." (Mother India, p. 50.)

That she was determined to discredit the Poet is evident from the next page where she says: "Such matter as this, coming as it does from one of the most widely known of modern Indian writers, may serve to suggest that we of the material-minded West shall be misled if we too quickly accept the Oriental's phrases as making literal pictures of the daily human life of which he seems to speak." Miss Mayo makes one or two appreciative references to that "advanced Indian" Iaja Ham Mohan Roy. The poet Tagore's father, was the Raja's immediate successor in the apostolic line of the Brahmo Samaj. The religious and social principles of the Samaj are nowhere more beautifully illustrated than in the illustrious houses of Maharshi Dervendranath Tagore.

Miss Katherine Mayo—quite needlessly—puts Mahatma Gandhi in the witness-box to support her case. "Mr. Gandhi has recorded," she writes, "that he lived with his wife, as such, when he was thirteen years old, and adds that if he had not, unlike his brother in similar cases, left her presence for a certain period each day to go to school, he would either have fallen a prey to disease and premature death, or have led (thenceforth) a burdensome existence." It is forty-five years since Mahatmaji was thirteen years old, and none of his sons was married until they were much more than thirteen years of age. What has happened in Mahatmaji's family has happened in thousands of homes and his own personal experience has only a historical not to say antiquarian interest to educated Indians at the present day. This is not a mere personal opinion but borne out by Census statistics and testified to in Census reports from which we shall quote presently. Moreover in dealing with Mahatmaji's confidences we should never forget that—men who record their 'confessions' after a long interval and for the benefit of humanity, are prone, as a rule, unconsciously to intensify the shades so as to convey their message more impressively to posterity. The classic 'Confessions' of St. Augustine, Rousseau, and even of De Quincey on Opium-eating, abundantly bear out this caution. Every system has its unwritten conventions well-understood by those born and brought up in it. And the Hindu family system in its integrity was full of hedges and fences to keep the child-wife and boy-husband apart till they were of age, according to Indian ideas, to live together as man and wife. There are many men of Mahatmaji's age who can testify from personal experience to the effectiveness of these safeguards.

Miss Mayo is merely impertinent when she says that Indians are afraid to face the ugly facts in their social life. The accusation will be more true of Europeans and Americans who oblivious of the beam in their own eyes consider it their mission to point out the most in the eyes of distant Asiatics. The Hindu reform movement which has existed for nearly a hundred years has devoted its attention to the evils in Hindu Society. Child-marriage in particular has received a great deal of attention. The following passage is taken from the Census Report of 1901:

"Among the better classes a feeling is springing up against it (infant marriage)—partly because the parents dislike exposing their daughters to the risk of a long period of widowhood and partly because of the influence of Western ideas which makes them feel the impropriety of imposing upon immature girls the duties of a wife and mother. The two recent Hindu sects which appeal to the educated classes—the Brahmo Samaj in Bengal and the Arya Samaj in Upper India—lay great stress on the desirability of allowing girls to reach maturity as women. The Social Conference, which holds its meetings annually in connection with the National Congress has made the abolition of child-marriage one of the leading planks in its platform, and it is aided in its propaganda by the difficulties, already referred to, which many of the higher castes at present experience in finding husbands for their girls." (Census of India, 1901, p. 445.)

The subsequent Census Reports show that there has been a steady though gradual rise in the age of marriage. In the Census Report for 1911, Mr. Gait points out that the high castes are usually far less prone to infant marriage than the low. (Page 288). He writes, "The practice has been denounced by many social reformers since Mr. Malabari opened the campaign a quarter of a century ago; and the Social Conference which holds its meetings annually in connection with the National Congress has made the abolition of child marriage one of the leading planks in its platform. It is, as we have seen, strongly discouraged by the Brahmos in Bengal and the Aryas in Northern India. The more enlightened members of the higher castes, who do not allow widows to remarry, are beginning to realize..."
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how wrong it is to expose their daughters to the risk of life-long widowhood, and a feeling against infant marriage is thus springing up amongst them." (Census of India, 1911, page 271).

Miss Mayo, we see, refers to the Census Report for 1921. But as usual she leaves out everything that does not suit her purpose. Commenting on the statistics, the Report says, "Whatever be the cause to which the change may be attributed, the figures clearly show an increase in the numbers of those in the early age-categories who are still unmarried. The movement is most marked in the Hindu community, but is shared by the other religions, the change being less noticeable among the Buddhist and Christian communities who are not addicted to early marriage. The change is most conspicuous in the age-categories 10 to 15 for women and 10 to 20 for men. Some analysis of the regional and communal figures will be of interest. In Bengal and Bihar and Orissa the rise in the age of marriage is marked. The number of females left unmarried between the ages of 10 and 15 has risen from 626 in 1921 to 668 in 1924, the increase in the age-period 15 to 20 being from 594 to 655. The case of girls is still more striking, the figures being given in the marginal tables, and for both males and females the rise during the last decade has been exceptionally high." (Census of India, 1921, page 150). It is remarked that the Baidyes and Brahmanas, the two great Hindu literary and professional castes of Bengal, take the lead in postponing the age of marriage of both boys and girls. We shall have to say something on these figures in the next article. But we ask the reader to note two points: the larger prevalence of child marriage among the less advanced than among the educated middle classes; and the striking progress in Bengal, and especially among professional classes, which Miss Mayo has marked out for special censure.

THE CROWD.

(By Dr. Clifford Marshard, Ph. D.)

One of the most interesting of social phenomena is that of the crowd. Men in their daily lives dwell together peaceably. They ride in the tram-cars with men of other races, other castes, and other communities. They jostle one another in the streets and in the cross lanes. They work side by side in the mills and in the workshops. This situation continues for days, weeks, or even years. And then one day all is changed. Men who have hitherto lived in harmony with their fellows separate into antagonistic groups. They form mobs, pour out into the streets, behave like wild beasts, and spread terror before them. We are all familiar with this situation, but few of us have made any real attempt at crowd analysis.

It was Gustave Le Bon who stimulated modern interest in the study of the crowd. Le Bon does not use "crowd" simply in the sense of a mass of people gathered together. He uses it rather in the sense of a group of people, who, under certain circumstances, exhibit unity of mind. Thus a thousand people gathered together do not of necessity constitute a psychological crowd. The psychological crowd is dependent upon the formation of the collective mind. Le Bon believed that in the crowd the individual acts in a much different manner than he would act if he were alone. Just as in chemistry certain elements unite to form a new body, so the crowd presents different characteristics from the individuals that compose it. Le Bon attributes this difference of action to the influence of the unconscious or hidden motives of individual life. Education, religion and the intellectual qualities that give man the power of civilization become weakened in the crowd and the unconscious qualities come to the top. Conscious personality disappears and the individual becomes a creature of impulse.

Prof. McDougall has endeavoured to explain the behaviour of crowds by the "sympathy" theory. According to this view each emotion may be called forth by two classes of stimuli—the object itself, and the witnessing of the emotional behaviour of another in response to this object. Thus I may hear a loud noise and experience a feeling of fear, or I may be led to fear by seeing an expression of terror upon the face of another. If several men in the crowd have upon their faces expressions of rage, according to this theory the feeling of rage will spread rapidly throughout the entire body.

Neither of the above explanations of crowd behaviour is strictly correct. As Allport has well pointed out, the individual in the crowd is not fundamentally different from the isolated individual. The man in the crowd follows a course of action that he might not follow alone. It is a course of action that he has thought about and in his solitude should have liked to have followed. In the crowd the feeling of restraint and convention is removed. The action of others breaks down my own inhibitions, and I become one of an irresponsible group. Because "everybody's doing it," I reason that I too can do it.

Prof. McDougall's theory is of real value. The facial expression of one person does stimulate another. But the point Prof. McDougall seems to miss, or at least does not make clear, is that the individual is already set for action by the very fact of his make-up or by his previous private thoughts upon the question, and hence while the emotional expressions of one individual intensify the responses of another, they do not originate these responses.

The most common stimuli to crowd action arise from the impulses most deeply rooted in the human organism, such as sex, hunger, and struggle.

What is then a rational explanation of crowd behaviour? Let us take a typical crowd situation from our everyday life. A Hindu procession plays its music before a mosque. As the procession passes the mosque, some pious Muslim shows himself to be enraged. His particular feeling may be the result of his own orthodox training, and the music may cause him genuine pain. Other men may be standing near. They note the expression of anger on the face of the pious one, although they themselves may have no religious feeling upon the matter. To them the "situation" music, presents the "response" fight, but the response is intensified by the expression of anger.
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and one of the questions of public discussion was the relative importance of social reform and political reform. Mr. Telang made a very notable contribution to this discussion in his well-known paper on "Should social reform precede political reform?"

Progress, according to Mr. Telang, generally goes along the line of least resistance, and he contended that as argument goes a longer way in politics than in social reform, greater energy may be expended on the political activity, while by no means neglecting the social work, and he illustrated his point by a detailed reference to the history of English resolution of 1888. For these views he earned indeed the encomiums of the Kashmir of Poona, but by many of his co-workers they were not equally relished, very probably because these views were made to be misunderstood into social inaction which Mr. Telang never meant, and even abhorred. A later critic Mr. (now Sir) V. D. Venkata Charil in his "Indian Unrest," went to the length of fixing on this paper of Mr. Telang a responsibility for the misdirection of Congress activity into political channel, instead of in the direction of social reform, which in his opinion should have been the right sphere for the Congress to begin with. Whatever might have been the state of feeling at the time when Mr. Telang expressed these views, one unconscious justification for them was offered by the Bombay Social Reformer Association itself, in its demand for larger political powers before the Montague-Chelmsford inquiry in 1917-18, on the ground that they were for the promotion of social reform itself.

It was in politics, however, that Mr. Telang's achievements shone brightest. By profession a lawyer, he seemed to be in his element here. There was one peculiarity about Mr. Telang's patriotism, namely that it had never had its root in a past or racial grievance. It was a patriotism that grew out of a healthy soil and was the product of a native large-heartedness nourished by liberal thought. There was no trace in it of heart-burning or hatred against the foreigner as such, no sense of a loss of what was once our own. In this respect his patriotism stood in contrast with that of the late Mr. Tilak or even Mr. Ranade. Mr. Ranade, he it said, was entitled to eternal credit, had the good sense and the admirable courage to rise superior to his inherited predilections and work in the enthusiasm of humanity alone. When Mr. Ranade characterised as the Telang school of thought, the practical conviction that British connection with India was a providential dispensation to weld her into a nation and teach her in due time the art of governing herself, it was not a mere empty compliment to Mr. Telang emanating from a generous heart, but there was a real meaning in it to which Mr. Ranade seems to have been alive by his intimate contact with Mr. Telang's mind.

AS A POLITICAL LEADER.

Mr. Telang's work as a political leader was manifold. In his early days he contributed frequently to the press on the public questions of the day. As a non-official member of the Bombay Council he offered sound criticisms on Government measures and helped as far as he could to shape them to people's
good. The greatest constructive result of his council work was the Bombay Municipal Act which remains to this date a unique legislation of its kind in India. He and the late Sir Pherozeshah Mehta toiled day and night on this measure and by the wisdom and earnestness of their pleadings and criticism, were able to bring Government to their views.

He appeared on platforms from time to time to raise protest against iniquitous measures or to give praise where praise was due. As Secretary of the Bombay Branch of the East India Association, and later as an active worker of the Bombay Presidency Association, we have it on the evidence of Sir Du­shaw Wacha that he toiled hard and constantly, and that the papers and memorials submitted to Government by these bodies bore the impress of his Roman hand. Then again in the founding of the Congress and its organisation in Bombay he appeared to have realised his innermost wishes to the furthest of which he gave his enthusiastic energy at considerable self-sacrifice.

It is needless to say that Mr. Telang's political work ceased after his elevation to the Bench though his interest therein remained to the end of his life. Criticisms in this connection are sometimes heard from certain quarters and it is said he should have worked on like Rassae inspite of his Government service. But the difference between the two lies in this that the one set a strictly ethical standard on his conduct, while the other could not discontinue the habit of work from the very exuberance of patriotic enthusiasm.

A BORN ORATOR.

No appreciation of Mr. Telang would be complete without a reference to his qualities as a speaker. It was an apt remark of the Times of India which it made, when reviewing an address of the late Lei Mohan Ghose delivered in Bombay under the presi­dentship of Mr. Telang, that Lei Mohan Ghose was undoubtedly in the words of Mr. Telang the greatest orator in India, but with one exception and that was Mr. Telang himself. Mr. Telang had a charming personality and a sweet voice, and spoke in language of "lupped" purity that would have done credit to an English born orator. His argument was ever adequate and never excessive. It seemed one sweet flow of reason, incoit and cultured. And on great occasions, as Sir Raymond West has said, he could infuse into his addresses, an earnestness and patriotic fervour in unexpressed language not unworthy of Britain. Three of his speeches stand out most promi­nently as perfect models of what a speech should be. The first is the speech on the abolition of Cotton Import duties in which Mr. Telang develops his argument point by point and when he reaches the culmination, humourously and most effectively quotes Lord Lytton's pithy statement and language against Lord Lytton himself. The second speech is his reply to Lord Dufferin from the Congress platform wherein he skilfully utilised to his purposes the famous de­finition of a crab. And the third speech is the one on Tibet hill in which he smashes every argument in Sir FitJames Stephen, and makes a powerful appeal to the generous instincts of the British Demo­cracy. Every word of this speech is full of weighty matter. It reminds me of the pithy but famous address to the Jury by John, afterwards Lord Somers in the celebrated "Trial of the Seven Bishops" in the reign of James II so graphically described by Lord Macaulay in his history of England.

I have now examined Mr. Telang's career as a scholar, as an educaticnist and as a public man. But after all is said and done, the thing that stands out most prominently before our eyes is the man in him, his sweetness of disposition, the undisturbed good­ness of his heart, his high ethical standard of living, made him the most lovable of men. Sir Raymond speaks of him as a "meditative saint," an "evangelist," as an "apostle of progress." Few of us can realise to-day the charm and the fascination of his personal­ity. Even at this distance of time, when all his superlative qualities of head and heart stand out before our eyes, his death at the early age of 43 still seems to urge us to continue to mourn our loss.

"Mourn for the man of simplest influence,
Yet clearest of ambitions prime,
Our greatest yet with least pretence,
Rich in saving common sense,
And as the greatest only are,
In his simplicity sublime."

HINDU-PARSII MARRIAGE.

The Editor, The Indian Social Reformer.

Sir,

Mr. Nagin Trivedi, a Brahmin Medical student married a Parse girl at Baroda on the 17th August, according to Vedic rites. Miss Tehmina having embraced Hinduism and assumed the name Sarala.

All sincere reformers would have welcomed this mar­riage if there had not been a hidden tale of wrong behind it. Mr. Nagin has a fifteen year old Brahmin wife already, Nirmala by name. What is to be her lot now? According to Hindu custom she cannot get divorce and marry again. Now, I ask all the Arya Samajists and Hindu Mahasabha Pandits who have helped in and praised this marriage, what should this innocent girl wife do?

Though instances like this are rare, those of orthodox people abandoning their wives and taking second ones are very common among the Brahmins of Gujarat. It is extremely painful to see that the reformers are also doing the same thing. To remove this evil I see only one remedy viz., we should try to amend the Hindu-law so that the high caste Hindu ladies can sue for divorce in these circumstances.

Khadin, Ahmedabad.

Yours etc.,

31st August 1927.

N. J. TRIVEDI MA.

[The case is really a very hard one and we cannot justify it from any point of view. The first wife, we think, is entitled to claim that her husband should not only maintain her for the rest of her life but also bear the cost of her education and training for which she has paid a profession in which she can find an independent and honourable outlet for her energies. This is no doubt a good case for divorce but, as the correspondent says, there is no provision for divorce in Hindu Law.—Ed., J. S. B.]
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SIMLA UNITY CONFERENCE APPEAL.

As the result of the Unity Conference, held at Simla on the 29th and 30th August, the following appeal signed by a large number of Hindu and Muslim leaders now in Simla, including members of the Central legislature, was issued: "We the undersigned deplore the communal differences that have most unfortunately grown up among our people, and have created so much mistrust of each other that on the slightest provocation or misunderstanding, some of our countrymen, Hindus and Mussalmans, come to blows, and trivial incidents develop into heart-rending tragedies, involving loss of innocent life and property; and embittering still further the relations between the two communities. It will be impossible of making any political advance in such circumstances, peaceful social existence itself is threatened. Those who are interested in misrepresenting us and lowering our national character in the estimation of the rest of the world have found in the present deplorable situation an excellent opportunity to carry on their campaign of vilification and misrepresentation; and thereby retard our political progress and social existence itself is threatened. Those who are interested in misrepresenting us and lowering our national character in the estimation of the rest of the world have found in the present deplorable situation an excellent opportunity to carry on their campaign of vilification and misrepresentation; and thereby retard our political progress and the country as a whole, leading to further embitterment of their mutual relations, and likely to result in further breaches of the peace.

APPEAL TO JOURNALISTS.

Our appeal is addressed to every son of India and to every daughter of India; in particular, we beseech those of our countrymen who make use of the press or the platform to exercise great self-restraint in all they write or say, and permit nothing to escape them which may offer the least provocation to any of their fellow-countrymen. We know that our previous efforts in this direction have not been crowned with the success we hoped for; but we are determined to make another effort and we are determined, with divine assistance to succeed, and we firmly believe that success is within our reach if we devote ourselves heart and soul to this great purpose, and if our fellow-countrymen also assist us to the best of their power and not distract by a continuance of their mutual relations, and likely to result in further breaches of the peace.

ABHORRENCE OF WICKED ACTS.

But every fellow-countryman of ours can, we believe, understand that it will not be possible for us to concentrate our energies on the important issues that have to be settled, if our attention is distracted by the deplorable incidents that are occurring with such heart-rending frequency. We, therefore, appeal to our fellow-countrymen with all the earnestness and fervour that we can command to support us in our efforts to arrive at a satisfactory settlement by refraining from anything that has the least likelihood of disturbing the public tranquillity. We appeal to them in the name of our motherland to respect each other's life, property, honour, religion and places of worship, to avoid giving offence, and to vie with one another in forbearance and forgiveness. Violence and show of violence have so far benefited neither community, and cowardly cold-blooded murders and murderous attacks have harmed those that have indulged in them not less than their victims. We place on record our deepest abhorrence of such wicked and inhuman act.

INSULTS TO RELIGION.

Indulging in insulting any religion and in scurrilous and inane religious writings wantonly vilifying founders of religions and other great religious personages who are held in reverence by the followers of any religion and thus outraging the religious feelings of our fellow-countrymen is still more wicked, and we equally earnestly place on record our deepest abhorrence of such acts. It is a matter of great relief and consolation to us to think and we are glad to be able to convey this assurance to our countrymen, that no community, as such, has instigated, abetted or approved of such attacks; and that it is wrong to blame any community as a whole for the misdeeds of any individual or individuals belonging to it, however gross their misconduct may be.

INFLAMMATORY SPEECHES.

We deeply deplore and condemn all inflammatory writings and speeches which are calculated to promote hatred or ill-will among communities and the efforts which are being made in certain quarters to bring about the economic boycott, of one community by the other. We honestly feel that such boycott is not only impracticable but that all such efforts are sure to prove highly prejudicial to the best interests of both communities and the country as a whole, leading to further embitterment of their mutual relations, and likely to result in further breaches of the peace.

Jagadguru on Widow Remarriage: The Standard Bearer, a monthly published from Calcutta, writes that in Jagadguru Shankaracharya's opinion, "according to the Sthasras, the avideha jat girls can be remarried. With regard to the rest those who are no more virgins, as a matter of spiritual purity, they should be induced not to remarry. But they must not be ill-treated by the parents-in-law and by society. Society owes it to them as a duty, to provide big organisations, on social lines with ample scope for social work, for want of healthy and purposeful occupation and a spiritual goal for their devotion. Many of these unfortunate widows go morally astray. We need social organisation and the removal of social prejudices against these unfortunate sisters to prevent this mischief. But notwithstanding, a widow may marry again, if she so wishes. It is her option. There must be no social bar, and no social prejudice against her desire to remarry. However, looking to present times and conditions in order to avoid these evils and misfortunes, some higher age limit should be fixed. I repeat, there should be no bar against the right and the desire of an individual to re-marry."

IMPEARLAMENTS OF THE WORLD.

It is a matter of great relief and consolation to us to think and we are glad to be able to convey this assurance to our countrymen, that no community, as such, has instigated, abetted or approved of such attacks; and that it is wrong to blame any community as a whole for the misdeeds of any individual or individuals belonging to it, however gross their misconduct may be.
THE IMMOLATION OF SHAMPACA VALLI.

(By Mrs. P. V. Ashram Iyer, B. A., B. L.)

The public have learned with grief of the pathetic end of this girl from the much-despised community of dancing girls. The circumstances that led to it, the heroism and resourcefulness which she showed in escaping from the moral perils of her unfortunate home and life, and the unfaltering devotion to the ideals of chastity have all become public property, and they constitute a great episode in the history of her social life. We read that though her home environments and our communal traditions hindered her moral growth, she was silently nurturing her spirit on the Ramayana and cherished from very girlhood the desire to free herself from the stain that her birth had given her, and live a clean pure life. The girl lost her mother in girlhood and it fell to the lot of the grandmother to bring her up. It is pitiful to think of the aged woman at home desired to dedicate this girl to a life of shame and humiliation, simply because use and want had made her morally callous and irresponsible to the aspirations of the grand-daughter. But I would forgive her for not entering with sympathy into the growing life of the girls as I do not desire to judge her life by impossible standards. She has not behaved worse than any average woman of her community, and if she has not risen to the occasion and understood the magnitude of the issues involved, it is probably because she could not jump out of her limitations. Whatever it is, it is deeply to be grieved that she could not play a noble part in this affair, and it was her stiffness and her almost irrational persistence that determined the young girl to leave home in quest as it were of the holy grail.

We have no more interest in the man that went out on adventure to her home and besought and obtained the consent of her grandmother for an attack on her. For aught I know, he may have been one of the average slandering, blundering men of whom this world is alasi too full, who apparently do not feel how much they disgrace themselves by such behaviour. But here I pause to make the reflection that the danger to the purity of woman is not so much her filthiness and inconstancy of which most decadent literature accuses her, but man's own will for wrong-doing and the shameful cruelty with which he victimizes woman. I would in all fairness say that the redemption of woman from sin is a great deal the work of man, who ought to burn with the pure passion of love that shall cause him to weep over it. While I pity very much the poor oppressed girl who had to leave her home to escape from the moral pollution and contagion that surrounded her there, I pity more the oppressor; a member of my sex who became the immediate cause of her romantic and heroic departure from home. I respect and offer my tribute of praise for her heroism and her steadfastness in the pursuit of virtue; but I very much love and admire her genius and resourcefulness too. I was between smiles and tears as I read of the baje joke she played on her man-tormentor, when he entered her chamber at dead of night expecting to loss himself in carnal satisfaction, and violently embraced the pillow mistake it for the girl. Also for the boldness that comes on man through the trained sense of the senses. The exhibited great resourcefulness and unusual coolness in disguising herself in boy's attire when she wandered from place to place and performed a few pilgrimages.

I have taken from the Sangam newspaper record what finally determined her mind to end her life. To my mind all taking away of life by one's own hand has this touch of violence in it. I feel as though it were not the right thing to do and may have been wrong. We read that Snehalata Devedied on the eve of her marriage by a similar immolation, to prevent the impending pauperism of her parents. I was dumb-founded with admiration for her heroism and thought what a shame and humiliation it was to us who constitute Hindu Society not to have the will to purge away an evil practice which was pauperising many a Hindu home. I nevertheless, felt that she may not have ended her life so violently. I indulged in the reverie that she may very well have taken her lessons from the woe of her parents by resolving to make as undaunted stand for virginity, and by doing so relieve her parents of their poverty and make her life an exemplar to the world. I do not say this in extenuation of the evil in society which lost for us so pure-hearted a girl as Snehalata. She died about twelve years ago. But the story of her unfortunate end still thrills the Hindu world and stands forth as the most powerful reminder of an evil which seems the viles of the race. When I look to the tender years and remember the circumstance that the impening pauperism of her parents must have been very depressing to her, I get more or less reconciled to the end, and feel that she could not then have better determined to end her life, or not withstanding the violence that is involved in such forcible taking away of life, there is real sacrifice and the motive ennobles the act.

I feel in much the same strain about the end of this noble girl—Shampaca Valli. It may have been better for her to resolve to live, but to live so clean and pure that her very conduct might be the inspiration to her sisters in the community. Some great instinct in her may have guided and emboldened her to feel that so long as she was deeply devoted to a pure good life, none could hurt her and further, that all privations and hardships undergone to keep her life pure were really chastening her. But it was not to be! It is the world's misfortune that she should have felt herself driven to such desperation as to offer her life as a holocaust in the cause of the redemption of the women of her community from the stain of accosted wrong-doing; that she thought not of herself or her woes particularly, but of the sufferings of her sisters and made that earnest appeal to a leading publicist and reformer to land the full weight of his influence for effectively checking the evil shows she is made of the stuff of heroism, and would have been a great force for the good of her community, had she chosen life, not pauperism, as her unhappy end! Her faith in morals and her abhorrence of wrong-doing and sinning are marvellous. Such love of purity and nobility should be regarded as low life must very much disquiet the conventionists who think that good and evil are constant quantities and that good is the monopoly of some communities and that others have been specially made to nourish evil! The devotion of this heroic girl to the great Hindu ideal of chastity is a pure unswerving flame! It is an impertinence for us to enquire how such love of virtue was implanted in apparently low life. That is an eye-opener to us.

The story of her devotion links her with those immortal personages of religious history who have come from her own poor and despised caste and community, with Ambapali the courtesan who wept with devotion to Lord Buddha and bowed low in humility and offered thanks to the Lord for his accommodating hospitality, and with Mary Magdalene who anointed Christ and washed with her tears the Lord's feet, and with Chintamani who became the spiritual path-finder of Lila-Suite. Too long has this earth been digaraged by the vice of sex! How low is the birth of virtue! As I think of the history of man on earth I think too of the future, perhaps uncertain, that lies before him. I feel though the day is very distant indeed when the honour and purity of woman will be safe in the hands of men!
untouchables serve bramhins: a message from delhi states that on the 5th instant, naiks, a sect of untouchables of delhi, gave a grand and sumptuous feast at the jamuna banks. it is said about a thousand bramhins and sadhus joined in the feast.

Miss Mayo's book: a special message to the hindustan, a local gujarat daily says that many of the british members of parliament have been provided with free copies of miss katherine mayo's book "mother india" which, the message adds, is significant as the british cabinet is at present engaged in examining the question of the royal commission.

mahomed's anniversary: the general secretary of the indian section of the theosophical society, benares, has sent round a circular that the lodges of the theosophical society in india should observe the anniversary of the prophet mahommed in the same way as they observe the anniversaries of other great teachers of mankind. the lahore lodge will therefore observe september 10, in a fitting manner. mohammedan, hindu and sikh representative speakers will make short speeches on the occasion. prof. h. c. kumar the well-known student of islam, is expected to represent the theosophical society.

Sir Ganga Ram's Request: it has been circulated in the press that sir ganga ram has bequested Rs. 13,50,000 for charities. the amount has been left by him for his charity trust, known as Sir Ganga Ram Trust Society, for the existing institutions which he started during his life time or for which he left instructions. there has been a misunderstanding in certain quarters over this and hence demands have been received from all over india from various parties and institutions by the society and some of the individual trustees as well. this is expected that this will clear the matter and such demands which the trustees could not meet will cease.

First Industrial Instructress: the punjab government, ministry of education and industries, have cabled the high commissioner for india, london, appointing miss mary jamila sirajuddin (daughter of professor sir sirajuddin of the purman christian college, lahore) to the post of the first industrial instructress for women in the punjab. having taken her m.a. degree in economics, of the punjab university, miss sirajuddin proceeded to england as a state scholar from the punjab in 1924. she passed the teachers' diploma examination of the university of london in 1925. she then joined the university of edinburgh in november 1926 as a research scholar for the degree of ph.d. in economics. Having taken "woollen industry in the punjab" as the subject of her thesis for m.a., she was asked to take the "comparative study of woollen industry in scotland" as the subject of her thesis for the doctorate. in connection with her studies she has visited cottage and factory industry centres in the orkneys, the shetlands, the hebrides, and has travelled in ireland and on the continent. her work has been highly spoken of by the head of the department of economics in edinburgh university and also by the high commissioner and lady chatterji. she hopes to finish her research work early in september, after which at the suggestion of the punjab government she is to visit cottage industry institutions in great britain and on the continent for a couple of months. she is expected to return to india by the 15th of november.
Miss Mayo's Chaperon in India: Sendral Anand Singh writes to the Tribune: "Mother India" by Miss Mayo has created much sensation in India. The motives of the writer can very well be understood, if light be thrown on the womanhood of which she writes. The tour in India, Government officials surrounded her on every side and were always at her beck and call. When she reached Lahore, a special C.I.D. officer was put at her disposal to show her what naturally such an official would like to see. She put up in the Nedum's Hotel and it was the duty of the official to chaperon her in her investigations. During her stay in Lahore, one day I received a message on the phone to give her an interview. The C. I. D. official concerned was known to me and he told me that an American lady had come to India to study the problems of this country and she would be glad if I could see her. I told the gentleman that if the lady was his personal friend, then I would be glad to see her. I do not understand why she visited the India, especially that I understand, I have not been subsidised, but I have not been paid. The entire affair was being patronised and chaperoned in India by the officials and specially of the C. I. D. Department, it is not surprising to find that Miss Mayo has written so damagingly about Indians. I hope other Indians whom Miss Mayo saw in India will also throw light on the medium through which she tried to see them.

Insult to Indian Womanhood: The Town Hall of Calcutta has not witnessed such a big demonstration and enthusiastic gathering for long when this event took place. A large attendance was held under the presidency of Mr. J. M. Sen Gupta. Mayor of Calcutta Corporation to protest against the publication of the book named "Mother India" and the speech of Mr. Pilcher in this connection. Mr. Sen Gupta said that they had assembled there to protest against the uncalled for insult to the womanhood of India by Miss Mayo in her book and the publication of the speech of Mr. Pilcher in a local paper. Mr. Pilcher like many other Englishmen had made money in India and when he retired belittled India. Miss Mayo was an American and the book was published in America but he did not understand why she visited the Indian Office. She said she had not been subsidised but she protested too much, whose object was to show that Indians who are fighting for self-government were morally and socially so low that they did not deserve it. Every thing showed clearly that the book was written with a political motive at the instance of the British Government. Mr. J. N. Roy of the Serampur College made a speech and in the course of which he said that he had come here to offer a penance for the insult that had been done to the womanhood of India and he would show a personal interest in the matter. After pronouncing himself before the ladies he addressed the meeting in English and said: "I feel that I am utterly ashamed when I think of the manner in which an Englishman has spoken of the women of India. I have not read Miss Mayo's book and therefore I cannot say anything about it. But every one can read the speech of Mr. Pilcher, a man who tries to speak epigrammatically and make such generalisation for political purposes, who has committed a despicable thing. I only wish that he could be treated properly and instead of so much money he should be given some other way our sense of the outrage that he has committed. Several other speakers including Messrs. Shyam Sunder Chatterjee, J. P. Khatkar, and D. K. Royincipitated. An overflow meeting was also held which was well attended and a large number of speakers made similar speeches condemning the book. A few ladies were also present.

Madras University Convocation: The annual Convocation of the Madras University was held on August 25th, at the Senate House. His Excellency Lord Goschen, the Chancellor, presided. As usual there was a very large attendance of graduates. Fellows of the University and visitors. One thousand one hundred and sixty-five graduates were duly presented to the Chancellor for confinement of their respective degrees, including 64 lady graduates, two of them taking the M.A. degree. Five hundred and sixty-two graduates took their degrees in absence. 25 students were awarded titles in Oriental Learning and eight diplomas on economics. After the degrees and diplomas were conferred, Dewan Bahadur K. Ramunni Menon, professor, Presidency College addressed the new graduates in the course of which he emphasised the importance of scientific knowledge and research as the basis of agricultural improvement and industrial process, on which, he said, India's material prosperity depended. He added: "It is not by the perpetuation of the old, world outlook of religion and tradition but by the insistence on common sense and by the cultivation of studies which create common interests and have an universal appeal that the university can exert its unifying and liberalising influence on Indian youth. The speaker remarked with gratification that the Madras University had more than 300 women first degree-holders on rolls, about 40 per cent, of whom were further qualified for teaching. He believed Madras was the first province in India in the progress of female education.

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NOTES

Legislation against Child Marriage: After a delay of six months, Rai Sahib Haribhau Sarda was able to move on Thursday for the consideration of his Bill prohibiting marriage for girls below the age of twelve and of boys below the age of fifteen. We ought to say at once that these age-limits are too low having regard to the present state of public opinion even among orthodox Hindus. It is by no means rare for Hindu girls now-a-days to remain unmarried until after 16 years of age. We are strongly of opinion that the age-limits should be raised to 14 and 18 for girls and boys respectively before the Bill can be said to be in conformity with intelligent opinion among men and women at the present day. We shall deal with this point more fully in subsequent issues. There was virtually no opposition to the principle of the Bill which was welcomed by Pandit Madan Mohan Malaviya, and Mr. D. V. Balvi who constituted himself on this occasion the spokesman of rank orthodoxy. But while the reformers were for referring the Bill to a Select Committee, Government and the more conservative members wished to circulate it with a view to invite public opinion upon it. The reformers carried the day, the Government motion for circulating the Bill being defeated by a majority of votes. Some of the expressions of opinion in the Assembly are worth quoting. Sir Purshottamdas Thakurdas who favoured the Government motion nevertheless declared that "a person who mixed up this question with religion was either fit to be locked up in a lunatic asylum or had some vested interest." Kumar Gangadhar Sinha who moved the reformers' amendment observed that child marriage had been introduced into Hindu society only recently and it had no religious sanction behind it. While the Home Member, Mr. Croxar, spoke of the responsibility of Government "as the measure would undoubtedly infringe very deeply upon religious ideas and social customs of a considerable section of the population," Lala Lajpat Rai passionately declared that if he had his way he would at once raise the marriage age of girls to 16 at least. "All evil customs would have been stamped out long ago if we had legislative power in our hands," Mr. M. R. Jayakar, in a powerful and eloquent speech asked Government to act on their notions of right and wrong and if they had the support of the enlightened community to go ahead with the reform. He told them not to be frightened because certain Hindus oppose the measure. "As for coercion," he explained, "is it necessary to find out whether a boy or a girl should be in the hockey field or the nursery, or on the marriage bed?" He added that the question has been under discussion for 30 years and still Government wanted to consult public opinion. The leader of the Opposition, Mr. Sinha, more strongly supported the amendment to refer the Bill fortwith to a committee. He asked the officials to remain neutral if they could not support the amendment. He claimed he knew the country very well and emphasised that public opinion had changed largely in the matter. "To-day the majority of orthodox people, including Brahmins," he said, "married their girls after puberty without any fear of ostracism. The time had come for man-made custom to be altered by the needs of the situation." We would impress on the public the urgent need of convincing the Select Committee that higher age limits than those prescribed in the Bill are necessary to the object of the measure achieve.

Campaign Against Untouchability: The question of the removal of untouchability has once more come to the fore. How poignant are the feelings among the enlightened section of the Hindu community against the perpetuation of this evil was reflected in the speech delivered at the Untouchability Conference convened last week under the auspices of the Simla Arya Samaj and presided over by Dr. Sankaran Nair. We are glad the presence in Simla of the leaders among whom were Pandit Madan Mohan Malaviya, Lala Lajpat Rai and others was availed of to call such a conference. All the speakers emphasized the urgent necessity of ridding the country of the curse of untouchability. Pandit Madan Mohan Malaviya's exhortation to treat the depressed classes as brethren in fact as well as in speeches should open the eyes of the orthodox section of the Hindu community. Those who are under the delusion that there is religious sanction for ill-treatment of the depressed classes will do well to lay to heart Lala Lajpat Rai's vehement words that untouchability was unreligious and that those who followed it had no religion. He further observed that every moment spent without removing this system was inflicting a wound not only on religion but on our country. The advice offered by Mr. Chotiram of Sindh to employ untouchables as domestic servants in order that the Hindu women might get rid of their prejudice against them is of some practical value. The re-
moral of untouchability is desirable from the moral, religious, political and humanitarian point of view. If the moral and material progress of India is to be achieved, Sir Sankaran Nair's concluding remarks, "Until the depressed classes join us, all of us will be slaves, whether we go to South Africa or any other country of the world. In our own country, the Englishmen treat us like slaves. They will not give us our rights, they tell us, because the lower classes hate us and therefore we cannot be trusted to look after their interests. Therefore for Heaven's sake, in our own interest and in the interests of our children, let us be one and work together" should give us more rights, they tell us, because the lower classes hate us and therefore we cannot be trusted to look after their interests. Therefore for Heaven's sake, in our own interest and in the interests of our children, let us be one and work together should give an impetus to the campaign against untouchability.

An Exploded Myth: The editor of Capital, the well-known commercial journal, has exploded once for all an old fable which has been repeated times without number as if it was gospel truth by opponents of Indians for self-government of India. We reproduce his remarks in another column. This story with suitable modification is repeated in Miss Katherine Mayo's book at page 254. The Maharaja to whom it was originally attributed, when asked by the editor of Capital whether it was true, firmly answered: "Lie, my friend, a damned lie. We Rajputs never offend the insincere; when we insult our foes, we give them the chance to fight with the sword." In this connection it is interesting to note the practice which prevailed in India when troops were on the march. The following is taken from the remarkable auto-biographical segment of Nana Fadnavis printed as an appendix to an old memoir of his life recently published for the University of Bombay by the Oxford University Press. Nana Fadnavis writes: "After his investiture, Mahavarao Sahib having had his audience of leave, we started on our way home and returned to Poona. On the road, one day, an infantry soldier seized a young woman in a field and threw her down, with the intention of committing a rape; one of the troopers on duty, observing it, galloped up and pierced him to the heart with his spear. Thus I had before me an example of the consequen-
tails of indigence in the punishment," is the sentence.

Dedication of Girls to Temples: It is of happy augury that our legislatures are devoting increasing attention to matters relating to social reform. The Hon. Mr. Ramdas Pantulu moved a resolution in the Council of State asking for legis-
lation to degenerate the practice of dedicating girls to temples. While doing so, he pointed out that protective legislation has been demanded by numerous Women's Associations in-
cluding that of davaradas. The opinions expressed in the Council of State on this important question show that that body is entirely in favour of the suppression of this evil practice. It is encouraging to know that Mr. Pantulu has had to withdraw his resolution, the Council of State has accorded it full support. What is more, the Government them-

A Dastardly Attack: The grossly libellous remarks of Mr. George Fitcher, M. F., on the position of widows in this country have aroused great indignation and the public throughout the country have expressed their resentment in no uncertain terms. Mr. Fitcher is reported to have said before a public gathering in England that "Indian widows are sluts at home and prostitutes abroad." Even the Abbe Dubois, whom nobody can accuse of being partial to the Hindus, admitted that something of the same high standard of morals prevailed among that unfortunate section of Indian womanhood. In his Hindu Manners, Customs and Ceremonies, the Abbe writes that, owing to the general prejudice against widow-remarriage, "the country abounds with widows, especially among the Brahmins. Among this caste shorn-heads are to be seen everywhere. Of course a certain corruption of morals is the inevitable result of such a state of things, but it is not quite as much as might be expected. The natural modesty of Hindu women, the way in which they are brought up, their ordinary chaste and circum-

Reminders have been sent to those subscribers whose subscriptions have fallen in arrears and to those whose subscriptions are due for the current year. Those who are in arrears are apologetically requested to remit the amounts due without delay.
INDIAN SOCIAL REFORMER

BOMBAY, SEPTEMBER 17, 1927.

"MOTHER INDIA."

V

The quotations which we made from the Census Report in the last issue clearly show that child-marriages are steadily becoming things of the past and that the progress is greatest among the higher and educated classes. The inference is plain. The spread of education and the improvement of economic conditions—both of which will be the first and foremost task of a National Indian Government—will lead to the same result among all sections of the population. The very conservatism of the Hindu community will prove to be of great assistance in accelerating the reform. If its great mass makes it difficult to move once started, it gathers at every step momentum at an enormous rate and all thoughtful Indian reformers have, therefore, preferred the method of small beginnings to what are known as "knock-down" methods. If Miss Katherine Mayo had the least acquaintance with comparative studies in sociology, she would not have made the stupid mistake of representing child-marriage as an ineradicable and ineradicable incident of Hindu society and Hindu religion. Child-marriage, as we have shown in previous articles, prevailed in ancient Greece and Rome, and in Stuart England when the Pilgrim Fathers sailed in search of religions freedom to the New World. "A very important cause of the decline of the marriage rate and the rise of the age for marriage in Europe," says Westernmark in his History of Human Marriage, "is the difficulty of supporting a family in modern society." The same difficulty is also operating in India at the present day with increasing severity. A modern writer, whom Westernmark quotes approvingly, points out that "by the general diffusion of education and culture, by the new inventions and discoveries of the age, by the increase of commerce and intercourse and wealth, the tastes of men and women have become widened, their desires multiplied, new gratifications and pleasures have been supplied to them. By this increase of the gratifications of existence the relative share of them which married life affords has become just so much less. The domestic circle does not fill so large a place in life as formerly. It is really less important to either man or woman. Married life has lost in some measure its advantage over a single life. There are so many pleasures, now, that they can be enjoyed as well or even better in celibacy."—(The History of Human Marriage, Vol. I., p. 309). Serious thinkers in the West are much exercised in mind as to whether this result is altogether good for the community. But it is true that the wide prevalence of child and compulsory marriages is incompatible with a high standard of life and a rise in the standard of life is bound directly to lead to an improvement in the age and voluntary character of marriage. The slow rate at which the standard of life in India moves upward is due to economic causes for which the political system cannot be absolved, inspite of Miss Katherine Mayo's pragmatism, of a large measure of responsibility. We do not, however, wish to go into that large question at this point. What we are immediately concerned with is to repudiate with all the emphasis which we can command Miss Katherine Mayo's attempt to make the prevalence of child marriages in India a justification for the perpetuation of White domination and to pour contempt on the national character and aspirations of the Indian people.

In quoting the passage from the Census Report of India for 1921 relating to the age of marriage, we called special attention to the testimony to its noteworthy rise in Bengal and particularly among the Brahmin and Vaidya castes, which are the two most literary castes in the province. We did this not only because most of Miss Katherine Mayo's hospital cases are derived from Bengal, but because she has chosen to pour a special measure of her venom upon that province and its people. She writes—

"Bengal is the seat of bitterest political unrest—the producer of India's main crop of anarchists, bomb-throwers and assassins. Bengal is also among the most sexually exaggerated regions of India; and medical and police authorities in any country observe the link between that quality and 'queer' criminal minds—the exhaustion of normal avenues of excitement creating a thirst and a search in the abnormal for gratification. But Bengal is also the stronghold of strict purdah, and one cannot but speculate as to how many explosions of eccentric crime in which the young politicalics of Bengal have indulged were given the detonating touch by the unspeakable fumes of their purdah-deadened home lives, made the more irksome by their own half-digested dose of foreign doctrines."—(Mother India, p. 118.)

It is strange—is it not?—that this (according to Miss Mayo) God-forsaken province should have produced during this last century the largest number of great Indians who have attained an international reputation. Raja Ram Mohan Roy, Maharshi Devendranath Tagore, Sir Rama Krishna Paramhamsa, Keosib Chandra Sen, Swami Vivekananda in the sphere of religion; Michael Madhusudan Dutt, Toru Dutt, Rabindranath Tagore, Barojai Naido, in the region of poetry; Sir Jagadis Chander Bose and Sir E. G. Ray in the realm of science; Sir Sorenadranath Banerjee, Lord Sinha, and Chittaranjan Das in politics; Sir Gerard Banerjee and Sir Ashutosh Mukerjee in education.

What a brilliant galaxy to spring out of the muck of Miss Katherine Mayo's "most sexually exaggerated province"! Even New York and Chicago, we fancy, have not produced greater men in so many spheres and in comparatively so short a time!

Miss Katherine Mayo merely repeats, though she may not be conscious of it, the little-battle of Anglo-India when she brackets together the political unrest in Bengal and what she calls the sexual exaggeration of that province. The Anglo-Saxon has
man to political and national rivals the most
obscene forms of personal immorality. So long as a
man or a nation does not cross its path, he will cheer-
fully condone and even join in their jovial exploits,
but the moment that he thinks his interests are
menaced, he will at once assume the attitude of a
slaver moralist towards the pescadillos of his rawhide
comrades and boon companions. In pursuance of
this racial weakness the Indian political extremist
of the Partition days was described as a sexual
pervert. Those who knew him laughed at this
description, but very few outside Calcutta, or, at most,
Bengal knew anything of him. We ourselves did
not realise the full extent of this calumny until we
had unimpeachable testimony to its utter falsity. The
late Sir Narayan Chandavarkar with Mr. Justice
Beachcroft was appointed by the Government of
India to examine the cases of some scores of
men, mostly students, who were held in confine-
ment for alleged complicity in anarchist doings.
The committee, we think, personally interviewed some
of them. Its proceedings were private, but this
writer distinctly remembers Sir Narayan, when he
returned from Calcutta, telling him that the talk
about the degeneracy of these boys was pure bunkum.
On the contrary, they had, he said in effect, made
a religion of physical fitness. The Gita was their
manual of conduct and devotion, and hard physical
exercise was a regular part of their daily discipline.
Miss Katherine Mayo need not have come all the way
to India to verify the observation of medical and
police authorities about "the exhaustion of normal
avenues of excitement creating a thirst and a search
in the abnormal for gratification." "Mother India",
we fancy, had its origina in such a thirst leading to
such a search. The mask is in Miss Katherine
Mayo's mind more than in Bengal or any other part
of India, though, of course, India like every other
part of the world is compounded of mud and sky.
We have thus far dealt with Miss Katherine
Mayo's dictum that the woes of India spring from the
Indian's manner of getting into the world. We
have shown that this manner is not essentially differ-
ent from that of other races and nations; that
child marriage with the safeguards associated with
it in all but a very small number of cases, has not
been a cause of race degeneration; that all over the
country and more particularly in Bengal and among
the "Babu" the age of marriage has been rapidly
rising; that Miss Katherine Mayo has, by omitting his
reservations, misrepresented the Post Tagores as
having in order to mislead Western leaders a sort of
poetic philosophy in justification of child marri-
ages. This habit of misrepresentation, indeed,
seems to be a large part of Miss Katherine Mayo's
literary equipment. The Rev. Popley is an article in
the Indian Witness, the American Methodist
weekly published in London, reports that Miss
Bose, the Principal of Victoria College at Lahore,
repudiates the statements attributed to her in Miss
Katherine Mayo's book as having been made by her
in a personal interview. We quote Mr. Popley's
remarks in another column. Mahatma Gandhi
likewise in the course of an article in Young India
offers a similar disavowal. Mahatma writes: "In
her hurry to see everything Indian in a bad light,
she has not only taken liberty with my writings, but
she has not thought it necessary even to verify
through me certain things ascribed by her or others
to me. In fact she has combined in her person what
we understand in India by the judicial and executive
officer. She is both the prosecutor and the judge."
Readers of Miss Katherine Mayo's book will have con-
stantly to be on their guard against accepting without
verification her statements. She is a witness who
takes liberties with truth. In the next and follow-
ing articles we shall deal with her allegations re-
garding the Indian's "sex-life," which are far more
atrocious and far more flagrantly false than those
about the Indian's manner of getting into the world.

REMINISCENCES OF THE
LATE DR. SIR R. G. BHANDARKAR.*

(By Mr. V. N. CHANDAVARKAR.)

When I was a young child I was a favourite
grandson of my orthodox grand-mother. She used to
read out to me stories from the Puranas, dealing with
various deities of Hindu mythology. I also
remember names of four persons were very often mentioned
by my father. These were: Parsanadas, Telang,
Phirozebosh Mehta and Bhandarkar. Of course at
that time I did not know who these people were, but
I thought, just as my grand-mother had belief in
Gods referred to in Puranas, these four names were
names of Gods in whom my father believed. Of
these four persons, I distinctly remember paying a
visit to that saintly man, Parmanand, when he was
on his bed—a confirmed invalid, in the same
house which is now occupied by his sons.
I do not remember having seen Telang, but I
have a vivid recollection of the commotion that
was caused in our house on the
day of his death. Phirozebosh Mehta, I had
seen him very often in Bombay from a distance but
I had the privilege of coming in contact with him
when he paid a visit to England, I believe, in
1910 during my student days. He invited me to spend
two afternoons with him. I felt very nervous before
going to him on account of the impression I had
about him that he was a great man, but I soon
discovered that I was wrong. After I spent some
time with him I found that he was a man of strong
affections; so kindly and affectionately he treated me
on account of his personal relations with my father.
About Dr. Bhandarkar, the first time I remember
having seen him, was in 1894. My father had gone to
Poona to defend one of the accused in a case arising
out of the Ganpati festival riots. The case lasted for
nearly 2 months, and before we were able to arrange
for our separate establishment, we were the guests of
Dr. Bhandarkar. Even at that time he was a great
man, and had just retired from service. Naturally

* A speech delivered on 3rd September 1927 at the Anni-
versary meeting held under the auspices of the various
Associations of the Saraswat Community.
to me he appeared to be a man of austerity, a man who was always immersed in his studies, and who had no time to take notice of children. But during my stay there an incident took place which revealed to me the real man that was behind the great oriental scholar, Dr. Bhandarkar. There was a swing in the bazaar, and while my brother and myself were playing with it, it knocked me down and cut open one of my lips. Blood was gushing out and my mother got naturally very nervous especially as my father had come down to Bombay on some urgent work. There was no elderly gentleman in the house except Dr. Bhandarkar, but the incident took place at about 1 o'clock and Dr. Bhandarkar was having his usual afternoon rest. You all know that his life was regulated like clock-work and his relations were naturally unwilling to disturb him, but evidently the old man heard the commotion that was going on on the ground floor and came down-stairs to ascertain what the matter was. He immediately ordered his carriage to be got ready and requested my mother to send me with him to the hospital. I was only six years old then and had never been to a hospital before then, and as you know the word “hospital” frightens so many people even in these days, and I was very much frightened when my mother asked me to go to the hospital with Dr. Bhandarkar. But the way Dr. Bhandarkar persuaded me to go to the hospital has left a very vivid impression on my mind. Young as I was I realized that Dr. Bhandarkar was a man full of sympathy and affection and I could safely trust myself to his care. For two hours we were together in the hospital and I felt so safe in his hands all the time, and the impression that was created in my mind in 1894 was confirmed by the subsequent contact with him in later years. After 1901 whenever he used to come to Bombay he used to be my father’s guest, and such occasions were not rare. We used to get more than one or two visits from him during the year. During these visits I found that, while on the one hand he would discuss the most abstruse subjects with my father, on the other hand he enjoyed talking to my mother on matters pertaining to our every day life. He discussed not only social questions but even trivial domestic matters with my mother. What I wished to point out is this: Dr. Bhandarkar was not only a great scholar and thinker but also a man who was in intimate touch with the realities of life. He enjoyed “living” and tried to derive greatest pleasure from every minute of his life. I distinctly remember when we were in Poona in 1921 my friend, Dr. Parmannad and myself called on him on his birthday when he had completed 84 years. As soon as he saw Dr. Parmannad he said, “Well, I am 84 to-day and I want only 16 more years to complete my century.” Even at that time he was more or less in a helpless condition and had to rely entirely upon his servants and relatives for moving about and carrying out the daily routine of life. He was prepared to “live” every second of the life allotted to him by his Maker.

Another incident which hit my mind is what took place early in 1918 at the time of the death of his eldest son, Prof. Sridharpan Bhandarkar. When doctors realised the serious nature of the disease from which Prof. Bhandarkar was suffering and his condition was hopeless, Dr. Bhandarkar came down to Bombay. In the absence of my parents at Calcutta I had the privilege of being his host. He used to spend the whole day at his son’s house and come over to our place in the evening. He spent 3 or 4 days with us. Every evening after dinner we used to sit to, gether in our drawing room. He knew that his son was on death-bed and that it was only a question of time. While we used to sit together after dinner we hardly talked to each other. He sat all the time meditating. Occasionally I could see a tear dropping from his eyes. It was a most impressive experience, I could realize the struggle that was going on in his mind and I felt that he had disciplined his mind and adorned it into a temple so that it was a fit dwelling place for God. The kingdom of God was within him and I felt that I was in Divine Presence. I shall never forget this experience.

A reference was made by one of the lecturers today to Dr. Bhandarkar’s unpopularity on account of his political opinions. In this connection I should like to mention an incident which will show you the genesis of his political opinions and that whatever political opinions he had he held them honestly. I think it was in the Bombay Provincial (Political) Conference held in Poona in 1915 or 16 that he was asked to speak on one of the resolutions. In speaking he referred to the various benefits of British rule illustrating his remarks by reference to the amenities which the people enjoyed in the shape of railways, steamers, telegraphs, etc. Of course such a speech might have been approved of by the people of the seventies and eighties, but was perhaps out of place in 1915 or 16. A few months after the Conference a young friend of his took him to task for this speech and called him a loyalty monger. The reply Dr. Bhandarkar gave to him will give you an idea as to why he was so conservative in his political opinions. He said to his young friend: “It is all very well for you, born 20 years after the Mutiny to find fault with and run down the British Government. But you must remember that I was born in 1837, 20 years before the Mutiny. The state of the country then has left an indelible impression on my mind. I cannot forget the condition of the country in those days, and I am honestly convinced that without the agency of the British Government the country would not be enjoying peace and prosperity which I see round about me now. The feelings of admiration and loyalty for British Government have gone deep into my blood and bones and now at the age of 80 you cannot ask me to look at things from your angle of vision. The organisers of the Conference asked me to speak in the Conference and I spoke what I felt. I was not there to give the public what they wanted but I was there to give the public my own views and I did so.” The above incident will, I am sure, give you an insight into his attitude towards the question of the political reform in the country. We have, however, to look
at his career from a true national point of view. There is no doubt that he was one of the greatest Indians of the day. I agree with one of the speakers today that Dr. Bhandarkar will go down to posterity as one of the saviours of modern India. Truly he was a saint and I am glad the various associations of the Saraswat Community have combined to-day to pay a tribute to his memory. The other day I was present when Mr. V. N. Naik delivered at the Prarthana Samaj one of the best addresses I had ever heard dealing with the lives and teachings of our great departed leaders. Mr. Justice Parker, who presided on the occasion, said in the course of his remarks, that a man like Bhandarkar does not belong to any caste, community or country, but belongs to the intellectual commonwealth of nations. Is it not a wonderful thing that a country like India, in spite of the various handicaps, social and political, from which she is suffering, has been able to produce men like Bhandarkar, Rabindranath Tagore, and J. C. Bose who can claim a high place not only for themselves but even for their country, in the intellectual commonwealth of nations? I say a country can do this should never despair of its future. But everything depends on us. If we are true to ourselves and to the traditions and rich legacies left to us by men like Bhandarkar, we can make this ancient country of ours once more a nation among nations.

BEGBUM OF BHOPAL'S MESSAGE.

The following telegrams were exchanged between Her Highness the Begum—mother of Bhopal and His Excellency the Viceroy on the burning topic of Hindu-Muslim tension:

From Her Highness to the Viceroy: «I was deeply moved by Your Excellency's remarkable speech at Simla. It was nobly conceived and effectively expressed. Indians must be grateful to Your Excellency for the sincere and altruistic motives that have prompted Your Excellency to this humane and wise course of action. Even an old woman like me could not remain inactive after that stirring appeal, and I, therefore, unreservedly place my services at Your Excellency's disposal for what they are worth and will be ready to do all in my power to help Your Excellency in achieving the noble cause, for which you are so sincerely trying. I reproduce for Your Excellency's information the telegram that I have sent to the various leaders of public opinion now assembled at Simla and sincerely hope and wish that they will fully realise the seriousness of the situation and will not hesitate to utilise to the fullest extent the noble offer of Your Excellency has made of your support and help in solving this question.»

OFFER TO UNITY CONFERENCE.

The following is the telegram referred to above:

"Old age and the desire it begets of leading a peaceful life of retirement and devotions to the great God, free and untrammeled by any mundane cares, had compelled me about a year and a half ago to make over the reins of Government to my beloved son, the present Ruler of Bhopal, but the peace of mind and freedom from cares and anxieties that I had thus sought was denied to me. I was more worried than ever before in my life to read in the newspapers day in and day out of the surging wave of communal discord that has swept over the country and torn into shreds the whole fabric of Indian brotherhood resulting in bloodshed and its consequent horrors. Heartily grieved as I have always been at these harrowing accounts of fratricidal animosity, I at the same time felt rather diffident as whether an old woman like me at this advanced age was capable of doing anything in the way of bringing about harmony and concord amongst the warring communities of India. But the most stirring appeal made by His Excellency the Viceroy on the 29th August at Simla followed by the sincere and laudable sentiments expressed by my beloved son in his inaugural address to the Legislative Council of Bhopal yesterday, have given me strength and courage to do my little bit in this matter of supreme importance to the well-being and ordered progress of my countrymen.»

REMOV THIS UGLY BLOT.

"I have learnt with unmixed gratification and thankfulness of the conference that the leaders of various communities are now holding at Simla to find a happy solution of this most unhappy problem. May the Almighty God crown your noble efforts with the glorious success they deserve. As an old woman, I devoutly appeal to your highest sense of patriotism to leave no stone unturned and no avenue unexplored to remove this ugly blot from the fair face of our common motherland. I should like my feeble but nonetheless sincere voice to reach the hearts and homes of my unfortunate countrymen. I am old and infirm yet ready and willing to come out of my retirement and cheerfully to place my services at the disposal of the country for what they are worth and in whatever way all those who are working to achieve unity amongst the warring sections of the two great communities may deem fit to utilise them for the achievement of a sacred object as much dear to my heart as it is to you. I am sure to the heart of every well wisher of the country. Sultan Jehan.»

Viceroy's Reply:

"To the above I am very grateful for Your Highness's telegram and for the kind terms in which it is expressed, I need no assurance that Your Highness who has devoted yourself so long to the happiness of your subjects will lend all your great influence on the side of peace and goodwill in India, and I trust that the efforts which Your Highness in company with others is now making will be rewarded.»

IDEALS OF INDIAN WOMANHOOD.

We extract from Forward, Calcutta, the first portion of the full-text of the paper that Dr. Miss Seeta Narayan Agarkar, D. Phil., Bar-at-Law, read in the public meeting held under the auspices of Saroj Lalini Association in the Albert Hall on the 18th August last, Professor RadhaKrishnan of the Calcutta University was in the chair.

Miss Agarkar said:

"Before I begin with the subject of the address of this evening, let me apologise for the choice of a subject which a learned audience, such as the present one, must be so familiar—as you are all aware I am speaking under the auspices of the Saroj Lalini Association and when the request came from such an ardent and sincere supporter of women's cause as Mr. G. S.
Dutt, the husband of Bredmati Saroj Nalini, I could not in the fitness of things suggest any other subject.

Moreover after moving about a little in Calcutta and observing the social conditions, coming as I do from Maharashtra, I felt it my duty to deliver to you the message of that beloved province of Shivijsi.

Commonplace though the subject may appear at first sight it is not so in fact; it is to my mind of the most vital importance, specially so, at the present juncture, when the whole nation is standing at a critical crossing of the ways of Asiatic and European culture. At this important moment of the reconstruction of society when all efforts should be directed towards saving it from further degeneration we have to make an important, indeed, a very important decision—we have then to decide whether in this process of reformation we are going to keep to the right track in the light of our ancient culture and thus retain its characteristic individuality. The subject, therefore, could not be repeated often enough and this in itself should be a sufficient excuse for me to have complied with the request of Mr. G. S. Dutt.

GLORIOUS PAST.

We Indians as a race are often made subject to the charge of having a weakness for priding ourselves on the greatness, real or supposed, of our ancient forefathers. It is often alleged that the modern Indian is too prone to cover his obscurity by trying to shine in the borrowed glory of his ancestors. But there is no harm in looking back into our past; provided we do so in the right spirit, not in that of snug self-complacency but with a view to improve and guide ourselves by their ideals. If this repetition of our glorious past tends only to fire our youth with ambitious desire for self-improvement, I am afraid, we have not yet succeeded in repeating our ancient history often enough. Therefore let us correct our mistake inspite of the fact that the foreigners attribute narrow motives and hold us up to ridicule before the rest of the world.

A comparison of our present social conditions with those prevalent in the early Hindu society will help us to decide where we have swerved from our ancient path and whether we have done so rightly or wrongly. If wrongly we can yet go back and correct ourselves and by so doing we can yet hope to acquit ourselves well as the worthy inheritors of a proud tradition.

It is a well-known fact that the Hindu society was at the pinnacle of its glory in the major part of the epic period, which can be taken to extend from 800 B. C. to 400 A. D. Towards the end of this period which is overlapped by the Dharmastratra period or the period of the Hindu Law Books slow but sure signs of a coming decadence were manifesting themselves. This was a period when Brahmanic supremacy was slowly turning the society into a fossil.

It is also from the two epics of India that the ideals for the daily conduct of human life are put forth before the Hindu wife and the Hindu husband. It is fittingly said of the greater epic whatever is not here is to be found nowhere else. Let us therefore draw on this national bank with inexhaustible funds in the form of traditions and see what aid and guidance it can afford us in our present state of need.

WOMEN IN EPIC PERIOD.

I am not however going to deal with the social customs of the epic period in general—but confine my attention to that part of what has been so often termed as the keystone of a society, viz., the women and their position, within the short time at my disposal and within the limited scope of this lecture. It would not be possible even to mention all the interesting and instructive points of details regarding the position of women in the epics; but I shall mention here just three or four features which in particular we need to be reminded of to-day.

I suppose I must say it at the outset that all that one can gather about the social customs in the epic period is confined to particular class of society, namely, Kayastas and Brahmins, and the very nature of the subject-matter of the epics should make this clear—yet on the strength of the adage that one grain of rice testifies to the quality of the whole pot, we won't be very much in the wrong if we drew conclusions may be with a little discount, as to the state of the society in general in the days of the epics.

The first feature, therefore, that should attract our notice is the general literacy of the women. They are so often described as "accomplished" and a careful examination shows that "accomplishment" was not a vague term but consisted of reading, writing, painting, dancing, music including, vocal as well as instrumental. At least daughters of the rich were given this education. I would like my friends here to note that dancing which has now become incompatible with respectable bility was included in the accomplishments necessary for a girl from highly respectable and noble families. The importance of dancing both from the point of view of exercise and from that of grace of motion as well as of form can never be overstated. It is indeed a hopeful sign of the times that prominent people like Dr. Rabindra Nath Tagore and Sarala Devi have started the movement of introducing dancing among girls from respectable families and they deserve our sincere congratulations.

Instead of taking to foreign methods of drill and physical culture and turning out to be indifferent copies, why should we not revive our ancient forms of exercise in the schools?

It is evident that to give a girl even a fair amount of training in a few of those requisites of what was known as "accomplishment," the girl had to grow up to an age of maturity. It could not be given in marriage while yet a child of nine or ten, not to talk of the monstrously cruel marriages that had been in vogue until the recent date—I mean marriages of girls at four or five or six. Thanks again to the influence of the times that this practice is fast dying out.

In the epics even a few marriages—after eighteen or at twenty were to be met with, the average marriageable age of a girl was between fourteen and sixteen. Uttara, the daughter of King Virata was married to Abhimanyu at about that age. Subhadra, Savitri, Sunanda, Devayani, Saluntas, and few others, are instances in point.

When we take into account these adult marriages, when we realise the effect of the care-free atmosphere of her paternal abode on the physical and mental growth of a girl and when we remember how the mothers of epic days were freed from the cares and agonies of premature maternity, we can easily understand and cease to marvel at the secret of the intellectual and physical superiority of our great ancestors of ancient times and can appreciate the reasons of our degenerate downfall in the modern age. Let us therefore take this lesson to heart and try to instil its significance in the minds of our sisters and brothers in the less advanced parts of India, where they cannot get a chance of benefiting themselves by the wisdom of our forefathers.

(To be Continued).
TOTAL PROHIBITION.
(BY M. K. GANDHI.)

"I ask you to realise the fact that the alteration of the present Akbari Act with regard to making, manufacture and possession of liquor etc. must necessarily, to a large extent, lead to harassing of the people. You must be prepared for such a harassment which is an inevitable concomitant of the policy of prohibition. I must count them upon your unstinted support. I do not want your support for picketing shops, to preach about the evils of liquor and kindred crimes."

This is an extract from the speech of the Madras Minister for Public Health and Excise reported in the Hindu. There is one more assistance the Minister has asked the people to render i.e. submit to increased taxation. Of this I do not propose at present to say anything except that where the people are able, they should submit to further taxation on proof of necessity. No monetary cost is too great to pay for achieving total prohibition.

But at the present moment I would confine myself to the extract quoted by me. I fear that the Minister has taken a wrong view of prohibition. In my opinion, it has not to be taken piece-meal. To be successful it should be taken as a whole. It is not a one-district question but it is an all-India question. I have not hesitated to give my opinion that it was a wicked thing for the Imperial Government to have transferred this the most immoral source of revenue to the provinces and to have thus made this tainted revenue the one source for defraying the cost of the education of Indian youth.

But what pains me about the Minister's speech is his superficial treatment of a question which affects the well-being of the masses. Surely he is not serious about his scheme if he expects the people to do his police work. And why does he frighten the people by saying that there must be harassment if prohibition is tried? Is there harassment of the people because theft or manufacture of gunpowder are classed as crimes? Is not unlicensed distillation even now a crimes? What the Minister implies therefore is that the men who to-day hold licenses to manufacture or sell liquor will after the prohibition distil surreptitiously and that therefore they will be harassed. There need be in this no harassment of the people.

But it betrays want of imagination and lack of sympathy with the people, if the Minister believes that as a prohibitionist he has nothing more to do but to declare prohibited and prosecute those who will break his laws. I venture to submit that prosecutions are the smallest and the destructive part of prohibition. I suggest that there is a larger and constructive side to prohibition. People drinking because of the conditions to which they are reduced. It is the factory labourers and others that drink. They are forlorn, uncared for, and they take to drink. They are no more vicious by nature than tea-tasters are saints by nature. The majority of people are controlled by their environment, Any minister who is sincerely anxious to make prohibition a success will have to develop the zeal and qualities of a reformer. He will then require precisely the help that the Madr. Minister is reported to have scorned.

In my humble opinion, he does need pickets and men and women who would preach about the evils of drink and do other kindred work. It is just in these very things that he will want an army of volunteers who will be associated with him in reforming the life of the drunkard. He will have to convert every drink shop into a refreshment shop and concert room combined. Poor labourers will want some place where they can congregate and get wholesome, cheap, refreshing, non-intoxicating drinks, and if they can have some good music at the same time, it would prove as a tonic to them and draw them. These can by judicious management and association of the people become paying concerns for the state. He who will handle the problem of temperance will have to give a more serious study to it than the Minister seems to have done. Let him study the methods adopted in America and tried by the great temperance organisations of the world. This study will give but limited help. For the Western conditions are widely different from the Indian. Our methods too will have, therefore, to be largely different. Whereas total prohibition in the West is most difficult of accomplishment, I hold that it is the easiest of accomplishment in this country. When an evil like drink in the West attains the status of respectable, it is the most difficult to deal with. With us drink is still, thank God, sufficiently undesirable and confined not to the general body of the people but to a minority of the poor classes—Young India, Ahmedabad.

THE TEST OF MAN.
(By Edgar A. Guest.)

To have lived for the good of a cause; to have come through the test;
Tempted by promise of power, still true to your best,
To have felt the wind slash at your face and the cold
And the rain,
And still to have cherished the faith above station
or gain,
This—whether nation or state, whether city or clan,
This, in the eye of the world, is the stamp of a man.
'Tis easy to fight for a cause with the throng at your side
And the multitude cheering you on with their eyes
flashing pride,
But let the smiles turn into scorns and throats hurl
derision at you.
Then it calls for a God-fearing man to stand straight
and dare to be true,
It calls for a God-fearing soul who chooses to struggle
and die,
Rather than lower his, best and live what he knows
is a lie.

More clamorous often are friends, and sometimes more
cruel than foes,
They will ask what a man should deny, and suggest
what so foe would propose.
But he who would venture for truth must hear only
duty's clear call,
And strike for the goal that he sees till the light shall
be seen by them all.
To be tempted and cling to your best to suffer and dare
to be true.
This is the test of a man, this only a great man can do,
MISS MAYO'S ACCURACY.

I

The Rev. H. A. Popple is writing a series of articles in the Indian Witness, Lucknow, on Miss Katherine Mayo's book *Mother India*. In the first article occurs the following: "On pages 132 and 133 she gives an account of the Victoria School, Lahore, and quotes, in inverted commas, statements of the Principal, Miss Bose. I have consulted this lady and find that a great many of the things printed in inverted commas were never spoken. Further Miss Bose is not of the third generation of an Indian Christian family. The statements in para three of that page (132), in regard to lower caste children is not accurate and was never made. On the top of page 134 she says that male *pandits* have to teach behind a curtain. Miss Bose informs me that 'Hindu girls are always taught Sanskrit by male *pandits* without purdah!' and that the statement in regard to the pandit of tottering age is an entire imaginary. I have consulted the pandit of tottering age, Rgo. of the *Bengal*.' The quotation in inverted commas, on the top of page 134, that 'their cooking, in later life, they would never by nature do with their own hands but would leave entirely to filthy servants,' whence come much sickness and death' is entirely imaginary. Miss Bose says in reply to it, 'cooking is done by ladies of every class, even when they have servants. Servants are not filthy in any good houses, and certainly not in Hindu houses.'

I have felt it necessary to deal with this rather extensively because it is a case which, I have been able to investigate, and here we find an entire lack of appreciation for strict accuracy. It is most likely that in the innumerable quotations given without names the same inaccuracy would be found."

(Mr. Popple's page-references throughout are to the American edition of Miss Mayo's book)

II

"Ditcher" writing in the *Calcutta*, Calcutta, says:—

"Miss Katherine Mayo is seemingly conscious of her limitations for she shows a fondness for smoking-room stories to elle out her mass of stale kall. Those who told them to her polled her leg egregiously. Take the following for instance:

'Here is a story from the lips of one whose veracity has never I believe, been questioned. The time was the stormy period in 1920 when the new Reforms Act was casting doubt over the land and giving rise to the persistent rumour that Britain was about to quit. My informant, who had had experience in the land, was visiting one of the more important of the princes—a man of great charm, cultivation and force, whose work for his State was of the first order. T.e prince's Dewan was also present and the three gentlemen had been talking at ease, as became the old friends that they were.

'His Highness does not believe,' said the Dewan, 'that Britain is going to leave India. But still, under this new regime in England they may be so ill-advised. So His Highness is getting his troops in shape, accumulating munitions and coining silver. And if the English do go, three months afterwards not a rupee or a virgin will be left in all Bengal.'

To this His Highness sitting in his capital distant from Bengal by half the breadth of India, cordially agreed. His ancestors through the ages had been predatory Mahratta chiefs.'

I heard the original of that story much better and more racy told more than forty years ago. The actors were Lord Dufferin and Sir Pertab Singh, the gallant Rajput who so often acted as Regent of Jodhpur.

"What would happen if the British left India?" asked the Viceroy.

"What would happen," replied the Rajput warrior, "I would call to my *Jawans* to boot and saddle and in a month there would not be a virgin or a rupee left in Bengal."

I knew Sir Pertab well, and at the Curzonian durbar I asked him if this conversation had ever taken place.

"Lie my friend, a damned lie," be answered sturdily, "We, Rajputs, never offend the inoffensive. When we insult our foes we give them the chance to retaliate with the sword." I am tempted to quote Sydney Smith on American glibbity but why libel a nation for the rantings of an eccentric woman?"

WHAT MARRIAGE MEANS IN RUSSIA

So much has been written on the subject of the Russian marriage laws, and such lacks of knowledge has been shown by many writers, that our readers will doubtless be interested in the following extracts from the U. S. R. "Code of Laws on Marriage, the Family and Guardianship," which became operative from January last.

To fully appreciate the Russian laws it is well to remember that by the Roman Law mere consent constituted a marriage and mutual consent likewise brought about a divorce. Further, it was quite usual under Roman Law for the parties to have a trial of matrimonial relations before taking the definite step of marriage, and the subsequent formal marriage legitimated children already born. This Roman system forms the basis of most Continental marriage laws, as also in Scotland, South America, some States in U. S. A. and South Africa. In England, Australasia and the remaining States of U. S. A. the English Common Law prevails, and by that the services of a clerk in holy orders was required for a valid marriage. Later in all countries some form of State registrar was instituted, the position being met in countries under the English common law by appointing the ministers of religion to be registrars under the secular law. In Continental countries, however, the civil and religious ceremonies are kept separate, and it is the former that alone constitutes a valid marriage. As regards legitimation by subsequent marriage some States governed by English laws have adopted the principle.

By the new Russian code marriage is formalised by registration in a department for the entry of acts of civil condition, and registration is established in the interests of the State and of society, as well as with a view to facilitating the protection of the rights and interests of the married parties and of their children."

Ecclesiastical marriages contracted before December 20, 1927 (sic.) are recognised as registered marriages.
Article 3.—Persons who are in de facto marital relations, but who have not been registered in the prescribed manner, have the right at any time to formalise their relations by registration.

Article 5.—The minimum matrimonial age is 16 years.

Article 6.—Marriages may not be registered—(a) between persons either of whom is already party to another registered or unregistered marriage.

Article 7.—On registering a marriage the parties can declare their desire to bear jointly the surname of the husband or wife, or to retain their pre-marital surnames.

Article 10.—Property belonging to the married parties prior to their contracting marriage shall remain their separated property. Property acquired by the married parties during marriage is considered their common property.

Article 14.—(Mutual rights of maintenance according to necessity of the one party and the capability of the other).

Article 16.—(The same right of maintenance in the case of de facto marital relations).

Article 18.—Marriage may be dissolved during the lifetime of the parties by mutual consent of the parties or by unilateral desire of either of them.

Article 20.—Should a divorce not have been registered the fact of the dissolution of marriage can be certified by the court.

Article 22.—(Deals with fixing liability to educate and maintain children, and to maintain indigent party in case of divorce).

Article 25.—... Children of unmarried parents enjoy the same rights as children born in wedlock.

Article 28.—(The right of a mother or expectant mother to register the name of the putative father).

Article 29.—(Notification to putative father. If no disclaimer within one month he is then registered as the father. Within one year the putative father may bring disclaimer within other...).

ARTICLES 43, 54, 55.—(Mutual rights of children and parents; brothers and sisters, grandchildren and grand-parents to maintenance according to necessity and ability).

Article 57.—Adoption is allowed only in respect of minors, and solely in the interests of the children.

Article 63.—Adoption of children of 10 years and over is not allowed without their consent—(Stead's Review, Australasia).

THE WORLD'S ALLIANCE OF Y. M. C. A.'S PLENARY MEETING IN GENEVA.

A correspondent who has just returned from Geneva writes: Geneva has in recent years come to be a centre for all kinds of International gatherings; and among these a recent one of outstanding interest was the Plenary Meeting of the World's Alliance of Y. M. C. A.'s which met there in August of this year. In size, it was not exceptional; perhaps a hundred all told; but these were representatives of many nations and types and languages. To those whose vision of the distant, this gathering was a wonderful revelation of the range and scope of the great movement as a whole. Here sat side by side a British Army Officer and a negro Principal of a 'coloured' College from South America; a distinguished Judge from Poland and a cherub-faced school boy from Holland. Many of them were men who carried weight in their own lands; several were high officials from the staff of the League of Nations; some had snatched a few spare moments from the Disarmament Conference which was then sitting, in order to bring their contribution to the work of the Y. M. C. A. Leaders of the Churches were there; eminent among them, Bishop Veleminovic of Serbia, whose life of suffering and heroism has made him a national hero among his own people; grave Lutheran pastors from Germany and Scandinavia; and in the chair, Dr. John H. Mott perhaps the greatest figure in the world of Christian statesmanship to-day. Certainly a remarkable and diverse gathering; but linked together in the loose but real bands of brotherhood—not of Church, nor of race, but in a movement which has won for itself a high place among the many agencies which seek to serve the young men and boys of every land, in the name of Christ.

What were the subjects discussed at this world-wide gathering? Some of them were just 'domestic' problems of the Y.M.C.A.'s but interesting because of the variety of 'background' which they presented. Others were subjects of general concern to all Christian people. Among these was the problem of co-operation among the different branches of Christendom, through the agency of the Y.M.C.A. For many years past the Y.M.C.A. has provided a platform open to all Protestant Churches; but of late, this sphere has been widened, first by the eagerness with which the Orthodox Churches of Eastern Europe have welcomed its work, and now by a request which is being made by the young laymen of the Roman Catholic Church (though not, at present, generally endorsed by their Priests) in countries such as Poland, Austria, South America and the Philippines, that the Y. M. C. A. should extend its work in their midst, because they feel that it offers them avenues of service which are essential to a wholesome development of Christian character. Another theme which occupied some time was that of the world-wide study of the Life of Jesus Christ which is being planned for 1928 and 1929; a scheme which originated in Canada; and was there called, 'The celebration of the 19th Century of the Public Ministry of Jesus.' Study outlines, fresh and stimulating, are being issued in three Languages, English, French and German from the World's Y.M.C.A. Office in Geneva, to every National Y.M.C.A. in the world, and it is hoped that next year thousands of young men and boys will be meeting in small groups, all over the world, for a fresh study of the Life of Christ, and the significance of his teaching for young men and boys of to-day. These are, but one or two instances out of many, to illustrate the world-wide scope of the work of the Y.M.C.A. in many lands; a work which is linked together and its varied experience made available for all, through the 'Clearing-House' of the world's Alliance of Y.M.C.A.'s at Geneva.

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NEWS OF THE WEEK.

Rural Service Exhibition, Madras: In connection with the Rural Service Exhibition held in Madras about the end of August, the Trustees administering the Rural Reconstruction Fund instituted by the Hon. Mr. A. Ranganatha Mudaliar have decided to offer...
two prizes of Rs. 50 each for the best paper in the English language on the following topics:—(1) How a Teacher can most constructively assist the Rural Reconstruction Movement in South India? (2) How an educated Indian citizen can by voluntary effort most constructively assist the Rural Reconstruction Movement in South India? The merits of the papers will be judged by a Committee consisting of (i) Rao Bahadur N. Gopalaswamy Iyengar, B. A. (Registrar-General of Village Panchayats, Madras), (ii) Mr. K. T. Paul (of the Y. M. C. A.), and (iii) Mr. V. Venkata Subbiah, B. A. (of the Servants of India Society, Royapettah, Madras).

On the recommendation of this Committee the final decision will be made by the Trustees. Competition is open to anyone of either sex in the Madras Presidency. Mysore, Travancore and Cochin. A competitor may attempt both subjects if he chooses to do so. Papers should not exceed 4000 words and should be submitted by the 15th November 1927 to Mr. V. Venkata Subbiah by registered post.

Ushagram—a Model Village: The Forward contains the following interesting information: About two miles from the town of Asansol on the Grand Trunk Road, there is fairly large property belonging to the American Mission. The experiment is being conducted under the direction of an American gentleman who is a University Graduate in Agriculture. At present ten cottages, accommodating about 50 people have been built. Each cottage has its own vegetable and flower garden also a poultry yard. A Co-operative Store, a Savings Bank, and a Hospital are being run by the villagers themselves. There is also a middle English School together with carpentry and blacksmith shops giving vocational training to the villagers. Five or six people living in a cottage form a family unit. Each family has its own paddy field where they cultivate rice according to the principles of drill farming. A Co-operative Society has been formed which includes the Director of Public Instruction, Bengal, the ex-President, the New Day. The experiment is being conducted within a couple of miles from the town of Asansol on the Grand Trunk Road, there is fairly large property belonging to the American Mission.

The allegation that the Y. M. C. A. distributed literature in Mesopotamia which caused unpleasant incidents is not established. With regard to the allegation that anti-British missionaries were allowed to lecture under the auspices of the Y. M. C. A. Committee states that about 4000 lectures are delivered every year in the Y. M. C. A. halls and some check is kept over the lecturer and the subject matter by the Royal Y. M. C. A. Boards including the Europeans and Indians of the locality. It is admitted that in certain cases mistakes, though very few in number, have occurred. The Committee opinion that more efficient control might be exercised by the Y. M. C. A. authorities over lecturers and lectures. Referring to the allegations that American money is running the Calcutta branch the committee finds that the American Association made certain building grants to the Calcutta branch, where two Canadians and one American are the secretaries. The policy now adopted is that these grants should be gradually reduced until they are extinguished. No cash grants, however, have been made to any local Y. M. C. A.

The allegations that Y. M. C. A. boys scouts are not allowed to sing "God save the King" the Committee finds is not supported by evidence. The statement that Sir Arthur Yap came out to India to inquire into the Y. M. C. A.'s (red) activities is not supported by facts. The committee states only three out of 117 paid officials of the Y. M. C. A. participated in politics, two of them having been nominated to legislatures by the Governor General and a Ruling Prince respectively and one elected by the European community.

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NOTES

Mahatma Gandhi and Shastras:
We are sorry that Mahatma Gandhi by his speeches in South India has revived a useless controversy which had been buried for several years past. The early Indian reformers sought to popularize social reforms by citing texts from the Shastras showing that the changes they advocated were merely a return to the ancient ways followed by the great Indian Kshitas. This line of argument led to an endless wrangling over the meaning of words and their grammatical construction, and converted social reform into a fight over participles and adjectives. The Indian Social Reformer from the first abandoned this logomybia and advocated a rational basis for social reform. In course of time, the Shastras method fell into disuse. The Pandits came to recognize that they had no locus standi in the discussion of social reform and, like the wise men they are, ceased to intrude themselves in it. Mahatmajii by his incautious reference to the Shastras, has given them a pretext to poke their nose into matters about which their knowledge and experience count for very little. A controversy on an old text with a Shastri can never be conclusive, as the Pandit even though vanquished will argue still. Mahatmajii will do well to conserve his energies for more useful purposes than converting Pandits to rational views. The Pandits in the past have accomplished much by self-interest and come into line with the times; whereas, if any one asks them to support reform, they will not consider their duty done, unless they raise all sorts of difficulties against every proposal.

The Flesh and the Spirit:
The Mahatma is also reported to have said at the opening of the session of Dr. Rajan's hospital that a multiplicity of hospitals was no sign of civilization. "We want healers of souls rather than of bodies. Instead of my having allowed myself to be treated by my medical friends, I must repeat what I have said before, that the less we and others pamper our bodies, the better it would be for us and the world." With this astounding time we paused and considered awhile before we persisted in this punishment and starvation of the body. Even the body has rights, and may it not be that neglect of those rights may cause it to垮? Are we not driving the body beyond the limits of endurance? Even Francis of Assisi is said to have confessed on his death-bed "I have been too hard on brother Ass." It should be our endeavour rather to reinforce the spirit than merely content ourselves with chastising the body. Francis Thompson in a little essay sums up the position very succinctly. He writes: "In these days the body is, but a weak beast, and may not stand a tithe of the burdens a Francis of Assisi piled upon him with, scarce more than a responsive groan. Chastising, he needs: he will not sustain overmuch of chastisement. How shall asceticism address itself to this etiolated body of death? The weak, dastardly body of asceticism — never more. The task before religion is to persuade and constrain it to take up its load. It demands great tenderness and great firmness, as with a child. The child is led by love, and swayed by authority. It must feel the love behind the inflexible will; the will always firm behind the love. And today as never before one must love the body, must gently patient with it."

Methods of Prohibition: "The Excise Minister in the Madras Government outlined, sometime ago his scheme of introducing prohibition," writes the Indian Daily Mail, "as an experiment, in two select districts, the idea being to extend it gradually to the other districts of the Presidency, should the experiment prove a success. Opinion was not, however, unanimous as to the soundness of the scheme. One school of dissenters held that the object of enforcing prohibition would not be achieved by the scheme as, in these days of easy and rapid transport, it would not be sufficiently for people to go to these areas of prohibition, drink to their hearts' content and yet be none the worse for it so far as the law was concerned. How far this objection weighed, with the Minister does not know. But we are glad to see that Mr. Gandhi does not give his blessing to this kind of piece-meal prohibition. He is, of the opinion that prohibition must be introduced simultaneously throughout the Presidency and that anything short of it will be useless. There is much force in his remark that the Minister's scheme is objectionable because, if prohibition should be a failure in one place and at one time, people will think that it will be a failure everywhere. It is difficult to prophesy whether Mr. Gandhi's opinion of his scheme will induce the Minister to extend it or to drop, even his original scheme. One fact, which Mr. Gandhi emphasises, should give the greatest encouragement to the Ministers, and that is, if there is one country in the world where it is easiest to introduce prohibition, it is India, where drinking is regarded among all classes as a degradation."

The Child Marriage Bill: We have published elsewhere the full text of Mr. Haribadas Sarda's Bill to prevent child marriages and raise the age of marriage among the Hindus. The Bill has been referred to a Select Committee. The consensus of opinion expressed in the press as comments upon the Bill show that the age limit fixed in the Bill as
12 for girls and 15 for boys is too low and should be raised at least to 14 and 18 respectively. Our legislators should not be more conservative than orthodoxy itself. The marriage age of girls is surprisingly lower than that mentioned in the Bill. It is decidedly higher among the educated classes. With the spread of education among girls, the tendency to raise the marriage age is rapidly gaining ground. If the Bill is to be as a more general application and seriously to effect a reform in marriage the alteration to 14 and 18 as the minimum ages at which marriages can be contracted should prove beneficial. One other point we wish to bring to the notice of the Select Committee with regard to the Bill, it is that the practice of child marriage is not peculiar to the Hindu society only. One has only to refer to the Census reports to prove that it exists to an equal, if not greater extent, in Mahomedan, Sikh and Christian communities. This being the case the object of the Bill will be defeated if it is sought to benefit only one community. We hope the Select Committee will see their way to amend the Bill in such a way as to make it of universal application to all communities in India.

The Right Attitude: In supporting Mr. Hailey's Second Reading of the Bill for the protection of child marriages, Mr. Jayakar spoke with the fervour of one who feels strongly the evil effects of the custom. Impressing on the members of the Legislative Assembly the proper and only attitude, he observed: "I want the Englishmen on the opposite benches to take up a proper attitude on such questions. I can quite understand, Sir, that dealing with questions of this complexity, as they appear to Englishmen, their attitude would be as follows:—"I will not apply my own mind to this question to see whether the remedy wanted is right or wrong; I am told by certain sections of Hindus that it concerns their religion; that gives me a slight; I won't touch the matter; let it go." That attitude, Sir, is the attitude of ignorance and timidity. A more natural attitude, if I may presume to speak for the benefit of my English friends opposite, would be this. Let them judge this question from their inherent notions of right and wrong. Having judged all such questions as enlightened individuals can come to a determination that the matter is inherently right, then as forming the Government they are entitled to look for a certain measure of support from the enlightened sections of the community. We can never get on any question of social reform the whole of the country to agree. The Government is entitled to ask themselves after having decided that a Bill is a right measure, whether the enlightened section of the community give their support to it. In every community there are enlightened and unenlightened sections and the enlightened section of the community give their support to it. In every community there are enlightened and unenlightened sections and the enlightened section of the community give their support to it. In every community there are enlightened and unenlightened sections and the enlightened section of the community give their support to it. In every community there are enlightened and unenlightened sections and the enlightened section of the community give their support to it. In every community there are enlightened and unenlightened sections and the enlightened section of the community give their support to it. In every community there are enlightened and unenlightened sections and the enlightened section of the community give their support to it.

During the glorious renaissance of British legislation which went on for 30 to 40 years, but which unfortunately absolutely ended with the Morley-Minto reforms, did you not take your courage into your hands? Governments were not so timid in those days. Look at the speeches which were made by Government Members on those occasions,—names which have stood as beacon lights in the annals of British social legislation. I have not time to go into those speeches. 'We think that this measure is right and we are supported in that belief by the enlightened opinon in this country. That is enough for our purpose. We proceed on, taking the consequences.' That is the right attitude for my friends opposite."

Civil Aviation: It was announced recently that the Government of India are formulating a scheme to grant scholarships for the training of Indian youths in civil aviation. The possibilities of a civil air service are great in not only speeding up communication but also for the progress of cultivation and commerce. This experience has been borne out by countries which have the good fortune to possess air services. Eager as the Indian youths are to be trained in civil aviation, any scheme outlined for this purpose must be carefully scrutinised before taking shape. We have only too often been inveigled into schemes which have only served to create new posts for and enrich Englishmen at our cost. The lamentable tardiness exhibited in the military training of Indians should prove as a warning to the unwary who would fain embark on this scheme. Such schemes should be held in abeyance until a better day for India and more sense of responsibility dawns on the ruling classes. Meanwhile such of the Indians as are de-irous of attaining proficiency in this field would do well to seek the necessary training abroad.

Efficiency of Indian Mill-Hands: The Tom Shaw Deputation merits the thanks of the textile workers for appraising the work of the Indian mill-hands. Writing on this subject, the Bankopore Express makes the following pertinent remarks: "Once more the fallacy of the argument against the efficiency and competency of Indian mill hands has been exposed to the naked eye. It has become a fashion with the Anglo-Indian journals to belittle the capacity of Indians to organise Indian mills. This is done to thwart Indian demands for the protection of textile or other Industries. It is argued that such protection can only work with improved technical equipment and organisation. But it has been clearly shown that the real cause for recognising the claim of Indian Industries for protection lies somewhere else. The Tom Shaw Deputation made a close investigation into this question in India. The result of its investigation found echo before the Textile Workers Conference at Blackmore. The skill and industry of Indian millhands was rightly praised. It showed that the Indian mills are as good as, if not superior to, in the matter of efficiency and equipment, those of Lancashire. Who after this testimony can doubt that given required encouragement the Indian mills cannot become self-contained and efficient enough to hold their own against non-Indian-managed mill?"

MANAGER'S NOTICE.

Reminders have been sent to those subscribers whose subscriptions are due 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 24, 1927.

"MOTHER INDIA."

VI

Miss Katherine Mayo makes a number of allegations as typical of the Indian's sex-life from the time of his getting into the world. She begins with the Hindu religion. "Shiva, one of the greatest of the Hindu deities," she writes, "is represented, on high road shrines, on the little altar of the home, or in personal amulets, by the image of the male generative organ, in which shape he receives the daily sacrifices of the devout. The followers of Vishnu, multitudinous in the south, from their childhood wear painted upon their foreheads the sign of the function of generation. And although it is accepted that the ancient inventors of these and kindred emblems intended them as aids to the climbing of spiritual heights, practice and extremely detailed narrative of the intimacies of the gods preserved in the hymns of the fireside, give them literal meaning and suggestive power, as well as religious sanction in the common mind." (p. 31.)

Miss Mayo cites Abbe Dubois as her authority for the meaning of the religious symbols and for the view that they operate as a constant reminder of the sexual function to the Hindu mind. The origin of religious symbols may interest antiquarians but its value as an aid to the devout soul, who has sought God sincerely and have in some measure found Him, is a great asset of Hinduism, says the author. From his "Religious Thought and Life in India," Miss Mayo writes, "Throughout its poems there is such an accent of humility and adoration, such a sense of its unworthiness and of the divine grace, as seems to bring him very near indeed to the spirit of the Christian Saint. Again and again we find Manikka-Vasagar giving assistance to such experiences as are common to all devout souls who have sought God sincerely and have in some measure found Him." (Indian Theism, p. 172.)

Miss Mayo's interpretation of the Vaihanna sign is also based upon Abbe Dubois. But the meaning which the Abbe read into the sign is his own invention. Prof. E. H. Wilson, an admitted authority on the subject, in his book, "Religious Sects of the Hindus," says that this mark is "supposed to represent the saukha, shell, the discus, the club and the lotus, which Vishnu bears in his four hands." (The Rev. H. A. Popeley in the Indian Witness of Sept. 7.)

Hindu exponents of Saivism deny the phallic origin of the linga. Swami Vivekananda, whom Miss Katherine Mayo contemptuously dismisses as "a modern teacher of the spiritual sense of the Phallic cult,” attributed the phallic interpretation to the invertebrate's tendency of the Westerner to look at things from the physical and objective side. That great authority on Indian Art, Dr. Ananda Coomaraswami, approaching the question from a different point of view, has also repudiated the phallic theory of the origin of the Linga. Whatever may be the truth regarding its origin, there can be no more conclusive proof of the absence of any phallicism in the conception of the Linga for long centuries than that the Siva cult, of which the linga is still the great symbol, has on the admission of Christian missionary writers, produced a devotional literature unsurpassed for its fervor of faith. "No cult of the world," says Dr. Burnett, "has produced a richer devotional literature or one more intense with brilliancy of imagination, fervor of feeling, and grace of expression." (Heart of India, p. 80, quoted by Dr. Macnicol in his "Indian Theism").
"The Hindu Sacred Books" with the remark that "these various details remind us of the Christian mark, the mark of the Cross made upon the forehead at Baptism, or of that seal mentioned in the book of Revelation where the angel "Sealed the servants of our God in the forehead." (p. 81).

Though Miss Katherine Mayo started by declaring that she would undertake the task of informing the religion of the Hindus and her almost sole authority in this campaign is the Abbe Dubois. Here is another instance:

"In case, however, of the continued failure of the wife—any wife—to give him a child, the Hindu husband has a last resource; he may send his wife on a pilgrimage to a temple, bearing gifts. And, it is affirmed, some cases habitually save time by giving birth to a child as fast as the amorous husband can bear them. At the temple, by day, the woman must beseech the God for a son, and at night she must sleep within the sacred precincts. Morning comes, she has a tale to tell the priest of what befell her under the darkness.

"Give praise, O daughter of honour," he replies.

"It was the God."

And so she returns to her home. If a child comes, and it lives, a year later, she revisits the temple, carrying, with other gifts, the hair from her child's head." (Mother India, p. 37)

The authority for this story is again Abbe Dubois, but it might have been Boccacio who inspired the Abbe with the idea. "Friar Alberto makes a woman believe that the Archangel Gabriel is in love with her and visits her several times at night under that pretence. The aegre immorality of the monastic orders of the Church of which the Abbe Dubois was such a shining light, is a frequent theme not only of the great Italian, but of several subsequent writers. Abbe Dubois did not come to this country because he felt a call to do so. According to his own statement, he fled from the horrors of the French Revolution. "Had I remained," he writes, "I should in all probability have fallen a victim, as did so many of my friends who held the same religious and political opinions as myself." The corruption and licentiousness of the clergy was one of the causes of the French Revolution which made a clean sweep of the Christian Deity and installed the Goddess of Reason instead. Many of Abbe Dubois' observations on Hindu religion are merely his reading into it of the things he had known of the religion in his own country. The story of childless wives going to temples to be visited at night by God in the person of a priest is distinctly a reminiscence from the Abbe's Seminary days. The Abbe's life in India was in keeping with his training. He was an importer from first to last and that of deliberate purpose. "I had no sooner arrived amongst the natives of India," he writes, "than I recognised the absolute necessity of gaining their confidence. Accordingly I made it my constant rule to live as they did. I adopted their style of clothing, and I studied their customs and method of life in order to be exactly like them. I even went so far as to avoid any display of renunciation to the majority of their peculiar prejudices. By such circumstantial conduct I was able to ensure a free and heartily welcome from people of all castes and conditions, and was often favoured of their own accord with the most curious and interesting particulars about themselves." Notwithstanding all this camouflage, the Abbe's work as a Christian Missionary was, on his own admission, a humiliating failure. "The restraints and privations under which I have lived," he wrote, "by conforming myself to the usages of the country; embracing, in many respects, the prejudices of the natives; living like them, and becoming all but a Hindu myself; in short, by being made all things to all men that I might by all means save some—all these have proved of no avail to make me proselytes. During the long period I have lived in India, in the capacity of a missionary, I have made, with the assistance of a native missionary, in all between two and three hundred converts of both sexes. Of this number two-thirds were Pariahs or beggars; and the rest were composed of Sudras, vagrants, outcasts of several tribes, who being without resources, turned Christian in order to form connexions, chiefly for the purpose of marriage, or with some other interested views." (Editor's Introduction to Third Edition, pp. xxvi, xxvii.)

The Abbe, foiled in his missionary work, thought of serving Christianity in another way. He writes:

"There is one motive which above all others has influenced my determination (to write the book). It struck me that a faithful picture of the wickedness and incongruities of polytheism and idolatry would by its very ugliness help greatly to set off the beauties and perfections of Christianity. It was thus that the Lacedaemonians placed drunken slaves in the sight of their children in order to inspire the latter with a horror of intemperance." (Author's Preface, p. 9)

It is astonishing that in spite of this candid avowal of the Abbe that, his main object in writing his book, was to set off the excellences of Christianity against the wickedness of Hinduism, it should be accepted as a reliable account of Hindu manners and customs. The period during which the Abbe lived in India was also the period of greatest rivalry between the British and the French. The fact that the Abbe retired with a pension from the British East India Company "in recognition of many services he had rendered in India," may be regarded either as a testimony to the disinterested generosity of the East India Company or to the judicious patriotism of the Abbe himself.

The Abbe's book is on the same plane of reliability as Miss Katherine Mayo's. Both bring a strong preconceived bias to their task. The Abbe was a fanatic and fanatical propagandist for Christianity; Miss Mayo is the equally fanatic apostle (professed) of White domination. In fact, believers in reincarnation may think that the sanctimonious Abbe of a century ago has been reborn as the American Sanitary missionary of our time.

Some critics of Miss Mayo's book give her credit for being a trained observer. No trained observer will accept without verification from other sources, statements of a gross character contained in a book awkwardly intended to damn one religion for the glorification of another, as Miss Mayo has done not once but repeatedly.
CHRISTIANS AND CHRISTIAN MISSIONARIES.

(By Messrs. V. Venugopala Rao, B.A.)

In these days, when most of the isles of our country can be traced to a missionary of one religion or other, it has to be generally admitted that the Christian missionary alone is the last culpable, in fact, a positively neutral outsider. All the highly patriotic Indians, with a view to shift the blame on to some other quarter of his person, have looked upon him as the forerunner of conquest and exploitation. It does not require a long array of evidence to prove his baselessness of that accusation, for though the means and resolve have on their own initiative followed closely on the heels of the missionary, he and the general had neither anything in common nor even his semblance of a past. He is and has been, according to his own lights, an humble minister of Christ. The Hindu Indians may take strong objection to the psychology of the evangelist which revolts absolutely other than Christian to the limb or his horrors of eternal damnation, and in the bargain it revolts their merits the weigest of the other religious in a distorted scale of his own making and denounces as superficial our spiritual concerns note, his nerves fails him when he is confronted by (ism) in the language of that intellectual bravado and snob, George Bernard Shaw "as the shambles of a barbarous ritual of blood sacrifice and the people as dawaters with repulsive rings through their noses." Is will, even, work himself up into a passion and exclaim on ailiging in India, as the late Mr. Hebbiah died, "Here we see Heathenism. Don't you see it? Can't you smell it? Now it is our work to purify him. Here is the composition of death. We must make known the vivifying, purifying life in Christ. We must purify this with the Gospel." (Vide page 16, Samuel Hebbiah, Master Fishor of Men.) With a perfect sangfroid, and with a desire to popularize the lesson, will also, in the words of a sister of the nosoph of a regiment stationed at Cannore, manufacture "true Christians with a faith of the 'master please kind.'" (Page 206, Samuel Hebbiah.) But, here he stops. It is foreign to the nature of a modern Christian missionary to proclaim an insidious or a jealous to breed fanatical elements. He will, certainly, not object to the most unearthly music playing before his church. In short, he will do nothing to wound the cherished sentiments of his neighbours and another faith.

The Indian Christians, most who are his handword, are the deics andreased of citizens and fit into the body politic of India, with the same ease as the rest of the Indians do. Lawabiding to a fault, the highly educated among them, far from projecting their bigotry to eht point of fanning the inflammable elements in its Unused lengths, exhibit an exemplary tolerance of outlook. Firmly rooted in their own belief, they will, instinctively, shrink from riots. In the voluminous history of our religious wrangles, there is hardly a single instance of Christianity in spite of its professed attitude towards other religions and vice versa, ever embroiling itself in them. Wordy combats, may even slowly pamphleteering and propagation, and glaring instances where the Christian missionaries have freely and with impunity damned the magnificient religion of the Hindus, and the proverbially tolerant Hindus have retorted by reviling the immaculate conception of Christ to the top of their bent, but the Christian, under the gravest of provocations, has neither stabbed his adversary in the back, nor dragged him to a law court, for obtaining a judicial pronouncement on the divinity of Christ, He has not also shown the least desire to raise a legislative fence round the divinity of Christ, though the Government itself, prompted by the spirit of the Dark Ages, is anxious to arrange those whose shining armour of divinity biases all the more for the insolent mud-slinging, as mendicants round an earthly seat of judgment.

In the dawn of Christianity, fanaticism encouraged sovereigns—got the better of the people, and bloodshed and distraction followed in its wake. But they were into insignificance before the sweeping and world-encompassing onslaughts of a Jangikhan or a Tombrlane. Ever since the French Revolution, Europe has turned a new leaf altogether. Today there is not a single Christian in Europe who does not blush to the roots of his being over the frenzied wars that his ancestors fought. By way of explanation, there is at present, a serious effort made by English statesmen to restrain the homeless Jew in Palestine and it would not be a wonder if in consequence of this sympathy, the western races after having lost their way in the divinity of Christ, may well also be the same sclat of Christianity, the luxurious idolatry of Catholicism, embrace once again the parent theism of Israel.

Furthermore, to counter-balance the disproportionate zeal of the missionary who comes out to India innumerable people of Europe and America are, passing through states of agnosticism, atheism, and apathetic Christianity. For every uncompromising catagist, there are millions of Joges, Aandole, Frances, Bolashvists, the liberal Catholics of France and Portugal and a vast majority of nominal Christians, who readily fall a prey to Adventism, Mormonism and such other ideas,—with a sparkling of God's goodmen like Romain Roland, Masterlinck, A. E., Dean Inge and the other intellectuals of the West and our own saintly Andrews, whose greatness lies in the fact that they have outgrown parochialism and raised Christianity to such sublime heights where prevail a confraternity of religions. The orthodox Christianity of the early Papal period is non-existent in Europe to-day, and with the Reformation there has flourished in that country a legion of critical students of the Bible and hostile reviewers of Christian theology and doctrine. Let us, towards the middle of the 19th century due to Bradlaugh and other free thinkers of the Continent, liberty of conscience, may even absolute license, became an accomplished fact.

From the Christian missionaries and those committed to their charge, we will turn our attention to their religion as it prevails in India. The early missionaries came to India
with slender philosophical resources but rich in curtilous language and imagery. As time went on, he saw the rich heritage of India and changed his angle of vision. The Victor was vanquished, with the result that Christianity which reached us in an undisguised western garb underwent an orientation. The selfsame missionary, who, but for the welcome change in his judgment, would have a supreme iconoclastic indignation reduee all our sacred idols into a mass of debris, soon unconsciously realised the untold value of Bhakul Marga and the need for incorporating the eternal wisdom of the Hindus into Christianity to save it from the danger of formalism and inanity. The Indian on his side reciprocated this new spirit by trying to prove that Christ was none other than Kshab Krishan and by thus drawing him nearer home wished to press him to his bosom. The fact that in the political world the Indians see in their accredited leader Gandhi an unmistakable likeness to Christ indicates the "almost complete capture by Christ of the citadel of India's thought," though "educated India does not seem to find much that is attractive in the Christian church to-day; on the contrary, it appears to be repelled alike by Christianity as a dogmatism and by the Church as its western organised garb." (Rev. A. M. Chirgwin in the London Quarterly Review.)

The whole trend of influence is for the better; it will ultimately end either by Christianity finding an honoured place in the ample bosom of Hinduism, the Mother of religions, as Buddhism has done, or by Christianity retaining its status quo and becoming what in reality it is a religion of the heart, rather than a proselytising faith which takes for its motto large-scale production, and Hinduism living side by side with it on terms of perfect amity. Already Christianity and Hinduism have approached nearer enough and it rests with the Christian missionaries to make it possible for them, by ceasing on their side to offend the Hindus who have uniformly, either from fear or genuine charity, given Christ his just recognition. If the prevailing signs are potential, we see in the near future the prospect of a Christian missionary casting from him the sgho5h of anachronism and becoming the proud standard-bearer of the universal religion as heralded by the real saviour of mankind, Raja Ram Mohan Roy.

Untouchability Campaign in India: It is very significant, writes the Hindu Organs, Jaffna, that the untouchables have been permitted to immence with their own hands and along with other Hindus, the Ganapati images in the tank adjacent to the temple at Yeotmal. We can assure our readers in the out-stations that the Hindu leaders in Jaffna are not idle in this matter. Sincere and unostentations efforts are being made to improve the lot of the untouchables in Jaffna. The Hindu Board of Education is drawing up a plan of work among the untouchables which will be sent to the Hindu associations in the out-stations for their opinion. We are expecting that an Indian Swami who has had considerable experience in the uplift work among the untouchables in India will take charge of the work in Jaffna.

THE INDIAN SOCIAL REFORMER.

[ Sept. 24

AMATEUR MENACE.

The Editor, The Indian Social Reformer.

Sir,

I am glad to find that my book "Sex Problem in India" has enjoyed the honour of an Editorial note in your issue of the 10th instant. It is very difficult, however, to comprehend the propriety of the short and sharp title "The Amateur Menace" in which you desire to concentrate all your condemnation of my book. Do you really mean that in the field of Social Reform it is possible to have a classification like professional reformers on the one hand and amateur reformers on the other? Such a classification would be neither logical nor very beneficial to the cause of social reform. You have also set me wondering how you call my chapters on marriage "irrelevant to the main purpose." Allow me to remind you of what I have said under "Author's Note" viz. "My aim at least has been to prove in every thoughtful Indian a sincere desire to adopt the Eugenic attitude in life ..." Such an attitude, every student of Eugenics will tell you cannot be determined apart from a detailed discussion of the marriage problem. And need I tell you that the greatest impediment to any kind of reform in our country is the bogy of Shastric injunctions? How could you accuse me of irrelevancy then if, with a view to make out a case for late marriage and love marriage, I devoted some pages to an exegesis of the Hindu Shastras? I can understand honest differences of opinion regarding the various controversial points that have arisen in my book. But your review seems to have been prompted more by a conscious disregard of the correct perspective. Nothing else could explain your own reckless generalisation that I have cited my statistics "with an utter disregard of both accuracy and relevancy." The one instance of inaccurate statistics, of which you have very amiably made much capital, has been noted by other reviewers too. But they have put it down as a result of some haggling in printing and proof-reading. You chose, however, to put another construction. I admit that the figures given on page 99 of my book should have been for every thousand. I have just referred to a copy of my MSS, and I find that what I really observed at the end of these statistics is "This will convince the reader how a decently intense propaganda of social reform, extending over no less than forty years has achieved the pitiable result of increasing the percentage of virgins of ten or more by the negligible figure of 12." Unfortunately I put this twelve in figures and in the process of composing it was transformed into "two." This is how the incorrect statistics crop in my book. It certainly gives me great pain to find that such important statistics should have appeared in an incorrect form in the book, but what is more painful is to find myself charged with a deliberately attempt to invent the Census Figures. I have a shrewd suspicion that your prejudice against my book has been aggravated by your notion that I am opposed to Social Reform. But a thoughtful and patient reader of my book would hardly countenance such a notion. What I wish to emphasise is that Social Reform in our country has not, up to now been inspired by the Eugenic Ideal and has consequently lacked unity. Instead of belittling the efforts of social reformers I have only pointed to them the supreme importance of the Eugenic question and drawn
their attention to certain problems which they have not handled till now. If your only root complaint against my book is that my name has not figured amongst the stalwart social reformers of the older generation, I have nothing else to do but at once to confess to "the atrocious crime of being a young man."

Kothes, 14th Sept, 1927.

Yours etc.,

N. S. PHADKE.

[What we meant by attributing amateurism to Professor Phadke's book is that he has, like most amateurs, not taken pains to study the history of the social reform movement he had set himself up to criticize. As regards the gross statistical perversion which he says was a prank of the printer's devil, it is the duty of the author of a work purporting to be a serious scientific study, to see either personally or with the aid of a competent assistant that the figures are accurately presented, and not corrected by readers of his book, and will mislead students of Indian social conditions in foreign countries. The least he should do is to stop issuing any more copies and have an erasure slip attached to them.—Ed., I. S. R.]

"MOTHER INDIA."

I

The Editor, The Indian Social Reformer,

Sir,

We have been reading with interest your criticisms of Miss Mayo's book and are the more anxious to read Mother India for ourselves. Not having done so as yet we do not feel capable of pressing much of an opinion upon the controversy. Taking it all in all, however, as we have viewed the situation as it has appeared in the press, I am inclined to say that Mahatmaji's attitude as set forth in recent issue of Young India is the one to take. He is a BRAVE MAN.

By the way, I wonder if Miss Mayo can publish anything much more damaging to the good opinion in which educated India is desirous of being held, than the premier page of India published in English, namely the Amirita Basar Patria, has itself displayed in the five columns broad advertisement it was possible for it to allow to appear on a main page (9) in its issue of the 13th instant.

"Satirity in Lust and Luxury" Badhabah-Nababi Model, Rs. 9 per ern.

It is this sort of thing, the helps to confirm the conviction in many minds that Miss Mayo can't have been so very far wrong. All lovers of India can not but deplore such a playing into the hands of her critics.

19A, Garpar Road, Calcutta.

Yours etc.,

10th Sept. 1927.

G. P. TAKHR.

[We are not keepers of the Patria's conscience, but if advertisements are to be taken as authentic indications of the life and character of a community, the false pictures of the West must be regarded as true pictures of European life. If it sometimes astonishing on what flimsy grounds some people will jump at general conclusions.—Ed. I. S. R.]

II

The Editor, The Indian Social Reformer,

Sir,

In your comment on "Mother India" by Miss Mayo September 9, 1927 number, concerning Child Marriages you say "Child Marriages were common among ancient Greeks and Romans, and among the Hebrews Jesus Christ was born of an "espoused wife" whose marriage with Joseph had not been consummated." To tell you the truth, I do not like this remark of yours bringing in Jesus Christ and Mary in this connection. Do you mean to say that since Mary's marriage with Joseph had not been consummated, Mary was a child? Please note that amongst the Jews a girl was never espoused unless she was of a marriageable age. Soon after betrothal, never even one year was allowed to pass, marriage was effected and the woman taken to her husband's house. We never think that Jesus Christ was born of a child-mother. He, being a perfect man and a perfect God, would never leave imperfect examples for others to cite and follow, exactly as you are doing now.

Parker High School,

16th Sept., 1927.

R. S. CHARRAN.

[For obvious reasons we refrain from commenting on this letter.—Ed., I. S. R.]

III

The Editor, The Indian Social Reformer,

Sir,

I have been refraining from any comment upon Mother India until I had the opportunity of reading the book. To date, however, I have been unable to secure a copy, and yet as an American citizen I feel that a word regarding the possible influence of the work is due.

Miss Mayo is a writer of some ability, but her reading is public is by no means a "best seller" public. The price of the book and its value will prevent it from being read by the wide audience that grasps up the popular novel. The book will be read by the intelligentia, people for who the most part are capable of forming their own judgment and weighing the opinions of the book against other materials accessible about India. The real formers of American public opinion about India are the missionaries. It is true that some missionaries persist in presenting a distorted picture, because it helps them to raise funds for their work. But it is also true that the growing body of missionary opinion condemns such practice. The Missionary Education Movement which prints the most reliable and widespread missionary materials is thoroughly committed to the policy of fair play. The new missionary emphasis is cooperation between equals, rather than an appeal to the pity motive." Speaking simply for my own missionary acquaintance I can frankly say that Miss Mayo's book is greatly deprecated. Its real value will be in leading intelligent people to really seek out the truth about India.

Bombay,

21st Sept, 1927.

CLIFFORD MARSHARD.

Cooch Behar Maharani's Gift: Maharani Suniti Devi of Cooch Behar has made over Lily Cottage and the adjoining grounds measuring over four bighas in the Lower Circular Road, Calcutta, to a Board of Trustees for housing the Victoria Institution for Girls. The House was the residence of her father, Mr. Krishn Chandra Sen, the well known Brahmo leader. The institution was founded by Mr. Sen in 1871. Among the trustees are Sir Rashindranath Moukerji, Mr. T. C. Goswami, M.L.A., Mr. N. C. Chunder M.L.A., Dr. B. C. Roy, and the Rev. Promotha Lal Sen.
IDEALS OF INDIAN WOMANHOOD.

(CONCLUDED FROM THE LAST ISSUE)

PRACTICE ABOUT PURDAH.

Not only do we find that girls were not married at prema-
ture age but we have evidences to show that rather than
giving a girl to an unworthy husband the girl was allowed
to remain unmarried. Society did not throw any aspersions
on the character of such maidens, nor did, as in modern
times, their parents ostracise them as if they had com-
mitted a heinous crime. On the contrary, it honoured
them with all due respect, and we find particular injunc-
tions for showing respect to an unmarried and hence an
unprotected lady. Marriage in the Epic days was not a
religion or social compulsion. I know of instances even
to day where parents similarly think that the daughter
should rather die than remain unmarried, as though the
mere fact of remaining unmarried is such as sin in itself.
It is to this freedom of choice and hence to freedom of
thought and action—is refusing a particular man or
marrying him if she liked—that we owe the type of
women like Sulabha, Sukanya, Amba, and some others.
Sulabha, the great philosopher who silenced King
Janaka in philosophical arguments tells us—as born in
such a (high) family no suitable husband could be found
for me. Instructed then in the religion of liberation, I
wander over the earth alone.

We find several unmarried women practising pe-
nances in Ashrams—widows too were not burnt as we
are prone to believe, but had the liberty to retire to
forest to perform austerities. The instances of Kunti,
Ambalika and Satyavati should be enough to bear me
out.

No PURDAH IN EPIC AGE.

The system of purdah was not known during the days
of the Epics. To my mind the conditions in this respect
were the same as prevalent to-day in Maharashtra's pro-
vince happily free from the evil system of purdah.

In the Epics we find descriptions of pretty princesses
moving about freely in Royal parks where princes who
were guests had access. We can see the lovely
dauras of sages roaming at ease and in perfect confi-
dence in the forests in which the Ashrams were situated.
Savitri could go about from Asram to Asram in various
kingdoms in search of a husband and could interview
men and women. Aitile Subhadra, the sister of Krishna,
was moving about freely in the company of her friends
at a fair on a mountain where she was first seen by
Arjuna whom Krishna had deliberately taken there as
Krishna wanted Arjuna to fall in love with the maiden,
and thus break the match arranged with Sisupala.
Saluntala was delegated by her father to attend to the
guests in his absence and it was thus that she met
Dushyanta. On the coronation of Rama or on the
occasion of his returning from his exile we are told
that the streets of Ayodhya were thronged with men and
women. In Bengal where I am told women from
orthodox Hindu homes, may not even look out of open
windows for watching a procession, you would like to
know that our Sanskrit literature is full of allusions to
"the garlands on both sides of the roads formed by the lotus-like eyes of the women of the
city, thronged in windows, to watch the procession."

We have in the Ramayana a passage which tells us of
the custom of men and women going out together for
walks in the gardens in the evenings. The wanderings

of Damayanti in search of Nala are well-known to all.
The two Epics are full of such illustrations which for
want of time I have to refrain from quoting. But what
I have said above should be enough to show that not
only was there no system of Purdah but there was
freedom of movement in public granted to women on
the festive occasions.

A word or two with regard to the system of
"Antapura." There was, and even now, there is in
Mahasatra to-day, a part of the house allotted to
women that does not mean that male members of
the family could not or cannot go there. In the Epics
we find several times even strangers and ministers
going to see the queens straight to the "Antapura" if
some business so demanded.

In the later portions of the Epics you find attempts
made to imply the existence of Purdah system but these
are, on the face of them, interpolations, and inspire of
the clever use of metaphors like "a woman who is not
seen either by the sun or the moon," a critical ex-
amination can, in no time, expose this trickery and
establish the fact, without a shadow of doubt that the
Purdah system, as is prevalent in Bengal to-day, is
absolutely foreign to the Hindu Society of the Epic age.
The fact that provinces like Madras in the south and
Maharashtra in the west which were comparatively free
from Mahomedan influence do not observe this Purdah
system, should be enough to help us to trace its origin
to foreign influence and for this reason as real Hindus
we should throw it away.

I can quote the words of Rama in this connection as
authority to back me in my appeal. When Ravana was
killed and Sita was safely brought in a palanquin to
Rama by Bibhibansu, Rama desired her to be conducted
him on foot. Bibhibansu hesitated a little when Rama
at once said 'Veils and guarded walls are not the pro-
tection of women but it is their character and natural
modesty that should protect them."

In this last respect the Hindu Society of Maharashtra
has not swerved an inch from this ideal of the epic
period and to-day the women of Maharashtra are enjoy-
ing the same privileges and freedom as enjoyed by their
sisters of those days and they have done so throughout
intervening periods, why then should their sisters in
Bengal be denied the same privileges?

HIBBOC MOTHERS OF MAHARASHTRA.

This is in my opinion the chief reason why we can
boast of such great and heroic women, but at the same
time devoted wives and tender mothers like Jijabai,
the mother of Shivaji; Tarabai, the daughter-in-law
of Shivaji, who reinforced her army and succeeded in
establishing his minor and wronged son on his rightful
throne; Laxmibai of Jinnas who for a time fought
the English effectively in open battle, and Ahilyabai
of Holkar, the great philanthropist and benevolent
ruler.

I would like to ask if these women could have achiev-
ed such feats if they had been kept behind a veil, in the
closed precincts of Ashrams? But these were not the
only achievements of these marvellous women; they
were as great in their roles of wives, and mothers.
Can any one say that they were not as ardent Hindus
as our sisters of the Punjab provinces are?

To-day in the Bombay presidency where the torch
of this ancient culture is still kept burning you find women
moving about freely in streets and on foot or in buse;
INDIANS OVERSEAS SUPPLEMENT TO The Indian Social Reformer.

New Series. No. 6. BOMBAY—SATURDAY, 24TH SEPTEMBER 1927. [Price One Anna]

INDIANS IN EAST AFRICA.

The announcement of the Governor of Kenya that the Secretary of State for the Colonies has accepted the recommendations of the Feetham Commission on Self-Government in Kenya and forshadowing an elected White majority in the legislature has been disconcerting news. By this precipitate step even the semblance of the protection afforded to the Indians in Kenya by the White Paper of 1923 is taken away and the supremacy of the Whites established.

At present the Kenya Legislative Council consists of a majority of official members with some Indian and Arab representatives on it. A non-official majority would vest the power of Government in the hands of the White settlers who have shown no inclination to concede any claims to Indians in the past. How prejudicial and detrimental to the interests of Indians and Natives in Kenya such a step would be, was fully realised by the Imperial Government when the Devonshire despatch declared responsible Government for the Crown Colony as out of the question in any measurable time, as the Government were unable to share their trusteeship with others. The object of the trust was defined as the protection and advancement of the native races. There is since then nothing to justify the change of front on the part of His Majesty's Government in their intention to allow East African settlers a progressive share in the responsibilities of the Government. The proposal to make a further reduction of the number of Indian members on the municipalities is meant distinctly to cripple the political power of the Indians.

There are only two big municipalities in Kenya, those at Nairobi and Mombasa. The Indians are mostly concentrated in these towns as they are prevented from acquiring land in the fertile high lands. The Indians are entitled by their number and interests to a majority of seats on the municipalities. But they accepted a compromise not long ago, when a substantial representation was assured to them. These are proofs enough if any such were needed, to show that the Europeans in Kenya are anxious to reduce the position of the Indians to that of hewers of wood and drawers of water and themselves enjoy the fruits of their labours.

The commendable promptness with which the Indian deputation set about the task of making representations to H. E. the Viceroy to press for more than one Indian member on the Commission to be appointed to go into the question, shows the Indian people's solicitude for their brethren overseas. Sir Forbottamdas Thakurdas, the speaker of the deputation after a thorough examination of the position of Indians in Kenya, pointed out the gravity of the problem which faced them on account of the British Government's decision to give effect to the Feetham Committee's recommendations. In view of the secrecy maintained and the deliberate attempts to keep India in the dark about the decisions which bode no good to the Indian population of Kenya, the Viceroy's reply is far from reassuring. The Government of India cannot be absolved of the gross neglect of the interests of their oversea subjects. Indian opinion will endorse Mr. Andrews when he says: "Indian matters with regard to the whole future of Eastern Africa appear to me to be in serious danger of haphazard and casual treatment owing to lack of full information and up-to-date knowledge on the part of leading Indian statesmen. This cannot possibly be avoided as long as the whole range of these vital issues is placed under the supervision of an over-worked Minister, whose Department deals primarily with education and lands. No other Government in the world treats its external affairs, with regard to Colonies and Dominions, in such a cruelly peremptory manner as the Government of India." The Government of India should lose no time in adopting the suggestion of Mr. Andrews to create a new Department for safeguarding the interests of His Majesty's overseas Indian subjects.

The recent developments in South Africa are not in themselves sufficient to determine the decision to be arrived at with regard to the position of Indians in Kenya. The conditions of Indians in those two parts are materially different. It is a well known fact that Kenya owes its present prosperity to Indian settlers. Dr. Norman Ley in his admirable book on "Kenya," referring to the period before and immediately after the Colony passed into the hands of the British Government, writes—For years later (than 1893) practically all the trade of Eastern Africa was in the hands of Indians. Indian troops had saved the situation in Uganda. Most of the early governors and most of their principal subordinates were men with Indian not colonial experience. The country, in fact looked towards India rather than towards Europe. The currency was naturally Indian and the Indian Penal Code was taken over bodily. It is still in force in the Colony. Indians built the railway to Uganda, and Indian armed police were attached to every important Government station. Indian traders and shop-keepers spread over the country, selling calico of Lancashire and buying hides."

The Indians of Kenya have a solid record to their credit and it is unthinkable that they should be reduced to a position of subordination in the country the prosperity of which they were mainly instrumental in building up.
INDIAN WOMEN IN THE COLONIES.

(By Mrs. U. K. Ozza).

We have all been speaking and writing volun-
motion about Indians overseas and their grievances, but has any one taken care to study the position of Indian women overseas?

When I left India, I had great dreams of greater India. Away from the cramping influence of local society, living side by side with the best races of the world, I thought our men would be living better, freer lives. The dream has been shattered.

We—men in the colonies have certainly been living freer lives. I cannot say men in general have been leading better lives. But in the case of women, alas, they are not given any more opportunities of living their own lives here than in India. On the contrary the lives that men lead make them more suspicious and more inclined to impose greater restrictions on the movements of women.

There was some show of a women's movement in Kenya last year, but people who know that it was a fake. It arose from a few men's tendency to follow somehow or other Lady Grigg's lead in the direction of organising child welfare and maternity benefit. The movement had no reality behind it. But in the froth subsided, it has gone down to where it came from.

The Indian woman in East Africa is not better off than her sister at home. Even the mildest reformer is marked and hated down. Men are lax regarding the obligations and privileges of their manhood, but show the greatest reluctance to let women have the fullest enjoyment of the god-given womanhood. And this produces a very unfortunate impression on the other races living side by side with us.

We seek social intercourse with people of other races, we mix with their woman-folk and come into intimate touch with them, and seem to accept their outlook regarding women for all practical purposes. But when it comes to other people seeking social intercourse with us, they find that our women have no place in drawing-rooms, our outlook with regard to our own women is entirely different.

This is one-sided. And the difference of outlook regarding women, the difference in the social position which women of various races occupy is the greatest barrier to a mutual understanding of peoples in the colony.

This does not mean that I advocate that our women should be westernised, but I do mean that they should have their own place in the drawing-room and in social functions, not apart and isolated from men, but along with, and side by side with men.

No understanding of a race by another race is possible without the closest social intercourse and exchange of civilities. It is unjust to demand equality of social status and free admission to the society of another race which allows an independent social position to its women without our doing the same.

In the colonies we live—Europeans and Indians in the utmost isolation. There is a great barrier between us. It is generally called the colour bar. But the Greeks do not care for the colour bar, nor some of the Americans here nor some of the best Englishmen here.

Many prominent Indians are invited to dinners and social functions. They go there, but they never take their women there, nor is it possible to invite the same party to their own homes. This is marked. And as this is the rule, there is a general consciousness of opinion in keeping the Indians out.

This barrier is one thing that keeps colonial Europeans and Indians apart—on two different sides of a great, intervening wall.

And our refusal to give colonial freedom to our women has deprived them from exercising all restraining influence on men who have freed themselves from the restraint of public opinion also. Deprived of their legitimate social activities, living amidst uninspiring and leveling environments and closely suppressed from further development by the suspicionlessness of lascivious and licentious habits, our women are greater slaves in the colonies, are to a far greater extent objects of men's lust and tyranny than in India.

In concentrating on our disabilities as Indians as distinguished from non-Indians, we have allowed several very undesirable features to take root in our midst in the colonies. One is the entirely helpless and deteriorated position of our colonial women; the other is the position of our employees class under Indian masters. Of the latter I may write at some future date. But is the problem of our women overseas not urgent? I appeal to the women of India, to Mrs. Naidu, Mrs. Hansa Mehta, Mrs. Menon and Mrs. Panandikar.

INDIAN COMMUNITIES IN EAST AFRICA.

A representative deputation consisting of Sir Parsbo-
tamdas Thakurdas, Mr. Cocke, Lala Lajpatrai, Messrs. Jayakar, Jinnah, K. C. Roy, Kunzru, and C. F. Andrews, Sir Abdul Qayum, Raja Sir Rampal Singh, Mr. Natesan, and Lala Ramnarain Das waited on His Excellency the Viceroy in connection with the East African Com-
mision.

The following is the text of the address which was read by Sir Parsbo Tamdas Thakurdas as leader of the Deputation:

We gratefully acknowledge your kindness in granting us so readily and at such short notice this interview. As representatives of the Indian Legislature and of other interests concerned in the Indian position in Eastern Africa, our apprehensions concerning recent developments of policy in those territories have prompt-
ed us to approach you. These anxieties came suddenly to a head owing to a speech delivered by Sir Howard Grigg immediately after he had returned to Kenya from London. He is reported to have stated that the re.

commendations of the Feetham Commission on Labour Government had already been accepted by the Secretary of State for the Colonies and also to have foreshadowed an elected majority in Kenya Legislative Council.

Wood-Wilson Agreement.

Your Excellency will personally remember how, in the year 1922, a settlement with India was reached by...
yourself on the one hand, representing the Colonial Office, and Earl Winterton on the other, representing India, Office, which has gone down to history as the Wood-Winterton agreement. That settlement, though not in every respect satisfying Indian aspirations, was regarded in this country as an honourable compromise and your own part as one of the two signatories in bringing about such a happy solution was highly appreciated. The publication in Kenya of this settlement of 1922 led to open hostility. In consequence the Kenya Conservations were opened in London in 1923 which resulted in a new settlement embodied in a White Paper of that year.

While this new settlement of the Kenya question by the Colonial Office proved unsatisfactory to Indian national sentiment there were nevertheless certain important sections which allied our immediate fears. Chief of these was section 2 entitled "Future Constitutional Development." This section declared that His Majesty's Government regarded the grant of responsible self-government in Kenya as out of the question within any period of time that needed then to be taken into consideration. How necessary such a constitutional safeguard was at that critical period may be seen from the fact that an attempt was made before the end of the year 1923 to hurry through an Immigration Bill which would have injuriously restricted Indian immigration. This measure was disallowed by the Secretary of State for the Colonies, Mr. J. H. Thomas.

Comparative Quiet.

An important conference took place in London in the year 1924 between representatives from India and the Colonial Office which led to fruitful results. A period of comparative quiet in Kenya ensued and an agreement by mutual consent was reached concerning representation on the Municipal Council of Nairobi which appeared to promise well for the future. But when a new White Paper called "Future Policy in regard to Eastern Africa" was published in July 1927 grave questions were raised as to its fitness for the present time. It was felt necessary to contest that part of the earlier White Paper of 1923 which was entitled "Future Constitutional Evolution."

We were also disturbed by the simultaneous publication of the Feetham Report which recommended a drastic curtailment of Indian representation on the municipal councils but since the sole purpose of the new White Paper was to explain the decision of His Majesty's Government to appoint a Royal Commission on the Eastern African Federation without the public in India being aware of it, we felt the necessity of getting adequate representation on the Royal Commission itself with a view to safeguard our national interests.

Serious Cause for Alarm.

We anticipated that an opportunity would be given to the Government of India to make suggestions concerning the Feetham Report before its conclusions were accepted but now the cabled news of Sir Edward Grigg's speech at Mombasa has given us serious cause for alarm. We are unfortunate in not having been able as yet to obtain the full telegraphic report though we have made every effort to do so. Since the present session of the Indian Legislature is rapidly drawing to a close we have ventured to ask you to bear us in mind of the uncertainty of the information available for when once the session ended every one will be scattered.

It is quite needless in approaching Your Excellency with your own full experience of Colonial affairs and your generous consideration of the Kenya Indian question in 1922 when Under-Secretary of State for the Colonies to dilate upon the high importance of Indian interests in Eastern Africa. We would only venture to remind you that the recognition by His Majesty's Government of the fact that these territories should have a special and intimate relation to India dating from the earliest date of British occupation has never been withdrawn in recent years. This relation to India has become even closer and the links of connection with India more binding than ever.

India's Part in Future.

The natural tendency of the future will be for India to play a still more prominent part in the development of Eastern Africa for nature herself has ordered these mutual relations between the two countries and they are strengthened and confirmed by the fact that both India and Eastern Africa are parts of the same commonwealth. We would, therefore, request Your Excellency that a representation may be made to His Majesty's Government on the following points, namely (1) that final action will not be taken on the Feetham Report until the Indian point of view has been examined; (2) that adequate representation of Indian interests may be assured on the Commission itself; (3) that permission may be given to a small deputation appointed by the Government of India to go over to Eastern Africa in order (a) to make a general survey of these territories in relation to Indian interests therein, (b) to help the Resident Indian community in preparing their evidence for the Commission; (4) that before His Majesty's Government come to any decision on the report of the Royal Commission the Government of India shall be allowed to make representations on any points affecting India through a Committee which will confer for that purpose with the Secretary of State for the Colonies in London; and (5) that no decision with regard to any elected representation in Kenya be taken until the conclusion of the work of the Royal Commission and consultation with the Government of India.

We are aware that these requests are numerous but the vital importance of the whole of this subject to the Indian people makes us anxious not to omit anything which may safeguard our recognised national interests.

Viceroy's Reply.

H. E. the Viceroy, replying to the Deputation, said that he was glad to have an opportunity of meeting such a representative and distinguished delegation. He claimed a certain measure of familiarity with these questions as the joint author of the Wood-Winterton agreement and as a member of the British Cabinet when the Kenya White Paper of 1923 was approved.

The object the British Government had consistently sought to pursue had been the promotion of the true interests of Imperial solidarity. The only important respect in which the White Paper of July, 1927, differed from the previous White Paper was in respect of the possibility of bringing about closer association in the discharge of the responsibilities and trusteeship of the Government. The immigrant communities' legitimate inference from this was that the claims of Indians, who constituted an important section of these communities, to such association, would be investigated by the Commission.
INDIANS OVERSEAS: [Sept. 24]

The Colonial Secretary had stated in the House of Commons on July 19 expressly that the question of self-government was not implied in this White Paper any more than it was implied in the White Paper of 1923.

**Government's Efforts.**

The Government of India, as soon as they learnt of the proposed Commission, made a representation for the inclusion in it of some one conversant with Indian conditions. They had now forwarded the Assembly's proceedings on Mr. K. C. Roy's adjournment motion. The Government fully appreciated the general view of the Indian people that Indian interests should be represented by Indians and were doing their best to give effect to it, but the final decision regarding the personnel rested with the British Government, who were in the best position to consider the various factors determining the choice of the personnel, and were not unmindful of the vital Indian interests involved.

The Viceroy continuing said that the second suggestion that a small deputation should be sent by the Government to East Africa was already engaging the attention of his Government. It was now premature to consider the steps to be taken to safeguard Indian interests after the Commission had reported. As regards Sir Edward Grigg's speech on his return to Kenya, they had cabled for it but had not yet received the official version of either the speech or the Feetham Commission's recommendations.

**Impacts by Union Agreement.**

The Viceroy assured the deputation that the Government of India were under no misapprehension as to the importance to the Indian community in Kenya of both adequate representation on local bodies and the character and composition of the majority in the Colonial legislature, and if and as circumstances required it, the Government would do everything in their power to secure adequate protection for legitimate, Indian interests. The Viceroy could not, however, help feeling that questions in East Africa would not be unaffected by recent developments in the relations of India with South Africa, for which he paid a tribute to the Habibullah Deputation and to Messrs. Sastri and Andrews. The spirit of South Africa, he trusted, would not be without its influence outside and beyond the territories of the Union. At any rate, the atmosphere to-day was more favourable than that prevailing even a few years ago.

For his part, he saw no reason to doubt that with patience and good will on both sides they would succeed in bringing to a gradual solution these questions on which so much depended, not only for India and Great Britain, or even the British Empire, but for all humanity. The Viceroy finally gave the assurance that the Government of India felt no less deeply on the matter than the Deputation and that they were both anxious and determined to leave nothing undone which it was in their power to do to uphold the status and honour of the Indian communities in East Africa.

**Gwalior Colonization Scheme.**

The scheme of colonization inaugurated by the Gwalior Durbar comes in the nick of time and if it turns out a success, it will relieve to a considerable extent the distress prevailing among returned immigrants whose number is increasing day by day. Already faced with the unemployment question, the local govern-

ments are not able to cope with the situation created by the return of the immigrants who, more often than not, find themselves stranded in their mother country. There are large tracts of barren lands in India which if suitably developed may be used for agricultural purposes. The annual exodus of millions of people to plantations in Ceylon, Malaya and South Africa may cease and their labour may be profitably utilised to improve the economic condition of India and her states. The Government of India should co-operate with the Gwalior Durbar in ensuring the success of the scheme. We give its outline below:

Mr. T. N. K. Roychowdhury, officer on special duty at Calcutta, of the Department of Agriculture and Colonization, Gwalior Durbar, interviewed by the Associated Press, said that he is touring India in connection with a novel scheme of colonization inaugurated by the progressive and enlightened Government of Gwalior in Central India, whereby the first installment of one lakh acres of agricultural lands, very fertile and most favourably situated as regards proximity to railway lines and metallic roads and capable of producing valuable economic crops like wheat, cotton, sugar-cane, pan leaves, etc., will be given nearly free, under certain easy conditions, to men of any class, who are willing to colonize them for agriculture.

**Returned Immigrants.**

The Gwalior Government have set apart a large area for immigrants from the colonies who are returning to India under the assisted scheme and voluntarily wish to settle down to agricultural life. Zemindary rights together with all possible assistance as regards financial aid from Co-operative Agricultural Banks for houses, bullocks, seeds, modern implements, etc., will be given. The advice and guidance of expert agricultural officers of the State, trained in America and Europe will be at the disposal of these colonists. There will be no caste difficulties for these men, such as they are generally confronted with when they try to settle down in their native villages.

About a thousand returned immigrants from the colonies who are homeless and living a very hard life by working in the docks and other places at Calcutta have indicated their willingness to take advantage of this scheme. As most of these unfortunate men were formerly engaged on plantations in the colonies this timely help of the Gwalior Government comes as a boon and blessing to them. Another batch of about a thousand immigrants are returning to India on the S.S. "Sutlej" this week and several others after short intervals. The Government Protector of Immigrants would pay the railway fare, in deserving cases, if any of these men, who wish to proceed direct to Gwalior for colonization.

**Educated Unemployed.**

There is another scheme whereby educated unemployed middle-class gentlemen will be given free zemindaries and every facility to take to agriculture as a profession. The Gwalior Government is spending several crores of rupees on irrigation and agricultural co-operation. The whole scheme is being worked by the Department of Agriculture under Rao Bahadur, Captain Bagh Rao Powers, Member of Agriculture.
in big cities like Bombay wherever they cannot afford a car or a carriage. To see women going daily in the evenings with Punjab materials in the basket in their hands to temples, and to listen to discourses of Pauranikas is a most familiar sight. Friendly and social calls are also paid with equal freedom. She leads the provinces in every other movement of social advance ment. It does not become her to give up her leadership in this respect. We want her to lead us in women's movements also.

The world is moving fast in its onward march. Though we do not want to follow the rest of the world blindly on the same lines yet nobody can deny that we are in need of reform—in need of an urgent reform so that too on all sides. To take only one or two examples our illiteracy and that specially amongst the women is colossal, our ignorance of hygienic laws suitable to a changed society under new economic conditions is deplorable. Our understanding of modern conditions of life, social and political, is defective and this sadly is again due to our conservative nature and want of education. It is on account of these facts that writers of books like "Mother India" can invite us and speakers like Mr. Pilcher can slander us before the whole world. We cannot say that their statements are entirely unfounded on facts. They have some basic truths and for this very reason they do more harm than entirely false statements would or could possibly have done.

To remedy these evils adult education is the chief cure and an admirable endeavour has been undertaken by the promoters of Saroj Nalini Association. The association is intended for the amelioration of the condition of the women of Bengal especially in the villages. The credit of first starting this scheme goes to Sreemati Saroj Nalini who unfortunately did not live to see it mature. From what little I know of this Association and its aim it would work marvels if it is sympathetically helped by all people. The institution has already made wonderful progress under the guidance of Mrs. Latika Das, the Joint Secretary of the Association. I have the good fortune of attending some of the annual meetings of the Mufussil sanitis. I was equally pleased and surprised to find the eagerness for the work amongst both women and men. At one place on an appeal by Mr. G. S. Dutt the women came out of the Purdah quite willingly and sat in front of the platform and they did not seem a bit embarrassed, while at another meeting only yesterday, the women about 200 in number, of their own accord came out of the Purdah when this instance of the previous Samiti meeting was put before them and some of them even informed the audience of their willingness to do away with the Purdah. The speeches of men that followed were on the whole unsympathetic. The men deplored the action on the part of the women. So it is evident from such a recent example that it is in all probability the men who are keeping women in the Purdah for what reasons they alone know and not the women ignorant though they be. Will my brothers then who have had the good fortune of being more enlightened than their illiterate sisters perpetuate this system of Purdah and impose this emblem of bondage on their own mothers, wives, and daughters when they themselves are anxious to assert their right of freedom and self-determination?

"What Moslem Women Should Do."

I hope not. To my Mahomedan brothers and sisters I must apologize for not having referred to them so long in the course of this address. The reason being no other than my ignorance of connected and detailed information about the Mahomedan society, either ancient or modern, but I can and want to say a few words to them. Though the Purdah is a system indigenous to the Mahomedan culture they should see that with the changed times they must alter the old customs which were meant for a society of those days. I would appeal to them to follow the lead of Turkey where the torch of Islam is shining brightly and ask their women to come out of the veil as the women of Turkey have done. The youths of Islam have protested against Purdah and gave an expression to their protest in action at Aligarh about a year and a half ago. It is a great elder generation amongst them to ratify this bold and admirable action of their youths with their moral support.

Before closing may I once more remind all my brothers and sisters of Bengal to remember the words of Ram Chandra addressed to Bibhishana "That the veils and closed walls are not the natural protection of women but it is only their character that should protect them."

Y. M. C. A. Lectures: The lecture programme now running at the Madras Y. M. C. A. is an interesting example of the friendly exchange of thought and experience between different national and religious traditions. A course of twenty-five lectures on "The History of Religious Thought in India" is introduced by a professor of the Christian College, with a lecture on the historical method in the study of religion. The subject is then developed by a striking succession of lecturers—the President of the Ramakrishna Mission in Madras, a Judge of the High Court, the Vice-Chancellor of the University, and a Hindu College, an ex-minister of the President of the Hindu Endowment Board, the editor of a leading newspaper. The course traces the earlier phases of Hinduism, the Protestant movements, the age of Hindu revival, the reform period, modern movements, and concludes with a lecture by a Hindu professor on Jesus Christ and Hindu India. At the Sunday meetings the subjects dealt with include courses on the History of the Christian movement in Europe and in India, the development of the Social Hope in Religion; Jesus and some Present Day Problems; and among the speakers are Christians and Hindus, missionaries, a labour leader the managing director of a European firm, the Bishop of Madras, a Swarajist leader. There are also lecture courses and discussion groups on Rural Reconstruction, Internationalism, Indian Art and Music, Education Religion and many other subjects. These are made possible by the co-operation of friends of the Association representing many schools of thought—the Principal of the Law College, the Secretary of the Servants of India Society, a farmer, the Director of Public Instruction, etc. Besides these educational activities, indoor and outdoor exercise is provided by the Physical Department of the Y. M. C. A., and the syllabus ends with an appeal to members to volunteer for various forms of social service—health lectures, night schools, lectures at the Penitentiary, helping at public playgrounds, social survey work, etc.
CHILD MARRIAGE AMONG HINDUS.

TEST OF THE BILL.

The following Bill of Mr. M. Haribas Sarda was introduced in the Legislative Assembly on the 1st February 1927—:

Legislative Assembly Bill No. 21 of 1927.

A Bill to regulate marriages of children amongst the Hindus.

Whereas it is necessary to regulate marriages of children amongst the Hindus and to lay down the age under which such marriages shall be invalid, it is hereby enacted as follows—

SHORT TITLE AND EXTENT.

1. (i) This Act may be called the Hindu Child Marriage Act 1927.

(ii) It extends to the whole of British India, including the Scheduled Districts.

DEFINITIONS.

2. In this Act—

(a) "Hindu" includes Jains, Sikhs, Brahmos, Arya Samajists and Buddhists.

(b) "Guardian" means a guardian as defined in the Guardians and Wards Act 1890.

MARRIAGABLE AGE OF A GIRL.

3. Notwithstanding any provision to the contrary existing anywhere, no marriage of a Hindu girl, except as provided in section 5, shall be valid, unless she has on the day of her marriage, completed her twelfth year.

MARRIAGABLE AGE OF A BOY.

4. No marriage of a Hindu boy shall be valid unless he has on the day of his marriage, completed his fifteenth year.

MARRIAGE OF A GIRL BELOW TWELVE VALID IF GUARDIAN OBTAINS LICENCE:

5. The marriage of a Hindu girl who is under twelve years of age shall be valid if her guardian obtains, before such marriage, a licence for the performance of such marriage from the Magistrate of the district in which the girl ordinarily resides, authorising or permitting such marriage. Provided that no such licence shall be granted, where the girl is under eleven years of age.

GRANT OF LICENCE.

6. The Magistrate of the district shall grant a licence for the marriage of a Hindu girl to her guardian, who files a written application for the grant of such licence with an affidavit swearing to the fact that the girl has completed her eleventh year and that the guardian conscientiously believes that the tenets of the religion which the girl professes enjoin that the girl should not be kept unmarried any longer.

STATEMENT OF OBJECTS AND REASONS.

1. The object of the Bill is twofold. The main object, by declaring invalid the marriages of girls below 12 years of age, is to put a stop to such girls becoming widows. The second object, by laying down the minimum marriageable ages of boys and girls, is to prevent so far as may be, their physical and moral deterioration by removing a principal obstacle to their physical and mental development.

2. According to the Census Report of 1921 A.D., there were in that year 612 Hindu widows who were less than one year old, 2,024 who were under 5 years, 87,857 who were under 10 years, and 332,024 who were under 15 years of age. The deplorable feature of the situation, however, is that the majority of these child widows are prevented by Hindu custom and usage from re-marrying. Such a lamentable state of affairs exists in no country, civilised or uncivilised, in the world. And it is high time that the law came to the assistance of these helpless victims of social customs which, whatever their origin or justification in old days are admittedly out of date and are the source of untold misery and harm at the present time.

3. According to the Brahmanas, the most ancient and the most authoritative book containing the laws of the Hindus, the minimum marriageable age of a man is 24 and a woman 16. And if the welfare of the girl were the only consideration in fixing the age, the law should fix 16 as the minimum age of the valid marriage of a girl. But amongst the Hindus, there are people who hold the belief that a girl should not remain unmarried after she attains puberty. And as in this country, some girls attain puberty at an age as early as 12, the Bill fixes 12 as the minimum age for the valid marriage of a Hindu girl.

4. In order, however, to make the Bill acceptable to the most conservative Hindu opinion, provision is made in the Bill that for conscientious reasons, the marriage of a Hindu girl would be permissible even when she is 11 years old. No Hindu Sastra enjoins marriage of a girl before she attains puberty, and the time has arrived and public opinion sufficiently developed, when the first step towards the accomplishment of the social reform so necessary for the removal of a great injustice to its helpless victims and so essential to the vital interests of a large part of humanity, should be taken, by enacting a law declaring invalid the marriages of girls below 11 years of age.

5. With regard to boys, the Shastras do not enjoin marriage at a particular age. Thoughtful public opinion amongst the Hindus would fix 18 as the minimum marriageable age for a boy. But as some class of the Hindus would regard such legislation as too drastic, the Bill takes the line of least resistance by providing 15 years as the age below which the marriage of a Hindu boy shall be invalid. Even in England, where child marriages are unknown and early marriages are exceptions, it has been found necessary to fix the ages below which boys and girls may not marry.

Abolition of Slavery: Speaking on the Slavery Convention at the sixth committee, the Maharaja of Kapurthala said that he desired to correct a misunderstanding for which the Indian delegation to the last Assembly was inadvertently responsible, namely, that Nepal in liberating 60,000 slaves at a great cost, had been influenced by the League. He emphasized that Nepal’s action was taken quite independently of the League and before the latter had taken up the matter. The Government of Nepal was entitled to take credit for their enlightened policy. This gave evidence of the spontaneous attention given by Eastern rulers in such matters. He then referred to the action of the Khan of Kalat in abolishing private slavery and to the steps taken in Burma to liberate slaves. He concluded by stating that the Government of India had brought the Convention to the notice of Indian rulers. “I say confidently that the ruling Princes will earnestly hasten to remove any vestiges of slavery surviving. In my own state slavery and forced labour have long ago been abolished.”
Campbell Memorial Gold Medal: At the general meeting of the Bombay Branch of the Royal Asiatic Society held on the 19th August, His Excellency Sir Leslie Wilson presented the Society's Campbell Memorial Gold Medal to Professor Jadunath Sarkar, the Vice-Chancellor of the University of Calcutta. There was a fairly large gathering on the occasion. The Hon. Sir Amberson Marten presided. It is interesting to note the history of the Campbell Memorial Medal, when Sir James Campbell died in 1903, some of his friends resolved to perpetuate his memory in connection with the studies which he loved so well and for which he did so much. They started a fund which was subscribed by Sir James Campbell's personal friends, both Europeans and Indians, and vested in Trustees to meet the cost of awarding a gold medal to be called the Campbell Memorial Medal for the best work published in English regarding the history, ethnology or folklore of India. The Society is the oldest institution in the city and the Campbell Medal is the prize it offers every year to some one distinguished in Oriental studies and research. This year's recipient of the medal is a great Oriental scholar among whose works those on Auranzeb are so well-known as the most authoritative writings on that most interesting period of Indian history. The Society, since its inception, has presented the Campbell Medal to seven distinguished Oriental scholars, Professor Sarkar is the eighth recipient of the medal.

Imperial Baby Week Challenge Shield Competition 1926-1927: The handsome silver Challenge Shield to the Campbell Memorial Medal, when Sir James Campbell died in 1903, some of his friends resolved to perpetuate his memory in connection with the studies which he loved so well and for which he did so much. They started a fund which was subscribed by Sir James Campbell's personal friends, both Europeans and Indians, and vested in Trustees to meet the cost of awarding a gold medal to be called the Campbell Memorial Medal for the best work published in English regarding the history, ethnology or folklore of India. The Society is the oldest institution in the city and the Campbell Medal is the prize it offers every year to some one distinguished in Oriental studies and research. This year's recipient of the medal is a great Oriental scholar among whose works those on Auranzeb are so well-known as the most authoritative writings on that most interesting period of Indian history. The Society, since its inception, has presented the Campbell Medal to seven distinguished Oriental scholars, Professor Sarkar is the eighth recipient of the medal.

The News of the Week.

Safe Marriage

By Etty A. Rout

With a Preface by Sir James Bahr, B.C.E., M.D., etc., ex-President of the British Medical Association, London.

A practical, safe and scientific treatise on Birth Control for married people. It has the approval of eminent Doctors and Scientists, and it describes the most reliable methods known to science. Saves illustrations.

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The Book of the Day

Two Years in Paris

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Hindu-Muslim Relations: The conference called at Simla between Hindu and Muslim leaders to discuss and arrive at a settlement of the differences between the two communities, has not been able to come to a conclusion yet. But it is wrong on that account to regard it as having failed. Apart from any result, the mere ventilation of grievances and the free and frank discussion of them by the two communities, is a concession to the supreme authority of reason and the public conscience. Both parties gradually realize the necessity of stating their respective claims in terms which will commend themselves as just and reasonable, not perhaps, to the other side, but to the world at large which looks on without any prejudice against either of the parties. Hindus and Mussalmans, therefore, must realize that the ultimate tribunal by whose decision they must abide is the public conscience. It is well known that the Hindu propaganda on either side that both sides are anxious to secure the good will of disinterested onlookers. Every conference brings the question nearer solution. There is, therefore, no reason to be disheartened if we do not achieve results immediately. Short cuts are often the most roundabout routes to the goal of social and national questions. The qualities of patience and perseverance, which are the most valuable assets of individual or national character, are not developed by short-cuts. Cutting the gordian knot is useful only when the knotted cord is not needed for any future use. So far as we can judge from the published reports, the cow question seems to have come very near solution as a result of the Simla Conference. The music question seems to present some unexpected difficulties. Whether the difficulties are real, they must be met frankly. On the whole, there is no reason to take a pessimistic view of the results of the Conference.

A Bogus Announcement: Passengers by the steamer, if anyone, whom the English mail on Friday last, were surprised by a wireless message posted on the news board to the effect that Her Highness the Begum of Bhopal had decided to divorce her whole fortune, said to be worth $10 million sterling, to the conversion of India to Islam. Her Highness has been prominent recently in her offers of help to bring about Hindu-Muslim Unity, but the passengers in the ship were not aware of this and some of them would seem to have believed sufficiently in the probability of the message to feel alarmed as to its consequences on inter-communal relations. The statement has been repudiated on behalf of Her Highness by the Bhopal Publicity Officer. The Begum, we are sure, knows very well that there is at least one thing more money cannot do, and that is to bring about a change in a people's religious beliefs. Otherwise, America can easily put up 100 million dollars today to convert the whole of India, Hindus and Mahomedans, lock, stock and barrel, to Christianity.

SLAVERY

IN MEMORIAM—MR. B. N. BHASKAR.

The Special Marriage Act.

Hindu-Parsi Marriages.

An Educationist.

India and Japan.

NOTES

Hindu-Muslim Relations: The conference called at Simla between Hindu and Muslim leaders to discuss and arrive at a settlement of the differences between the two communities, has not been able to come to a conclusion yet. But it is wrong on that account to regard it as having failed. Apart from any result, the mere ventilation of grievances and the free and frank discussion of them by the two communities, is a concession to the supreme authority of reason and the public conscience. Both parties gradually realize the necessity of stating their respective claims in terms which will commend themselves as just and reasonable, not perhaps, to the other side, but to the world at large which looks on without any prejudice against either of the parties. Hindus and Mussalmans, therefore, must realize that the ultimate tribunal by whose decision they must abide is the public conscience. It is well known that the Hindu propaganda on either side that both sides are anxious to secure the good will of disinterested onlookers. Every conference brings the question nearer solution. There is, therefore, no reason to be disheartened if we do not achieve results immediately. Short cuts are often the most roundabout routes to the goal of social and national questions. The qualities of patience and perseverance, which are the most valuable assets of individual or national character, are not developed by short-cuts. Cutting the gordian knot is useful only when the knotted cord is not needed for any future use. So far as we can judge from the published reports, the cow question seems to have come very near solution as a result of the Simla Conference. The music question seems to present some unexpected difficulties. Whether the difficulties are real, they must be met frankly. On the whole, there is no reason to take a pessimistic view of the results of the Conference.

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falsehood, this placing of exaggerated emphasis upon insignificant details, giving to exception the appearance of a rule."

**Prohibition in Satara:** This is reported that the Excise Minister for Bombay intends to follow the example of the Madras Minister in making a single district dry as an experiment. We welcome this as a sign on the part of Mr. G. B. Pradhan that he is beginning to feel earnestly in the matter. But, as Mahatma Gandhi has well of Satara out the attempt to introduce prohibition by way of an experiment in selected districts is about the worst way of going about the reform. If, however, the Minister wishes to try the experiment, he should choose his own district of Thana or Bombay, as the Excise Committee in making a single district dry as an experiment.

Distances are impracticable in Madras, it is beginning to feel earnestly in the matter. But, as Mahatma Gandhi has well pointed out, as a sign on the part of Mr. G. B. Pradhan that he is beginning to feel earnestly in the matter.

In the case of the workers, impaired their efficiency. In the face of these facts, it is absurd to say that alcohol is good for the workers, since it neither enables them to work better nor helps them to recuperate. Under a prohibition regime, the labouring classes will be the first to benefit and the efficiency of labour is bound to improve. Under the influence of a drug no man can carry on with more work, and alcohol is all the more dangerous because it is regarded generally rather as an everyday drink than as a drug.

**Relief Work among Depressed Classes:** The relief work undertaken and done by the Bombay Prarthana Samaj in Gujarat is noteworthy in two respects. The Samaj concentrated its attention upon those who availed themselves of it. Most of the people who benefited by the help were the Thakurs, Dhues and the Bhangis. The Samaj true to its mission, has made the cause of the poor and the needy its own. Its zeal for relief work should not be harnessed for want of funds. In the account published of the relief operations it has carried on so far, the Samaj has outlined its future work and an appeal for funds to enable it to put it through: "We would more particularly like to look to the needs of the widows and the orphans and the depressed classes. They will need their whole houses to be rebuilt entirely and we wonder if it would be possible for the Government to think of providing iron sheets and we would like to help them build their houses. We shall need for this work at least Rs. one thousand to start with. We are greatly thankful to the Women's Relief Committee of Bombay for granting us a sum of Rs. one thousand. This will go to form a nucleus for our housing fund. We request the public to come forward and help us carry out this scheme. It is a work of mercy and as such it blesses those that give and those that receive." In addition to its own collection, the Samaj as one of the accredited relief organisations, should apply to the Central Relief Committee for the required for its work. A review of the laudable work done by the Prarthana Samaj cannot but convince the Committee that the sum entrusted to its care will benefit those for whom it is intended.

**Indian After-dinner Stories:** The fable is the oldest form of fiction that we know of. It is supposed to have flourished in India at a very early date. From thence the Panchatantra the famous collection of Indian tales is said to have travelled to Persia and then to Europe where it was recast in various forms. The fable was in vogue for a fairly long time until in fact it had to enter into unequal competition with the short story, the novel and the more recent drama when it vanished to reappear in modern times as the anecdote. In this new guise it has returned to its home-country. Mr. A. S. F. Ayyar has many interesting anecdotes and a couple of fables to narrate in his latest book (Indian After-dinner Stories II). Published by D. B. Taraporewala Sons & Co., Bombay.—Price Rs. 4.5. The author claims as his object the desire to promote healthy laughter and to present deep-rooted prejudices in a humorous light. In many of these stories, however, we fail to see any humour and in still more we find that the humour is a little laboured; a few are slightly didactic and nearly all of them lack that lightness of touch that is the soul of wit. The dinner which those stories suggest seems to be rather a heavy meal.
Indian Social Reformer
Bombay, October 1, 1897.

"Mother India."

VII

We devoted a large part of our article last week, and we have to do so this week also, to show that Abbe Dubois is an inveterately prejudiced and utterly untrustworthy chronicler of Hindu customs and manners. This we are obliged to do, because, for most of the worst libels on Hindu social and religious practices in Miss Katherine Mayo's book, the Abbe is almost the only authority. We quoted last week from the Abbe's own Preface the avowal of his motive for writing the book. The passage will bear repetition. He says: "There is one motive which above all others has influenced my determination. It struck me that a faithful picture of the wickedness and incongruities of polytheism and idolatry would by its very ugliness help greatly to set off the beauties and perfections of Christianity. It was thus that the Laocoonians placed drunken slaves in the sight of their children in order to inspire the latter with a horror of intemperance."

Suppose a Hindu were to spend some years in the United States with a like motive to produce a faithful picture of the wickedness and incongruities of Mammon-worship so that by its very ugliness it may help greatly to set off the beauties and perfections of the Vedanta, no serious student of American culture and civilization would think of relying on him as an authority on the subject. The Abbe's book is the last source to which, any foreigner, after reading this candid avowal, should look for a true and faithful account of Hindu manners and customs. Mahatma Gandhi has likened the author of "Mother India" to a drain inspector; the Abbe Dubois was a veritable scavenger of social filth.

We showed last week, how the Abbe's statements regarding the significance to Hindus of the sacred symbols of Hinduism are contradicted by Hindu authorities and by Europeans like H. H. Wilson, Monier Williams and J. E. Fadlfield, who spent the greater part of their life in India.

We shall now cite the views of an eminent Englishman who was in India about the same period and whose labors covered nearly the same part of the country as the Abbe Dubois. Sir Thomas Munro arrived in India as a boy of 19 years in 1780 and rose to be Governor of Madras and died of cholera, while about to lay down that office, at Gooty in 1837. Though he began life as a military officer, his greatest work was done in the capacity of a civil and revenue administrator. He spoke the vernaculars fluently. His manner of life may be judged from the following passage relating to his early days in India from Arbuthnot's Memoir prefixed to "Selections from his (Munro's) Minutes and other official writings."

"Munro says in one of his letters written after he had been nine years in the country, that he had 'never experienced hunger or thirst, fatigue or poverty' until he came to India; but that since then he had frequently met with the first three, and the last had been his constant companion. He was three years in India before he was 'master of any other pillow than a book or cartridge-pouch; his bed was a piece of canvas stuck on four cross sticks', and the greater part of his journeys he had to make on foot; the only horse he possessed being so old that he was always obliged to walk two-thirds of the way." (p. xxiii, Regan Paul, London).

Official position in India in those days was very different from what it is to-day. Munro lived among the people, but as their friend and protector. The people loved him. A striking proof of their affection is given by Wilks in his "Sketches of the South of India." "I will not deny myself," he writes, "the pleasure of stating an incident related to me by a respectable public servant of the Government of Mysoor, who was sent in 1807 to assist in the adjustment of a disputed boundary between that territory and the district in charge of the Collector. A violent dispute occurred in his presence between some villagers, and the party aggrieved threatened to go to Anantapur and complain to their father. He perceived that Colonel Munro was meant, and found upon inquiry that he was generally distinguished throughout the district by that appellation." (Arbuthnot's Memoir, p. xxix, xxx.)

Sir Thomas Munro was what we should now call an Indian Nationalist. He constantly protested against the suppression of Indians by Europeans in responsible offices, against increasing the number of European officers in the Indian Army, against the unrestrained influx of Europeans into the country, and strongly favoured the retention and development of the ancient village community as the basis and foundation of the British Indian administration. Sir Valentine Chiraz contrasts Munro's Indian policy with that of Lord Curzon. "To him (Curzon) England's mission in India was not as it had been for Sir Thomas Munro, eighty years earlier, to train the Indians to govern and to protect themselves, Lord Curzon preferred to govern himself." (India, p. 115.)

This digression is necessary because it may be generally thought that, as Munro was an official, he would have had less opportunities of coming in close contact with the people than a missionary like Abbe Dubois. That may be so in these days but in the beginning of the last century things were far otherwise. While the Abbe's information was mostly gathered from the two or three hundred of the riff-raff of the population which he had gathered into his fold, Munro's intercourse extended to all classes, the official and literate class, the merchants and traders, and most of all the peasantry. His estimate of the Hindu character and manners is therefore entitled to far greater weight than that of the Abbe. In fact, the Abbe's book seems to have carried very little weight with contemporary British statesmen. The first translation was published by the East India Company in 1817 and in 1853 all offices were thrown open to natives of India without distinction of caste or creed. In the debates in Parliament, which were on a high level, no speaker seems to have referred to the Abbe's book even casually though other writers were profusely cited. The Marquess of Lansdowne, the great Whig...
leader and Minister, speaking in the House of Lords, said that he would select only two from among the crowd of witnesses as well calculated to form a correct judgment on Hindu character, Sir Thomas Munro and Bishop Heber.

To the Abbe Daboia, and even more to Miss Katherine Mayo, the Hindus are a nation of imbeciles incapable of and unfit for self-government; who ought to be perpetually kept under European domination. That was not the opinion of Sir Thomas Munro and of Bishop Heber. Sir Thomas Munro, speaking of the Hindus, declared that there was no reason to believe that the Hindus were inferior to the Europeans in natural talent. The Bishop said of them that “they were constitutionally kind-hearted, industrious, sober and peaceable; at the same time that they show themselves, on proper occasions, a manly and courageous people.”

Sir Thomas Munro, before a Select Committee of the Commons, gave his estimate of Hindu civilization in the following terms: “I do not exactly understand what is meant by the civilization of the Hindus. In the higher branches of science, in the knowledge of the theory and practice of good government, and in an education which, by banishing prejudices and superstition, opens the mind to receive instruction of every kind from every quarter, they are much inferior to Europeans. But if a good system of agriculture, unrivalled manufacturing skill, capacity to produce whatever can contribute to either convenience or 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 the female sex, full of confidence, respect and delicacy, are among the signs which denote a civilized people—then the Hindus are not inferior to the nations of Europe and if civilization is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo.”

Sir Thomas Munro was specially anxious that there should be no misunderstanding about Hindu women. He said:

“In a former part of my evidence, in speaking of Hindu women, I mentioned the custom of their bathing in public at European stations: this statement may perhaps leave an unfavourable impression of their demeanour, but there is no man who has been in India but must maintain that nothing can be more modest than their behaviour, that they confide in it on all occasions for their protection from insult, and are seldom deceived. It would be no slight praise to the women of any nation, not even to the ladies of England, to have it said that the correctness of their conduct was not inferior to that of the Brahmin women and the Hindu women of the higher classes.”

Even such a hostile witness as the Abbe Daboia is obliged to admit that Hindu women were treated with the greatest consideration at least in public. In the first translation of his work published in 1817 by the East India Company occurred the following passage:

“But, degraded as the Hindu women are in private life, it must be admitted that they receive the highest respect in public. They certainly do not pay them those flat and frivolous compliments which are used amongst us, and which are the disgrace of both sexes; but on the other hand, they have no insults to dread. A woman may go wheresoever she pleases; she may walk in the most public places (must I except those where the Europeans abound?) and have nothing to fear from libertines numerous as they are in the country. A man who should stop to gaze on a woman in the street, or elsewhere, would be universally looked on as an insolent and a most low-bred fellow.” (pp. 299, 1817 edition.)

In the revised version from which the late Mr. Beauchamp made the present translation in 1897, and from the third edition of which Miss Mayo makes her citations, the uncomplimentary reflections on contemporary European manners are carefully omitted. The passage is recast as under:

“But if women enjoy very little consideration in private life, they are in some degree compensated by the respect which is paid to them in public. They do not, it is true, receive those insipid compliments which we have agreed to consider polite; but then, on the other hand, they are safe from the risk of insult. A Hindu woman can go anywhere alone, even in the most crowded places, and she need never fear the impertinent looks and jokes of idle loungers. This appears to me to be really remarkable in a country where the moral depravity of inhabitants is carried to such lengths. A house inhabited solely by women is a sanctuary which the most shameless libertine would not dream of violating.” (pp. 339-340.) A Japanese artist who has spent the greater part of his life in England wrote some years ago a book on English manners and customs. Contrasting the English and Japanese treatment of women, he said: “We kiss them in private and kick them in public; you kiss them in public and kick them in private.” The Abbe Daboia seems likewise to suggest, that the deference paid to Hindu women in public was not the result of a real respect for them. This we need hardly say is highly improbable.

The deliberate disingenuousness of Miss Katherine Mayo is clear from the fact that in all her several references to the Abbe Daboia’s book, she not once tells the reader that the manuscript of the book was submitted to the East India Company in 1807, and that the account in it relates to a period separated from our time by a century and a quarter. In one place at least she implies that the account relates to a period not very remote from ours. We refer to her statement that the Abbe found “this ancient law (relating to the behaviour of a wife towards her husband) still the code of nineteenth century Hindustan.” (p. 74), while the greater part of the Abbe’s Indian career belongs to the eighteenth century. It may be nothing to Miss Katherine Mayo to skip over a century in order to achieve her purpose of blackening the Hindus in the eyes of the world, but one might ask what the position of women and social conditions were generally in Europe or even in Miss Mayo’s own country a hundred years ago. But comparisons are odious.
PREVENTION OR CURE.

(By Dr. Clifford Manshardt, Ph. D.)

A recent report of the Director of Public Health presents an interesting survey of the prophylactic measures of the Public Health Department in connection with the religious fair at Pandarpur. By paying attention to the water supply, by giving care to conservancy arrangements, by house to house inspection, and similar measures, the amount of infectious diseases was reduced to a minimum. Although the fair was attended by 1,23,500 people, many coming from, and others coming through, cholera-infected regions, only 266 were attacked and only 43 died.

That which has happened at Pandarpur is but typical of what is happening throughout the civilised world. Campaigns are being waged against mosquitoes, against accumulated filth, against the common fly, against open sewers, against insanitary houses, and the hundred and one other things that are the known causes of contagious diseases. Governments and municipalities are seeing that to prevent disease is a measure of equal importance with curing it.

Or consider for a moment the subject of penology. In every nation enormous sums are spent for police protection, jails and penitentiaries. Still other sums are expended in the provision for and maintenance of criminal courts. The money cost of crime is staggering, to say nothing of the human wastage involved. Theoretically, a jail sentence is supposed to result in the cure of crime, but practically we have discovered that the released prisoner is less able to take a constructive place in society than he was before he entered prison. We have taken a step forward in enlisting the service of the physician and the psychiatrist in an effort to discover what kind of a man the prisoner really is. We are making progress in training and retraining prisoners in accordance with their natural aptitudes. But the big forward step must be a step in the direction of the prevention of crime. The criminal of tomorrow is the child of today. What the child will be depends upon the environment in which he is placed. Bad family conditions, slums, lack of schooling, lack of recreation facilities, lack of moral training must be placed on the debit side. Wholesome family life, proper living conditions, a good system of education, public playgrounds and adequate moral instruction are on the credit side. There is no infallible cure of crime, but every group of people has the opportunity of taking some steps towards its prevention.

The two cases cited above are very closely related to another social problem—the problem of poverty. Poverty has a direct relationship both to public health and to crime. The cure of poverty—and here again I use "cure" in the sense of after-treatment—is popularly considered to be charity. We have trust funds established for the relief of the poor. We have slum houses, orphanages, and old people's homes. We have centres where destitute people may obtain free food and lodging. We have government relief organizations, communal relief organizations, and private relief organizations. Hundreds of thousands of individuals give their alms upon the streets, or endeavour to relieve distress in more considered ways. But despite all this, the disease of poverty is not cured. Even in such a highly favoured nation as the United States, the retiring president of the National Council of Social Work declares that in a single year from four to five million people received charity; that a million and a half are thus kept in institutions for defectives, dependents, and delinquents; that 20 million people came to free dispensaries for medical aid; and five hundred thousand dependent children were being cared for by private or public benevolences. Twelve million people are at any moment near to destitution. In other words, that one in every ten of the population "marches in the valley of the shadow of poverty." If this is the situation in the world's wealthiest nation, how much more acute must be the problem in the needier nations of the world.

The India of to-day is an agricultural nation, and hence the major causes of poverty are those affecting the agriculturist. Among these are inadequate rainfall, resulting in famine and its attendant hardships; lack of proper methods of cultivation; the difficulty of disposing of crops at the right time and at the right place; the burden of inherited debts, coupled with the high rates of interest upon new loans; extravagant expenditures at times of wedding, funerals, etc.; and pointless expenditure in law courts. The rural conditions in turn result in migration to the cities where unskilled labour is too often a drag upon the market, and where wages are paid in accordance with supply rather than with regard to family need. One would not be so bold as to attempt to outline a program for the elimination of poverty, and yet preventative steps are being taken. We have our irrigation projects, reclaiming hundreds of thousands of acres of hitherto arid land. We have our agricultural departments, providing demonstrations and giving instructions in the science of farming. We have our co-operative societies helping in the marketing of crops, and releasing thousands from the hold of the money lender. We have a growing public opinion in favour of simple wedding and funeral ceremonies. An increasing number of educated men and women are settling their differences by "talking it over" instead of resorting to the courts. The problem of poverty is far from being solved, but we are making progress.

Of the India of to-morrow what can we say? The industrialisation of India has begun. The machine is with us, but as yet it does not rule us. Let us hope that it never will. What will happen in the future depends in large measure upon the foresight of the leaders of to-day. In the majority of the elder industrial nations the factory system was left to grow up unchallenged, and then at a later date government made strenuous efforts to catch up with industrial growth and to regulate abuses. As a matter of fact industry got away to such a start that to date social legislation has not succeeded in overtaking it. The
nations of the west have been giving charity as a substitute for justice. In India we still have our chance. Poverty may not be abolished but it can be ameliorated. A progressive programme of social legislation, drawn from the experience of all lands and based squarely upon the principle of justice, is our surest preventative.

IN MEMORIAM—Mr. B. N. BHAJEKAR.

(By Mr. V. N. Bathaye, Sangli.)

It has become my painful duty to pay my tribute of love to the memory of my lifelong friend Balkrishna Narayan, alias Bandopant, Bhajekar who ended his earthly existence in Bombay after a lingering illness on Saturday, the 24th September, at the age of 65. He was High Court pleader for several years, but having naturally an altruistic bent of mind, he did not pay sufficient attention to the business side of the profession and inherited grounding in law from his father Rao Saheb Bhajekar, one of the legal luminaries in Poona in 1870. He was however considered an authority on Hindu Law and was consulted by his pious friends in the mohusul such as the late Bhusabazar Sane of Barli. Latterly he was connected with the Native Devas Junior as Chief Judge and Minister and having come in contact with some of the leading officials at Indore, he inaugurated with their help the annual celebration of the anniversary of the death of Ahalyabai Holkar and the Peshwa, Bajirao the First.

As a lifelong friend I was intimately associated with him almost from childhood and knew well the inner springs of his ideas as well as their external manifestations in action. He possessed in a remarkable degree the innocent simplicity of a child, the righteous enthusiasm of disciplined youth, the warmth of an emotional temperament, the sweet reasonableness of disposition and cultured love of a philosophical temperament, with such gifts he led a virtuous life absolutely free even from the present fashionable habits of tea and tobacco and translated into practice the well-known motto of plain living and high thinking.

He was a keen sportsman and was one of the early founders of the Hind Gymkhana in Bombay in the eighties and of the Deccan Gymkhana in Poona and took keen and constant interest in their activities. He took an active part in organising wrestling tournaments in Poona in the Sinimga holidays and latterly in the Olympic games on the grounds of the Deccan Gymkhana.

As a social reformer he did solid work in various movements such as the encouragement of female education, uplift of the backward communities and betterment of the condition of labouring classes in collaboration with the members of the social service league. But his chief and outstanding sphere of activities lay in the widow marriage movement among the Brahmins. He was not a mere preacher and propagandist, but set a brilliant example to the educated youth of Deccan by himself marrying at the age of 38 a poor widow of a respectable Brahmin family, four years after he lost his first wife, who had received fair education in English and for whom he bore more than the ordinary love of a Hindu husband. He was not content with the display of his own moral courage and convictions in this respect, but in furtherance of the cause he set about inducing others to follow his example and was instrumental in bringing about no less than 35 widow marriages among the Deccan Brahmins. His own house in Bombay served as an obiterating asylum for nearly 20 years to young Brahmin widows who wished to marry with the consent or acquiescence of their guardians. Nearly a dozen of the widows who 'got remarried under his auspice are leading a happy life and gratefully appreciate the paternal help they received at the hands of Bandopant. Another field of his activities was the popularising of adult education by means of lecturers and a 'kindergarten' system of instruction. He has even devised a system of his own of imparting instruction by means of playing cards, balls, etc. It was a thorough teetotaler in practice and contribute several articles to the press on the drink question bringing home to the public that ' Govind wills the necessity of prohibition by gradual stages. He had the greatest report for his father-in-law, Rudabodar Safaya, one of the pioneers of high female education.

He was an ardent admirer of Justice Ranade and received his practical lessons in public life from his school of thought and served for some years as Secretary of the Social Reform Association in Bombay and a member of the Bombay Presidency Association. Though not formally enrolled as a member of the Parthana Samaj, he imbibed fully the religious spirit of the movement and followed in practice some of its principal doctrines.

In short his life provides several lessons to the rising generation illustrating the well-known lines of Tennyson:

—Acting the Law, we live by without fear
And because right is right, to follow right
Wore wisdom in the scorn of consequence.

He has left behind him a loving brother in Dr. Bhajekar of Bombay, a promising young son and a devoted widow, and a large circle of friends and relations to mourn his loss. By his purity of conduct he has earned a place in the immortal kingdom of God and hardly can be for our conventional prayers to that he his soul may rest in peace.

Swami Saradananda: The Modern Review writes: "By the death of Swami Saradananda of the Ramakrishna Mission, India has lost a great and untiring philanthropic worker. He was a distinguished scholar, too. But he was better and more widely known for the help which he was instrumental in rendering to people in distress, irrespective of caste and creed, whenever in any part of India famine, flood, earthquake, cyclones, fires or epidemics rendered such help necessary. That persons who handle money or other help given by the public should keep and publish detailed and accurate accounts of the same is a proposition which requires to be stated only because some people forget to do this obvious duty. Swami Saradananda's reports of relief work have always been a model of what they ought to be. Apart from the high character he bore, what is one of the reasons for his appeals for help were responded to. The external life of the Swami was so beneficial because of his inner life. Of this inner life only his intimate associates can tell, which we hope they will in "Buddhist Bharat."
THE INDIVIDUAL SOCIAL REFORMER.

Sir,

In connection with the article by Mr. Maneklal Vakil under the heading, "Hindu Women and the Special Marriage Act as Amended in 1923," in the issue of your journal dated September 3, will you publish the following few lines?

Mr. Vakil in the last paragraph of his illuminating remarks says: "Above all, the Act provides also that no right of inheritance to other relations will be forfeited by a person marrying by registration. Thus the parties 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 correctness of this statement may well be called in question. First, a person marrying under this Act cannot adopt; second, the father of such a person is entitled to adopt a son provided he has no other son; and last, the Act expressly lays down that such a person cannot become a member of the joint-family to which he belonged before his marriage.

There is one important feature of this Act which needs elaboration. It makes it possible for persons belonging to the same "Gotra" to solemnize a legal marriage. Further, the table of prohibited degrees of consanguinity is definitely much smaller under this Act than under the ordinary Hindu Law. A clause in the original Act reads: "No law or custom as to consanguinity shall prevent them from marrying unless a relationship can be traced between the parties through some common ancestor, who stands to each of them in a nearer relationship than that of a great-grand-father or great-grand-mother."

University School of Economics and Sociology, Fuller Road, Bombay. 29th Sept. 1927.

Yours etc.,

G. S. Ghurye.

HINDU-PARSI MARRIAGE.

The Editor, The Indian Social Reformer.

Sir,

The above is indeed a very unfortunate affair. Both seem to me quite educated, and yet they never thought for a moment what misfortune they were bringing upon poor Nirmala. Oh! How sad to think that the Arya Samajists and Hindu Mahasabha Pandits have helped in and praised this marriage! Hindu Law is very defective in this matter. It not only permits to keep more than one wife but it can compel a wife to reside with her husband against her will. See, for instance, in this very case, if Mr. Nagin wants to keep Sarala and Nirmala both, he can keep both. Noc can leave him against his wishes and none can seek the protection of Law unless something very serious is proved against him in the Courts. To me, Hindu Law, therefore, should be so amended that a marriage of this kind may not be possible at all. One man could marry one and only one woman.

Parker High School, Moradab, 10th Sept. 1927.

Yours etc.,

R. S. Chakrav.

ISHWARCHANDRA VIDYASAGAR AS AN EDUCATIONIST.

(By Mr. Brahmacharini Bambali)

If the 18th century saw a revolution in the political history of Bengal, the 19th century saw another and equally far-reaching revolution in our life and thought. This second change has been rightly called the Renaissance of India. At the time of the English conquests not only were our indigenous kingdoms in utter dissolution, but our society also was decayed and our medieval civilization was dead. The old order was dead, but the new order did not come into being till seventy-five years after the battle of Plassey, i.e., in the age of Lord William Bentinck.

This beneficent revolution in intellect and morals received its start from Rajah Rammohun Roy. It went on gathering force and volume till it created a new literature, a new faith, a new social organization and a new political life—in short, a new civilization in India.

In the intellectual sphere it took two forms: first, the acquisition of the new learning and scientific method of the West, and secondly, the discovery of the literature, thought and spirit of our ancient forefathers in their true and pure original form. In both of these fields Ishwarchandra Vidyasagar took a leading part. He was not only the first great critical Sanskrit scholar among the modern Bengalis, he was also the founder of vernacular education on sound modern lines and the creator of the first English college conducted entirely by Indians. Great as Vidyasagar admittedly was as a social reformer and philanthropist, he was not less great as an educational pioneer in two very important and untried fields. A study of this aspect of his career from original records is, therefore, a source of instruction to us, who are usefully reaping where he sowed with so much toil and anxiety.

Ishwarchandra was born on 29th September 1820 at the village of Birsingha, in the district of Midnapur. He gave promise of future greatness at a very early age. Following the tradition of his family, his father Thakurdass Banerji considered it his duty to educate the boy in the Sanskrit lore. Ishwarchandra, when 9 years of age, was admitted (1 June 1829) into the Government Sanskrit College in Calcutta, where he studied 12 years and 5 months and made himself thoroughly proficient in grammar, literature, rhetoric, arithmetic, logic, theology and law. His college career was all along brilliant and, when at the age of 21 he left the Sanskrit College (early in December 1841), his Professors marked his high appreciation of his uncommon merits and attainments by bestowing on him the title of Vidyasagar or 'Ocean of Learning.'

Soon after leaving college, Vidyasagar secured employment in the literary and educational line in which he was afterwards to become so pre-eminent. On the death of Madhusudan Tarkalankar on 9th November 1841 the office of the Sherihaeadar of the Bengal Department in the College of Fort William became vacant, and Ishwarchandra stood as a candidate for the post. Capt. Marshall, the Secretary of this college, who very much identified himself with the activities of the Government Sanskrit College also, was aware of Ishwarchandra's brilliant career as a student and recommended him to the Government.
After referring to the proficiency certificates, he added, "Ishwarchandra possesses also a moderate knowledge of English of which he acquired the rudiments in the English class of the Sanskrit College but he was unable conveniently to improve his knowledge after the abolition of that class. He bears a high character for respectability of conduct and for industrious habits."

Government approved of the selection and Vidyasagar was appointed to the post on 29th December, 1841, on a monthly salary of Rs. 50. This was the starting-point in the active career of the greatest educationist of modern Bengal.

Capt. Marshall was highly pleased with the work of his Sherihataadar; indeed, he found in him a very useful hand. The more he came in contact with the Pandit, the more he was charmed with his keen intellect, profound knowledge, bold and persistent spirit, untiring energy and, above all, his excellent character. While in the College of Fort William Vidyasagar came into close touch not only with the best Englishmen in Calcutta, but also with many respectable Indians. It was through Capt. Marshall that Dr. Mouat, the Secretary to the Council of Education, first came to know Vidyasagar and he afterwards became his benefactor through life.

Vidyasagar's appointment in the Fort William College was really a turning-point in his career, as it induced him to undertake a thorough study of English, in which language he soon became remarkably proficient. In 1846 the Government Sanskrit College lost two of its worthies, Rammaniya Vidyalakanar, Assistant Secretary, and Pandit Jagopal Tarkalankar, Professor of Sahitya (Literature) died in March and April respectively. They were pandits of great eminence, and their loss was severely felt, because orthodox pandits of such high reputed could not be prevailed upon under the then uncertain conditions of service, to offer themselves as candidates for such appointments. Dr. Mouat, Secretary to the Council of Education, consulted Capt. Marshall, Secretary to the College of Fort William, on the subject of appointing an Assistant Secretary to Government Sanskrit College who must combine a knowledge of Sanskrit with that of English and be capable of effecting improvements in the existing condition of the college. Marshall at once recommended Vidyasagar for the post, thereupon the Council of Education appointed him Assistant Secretary of the Sanskrit College in April 1846 on Rs. 50 a month. Vidyasagar was succeeded in the College of Fort William by his second brother, Dinabandhu Niyarma, a distinguished ex-student of the Government Sanskrit College, who took up his duties on 4th April 1846.

After Vidyasagar had joined the Sanskrit College, its Secretary, Rassomoy Dutt, was willing to appoint him to the vacant chair of Sanskrit Literature (Sahitya). Although the acceptance of the post would have meant an addition of Rs. 40 to his monthly income, he declined it in favour of his old class-friend, Madanmohan Tarkalankar (Head Pandit, Krishnagar College) who was accordingly selected.

Vidyasagar began his work in the Sanskrit College with great zeal. He soon drew up an improved plan of studies mostly from data furnished by the Secretary Rassomoy Dutt, and placed it before Major Marshall, who had conducted the Scholarship Examination at the Sanskrit College in September 1846. The Secretary of the Sanskrit College submitted the chief recommendations contained in Vidyasagar's report to the Council of Education, who approved of them. According to these recommendations the period of study in the Sanskrit College was extended from 12 to 15 years and some modifications were made in the routine and subjects of instruction.

Unfortunately Vidyasagar could not continue long in the Sanskrit College. His drastic reforms made the Secretary nervous and when some of his suggestions were disapproved, Vidyasagar resisted it. He had been honestly working for the well-being of the college and the moment he received a check in his reforming career, he lost all interest in his work. This was a trait of his character. A conscientious worker, Vidyasagar thought it his duty to resign the office of Assistant, Secretary, and repeated attempts failed to dissuade him from taking this step. He was a man of independent spirit and strong determination. He seems to have severed his connection with the Sanskrit College in the second week of July 1847, as we find from the records that Taranath Beasapati Professor of Grammar in Class, officiated as Assistant Secretary from 17th July to 9th November 1847 in addition to his usual duties, for which he was allowed to draw half the salary of the Assistant Secretary, viz., Rs. 25, out of the savings effected.

But Vidyasagar had really been an acquisition to the College of Fort William, and Major Marshall soon found an opportunity for reinstating him. The vacancy which Vidyasagar was asked to fill roused our interest even at this distant date. Durgacharan Banerji of Taltola (the father of Sir Surendranath Banerji) was the head writer and cashier in the College of Fort William, but he had in addition to his college duties, attended the Medical College lectures as a casual student for some time, and now resolved to set up as an independent medical practitioner. So, he sent in his letter of resignation to Major Marshall on 10th January 1849. Vidyasagar succeeded Durgacharan on 1st March 1849, after depositing the necessary security of Rs. 5,000, on a monthly salary of Rs. 80.

In November 1850 the Sanskrit College lost another of its luminaries, when Pandit Madanmohan Tarkalankar resigned the chair of Sahitya, on being appointed Provincial Pandit of the Murshidabad Circle. Ishwarchandra Vidyasagar was appointed in his place. Vidyasagar was at first unwilling to accept this post, but Dr. Mouat induced him to consent, on the understanding that the Council of Education would ere long vest him with the executive powers of the Principal. This would find an excellent outlet for the energies of a man of his stamp and it was a happy day for Bengal when he resigned the office of head writer and cashier of the College of Fort William on 4th December 1853, and was appointed the Professor of Literature.

Immediately after assuming the chair of Sahitya, Vidyasagar was directed (9 Dec. 1850) by the Council of Education to draw up a report on the existing state of the Sanskrit College, and to suggest measures for making the institution more efficient and useful. He accordingly framed (he tells us) as the result of a long and anxious consideration of the subject, a detailed report, which advocated many changes in the system of the institution and on 16th...
December 1850 submitted it to the Council with the hope “that the happy and speedy results under an efficient and steady supervision, would be, that the college would become a seat of pure and profound Sanskrit learning, and at the same time a nursery of improved vernacular literature, and of teachers thoroughly qualified to disseminate that literature amongst the masses of their fellow-countrymen.”

Vidyasagar was just the kind of man of whom the Council stood in need at the time. His able report was of great help to them. They were seriously considering the question of re-organizing the Sanskrit College. And now the only obstacle to the accomplishment of this desire was removed by the resignation in December 1850 of Roshomoy Dutta the Secretary of the college.

The Council suggested that the Sanskrit College be placed on exactly the same footing as the Madrasa, by the creation of the office of Principal and the abolition of the offices of Secretary and Assistant Secretary.

Government sanctioned the Council’s proposal (22 January 1851). The offices of the Secretary and Assistant Secretary were abolished, and Ishwarchandra Vidyasagar was made Principal of the College on a monthly salary of Rs. 150, from 22nd January 1851.

The suggestions contained in the report submitted by the Pandit were approved by the Council, and ordered to be adopted in the next session. October 1851—September 1852.

In fact, the Council of Education seem to have given him full powers at this stage to remodel, reform and simplify Sanskrit education.

The history of the Sanskrit College for the years 1851 to 1853 is virtually the history of the re-organization effected in it by Vidyasagar, who had to work hard in order to raise this seat of Hindu learning in the public estimation, and to place it on the more efficient footing required by the general advance of education in the country.

The laxity of discipline in the college attracted his notice first of all. Strict and steady attention was now paid to ensure regularity of attendance; to put a stop to students constantly leaving their classes on trivial pretenses, and to prevent needless noise, talking and general confusion.” He abolished the practice of closing the institution on the lunar days—Ashtami and Pratipad—twice every fortnight and fixed Sunday for closing the college once a week, as in other Government institutions.

The privilege of reading in the Sanskrit College had been confided to Brahman and Vaidya students only, but in July 1851 Vidyasagar, desirous of promoting education among all his country-men, extended it to the Rayatasa castes, and finally, in December 1854, three of its doors open to respectable Hindus of all castes without restriction.

In January 1852 Vidyasagar brought the claims of his institution prominently before the Council of Education in the hope that they would use their influence to induce the Government to afford that encouragement to the qualified passed students of the Sanskrit College, which had already been extended to those of the Hindu College and the Calcutta Madrasa.

Although the subject was necessarily beyond the jurisdiction of the Council, yet in deference to the ability and zeal of the Principal in advancing the interests of the institution over which he presided”, they did not deem it right to withhold his communication from the Government.

The Government gave a favourable reply and the Council was informed that the claims of qualified students from the Sanskrit College would be considered, equally with those of the scholars of other institutions.

The Sanskrit College, from its foundation in 1824, was a free institution and, as such, was subject to many inconveniences and abuses. Vidyasagar now sought to remedy these evils.

“It was the practice with some pupils to procure admission into the Sanskrit College and to run away in the course of a few months. Their guardians, finding the Sanskrit College a free institution, used to get them admitted into it, and to withdraw them as soon as they found opportunities of procuring, for them, an entrance to an English School. There were others again who frequently absented themselves without leave, and thereby had their names struck off the roll. This was no sooner done, than they, or their guardians, importuned so much for re-admission, that in many cases it became impossible to refuse the favour.”

To guard against these practices, to effect a marked improvement in the regularity of attendance, and to exclude the insincere pupils from the benefits of reading free, Vidyasagar introduced a fee of Rs. 2 for admission or re-admission in August 1852. This measure was intended to gradually pave the way for the introduction of the school fee system, which came into force after 16th June 1854, when every pupil admitted was required to pay a fee of Rs. 1 per month, only a limited number of free studentships being reserved for poor boys. The introduction of the fee system had a beneficial effect on students of a vacillating nature, and gave the much-needed impetus to improvement of educational institutions specially by enforcing regular attendance.

An improved system of study was set afoot in the Sanskrit College in November 1851. The Grammar Department was remodelled. Previous to November 1854, Bopadev’s Mughadabodha had been used in the Sanskrit College as a text-book. Young pupils, who had to begin their study of Sanskrit with this very difficult grammar written in Sanskrit, had to spend four or five years over it and, unable to comprehend its contents, they merely learnt by rote what their instructors said. Thus, when they proceeded to study the Sanskrit Classics in the Literature Class they had not been so well-grounded in the Language as expected. Vidyasagar fully realized the difficulty of the students and adopted the student’s mother-tongue as the medium of teaching Sanskrit grammar. He discontinued the study of Mughadabodha and introduced in its place Vyakramama Kramadi or Outlines of Sanskrit Grammar written in Bengali, and three Sanskrit Readers (Rijyajathas), containing graduated selections in prose and verse. The remodelled system proved a great success, and a student of ordinary ability did not require more than three years to complete the course.

Thus Vidyasagar solved the difficulties in the way of studying Sanskrit but he had yet to re-organize the English Department.—Modern Review Calcutta.
Among the agencies for promoting cultural and commercial relations between Japan and India, the Indo-Japanese Association occupies an important place. Its object is to promote intimate relations between Japan, India and South-Eastern Asiatic countries. (British India, Netherland India, Straits Settlements, Siam, French Indo-China, etc.). The Journal of the Japanese Association, published twice or thrice a year, is its English organ. The last general meeting of the Association was held in March at which Viscount Enoki Shibusawa delivered the following interesting speech:

*I am sorry I was delayed in coming. While as President of this Association, I am doing hardly anything, the work of the Association is progressing steadily, thanks to the efforts of the members. What then, some of you may ask, made me accept the Presidency of the Indo-Japanese Association? I have a reason of my own for this.*

I was very intimately related to Mr. J. N. Tata and his son Mr. R. D. Tata of India in connection with the spinning industry, which was started in Japan quite a long time ago. I think it was in 1889 or 1890 that my attention was first attracted to the considerable amount of yarn imported to Japan. As a banker, I was one at that time, I wondered whether we could not manufacture in Japan all the yarn we needed. It was no time for us to depend upon the immemorial hand-spinning of the oldfolk or children. Hand-spinning was quite out of date. So we started machine spinning in Japan.*

Our first spinning mill was built at Sangenya, Osaka, and soon several new companies were organized at different places in the country, all on a larger scale than the first. The spinning industry of the Orient may be said to have originated at Sangenya, Osaka, and at Miyake in the province of Ise. The operation of these spinning companies naturally made it necessary to import raw cotton. We had some cotton produced in the country, such as was called Made cotton. But it was of such a insignificantly small amount that we purchased Chinese cotton only to find it to be of inferior quality. Our eyes then turned to India, the land of raw cotton and spinning in the Orient. An investigation of India and her spinning was now necessary, and Mr. Rhei Kawamura was sent to India. I think, in 1888 or 1889, Our much-lamented Marquis Okuma then Minister of Foreign Affairs, suggested that we might investigate the conditions of sugar industry abroad. We have at present several large, sugar companies, such as the Dai Nihon Seito, the Daiwani Seito, etc., all operated on the investigations made in those days. Well concerning spinning and the importation of Indian cotton, we approached Mr. J. N. Tata, who died some time ago, and his son Mr. R. D. Tata. Soon Mr. R. D. Tata came over to Japan. I invited him to a reception at my house, and I introduced him to many leading business men of Japan. Subsequently, an arrangement was made for the importation of Indian cotton.

Another difficulty presented itself. Cotton must be brought over by steamer. The Oriental linens were then operated by three shipping companies; namely, the P. & O., an Italian and an Austrian line, the first-mentioned company almost monopolizing the service to Japan. Freight was quoted at Rs. 17, I think, per ton of cotton to Japan. This was unbearably high, but they would not take less. Just at this juncture, Mr. J. N. Tata came over on a visit to Japan, with the object of opening a new shipping service between India and Japan. He offered to share fifty-fifty in the business. The P. & O. was so overbearing that Mr. Tata could not operate a service by himself. At his invitation to us to take share in the new service, I saw Mr. Masazumi Morioka, then President of the N. Y. K., who died some time ago. Mr. Rempel Kondo, Mr. Masayoshi Kato, Mr. Masabumi Asada, and other leading persons. An arrangement was arrived at between Mr. Tata and the N. Y. K. to open a service to Bombay, under joint management. I remember that the Japanese spinners guaranteed an annual shipment of 50,000 bales. Naturally, the P. & O. offered keen competition by absurdly reducing their freight from Rs. 17 to 12, until a subsidy was given by the Japanese Government in aid of the competitive service of the N. Y. K. The P. & O. saw the inadvisability of maintaining such competition; it came to an end and freight was carried at a reasonable rate. The joint operation between the N. Y. K. and Mr. Tata came to an end three years after, and the service fell into the sole hands of the former. No competition is possible in these days in this service, but such was the state of things thirty years ago and my intimate relation with the Tata family. Mr. J. N. Tata died many years ago, and his son, Mr. R. D. Tata, died last year, leaving no intimate friend for me in India.

Such being the part I played in the importation of raw cotton from India, and in consideration of my intimate relation with the late Marquis Okuma, I was elected his successor, after his death, as President of the Indo-Japanese Association, though I have at present no direct connexion with this business, having retired from business several years ago.

As I said at the beginning, the Indo-Japanese Association is making steady progress in its work, thanks to the untiring efforts of the Executive Committee and the other members. As we are told in the report, we have just listened to the Association now operates the Indo-Japanese Commercial Museum at Calcutta, and the trade with India has made such strides that it is at present beyond comparison with that of former days.

I have long been looking for an opportunity to tell you why I hold this important position as head of the Indo-Japanese Association. I take this happy occasion this afternoon when many of our members have assembled here, to give you my explanation for holding the position when I am doing hardly anything for the Association. I am not boasting of what I have done in this connexion, but on the contrary, I am holding a sincere, quite nominal. 'I thank you all.'

Ceylon Reform: A Free Press Message states that among the memoranda submitted in advance to the Special Royal Commission is one from the Indian Community in Ceylon. It is understood that they have urged that according to their numerical strength and trade importance in the Island they are entitled to more than two representatives in the Legislative Council. It is also being urged that voting power should be extended to those who are literate in other languages such as Malayalam or Gujarati.
NEWS OF THE WEEK

Vidhava in E. Africa: A well-attended meeting of the India resident community was held in Salam. Targangiah, was held in New Cinema Hall at 5 a.m., on the 6th instant to discuss the feasibility of the erection of a Buddhist Vidhava in British East Africa by the community. The meeting was attended by all the members of the community and Mr. M. B. Malai de Silva presided, in a beautiful and lengthy speech Mr. Gunapala impressed upon the audience how desirable it was for the community to have a Temple worthy of the community and of the great religion they profess. He moved that a Temple should be erected at a cost of not less than Rs. 60,000 and completed by the end of December 1925. The resolution was carried unanimously and donations to the extent of Rs. 10,000 were promised on the spot.

Australian Anti-colour Law Amended: During his recent visit to Australia the Government of India had instructed Dewan Bhudur Rangacharir to make a representation to the authorities concerned on a few outstanding points still remaining unsettled in connection with the status of Indians settled in Australia. One of the few questions so remaining was the Ineligibility of Indians to obtain leases of land. When Mr. Bhudur Rangachariar returned was in Australia he had made a representation to the Government of South Australia to remedy this grievance. Mr. Rangachariar pursued the matter further and approached the Hon’ble Mr. Butler, Premier of South Australia, in this connection. In reply to his representation, Mr. Rangachariar has been informed by the Premier by last mail that the Ineligibility complained of has been removed as the law has been amended so as to make His Majesty’s subjects irrespective of colour eligible to obtain leases.

Widow-Marriage: Mehta Shanti Swaroop Vidhaya, of Madras writes:—The Vidhava Vivaha Sabha, Madras has deputed me as their representative to popularise and encourage Hindu widow-marriages in this presidency in particular. I have been able to establish a Central Branch of the above Sabha in Madras with the Hon’ble Mr. Justice Venkata Subba Rao as President and Dr. Mukundam Ammal, Mr. T. Bagavanthan Gupta and others as Vice-President. The office of the central branch is at present established at 29, Pidiyar Ra, Madras Town, Madras State. During the last six months, local branches have been established in about 15 places in the Andhra Province, in 15 places in Tamil Nadu, four places in Mysore and South Canara. At all these places, the Sabha has been established by the public and are hereby requested cordially to co-operate with the local branches, as well as the central branch at Madras and help to bring about the consummation of the earnest wishes of late Sir Gangaram, the Founder of the Sabha, and the foremost savour of the helpless Hindu wide-married. For any information and particulars regarding the movement, please write to the Hon’ble Secretary, Vidhava Vivaha Sabha Sabha, 29, Pidiyar Kidi St., C. T., Madras, in response to the message of Mahatam to encourage Hindu widow-marriage, a number of persons of both sexes have sent enquiries to our office. We therefore invite applications for remarriage from both sexes and especially from Telugu widows. Two sincere lady workers, either honorary or paid, to approach widows and popularise the cause are wanted.

Ahalyabai Anniversary, Indore: The 152nd anniversary of the most renowned women rulers of India was recently observed. The day’s entertainments commenced at 7 a.m. when the photo of Ahalyabai Devi was formally set up in the Shree Gopal Mandir. The ceremony was followed by the singing of a Telugu song by the Telugu female workers. The day concluded with a grand performance in the Gopal Mandir. The day was observed with great enthusiasm and the public participated in large numbers. The day concluded with a grand performance in the Gopal Mandir. The day was observed with great enthusiasm and the public participated in large numbers.

Ahalyabai Theatre, which was very largely attended by public. At the Naratal Mandir school girls gathered, along with their teachers and Indian ladies from the city, and gave similar performances. From 11 to 12 the poor about 1500 were fed. From 3.30 to 7 p.m. the King Edward Town Hall was the scene of an unprecedented and enthralling gathering where distinguished visitors from other neighbourhoods, the Chief Ministers and members of the Cabinet, General of the State Army, all heads of various departments, Jhagirdars and Sirdars of the State, and the elite of the public participated. After the performance, a large photo of Ahalyabai was placed on the platform and garlands sent by various institutions from outside were placed on the photo. School boys and girls sang patriotic songs. Rai Babadur Mr. S. M. Babadur, the Chief Minister delivered his presidential address, and said that he looked upon Ahalyabai as a model of Indian womanhood and an exceptionally capable woman administrator who had left her mark on Indian history. He suggested for the consideration of the Shree Ahalyabai Committee the desirability of incorporating the lives of Indian heroes and heroines in text books, and especially the wonderful deeds of this renowned lady, for the education of the rising generation. He was followed by other well-known public speakers who made eloquent references to the life of Ahalyabai. After the singing of the national anthem, the photo was placed in a palki with a golden umbrella, and taken in procession from the Town Hall to the Gopal Mandir. Immediately after the procession, attended by the Cabinet, the entire official staff together with Sirdars and Jhagirdars of the State, and the public participated in the procession with the greatest reverence. The procession reached Gopal Mandir at about 8 p.m., when the photo was restored to its place in the temple.

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24, Bruce Street,
Fort.

University Reform Legislation: Prior to the Montagu-Chelmsford reforms, Indian Universities were incorporated by Acts of the Central Legislature. University education has been perhaps the chief means of creating an Indian intelligentsia with considerable similarity in their ideas and aspirations, and this, to a large extent, was due to the general uniformity of the constitution of the several statutory Indian Universities. Under the Reform Act, Universities have been provincialised, and one of the first things which the Provinces have hastened to do is to "reform" their Universities. The "reforming" zeal in many respects has taken rather a "deforming" form. The fundamental idea of a University has been ruthlessly violated by the attempt to "democratise" the constitution of the Universities. "An University," wrote Bryce, "is Organised Thought, organised for practical as well as theoretical views." If many of the members of the Legislative Councils had their way, Universities will be more correctly described as "Organised Ignorance." The debate in the Bombay Legislative Council furnishes a good illustration. Fierce speeches have been made for introducing into the Senate representatives of the backward communities, the depressed classes, factory labourers, religious denominations and castes, without the slightest reference to the main purpose of the University. The Bombay Government have fortunately taken a strong stand against introducing communal distinctions in the University Reform Bill, but they have been obliged to pledge themselves to use their powers of nomination to secure representation of these entirely uncritical—interested and denominations. The effect of thus "democratising" the University must inevitably be to lower the standard. To our mind, the very idea of "democratising" a University, except in the sense of recognising no distinctions of race or creed, rich or poor to its teaching, is absurd. The governing body of a University must always be an intellectual aristocracy unanswerable to the influences of wealth or power. This is, no doubt, a counsel of perfection, but an University whose Senate is a replica of the Legislative Council can only be a University in name. It is a great pity that the Reform Act of 1919 did not provide for a central body representing all Universities, to initiate reforms instead of leaving it to each Province. A Federation has been since inaugurated, but it has no statutory right to functions, and it is powerless to give any useful guidance.

A Shankaracharya's Protest: An Associate Press message of the 1st October says: "Sir Madajagadur Guru Shankarakarya has sent a telegram to H. B. the Governor-General in Council, Simla, expressing surprise at the Indian legislature 'meddling with the religious freedom of the Hindu community' by its attitude towards the Bill to prevent the marriages of girls below the age of twelve, and satisfaction at his Excellency's Government having placed before the Legislature the view-point of the orthodox Hindu community. The telegram urges his Excellency to veto the Bill."

We have great respect for the ancient faiths established by Sri Shankaracharya who was one of the most dynamic personalities that India has ever known. His successors and representatives in modern India can best carry on his tradition by helping and not hindering necessary social reforms: As a matter of fact, the Shankaracharya has no right to dictate even to his followers what social customs they should follow. These are secular matters in which his Holiness who is a Samnyasi has no concern and should not interfere. We might remind the Shankaracharya of Shaadasana's emphatic declaration in the Assembly of such a concession Hindu public mass as Sir Purabottam Chandrasara that no one who mixed up religion with the question of early marriages should be be sent to a lunatic asylum or had vested interests. Surely, it is absurd for the Shankaracharya to suggest as he does that the Honourable Mr. Curzon who spoke for the Government of India was a traitor representative of the orthodox Hindu community than Pandit Madan Mohan Malaviya and Sir Purabottam Chandrasara who supported the principle of the Bill while pleading for its circulation in order to elicit public opinion. We would respectfully and fully warn his Holiness and others in his position that obstruction to the march of progress will inevitably provoke a socio-religious revolution which will sweep them out of existence: as the Khilafat was swept out of existence by the Turkish Revolution. Even now few people, except perhaps the very orthodox, set much store by the opinions of the religious gurus. For our own part, we should be glad to have these ancient seats of piety and learning continuing to teach and inspire the people by adapting themselves to modern ideas. But if they fail to do this they will have themselves to thank if Hindu degeneracy becomes to "regard them as living forces in the national life."

Education for the Depressed Classes: We have received a copy of the annual report
the Educational work done by the Shraddhanand Dali Todbar Sabha, Dalhi, among the depressed classes of that province. The Sabha is part and parcel of the Arya Samaj and how it came to interest itself in work of this nature furnishes interesting reading. The apathy shown towards the depressed classes by the education department, the local bodies and the managements of private schools in and around their home towns, led the Sabha to start schools for them. The Sabha took over the Dayanand Pathshala Khurja as early as 1925 and since then it has been the nucleus of its activities, By steady increase the Sabha has risen to 27 with 1038 students attending it. It is gratifying to learn that the education and general upliftment of the depressed classes have had a wonderful effect in removing prejudice and the sense of untouchability which the higher castes entertained against them. We congratulate the Sabha on having set its hands to an important piece of national work. The Arya Samaj, by its principles and teaching is a potent factor in levelling up the masses, and were it only to concentrate its work in this direction all over India to do as much good as much it this country. Worse than that, The Commission of Naturalization has written to me from Washington saying that the cases of Indians whose naturalizations already had been cancelled are in no way affected by the recent favorable action of the government. In other words, only those who kept up their legal fight for the last five years and carried on their cases to higher courts will be permitted to retain their citizenship." If there is any justice in the clause of naturalization of Indians to American citizenship it is not fair to deny it to those who have not cared, or have not had the means to institute, lengthy proceedings against the American Government. In this connection we wish to accord our full support to the appeal of Mr. Sajendra Nath Ghosh to be Indian National Congress to stand by and safeguard the interests of the Indians abroad.

A Correction: In "Mother India."—VII which appeared in the last issue of the Reformer, a misprint occurred at the end of the second column of page 67. The year in which all offices were thrown open to natives of India without distinction of caste or creed was not 1853 but 1835.

MANAGER'S NOTICE.

Reminders have been sent to those 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 amounts due without delay.
We may quote one more passage from the Abbe's book to show how women's honour was greatly respected in India even in what in the West would be regarded as trying circumstances. The Abbe writes:

"I have often spent the night in one of the common rest-houses where the men and women lodging there were lying all huddled together anyhow, and almost side by side; but have never known or heard of anyone disturbing the tranquillity of the night by indecent act or word. Should any person be so ill-advised as to attempt anything of the sort, the whole room would be up in arms against him in a moment, and prompt chastisement would follow the offence."

(p. 340). We wonder whether the Abbe could have said such a thing of Chicago or New York.

If the Abbe Dubois was an impartial observer and not an attributions fanatic, he would have realised that the respect paid to women in public by Hindus was inconsistent with the degraded position which, according to him, was normally assigned to them in private. There can be no question that the Hindus of his time were posting before the Abbe. He himself repeatedly says in his book that the Hindus of his time had a great contempt for Europeans and it is, therefore, improbable that they would have gone out of their way to pretend a respect for women which they did not feel in order to win the praise of the Abbe. Not only were Europeans held in contempt but Christianity itself was, on their account, brought into contempt. Writing of the discrepancies into which Christianity had fallen among Hindus in his time, he attributes it to the conquest of the country by Europeans, "a disastrous event as far as the advance of Christianity was concerned."

He writes: "Having witnessed the immoral and disorderly conduct of the Europeans who then overrun the whole country, the Hindus would hear no more of a religion which appeared to have so little influence over the behaviour of those professing it and who had been brought up in its tenets; and their prejudices against Christianity has gone on increasing steadily day by day, as the people became more familiar with Europeans, until it finally received its death-blow. For it is certainly a fact that for the last sixty years very few converts have been made in India." The Abbe adds that "a respectable Hindu who was asked to embrace the Christian religion would look upon the suggestion either as a joke or else as an insult of the deepest dye." (p. 301). The Abbe's estimate of the Europeans of his time is more emphatically expressed in the original (1817) edition than in the revised one.

Miss Katherine Mayo, if she was the trained social observer which some of her admirers say she is, cannot have failed to see that the Abbe Dubois' statements about the public and private position of Indian women are contradictory and conflicting. She has not, as we pointed out in a previous article, made the slightest attempt to check them by reference to other contemporary estimates of Hindu civilization and manners. This is not at all. No "trained social observer" would think of estimating the social progress of India without studying the writings of Ranade, the illustrious social and religious reform leader. As well might a student of Evolution ignore Darwin's "Origin of Species" or of Economics, Adam Smith's "Wealth of Nations." Ranade is the great fountain-head of ideas of national progress, as Raja Ram Mohan Roy was before him. Ranade was not only a great thinker but he was also a great reader of contemporary literature having any bearing on Indian national problems. Mr. Beauchamp's translation of Abbe Dubois' book did not escape his eagle eye. He made it the text of his address to the Twelfth National Conference held in Madras in 1898, the very next year of its publication. The way in which he utilised the book was characteristic of the man. He took the Abbe's statements at their face value, notwithstanding his opinion that being a missionary "he unconsciously exaggerated many points and misunderstood many others", and that he was "misinformed in many respects", that his explanations in some cases "were obviously untrue"; and that the Abbe "was unjust to the old civilization."

Ranade passed over in silence the part of the book which the Abbe called the Abbe's "curse" upon the people of India. The passage he referred to occurs on page 60 of Abbe Dubois' book and runs as follows:

"It is a vain hope to suppose that the English people can ever improve the condition of the Hindus. The efforts of a humane and just government may succeed up to a certain point, but as long as the Indians cling to their civil and religious institutions, customs and habits they must remain what they have always been, groveling in poverty and wretchedness. These institutions and customs are insurmountable obstacles in their path of progress. To make a new race of Hindus, you must begin by undermining the foundations of their civilization, religion and polity and turn them into atheists and barbarians, and then give them new laws, new religion and new polity. But even then, the task will be half-accomplished, for, we should still have to give them a new nature and different inclinations. Otherwise, they would soon lapse into their former state and worth."

Ranade compared the Abbe's prophecy of despair to those of the Hindu astrologers who fixed the fatal limit of 5,000 years from the commencement of the Kaliyuga, and "according to whom we are now just on the verge of crossing this Rubicon which separates law from anarchy and virtue from impurity, and nothing that men can do in the work of their own salvation will ever help to avert the crisis." Ranade showed, comparing the state of things as described by the Abbe with what it was in 1898 when he delivered the address, that both the astrologer and the Abbe were at fault and remarked that "if he (the Abbe) had lived


A hundred years later, he would have joined with the contemporary men of his calling in conferring on us his blessings instead of his curses." Ranade went on to say:

"Have the past hundred years worked no permanent changes for the better? I hope to be able to show that, if things are not as bright as we wish them to be, they are not so dreary and cheerless as some would have them to be, and that the British connection and its just and humane administration have brought about a change in our religion, law and polity, of such a character as not to make it necessary that we should be all turned into atheists and barbarians, to be white-washed again into civilization and manners, and that, if we have not acquired a new nature, we have at least acquired inclinations and aspirations which will prevent our lapse into our former condition." (Miscellaneous Writings of the late Mr. Justice M. G. Ranade—p. 200).

The Abbe Dubois declared that Hindus cannot be redeemed without being saved from Hinduism. Miss Katherine Mayo says that their degradation rests upon a physical base—namely, "his (the Hindu's) manner of getting into the world and his sea-life thenceforward." Ranade in his address showed that the corruptions which attracted the attention of the Abbe were due to causes alien to the principles of Hindu civilization. These influences operated chiefly when the country was exposed to foreign invasions and Ranade ascribed "the tone of debasement and panic in the Puranas written about this time" to the alarm felt by the play of these alien influences. These influences, Ranade held, "were not able to extinguish the old fire completely, and the spirit of righteous self-assessment and of faith in God which has distinguished Brahmanism from the first only wanted an opportunity to regain its old liberty." He continued:

"The opportunity so sorely needed has come to this country and slowly but surely priest-ridden and caste-ridden India is loosening its coils of age. Abbe Dubois was unjust to the old civilization when he thought that we should have to unlearn all our past and commence with atheism and barbarism and then take our religion, law and polity from our foreign masters. Even if the task were possible, the remedy would be worse than the disease. We have not to unlearn our entire past—certainly not—the past which is the glory and wonder of the human race. We have to retrace our steps from the period of depression, when in panic and weakness a compromise was made with the brute force of ignorance and superstition. If this unhealthy alliance is set aside we have the Brahmanism of the first three Yugas unfolding itself in all its power and purity as it flourished in the best period of our history. Our nature has not to be changed. If that were necessary, escape would be hopeless indeed. Our inclinations and aspirations have to be shifted from one quarter to its opposite, from the more immediate past of our degradation to the most remote past of our glory.

We need no foreign masters for this purpose. It is enough if they keep the peace and enforce toleration to all who work for righteousness. Super-imposed laws will not do service to us unless as in some extreme cases the Surgeon has to be sent for to stop hemorrhage and allow the Physician time to heal the patient. This work of liberation must be the work of our own hands, each one working for himself for his own release. It is in this spirit that the work has been carried on during the last thirty years and more." (The Miscellaneous Writings of the late Mr. Justice M. G. Ranade.—pp. 207, 208.)

In these weighty words Ranade not only replied to Abbe Dubois' book, but laid down the policy and the principle of Indian reform. Indian reformers are fully alive to the many social evils which retard the growth of Indian men and women to the full height of their stature, but they know that these evils are not inherent either in the physical or spiritual foundations of Hindu life and they have been working not without result to remove them without destroying the foundations of national life. This is necessarily a work of time. In this great work, they welcome the advice and assistance of friendly foreigners and have always done so. But writers like Miss Katherine Mayo and the Abbe Dubois who are inspired by a preconceived hatred of the Hindu religion and race are not of this class. Their writings are really a great hindrance to progress.

Hyderabad Finance: Whatever may be the defects of the Nizam's Government in other respects, it has been fortunate in the stability of its finances secured under zealous Finance Ministers. Nawab Hyder Nawaz Jang, better known as Mr. Hydari, is himself the most successful of these. In his latest Budget Note, he sums up the present position in these words:

"These results show that the evenly prosperous era of Hyderabad finance which began in the time of my revered chief—Sir George Osborn Walker now unhappily no more—with a heavy legacy of unproductive debt, and continued, notwithstanding the stress of a world-wide war and unfavourable seasonal conditions, under the skilful guidance of my friend, the Hon'ble Mr. Glancy—who I trust and pray has still many years of work and distinction before him—still pursues its smooth course and is now, through the system of departmental finance and specific Reserves for specific objects, on foundations which may under Providence be considered as reasonably assured for the future. Thus, as I said in my last budget note, Hyderabad has sufficient money for a progressive and enlightened administration. It now requires efficient men who will use the whole resources of their country with wisdom and integrity, and these we hope to get and have a right to expect from the several measures which have all been sanctioned and executed in His Exalted Highness' reign—the grant of scholarships for the education of young Hyderabadis in Europe and British India, the establishment of a Civil Service Class for their recruitment to the higher services of the State and the inauguration of the Osmania University for diffusing light and culture among the people of the Dominions".
MR. CHETTY ON SOCIAL REFORM.

Mr. Shanmukham Chetty is one of the ablest of our younger publicists. He was a member of the Non-Brahmin party in Madras when it was originally formed, but left it when he found that its social ideals were being shoved into the background in favour of its sectional political aims. Mr. Chetty is a member of the Legislative Assembly and was one of the two members who represented India in the Empire Parliamentary Conference in Australia two years ago. In Australia, Mr. Chetty distinguished himself by his utterances on Indian aspirations. He is a careful student of progressive movements all over the world and his views always command respectful attention. He was called to preside over the eleventh Conference of the Nader Mahajan Sangham held at Kumbakonam on the Ist instant. The Naders, it may be mentioned, correspond to the Bhandaris of the Bombay Presidency, and it may be noted as a curious coincidence that, like the Bhandaris in Bombay, the Shanars (‘Nadar’ being the caste suffix, just as ‘Aliya’ and ‘Aliyanger’ among the Tamil Brahmins of South India), have been among the pioneers of the printing press industry in the South. The Naders like the Bhandaris are noted for their high mental and moral spirit and it is significant of their broad outlook that although the Conference is a caste gathering, leading men of all castes, Brahmins and Non-Brahmins, are invited to preside over its deliberations.

Mr. Shanmukham Chetty’s address, the larger part of which we print elsewhere, will repay perusal. One point in it in particular we should like heartily to endorse, and that is his submission to the Naders that at their attempt to prove that they are Kshatriyas by origin is inconsistent with their claim for social equality. Mr. Chetty rightly said: “You must claim equality with the so-called higher castes, not on the ground that, by reason of your past history, you have yourselves a place in the higher hierarchy, but on the more reasonable and incontrovertible ground that as human beings you are entitled to be treated as equals.” The Non-Brahmin movement in Maharashtra owes its origin to the denial by the Brahmins of Maharashtra of the claim of the Maharashtras as Kshatriyas, which they claim to be, to the use of the Vedic sacraments. This is the fundamental difference between the Non-Brahmin movement in the South and in Maharashtra. In the South the movement is ethnic and communal, while in Maharashtra it has only a social and political significance. There can, therefore, be no lasting alliance between the two and it is not surprising that the Bombay Non-Brahmins at their last Conference refused to follow the lead of the Madras Non-Brahmins and join the Congress. But this is by the way. While there is much in Mr. Chetty’s criticism with which we are in agreement, we must say that his prescription of the remedy is not by any means clear or consistent. His statement that the revolt against the caste system began with the growth of the conscious use of self-respect among the lower strata of society is historically incorrect. The first protest against caste, confining ourselves to the British period, was made by the Brahmin and Kastasha reformers who started the Brahmo Samaj. The next protest was by the Arya Samaj founded by the Brahmin, Dayanand Saraswati. All the subsequent protests have been by high-caste Hindu reformers. “The lower strata of society,” by which Mr. Chetty no doubt meant the depressed classes, did not start the revolt, and we doubt if their attitude alone today can be called one of revolt against the caste system. The Brahmin community of Bombay, the other day was convulsed by the action of the Brahmin Sabha in allowing a choir of Antiya boys to participate in their celebrations of the Ganapati festival.

Caste as such is fast disappearing and we think that its extinction cannot be materially accelerated by what is called a revolt against it. Mr. Chetty is an admirer of Munshi Pashu Pasha’s method and believes that uncompromising and radical remedies alone can effect any measure of success in social reform. It is too early to judge of the permanence of the Pasha’s reforms and in any case you must find a Munshi Pasha before you can introduce his methods in India. It is at any rate too early to talk of those methods as practical methods of social reform in India, and, for our own part, we would rather have India reformed by the slow but certain process of mental and moral illumination than by the drastic and precarious state of a military dictator. What the Pasha has done may be undone by the next dictator, and from our knowledge of history we are almost sure that this will be the case. The Puritanic regime of Cromwell had its inevitable reaction in the latitudinarian excesses which distinguished the reign of Charles II. Mr. Chetty said: “When the work of reformation has to be done on a large scale as it is necessary in our country, it is only use merely to tackle the individual apart from his environment. Though the individual is necessarily the predominant factor you cannot isolate him from his surroundings, the family and the village-community. The tragedy of the average educated man to-day is that he finds himself a stranger in his own family and society. In it a ny wonder, therefore, if in course of time he succumbs to the influences that surround him and the great ideals that he initiated in his college-days become a dream of the past? The family and the village must therefore be taken as the units of social work.” This is true so far as it goes but Mr. Chetty narrowly missed the practical solution for this tragedy. It is all very well to speak of the family and the village being the unit of social work, but you can do nothing for those units except through the individuals of whom they are composed. Now, in dealing with a matter of social reform the best way is to select the “key” individual, so to speak, in the family unit and direct our operations through that individual. The women of a family are the “key” individuals and we note with some regret the absence of all reference to the importance of women’s education in the pro
THE INDIAN SOCIAL REFORMER. [October 8

A WOMEN'S MOVEMENT FOR SOUTH AFRICA.

Sir,

The appeal by Mr. U. K. Oza on behalf of the Indian women in the Colonies is an important one and should engage the attention of all the leading women of India. In fact it will mean the strengthening of our position and our case outside India. The amelioration of the condition of the women and the granting of equal opportunities and equal status to them will raise the prestige of the Indians considerably. Apart from that, it is but common justice and humanity to grant to the women folk what the men are demanding from the rulers in the colonies, and I am sure the success of the latter demand will be measured by the amount of freedom and opportunity that is given to the women there. The learned Hon. Swinhoe Sastri is at present engaged in organising the educational movement and is paying particular attention to the education of girls. This will improve the lot of the Indians of the coming generation for they will not only have better social conditions but more home-like homes and a more congenial atmosphere and a general elevation of the mind and spirit. But there is a vast deal that can be done to improve the lot of the Indian women in the immediate future. This lies mainly in the hands of women. A few days ago a gentleman had an interview with Mr. C. F. Andrews on the very point and Mr. Andrews said that if only a handful of able women from India, armed with zeal and love to help their sisters over the seas, would make up their minds to go over to S. Africa and settle there for a period to start a women's organisation, they would be rendering the cause of both S. Africa as well as India, a great service. He only confirms what some of the South African ladies had said to me when I had the pleasure of meeting them at the Jubilee Convention of the Theosophical Society. One now feels the matter being of the utmost importance, careful and urgent attention should be devoted to it. There are various powerful Women's Associations all over India who could be approached to co-operate in drawing up some useful scheme subject of course to modifications to suit the local needs and conditions. The Sirva Sadan Society of Poona should be in a position to give very valuable guidance since it has already done useful work of this type in India. I am sure Mr. Devadhar, Mrs. Bhat and others like Mrs. Cousins will be willing to give their advice. Even a few women with some experience and knowledge would decide to live in the Colony for a limited period of time till the women's organisation is put on a sound working basis. It would be but fulfilling the deep duty and obligation we owe our sisters over the seas who are in a sense suffering under greater disabilities than we are, and do what little we can for their upliftment. We can well imagine the fine stuff and the rich material that needs handling and moulding from the glorious account we have of them from Mahatma Gandhi and the experience he had of their bravery and steadfastness to purpose during his long struggle over there.

The memory of Sarojini Devi's visit to South Africa is still fresh in our minds. We have seen with pride and joy what a fount of inspiration she was to the Indian community at large and how she raised India in the estimation of the Europeans. Mr. Andrews has been relating some of the deep impressions she has left behind, and he hopes that she will repeat her visit again in 1928. How much would not the visit of more cultured ladies and a personal contact with the door of the Indian cause in Africa? Indeed the benefits of a long stay amidst them of enlightened and able Indian women would be incalculable both for our sisters there as well as for the honour of India. Could not we take advantage of the visit of Sarojini Devi's next year to South Africa and mark the inauguration of a women's movement over there. We shall not find a finer person than her to lead this band of workers over to that Colony. Let us make it a holy pilgrimage and at the altar of humanity let us offer the choicest and sweetest flowers of love and service.

There are two great tasks that should be undertaken immediately and on as wide a scale as possible: first the educational work and the second is social welfare such as Infant and Maternity Welfare. The educational work will have to be both intellectual as well as industrial. The problem of adult education is all important and it practically means the whole regeneration of the community. The European countries are giving intense attention to this problem and are spending large sums of money on it. Russia has worked wonders with the development of adult education after the Revolution. By keeping the women folk in gross ignorance the country is filled with darkness and the one-sided efforts of a one legged man to race with another who is sound on both legs. The opening of centres to impart knowledge, both industrial and intellectual, and the teaching of the care of mothers and babies will bring light and health to the Indian community as also solve the economical problem for many a struggling woman. It will make her economically independent and rid her of her distress.

It will bring a general mental development, broaden the outlook of the women and widen their scope of work. All the suppressed energy and strength will be released and the result will undoubtedly be marvellous. There will be a better cultured and more organised life both in the home as in the society. It will mean cleaner homes better sanitation and thus more conservation of energy. The Indians will thus necessarily command the respect of the other races. No foreigner will then dare to point scornful fingers at the Indian. In the face of these valuable advantages and at the earnest request of men like Mr. Andrews we cannot afford to hesitate. Such a group of earnest workers will do much more than some of our representatives.
tires that are sent out to the Colonies and Dominions on "Ambassadorial missions" and who in return for the large sums of money that are spent on them go about with a lot of bombastic talk of India extending a friendly hand of comradeship and her decision to remain for ever under the protection of the Union Jack and then coming back and telling us of the sympathetic attitude of His Majesty's Dominions although at the end of it all the sufferings of the Indians Overseas get worse and worse. Of course, under the present conditions when we have no popular government of our own we cannot hope to look to the State for any encouragement or help but I am sure the public-spirited women of India will be large-hearted and generous enough to rise to this call that has come from a distant land. Mr. Ona has appealed to the women of India to extend their helping hand. I add my voice to his appeal. I shall personally be very happy to place my services at the disposal of anybody who undertakes this pilgrimage.

Yours etc,

4th Oct, 1927.

Kamaladrii Chattopadhyaya.

(Mr. U. K. Osa’s article appeared in our Overseas Supplement for September—Ed., I. S. R.)

FERGUSSON COLLEGE CIRCULAR.

The Editor, The Indian Social Reformer.

Sir,

I wish to draw your attention, as one interested in education, to a recent circular issued by the Principal of the Fergusson College. It is proposed in this circular to transfer the conduct of test examinations of the students who are appearing for the University examinations to a paid agency. This appears to be an attempt to bring up students who are deficient in some subjects to the efficiency standard. According to the circular a student will be required to answer a set of questions in subjects in which he is weak at stated intervals and his answers will be assessed by the paid agency. The process of testing will be continued till about a fortnight before the commencement of the University Examination and if he does not satisfy this agency his application form will be withdrawn. The cost of the examining agency is to be met by the students in proportion to the number of their defective subjects. They will be charged at the rate of Rs. 5 per defective subject. The proposed scheme has caused considerable anxiety among students, parents, and guardians as imposing an extra burden on them and it is bound to bring much hardship in its train. Many students in Poona and the neighbourhood have got to it to meet already the high cost of education. If the scheme of the paid agency is persisted in there is every reason to believe that many boys coming from families of ordinary means will have to go without education.

If the College authorities are anxious to secure a better percentage of passes than what they have been able to achieve, why should they not give special coaching to students as a labour of love? This is not difficult for Fergusson College authorities, as they have already made sacrifices at the altar of education. Evidently they are trying to kill two birds with one stone.

Poona.

1st October 1927.

Yours etc.,

A GUARDIAN.

(We should like to have more particulars of this scheme from, if possible, the College authorities, before commenting on it.—Ed., I. S. R.)

THE NADAR CONFERENCE.

Mr. Shamaikumaran Chetty’s Presidential Address.

It has become almost the fashion at gatherings of this nature to begin by sounding a note of warning against the dangers of “communalism” and exhorting the audience to subordinate communal interests in favour of national interests, I do not know if those who harp on this theme realise the true significance of these expressions and their application to the realities of the situation as it exists in our country. Our whole social system and the fabric of Indian society are based upon artificial and biological distinctions. This social system is such a vital factor in our everyday life that it is “not easy” for those who are the victims of that system to take a wide view of life and think in terms of national as opposed to sectional interests.

COMMUNALISM THE RESULT OF SOCIAL CONDITIONS.

The apostles of Nationalism have either failed to realise the significance of this factor or have lacked the courage to advocate and apply the proper remedy. It is not a wonder, therefore, that our progress towards the “National Ideal” has been painfully slow. It was fondly hoped that with the progress of education the barrier will break down and the way paved for national unity. But if we are not to be entirely blind to the facts that we witness in our everyday life, we must confess the any such hope has been a vain hope. The sectional feeling which is only dormant amongst the masses finds its virulent expression more amongst the educated classes. It is a sad commentary in our progress that the Indian National Congress which is undoubtedly the most “national” of our institutions finds itself after 42 years of existence face to face with the spirit of the most virulent and militant “communalism.” The leaders of the movement are to-day spending the most anxious days and nights in finding a solution for this problem.

CASTE THE OBSTACLE TO THE GROWTH OF NATIONALISM.

What is the poison root that kills the growth of Nationalism? It is Caste. Until the social system that is based upon caste distinction is pulled root and branch the realisation of the national ideal will be but an imperfect realisation at best.

So long as caste distinctions remain, communal, as opposed to National, consciousness is bound to assert itself.

Caste to-day is a disintegrating factor in our national life and inconsistent with all that stands for modern Nationalism. It cannot also be gainsaid that whoever was originally responsible for this evil, everyone of us to-day is not merely the victim but the upholsterer of this system. We must all bear the responsibility for the perpetuation of the evil to-day.

SELF-RESPECT AMONG THE SUPPRESSED CASTES.

The revolt against the caste system began with the awakening of the consciousness of self-respect amongst, the lower strata of society amongst those who have been kept down as inferior castes. This assertion of self-respect is the brightest feature and hope of Indian Nationalism. But the justification for and the success of this social revolt will entirely depend upon an uncondemning repudiation of the entire system on the part of those who have inaugurated the revolt. If such social revolts have not so far met with a measure of success which they deserve, it is...
Due to the fact that communities which claim equality with those above them are not themselves ready to recognize the claims of those below them. So long as a community will treat certain other communities as inferior in social status, it would have no moral justification for its own claim to equality in social status. I would crave your pardon if I take the example of your own community to illustrate my point. Certain communities have denied social equality to the Nadar community. The Nadars have very rightly resented this and have from time to time asserted their claim to equal social status. But unfortunately they have attempted to maintain their claim for equality by seeking to prove that they were Kshatriyas in their origin. Such a method of establishing your status is very unfortunate. For, the moment you claim to be Kshatriyas, you recognize the validity of the caste system and reserve to yourself the right of treating certain other communities as being inferior to your own. The reservation knocks down what I called the moral justification for your own claims. You must claim equality with the so-called higher castes not on the ground that by reason of your past history you have yourselves a place in the higher hierarchy, but on the more reasonable and incontrovertible ground that as human beings you are entitled to be treated as equals.

You must assert your claim by entirely repudiating the social system which has kept you in subjection if not in degradation. If every community which has begun to assert its self-respect will only do this, the progress towards social reform and nation-building will be far more rapid than it is to-day.

Radical Reminders.

In the various movements towards social reform we very often hear the voice of the cautious Reformer sounding a note of warning. We are often warned not to force the pace of reform but to hasten slowly. I am convinced that there is no half-way house in the region of social reform. Uncompromising and radical remedies alone can effect any measure of success in this field. The stern and radical measures of Mustafa Kemal Pasha have reformed Turkish society in a manner which centuries of cautious advance would not have brought about. Caution in such matters is often the cloak of moral cowardice. Nor do I sympathise with those who proceed to quote the authority of the ancient Shastras in support of measures of Reform. For one thing the Shastras in these matters are a very uncertain guide. If Mahatma Gandhi quotes two verses from the Shastras in support of the removal of untouchability, the learned Pandits of Kumbakonam are prepared to quote twenty verses to maintain the contrary proposition. Reformers who fondly cling to the authority of the ancient Text are therefore on an uncertain and slippery ground. The worst form of slave mentality is that which ramroages amongst moth-eaten Texts for supporting plain rules of conduct dictated by reason and commonsense.

Backward Communities are the Weakest Link

In the National Chain.

I have thought it necessary to dwell at some length on the need for a radical change in our society and the destruction of the caste system, because I feel that without bringing about this radical change all talk about suppressing the evils of "Communalism" will be in vain. For lack of a challenge and a declaration in this direction there is a lamentable waste of life and time in our country. Let the better minds of the country give the challenge and declare from the house tops that caste must go; and then Indian Nationalism will become a living and irresistible force.

The assertion of their self-respect by the backward communities is the most encouraging feature in the growth of Indian Nationalism and the spread of the democratic idea. The existence of these backward communities is the greatest obstacle to national progress. They are the weakest link in the national chain. If communal conferences of this kind would enable each community to organise itself for its moral and material uplift, they would serve a very useful purpose in the progress of the Nation. The welfare of any community must be linked with and economic foundations. I am glad to hear that the Nadar Mahajana Sangam has taken various steps to improve the economic condition of the community. A systematic and well organised effort alone will enable you to achieve the maximum possible result in this direction.

Social Work Must Be Along Right Lines.

It is a pity that social and philanthropic works undertaken by individuals or communal organisations have very seldom been conducted along scientific and well considered lines. A few scholarships for the poor students of the community or the starting of a cooperative credit society are often considered to have exhausted the items of social welfare work. If the results achieved by these laudable undertakings fall far short of the expectations raised, it is due to the fact that the remedies have not been applied properly. Where the work of reformation has to be done on a large scale, as it is necessary in our country, it is an ease to merely tackle the individual apart from his environments. Though the individual is necessarily the predominant factor you must not isolate him from his surroundings, the family and the village community. The tragedy of the average educated man to-day is that he finds himself a stranger in his own family and society. Is it any wonder therefore if in course of time he succumbs to the influences that surround him and the great ideal that he imbied in his college days become a dream of the past? The family and the village must therefore be taken as the units of social work.

Rural Reconstruction.

The great field of social reform which any community can undertake is in the direction of Rural reconstruction—improving the lot of the masses that live in the villages. Dealing with the village as the proper unit of social work you must deal with the totality of its activities that go to make up the life of the villagers. Of what use is the mere starting of a cooperative Bank to lend money to the agriculturalist at cheap rates of interest if at the same time you do not inculcate in his lessons as to how he can free himself from a state of chronic indebtedness? Marriage expenses, funeral expenses, love of litigation, thriftlessness and other failures are among the chief factors that keep the Indian villager in this state of chronic indebtedness. A co-operative Bank in the village is to attain its full measure of benefit, you must teach the villagers to avoid extravagant expenditure at marriage and other events.
THE TRUMPET CALL FOR THE NATIONAL UNITY FESTIVAL,

(By A National Trumpeter.)

There are thousands of Indian patriots whose aspirations towards national unity will not be affected by communal quarrels due to the perversity of religious fanatics or the shameful intrigues of traitors to the motherland. Even under the most depressing conditions they will be eager to snatch opportunities for promoting inter-communal amity in the best interests of the country. To such high-souled nationalists the idea of getting up festivals common to all communities must be doubly welcome as they will bring together persons of different religions in friendly intercourse and prove more beneficial than mere conferences marked, or rather marred, by barren sentimentation and amiable dissimulation.

The 8th of October may be considered suitable for a national festival, being the anniversary of the safe termination of Mahatma Gandhi’s memorable fast, in 1948, which was observed for the sake of peace and good will between co-religionists. The citizens of Bangalore organised a “National Unity Festival”, that very year, fixing the 8th October for a national prayer-meeting and the next day for a social gathering or panathuni party; the general public being invited to both functions. This festival has been kept up in Bangalore ever since.

The present appeal is made to lovers of National Unity all over India—to the humblest as well as the greatest among them—to organize local festivals on the 8th and 9th October. In every town and village when there are at least a few earnest patriots it should be deemed a point of honour to get up a celebration for the love of God and the motherland.

It is hoped that the press throughout the country will hasten to give its best support to this patriotic movement. Public leaders too, irrespective of political views, are earnestly requested not to miss this opportunity to promote cordiality between communities, by avoiding even a semblance of political agitation through speeches or otherwise it should be made easy for officiala to participate in what is purely a social function conducive to national solidarity. In fact, formal speeches of any kind may be omitted from the programme.

Let there be no Indian too poor in spirit to respond to this call for prayer and pleasure to link together hands and hearts in right good will.

Reply to Miss Mayo: Messrs. J. Ray and Sons, Bookdealers, have written to Sind Observer the conveying following information: “Your readers must have read with interest the Associated Press telegram dated, the 22nd Sept. to the effect that Lala Lajpat Rai is writing a book which will be a reply to Miss Katherine Mayo’s book. There will be interest will be heightened by learning that an Englishman—a clergyman—of Hawaiian origin has nearly finished a book which is meant to be a counterblast to Mother India. His MS. is almost ready and is going forward by an early mail to a leading English publisher and will most likely be included in the latter’s next Spring list. We have no authority to give out the author’s name yet. But it is certain that this English gentleman knows India at least as well as the American lady who wrote Mother India.”
DR. TAGORE ON MISS MAYO’S BOOK.

Dr. Rabindranath Tagore, who is now travelling in Japan, has sent the following letter to The Manchester Guardian:

May I appeal to your sense of justice and claim a place in your paper for this letter of mine which I am compelled to write in vindication of my position as a representative of India against a most unjustifiable attack?

While travelling in this island of Bali I have just chanced upon a copy of the New Statesman of the 16th of July containing the review of a book on India written by a tourist from America. The reviewer, while supporting with an unctuous virulence all the calumnies heaped upon our people by the authors, and while calling repeated attention to the common Hindu vice of untruthfulness even amongst the greatest of us, has made public a malicious piece of fabrication, not as one of the specimens picked up from a show-case of wholesale abuse displayed in this or some other book, but as a gratuitous information about the truth of which the writer tacitly signifies his own personal testimony. It runs as thus: "The poet Sir Rabindranath Tagore expresses in print his conviction that marriage should be constituted before puberty in order to avert the vagaries of female sexual desire."

HINDOUS LIES.

We have become painfully familiar with deliberate circulation of hideous lies in the West against enemy countries, but a similar propaganda against individuals, whose countrymen have obviously offended the writer by their political aspirations, has come to me as a surprise. If the people of the United States had ever made themselves politically obnoxious to England, it is imaginable how an English writer of this type would take a gloating delight in proving, with profuse help from the news columns in the American journals, their criminal propensity and "quote for his support their constant indulgence in vicarious enjoyment of crimes through cinema pictures." "But would he in the fiercest frenzy of his rhetoric running amuck, dare make the monstrous accusation, let us say, against the late President Wilson for ever having expressed his pious conviction that the lynching of the Negroes was a moral necessity in a superior civilisation for cultivating Christian virtues? Or would he venture to ascribe to Professor Dewey the theory that centuries of witch-burning have developed in the Western peoples the quick moral sensitiveness that helps them in judging and condemning others whom they do not know or understand or like and about whose culpability they are never in lack of conclusive evidence? But has it been made so easy possible in my case, such a deliberately untruthful irresponsibility in this writer, condoned by the editor, by the fact that the victim was no better than a British subject who by accident of his birth has happened to be a Hindu and not belonging to the Muslim community, which according to the writer, is specially favoured by his people and our government?

A POISON-TIPPED ARROW.

May I point out, in this connection that selected documents of facts, generalized into an unqualified statement affecting a whole large population may become in the hands of the tourist from across the sea a poison-tipped arrow of the most heinous form of untruth to which the British nation itself may afford a broad easy target! It is a running lie against a community which the writer has used when he describes the Hindu as cowdung eaters. It is just as outrageous as to introduce Englishmen to those who know them imperfectly as addicted to the cocaine habit because cocaine is commonly used in their dentistry. In Hindu India only in rare cases an exceedingly small quantity of cowdung is used not as an ingredient in their meals but as a part of the performance of expiatory rites for some violation of social convention. One who has no special interest or pleasure in creating ill-feeling towards the European will, if he is honest, hesitate in describing them, though seemingly with a greater justice than in the other case, as eaters of live creatures or of rotten food, mentioning oyster and cheese for illustration. It is the subtlest method of falsehood, this placing exaggerated emphasis upon insignificant details giving to the exception the appearance of the rule.

The instances of moral perversity when observed in alien surroundings naturally loom large to us, because the positive power? The vehemence with which works from within and the countering forces that keep them in balance are not evident to a stranger, especially to one who has the craving for an intemperate luxury of moral indignation which very often is the sign of the same morbid pathology seen from behind. When such a critic comes to the East, not for truth but for the chuckling enjoyment of an exaggerated self-complacency and when he underlines some social aberrations with his sanguine red pencil glaringly emphasizing them out of their context, he goads our young critics to play the identical unwholy game. They also, with the help of the numerous guide books supplied by unimpeachable agency for the good of humanity, explore the dark recesses of Western Society, the breeding grounds of nauseous habits and moral littleness some of which have a dangerous cover of a respectable exterior they also select their choice specimens of rottenness with the same pious zeal and sanctimonious pleasure as their foreign models have in besmearing the name of a whole nation with the mud from ditches that may represent an undoubted fact yet not the complete truth.

And thus is generated the endless vicious circle of mutual recrimination and ever-accumulating misunderstandings that are perilous for the peace of the world. Of course our young critic in the East is under a disadvantage. For the Western peoples have an enormously magnifying organ of a sound that goes deep and reaches far, either when they malign others or defend themselves against accusations which touch them to the quick; whereas our own mortified critic struggles with his untailed lungs that can whisper and sigh but not shout. But is it not known that our inarticulate emotions become highly inflammable when crowded in the underground cellars of our mind, darkly silent? The whole of the Eastern continent is daily being helped in the storage of such explosives by the critics of the West who with a deceptive sense of duty done are ever ready to give vent to their blind prejudices while tenderly nourishing a comfortable consciousness that lulls them into forgetting that they also have their Western analogies in moral license only in different garbs made in their fashionable establishments or in their alms. However, let me strongly assure my English and other Western readers, that neither I nor
my indigent Indian friends whom I have with me have ever had the least shadow of or intimation of what has been described in this book and quoted with a grin of conviction by this writer as the usual practice in the training of sexual extravaganza. I hope such Western readers will understand my difficulty in giving an absolute denial to certain facts alleged, when they remember the occasional disclosures in their own society in Europe and America, allowing to the unsuspecting public a sudden glimpse of systematic orgies of sexual abnormality in an environment which is supposed not to represent "subhuman" civilisation.

The writer in the "New Statesman" has suggested for the good of the world that the people in India condemned by the tourist for malpractices should never be assisted by the benevolent British soldiers safely to preserve their existence and continue their race. He evidently chooses to ignore the fact that these people have maintained their life and culture without the help of the British soldiers for a longer series of centuries than their own people has. However, that may be, I shrink from borrowing any wisdom from this source and make a similar statement regarding the conditions of life in India. The writer who spread about the malignant contagion of race-hatred; because inspite of provocations we should have a patient faith in human nature for its unlimited capacity for improvement; and let us hope to be rid of the lurking persistence of barbarism in man, not through elimination of the noxious elements by physical destruction, but through the education of the mind and a discipline of true culture.

NEWS OF THE WEEK.

Widows' Home for Gunter: Srimat Shanti Swarup Vidyalaakaro, Hon. Secretary of the Vidyabha Vivah Sahak Sahak Madras Branch, had been at Gunter a fortnight back; and as a result of a public meeting held under the auspices of the local Y. M. C. A where he gave a short address on Widow's cause, a small committee was formed to carry on the work of promoting the cause of Widow marriages. Messrs. Kalyanaswamy, B.A., B.L., K. Rajeswarao, B.A, V. Punna Rao, T. Nayana Sastry, S. Ramawany Gupta, T. Sivasanka Sastry, V. Narasimhan, D. Venkayya, and T. Ramamurty, B.A., L.T., at present constitute the committee. In a committee meeting held subsequently it was resolved that propaganda work should be carried on in Gunter town and district; that arrangements should be made for widow marriages by giving applications from candidates of both sexes and that Widows' Home be started at Gunter where widows intending to marry might stay for a considerable time until proper matches should be arranged. I therefore request all such young widowers and widows as intend to remarry to address themselves to me, and I shall see that the local committee of the Sabha gives them all possible help to arrange suitable matches. All correspondence will be kept strictly confidential.

Wife's Stridhanam: When a man has disposed the stridhanam properties of his wife and when can be regarded as having effectively exercised that right? These questions were decided recently in Madras in an O.S. Appeal by the officiating Chief Justice and Justice Reilly. A person against whom a decree had been passed compromised with his creditors that he would give wife's stridhanam jewels towards the satisfaction of the decree. In pursuance of the agreement he handed over the jewels to a mediator to be delivered to the creditors as soon as the court should direct that the creditors may have them in satisfaction of the decree. Meanwhile the husband died and the wife sued for the jewels on the ground that the husband had no right to dispose of them. Madras High Court held that the wife was entitled to the jewels. In appeal it was argued for the creditors that according to the Mitakshara a husband can "take" his wife's properties at times of famine, distress, etc., without the liability of making them good, and that according to Smritichandrika, distress included oppression by creditors. Once the jewels were handed over to the mediator the husband's distress came to an end and so he having validly disposed of the wife could not claim it. Their Lordships, however, rejecting these contentions, held that no doubt the husband had powers of disposition over his wife's stridhanam properties during certain critical times enumerated in the text. But to make such dispositions valid he must have actually derived benefit from such an act. "Take ing" must be deemed to mean "actually using it"; else a man may take his wife's properties during famine but never use it and still be under no liability to restore them back. Though the mediator was bound to hand over the jewels to the creditors after such direction by the court, delivering them into their hands cannot amount to using them. For, what gave the judgment, debtors the second relief was not the delivery of the jewels to the mediator, but the agreement by which the decree was to be satisfied. Hence, the husband not having used them the property in the jewels remained with the wife and as such she was duly entitled to them.

The appeal was dismissed with costs.

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A Reply to Miss K. Mayo.

The article "Mother India" was somewhat sooner than originally intended. This is due to the fact that, having been called to preside at the forthcoming National Social Conference to be held in Madras during Christmas week, the writer has been called upon to devote his attention to the address which he has delivered on that occasion. In that address, he hopes to deal with escaped notice of the most grossly scandalous allegations of Miss Mayo. There may be some that have escaped notice, but on that account they are not to be taken as being true. This writer has advanced documentary evidence in all important matters, and he could have given more of it had space and time permitted. Whatever is true in Miss Mayo's book is new or whatever is new in it is true. The book, as a whole, is the most infamous lampoon ever written about India, even worse than the Abbe Dubois' book of a century ago. The Abbe recognized a few redeeming features at least but for Miss Mayo there is none at all. The articles on Mother India as they appeared in these columns, have been gathered and put into the form of a booklet. We had no copies to spare of some of the earlier issues for friends who asked for them, and for that reason, as also because it was thought that a collection of the articles in one cover will be more handy for reference, it was thought advisable to reprint them. Unfortunately however, owing to considerations of economy, which is ever insistent, only 400 reprints have been taken, and of these over 200 have already been beseeped, and that mostly for America by American friends. The rest too is likely to be soon exhausted. The writer has under consideration whether a book, incorporating the material here used and much that has not been used, would be a useful contribution to the literature on India and her problems.

A Misunderstanding: A correspondent writing in the Sind Observer takes us to task for attacking the Roman Catholic Church. We are surprised at the charge because we have great respect for that Church and for its well-organized and self-sacrificing priesthood. But the Catholic Church was not always the church of our times, but have sometimes and many times been backward as well as prejudiced. But Hinduism of his day, was no means at the height of its prestige. The Abbe Dubois belonged to that time, and we said that many of the corruptions which he described as peculiarities of Hinduism of his day, were reminiscences from his own Seminary days. If Hinduism is to be judged by its corruptions, Christianity must be submitted to the same test. The writer in the Sind Observer says that we have not given any contemporary evidence rebutting the Abbe's estimate of Hindu society. If he had waited a little, he would have seen that is precisely what we have done. Sir Thomas Munro was in every way more qualified to form a correct opinion of the Hindus, and we have adduced his emphatic testimony radically differing from that of the prejudiced and embittered Abbe. We have also shown from the grudging admissions of the Abbe himself that Hindu society could not have been the depraved thing that he wished his readers to believe it was. It has been our anxious endeavour throughout these articles not to let ourselves be betrayed into any expression of disrespect against Europeans and Americans, their religion, their customs and manners, and most of all their women. We know too little of their inner life to form any opinion of those things that is worth while and, besides, we have a deep general belief that western society, Western or Eastern, can exist for a day except it be sustained by the faith, endurance and purity of the larger part of the men and women of whom it is composed.

"Mother India": Miss Margaret I. Balfour who has been collecting data for Maternity and Infant Welfare work from the Hospitals in Bombay has contributed the letter which we quote below to the Times of India denying the gross allegations in "Mother India," we refer to this letter in the leader. "I have recently had the opportunity of reading 'Mother India' and have been surprised that some of the statements made, especially with reference to child mothers. I have some facts relating to that subject which I have collected in the course of an investigation into the condition of child-birth, and I am asking you to be kind enough to publish them in the hope that they may be of service to anyone who proposes to write a reply to 'Mother India.' I have notes of 304 Hindu mothers delivered of their first babies in Bombay Hospitals. The average age was 18-7 years. 85% per cent were 17 years or over. 14% were below 17 yrs. 17 yrs were born under 17 and there were 2 of age. I have compared these figures with the reports of the Madras Maternity Hospital for the years 1922-24. 3,162 mothers were delivered of their first babies. The average age was 24 yrs. 86% were over 17 yrs. 14% were below 17 yrs. It is not true. The facts are true and there is no ait.
years or over and 15.8 per cent were below 17, 15 was the youngest age. There were 7 mothers aged 13 and 22 mothers aged 14. The Madras figures included not only Hindus but women of other communities also. I have reports of 3,094 cases of child-birth from other parts of India including the North. Of those only 10 were below 15 years of age, 15 was the youngest age. There is no doubt that child-birth sometimes takes place too early in India and even more so that cohabitation commences too early. Legislation is badly needed. But Miss Mayo’s words at p. 50 of “Mother India” are as follows: “The Indian girl, in common practice, looks for motherhood nine months after reaching puberty or anywhere between the ages of fourteen and eight. The latter age is extreme, although in some sections, not exceptional, the former is well above the average.” I think the figures I have given prove that the cases instances by Miss Mayo do not in the least represent the common customs of the country.”

Another Contradiction: Miss Katherine Mayo in her chapter headed the Princes of India refers to a “little luncheon party given in Delhi by an Indian friend in order that I might privately hear the opinion of certain Home Rule politicians.” She asked them what their plan was. They had spoken at length on the coming expulsion of Britain from India and on the future in which they themselves would rule the land. “And what,” I asked, “is your plan for the princes?” “We shall wipe them out,” exclaimed one with conviction and all the rest nodded assent.” Lila Lajpat Rai has been at pains to investigate the truth of this story. In his last article in the Bombay Chronicle of October 12, he gives the result of his investigations. He writes: “From enquiries from all the possible people I could have arrangements of a party or who could have attended it, I learn that Mr. K. C. Roy of the Associated Press arranged a luncheon to which a number of Indian gentlemen were invited. The young girl, in common practice, looks for motherhood nine months after reaching puberty or anywhere between the ages of fourteen and eight. The latter age is extreme, although in some sections, not exceptional, the former is well above the average.” I think the figures I have given prove that the cases instances by Miss Mayo do not in the least represent the common customs of the country.”

Prohibition in India: Mr. K. C. Roy has assured me that Miss Mayo’s story of what transpired at the meeting (if she really refers to that party) is absolutely untrue. Now it is for Miss Mayo to give us the name of her host if this was not the party to which she refers. “Then I recall a little party given in Delhi by an Indian friend in order that I might privately hear the opinion of certain Home Rule politicians.” She asked them what their plan was for the princes of India when the British had been expelled. “We shall wipe them out,” exclaimed one with conviction and all the rest nodded assent.”

My dear Lalaji,

Many thanks for your enquiry. We gave a luncheon-poty to Miss Mayo at Maidens Hotel, Delhi, during her short stay in the capital. She came to us with excellent introductions. At the lunch there were only two Bengalis, namely my husband and Mr. Sen. All the other were non-Bengalis. Prominent among our guests were Mr. M. A. Jinnah, leader of the Independence Party and Mr. S. Ghatia. As I can recollect the discussion ran on Indian con-

stutional development, her defense, communal harmony, child-welfare and Art and culture in Delhi. I do not recollect whether the position of the Indian princes was discussed. At any rate, I know that there was no discussion as to their being ‘wiped out!’

Yours sincerely,

DOROTHY ROY.
Miss Mayo, we see, professes to have written the book out of the fullness of her love for Hindu women and children. The many protests that have been made against her book by individual Indian women and associations for the protection of them are the best comment upon her profession. As a matter of fact she has attacked Hindu women even more forcibly than Hindu men. We cannot think of a more venomous attack than the following: "This also, is a matter neither of rank nor of special ignorance. In fact, so far are they from being good and evil, as we see good and evil, that the mother, high caste or low caste, will practise upon her children—the girl to make her sleep well, the boy to make him manly; an attitude which the boy at least, is apt to continue daily for the rest of his life. The last point should be noted. Highest medical authority in widely scattered sections attests that practically every child brought under observation, for whatever reason, bears on its body the signs of this habit." (pp. 32, 33).

Miss Katherine Mayo is not able to quote any specific authority for this monstrous and degrading accusation against the mothers of India. Even her favourite Abbe Dubois has not said anything like it, though it is hardly likely that he would have omitted to refer to it if he had any ground for believing in the existence of such a practice in his wholesale indictment of the Hindu race and religion. Miss Mayo speaks of "highest medical authority" attesting to this universal abuse of their infants by their Hindu mothers. She does not cite a single report or other official or non-official publication by a medical authority in support of her claim. One medical authority at least, and that a very high one, has totally repudiated Miss Mayo's allegation. Dr. Mathukahmi Reddi, the well-known social worker and Vice-President of the Madras Legislative Council, speaking from her extensive experience as a medical practitioner, has stated that she has never come across any case which supported Miss Mayo's extraordinary statement.

As for the habit continuing in the case of boys into mature life, it is well-known that this is not one of the vices which at any time was said to be common among the Hindoos. The universality of marriage and early marriages in India remove the main cause which has led to the extensive prevalence of this vice in modern countries. (There are some illuminating pages on this and cognate subjects in Havelock Ellis's "The Task of Social Hygiene" a new edition of which was recently issued by the Oxford University Press.) According to another foul and fantastic statement of Miss Mayo's, which she puts in the mouth of a woman physician of wide present-day Indian experience, Indian girl-wives "experience marital men two and three at a day." The Indian husband must, indeed, be a monster of sexuality to combine the one with the continuance into adult life of the practices in which, according to Miss Mayo, he had been initiated in infancy by his mother! We are ashamed to write all this, but when a shameless woman, herself too obviously suffering from the sex-complex, proclaims to the world that these things are normal to Indian life, we have perforce to do so. An American friend writing last week says that "the book is a revelation more of Miss Mayo than of Mother India! That Miss Katherine Mayo is only too apt gratuitously to invoke unnamed medical authority when she is unable to find any more specific basis for her highly fanciful and preposterous imaginations, is conclusively proved by the striking letter which Dr. (Miss) M. I. Balfour, M.B., wrote to the Times of India on Monday the 10th, printed among our editorial "notes." Dr. Balfour, we may mention, has been making a special investigation of maternity and infanticide in India for the last two years, and her observations, therefore, are of special importance. Medical authority in Miss Mayo's pages is as frequent and as elusive as ancient texts in the mouth of the old-world pedant.

Cognate to this subject is another utterly unfounded statement about the dedication of boys in Hindu temples. We quote: "In many parts of the country, north and south, the little boy, his mind so prepared, is likely, if physically attractive, to be drafted for the satisfaction of grown men, or to be regularly attached to a temple in the capacity of a prostitute. Neither parent as a rule sees any harm in this but is rather flattered that the son has been found pleasing." (p. 32)

Absolutely no authority is given for this, not even the inevitable Abbe Dubois who devotes a special chapter of many pages to temple worship. He refers to the dedication of girls, but there is no mention whatever of the dedication of young boys and their abuse by grown men. This, indeed, is an unheard of enormity which Miss Mayo fastens upon the Hindus. It is very difficult to prove a negative; but, as it happens in this case, we are able to cite a high scientific authority in repudiation of Miss Mayo's monstrous falsehood. The well-known writer on sexual science, Dr. Havelock Ellis, has suggested that there is a certain connection between the prevalence of homo-sexuality and of infanticide. Prof. Westermarck questions this statement specifically on the ground that the connection does not exist among Hindus. He writes: "On the other hand, we are acquainted with various facts that are quite at variance with Dr. Ellis's suggestion. Among many Hindu castes female infanticide has for ages been a genuine custom and yet pedantry is remarkably rare among the Hindus." (Origin and Development of Moral Ideas. Vol. II. p. 485.) In another place he mentions, on the authority of
Burton, that among the Hindus the practice is said to
be held in abhorrence. Miss Katherine Mayo has here
also allowed her imagination to run away with her.
As for the institution of deva-dasis, originally
corresponding to veiled virgins, but now mostly given
to prostitution, this journal took a prominent share
in the starting of the anti-match movement and has
always pleaded for its abolition. But against Miss
Katherine Mayo's highly coloured picture of it, it is
only fair to set the Abbé D'Arbois' comparison of it with
prostitution in Europe in his days. After a detailed
description of the deva-dasis, the Abbe writes:
"Nevertheless, 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 so way the disgraceful methods of the
wretched beings who give themselves up to a similar
profession in Europe, and whose indecent behaviour,
cynical impudence, obscene and filthy words of
invitation are enough to make any sensible man who
is not a hardened atheist shrunk in horror. Of all the
women in India it is the courtesans, and
especially those attached to the temples, who are
most decently clothed. Indeed they are particularly
careful not to expose any part of the body." (p. 587.)
What would the Abbe have thought of the dress of
fashionable European and American women in those
days! Prostitution prevails, perhaps, to a greater extent
in Europe and America than in India and the East
generally. The peculiarity of deva-dasis, is that they
"have a place in the framework of temple-worship.
This should not be, and efforts are being made to
abolish the institution. But has the Church no res-
ponsibility for evils which it does not officially recog-
nise as part of itself? Christianity, like the ancient
Pharisee, may thank God that it has no deva-dasis
attached to itself as in Hindu temples, but it is only
by voluntarily forfeiting its claim to dominate life in
all its aspects can it escape responsibility for the
commercialised or clandestine vice which is so notori-
ous a feature of modern society. The Hindu religion
interprets all sin in terms of ignorance. Knowledge
—not mere intellectual Knowledge—but that which
shines out of one's innermost being in the shape
of conduct, is the true remedy. Such knowledge
comes only through religion by Divine Grace. Hence
no one is denied access to religion as it is the sole
means of regeneration. "Even the worst sinner," says
the Gita, "if he takes refuge in Me becomes quickly purified." Jesus Christ, as we understand
Him, held the same view. And so did Gautama
Buddha. We are becoming increasingly sceptical of
modern institutional methods of dealing with evil,
which leave the affections, the central core of our
being, almost wholly out of account. It is not the
Indian way; it was not Jesus' way. India must
now go about her reforms in her own way in keeping
with the historic continuity of her culture and
civilisation. She will not be bullied into it by the
columnists of Miss Katherine Mayo. Setting ourselves
right in the good opinion of Europe and America is
not a matter of so much moment as the asserting
and maintaining our right to deal with our national
problems in our own way and in our own time. France
does not change her manners to suit American or
British opinion, neither does America change here
because Europe makes Gargantuan fun of them. We
feel it rather a humiliation to be asked to carry out
this or that reform because otherwise we may suffer in
the estimation of South African Whites or Americans,
or Australians. Are there no dark spots in the national
life of these people? Is there no injustice, no inequa-
M, no vice, no oppression anywhere in the world
except in India? Let him who is sinless cast the first
stone. As for the British refusing future Constitutional Reform in India because of our social evils,
English statesmen are too shrewd to mistake social
male adjustment for political incapacity. Even if they
do we should not mind it. We cannot sell our birth-
right of reconstructing our society according to our
own ideal for the mess of political pottage which is
the utmost that we may expect from a foreign Govern-
ment. We cannot on any account allow the social
initiative to pass out of our hands into those even of
the most friendly outsiders.
Miss Katherine Mayo gives the following account
of what she heard from a British woman doctor of "a
thousand miles east of Bombay." "My patients here,"
the lady doctor is reported to have said, "are largely
the wives of university students. Practically every
one is venereally infected." (p. 59.) There are other
statements in the book to the effect that venereal
disease is nearly universal in India. We must content
ourselves here with stating a few facts. The late
Sir Narayan Chandavarkar once gave a very
effective reply to the charge of venereal infection among Indians. The disease, he pointed out, is
known in this country as the Kasa or disease, that
is, a disease introduced by Europeans. A Uan
bekham of note in Bombay told us the other day
that this is the name by which the disease is referred
to in Unani medical works. The disease was, and
is still, rare in the interior of the country where
there is very little intercourse with Europeans. Dr.
Norman Leys in his book, Kasa, says that the
disease was unknown in the old world until the dis-
covery of the new. Many of the caste rules and
restrictions were sanitary in their origin and Manu
like Mores interwove a great deal of sanitation as he
knew it into his religions and social precepts. The
twin race poisons, namely, alcohol and syphilis, if not
actually introduced into India by Europeans, have
been greatly extended owing to their influence. It is
a diabolical lie that University men in India are
syphilitics as a class, and that their wives are infected
by them with the disease.
A very kind and sympathetic Christian friend in
expressing his appreciation of the Indian Social
Reformer gently warns us against committing our-
selves in condemning Miss Mayo's misrepresentations
to anything that may be subsequently used by oppo-
nents of social reform. Of this we have not the least
fear. Our right to criticise and condemn the evils of
our society and to plead with our people for reform
carries with it a corresponding duty to defend them
against interested and malicious calumny such as
Miss Katherine Mayo's. We have but done our duty.
If any Indian hereafter makes use of anything we
have said as an excuse or justification for opposing
social reforms, we shall know how to deal with him.
I was extremely sorry to read in your paper the news that Mr. B. N. Bhajekar passed away on August 24th. This event surely deserves more than a passing reference in the "Indian Social Reformer". Mr. Bhajekar was for several years the Secretary of the Social Reform Association in Bombay and as such maintained to keep up the interest of the public in this movement in Bombay, Gujarat and Maharashtra.

His name is best known because of his connection with the Widow Remarriage movement in which he set a personal example to others. But it must be remembered that for him, social reform did not end with the problem of the Hindu widow. He took the keenest interest in ameliorating the lot of backward classes, including the depressed classes; and he was of opinion that the play-ground and the gymnasium were very good agencies to promote this object. It was on account of this belief of his that he organised wrestling matches and helped in opening gymkhana. Very well remember seeing him with a face beaming with delight and his running from the Hindu Gymkhana ground to the Prarthana Samaaj to publish the news of the achievement of the great Hindu bowler Mr. Balk Palwaner in a match, I think, against the Oxford Authentics. He was all delight that a depressed class person should have made such a show and he organised a gathering to congratulate that gentleman.

His ideas concerning the Widow Remarriage movement were not of the kind which unfortunately are now-days found to prevail among certain people who marry widows to obtain land and so in achieving this object discard their first wives. Whenever any candidate for widow-marriage approached him he used to make thorough inquiries concerning his character, ancestors and specially whether he had a wife living. If he came to know that the candidate had a wife living then he used to withdraw all his help from that man.

In furthering Widow Remarriage movement Mr. Bhajekar's object was to ameliorate the general lot of the Indian woman. He was very keen in starting movements for the improvement of their physique. He organised sports for them and he was very keen to see that the women led a healthy life taking part in sports which would preserve their modesty.

Of course latterly Mr. Bhajekar had lost some of his enthusiasm in matters concerning social reform and that was more due to the fact that his early enthusiasm for it was without much of a religious foundation in the reform and as he grew old he was swayed by Varsahram wharco and what he conceived that expression to mean. But this did not mean that he grew cold concerning the widows' cause, not a bit of it. On the other hand, he confined his social reform activities to the Remarriage movement. His spare time he devoted in organizing national movements like the Abhayabati Holkar Day, etc.

I wish to say one word with regard to Mr. Ghurye's letter in your issue of 1st inst. Mr. Ghurye seems to confound right of inheritance with right of survivorship in Hindu law. A person ceasing to be a member of joint family does not in the least lose his right of inheritance to the members of that family, nor does the circumstance that a man's father has got the right to adopt affect this right of inheritance. In the case of the self-acquired property of a Hindu father, the father has the right to bequest it to any person he likes; this does not mean that the son has no right of inheritance in his father's property.

As regards Miss Mayo's book may I refer you to the introduction of Col. Medows Taylor's History of India and also his autobiography 'Story of My Life'. The latter is a very instructive book.

As to how modern Anglo-Indians (old style) write gloss or comment on books written by English men or Europeans in the early centuries, just like Mr. Beauchamp's translation of Abbe Dubois, I would ask you to refer to Slesman's Rambles in India as revised by Vincent Smith recently.

EDUCATION IN INDIA UNDER E. I. COMPANY—A REVIEW.*

*(By Mr. A. S. Venkataraman, M.A., L.T.)*

While it would be a presumption to introduce a well-known researcher and writer like Major B. D. Baner, the reviewer will feel more than gratified, if by reviewing the book mentioned above, he widens the ever widening circles of readers of the Major's works.

Much of what is called "Indian History" in schools and colleges has been mere story and more fiction than we are apt to imagine. Right perspective has been lost sight of, sense of proportion perverted and balanced judgment conspicuous by its absence. The author has successfully attempted to knock the bottom of some of the more important prevalent misconceptions.

One historical untruth is that India was an illiterate country in the Pre-British period. The testimony of the late Mr. Keir Hardie, however, (his work on 'India' p. 5, quoted by Major Baner on p. 16) is eloquent on the point. "Bengal had as many as 80,000 schools or one for every 400 of the population." The administration of the E. I. Co. led to the destruction of the village communities and with them, the indigenous schools and the indigenous art, trades and industries. The Government was averse to the general diffusion of knowledge or dissemination of education and private enterprise bore fruit in the founding of the Hindu College, afterwards the Presidency College. It after a century (1857 to 1898 Educational Charter) of British rule, the introduction of Western education was decided upon by the Government, it was not due to the operation of any humanitarian motives but considerations of political expediency, adminis
trative necessity and commercial expansion. All along, the burning problem was, popular knowledge or popular ignorance, which was beneficial to the security of British rule in India. And the ultimate decision was therefore the result of due and prolonged deliberations. When, owing to Lord William Bentinck's efforts (1835), English was introduced as the Court Language, he was, not prompted by a desire to educate the Indians, as by a desire to anglicize them, in other words, to prevent the formation of a homogeneous nation.

The prolonged controversy between the Orientalists and the Occidentalists was decided by the "know-nothing" Macaulay (ignorant of Indian affairs) in those memorable words, which every one would do well to scan and ponder over. "We must do our best to form a class who may be interpreters between us and the millions whom we may govern, a class of pious Indian In blood and colour but English in taste, in opinions, words and intellect!"

It was clear that English was made the medium of instruction from 'interested motives' "to direct the ideas and sympathies of the natives towards their present rulers" and vernacular education was not cared for. From 1833 to 1853, the authorities were adverse to diffuse education among the masses and such education as was attempted, was meant to produce cheap plebeians and useful subordinates. The wisdom of educating the Indians was under consideration for a long century and Sir Frederick Halliday, first Lieutenant Governor of Bengal observed: "Spread of education must assist the Government. Popular knowledge is a safer thing to deal with than popular ignorance." Sir Marshman, Sir Trenchard, Lord Montagu saw no danger to the British supremacy. The outcome was no doubt the famous Educational despatch of 1854, otherwise known as the Intellectual charter of India for imparting education to the Indian fellow-subjects. The mask of philanthropy and altruism is torn by Mr. Charles Grant (Christian Director of the E. L. Company as he was familiarly known) and he said better than he knew. "Wherever, we may venture to say, our principles and language are introduced, our commerce will follow." "By planning our language, our knowledge, our opinion and our religion in our Asiatic territories, we shall put a great work beyond the reach of contingencies, we shall probably have wedded the inhabitants of those territories to this country."

To one and all, interested in Indian History, not as it is, but as it ought to be, this book can safely be commenced and the sources from which the facts are culled, are as reliable and unimpeachable, as the parliamentary blue-books and the state documents themselves.

Education in Bombay: The Government of Bombay have appointed two committees to inquire into the question of reorganisation of primary and secondary school courses and the introduction of vocational and industrial training in these schools and, secondly, the question of physical training of pupils in the same schools. The first is presided over by the chief director of public instruction and has 16 members; the second will consist of nine members.

EDUCATIONAL IDEALS OF THE EAST AND THE WEST.

(By S. O. Menon.)

India may learn and is learning from the West many useful lessons in all subjects, and in educational thought and practice no less than in others; but if a system is to be evolved for India which shall be truly Indian, it must, while assimilating much that is Western also, gather up what is best and most useful from its own ancient systems and weave them into the complex whole that is being built up.

For this reason the study of at least some of the salient points of ancient Indian education is most important and—in my personal opinion—deserving of far more attention than it has hitherto received. The Satapatha Brahmana contains an account of the Upanayana or initiation of the student. The student reports himself to the teacher who solemnly initiates him thus: "To heaven and Earth I commit thee... to all beings I commit thee... for security from injury. Thou art a Brahmanachari... sip water... do thy work... put on fuel... do not sleep... sip water." The twice repeated 'sip water' is explained as meaning 'sip ambrosia.' The period of studentship was looked upon not only as a time of learning but as a time of rigorous discipline. There was a clear recognition of the fact that behind all the splendor of prosperity and happiness stands the life of earnest aspiration and strenuous work. Although the pupil was under somewhat rigorous discipline there was nothing harsh or brutal about it. The rules for the conduct of the pupil included hygiene, moral, and religious precepts and the regulation of good manners. It was his duty to bathe daily and to avoid honey, meat, perfumes, garlands, sleep in day time, ointments, collyrium, a carriage, shoes, a parasol, love, anger, carelessness, perplexity, garrulity, etc., etc., etc., dancing, singing, calumny, and terror and of course, all pungent, fatty and exciting food-stuffs.

The teacher was also under obligation to fulfill his duty towards the pupil. According to the Apanthama not only was he to love him as his own son but he was to give him full attention in the teaching of the sacred science and withhold no part of it from him. After the rise of initiation his first duty was to instruct the pupil in the rules of personal purification and of conduct. Of the behaviour of the teacher towards his pupil, Manu writes: "created beings must be instructed in what concerns their welfare without giving them pain; and sweet and gentle speech must be used by a teacher who desires to abide by the sacred law. He, forsooth, whose speech and thoughts are pure and ever perfectly guarded gains the whole reward which is conferred by the Vedanta. Let him not, even though in pain, speak words cutting others to the quick, let him not injure others in thought or deed and let him not utter speeches which make others afraid of him."

About the education itself considerable importance seems to have been attached to rhetoric and debate. In a hymn belonging to one of the early books of Rigveda is found this line: "Your every limb seems to be growing larger, as ye converse with eloquence." And other hymns say: "All friends are joyful in the friend who cometh in triumph having conquered in assembly; prepared is he and fit for deed and vigour."
One peculiar aspect of Indian education is that it urges upon the pupil the doctrine of performing all social and religious duties in a spirit of indifference without the least regard for the direct and indirect results which may accrue from them. Here is a beautiful extract from the Bhagavad Gita; "Verily works be thine office; in their fruits must it never be. Be not moved by the fruits of the works; but let not attachment to worklessness dwell in thee."

In fact, the most essential point about Ancient Indian Education is that it described Education as a preparation for life or for complete living. The young Brahman was being prepared by the education he received for his practical duties in life as a priest and teacher. The same may be said of the young Khshatriya and Vaisya who were required not only to fit themselves for their practical work in life but also to study the Vedas and give heed to the teaching of religion. I hope I will not be accused of digression or larceny if I drive this point home. I reproduce the following extract from the Sthi, the tract administered by Emperor Aurangzeb to his old tutor Mulla Shah-and recorded by the French traveller Bernier:-If you had made me acquainted with the nature of men; accustomed me always to refer to first principles and given me a sublime and adequate conception of the universe and of the order and regular motion of its parts; if you had taught me that philosophy which adapts the mind to reason and will not suffer it to rest satisfied with anything short of the most solid arguments; if you had inculcated lessons which elevate the soul and fortify it against assault of fortune, tending to produce that enviable equanimity which is neither incidently elated by prosperity nor basely depressed by adversity, I should have been more indebted to you than Alexander was to Aristotle. The ideas in this extract speak for themselves and for the lofty ideals set before the Ancient student.

The Brahmanic settlements were most frequently situated in forests in ancient times. The contact with nature and absence of the evils and distractions of city life which this involved must have been important factors in creating an atmosphere which was most helpful in the formation of spiritual ideals. Though the Brahmanic education was no doubt also carried on in towns, especially in later times, the forest sanctuary has always been the Indian ideal. This is another of the educational ideals which is most important and one that is worthy of the attention of modern Educationists.

The unique success attained by the Arya Samaj Gurus, at Hardwar and Dr. Tagore's, Shantiniketan at Bhurpur-two interesting educational enterprises which are attempts to combine some of the ancient educational ideals of India with those of the West—is worthy of being recorded in this connection.

The discharge of the student after the conclusion of his studies is as solemn and impressive as its initiation. After having taught the Veda the teacher instructs the student: "Say what is true! Do thy duty! Do not neglect the study of the Veda! After having brought to thy teacher his proper reward, do not cut off the line of children! Do not swerve from truth! Do not swerve from duty! Do not neglect what is useful! Do not neglect greatness! Do not neglect the learning and teaching of the Veda!"

We shall now pass on to consider some western ideals. No doubt, education involves assimilation of some sort. But to make it most useful, we ought to regard it as a dynamic process. A system of high learning must have some points of contact with society. It must be a means whereby the individual can adopt himself to his material, social, religious and political environment. But in this conception of education whereby the pupil is prepared for his station in life does not at all exclude the idea of making him industrially efficient. To me it seems that all studies are equally cultural. With due respect to Newman I should say, that the study of a play of Ben Jonson or Shakespeare and proficiency in Latin or Greek do not make and have never made a man "cultural". Humanism of the ideal type must be replaced by a Humanian and liberal education that will take account of the tremendous changes which society is undergoing and has undergone. Formalisation is the besetting sin of educational theories. However reluctantly it has to be admitted that no progress is possible without change and no sound conception of the ultimate foundations of education can be formed unless there is constant adaptation of our educational theory to the political, economical and social environment.

Progress must for some time depend upon accumulation. We must investigate the elements before we come to a true conception of the whole. But when we have reached a new fact, the next effort should be to relate it to known central events. Because what we think today, in a way, has been created for us by the thought that went before. The present is the wreckage of the past. The future waits for us to create it out of the materials of the past. In a disciplined mind the past thoughts unite together and give a final irresistible impulsion and direction to future thoughts. So that by learning to refer everything to its own time, and the state of mind that gave it birth we build up in ourselves a wonderful readiness for the graver and more serious issues. If we remember this and cultivate the habit of summing up and constantly recollecting old impressions we shall be led to many wonderful and unexpected results.

Although in the ages of growing, a new mode of growing or thinking is born slowly and goes much deeper than we imagine, we have to remember that things which are found together may have taken wide distances of space and time to produce. We may depend upon it that each new phase and form of a central idea has had its own individual history. But nothing that has survived has occurred by accident. Nothing has been created out of wantonness or out of the idle desire to be different from others.

How different are the thought worlds out of which spring inspirations! How long a period must each have had in order to win its present depth and extent of the influence. The very year, as it passes, is a record of the changing ideas that have swept in succession across the mind. It is a characteristic that almost every great outstanding thought has somewhere or other a place devoted to its maintenance and tradition. It is a conception which penetrated everywhere; therefore the shaping pressure of this all pervading influence must have been Long continued. The complexity of the matter ruled upon would point
to some central seat of council and decision, with as little that was purely personal in its authority as it is possible to imagine. But whatever was the source of deliberation, it is clear that there must have been a consolidated royal authority to give its support to the decisions, without finching or changing throughout the formation period. Only by a combination of all three conditions can we account for the uniformity and regularity with which a complex year of thought has been worked out.

The aim of knowledge must therefore also be not only information but organisation. A system of education which ignores this factor in the educational process is worse than useless; it is pernicious. Unorganised knowledge is useless because it does not result in modification of behaviour.

And wedded to organisation and marshalling must be unity of thoughts. Thoughts which unite with the energy of a thunderbolt must be thoughts accustomed to combined action and sustained co-operation; thoughts which so to say know the grounds of their faith is one another and thoughts which are familiar to certain outstanding principles of conduct and constantly dominated by them. A strong sense of unity precedes agreement and the sense of unity is made effective through internal definition and self-organisation. In this world, there is no such thing—I am tempted to say—as real originality. Some mind more powerful than others breaks symbols into their elements and recombines these in an unexpected fashion. This is the whole of what we call originality. The ability of a mind's thought depends upon its ability to work upon the materials it meets with. That is why we say that the actual glory of Hellenic culture lay in the distinctiveness of its touch and the energy of manipulation of the materials that came in its way; perhaps even above these qualities were a certain faculty of discrimination and organisation in which it excelled.

MR. ANDREWS ON RAJA RAM MOHAN ROY.

I have eagerly looked forward to this anniversary of Raja Ram Mohan Roy. First I was asked to be present as a speaker at Simla, but my work has carried me away elsewhere. Here, at Jamshedpur I wish to state with the utmost possible earnestness what I feel on such a great occasion. Very nearly 100 years ago, Raja Ram Mohan Roy passed away into the unseen world of spirit, but his personality has remained with us, guiding and directing almost every reform movement which has been initiated since he left us.

Raja Ram Mohan Roy represents the dawn of the modern Indian Nation. No other name in Indian history stands out with such prominence as his as the founder of modern India. Not only did his personality awaken new life in his own country, but it also awakened new life throughout Asia. From Bengal went forth the great religious and cultural movement which has spread the 19th century to almost every part of Asia. This Bengal Renaissance anticipated by more than 50 years the Meiji period in Japan, which represents the high water-mark of modern progress in the far east of Asia. It can be proved historically, that this renaissance in the Far East which has since spread to China, Indo-China and Siam, owed its origin to Raja Ram Mohan Roy in Bengal.

Just as in the Far East, this awakening of Asia has spread far and wide from Bengal as its centre, so also in Western Asia the repercussion of the same movement has been marked and profound. Raja Ram Mohan Roy's Islamic ideals and culture linked him closely with Persia. Thus the movement which he founded in Bengal was able to penetrate westward as well. Indeed it went much further than Western Asia. Its influence spread widely throughout Europe and America.

When it is asked how this majestic personality, rising like the sun above the horizon at the end of the 18th century has had such an effect upon the main currents of human history the answer is simple. By his genius he anticipated the different problems which were the future to deal. He gave the solution to them in such a way, that those who came later could receive direction from him and carry into effect his own far-sighted wisdom. Let me take three aspects of his influence in our own times. The first that I would dwell on is this. He saw with extraordinary clearness that the new western knowledge must be assimilated by the East, so as to produce fresh life-giving currents in the soul for the new humanity of Asia. He did not reject Western Science. At the same time, he did not merely copy it, or take it in a unassimilated way. He became master of it; he never became its slave. Whilst he absorbed into his own magnificent intellect this new 'learning' of the West, he was able at the same time to correlate it perfectly with the wisdom of the East. He stands out therefore, as the one personal meeting-place in history between the East and the West at the time of their first modern contact.

Secondly, Raja Ram Mohan Roy is the founder of the Science of Comparative Religion. It is true, that Lessing and others, in Europe, had already outlined such a Science. But Ram Mohan Roy practised it in every action of his own personal life. Lately, I have been reading carefully some of his writings in English, which form part of his literary legacy as a scholar. I have found how deep his knowledge was of the Christian scriptures in their original Hebrew and Greek languages. I have been told by scholars of Islam, that his knowledge of Persian and Arabic culture was equally deep and profound. Thus his life was given to the solution of the problem of religious unity. The result is that 100 years after his death, he can be claimed by Hindus, Moslems and Christians alike, as the true sympathiser with their own religions. He can point the way in his own personal life and teaching to the solution of our present religious communal difficulties.

Thirdly, Raja Ram Mohan Roy was the true pioneer of social reform. He was essentially a man of faith, a man of religion, a man whose life was established in God. From this basis, his social reform proceeded. Social Reform was not in any way divorced from true religion. These three qualities in him, which I have mentioned, are still of vital importance. After 100 years, the bridge is not yet fully built between the Science of the West and the Wisdom of the East. Again, the problem of Hindu-Muslim Unity has become quite recently perhaps the most, serious and alarming factor in Indian political history. Here, we may study Raja Ram Mohan Roy and find help and strength in our difficulties.
Lastly, social reform has become urgently pressing in India, but we sadly lack direction. We can learn from Ram Mohan Roy that a reverent conservative spirit is not incompatible with radical social change.

In the end, I would dwell upon the inner character and personality of Raja Ram Mohan Roy himself. His moral sincerity, his intellectual freedom, his honesty, his forgiveness of injuries done to himself by his opponents, his generous and liberal spirit—all these are part of his personal charm. Cardinal Newman has described in a well-known passage in modern English literature, the character of the ‘perfect gentleman’. In my own mind, as I go through the characters in history who come nearest to this ideal, I put first and foremost as my own vision the ‘perfect gentleman’ of this modern age, Raja Ram Mohan Roy.

LESSONS FROM RAM MOHAN ROY’S LIFE.

The South Indian Brahmo Samsaj, Madras celebrated the 74th anniversary of Raja Ram Mohan Roy at which Sir Janakaran Nair presided. Impressing upon the audience some of the important lessons from the Raja’s life, Sir Sankaran said: 'Raja Ram Mohan Roy was the first student of comparative religions. He was not therefore antagonistic to any religion. His belief was that there was something good in every religion and the antagonism arose purely out of ignorance of the other religious. If one had studied the tenets of other religions, it would be possible for him to discuss with his opponents the various stand-points and the speaker said that this must be the first great lesson that they should learn from the life of Ram Mohan Roy. The next thing in which he interested himself was social reform. If one would read his papers on Saty and about the agitation carried on by him to effect other social reforms, he would be astonished at the great opposition which he had to face. He did not lose heart, and he fought with his own countrymen with energy and determination for reform of the social abuses. All his arguments cut against the root of the system of caste. He explained the Hindu religion in its higher aspects as excluding altogether the superstitious forms and ceremonies such as idolatry.

The speaker had taken some trouble to read carefully the arguments used by Ram Mohan Roy, the arguments which cut the very roots of the then social system and found that they were based on Hindu scriptures as Upanishads and Gita and that it was impossible to defend the many social evils. If one had respect for the memory of Ram Mohan Roy, if one wanted to perpetuate his memory, he could not do better than by reading the writings of Ram Mohan and imbibe from them something of that tremendous energy and determination to fight the social evils now prevalent in India. Ram Mohan Roy showed that they could get political freedom only after they attained that mental and moral freedom. The speaker was sorry that the fight against the social injustices had ceased after him. It was the duty of modern Indians to take up that work in right earnest now. Until they get rid of the grievances, until the woman of India had equal rights and privileges as men, until the evils of the caste system were removed, they could take it that India was unfit for Swaraj. They might not be able to get rid of these immediately because they had a foreign government, which was naturally reluctant to interfere in such matters. Now that they had their own council, it was the duty of representatives of the people to press the Government to pass such laws which would remove all distinctions of caste and creed, recognition of civil rights of women and the so-called depressed classes. This must be the great lesson that must be drawn from the life of Raja Ram Mohan Roy.

PROF. C. V. RAMAN’S LECTURE.

Lecturing on “Coronas, Glories, and Halos” at the Asiatic Society, Calcutta, Prof. C. V. Raman said—

It would be a profound mistake to imagine that the physicist finds his inspiration chiefly within the four walls of his laboratory. Nothing can be further from the truth. The greatest, the most dramatic, and the beautiful experiments are those which Nature makes every day in her great laboratories. Her demonstrations are so often repeated that familiarity sometimes breeds indifference, and many pass by without even stopping to take notice. But even the least imaginative of us would not fail to be thrilled by the glories of an auroral display or the wonderful vision of the sun’s corona during a total solar eclipse. I can mention a score of other phenomena of everyday occurrence which would be considered spectacular if they were not so common, and the significance of which we are yet far from fully understanding.

I propose to speak to you this evening on a class of natural optical phenomena which give the physicist much food for thought. They arise from the precipitation of the water vapour contained in our atmosphere and hence are of special interest to the student of open-air physics or meteorology as it is officially called. Their investigation has notably advanced the science of theoretical optics, and their fruitfulness in this respect is yet not exhausted.

The most familiar of all the optical phenomena associated with precipitation is the rainbow. Here we are concerned with the effects arising from the refraction and internal reflection of water by relatively large spheres of water. Essentially similar, except in geometrical detail is the explanation of the coloured horizontal bows of hyperbolic form which are some time seen on the greasy surface of the water in tanks which are covered by dew drops on a cold morning. The tank in front of the Bengal Club shows in the winter morning sun a complete set of primary and secondary bows, with their superannuaries as perfect as any that may be seen in the sky.

I have only mentioned the rainbow as passing; my chief concern in this evening is with the optical effects produced by clouds which represents incipient precipitation, the particles of solid or liquid formed not being so large as to fall rapidly. The meteorologist recognises a great many varieties of cloud-forms. From the optical point of view, they may be broadly classified into two classes: the first in which the condensed particles consist of solid, the second of liquid droplets. We have the solid form only when the temperature is below the freezing point of water. The liquid form occurs both when the temperature is above and below the freezing point. The second possibility arises from the fact that water may occasionally be cooled below zero without solidification occurring.

Coronas and Haloes are entirely different in their physical nature. The former arise when a luminous object such as the sun or the moon is seen through a thin cloud of water droplets. Haloes on the other hand are observed under favourable conditions as the result of the presence in the atmosphere of a veil of suspended ice-particles. The physical explanation of the formation of the two classes of optical effect is therefore on rather different lines.
The formation of Coronas by condensed water-droplets is rapidly reproduced in the laboratory and it is found that the effects depend entirely on the size of the droplets. Seen through a cloud of water-droplets a luminous source appears surrounded by coloured rings; the size of the rings and the distribution of colour in them depends very much on the size of the droplets. With fairly large droplets the source is surrounded by a circular diffuse area of white light, the colours appearing around the margin of this area in the form of rings in which the sequence of colours is several times repeated.

Seen through a coloured glass, the rings appear alternately bright and dark, the entire ring-system expanding when we use a red glass instead of a blue one. The larger the drops, the smaller the size of the ring system. The light that is thrown into those rings represents what would otherwise have reached the observer's eye in the ordinary way. Hence the formation of coronas by a cloud passing over it is accompanied by a diminution of the brightness of the sun or moon. By observing the size of the rings of the coronas and the resulting diminution of brightness, the physicist can estimate the quantity of water in a cloud. Coronas may be shown by a cloud so thin that an acre of it contains only a tumblerful of water.

Clouds consisting of exceedingly small droplets (less than a ten-thousandth of an inch in radius) are capable of giving coronas of exceedingly large size. Hence such clouds even when situated far away from the sun exhibit beautiful iridescence. Large patches of such cloud, exhibiting a fine rippled structure with gorgeous colours may be sometimes seen in the afternoons in the western sky during the monsoon season in Bengal, and form a remarkable spectacle.

The theory of the iridescence of such clouds differs in some respects from the comparatively elementary explanation of the coronas produced by relatively large droplets. The principal point of difference is that when dealing with relatively small drops it is not permissible to disregard the light passing through the liquid sphere. This makes the problem somewhat more complicated. Much light has been thrown on the subject by theoretical investigations carried out at Calcutta during the past few years. The corresponding experimental studies enable the phenomena of iridescent clouds to be successfully reproduced in the laboratory.

Glories are the peculiar coloured rings seen by an observer round the shadow of his own head when he stands with his back to the sun and faces a fog-bank or a cloud. In cold climates such as Canada, they can be seen when the cloud produced by the observer's breath is observed in an aeroplane round its shadow when flying over a cloud bank.

The explanation of glories as reversed coronas usually given in text-books has been shown by the investigations made at Calcutta to be entirely erroneous. The phenomenon has an entirely different origin, and has no connection whatever with the shadow of the observer's head, except that the latter prevents the complete system of coloured rings being seen in its full beauty. The glories arise from the light that enters the drop directly and return along its original path after reflection at its inner surface. The complete systems of ring formed in this way may be observed with any simple optical device or periscope by which the interposition of the shadow of the observer is avoided.

Halo as formed by Cirrus clouds are of two types: those formed by refractions of light in the crystalline needles or plates of ice and those formed by refractions on their surfaces.

Prof. Raman explained how these were formed and illustrated the two types by means of a special optical devise constructed by him by which their formation may be successfully reproduced. One arrangement showed the 22 degrees halo, formed by refraction, and another the periodic circle passing through the sun. Prof. Raman said that he had designed an instrument that would demonstrate both simultaneously but its construction had not been finished in sufficient time for use at the lecture.

The lecture was illustrated by lantern slides and experimental demonstrations of iridescent clouds and halos.

SIR J. C. BOSE'S LECTURE AT NAGPUR.

Before a large audience Sir J. C. Bose delivered an address to the Nagpur University in the course of which he said that the highest function of an university was the advancement of the frontiers of knowledge for the common benefit of humanity. Although science was neither of the East nor of the West but international in its universality, yet India by her habit of mind and inherited gifts handed down from generation to generation was specially fitted to make important contributions in the furtherance of knowledge. There were two elements essential to the discovery of truth; the faculty of imagination and the subsequent verification by objective methods. For discovering the hidden mechanism in the life of the tree one had to become the tree and feel the pulsebeat of its throbbing life. This method of introspection had to be afterwards followed by rigid scientific demonstration for untrained imagination led to the wildest speculation subversive of all intellectual sanity. For detecting the hidden activity within the dark profundities of the tree we had to get access to the smallest life atom and record its throbbing pulsations. It was, therefore, necessary to invent and construct instruments of surpassing sensitiveness which produced the stupendous magnification of fifty million times. The invention of the microscope magnifying only a few thousand times initiated a new era in the advance of biological science. The super magnifying instruments devised at the Bose Institute were now revealing the wonders of a new world. It was by the combination of the introspective and experimental methods that it was possible to establish on a firm basis the important generalisation of the unity of all life. The barriers that divided kindred phenomena thus vanished, the plant and animal appeared as a multiple unity in a single ocean of being.

The establishment of this generalisation was not only of great theoretical but also only the highest practical importance. It opened out the possibility of great advance in physiology in agriculture, in medicine and even in psychology. The present unrest in India as in Europe was ultimately due to severe economic distress. It was tragic that our country with its great potential
wealth should be in such a terrible plight. There were a large number of young men who could be specially trained in the advanced methods of science in efficiently conducted institutes for the industrial development of the country. The speaker could speak with some authority on the latent power of their countrymen for discovery and invention. The extraordinarily sensitive instruments employed in his research had all of them been constructed by Indian mechanics trained in his institute. It should be our aim not to be entirely dependent on foreign sources for our higher education and for our needs for carrying out such a programme. A far-sighted state policy would be required in matters of such vital importance as education. Persistence in this attitude of apathy would lead to disaster the extent of which it was impossible to realise now. It is the ideality the character and nobility of aspirations of our youth that would with processes and made the younger generation the past would not remain at a memory, but a latent power to be wakened once more for the revival of India's ancient greatness.

NEWS OF THE WEEK.
The Right Spirit: The Berhampore correspondent of the Mussulman, Calcutta, writes: a serious apprehension of breach of peace between Hindus and Mohammedans of Birkalasgore, Thana Beldanga, regarding passing Durga Puja processions before mosque was reported on the 8th morning to the Subdivisional Magistrate, Berhampore, who requested Khan Babadur Mouvi Birlam Huq, Member, Bengal Council, to proceed to the spot, Reaching Birkalasgore, Khan Babadur Mouvi Birlam Huq met Hindus and Mussalmans who expressed the fullest confidence in his decision and promised to abide by his orders. After enquiring details he decided that the processions should pass with music between 7 to 11 in the morning and 4-30 and 5-30 in the afternoon. The decision was hailed with delight. Later, Hindus out of regard for Mussulman feelings, agreed to stop music before mosque while passing with processions and took mother Durga with great pomp but stopped music at some distance from the mosque either way. The Mussalmans greeted the Hindu gentlemen shouting Hindu-Mussalman-ai-jai. Khan Babadur Mouvi Birlam Huq expressed deep gratitude to the Hindu gentlemen for their large-heartedness and thanked the police for their earnest endeavours to keep the peace. The procession passed smoothly. Mr. Thacker also learned from the newspapers that the Durga puja was not disturbed anywhere. They are next tried in the courts itself by a special Court, which has the atmosphere of a school. After trial they are either warned or discharged or bound over or sent to certified schools, where they learn some simple industry in addition to the three Rs. The chief improvement that Mr. Thacker suggests is that there should be more certified industrial schools at least one being specially for girls. He points out that in England and Wales there are less than 123 such schools, financed almost entirely by Government and local bodies. The Bombay Government and the Corporation should not fail to take the hint.

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Good Intentions: After an interval of several months during which the newspaper which first published in India his libel on Hindu widows, was the object of several abusive prosecutions, Mr. Pilcher has come forward, on his return from Brazil, to explain his statement. Mr. George Pilcher like Miss Mayo claims to have been moved by a "genuine affection for Indians and the desire to assist the more rapid progress of their country." He says that his speech about Hindu widows has been misreported: "I never used the word "slut," but merely asserted that the inevitable result of the Hindu prohibition of remarriage, especially to child widows, created a tendency for those widows, either to degenerate into unhappy domestic drudges or to reinforce the ranks of prostitutes. In no spirit of scorn, still less hatred, I exercised my elementary right to discuss these matters and attempted to direct the English and Indian public opinion to the true kernel of India's difficulties." For our part we fail to see that his speech differed from that of Miss Mayo or the "elementary right to discuss these matters" of the Times. We reproduce from the Morning Post in another column, writes that "in the East he saw many pictures of London's famous buildings but, needless to say, none of the rookeries which make up the major part of her East End," the Simla correspondent of the London Times suggests that the Indian Cinematograph Enquiry Committee is appointed to keep up the white man's prestige in the eyes of Indians. Although a few in Europe hold that there is no necessity for any censorship to be exercised in the public exhibition of films, still it is generally recognised that there should be some control in order to prevent the exhibition of undesirable pictures. Dewan Babadur Rangacharya did well to point out that the censorship would not be based on the principle of impartial preference but on a more rational basis. The cinematograph can be used as a very valuable instrument for educating the people and we are sure that the Rangacharya Committee will give due emphasis to this aspect of the problem.

U. P. Social Conference: For the first time, the United Provinces had the proud privilege of having a lady to preside over its Social Conference held recently. Mrs. Padmabai Rao, who occupied the position of the Principal of the Theosophical Girls' School, Benares, and whose excellent services in the cause of her sisters in Northern India were recounted by speaker after speaker in the Conference, acquitted herself creditably, as a perusal of her presidential address published elsewhere will show. No utterance on the question of social regeneration of India can fail to take cognisance of Miss Mayo's book and Mrs. Rao's address is no exception. As one who taught and moved closely with Indian and European girls her opinion ought to carry great weight. Referring to the charge of sexual perversity, Mrs. Rao said that she had watched the growth of a whole generation of Indian girls from childhood into girlhood and womanhood under her care and guardianship and judging from her experience and knowledge of European girls, she could unhesitatingly say that sex loomed less largely in the consciousness of an Indian girl than in the case of an European girl. Mrs. Rao treated in an exhaustive manner the evils in Indian society that now remain, insisting most forcibly that if the suggestion of Prof. K. C. Pandya, Chairman of the reception committee of the conference, to widen the scope of the Social Conference so as to include...
all communities are well worth considering. The problems with which Social Conferences are called upon to deal are problems which vitally affect Hindus, Muslims, Christians, and alike. Greek Influences in India: A Router message recently received hints as a new discovery by Von Lecocq, the German ethnologist "the claim that Indian and Chinese images of Buddha are evolved from the pictures of the Greek gods Apollo and Bacchus. It was propounded by a great German ethnologist, Von Lecocq, Director of the Indian Section of the Berlin Museum of Ethnology, at a meeting of the School of Oriental Studies, London. Herr Von Lecocq, who has headed three expeditions to the deserts of Central Asia, claims that it has been indubitably proved that India and China borrowed images of all the classical Greek gods which they adapted to their own religions and needs."

The theory as far as we are aware is a very old one. In Buddhist Art in India Prof. Albert Grunwedel has taken great pains to prove that the images of Buddha are really variations of Apollo. In writing of the finished images of the Buddha, he says: "He is given again in the form of a young man, in a long robe thrown over both shoulders. The face, in the older and more ideal conceptions, shows features resembling those of Apollo, while in the more modern and more stereotyped pieces the features are distinctly Hindu. The hair is arranged in a krobyles; sometimes the figure is represented sitting, Indian fashion, with legs drawn up; at others standing with the right hand uplifted, or striding towards the right, and so on. The draping and treatment of the garments is thoroughly Hellenic; on the more ancient slabs it is often very delicate, and here and there it has quite a distinctive character; but on the later representations the different garments, which have become conventional and stereotyped, are arranged in a fashion that is decidedly not Indian." In another passage he writes: "In true Greek style, the disfigurement of the bump of intelligence (enlightenlusth) upon the skull, is concealed by a cluster of locks of hair; in many cases the closely-cut hair, which the figure should have, is replaced, incorrectly, and in contradiction to the tradition, by an abundance of locks. The Apollo-type of the Alexandrine type of which was used as a basis for the Buddha head, gives an idealization, which is in entire opposition to the possibility of the portrait of Gautama." The book was published in 1897.

Backwardness of Women's Education: A valued lady correspondent writes: "It is an irony of fate that while women in other countries and even in other communities in India are striving to come abreast of men in liberal and professional education, we in India have not yet ceased to discuss whether a study of the three R's is advisable for our girls. The suggestion made at the Foona Muslim Ladies Conference that the curtailing of the marriage and funeral expenses should be effected in order to benefit education should be welcomed and acted upon. To quote Mrs. Naidu, the education of Muslims—we may say, Indian—women is a factor conducive to the growth of Indian nationalism and the task of education is facilitated by the ideals of Islam which stand for "Liberty, Equality and Paternity.""

Mr. Chintamani on Untouchability: In moving the resolution on the removal of untouchability Mr. Chintamani made a vigorous speech which we reproduce from the Leader. Mr. Chintamani said that if there was to be any salvation for the Hindu community and for India, it would not be attained for as long as the Hindu community tolerated and sanctioned customs and usages which resulted in a problem such as the problem of the depressed and so-called untouchable class. It was fortunate that during the last forty years perhaps in the greatest of all living Indians, Mahatma Gandhi, had given attention to this subject. Mr. Chintamani observed that there were bound to be radical differences of opinion regarding many of the concrete points of the political programs of Mr. Gandhi but when he had directed the attention of the people of India to the serious moral question of this so-called untouchability and had urged them to use the public roads round a temple in the town, the conduct of the caste Hindus of Travancore to leave the Hindu fold. The conduct of Mr. Mahadev Govind Ranade, used to say that if India had become a land of suffering it was because of God's curse for the manner in which Hindus treated Hindus and the depressed classes.

Disabilities of the Ezhavas: The struggle that the Ezhavas of Travancore have been carrying on for sometime for the free use of certain roads in the State has not yet resulted in improved position. It is a pity that the State does not recognise its duty towards a section. Travancore seems to be again inviting trouble in connection with the right of the so-called untouchables to use the public roads round the temples of the 'high caste Hindus.' For some time past there has been considerable resentment among the Ezhavas of Thiruvarpur in the State, because they have been forbidden even by force to use the public roads round a temple in the town, while all non-Hindus are allowed to pass along the roads freely. The conduct of the caste Hindus of the town is most deplorable and is a disservice to Hinduism as they practically encourage the poor Ezhavas to leave the Hindu fold. The conduct of the authorities in backing up the caste Hindus, because they have been forbidden even by force to use the public roads round a temple in the town, while all non-Hindus are allowed to pass along the roads freely, is the duty of the educated Hindu throughout the State to support the Ezhavas in every possible peaceful agitation they think necessary to assert their right.
INDIAN SOCIAL REFORMER.
BOMBAY, OCTOBER 22, 1927.

Mr. Har Bilas Sarda’s Bill—1.

We are indebted to Mr. Har Bilas Sarda for a copy of his Bill to regulate marriages of children amongst the Hindus, which has been referred to a Select Committee at the last Session of the Legislative Assembly. The Select Committee, Mr. Sarda informs us, is likely to meet next January, and it is hoped that the Bill with the Select Committee’s report will be taken up for discussion and decision before the Legislature in February next. If it is passed by the Assembly, it will be sent up to the Council of State and the attitude of that body will be largely influenced by the attitude of Government towards the measure. It will be remembered that the Government wanted the Bill to be circulated for opinion and opposed the reference of it to the Select Committee when it was introduced last session. The Government cannot be expected to give their whole-hearted support to the Bill unless the public opinion in its favour is so overwhelming as to make it impossible for them to do otherwise. British rule in India has largely outlawed the ideals of its early years when a British member of the Government of India could say, as did Mr. Grant who was in charge of the Bill to validate the remarriage of Hindu widows: “If he knew certainly that bar one little girl would be saved from the horrors of Eakamachariya by the passing of this Act, he would pass it for her sake: if he believed, as firmly he believed the contrary, that the Act would be wholly a dead letter, he would pass it for the sake of the English name.” British Indian statesmen in those days were genuinely anxious to raise the people of India from the inhibitions into which they had been plunged by centuries of despotism, and to train them to govern and protect themselves. The great emancipating principles which inspired political policies in the later 18th and early 19th centuries gave place to a commercial and military imperialism in the latter half of the 19th century, and social legislation was practically a dead letter. The Montagu-Chelmsford reforms were an honest attempt to get away from imperialistic influences in the governance of India, but these have been too long and too strongly entrenched in policy to be easily overthrown. We are now in the trough of a wave of reaction against the reforms, of which the opposition of Government to the reference of the Bill to a Select Committee was but one of the many symptoms that are visible to the discerning eye.

It is, therefore, of the first importance that public opinion should be strongly mobilized in favour of legislation to prevent child marriages. Already a Shaukacharya has sounded a note of protest, and a Barwari gathering is said to have passed resolutions opposing Mr. Sarda’s Bill. These are of slight importance in themselves but they have an importance as emphasizing the necessity of prompt, organized action on the part of the friends of reform in support of legislation to deal with child marriages. The line of argument adopted by Mr. Sarda in his speech commending his Bill to the favourable consideration of the Assembly, was intended toconciliate orthodoxy and to impress on it the grave evils incidental to the prevalence of child marriages. His anxiety to remove all causes of possible orthodox opposition, has, indeed, led him to include in his Bill a provison which practically nullifies its main object. After laying down that no marriage of a Hindu girl or boy shall be valid unless she or he had completed her twelfth or his fifteenth year, the Bill provides that it will be valid if a license is obtained from the magistrate beforehand for its performance and it makes it obligatory on him to give such a license on an affidavit from the guardian to the effect that the girl has completed her eleventh year and that the conscientiously believes that the tenets of the religion which the girl professes enjoin that the girl should not be kept unmarried any longer.” In his speech, Mr. Sarda said that “the provison with regard to the Magistrate is not an essential or organic part of the measure and there will be no objection on my part to a suitable modification of the provison, if it can be devised.” The only modification which would be consistent with the main object of the Bill, is the omission of this provision. Mr. Sarda said that he had inserted it in order to disarm all opposition on the part of the orthodox people. So far from doing this, the clause is sure to stimulate opposition. There are few orthodox Hindus nowadays, and fewer still who believe that child marriages are an essential part of the Hindu religion. In many families which pass for orthodox, girls remain unmarried till 14 or even 16, but they are supposed never to exceed their 13th year until a suitable bridegroom has been found and the marriage ceremony has been performed. Surely, these orthodox people do not believe that God does not see through their subterfuge! It is really social opinion, the custom of their relations and caste people that they fear. To remove this fear, the legislator must not shrink from declaring the faith that is in him. “If the trumpet give an uncertain sound, who will prepare himself to battle?”

The application of this clause will give rise to serious difficulties. There is no license provided for in the Bill for marriages of boys under 16. The Bill expressly prohibits the grant of licenses for marriages of girls under 11. We do not see why it should be made so easy to get a license for the marriage of a girl who has completed her eleventh but not completed her twelfth year. We really think that far less hardship would be caused to the girl and her parents by omitting the licensing clause than by placing in their way the temptation to swear a false affidavit regarding the girl’s age and religion. Mr. Sarda knows that among Hindus and even among Europeans, it is not considered wrong to understate the age of women. The latter have adopted a convention deprecating any enquiry about a woman’s age as bad manners, while among Hindus questions about age and income
are not considered improper. The ages of unmarried girls are, as remarked above, habitually under stated, and an orthodox Hindu guardian will be placed in a fearful dilemma if he has to swear that his ward has completed her eleventh year in order to be allowed to get her married before she completes her twelfth year. In the absence of any provision of amnesty in the Bill, the guardian will, we think, be liable to be prosecuted for perjury if some kind collateral produces a counter-affidavit to the effect that the girl to be married has yet a month to complete her eleventh year. We do not like the licensing clause at all. If there is no other alternative we would frankly reduce the minimum marriage age under the Bill to 11, and omit the licensing part of it altogether. The better way, however, is to leave the validity of marriages alone, as has been done in Indian States’ legislation, and impose penalties on the performance of marriages before the prescribed age. This course would enable the fixing of higher minimums which, we think, can and should be done.

MUSLIM EDUCATIONAL CONFERENCE.

The Bombay Presidency Muslim Educational Conference held at the end of last week in Poona, was, as last year, happy in its choice of the president, Amir Sheikh Mahomedibai Abdullahbai, the Dewan of Junagadh State. The importance of each conferences cannot be over-emphasised. As the President himself pointed out they assist in creating and focusing public opinion on certain important issues and prick the conscience of the community as a whole and thus exert a salutary and corrective influence. That the Muslim annual conferences have done so is amply borne out by the message that was sent by Sir Leslie Wilson to the last session of the Conference, to the effect that the efforts of the Conference had given a fillip to Muslim education in that there was a satisfactory increase in the number of Mahomedan pupils receiving instruction throughout the Presidency.

Himself a staunch believer in education, the Dewan Sahib at the very outset of his presidential address remarked that ignorance was the root cause of all our communal trouble, and he refused to believe that a nation composed of members who had received liberal and sound culture and had imbued with the high ideals of citizenship, would fail to observe the elementary principle of live and let live. The survey of the progress of Muslim education in the Presidency, as sketched out in the address, shows that Muslims are not as educationally backward as they are popularly thought to be. They are distinctively ahead of the backward and intermediate and bid fair to keep pace with the advanced communities. So far as primary education is concerned, the percentage of literacy among the Muslims is 9% as against 41% of the backward and intermediate communities and 10-1% of the advanced communities. Thus it will be seen that Muslim education in Bombay has made greater advance than in any other province in India.

But as regards secondary and higher education the Muslims are not so favourably situated as the advanced section of the Hindu community. The percentage of Muslim pupils in secondary schools to Muslim population is only 38 as against 2-31 of the advanced community. The disparity is still greater in figures for higher education. It would be difficult to believe, were it not recorded in the Director’s report, that the number of Muslim students who passed the School Leaving Certificate examination is about 170, and the number of students who go up for higher and professional education is negligible. It is inexplicable with the advantages that START education undoubtedly has it should show such poor results in the higher stages. It cannot be said that the facilities are not provided as an encouragement for their education. In arts and professional colleges, special scholarships are provided for them. It is interesting to note in this connection that in the arts colleges Mahomedans in the presidency have 30 scholarships of Rs. 20 each and the Sind Mahomedans 48 of Rs. 50 each reserved for them. In fact there are more scholarships than Mahomedan pupils who avail themselves of it. What is the sparsity of the community to education due to is one of the questions which the Dewan Sahib has tried to answer. Among the reasons he assigns is that the Mahomedans labour under a disadvantage as the local vernacular instead of Urdu is employed as the medium of instruction in secondary schools. While making the suggestion that denominational schools will solve the problem of illiteracy among the Muslims, the learned President forgets that for the Mahomedans in whatever province they live, the local language forms their mother-tongue. It is not uncommon for a Muslim of Madras or Bombay to be proficient in Tamil or Marathi and not know a word of Urdu. With a true insight born of his experience as an administrator, the Dewan exhorted the men of his community not to rely on state aid alone. He pointed out to them the institutions in Poona ran by other communities purely on philanthropic and on selfless lines and asked them to emulate their example.

The question of Muslim girls’ education was touched upon in the address and the President expressed his satisfaction that the prejudice against imparting secular education to women was dying out. This subject was adequately dealt with in the Muslim Women’s Educational Conference. Though it has been repeatedly recognised that the purdah is the main obstacle in the way of Muslim girls’ education we do not find a single line in condemnation of it in the presidential address of Nawab Begun Mumtaz Yaruddowlia. Lady Wilson who graced the Conference with her presence in her speech went so far as to declare that the observation of the purdah need not prevent women from leading equally healthy lives with those who are free from it. The theory that religious education must precede secular education has been rejected in all advanced countries as unwise. All who object to direct religious teaching in schools are not themselves irreligious. Some of them, indeed, are sincerely men deeply imbued with the spirit of religion. The reason is that the young mind is not ripe for religious teaching and that forcing it on it often provokes it to protest or ridicule.
MAHATMA GANDHI AND THE SHASTRAS.

To The Editor, The Indian Social Reformer.

Sir,

In your issue of 24th ultimo you criticise Mahatma Gandhi for making Shastras the basis of social reform and for allowing the Shastras to poke their nose into social reform. But according to the report published in his Young India of 23rd Sept. he says on the other hand that truth is the foot-rule provided by Hinduism for testing the shastras and the rules of conduct. Anything which falls short of truth is to be rejected, no matter how great its authority. This is no other than "rational basis" of social Reform which you advocate. The same report in Young India also describes how outwitted the Shariats was by the inerrability of Mahatma. Presumably you were writing without the full report before you.

Yours etc.

B. K.

[It is obvious that to Mahatma and the Pandits "truth" means different things. The former understands by truth something which to him is self-evident, whereas to the Pandit truth is to be found only through the Shastras. Hinduism, like every other world religion except Buddhism, makes revelation as well as reason factors in the apprehension of truth.—Ed., I.S.R.]

MOTHER INDIA CONDEMNED.

MISSIONARIES' PROTEST.

A statement with regard to Miss Mayo's book "Mother India" signed by Rev. Dr. Macnicol and Mr. P. C. Phillips, Secretaries, and Miss A. B. Van Doren Hon. Officer, has been issued to the press in the name of the Executive of the National Christian Council of India, Burma and Ceylon, the only dissentient member being Bishop J. W. Robinson who does not find that he can assent to its terms. The Lord Bishop of Calcutta and the Metropolitan of India is the Chairman and Dr. S. K. Datta the Vice-Chairman of the Council, and the Executive Committee includes the Rev. Chittamber, Bishop of Dornakal; the Rev. J. P. Edwards, Dr. C. R. Greenfield, Bishop of Madras, Rev. J. Mackenzie, Rai Bahadur A. C. Mukerji Munsar, K. T. Paul, and B. L. Kalia Ram and Rev. H. C. Verte.

The statement reads as follows:—"The prominence that has been given to Miss Mayo's book "Mother India" in Great Britain and America and the deductions which are being drawn from it render it in our opinion and in the opinion of many of our friends necessary for the National Christian Council to issue some statement about it. Miss Mayo denied that the book was inspired by any third party whether political or missionary. Nevertheless, it has been stated that the book was promoted in the interests of missionary propaganda. If this suggestion were true, we desire to repudiate emphatically any such missionary propaganda but we wish to say publicly that so far as we have been able to discover it is absolutely unfounded.

GRAVE SOCIAL EVILS.

It has never been denied either by Indians or by foreign missionaries that social evils exist in India, and it is a matter of common knowledge that strenuous and organised efforts are being made by groups of Indian reformers to get rid of them. Yet, we, representing a body of men and women who are in close touch with the people and are conversant with their everyday life, unhesitatingly assert that the picture of India which emerges from Miss Mayo's book is untrue to the facts and unjust to the people of India. The sweeping generalisations that are deduced from the incidents that came to the notice of the author, or that are suggested by the manner in which these incidents are presented are entirely untrue as a description of India as a whole.

CHRISTIAN PICTURES.

"At the end of the book Miss Mayo admits that she has left untouched other sides of Indian life and for that very reason we can affirm that Indian life does not present the dark and evil aspect which her book suggests and that the ugly and repulsive and disgusting aspects of it that are emphasised in the book are not the predominant things in Indian society. Beauty and culture, kindness and charm, religion and piety are to be found alike among the highest and the humblest.

Miss Mayo leaves no room for these in her picture. Further we see signs that the book is being used to support the contention that there is no hope of friendly cooperation and effort with a view to the amelioration of admitted evils.

FAITH IN INDIA'S FUTURE.

"The missions in India stood, as they have ever stood, for the principle that improvement must be sought by friendship, by increasing association of all who love India, whether Indian or foreign, in all efforts for the betterment of the country by continual fixing of the mind on the progress achieved rather than on the evils of society and above all by humble reliance on the power of the spirit of the one God who has made of one blood all the nations of the earth. If this unsympathetic recital of evils which are deep-seated enough but not universal, as the book seems to imply, leads to despair of any progress or to embitterment of the relations between Indians and Europeans, or to any weakening of the joint efforts being made for the betterment of the people of India, the result will be disastrous to both India and the West. We have faith in India and India's future. We have faith that she will be able, strengthened by the spirit of God, to obtain deliverance from the evil. We earnestly desire that East and West should cooperate to this end in a spirit of love and understanding. Our fear is that this book may, by its lack of understanding its exaggeration and its unfairness, make such cooperation more difficult for both sides. For this reason, we have felt impelled to issue this statement to the peoples of India and to the missionary leaders in the West."

Dr. Paramjeys' Advice: In a speech at the opening of the new session of the Indian Students' Hostel in Gover Street, Dr. K. P. Paranjpey asked whether India was getting adequate return for the half million sterling spent every year by the 1,500 Indian students in Britain. He thought that Indians should not come here until the possibilities of study in their own country had been exhausted. The main purpose of sojourning here should be for advanced studies. He said that one of the advantages of study here was a better understanding of India. The students should make friends with all their fellow Indians, of whatever creed or province, and get a wider outlook which would enable them to combat the poison of communal strife. They should learn all that they could of the British ways and institutions and make sure that their course clear of the Style of denationalization and the Charybdis of orientalism. He urged the students to see that no action or speech or thought of theirs was such that India should wish it otherwise.
THE INDIAN SOCIAL REFORMER.

THE COMMUNAL PROBLEM.

Sir C. Sankaran Nair delivered on the 15th Sept. an interesting address on "Reforms and Young Mussalmans" in the premises of the Government Mahomedan Training School, Mount Road, when the Hon'ble Dr, P. Subbaroyan, the Chief Minister, presided. The meeting, which was held under the auspices of the Crescent Society, was very largely attended.

The Chief Minister, in requesting Sir Sankaran Nair to deliver his address, said that the progress towards national regeneration and self-realisation should go hand in hand with the raising of all communities. He was also of the view that equal opportunities should be given to all communities to raise themselves to their former status. In these matters a 'give and take' policy should always be pursued. Unless the two great communities of India, the Hindus and Mahomedans, progressed in harmony, the regeneration of the country could not be achieved. He would also assure the Mussalmans that as long as he remained the Minister, he would see to the proper advancement of Muslim education in the province; because they could not hope to attain Swaraj, if one community was lagging behind in educational progress.

Sir Sankaran Nair next addressed the meeting. He began by saying that as his interest in Muslim progress was enough to tell them that years ago when the boys of the Aligarh University came over to Madras to collect subscriptions he not only contributed his quota, but also wrote to the University offering a scholarship to any Hindu boy who would come and associate himself with the Muslim students at Aligarh. The result was he received a number of letters abusing him and the scholarship was never awarded because no Hindu came forward. "Now things are," the speaker continuing observed, "getting an ominous look. There is no use pretending that the outcome of the Unity Conference will be satisfactory. I myself do not believe that this is going to be satisfactory. When I say this people may not like to hear it. My reasons for saying it I shall give you later on. My main concern now is to tell you something of the problems that you as well as the Hindus have to face in the future if we are to come to an amicable settlement so far as the Reforms are concerned.

"Unless the Mussalmans are satisfied, there is no use in having any further reforms because it cannot be worked satisfactorily; so also with the case of the Hindus; both must be satisfied if we are to work the reforms we have now got and the reforms we hope to get in a satisfactory manner. Moreover, all of us will agree that even if the Hindus and the Muslims agreed upon certain proposals and if those proposals appear re-actionary—that is, not in the interest of our future evolution, not in the interest of the country as a whole—I am sure that all reasonable men will agree—that we had better do without any reforms at all. We do not want any reforms that will not lead India on the path of progress. I do not want to give my opinion on the present problems. That is no good. You must have read again and again in the newspapers what those questions are on which both the communities are agreed. You must also have read the opinions of the real leaders of the Muslim and Hindu communities on those problems and also of those who profess to lead. It is no use adding one more opinion to the host of other views you have got. I shall try to put before you the mentality with which you have to approach the solution of these questions; because the whole thing depends upon the mentality and character that will deal with these problems in a statesmanlike and generous way, as the youths of all countries will approach such questions. It is the youths of the countries that will have to deal with these questions, for the men who have grown old, grey and prudent might deal with them in a selfish spirit. It is you youths, who will deal with them with the generosity that generally actuates you and would approach the questions in a spirit of enthusiasm and love for all. Take for instance, the question of music and procession before mosques and cow-slaughter. You may solve the question in three ways. The first method is 'let us get on as we have been doing in the past; let us abide with the custom and by the ancient practice in the country. If processions were not allowed near the mosque in the past, let us get on like that,' That is one intelligent view. Another view is 'let us abide by what the law says. If the laws allow a thing to be done, let us do it in a manner as not to be offensive to the other people. Whenever there is a dispute between the Hindu and the Mussalmans as there have been, let us see what the law is on that point and abide by the decision of the Court.' The third point is this and it is the most important one. It also seems to be the most prevalent view. The Hindu says, 'it does not matter what the custom is. We do not care a bit for what the law says. What we want is our religion; when it says that such and such a thing should be done in such a way it must be done. If it offends the Muslims we cannot help it. Let us stand by what the religion says.' Equally strong is the retort of the Muslims. They say 'our religion is the first thing with us. We are Muslims first and we are everything else next. If you do not like what we do so much the worse for you. We shall not allow processions to pass by our mosques.'

Music Before Mosques.

"These are three points of view. These questions, procession, music and cow-slaughter, are not burning questions in the Madras Presidency. But curiously enough the trouble over these things arose in the provin­ce at Salem years ago and let us see how they were solved. A new mosque was built in Salem and the Hindus wanted to take a procession by the side of that place of worship on the ground that they were entitled to do it irrespective of all things. The Hindus said that the custom of not allowing the procession was with regard to the old mosques. But this is a new mosque and through this place we used to take our procession always. The other side also had their own case. All places of worship belonging to them, whether built new or not, must be respected. The decision arrived by the courts was that they cannot respect customs always. Custom is a thing enforced by the stronger party. It cannot be allowed to have any legal force. It cannot be said that at no time shall a procession be allowed to
be taken through the place. At the time of the time for the congregational prayer after a good deal of discussion was also fixed. The procession was allowed. Thus the dispute was settled. What is it that now happens? There was a unity conference in Delhi in 1924. At that conference the Hindu and Mahomedan leaders agreed upon certain proposals among which was the one that they should abide by the custom. But in 1927 I am sorry to state that both the parties receded from that and an extreme position was taken by both the parties. That is the reason why I say there is no chance of an amicable settlement between the Hindu and the Muslims. The position as compared with 1924 is worse today. But I do not blame anybody. There was one party leader who suggested that we should not take these extreme positions. Let us see whether the law sanctions such a custom. The Congress President Mr. S. Sri, nivasa Iyengar, put forward this view. But the leaders of the two communities would not even discuss it. It seems that they place no reliance on the Congress to solve this question. They feel that the law is on their side. The legal right is to be taken as the basis and there should be no modification or departure from the rights as they have been declared by the courts. The executive must put their feet down upon those who try to get out of these rights. But in Northern India nobody seems to take that view. The Congress President would not even be listened to. I am decided against the third view. If stable peace is to be established the right is to be declared by law."

Social Reforms and Swaraj.

Continuing, Sir Sankaran Nair referred to the question of joint electorate and attainment of Home Rule for India. On the latter point, he would ask them to consider the reform question from the point of view of whether they wanted first political freedom, and that it did not matter whether they were to have a Hindu or Mahomedan Government afterwards—they would take their chance and what they desired first was freedom—or whether it was their view 'that they only desired full opportunities for individual and personal development and self-realisation in every direction and in every way. It did not matter a bit for them whether Albh, Asoka or England ruled over them. They only desired to lead a good and honest and religious life without interference from anybody. Then the reforms had to be looked at from that angle of vision. The difference between the standpoints was material. Now among the Mahomedans there were the hateful practising of the purdah system, the system of polygamy and unequal rights between man and woman. The Hindus were guilty of these evils. As long as these evils existed, he would say they could not progress and these evils would only tend to deteriorate their position. He agreed with Kemal Paasha that their must be absolute equality of rights for man and woman. Now the Hindus had got in addition to those the caste and its distinction. The position which he and those who were associating with him took up was that they did not want a Government that would stand in the way of carrying out reforms to put an end to these evils. They would say that a Government which did not help to get rid of polygamy did not deserve to administer the country, They had got power to introduce such reforms in the legislatures. If they tried to get rid of these things through the Councils, when the present reforms were conceded, they were opposed on social grounds. If they got rid of those cankers in their social system they could be sure, as day followed night, they would get their political freedom and nobody in the world would dare to oppose them. (Mr. Hammed Thane: That day will not come.)

Sir Sankaran Nair: If you get good common sense and if you place yourself under my leadership then you will realise it. There are others also who are of my persuasion.

A voice: You are the only person who takes that view.

Sir Sankaran Nair: I do not think that I deserve such compliment. I am quite sure you are pessimistic but you are young and you ought to be optimistic.

Separate Electorate.

Proceeding, the speaker asked the audience to view the question of joint electorate from that stand point. He is of opinion that separate electorate was calculated to perpetuate the preponderance of that class which would come into power by reason of the separate electorate. If they were going to get further reform only if they had separate electorate, let them drop the whole question. That system would only lead to differentiation and not harmony. He concluded his speech by referring to the Unity Conference and pointed out that he did not expect much from out of the conference. "My reason," the speaker said are these—(1) the Congress leaders are distrusted on these questions. The President of the Congress is not given a place in the sub-committee appointed by the conference. (2) We are drifting farther away from the position taken in 1924. The third reason is that the Hindu and the Muslim leaders are quite unreasonable in their demands and the position they take. Religious prejudice clouds the outlook of the representatives of the two communities. As long as these feelings exist, you cannot expect any solution to the problem in the near future. For example, the Hindus accuse the Mahomedans of kidnapping and abducting the Hindu girls. The Mahomedans point to the Suddhi and Sangathan movement. Until this mentality is removed, until the mentality as revealed in the speech of the President at the Meerut Conference and to be found in the columns of the "Muslim Outlook" changes it is idle to hope that the leaders of both the communities will come together."

Dr. Subbaroyan, in bringing the proceedings to a close thanked the speaker for his instructive address and emphasised the need to effect social reforms in all the ways pointed out by the lecturer. He also laid stress on the question of temple entry and pointed out folly of not allowing full freedom to all castes to enter the House of God and worship the Almighty in one's own way. He then exhorted the young men of both the communities not to think on communal lines but to take a broad and materialistic view on public questions. With a vote of thanks proposed by Mr. S. M. Fossat to the Chairman and the lecturer, the meeting came to a close.
BUDDHIST RELICS IN MEXICO.

Recent discoveries by scientists in Mexico, Central America and Yucatan indicate that America was discovered at least a thousand years before Columbus sighted land on this continent. The first account of the new land was written by a Buddhist priest named Hui Shen in the belief of John Fryer, a recognized authority and writer of Mexican history here, writes Mr. Jack Star Hun in Chicago Tribune.

Hui Shen was a native of Cabul and a globe-trotting missionary. It was to spread the Buddhist beliefs that he first undertook the trip to America. This is said to be supported by records, preserved in the archives of the Liang Dynasty, and handed down to the Chinese people with no less an authority than the famous historian, Ma Yuan-Ling, to support Hui Shen's assertions.

A trip from Asia to America by the Kurile and Aleutian Islands would have been relatively simple for the ancient Chinese, claims Mr. Fryer, even in simple boats like canoes. The islands were well known to the Oriental races in the fifth century and the voyage for the Buddhist missionaries would have been easier than the long overland travel route they were accustomed to traverse between India and China. Information of the North American Continent was probably obtained by the wanderers from natives of the two sets of islands.

Antiquities found along the Pacific coast of Mexico and in some instances far inland, in addition to Chinese historical documents and traditions allude to a continent east of China, which apparently is America. The great sea referred to beyond the eastern boundary of this country is undoubtedly the Atlantic Ocean, Mr. Fryer says. The Chinese called this continent Fuang.

According to the narrative of Hui Shen, he made the trip in 499 A.D., during the reign of the Emperor Yung Yuan. A revolution occurred, while the priest was away and it was not until 503 that he returned bearing gifts for the ruler. He brought fabrics resembling silk, which were undoubtedly the Mexican agave fibres and mirrors resembling those in use in Mexico at the time.

Hui Shen, in his official report, declared that the people of the new land were formerly ignorant of the Buddhist faith, though he reports that five Buddhist monks from Cabul, made the discovery in A.D. 458 and spread the doctrine, books and images of the religion. These earliest explorers converted natives into monks and the customs and manners of the residents were reformed.

He mentioned the weaving process of the Mexican agave and described the pears on the agave tree. "There is plenty of copper but no iron," said Hui Shen, in his report, "and no money value is placed upon gold or silver. Their markets are free and there is no fixed price scale."

Reports of all ceremonies and social functions, the absence of cities and fortresses apparently agree with the research findings of scientific groups in Mexico.

As for proof in Mexico of Hui Shen's actual visit there is a tradition of the coming of an extraordinary person, with a white complexion, who was clothed in a long robe and mantle, who taught the people to abstain from evil and live a righteous and sober life. After a few years, he was subjected to strenuous persecution. The imprint of his foot was later found upon a high rock near the village of Mandalesa, now in Lower California, where the legend says a statue was erected to him. Another teacher named Quetzalcoatl with some followers came to Mexico from the north by way of Panuco. These men were probably the earlier group of Buddhist priests.

A search for old names of persons and things gives traces of the Buddhists in Mexico. Buddha, it is said, is not in general use in Asia as a word but the patronymic "Gustam" is substituted or the name of his race, "Sakhyu," is also heard. Such places as Guatemala, Motazin words like Oaxaca, Zacatecas, Sácapulas, Mixteca, Tayacaca and others give strong hints of their derivation.

On an image representing Buddha found near Palenque there is inscribed on it the words, "Chaaemol," probably derived from Sakhyu-muni, the full name of one of Buddha's callings. Northern China priests are to-day known as lamas, while the ancient Mexican religious powers were called tlamas.

Sculptures, tablets, images and ornaments, temples and pyramids, thinks Mr. Fryer, prove the early establishment of the Buddhist faith. A large idol was found in Campeche, which accurately represents a Buddhist in full ceremonial attire. Another image that of a priest sitting cross-legged on the backs of two lions was found at Palenque.

Figures, carved grotesquely, showing Buddha are found in niches in the old temples of Uxmal Palenque and other places. There is a Mexican image of Buddha contained in the Ethnographical Societies Museum in Paris.

AN AFGHAN ON ENGLAND.

Sirdar Ihab Ali Shah writes in the Morning Post—Prior to leaving Asia I had formed a mental picture of England and English institutions which was almost Utopian. I still have a very high opinion of your country and its great people, but in strict veracity I am bound to say that I feel somewhat disappointed in many of your customs and institutions which I was taught to reverence. The fault lies in the wave of ultra-modernity that is passing over this country.

In the first place I was given to understand, both through a careful consideration of your history and your fiction, and by conversation with Englishmen, that the spirit of Christianity as manifested in England was much more just and righteous than anywhere in Europe, or indeed in the world, that the sentiment of mercy was highly developed, and that charity took the first place among British virtues.

I certainly feel that you are magnificent in your charities and this implies a sound conscience, but I am surprised, that almost a century after Dickens penned his wonderful diatribes against social wretchedness, such alms as I have seen in London and other English towns continue to exist. In the East I saw many pictures of London's famous buildings, but needless to say none of the terrible rookeries which make up the major part of her East End.

A PAGAN PEOPLE.

It seems to me hypocritical, too, to say the least of it, that while the great bulk of your population is still in a condition of almost entire paganism, you
should continue to send so many missionaries to the Eastern countries and spend so much money annually in doing so. I have seen sights and heard sounds in London such as I have never heard in the East, and comparing your submerged tenth with the population of the various countries of the East, I consider that our life is yet better than yours, material comforts notwithstanding.

Obviously your first duty is to your people. You cannot describe yourselves as a Christian country when at least 60 percent of your people never enter a Church door. One half of the money spent on the foreign missions "for the uplift of the poor heathens" would enable you to make this country an infinitely greater country.

Dancing on Savages

Whilst on the subject of morality, I am a little amazed at your attitude towards the dance. Although the mere suggestion that you should adopt the American negro's mode of life would shock you profoundly, you still do not hesitate to accept and indeed to glorify, the most grotesque of his salutary antics with their unspeakable names, and these you allow and even encourage your young sons and daughters to perform.

Probably most of you are unaware that these dances are the relics of a very ancient negro fetishism, which had its genesis in African worship of the uncleft. With us the dance is a very ancient art. But if you accept the fantastic gyrations of savagery you can scarcely expect the more cultivated portion of Eastern society to retain its respect for England of to-day.

Again, I cannot understand your legal system. From my perusal of your constitutional histories and works of the kind I was under the impression that English law was founded on the most rigid principles of justice and equity, and that your trials were carried out with the greatest respect for probity.

On the whole, I believe your legal system to be sounder and more humane than that which exists in most Eastern countries, but I certainly do not feel that it altogether deserves the exalted praise accorded to it by your contemporary historians. There might be something in your saying that history repeats itself, to which I might add that the historians also repeat themselves; for as regards the practice of law here to-day your murder trials seem to me needlessly prolonged, and I do not think you should permit such crowds of women to frequent your law courts.

GHOULISH GLOATING

These are the mothers of your race, and their ghoulish gloating over horrible details cannot be good for them or the country generally. As an Eastern, too, your divorce courts simply appal me. Why oh, why wash the dirty linen in public? Our divorce laws are precise and the marriage contract with us—at least those of us who are Moslems—is nearly such a one-sided affair as is frequently imagined.

These are but a few of the reasons why I am a little disappointed with the present-day England, and had often wished to have visited this country during the days of the Great Queen. But I am happy to admit that you have a strong sense of decency in your relations with each other, and a deep-rooted love of liberty, that you are on the whole cheerful and good-tempered, and that you are noticeably kind to animals, except, perhaps, to the deer and the pretty little foxes which you hunt to death. In many ways you are truly great, but strangely none the less, with customs which seem to me, a son of old Asia, like the oils and paradoxol.

U. P. SOCIAL CONFERENCE.

The United Provinces Social Conference met on the 11th instant in the hall of the Balwant Rajput High School at 1:30 p.m. The hall was packed to overflowing. A large number of distinguished ladies were present.

Mrs. Padmabai Rao, Principal of the Theosophical Girls' High School, Benares, presided.

PRESIDENTIAL ADDRESS.

Mrs. Rao, in her presidential address, welcomed the opportunity of placing before the conference, "the woman's point of view on social problems." She entered an emphatic protest against the malicious and unscrupulous attacks made against the honour of the whole nation by Miss Mayo in her book "Mother India" by one who had anything but a daughter's attitude towards this country. She considered the writer singularly unfortunate in that she missed all the finer and more beautiful side of their national life. It was amazing that Miss Mayo saw nothing but sexual perversion in India. Mrs. Rao had watched the growth of a whole generation of girls who had grown from childhood into girlhood and womanhood under their care and guardianship. Judging from the knowledge gained from the books and statements of European friends she could say unhesitatingly that sex seemed less largely in the consciousness of an Indian girl than in the case of an European girl. Conditions of marriage, social conditions and etiquettes, and above all their attitude towards marriage relationship, were such as to discourage all unhealthy emotional excitement.

MARRIAGE IMPERSONAL

Marriage was far more impersonal here than it was with the people in the West. It is a religious duty entered into, not primarily for gain or personal happiness but for the performance of a great social duty—the paying of debt to the ancestors who have given bodies in which we live and through which we gain knowledge and our experience. This idea is so deeply impressed upon Indian consciousness that even ignorant men and women mould their lives in accordance with it. It was inconceivable that some of the things mentioned in the book could have taken place without an Indian, who knew the life of the people, knowing them.

NEED OF EXTENSIVE EDUCATIVE PROPAGANDA.

Mrs. Rao emphasised the need of an extensive educative propaganda to win the intelligent co-operation of the real executive of human society, the women of the race. The exceedingly swift manner in which franchise had been granted to women in many provinces of India without that struggle which was a special feature in other countries, was a proof of the respect in which women were held in India, where they were regarded as representative of the feminine aspect of national life.

Mrs. Rao stressed the necessity of women's education;

Wastage of infant life in India and notably in the United Provinces was appalling; so also the death-rate in general. The high birth-rate in India was not due to prosperity but to quite opposite causes. She referred to the good work of the All-India Maternity and Infant Welfare League, the Seva Sadan, the Servants of India Society and the Women of India Association; but the public mind must be awakened to the awful destruction which is going on among us. Not only parents but landlords who rack rents, the municipality which was indifferent to drainage and sanitation and society in
general which imposed unreasonable restrictions, were also responsible. Educational work could be done through the cinema, and municipalities and public bodies should combine in the effort to finance the production of educational films for educational work amongst the masses throughout the year.

She referred to the necessity of a large number of trained nurses, doctors and midwives, the death of whom she ascribed to the unwillingness of parents to allow their daughters to take up these professions. To instruct them in these professions was regarded as degrading women to work only for pecuniary gain. A different attitude towards all social work was needed to be created.

She referred to the education of children and said poor children wanted to learn but found the door closed against them. It was the duty of the nation to listen to the cry of these children.

**Early Marriages.**

Proceeding, she pointed out that early marriages were to a certain extent responsible for the enormous wastage of infant life in India, though it was her deliberate conviction that poverty and general economic conditions were even more responsible for it. She urged that while public opinion should be rallied against this pernicious custom, nothing short of legislation could put an end to the evil.

**Ages Limit.**

After welcoming the Bill before the Legislative Assembly prohibiting marriage of girls below the age of 12 and of boys below that of 16, the president opined that we should with no uncertain voice demand that the ages-limits be raised to 14 and 18, respectively. Closely bound up with this question was the extension of educational facilities among girls. She did not think it necessary to deal with the question of widow marriage because she believed that, the raising of the age of marriage for girls, would solve the problem for itself.

**Female Education.**

Turning to the female education, the president held that if the woman was to play her part as the organizer and creator of a refined and happy home it was necessary that she should be trained through art, literature and music to appreciate and understand beauty and fulness of life. There was sometimes a tendency to look upon art and culture as luxuries, as mere thrills of education, but she was fully convinced that it was a profound error based on a narrow interpretation of art and also a wrong conception of education. It was woman's great office to be the high priest of beauty in home, always weaving order and beauty out of chaos. Domestic life, in its perfection, was a work of art and was the creation of woman who was not only the transmitter but the organizer of life. The president firmly believed that the power to restore peace and friendship between different people could only come from womanhood. The woman had only one religion—that of love and humanity. Was it not possible then the president asked, that where men had failed women might succeed? Dr. Anne Besant was perhaps the finest illustration of one to whom work was the highest joy, and the country at present needed the fiery, creative energy of women of this type—workers who had eliminated every form of personal selfishness.

Concluding Mrs. Rao said: It is because in the womanhood of India there is locked up a wonderful creative power, born out thousands of years of sacrifice, that I would point out to you this unexplored source of real wealth. At present it is lavished on a few individuals in the home but when the woman's intelligence is awakened to the needs of a greater life around her, when she realizes that the city is a larger home and her social sympathies are aroused for the victims of wrong social conditions, then will she come forth with her powers of self-sacrifice to take her proper share in the service of her country. Educate women not for bread-winning purposes but for human service and I have every confidence that our social difficulties will vanish. Our homes will be happier, our cities cleaner and our country more prosperous.—The Leader, Allahabad.

**NEWS OF THE WEEK.**

**Shradhanand Dalit Udhar Sabha:** The All-India Shradhanand Dalit Udhar Sabha has called an All India Depressed Classes' Conference to meet in Delhi on November 6th, 1927. Mr. Vinayak Damodar Savarkar, Barrister, Ratnagiri, has been elected president. All the depressed classes organizations throughout India are requested to send delegates for consideration of the various problems confronting the movement and coordination and better organisation of work. Free arrangements have been made for boarding and lodging of delegates. Intimation regarding date of arrival should be early communicated here to avoid personal inconvenience.

**5,000 Years Old Textiles:** A discovery of some interest that has just been made by the Archaeological Department is that cotton was used in India for textiles as far back as 8,000 B.C. The evidence for this comes from the prehistoric city of Mohenjodaro where recent excavations brought to light a silver vase filled with jewellery, and round about the vase had been wrapped a woven cloth, of which some fragments still adhered to the metal. Needles to say these fragments were in a very fragile condition after their 5,000 years in the soil. But the examination of them, which has been made by Mr. Turner, Director of the Technological Research Laboratory Indian Central Cotton Committee at Bombay, leaves no room for doubt that they are true cotton with the typical convoluted structure which is the peculiar characteristic of that fibre. The ancient Babylonian and Greek names for cotton material (Sindu and Sind) have naturally pointed to the Indus region as the home of cotton growing, but there has always been a doubt as to whether the cotton known to the Babylonians and Greeks was not obtained from cotton tree (e.g. the silk cotton tree, *aristolocactus* rather than from the cotton plants of the genus *gossypium*). This doubt is now dispelled by the discovery that true cotton of the latter kind was used for weaving in Sind at the age referred to long before even farmer had been discovred.

**The Bombay Y.M.C.A.:** The Bombay Y.M.C.A. on behalf of the Corporation is completing a scheme whereby a programme of welfare work will be conducted among Municipal servants employed at the Love Grove Pumping Station. The programme will include features that have already proved successful in
THERE will be outdoor games like volley ball and cage ball, swing and see-saw for the children, and lantern lectures on health and sanitation given in the open air. Indoor games will be provided during the monsoon, and a night school mainly for adults. The educational programme includes dramatic performances, bhajanas and musical entertainments. It is hoped to enlist the services of volunteer helpers and except for the half-time salary paid by the Corporation for the trained supervisor, who will be in attendance six nights a week, all other expenses of equipment and running are to be met from the "Funds Fund" of the men themselves. Cooks and fitters are the class of employees catered for by the present scheme, but if the plan succeeds it is proposed to extend the service so as to fill profitably the leisure hours of other classes of lower-paid municipal servants.

A New Career for Young Men: The National School of Physical Training conducted by the Y. M. C. A. at Royapetthah, Madras, has begun its eighth year with a record enrolment of 65 students drawn from many parts of India. There are 48 from Madras Presidency, 4 from Bengal, 1 from Bombay Presidency, 2 from Central India (Indore State), 1 from Bihar and Orama, 6 from Cochin, 5 from Ceylon. Every year provincial governments are sending more students, and sending them from greater distances. Next year, for instance, the government of Assam has asked that six places be reserved for students from that province. Municipal schemes also, such as the public playgrounds of Bombay and those proposed for Calcutta, and University schemes such as that just sanctioned for Poona, are creating a demand for physical directors of a new type, which is the business of the Madras Training School to produce. A feature of the enrolment this term has been the growing proportion of men of college education. Value of the training given has been proved in those schools in India where the old type of drill master has been replaced by properly trained physical directors. "It has meant," says the report, "a complete and almost unbelievable change for the better in the health, moral tone and spirit of these institutions." Three courses of instruction, practical and theoretical, are offered by the School of Physical Education. There is a one year diploma course, eventually to become a two years' course, open to men with a college degree or its equivalent, and qualifying for the title of physical director. There is a certificate course of six to nine months, recognized by government, preparing students for the government examination for teachers' certificates in physical training. And there is finally a refresher course of eight weeks for those already employed as instructors or sports secretaries who wish to improve themselves.

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Brochures for British and American Readers. 1

News of the Week. 1

Mahatma Gandhi on Hinduism: In reply to an American correspondent, Mahatma Gandhi explains why he is a Hindu. He writes in "Young India": "Believing as I do in the influence of heredity, being born in a Hindu family, I have remained a Hindu. I should reject it, if I found it inconsistent with my moral sense or my spiritual growth. On examination I have found it to be the most tolerant of all religions known to me. Its freedom from dogma makes a forcible appeal to me in as much as it gives the votary the largest scope for self-expression. Not being an exclusive religion, it enables the followers of that faith not merely to respect all other religions, but it also enables them to admire and assimilate whatever may be good in the other faiths. Non-violence is common to all religions, but it has found the highest expression and application in Hinduism (I do not regard Jainism or Buddhism as separate from Hinduism). Hinduism believes in the oneness not merely of all human life but in the oneness of all that lives. Its worship is in my opinion its unique contribution to the evolution of humanitarianism. It is a practical application of the belief in the oneness and, therefore, sacredness, of all life. The great belief in transmigration is a direct corollary of the consequence of that belief. Finally the discovery of the law of Varnaashrama is a magnificent result of the ceaseless search for truth. I must not burden this article with definitions of the essentials sketched here except to say that the present ideas of cow worship and Varnaashrama are caricatures of what in my opinion the originals are." Mahatma Gandhi has here stated some of the incidents or features of Hinduism which appeal to him as specially valuable in it. Its greatest merit, as he points out, is its broad toleration—if that is the correct word for its attitude which is really one of reverence—for all forms of faith and worship, so that a Hindu by instinct is incapable of insulting, wound ing, or even making light of other religious beliefs. Whenever Hindus not otherwise trained, they are acting contrariwise to their Hindu faith and culture, under the impulse of passion. The average European finds it difficult to understand this frame of mind. The Catholic Examiner cited with evident approval in a recent issue the opinion of Dr. David Hume that "there is no possibility of one religion being as good another, unless we are prepared to lay aside a fundamental principle of reason—that two contradictory propositions cannot both be true." This is not the Hindu view, which, by the way, is the only view which can ensure peace and harmony between the different elements of Indian population. Hindu thinkers were not speculative dreamers but philosopher-statesmen, and their philosophy was never out of touch with the realities of life. Their heads were high above the clouds but their feet were firmly planted on the earth. The prohibition of cow-killing not by law but by instilling a feeling of reverence for the cow among the people, is a stroke of economic and social reform which has saved Indian agriculture from extinction. Non-violence, in our view, is not a part of Hinduism. Disinterestedness in the performance of duty even when it involves violence, is plainly taught in the Gita. The crowning glory of Hinduism is, to our mind, its doctrine of agnosticism. Even the worst sinner sins through ignorance, and there is hope for him, not because of some vicarious sacrifice, but because the light of knowledge will some day shine on him, if not in this life, in a life to come. Hinduism thinks in terms of eternity and therefore Hindus are apt to lose themselves in speculation when they ought to be up and doing.

Organised Religious Proselytism: For some years past we have been urging that organised proselytism should be voluntary or given up and that religious missions would find greater scope for their humanitarian activities if they ceased to associate attempts to get people to forsake their ancestral faiths in order to accept a new religion. We have urged that organised proselytism is a matter of morality and agriculture as well. The ancient Hindu-Muslim conflicts were the direct consequence of the mutual organised attempts at proselytism from one sect to the other. The Bikanar State has gone a step forward and passed a law prohibiting wholesale conversions undertaken as an organised endeavour by any association or individual. Conversions are to be registered and the Registrar is authorised to see that there has been no undue influence, fraud, intimidation or coercion, and that the desired change of faith is due to honest religious conviction only. The example of Bikanar is bound to be followed by other States and by British India at not distant dates. The law passed last session making it an offence to wound the religious feelings of any sect or community by holding up to contempt or ridicule its prophets and beliefs, has severely curtailed the scope of religious propaganda which has always been three-fourths abuse of the other fellow's faith and only a fourth
or even less the exposition of the beauties of one's own. If every missionary made it a point dis-passionately to place before his intended converts the practical working of his religion in his own country side by side with his criticisms and comment on the working of other religions in other countries, the chances are that most men would prefer rather to hear the lies they have than fly to others which they know not of.

Maharaja Sir Kishen Parshad on Hindu-Muslim Tension: Contributing an article "A message to the Nation" to the "Illustrated Annual Number of "Rahbari Deccan", Maharaja Sir Kishen Parshad, President, Nizam's Executive Council, deplores the present Hindu-Muslim tension and the poisonous atmosphere in the country, and expresses wonder as to why both communities are destined to live and prosper in the same land. Every progressive nation, he opines, need of changing one's mind as to forgive the sins of the followers of a particular religion. There is no need of changing one's credit of being a true son of the soil. The unity established during non-co-operation days resembled a gigantic mansion on frail pillars which collapsed with the failure of the movement, and now insults and murders form the order of the day. Recalling the time when peace and harmony prevailed in the days of yore in India, Sir Kishen regrets that the unsuccessful attempt of Government and unity conferences on the maintenance of international co-operation for political advancement, and that unity has been replaced by discord and rancour. The unity established during non-co-operation days resembled a gigantic mansion on frail pillars which collapsed with the failure of the movement, and now insults and murders form the order of the day. Recalling the time when peace and harmony prevailed in the days of yore in India, Sir Kishen regrets that the unsuccessful attempt of Government and unity conferences on the maintenance of international co-operation for political advancement, and that unity has been replaced by discord and rancour.

The nature of unity which is the law governing the moral life of peoples, and that since the country felt the need of international co-operation for political advancement, this unity has been replaced by discord and rancour. The unity established during non-co-operation days resembled a gigantic mansion on frail pillars which collapsed with the failure of the movement, and now insults and murders form the order of the day. Recalling the time when peace and harmony prevailed in the days of yore in India, Sir Kishen regrets that the unsuccessful attempt of Government and unity conferences on the maintenance of international co-operation for political advancement, and that unity has been replaced by discord and rancour.

Madras Physical Education Conference: A correspondent writes: Though it was a related matter the Madras conference was not so far on the success which attended the conference, judging from the numbers present and the resolutions passed. Managers and Headmasters and teachers united, the number present amounted to 200. The deliberations were all guided by the Hon'ble Dr. Subbarayan, the Chief Minister to the Government of Madras. The nature and scope of physical education was discussed and resolutions were also passed. The following points were agreed upon:

1. The necessity for physical education. 2. The need for recruiting physical instructors from a better class of people. 3. The imperative need to provide playgrounds and games equipment. 4. The advisability of reviving indigenous games and exercises. 5. The advisability of altering the present sessions of work so as to arrange for morning time table from 7 O'clock and another evening session. 6. That the Government should sanction liberal grants for items mentioned in points 2 and 3 above. The 'Royapetah House' held afforded a fine specimen of the work done in an unmistakable manner, indicated what games could be arranged in a limited accommodation. The Senate House the theoretical side was discussed and to the practical side of the conference demonstration, play, and exercises, justice was done in the Royapetah Y.M.C.A. field and George Town Model Playgrounds. It could be seen, therefore, that the teachers and managers not only learnt the modern theory of the play-for-all movement but also witnessed the forms of its practical expression. It is hoped that the delegates would carry with them interesting impressions of the conference, clarified views and principles of mind to carry out in actual practice—it may be in a limited manner—the ideas they imbued. Winding the conference proceedings, the Chief Minister promised support, as the demands were only moderate and as the Government purse would not be much affected.

Prohibition in Madras: When a member of the Legislative Council in Madras was asked what proportion within five years would be the goal of Government, and that the sale, manufacture and importation of all intoxicating liquors be stopped immediately in five districts, five or six districts, five to ten years be needed to twenty years; by the second amendment all the words relating to the steps to be taken by Government in this behalf were to be deleted. Both those amendments were passed. An amendment that a beginning should be made in at least two districts this year was thrown out. So far as we can see therefore nothing has been retained of the original resolution, and the outcome of the debate in the Council has been the very reverse of what was expected by the mover of that resolution. Even the twenty years limit, given themselves by Government, within which total prohibition is to be achieved, will be all too small, if as the successful and unsuccessful amendments seem to imply, they intend neither to commence operations at once nor even determine what programme they intend to follow. Though the Minister assured the House that the policy of Government was total prohibition, it is clear that the resolution as it was passed nullifies his declaration in the Council last March.

Baroda and Marriage Legislation: The credit of being the first to restrict child marriages by law belongs to the Mysore and Baroda states. Not satisfied with the old Act which fixed the ages of marriage as 12 and 14 for girls and boys respectively, the Legislative Assembly of Baroda has given effect to the recommendations of the committee that was appointed last year by the then Dewan Sir Manubhai Mehta to go into the question whether it was desirable and practicable to raise the marriage age of girls and boys. The committee proposed a revision of the Act so as to raise the age to 14 in the case of girls and 18 in the case of boys. There was very little opposition to the Bill that was introduced in the Baroda Assembly, which emerged as an Act with the slight amendment that the age-limit fixed for marriages of boys and girls should be 15 and 18 years. As regards punishment for the violation of the Act, the Assembly rejected the Committee's recommendation of larger fines and made the offence punishable with imprisonment, as fines had not proved sufficiently deterrent in the past. The state has once more demonstrated that social legislation has greater chance under self-government than under foreign rule.

Managers' Notice: Reminders that the Legislative Council in Madras was asked what proportion within five years be the goal of Government, and that the sale, manufacture and importation of all intoxicating liquors be stopped immediately in five districts, five to ten years be needed to twenty years; by the second amendment all the words relating to the steps to be taken by Government in this behalf were to be deleted. Both those amendments were passed. An amendment that a beginning should be made in at least two districts this year was thrown out. So far as we can see therefore nothing has been retained of the original resolution, and the outcome of the debate in the Council has been the very reverse of what was expected by the mover of that resolution. Even the twenty years limit, given themselves by Government, within which total prohibition is to be achieved, will be all too small, if as the successful and unsuccessful amendments seem to imply, they intend neither to commence operations at once nor even determine what programme they intend to follow. Though the Minister assured the House that the policy of Government was total prohibition, it is clear that the resolution as it was passed nullifies his declaration in the Council last March.

REMINDERS TO THOSE 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 AMOUNTS DUE WITHOUT DELAY.
Mr. Harbilas Sarda's Bill.—II.

In the first article on Mr. Sarda's Bill we called attention to the licensing clause which virtually nullifies the purpose of the measure. The necessity of this clause, as we pointed out, arises from the drastic provision making marriages below the prescribed age-limit invalid. The legislator, in fact, is appalled by the contemplation of the irreparable consequences of his law and hastens to facilitate the avoidance of them by a formal declaration before a Magistrate. Now, if the consequences were less serious, the need for providing a backdoor by which to get out of the law, will be less urgent. We suggested, therefore, that the validity of marriages should not be touched, and that penalties should be imposed on parents or guardians who bring about the marriages of their wards under the prescribed age-limits. This is the plan followed in the Indian States which have laws dealing with child marriages. The persons responsible for child marriages who really should be penalized are the parents or guardians, and it is they that have to be restrained from following the pernicious custom. The invalidating of the marriages, however, would affect the civil status of the bride and bridegroom and their children and children's children. As the law does not prevent child marriages, they will continue to take place, and will continue to be recognised as valid by the community and by most of the married couples, until and unless some one impeaches their validity in a court of law on the ground that it violates the provisions of the Sarda Act. No one may be found to do this in the generality of cases, in which case the marriage will be as valid as they were before the Act was passed, and it will remain a dead letter. It will be far more serious if, as has sometimes happened, some near relative with a reverendatory claim to property, takes it into his head to have the marriage declared void after the parties had lived together and had children or even after they were dead, to deprive their children of their rights. Mr. Sarda's Bill does not prescribe any limit of time before which the invalidity of the marriage can be challenged, nor does it limit the right of challenge in respect of persons. Any man may at any time apply to a court to declare the marriage void, according to the wording of the Act. The possibilities of blackmail which this opens up is only too obvious.

The Bill which Mr. Jairamdas Daulatrajan intends to introduce in the Bombay Legislative Council avoids this danger. We publish it in another place. It does not invalidate child marriages. It provides for the prosecution of the parents and guardians on a complaint made. We do not like the clause which makes any five Hindus competent to file a complaint in such cases. The complainants must be registered social reform organisations specially authorised to institute proceedings or near relatives benevolently interested in the bride or bridegroom.

As regards the procedure, we think that cases of this kind should be tried by special tribunals and not by the ordinary criminal courts. We have now juvenile courts which may be expanded into tribunals to deal with violations of the law against child marriages. Parents and guardians who get their children married under the specified age-limits, do so because they sincerely though misguided believe that they are acting for the good of their children, and they should not be treated as ordinary criminals. The punishment should be limited to fines only. Imprisonment is too drastic a punishment for blind adherence to custom, and punishments which offend the public conscience are calculated to undermine the educative and moral value of the law. We would suggest that the amounts collected in fines should form the nucleus of a fund from which scholarships may be given to unmarried girls to pursue their studies in schools and colleges. Such a law will not merely prevent child marriages but will encourage the education of women which is the best remedy for child marriages. It will enlist on its side a considerable public opinion which, while favouring marriage reforms, hesitates to rely mainly on punitive methods for enforcing them. The present position as regards the question is, that a very large and increasing number of parents are willing and anxious not to marry off their children at too early ages but they want to be protected from social opprobrium either by a powerful organisation or the State declaring itself in favour of their doing so. Any encouragement given in the shape of scholarships such as we have suggested to unmarried girls, will be a powerful incentive to them to persevere in their good intentions.

The main objection to Mr. Jairamdas's Bill is that it will, if passed, be limited to the Hindus of the Bombay Presidency. Provincial legislation affecting the law of marriage is fraught with difficulties. In the case of the Bombay Presidency it is peculiarly so. The province is a union of four different linguistic groups intermarriages among whom is very rare. All these groups, moreover, are socially homogeneous with groups outside the Presidency. The Mahasaharitians are divided between Bombay, the Nizam's Dominions, and the Southern Maratha States, the Gujarathis have their kinsmen in Baroda and Kathiawar States, the Kansaree overflow into Mysore and Madras. It is easy to see that complications must arise by making a law which applies only to the inhabitants of Bombay Presidency. For other reasons, too, the Central Legislature is the proper authority to deal with marriage legislation. We suggest, therefore, that Mr. Sarda's Bill should be modified in the Select Committee on the lines briefly indicated in this article. If it be thought desirable to do something more to enforce the condemnation of the law, it may be provided that minors hastened into matrimony by their parents or guardians may on their coming of age repudiate the marriage by making a declaration of their desire before a competent authority. Her Highness the Begum of Bhopal in her interesting book entitled "Muslim Home" states
that this is the method adopted among Mussalmans. She observes:

"Under certain contingencies people stand in need of marrying the minor couples. Though a rare occurrence, but to perfect the law Islam has also made provisions for the same... The minor boy or girl, on attaining his or her age is however free to continue or dissolve the marriage... If the minor had knowledge of the marriage before attaining puberty, the marriage can be dissolved as soon as she attains her age; and if she has no knowledge of it, before arriving at the age, she can dissolve the marriage the moment she comes to know of it but any delay in dissolving the contract after the knowledge nullifies the effect of this privilege."

This privilege, says Her Highness, exists only when the guardians who bring about a marriage are other than their fathers or grandfathers. Where a father or grandfather is the lawful guardian who arranges the marriage, the minors are not free to repudiate it. We should like to know to what extent this privilege is exercised. Child marriages are not so rare among Indian Mussalmans as the Begum seems to think. Sixty-five girls in 1000 under the age of 10 were returned as married at the last census among Mussalmans, the proportion for Hindus being nearly twice as many. As in the majority of cases, marriages are arranged by the father or grandfather, and as very few girls will repudiate their marriages within the extremely limited time prescribed, the privilege is not likely, and is perhaps not meant, to be largely availed of. Still, it is a provision which may be of great value in some extreme cases, especially of marriages of young girls to old men.

DARWIN AND THE BISHOPS.

There has been a highly unifying and, in our opinion, unnecessary controversy among Anglican prelates in England on the ancient question of Creation versus Evolution. In one of the United States, Tennessee, teachers are forbidden to teach Darwinism in the schools and one of them was prosecuted two years ago for violating the law. The case created a world-wide sensation. At the last annual meeting of the British Association an eminent scientist thought it necessary to vindicate Darwinism which, he said, had not been shaken by anything which has come to light since the publication of the "Origin of Species." The Bishop of Birmingham wrote some articles in the papers criticising the Old Testament narrative of creation and maintaining that the Evolution theory was perfectly consistent with Christianity. This seems to have given offence to other Church dignitaries, and when the Bishop appeared on the pulpit of St. Paul's Cathedral, the Rector openly protested that his views were un-Christian, and withdrew from the service followed by some four hundred of the congregation. The Bishop of Birmingham, Dr. Barne, was strongly supported by the Bishop of London who severely condemned the conduct of the Rector in creating a scene in the Cathedral. The Archbishop of Canterbury to whom Dr. Barne addressed an open letter explaining his position, has published a statement alike reply suggesting that Dr. Barne's exposition of his views was superficial as the Old Testament narration was for all practical purposes laid on the shelf, and that, if he nevertheless felt it his duty to open out his mind on the matter, he ought to have done it with more circumspection and consideration for the feelings of those who still literally believed in it.

The Hindu way of dealing with such matters has at least the merit of avoiding unnecessarily controversy about sacred things. We think also that it is scientifically and logically correct. Applying this to the Old Testament story of creation, the first thing to do is to ask ourselves whether we are sure we understand accurately what it was intended to mean. The ancients, whose vocabulary was more limited than ours, were obliged largely to use figurative language, the key to which we have lost. It is, by the way, a remarkable fact that, as in India so in Asia Minor and Egypt, traditions have almost invariably been confirmed by the results of explorations wherever these have been carried out. There is not among modern archaeologists nowadays the old assumption that because a thing was traditional therefore it must be false. In the case of the Old Testament story of creation, no inscriptions or excavations that may be hereafter found, can confirm or contradict its statements if regarded as literal facts. But it is possible that we may discover ancient documents which show how the story was understood by men who lived closer in point of time and ideas to the compiler of this ancient document, and that may put us in the way of recovering the lost key to the meaning not only of this narrative but of other parts of the Scripture as well. Even without waiting for new discoveries we have some evidence that the story was not understood literally at least by one learned Hebrew who lived two thousand years ago. St. John opens his great Gospel, in the manner of ancient Indian sages, with a cosmology. St. John does not refer to the Old Testament narrative, but it is clear that he accepted it because he affirms that all things were made by (whom was the Word and who was the Word) and without Him was not anything that was made. The universe, according to Hindu philosophy is name and form, and St. John's words are capable of being interpreted as meaning that creation was just the process of apprehending things by their names. However that may be, the point which we wish to emphasize is that St. John did not take a literal view of the Old Testament story nor, did he think that he was departing from it by his own highly metaphysical version of the origin of things.

Even Darwinism has suffered by the enthusiasm of its votaries who have not only imparted to it a dogmatism which was utterly alien to Darwin's mode of thought, but have extended it, thus exaggerated, to spheres to which he had never dreamt of applying it. Whatever might be its truth in biology, in sociology and politics it has wrought the greatest mischief. Huxley—"Darwin's bulldog"—himself has pointed out in a memorable essay that the ethical process which is the controlling factor of human society is dis-
metrical opposition to the cosmic or biological process. Self-sacrifice is the law of the first, as self-preservation is the law of the second. A State or a Society "run on the principle of the "survival of the fittest" will be an intolerable tyranny or an unredeemed anarchy. Science may be content with finding two different and opposing sets of laws governing the material and the moral world, but Philosophy will not stop there. It must and will find the law behind these laws which operates throughout the universe—the one Law, the one Element, the one Divine Event, towards which the whole creation moves.

A SCENE FROM MAHABHARATA.
(By Mr. Shyamlal Mheta)

Two thousand years have passed since the war was fought between the Kurus and the Panduvas, the rulers of India. It was the time when Lord Krishna appeared on earth. The Kurus and the Panduvas were blood relations. Duryodhana, the representative of the Kurus, sent the Panduvas to exile for 14 years. After the expiry of such a long period the Panduvas demanded back their Kingdom, but they were refused. The Panduvas prepared for war and sought the help of Lord Krishna. On one occasion Arjuna, the best archer among the Panduvas, fell on Karna, a famous archer in the world, and began to boast of his heroic deeds. Lord Krishna did not utter a single word in his praise but on the other hand spoke highly of Karna who was well known for his generosity and charity. It is said of him that he never took his dinner unless he gave one and a half mounds of gold to priests and beggars.

Arjuna:—"Karna, why do you not utter a word of encouragement for my bravery which is quite apparent to you in the defeat of Karna. On the other hand you don't get tired of singling the praise of Karna."

Krishna:—"Oh Arjuna, Karna richly deserves commendation. He is a wonderful man. To appreciate Karna is to respect truth and love the creatures of God."

Arjuna:—"I can't find any greatness in him. To give charity is the ordinary routine of everybody. I also do this."

Krishna:—"Come in a beggar's dress, I will lead you to the battle-field where Karna is lying on his death-bed."

Both of them changed their clothes and proceeded towards the theatre of war. They saw Karna from a pretty long distance and shouted for help in their pitiable state of starvation and blamed Karna for his unsympathetic treatment towards the poor.

Karna:—"Don't speak rashly. Karna has some spark of life within. Tell me your needs."

Krishna:—"Our need is bread and water."

Karna:—"Oh God I wish I were at home to meet your demands. Instead of satisfying your hunger I would have given you enough to pass your life in comfort."

Krishna:—"What is your reply? We don't understand your roundabout ways. Shall we go?"

Karna:—"Don't go. Wait. Wait. Question not my charity. In one of my teeth gold is attached, break it and take it to the basses."

Krishna:—"We are not brutes to act so inhumanly as to break people's teeth."

Karna:—"Bring me the stone lying just near you."

Karna:—"You seem devoid of manners; why do you trouble strangers?"

Lord Krishna and Arjuna moved from their seats and walked out, but Karna beseeched them in very passionate words to stay awhile. He in his agony gave a jerk with his hands and took off his golden tooth. Arjuna was satisfied with this simple act but wanted to try him still further.

Karna:—"Karna, we won't touch your ugly rotten tooth."

Karna:—"I will just purify it. Kindly help me to carry my bow and arrow. I wish it will separate the gold from the tooth."

Karna:—"Again you insult us by giving out your orders."

Karna:—"Pardon me. I myself will do every thing."

He stopped forward slowly with the help of his bleeding knees and reached the place where bows and arrows were kept. He held the bow under his feet and tightened the string with his teeth. With the arrow he succeeded in separating the gold from the rotten tooth and washed it with water from the river Ganges.

Karna:—"Here is gold for you, friends."

Karna:—"Karna, really you deserve immortal fame. Coming generations will never forget your spirit of self-sacrifice and generosity."

Karna and Arjuna were astonished at the brave feats of Karna. The latter was ashamed to have spoken so low of Karna and asked forgiveness.

The Opening of The Happy Home for The Blind. Bombay will be glad to flash forth the news that The Happy Home at last opens its doors to the Blind of India. It is a red letter day in the history of the blind. In Bombay, once again enjoys the unique honour of solving the problem of our Homeless, Helpless, Hopeless Blind. As a first step I request every brother and sister interested in this cause, to begin with sending me blind boys under 16. Applications for others including the female blind, will be welcome to help the Home arrange for them as early as possible. By now the Home has received Rs. twelve thousand, number of blind boys have come from all parts of India, as also from Africa and America. We are again all children of the great father. The Home is thus open to all. I hope therefore that all interested in our Blind will kindly remember this Home on every significant occasion and enable it to achieve the great goal it aims to achieve. While I take this opportunity of thanking all who have co-operated with me in bringing this Home into being, I pray that the Lord may be so pleased as to induce them to again join me in my efforts. (1) To Prevent all Preventable Blindness. (2) To Care all Curable Blindness. (3) To give Sight to all such whom science fails to restore Physical Eyes. All cheques may be crossed and communications addressed to the Secretary, Happy Home for the Blind, Tardoo, Bombay Y.
MISCHIEVOUS PROPAGANDA,

The Editor, The Indian Social Reformer,

Sir,

If American advertising is to be believed this book *Mother India* by Katherine Mayo is having a record breaking sale here. Whether it is the drudgery of American life that finds a soothing diversion in something sensational and spectacular or the suppression of some other instinct need not concern us here. What affects us most are the contents of the book. I believe that you have read some reviews of that book and possibly the book itself. After a careful and most dispassionate and even detached perusal of the book I have reached the conclusion that the motives of the writer, however disinterested she might claim to be, are both sinister, inexcusably violent and her presentation exceedingly misleading.

Deviatisation of our nation through child marriage, denial of widow marriage, evil consequences of our caste system and untouchability and our insanitary habits are subjects on which, discounting her exaggerations, we have to accept her observations with perfect humility. Until we give some genuine demonstrations commensurate with the gravity of the task to remove such adjuncts of our social fabric we will have to submit to these shafts, whether they come from a friend or a foe.

As to politics. No British reactionary could outdo her in the justification of the status quo. She is very apprehensive of the basty Indianisation of Civil Service and extension of political power prematurely to the people. These, however, are the usual apologies too often repeated by ours opposed masters. But of extraordinary interest in this connection is her "revolution" that the Indian political agitation is not based upon deeply felt grievances but is the result of a sexually exhausted people who resort to this pleasant diversion for an excitement. She emphasises Moplah uprising, Chauri Chaura and Bombay riot without a word about the Rowlatt acts and the Amritsar massacre which were the major cause of many subsequent events. Instead she mentions the framed-up notices and handbills exhorting the people to attack the white women in those troubled districts. Furthermore, she warns her own people to beware of being carried off their feet by the beautiful picture that the poet Tagore conjures up about the origin of some of the Indian institutions which she hints is not an expression of the real soul—perhaps a decaying soul of India—but is written for the consumption of Western readers.

To be brief India's weaknesses of old age, the sickening lack of initiative of her people and her other sins of commission and omission are many. Nor do we take shelter in the taunt that most of the evils and abnormalarities emphasised in her book are easily duplicated in other nations in slightly modified forms and perhaps more so in America. But in no way do they justify the burning indictment, the wilful vilification, the gross exaggeration and misrepresentation for which the author has made herself responsible.

We therefore feel that her insinuations and implications and generalisations should not be allowed to be confirmed by default.

I have written this to you so that the matter might receive the needed attention from competent hands.

Detroiti Michigan, U.S.A.,

Yours etc.,

September 14th, 1927.

T. R. RAMADU,

Secy., United India League.

BOMBAY CHILD MARRIAGE PREVENTION BILL.

In the next Budget Session of the Bombay Council Mr. Jairamdas Doulatram will ask leave to introduce the following Bill:

Whereas it is expedient to restrict the age of marriage among the Hindus in the Bombay Presidency. It is hereby enacted as follows:

1. This Act may be called the Hindu Marriage Age Act of 1929.

2. It extends to the whole of the Bombay Presidency excluding Aden.

3. It shall come into operation on the expiry of 30 days after the date on which the assent of the Governor-General is notified in the Bombay Government Gazette.

4. Any person who knowingly or wilfully performs the ceremony of or takes active part in or gives his consent to the marriage of a Hindu who has not on the date of such marriage completed a male, the age of 16 years old, if a female the age of 12 years, shall be sentenced to imprisonment for a term which may extend to one thousand rupees or to both.

5. No prosecution for an offence punishable under Section 4 of this Act shall be entertained by any court except on a complaint made within a period of two years after the offence is committed by any five adult male Hindus or by the executive committee of any registered society for the prevention of early marriages among the Hindus or of any of its local branches.

6. All offences specified in Section 4 shall be cognizable.

STATEMENT OF OBJECTS.

The custom of early marriage among the Hindus is not only responsible for the creation of the problem of child widows in India but its effect on the physical and mental development of the youths of a community which comprises nearly three-fourths of the Indian Nation is even more prejudicial to the interests of the country. Enlightened public opinion among the Hindus has therefore been increasingly insistent that this injurious custom should be put an end to as quickly as possible. It is recognised that latterly there has been
some progress in the eradication of this social evil but it is also felt that unless public opinion receives the aid of law progress will continue to be extremely slow and many a generation must pass before marriages of immature Hindu boys and girls become a thing unknown.

A COMPROMISE.

A modest attempt has been made in this Bill to come to the assistance of public opinion. My personal view is that the proper minimum age-limits for the marriage of Hindu boys and girls in modern times are those which have been laid down in the ancient scriptures of the Hindus, namely, 24 years in the case of males and 18 years in the case of females. But the general public opinion in the Hindu community has not advanced sufficiently to justify the fixing of these age-limits. The ages of 18 and 14 in the case of boys and girls respectively would probably be regarded as reasonable by most enlightened Hindus to-day. But in attempting to reform longstanding social practices one does not wish to be charged with proceeding too fast. The minimum ages which I have therefore, fixed for Hindu boys and girls are 16 and 19 respectively. In view of the recent amendment of Section 575 of the Indian Penal Code raising the age of consent to 15, it would not be proper to keep a lower minimum age for the marriage of Hindu girls.

It will be noted that the Bill does not invalidate marriages performed between parties below the ages specified in the Bill. Hindu law regards the marriage tie as unbreakable and therefore public opinion may not support a measure which attempts such a step. The Bill only provides for a sentence of imprisonment or fine for persons who are actively associated with the performance of marriages of underage boys and girls.

LEGISLATION AGAINST DEVDASIS.

Dr. S. Muthalahalami Reddi writes to the Hindu :-
Since I gave notice of my resolution and my bill I have been receiving many letters of sympathy and support from several good people of this Presidency, men and women, in addition to the reports of innumerable meetings held in support of my bill and resolution of which many have appeared in the papers and are still appearing which represent the attitude of the public towards this most urgent reform.

So I take this opportunity of expressing my deepest gratitude and thanks for all those patriotic sons and daughters of India who are interested in eradicating this centuries old custom which has disfigured our society and which has cast a slur on the fair name of Hindu.

This institution we find on close study of the social conditions existing in European countries, is peculiar to India alone in that a demoralising practice is rightly or wrongly associated with our religion which preaches the highest ideals of life and more than that under that pretence, what is much worse it makes victims of innocent children who at an age when they cannot very well see the future before them, are trained for an immoral life. In this connection an extract of Dr. Bessant's speech will enlighten us as to the origin of this practice.

"Originally there existed in connection with the temples a band of pure maidens, vestal virgins, through whose usual lips, from time to time, a God or great Rishi would speak, warning and teaching the worship-

pers. Only a pure virgin could serve as such a vehicle, for the temporary embodiment of a great one whose physical body was far away. These virgins were guarded with the greatest care and were looked on with the greatest reverence. Thers it was to serve the priests, minister at the shrine and to weave the mystic-dance with sacred garlands, moving to the measure of the music that they chanted, amid the fragrant smoke of incense, as the stately procession moved from face to face.

"As the priest degenerated they dragged down the temple maidens with them, until now their name carries with it but suggestions of shameful vice. Little wonder that all good influence have fled where womanhood is thus degraded, and the highest spiritual uses have been changed into lowest sin."

So a practice which stood for purity and devotion at one time has degenerated itself into corruption and vice, for which not only the temple priests, the temple trustees, but the wide Hindu public also is responsible.

In 1912 when this question was raised, in the Imperial Council Pandit Madan Mohan Malaviya representing the conservative side, usually styled as the "Pillar of Hindu orthodoxy" has supported this reform in the following speech :-

"I hope that not a man in the country will be able to put forward one single text which will justify a thing which is so irreligious and sinful as the dedication of minor girls in a position where they must be compelled to lead a life of sin and shame. My lord, I hope that all sound men will unite in the desire to support the Government in any legislation which shall secure that no girls shall be led, induced or compelled to take to a life of shame, or placed in a position where she may be helplessly led to adopt it until she has attained to discretion; and so far as that is concerned, I hope and trust that the measure will receive the support of all right-thinking men throughout the country."

I think it must be a great satisfaction and consolation to the general public to learn that agitation for the suppression of this vice has been going on ever since 1868, which reveals the facts that every high-minded Hindu has been feeling for this travesty on religion and has wailed in vain over the fate of the thousands of innocent children who are sacrificed on the altar of immorality and vice and that too in the name of the Holy.

THE EXAMPLE OF ENGLAND.

In this connection, it is very significant to note that simultaneously an agitation was started in England to suppress tolerated vice by an able Englishwoman named Mrs. Josephine Butler and as a result of her valiant fight even in 1886-18 years after its commencement— the State regulation has been abolished in Britain and her colonies, while our Devadasi Institution, even though it is more heinous in its nature in having a sacntity attached to it and thereby protecting an impression in the minds of the illiterate that promiscuity is a certain caste is no sin or crime but is a caste dharma or duty, is still going on in all its vigour in spite of the earnest and repeated attempts made by our patriots like Dr. Gour and others to bring about a reform. So what was easy there in England has been rendered very difficult here because of the sloveness and exclusiveness of castes in India.
In England this question, as every one then felt, touched the honour and morality of the whole English nation, while here, as every profession goes under the name of a caste and as our outlook is more communal than national the other forward communities did not bother to improve the lot of the backward communities.

In 1922 Dr. Hari Singh Gour, the brave champion of the women’s cause in this country, moved a resolution very similar to mine and pleaded on behalf of the children of this land in the following words which will do him credit for ever:—

“Now, Sir, there can be no doubt that it is revolting to all human feeling that a girl as soon as she is 6 or 8 or 10 years of age, and in a majority of cases before she attains her puberty, should be exposed to this life-long vice and that at a time when she is unable to decide for herself, when she is under the influence of her parents and guardians, those very guardians and parents should dedicate her to the life of immorality. Honourable members will find that the recruitment of this unfortunate class is made in the following manner. The retired Devadasi cast about for fresh recruit. If they have no daughters of their own they adopt them and after adoption they dedicate them to the temple. In many cases girls are purchased for a price, and in the reports which were sent to the Government of India in 1912 and 1913, we find that as much as Rs. 2,000 was paid as the price of an infant girl.

“What we suggest, Sir, is that some measure should be taken by the Government of India to stop this evil and that girls during their minority during their tender years before they attain puberty, when they have neither the intelligence to perceive the nature and effect of the action of their parents and guardians, nor the capacity to visualise the life of shamelessness to which they are consigned by those whose duty it is to protect their honour, should not be sent to these temples and thereafter made Devadasi and exposed to promiscuous intercourse by visitors to the temples, for which speech, our Madras representative assuming an offensive attitude, not only failed to give his whole-hearted support, but also ventured to minimize the evil and gave a wrong impression of the conditions obtaining in the south and even went so far as to assert that the existing Penal Code was sufficient to tackle the problem of dedication of minor girls to temples, which assertion has been disapproved, as we all know, by our subsequent experience, but the Assembly was wise enough to pass Dr. Gour’s resolution unanimously. We find later on that the failure to give effect to the resolutions of Dr. Gour was due to the unwillingness of our Local Government to co-operate and it is our sad experience too that the Penal Code provisions 372 and 373 has failed to arrest this practice, because the custom is safely entrenched in the holy temples, guarded jealously by the temple trustees and the ignorant and superstitious public. So the reform must begin in the temples, it is to be given effect to, as was so wisely done by Mysore and so I have suggested an amendment to the Hindu Religious Endowments Act.

CENTRAL GOVERNMENT’S ATTITUDE.

Out friends the Hon’ble Mr. Ramadas Pantulu, by moving a resolution has sounded the attitude of the Central Government towards this legislation. The reply of the Hon’ble the Law Member Mr. S. R. Das that the Government still wants proof that the dedication is meant for prostitution, is not very satisfactory.

In spite of all the evidence and information give to the Government, if the Hon’ble the Law Member, Mr. S. R. Das should still entertain doubts on that score, I can only suggest that he might undertake a trip to the south in the cause of humanity and to safeguard the rights of children, as Mahatma is doing now, to verify what we have been pressing upon the attention of the Government from 1888. We may point out once more to the Hon’ble the Law Member that the very fact that the struggle has been kept up since 1888 to this day by the representatives of the people by the associations of the Devadasi communities themselves in this Presidency, to achieve this desired reform in the temples, added to the decision of the Mysore Government—all must give the right answer to the Central Government.

Again the Hon’ble Law Member Mr. S. R. Das has advised the Hon’ble Mr. V. Ramadas Pantulu that he may start Vigilance associations of the people here to report on the dedication of minor girls and prosecute, for which as we all know, we want a strong enlightened public opinion, the co-operation of the temple authorities and ardent and devoted social workers. Is it at all possible in a country where literacy is low and where ignorance and superstition are entrenched strongly in the people’s minds, and the police is not above corruption? If we do launch out on such a scheme, I may predict even now, that useless litigation, waste of energy, annoyance to the people concerned and oppression of the weak will be the result.

So we hope and trust that both the local and the central Government will respond to the people’s demand and will not any longer hold out from us such a good reform, which if made effective will save at least the present generation of our children from a life of shame and vice and disease and death and will earn thus the eternal gratitude of the generations that follow.

MYSORE GOVERNMENT’S ORDER.

The following is an extract from the Mysore Government’s order:—

“The Government now observe that whatever may have been the original object of the Institution of Devadasis in temples, the state of immorality in which these temple servants are now found, fully justifies the action taken by them in excluding the Devadasis from every kind of service in sacred institutions like temples,... Where land or other inams, if any, have been specially granted to any individuals for the service in temples and title-deeds have been issued in the names of such individuals, the Government next direct that such inams be condemned under rule VIII, Clause P of the Inam rules to the holders thereof as permanent and alienable property, subject to the payment of the quit-rent as laid down therein. The quit-rent thus imposed...will be credited to the Government and an equivalent amount will be granted as cash inam to the temple concerned.”

The New Turkey: Is the Assembly, Mustapha Kemal Pasha, in the course of a speech declared that new Turkey had no connection with religion. Mention in the organic Charter of the Mussulman religion as the religion of Turkey was the result of a compromise with the old and outworn ideas and was destined soon to disappear.
IMPLEMENTING THE AGREEMENT.

While the situation in East Africa is causing grave anxiety, it is gratifying to learn that owing to the indefatigable efforts of the Agent-General in South Africa, the terms of the Agreement are being given effect to. The important step in this direction is the announcement of the Natal Government to appoint a Commission to enquire into the conditions of Indian education in that Province. No birthday gift could be better appreciated by Mr. Sastri than this graceful tribute to his personality and to the success of his work in that country. The significance of this announcement is still greater as the attitude of the Administration was none too friendly to the Indian settlers there. It is an indubitable proof that the Natal Administration has decided to implement the Agreement.

The most valuable and constructive part of the Capetown Agreement consists in the clauses dealing with education, sanitation, and other subjects calculated to raise the status of the Indians. There is no doubt that the progress of the Indian community will be rapid if they are given facilities for self-improvement and it is good that the Natal Administration has realised its duty towards its Indian subjects betimes.

Though great dissatisfaction prevails as regards the personnel of the Commission which is to be composed of the four members of the Natal Executive and two members of the Provincial Council, the redeeming features are that it will be assisted by an expert from India and that its sittings will be open to the public. It has quite recently been announced that the Government of India have deputed Dr. K. N. Kitobin of the Indian Educational Service, now on special duty in connection with the Agrarian University Scheme, to go to South Africa to investigate the problem of Indian education in Natal. The appointment of Miss Constance Gordon, the Kindergarten lecturer in the Teachers' College at Balsagod, to assist Mr. Kitobin is also welcomed as Miss Gordon is well-known in the Madras Presidency for her experience and intimate knowledge of children's education on which subject her books are full of useful information.

Nor have the Indians been idle. Mr. Sastri from the moment he set foot in South African soil has been toasting into the ears of his compatriots the lessons of truth and self-help. We learn that after a study of the conditions obtaining in South Africa Mr. Sastri has decided to start a college for the education of Indians in various capacities. Encouraging response to his proposal has come not only from Indians but also from the South African Government officials. Plans collected for this purpose amount to £15,000 and there is every reason to believe that the small balance of £8,000 required to start the scheme will soon be forthcoming. The College itself will be located in Natal where Indians are in larger numbers than in any other province. Yet another sign that Mr. Sastri's influence is being increasingly felt in the decision, cabled to the Imperial Indian Citizenship Association, of the Transvaal British Indian Association which, owing to differences on the Capetown Agreement, seceded from the Congress about a year ago, to sink their differences and rejoin the Congress.

The wisdom of their action in placing themselves under the leadership of Mr. Sastri in whose hands their interests are safe cannot but win the approbation of their community both in South Africa and in India.

While no pains are spared to make the Capetown Agreement a success, adverse influences are hard at work in bringing forth measures to ostracise the Indians from their legitimate sphere of work. An insidious Bill consolidating liquor laws, the underlying principle of which is protection to white labour, has been introduced in the Durban Parliament. The sum and substance of the Bill is that no Asiatic should be employed in any capacity in licensed premises which sell or deal in liquor and to expedite this nefarious object the employers have been asked to dispense with Asiatic and native labour within twelve months. This is a distinct move to exclude the Asiaties from a sphere in which a considerable number of Indians find employment as waiters, barmen, distillery employees, and general assistants. Once they are thrown out of employment, their occupation being a blind alley, the Indians will not be able to make up any other, and the only course left open to them will be repatriation. But this door is not open in this case as most of these Indians are Colonial-born. Sir Pherece Sethna in his interview on the Liquor Legislation published elsewhere expressed the same fear. The attempt at the reduction of Indians in the Union by "economic strangulation" as a Durban paper puts it, should at all costs be prevented. We are glad that Mr. Srinivasam Sastri has contradicted the mischievous rumour that found publicity in some papers here that he declined to interest himself in this question.

The Late Sir George Paddison: We deeply regret to record the death of Sir George Paddison, a sincere and true friend of India, whose services as the leader of the Deputation to South Africa were of inestimable value. In an interview, Mr. Andrews pays a warm tribute to Sir George Paddison's memory and adds that the psychological change in General Hartebeug and Dr. Malan in their attitude towards the Indians of South Africa was due to his genius as Ambassador.
I feel that while it is our duty to improve our status with respect to other communities domiciled along with us in British Colonies, we cannot afford to neglect the more serious task of keeping our own house in order. We are not immune in the Colonies, and though we clamour for our rights, we neglect some very fundamental duties.

I am sorry I have to say this, but it remains but too true. I do not say that our rights should depend on our duties. I merely want to point out that while we have some fundamental rights, we have also some fundamental duties. In East Africa the lot of the Indian Mehats-traders' clerk is a hard one. We bring our own labour to be employed in our printing presses and workshops. The workers are not protected by any labour laws worth mention.

Nairobi has just accepted a Shop Hour's Act. It remains to be seen whether that will afford any protection to the Indian Mehats. The Mehats are poor middle class men coming out to East Africa on contracts which are worse than indentures. They are promised housing, boarding and wages; but when they come here, they find that they have mere shadows of these. They are practically slaves. They start work at 8 a.m. in the morning and they are on duty till 9 p.m. in the evening. Lodging with their employers and dining from a common kitchen there is not a minute they are free from the supervision of their employers. Or if one is a bit senior Mehats have off hours for meals. But the Mehats in general has—is expected to have—no other interests in life. The East African Indian employer except a few honourable exceptions is a small capitalist with hardly any idea regarding modern labour, and generally engaged in intensive overtrading.

The Mammon hath him in the grip. He fights the European when he comes in the way of his making money. But he persecutes his own Mehats when they want but one hour off.

Is this not unjust and inhuman?

I have interviewed a lot of Mehats and other people of the employed class. Fear of the law-court and being sent out of work is the dominant feature of their life. I have asked some of them to form a 'sort of a union,' "No," they say "there would be blacklegs."

They are afraid of the senior Mehats turning out to be blacklegs. And so the grinding mill whirled on—the Mehats bending down at his desk over books of account from morn till night, their bodies and their minds cramped and distorted for ever.

If you abuse the white man in East Africa, you become at once popular; but if you point such things out—if you talk of your own equal and ways of living, your treatment of women, your exploiting your own workers, you are anathema to your own men. They simply do not want you.

To my mind, however, this is a greater duty than our fight with other races. Our women, our workers and our children, the prestige of our culture and our civilisation are matters of far greater importance everywhere. Our fight is weakened because our centre is weak. Can we ever fight with a hollow phalanx?

I have come across cases of actual terrorism. The Indian property-owners terrorise their tenants into not asking for any inquiry into the rise of rents. The Indian employer terrorises his employees into neither writing to the press nor making a move in the direction of getting easier conditions of life.

When I come to think of it, what a big problem this is—that of our Mehats, both in India and overseas!

Yes, we must occupy the same status in the colonies as other races. But we are in honour bound to give our employees the same privileges as those other races enjoy. To our sorrow and our shame, we are not prepared to do it.

We are eager to taste of the luxurious fruits of civilised life, but we are not prepared to bear the burdens of an enlightened age.

I put this to the leaders of the Indian labour movement.

PLIGHT OF INDIANS IN KENYA:

Mr. Shamshuddin lately a member of the Kenya Legislative Council, who recently visited Simia, in the course of an interview to an Associated Press representative expressed his disappointment with the result of his Simia visit where, he stated, there was no proper appreciation of the true position of East and Central Africa. He was surprised to find that Government did not keep themselves posted with the affairs of the Colonies in which a large number of Indians were settled. They had no agency by which they could keep themselves in touch with the overseas affairs. He admitted that the Government of India were sympathetic; but, with all their goodwill, they could do very little on account of ignorance and lack of courage.

Mr. SASTRI'S PREDICTION.

Asked as to what he thought of India's case and whether there was any hope for the demands of Indians being accepted, Mr. Shamshuddin struck a disappointing note saying that he was sure that India's was a lost cause. Mr. Sastri's warning given three years ago was coming true and he (Mr. Shamshuddin) urged on the Government of India, at least, to put the case of Tanganyika before the League of Nations.

LABOUR PROBLEMS.

Mr. Shamshuddin was then questioned about the latest developments with regard to Indian labour in the colony. He emphasised that the very existence of the European settlers in Kenya depended upon native labour. They had been clamouring for forced labour in different forms for the last two years but they had been unable to get the same owing to disinterested Government officials. In 1938, Lord Delamere, in his persistent demand for forced labour, took a party of Europeans to Government House who threw stones at the Governor's residence and challenged Sir Hayes Sadler to come out of the house. The party was dispersed and
Lord Delamere was suspended from the membership of the Legislative Council. He had, however, triumphed after 50 years in practically getting all that he wanted. One of his demands was the exclusion of Indians from the colony with his practical dictatorship of the country. He would, in all probability, achieve this object in course of time when it would not be a difficult matter to obtain the appointment of a commission for the exclusion of Indians.

Sir Edward Griggs' Speech.
The interview then called Mr. Shamshuddin's attention to the recent speech of Sir Edward Griggs. He said that he could easily visualise Sir Edward being appointed Governor-General of the East African Federation with Lord Delamere as Premier or dictator, of the Colony. Sir Edward's speech, declared Mr. Shamshuddin, was a virtual advance announcement as to what the findings of the newly appointed Royal Commission were going to be. Sir Edward, who belonged to Liberia, before his appointment as the Governor of Kenya, had apparently discovered that the policy declared by his party in 1928 was fallacious, that they were wrong in regarding the trusteeship of the natives of Africa being the exclusive trust of the agents of His Majesty's Government. The new step was a complete reversal of the policy adopted in 1928. It meant the handing over of the native population and the Indian settlers of Kenya to what Sir Edward styled as the extraordinarily intelligent and virtuous class of a handful of European settlers. He appealed to the Indian Government and the leaders to take up the question of Indians overseas in East and Central Africa and Zanzibar.

**INDIA EXCLUDED,**

*By Mr. C. F. Andrews.*

The one ultimate aim of Lord Delamere and the European settlers of East Africa is to exclude Indians from all East African territories. For many years past, the Kenya settlers have had always before their eyes the aim of an East African Federation with Nairobi as its capital. With remarkable persistence they have gone forward step by step and now appear to be obtaining their goal. The Governors' Conference at Nairobi last year made an extremely important statement. The Governors concluded their issues with the following decision:

- "It was the general view that the Conference had been of great benefit to the territories participating in it and appreciation was expressed of the presence of the East African Commission (under Mr. Ormsby Gore) in proposing such a conference and of the Secretary of State's wishes in so promptly convening it."

- "The following conclusions were adopted:
  - That Conferences of Governors of all the Dependencies should be held at Nairobi.
  - That the Conference should meet annually in future or as circumstances permit and that the continuity of the work of consultation should be maintained by the establishment of a permanent secretariat.
  - That another meeting of the main conference would not be held during the present year unless some unforeseen question arises.
  - That smaller meetings of Governors should be arranged whenever occasion arises. Arrangements should be made and records should be kept by the conference secretariat.
  - That the conference should discuss the various territories so that he might discuss any outstanding questions and make arrangements for future conferences.
  - That the secretary to the conference should also act as secretary to the High Commissioner for the Kenya-Uganda Railway."

This appointment of a permanent office at Nairobi with a permanent secretary always touring among the different territories and acting as secretary to the High Commissioner makes a very large step towards ultimate federation.

It is clear that with Tanganyika as a mandate under the League of Nations, and Germany working on very jealously to see that nothing further is done to alienate Tanganyika to the Dominions of Great Britain, it is now possible to advance any step further towards federation in that direction. But what has been done, has been done with remarkable adroitness and in a way that means practical business. Though the name 'federation' may not yet be formally accepted, the actual thing is already there in outline, waiting to be filled in whenever an opportunity may arise.

In all these matters, from the East African Commission under Mr. Amery, to the establishment of the Conference of Governors at Nairobi and the organization of a permanent secretariat at Nairobi, the most striking thing as far as India is concerned is that it is excluded. The European non-officials are distinctly mentioned. Indeed they fill the whole picture except where the native problem is discussed without reference to them. Why in the world? The whole policy of European and native is considered at great length both in the Ormsby-Gore report and in the Governor's report at Nairobi. But not once is there any discussion of the position of the Indians either with reference to the Europeans or with regard to the natives.

When we examine Mr. Amery's speeches it is quite easy to see that this omission of India is deliberate. It is true that in the White Paper of 1927 the words 'immigrant communities' appear. These seem to imply that India also is included. But in Mr. Amery's own mind, as revealed in his speeches, this inclusion of India among the immigrant races is seen to be otiose. Mr. Amery's aim is entirely absorbed in the future of the white settlers.

I do not think it is too much even to say that the whole future of East Africa is being settled, determined and decided, as if there were only two factors, the Europeans and the Natives. Both reports assume that the Indian is as it were too far out of the picture, even if he has not fallen out already. Indeed, I would go so far as to suppose that it was already in these Governors' minds, if not also in the mind of Major Ormsby Gore, that the Indian was in time (and the sooner the better) to be removed from East Africa altogether, if not by compulsory legislation, yet by what in South Africa is called 'pressure.'

I cannot think that Sir Donald Cameron either agreed, or would agree, to any such future policy; but I am not certain about any of the other Governors present, especially after the recent action of the Governor in Council of Southern Rhodesia taken at the first moment that power was put into their hands to act. The entire prohibition of Indians in future from Southern Rhodesia is very ominous indeed. It would seem to me almost certain that Northern Rhodesia and Nyassa would be ready to pursure the same policy. And if once the movement of Indian exclusion gathers strength it will be difficult indeed to stop it. In fact, it will be impossible to do so, wherever a little body of white settlers is given responsible government. And yet it seems as though this has now become the established policy, in Africa, of the British Parliament.

**FIGHTING NEW LIQUOR LEGISLATION.**

A free press message from Durban states that consequent on the introduction of the new Liquor Bill in Parliament, the dissatisfied Indian community in the Union has asked the Transvaal British Indian Association to initiate a National Convention by forming a central body to carry on a campaign against the proposed measure which would throw a considerable number of Indians in this country out of employment. In this
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suggestion they are supported by influential leaders and associations and public bodies, who say it is essential to form an authoritative organisation to fight the new Liquor Bill. It is maintained that the grievances could never be redressed unless the present economic conditions improve which they say cannot happen under the Indo-Union Agreement. The position of Indians in the Union, they add, is growing worse every day. The British India Association, it is reported, made an overture to the Congress, but the latter, it is understood, did not favour the suggestion for forming a national convention. Should the efforts to form a national convention bear fruit, it is understood, plans are being laid to send a deputation to the Congress session to be held at Madras during December, and to His Excellency the Viceroy to explain the Indian situation in the Union. Mr. Jeewan-see has been working strenuously to educate the Indian public opinion on the subject of a national convention.

Sir P. C. Sethna Interviewed.

Interviewed by a representative of the Press of India in regard to the new Liquor Licensing Bills the Hon. Sir P. C. Sethna, who was a member of the Indian Delegation to the South African Round Table Conference, said:

"I recall that a Bill to prevent the employment of Asiatic waiters in hotels was considered while we were in South Africa in December last. According to the Press Cable, the Asiatics are not to be employed for manufacturing, bottling or selling liquor, or in any capacity connected with the manufacture or deal in liquor. It is an acknowledged fact that in the best of hotels in South Africa, they have Indian waiters, and that these men do their work remarkably well. In fact, we were told at one place by the proprietor of a hotel that it would be an evil day when hotels in South Africa are deprived of the services of Indian waiters. I will not be surprised if there be an opposition to the Bill from the hotel proprietors also, "I can quite understand the Hon. V, S. Srinivasasastri saying that he has no status to interfere in regard to the new Bill. At the same time, I would not be surprised to learn later that Mr. Sastrl had not been wanting in exerting his influence unofficially, with a view that the Bill might be withdrawn or considerably amended. The number of Indians who are serving as waiters in all parts of South Africa must be very large. They earn from 25 to 50 per month, and it will be a great hardship if they are deprived of the means of livelihood in a line in which they have, admittedly, given satisfaction to all concerned. It must be remembered that it will be very difficult for the men that may be displaced to earn their bread by the Bills to take to anything else profitably."

INDIANS IN AUSTRALIA.

A strong plea for the appointment of an Indian Agent or the Agent-General in Australia to protect the interests of Indians and to promote friendly intercourse between the two countries was made in an interview to the Associated Press by Dewas Babadur, T. Rangachar, on his return to Madras from his recent visit to Australia as India's representative at Canberra ceremonies. "In the first place, said Mr. Rangachar, I would like to convey to the people of my country that the messages of good will, I have been asked to convey both from the Government and the people of Australia at a dinner given by the Commonwealth Government to the Premiers of several States. At the time of recent financial adjustment, the prime minister for Commonwealth speaking on the toast in my honour with full concurrence of his colleagues and premiers of the States invited me to convey to the Government and the people of India their warm appreciation of the courtesy extended by India in sending a representative to the Round Table Conference and to assure the people of India of the good will of Australia and of her sympathy with India in her aspirations.

APPRECIATION OF INDIANS.

Lord Mayor and mayors of several States and town which I visited, expressed their high appreciation of the good character of Indians resident in their midst. Indians also whom I met in several State were generally contented and happy and expressed their appreciation of neighbourly treatment they were receiving at the hands of the people.

"I am bound to give prominence to two or three instances, where people went out of their way to express their good will to India, knowing I was passing through their stations."

The Mayor of Tawoomba in Queensland, of Yallari from Victoria and Quorn in South Australia gathered together with prominent citizens and dignitaries of those places at the railway stations not only to give me their good wishes but also to request me to convey their good will and sympathy to the people of this country. Continuing, Mr. T. Rangachar said "India was very little known in Australia, just as Australia was in this country. The essential that each country should send an Agent or the Agent-General to promote friendly intercourse for India. To send the Agent-General to Australia was of paramount importance in order to protect the interests of Indians in Australia, who though very small in number were very much scattered about and were comparatively ignorant. Indians number about two thousand in all these states. It is difficult for the Government to act together and consequently the presence of a well-informed agent will be of great help to these people. Almost every country has got a consul or a representative in Australia and I must say I am rather surprised that India has not got a representative there."

Proportion of Women for Malay: It is understood that the object of the visit of Mr. E. W. F. Gillman, Controller of Labour in Malaya to India at present was to confer with the Government of India on the sex-ratio clause of the Indian Emigration Acts as its period of exemption from operation in Malaya expires by the end of this month. According to this clause at least three out of every eight labour emigrants embarking for Malaya through the agency of the Malay Government's emigration depots in India must be females. It is understood that the Government of India have sanctioned exemption for a further period of six months from the operation of the clause in Malaya.

Status of Indians: An interesting side-light on the personal history of the recent Agreement regarding the status of Indians in South Africa is revealed in a letter received by the Bishop of Johannesburg from one of his clergy. Some time before the drafting of the Agreement, the South African Minister of the Interior, Dr. D. F. Malan, received from a lady a copy of 'The Chat of the Indian Road', by Dr. Stanley Jones, a book which describes the ready response of India to the appeal of Christianity when presented without Western preconceptions. The Minister said that the reading of this book had considerably influenced his outlook upon Indian affairs and the relations that should be in all justice and fairness between the two countries.

Repatriated Indians arrive in Madras: According to an Association Press message three hundred and forty repatriated Indians from South Africa landed in Madras on October 8th, from S. S. 'Umbria'. Mr. S. Naidu, leader of the repatriates, paid a generous and warm tribute to the invaluable services of the Rt. Hon'ble Sastrl who, Mr Naidu said, was doing his utmost for the betterment of his compatriots in South Africa. "There is one thing, however, the Government of India had better be reminded of," he said, "that is that the standard of living as much more was increased and consequently the remittances that Indian residents in the Union of South Africa."
THE PINJRPOLIE IN MADRAS.

Rao Bahadur R. Krishna, Rao Bhonsle, M. R. A. S., Hon. Secretary, the Pinjrapole, Madras, writes to the Hindu Miss Katherine Mayo in her book India has recorded the testimony of an Indian whose name is not given, in respect of the Pinjrapoles in India. Her Indian informant is alleged to have described the pinjrapole as "a lane or square full of animals' pens" and adds "religious sentiment puts the creatures there, but there it stops. They are much neglected and suffer torments through neglect. Rich merchants and bankers subscribe annually tons of money for their care, but the money all goes to graft and waste. The creatures in most of the asylums are far worse off than they were when they scavenged in the gutters for a living, with a happy chance of getting killed by passing cars. They are miserable, dying skeletons . . . ."

Miss Mayo also states that in Ahmedabad she visited a pinjrapole whose description after what had already been said about a similar institution, need not be insisted upon the reader's sensibilities. She hopes that every animal she saw in the Ahmedabad pinjrapole would be safely dealt with now.

There is a pinjrapole in Madras attached to the local Society for Prevention of Cruelty to animals and managed by a Committee with the Hon. Mr. Justice D. G. Weller, L.C.S., as Chairman, and gentlemen such as Dwan Bahadur Govindadas Chathurbhoojadas, Diwan Bahadur P. Paranjwaner Naidu, members. This pinjrapole is an asylum or hospital for the reception and treatment of all kinds of animals incapacitated for work on account of old age, infirmity or disease or accident. The animals are here taken care of until they die a natural death. Of course no pinjrapole is a place for young, strong and healthy animals and as such it is only old animals and animals as are no longer serviceable that are housed in a pinjrapole; but reports such as that of Miss Mayo may lead an unwary reader to conclude that all pinjrapoles in India are kept in the horrible and heart-rending condition that she describes. Had she however paid a visit to the Madras Pinjrapole, she would have found things quite the opposite of what she describes and might perhaps have been compelled to considerably modify her views.

Having much to do as Secretary with the management of the Madras Pinjrapole, I feel called upon with reference to this institution to contradict the statements made by Miss Mayo including the one to the effect that munificent gifts made by wealthy and philanthropic ladies and gentlemen were being wasted, if not misused. I want to warn the public not to be carried away by the dark picture which she has chosen to draw.

Ahimsa Paramodharmo (non-violence is the highest charity) is the principle which regulates the administration of the Madras Pinjrapole, the object of each and every one connected with it being to see that all dumb animals afforded shelter within its precincts are taken particular care of. It will interest the reader to know that in the local pinjrapole associated cows which were sent by their owners as barren, have with good care and proper treatment become healthy and even calved more than once. There are numerous instances to prove the great attention paid in our pinjrapole which is well worth a visit by every person who has love for animals in general and for cows in particular.

BROTHELS FOR BRITISH AND AMERICAN TROOPS.

Christina Woman's Petition.

The following has been received from the British Labour Council for Chinese Freedom, London:--

BROTHELS FOR TROOPS.

Shanghai, June 4.

Despite the fact that prostitution is an illegality in the settlement, three houses filled with Chinese girls, many not over fifteen years, have been opened near the race-course for British and American soldiers and sailors. These houses are guarded by British military police, and civilians are not admitted except by courtesy of the soldiers.

Shanghai, June 12.

The Kumintang women's department protest to Nanking against brothels established in the settlement by British military for British and American troops. The women point out that the brothels are filled with fifteen-year old Chinese slave girls. One of the women said it is humiliating and gruesome that Chinese womanhood should be trampled under the iron heel of foreign imperialism.

In the House of Commons on June 20, the Under-Secretary of State for Foreign Affairs said that the Majesty's Consul-General at Shanghai telegraphs that so far as he and the Shanghai municipal police have been able to ascertain, there is no foundation whatever for this report. (namely, that the Chinese are complaining).

Shanghai, June 21.

Regarding the denial by Mr. Locker Lampson in the House of Commons that fifteen-year old Chinese girls are employed by brothels for British soldiers in the settlement, it is pointed out here that houses operating openly are guarded by British military police and frequented by British soldiers. There is every evidence that the brothels are carried on officially despite the fact that prostitution is an illegality in the settlement.

The Sino-American newspaper China Courier has carried on exposure of the brothels and there have been many protests from Chinese against brothels without our denial from any quarter in the China Courier or the British official organ the North China Daily News.

Wear are the Fruits?

What truth there is in these statements may readily be guessed from the Lancer, the prominent medical journal, which in its issue of June 18 is an article on China from its own correspondent in Shanghai, says:

"Since the arrival of the British troops there have been many cases of influenza and pneumonia, but the question of venereal disease has been the most clamant one, and in spite of every possible precaution the number of those affected has steadily increased. . . . Numbers of prostitutes from north and south have flocked to Shanghai most of them being Chinese (60 per cent), Russians (30 per cent), and Japanese (5 per cent). The majority of the brothels are in the French concession and in Chinese districts bordering on municipal roads. The high venereal rate has given the Command much concer, and no stone is left unturmed in the efforts to lower it."

Raising Marriagable Age: A Free Press message says: LearnedSanjaya of Benares at a meeting supported Mr. Haribhush Sarada's Bill prohibiting marriage of girls below twelve and of boys below fifteen referred to a select committee by the Legislative Assembly. Speakers giving quotations from Sankar Digbijaya, "Parasar Srimati" and "Mirraa Sundari" explained that the Bill was in no way against the Hindu dharma shatra.
NEWS OF THE WEEK.

Temperance in Ceylon: Ceylon temperance workers are denouncing the protection afforded by the Government of Ceylon to the foreign liquor trade. The Government conceives the right of the people to say that country liquor shall not be sold in their areas but denies the right of the people to say the same thing about foreign liquor trade that it be under the local option law. If necessary to choose between foreign liquor and country liquor the choice of country liquor should ordinarily be made for it has much less alcoholic content than is found in foreign liquors, writes the "Temperance Clip-sheet" of Lucknow. But public opinion in Ceylon has done well to close the country liquor shops and should now be aroused and organised to demand and the closing of the more dangerous trade in foreign liquors.

The Late Dr. Bhandarkar: Respectful tributes were paid to the memory of the late (Dr.) Sir Ramkrishna Bhandarkar on the 17th instant when his ashes were enshrined in a "stupa" built in the compound of the Devadasee Sangh; Sambhaji, Poona, before a large gathering. In conducting the service Mr. D.G. Vaidya drew attention to the three noteworthy features of the late Dr. Bhandarkar's character—namely, steadfast adherence to truth, utmost faith in the great destiny of man and prayerful life. The speaker hoped that the great example set by the venerable sage would be followed in an increasing measure by his countrymen. The casket containing the ashes was then placed inside the stupa by Sir Ramakrishna's son, Dr. D.R. Bhandarkar, and the dome was fixed. Mr. B.S. Kamat made a speech paying his tribute to the memory of the great departed soul.

Middle Class Unemployment: Reviewing the report of the committee on middle class unemployment the Madras Government recognise that the problem of middle class unemployment cannot be solved at once but there is in fact no single panacea for the evil. The Governor in Council agrees with the committee that the two main causes at the root of the problem prevailing was a misconception of the object of education and the habit of regarding agricultural occupation as beneath the dignity of an educated man. These can best be eradicated by the propagation of sounder ideas as to the economic structure of all civilised societies. The Government express the hope that the leading part be taken by non-official enterprise in such a propaganda. The chief measures advocated by the committee in the direction of educational reform are already under examination and the Government will take into immediate consideration each of the specific suggestions put forward by the committee.

Bikaner Prohibit Origanised Proselytism: We take the following particulars from the Guardian of Calcutta: Bikaner State has recently passed an Act entitled Bikaner Freedom of Religion Act. The purpose of the Act is said to be "that the religious freedom and toleration hitherto enjoyed by the subjects of the Bikaner State should be properly safeguarded from undue outside interference" and "that certain rights to property of persons who are lawfully converted should be protected." Every person desiring to become a convert has to present himself before the Registrar and sign an affidavit and the Registrar may order an investigation into the matter. If the Registrar is satisfied that there has been no undue influence, fraud, intimidation or coercion; he may register such conversion on payment of a fee which shall not exceed one rupee. Wholesale conversions undertaken as an organised endeavour by any association or by an individual are declared void. Anyone adopting another religion without filing affidavit or before the expiry of fifteen days from the filing of an affidavit or who fails to furnish information of his conversion within three months from the date thereof is liable to a fine of Rs. 500, and anyone attempting to convert another or abetting the conversion by undue influence is liable to a fine of Rs. 1,000 and rigorous imprisonment up to three years. The Act provides that in the event of a person's property after his conversion and to that extent, as also in its recognition of the possibility of conversion, it is a step in the right direction.

Liquor Shop at Juhu: A meeting of the Juhu Excise Advisory Committee was held on recently at the bungalow of Mr. A. Barney, Santa Cruz. Mr. Gandhi, Deputy Collector in the Development Department, presiding. The following proposition was discussed and passed: That the foreign liquor shop at Juhu be abolished altogether as in the opinion of the Committee it retards the healthy development of Juhu and also because the residents and landowners of the place have strongly protested against it and have decided to send a deputation to the government to lodge its protest in this respect." The resolution was proposed by Mr. Barney, seconded by Dr. D.A. De Monte and supported by Mr. Creado and Mr. Vinayak. The two officials, the chairman and the Mamlatdar, voted against it. The Committee of the landlords of Juhu have convened an urgent meeting to consider what steps should be taken to mark their disapproval of the conduct of the Chairman, the Mamlatdar and other officials who have recommended the continuance of the shop in defiance of the wishes of the people of Juhu, the major portion of which is still undeveloped and inaccessible except by trespass through the land of private owners. The Hon. Mr. Pradhan and several members of the Bombay Legislative Council whom the Committee have invited to see the undeveloped condition of Juhu for themselves and to ascertain for themselves the fact that the shop does not fulfil any demands of the residents and owners, are to visit Juhu next month.

The Reform of Devadasees: A correspondent writes to the Swarajya, Madras: A public meeting was held yesterday in the Government Girls' School, Kala- hashti, to consider the pressing question of the reform of Devadasees and the bill of Dr. Mathulakshmi Ammal to amend the Hindu Religious Endowments Act. Rajah P. Venkataranga Rayaingar Varu President, Taluk Board, Chandragiri, presiding. The meeting was largely attended. Mr. Naghabushanam of Guntur addressed the meeting and the president explained at length the miserable position of the Devadases and said that it was the bounden duty of the country to improve their lot. The following resolutions were unanimously passed, 1. This meeting of the public of Kala hashti heartily congratulates Dr. Mathulakshmi Ammal for the interest she is evincing in the Devadases and wish her bill all success. 2. This meeting offers its congratulations an affidavit, and the Registrar may order an investigation into the matter. If the Registrar is satisfied that there has been no undue influence, fraud, intimidation or coercion; he may register such conversion on payment of a fee which shall not exceed one rupee. Wholesale conversions undertaken as an organised endeavour by any association or by an individual are declared void. Anyone adopting another religion without filing affidavit or before the expiry of fifteen days from the filing of an affidavit or who fails to furnish information of his conversion within three months from the date thereof is liable to a fine of Rs. 500, and anyone attempting to convert another or abetting the conversion by undue influence is liable to a fine of Rs. 1,000 and rigorous imprisonment up to three years. The Act provides that in the event of a person's property after his conversion and to that extent, as also in its recognition of the possibility of conversion, it is a step in the right direction.

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to Mr. P. Anjaneyulu, M. L. C., for the notice of motion he has given to the Legislative Council to prohibit the institution of Devadasis in the temples. This meeting prays the Government to accept the amendment of Dr. Muthuswamy Anmal and relieve the country of its long-standing social evil. This meeting requests all the members of the Legislative Council to pass Dr. Muthuswamy Anmal's amendment unamendably and remove thereby the obstacles against the Devadasis getting themselves married. This meeting requests all the Local Boards to accept the above amendment and also to recommend to the Government the same as to relieve the country from this social evil. This meeting resolves to avoid nauch parties on marriage and other occasions.

Hindu Women Gain Right to Property:

At the Dacca Young Men's Conference Miss Sakuntala Chowdhury moved a resolution urging necessary alteration in the Hindu Law of “Dayabhag” which denies the Hindu women a legal right in their paternal property. The resolution evoked a heated debate in which Messrs. Jogesh Gupta and Narendra Narayan Chakravarty, for the motion and Mr. Jogendra Guba, Thakurta and three other speakers, against the motion, made impressive speeches. The President, Mrs. Sarasvati Devi Choudhuri, herself made a fervent appeal before voting to the delegates present on behalf of the Hindu women but votes being taken the resolution was declared lost by a small majority. Miss Sakuntala Chowdhury in moving the resolution said among other things that it was difficult to say when this law of “Dayabhag” was enacted but it was sure that the appearance of certain new conditions in society necessitated the enactment of this law which had in the course of time undergone some changes as it was not now exactly what it had been before. So it was necessary that it should be altered now to suit the new social conditions of the day, like all other social laws and customs. In tracing the history of the law Miss Choudhury said that it was perhaps codified during the time when the charge of maintenance of the Hindu women had been transferred like moveable property from the father to the husband and from the husband later on to the sons in the three successive stages of their life. Such a dependent life was, in her opinion, possible to some extent on the old joint family system; but those days were no more. This helplessness and life-long dependency of the Hindu women was one of the principal causes of the regrettable dowry system which had been eating into the vitals of the Hindu Society and that this “Dayabhag” law was mainly responsible for the inhuman oppression to which girls-wives were sometimes subjected. In conclusion Miss Choudhury made a fervent appeal on behalf of the Dacca Chhatri-Sangha to all the women of Bengal that they might make a united stand to have this unjust law changed according to the present circumstances recognising the legal right of the females in the property of the father as well as of the husband.

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The Statutory Reforms Commission: The most exciting topic of the week is the sporadic, more or less well-informed, regarding the composition of the Statutory Commission to take stock of the working of the Montague-Chelmsford reforms and to make recommendations as to the stage of advancing India towards self-government. The British Government, it would appear, has decided to appoint only members of the British Parliament as members of the Commission. There is only one Indian in the House of Commons but he is a communist of a rather aggressive type, and his passport to India moreover was cancelled some time back by the British Foreign Office. He is, therefore, the last man to be thought of for the Commission. There is one Indian member in the House of Lords, Lord Sinha, and his politics is as the poles asunder from Mr. Sankaradas's. But Lord Sinha is Under Secretary of State for India, piloted the Government of India Act in the House of Lords, and was subsequently appointed as the first Indian Governor of a Province. But he resigned the Governorship of Bihar and Orissa on the score of health, and is now a Member of the Judicial Committee of the Privy Council in London. He thus comes under the ban against persons with previous connection with the reforms being nominated on the Commission. Indians, therefore, will find no place on the Commission. But there is a strong feeling—stronger among Indian Liberals than among Congressmen—that a Commission which thus deliberately boycotts Indians should itself be boycotted by Indians, and the Viceroy has been interviewing a number of representative persons to find out how their collaboration can be secured for the Commission without their actually sitting on it. The interviews are not yet over, but it is fairly certain that the Congress leaders—Mahatma Gandhi, Mr. Subramania Iyengar, Dr. Ambedkar who have met the Viceroy have not let his Excellency in doubt about their attitude towards this curious Commission. That, we believe, is the attitude of the majority of Liberals also. To send out a Commission of Enquiry to India without Indians, at this stage of political development, is nothing less than an affront to Indian nationality.

Inter-Communal Harmony: The All India Congress Committee met nearly a whole week's sitting has passed certain resolutions on the differences between Hindus and Mussalmans. The most important and practical of these is one appointing a touring Committee to go round the country and persuade the two communities to settle their differences without coming to blows. The other resolutions are, in our opinion, more or less platitudinous, but not on that account useless. After all, much of work has passed into platitudes, but people still fail to act up to them. The Viceroy and re-iteration of platitudes, therefore, is a very useful line of public activity, and moreover it is within the capacity of the average man. In respect of some of the outstanding differences such as proselytism, music before mosques, and cow-killing, the All-India Congress Committee accorded the widest liberty for every one, with a few qualifications the non-observance of which should be referred to arbitration. The principle underlying this policy is said to be that people will not do what they are unquestionably free to do. It is quite true that "Dont's" often stimulate the desire to do what is forbidden, but it does not follow that men will cease to do "do" wrong things if they are not put on the prohibited list. For example, we doubt if there will be appreciably fewer murders or thefts if people were told they were free to kill or steal, or fewer crimes if the Penal Code was totally repudiated. It is a wise warning of the ancient prophet that we should not dwell on watch-words (or catch phrases) overmuch. What we should much wish is the institution of a careful inquiry by a few competent enquirers as to the real causes which lead to Hindu-Muslim antagonism. One other remark which we may permit ourselves on this subject is that the Hindu-Muslim question is not a problem by itself but is part of the much larger problem of the relation of the several communities of India to each other. There was a stage in the Non-Co-operation movement, when Hindu-Muslim animosity became a menace to smaller minorities. The risk of a repetition of this can be avoided only by laying down the broad lines on which inter-communal harmony can be secured for all communities, and for the smallest most of all.

The Suppression of Devadasis: Dr. Motilal Kasturba Reddi, Vice-President of the Madras Legislative Council, has given notice of her intention to bring in a Bill to abolish the institution of devadasis. This reform is being inaugurated at a great public meeting in Madras in the early nineties, and a result of agitation on the part of the society of associating nautch parties with domestic and social functions has been condemned. The reformers in those days were greeted with epithets such as vandals, kill-joys, philistines.
and even eunuchs, but their propaganda has been attended with a considerable measure of success. Only in the case of temples have they not been able to make much headway. Even here however, Mysore has given an excellent lead to which a Muthulakshmi refers in her paper published last week. The method adopted by the Mysore Government is the best way of dealing with the evil custom. The wages and perquisites enjoyed by the present devadasis should be left to them, but their services in the temples should no longer be requisitioned. When these die, no successors should be appointed to take their places. The endowments which provide for their allowances, should be utilized, with the sanction of the proper authorities, for helping primarily girls of these castes to be educated and settle down in life, and generally for advancing women's education and social reforms relating to women. The problem is not so formidable as it appears on the surface. Investigation has shown that, owing to the fact that promiscuity is often associated with sterility, the recruitment to the devadasi class is largely by purchase. This "can be made illegal, if it is not already so. Lord Sydenham, when he was Governor of Bombay, took an active interest in this reform, and a considerable amount of information was collected at his instance about the practice. Our recollection is that Government was advised that the dedication of minor girls can be dealt with, without any special legislation, and we think that such dedications have in this reform, and a considerable amount of in this reform, and a considerable amount of interest is that Government can be dealt with the atrocities on white women and the plea of the protection of the Goan women. The signs for the reform are auspicious, and Dr. Muthulakshmi's Bill is not a day too early.

A Girls' High School for Kolhapur: We are glad that the Maharaja of Kolhapur is interesting himself in women's education. Apparently there are no institutions in the State, where girls could prosecute their studies after the completion of the primary course. This has been a great drawback in the progress of female education in the State. The late Maharaja's idea of converting the present Ahilyabai Girls' School into a High School did not materialize during his life-time. It is understood that the present Maharaja has sanctioned a proposal to open a High School for girls with arrangements for a hostel. It is only the settled conviction on the part of the Maharaja of the benefits of women's education that has induced his Highness to sanction the scheme. In time, we hope, there will be a number of Girls' High Schools adorning the State. Under the regime of the present Maharaja and his able Dewan, Rao Bahadur Lathe, the State has set itself seriously to bring about the amelioration of the lot of its people, socially, economically and politically. It is only a question of time for Kolhapur to rank among the progressive states of India.

Abduction of Women in Bengal: For some time the cases of abduction of Hindu women in Bengal have been seriously on the increase. Shrimati Sunati Devi writing in the "Women's Cause" gives us an idea of the enormity of the evil when she says "cases are almost daily reported of abduction, assaults and forced conversions, to which a number of the people of the Government has been indifferent. Recently Mysore has given an excellent lead to which a Muthulakshmi refers in her paper published last week. The method adopted by the Mysore Government is the best way of dealing with the evil custom. The wages and perquisites enjoyed by the present devadasis should be left to them, but their services in the temples should no longer be requisitioned. When these die, no successors should be appointed to take their places. The endowments which provide for their allowances, should be utilized, with the sanction of the proper authorities, for helping primarily girls of these castes to be educated and settle down in life, and generally for advancing women's education and social reforms relating to women. The problem is not so formidable as it appears on the surface. Investigation has shown that, owing to the fact that promiscuity is often associated with sterility, the recruitment to the devadasi class is largely by purchase. This "can be made illegal, if it is not already so. Lord Sydenham, when he was Governor of Bombay, took an active interest in this reform, and a considerable amount of information was collected at his instance about the practice. Our recollection is that Government was advised that the dedication of minor girls can be dealt with, without any special legislation, and we think that such dedications have in this reform, and a considerable amount of interest is that Government can be dealt with the atrocities on white women and the plea of the protection of the Goan women. The signs for the reform are auspicious, and Dr. Muthulakshmi's Bill is not a day too early.

Muslim Education in U. P.: While criticising the remarks of the president of the U. P. Muslim Educational Conference held at Farrukhabad the Leader shows in effect that he had indulged in the fallacy of figures in making out that Hindu education was very much backward when the census figures reveal the level of literacy among them to be higher than the general level for the province. Our constant knocking on these lines has paid off. We have fought for preferential treatment in education set up by Hafr Hidayat Husain and particularly remarks: "And yet he based his claim for special consideration for Muslims on a comparison of their educational condition with that of Kayasthas, Agarwalas and Brahmanas, individually. The high caste Hindus as well as Mahomedans already enjoy more than a fair share of everything. If any discrimination by the State for the advancement of any particular community can be justified and is called for, it can only be for the depressed classes and the so-called untouchables. Hafr Hidayat Husain concluded his address by telling the Hindus that 'your profession to advance the country's cause will be measured by your attitude to Muslim education.' It can be said with greater truth that the profession of Muslim gentlemen, who wish 'the voice of patriotism to eventually prevail,' to advance the country's cause will be measured by their attitude towards the education of the depressed classes. Will they allow these really backward classes to take full advantage of the special facilities that the State can afford to provide for the education of backward classes or will they continue their agitation for special facilities for themselves at the expense of these deserving but voiceless millions?"

146 THE INDIAN SOCIAL REFORMER. [November
Mr. HAR BILAS SARDAS BILL—III.

We discussed in the two previous articles the provisions of Mr. Har Bilas Sardas's Child Marriage Prevention Bill and incidently those of Mr. Jairamdas Doul诗词的To be introduced in the Bombay Legislative Council. We pointed out that the proposal to make invalid marriages contracted below the prescribed age limit in Mr. Sardas's Bill was to a very large extent nullified by the subsequent provision for licensing such marriages on the mere affidavit of the parents or guardians. At the same time we recognised that this incongruity was inevitable so long as the penalty prescribed for child marriages was invalidity. We suggested therefore that child marriages should not be declared invalid but should, as in Mr. Doul诗词的's Bill, be visited with penalties on the parents or guardians who bring about such marriages. We deprecated the inclusion of imprisonment as a punishment for the violation of this particular law and strongly suggested that time, according to the means of the parties, was a proper penalty for the offence. At the same time we thought that a law for the prevention of child-marriages should be an All-India legislation and not merely a provincial one. We also suggested on the analogy of the Muslim law that the bride and the bridegroom in a child marriage should be given the right of terminating it when they come of age. This would be a very effective though indirect way of preventing marriages of girls of tender age to elderly persons, one of the causing abuses which are of frequent occurrence and which leads to many domestic tragedies.

So far our comments have not touched the question of making the law applicable exclusively to Hindus. In general principle we have strong objections to introduce, except when absolutely unavoidable, communal distinctions into legislation. It is an essential of nationalism that there should be common laws before which all citizens are equal. If child marriage is an evil among Hindus it is no less an evil among other communities who are addicted to them. The Census of India Report for 1921 says—"It child marriage) is not exclusively a Hindu custom and of the Hindus who are most addicted to the practice it is among the lower rather than among the higher castes that the custom is most rigidly observed." The following figures are of interest in this connection. According to the last census, the proportions of girls married were as follows among one thousand women under the age of ten in each of the communities: Hindus, 125; Mussalmans, 58; Christians, 18; Tribal religions, 31. It will thus be seen that the evil of child marriage affects Mussalmans, Christians and tribal religionists also, though less than the Hindus. The differences however in this respect are much less than the differences between the various provinces. Thus out of every one thousand women the number of married under ten years of age, is 40 in Bengal, 90 in Bombay, 9 in Madras, 22 in Punjab, in the United Provinces 56, in Baroda state, notwithstanding the marriage legislation, it was 64, in Mysore 8 where, also there has been a marriage act in force. Two surprising facts emerge out of these figures. The first is that the Bombay Presidency has the largest proportion of child wives in British India, and the other is that such marriages seem to have a territorial rather than a communal incidence. So far as the first inference is concerned a close analysis of the Bombay figures is necessary in order to localise where the heaviest incidence lies. As regards the second inference it follows that the proportion of child wives in a population is much more dependent on the province than on the community to which it belongs. Thus in Bombay which has the highest proportion of child marriages the Mohammedan proportion is as much higher as the Hindu proportion than the All-India proportions. Among Bombay Mussalmans there are 43 girls under 10 married in every thousand, 6 of them being widows under 10; as regards Christians the Superintendent remarks—"The number of juvenile marriages among Christians would surprise Foreign readers but it has always to be remembered that the low-caste converts to Christianity in India do not change their customs when they change their religions. The number of child-widows among Christians is higher than among Mussalmans and the number under 10 years of age is almost the same as among the Hindus." We have said enough to show that child marriage is not primarily a communal evil as is generally supposed but is largely affected by territorial conditions.

The need for all India legislation, therefore, embracing all territories and all communities becomes clear. We are not sure if it would be possible to enlarge the scope of Mr. Sardas's Bill in the Assembly so as to make it applicable to all communities. The Bill has been introduced as a Hindu Bill and leave was obtained for its introduction as a Hindu Bill. If it cannot be so expanded, it would be desirable for another member to bring in a new Bill altogether on different lines. We would suggest the following as matters that should be incorporated in the Bill. The minimum age for marriage for girls should be 14. There is no need to fix a minimum for boys, as the natural tendency is to postpone their marriages, but if necessary it may be put at 18 or even 20. The marriage should be a monogamous one, that is to say the husband will be committing bigamy if he marries a second wife while his first one is alive. Every marriage under the law should be registered in the same way as births and deaths are registered. It will be much easier to register marriages than births or deaths because marriages in the vast majority of cases are accompanied by demonstrations which originally, perhaps, were intended as a sort of public occasion of the banes. The registration should be a simple civil affair and the usual social or religious ceremonies will in no way be interfered with. The Act should apply to the whole of India and to all communities, but it may be left to the local governments to introduce it and extend it in their
provinces whenever they think the time is ripe for it, but in any case within the next five years. These suggestions are thrown out as a mere outline of what the Bill should be. The drafting of the Bill should be undertaken by a representative committee of Indian lawyers and reformers, and should not be left to a single individual. The next Indian National Social Conference may appoint the Committee.

LEST WE FORGET.

(By Dr. Clifford Mansbridge, Ph. D.)

"If we do not destroy War, War will destroy us."

—Lord Bryce.

Nine years ago this week, the war that was to end war was halted. For four long years slaughter, destruction and violence had had their day, but with the signing of the armistice the reign of terror was ended. The clouds of depression that had settled so heavily upon mankind were lifted, and once again men breathed the pure, free air of hope. The war was over. The word spread quickly, the word of peace and of the good future that was to come. Great numbers of people, as if moved by some powerful impulse, rushed to the assistance of those who were in need. The world was ripe for it, as the average man can see, the world is ready for reformers, men, who will give themselves freely to the ideal for which men died.

But denunciation is not enough. Positive steps must be taken toward war's prevention. Many men recognizing the solidarity of the human race, are placing their faith in the League of Nations. Mr. Page (op. cit.) lists five ways in which the League seeks to avoid war: (1) By referring disputes to conciliation or arbitration by a third party; (2) by providing for a delay in beginning hostilities, pending a recommendation or decision; (3) by second and third attempts at arbitration when necessary; (4) by providing for an economic boycott against any nation which refuses to yield to the judgment of the arbitrator; (5) by resorting to common military action, as a last resort, against a recalcitrant nation. A growing number of people, however, are opposed to the recognition of the principle of force as a means of settling disputes, and have committed themselves to a programme looking toward the outlawry of war.

The adoption of outlawry call upon the several nations to abolish war as an institution for the settlement of international disputes, and to declare war between nations to be a public crime under the law of nations. The right of defense against actual invasion is recognized. A judicial substitute for war is to be created, and all nations shall agree to abide by and be bound by and in good faith to carry out the order, judgments, decrees, and decisions, of such court. The fundamental proposition of the outlawry scheme is its insistence that war must be outlawed before the court is given affirmative jurisdiction over the disputes between the nations.

The world court, provided for in the Covenant of the League of Nation, is a forward step in the direction of peace. But the Court has no obligatory jurisdiction. It can only deal with those cases in which all parties concerned are willing to abide by its decisions. Its functions therefore are very limited, and must be extended if the Court is really to assume the position of importance that it deserves.

The Washington Conference and the Locarno Treaties were hopeful signs, but the recent breakdown of the Naval Limitations Parley at Genoa has resulted in discouragement, though not in a feeling of hopelessness. A beginning has been made. It now remains for us to conserve the accomplished results and to press on to new ones. Political solutions have their place, but law can never serve as a substitute for good-will. The real forces that determine the destiny of mankind are moral and spiritual. It is only as men purge their own hearts of greed and self-seeking that we can venture to hope for a peaceful world. Armistice Day, sacred to the memory of our soldier dead, calls us to thought and to consecration. The call of the hour is for men who will live, who will give themselves freely to the ideal for which men died.
POSITION OF WOMEN IN AFRICA.

The Editor, The Indian Social Reformer.

Sir,

Reference the letter of Mr. Ozr in your last Overseas Supplement. I hope you will publish the following:

The letter in question is full of unfounded statements and gross exaggeration of the social conditions obtaining out here. I am as keen a social reformer, both by tradition and inclination, as any one else, and while I agree that there is room for improvement, it is nevertheless true, that Indian ladies residing in Kenya and other parts of East Africa, enjoy a measure of freedom which is not even thought of by her sisters in India.

I believe these unfounded statements as are published in the letter in question do more harm than good to the cause of social reform and hence the denial.

Nairobi, Kenya Colony,
20th October 1927.

S. D. KAVYAT

[We should like to have more particulars about the greater freedom enjoyed by the women of Kenya and East Africa.—Ed. I. S. N.]

IMPOSSIBLE INDIA.

The following review of 'Mother India' from the pen of Mr. S. K. Ratcliffe appeared in the September number of the New Republic of New York.

Two years ago, when I read Katherine Mayo's propagandist volume on the Philippines, it seemed to me certain that she would go next to India and produce a book enforcing a conclusion precisely similar to the one reiterated in 'The Isles of Pear.' The thesis of that vigorous manifesto, it will be remembered, is that the United States must keep its governing hand upon the archipelago, for if it did not, the Filipinos would be skinned alive by their own landlords, lawyers, usurers. Miss Mayo, I felt sure, would see in British India a land upon which the same moral was stamped in enormous characters. And if she has not done this, or has done it only incidentally, the reason is plain. She was so completely overwhelmed by what she saw and was told about the Hindu social system and about one special part of that system, that she has set it all down in hot anger, and, accordingly, has been able to give relatively little attention to all the rest of the immense Indian problem, 'Mother India' is charged with high explosive. It has caused a greater stir than any book on India that has appeared in the present generation, and it has been received in certain quarters with a welcome that is likely to have far-reaching consequences. The essential thing, therefore, since the book is doing its doubtful work, is that it should be examined objectively and estimated in relation to the immediate practical problem confronting the British authorities and the leaders of Indian public life.

By this time the substance and character of 'Mother India' have become so widely known that there is no necessity for an English reviewer to attempt a summary of its arguments and conclusions. Of its thirty short chapters (which, by the way, are thrown together with more complete disregard of continuity than I have remarked in almost any contemporary book), about two-thirds are devoted to an indictment of the social and domestic structure of Hindustan, an indictment falling mainly under the four heads, Miss Mayo, while drawing a political inference that is unmistakable...

affirms that the woes of India have nothing to do with government or, as Mahatma Gandhi insists, with the dominance of an alien power. They are inherent, she says, in the Hindu system. Horrible as it is, it creates the slave mentality that is the West sees to be the ineluctable heritage of the Indian peoples. Miss Mayo states: "The whole pyramid of the Indian's woes, material and spiritual . . . rests upon a rock-bottom physical base, this base is simply, his manner of getting into the world and his sex-life thenceforward." And again: "The British administration of India, be it good, bad, indifferent, has nothing whatever to do with the conditions"—inertia, helplessness, lack of staying powers, of sustaining loyalties, and the rest. "All are traits that truly characterize the Indian, not only of today but of long-past history. All, furthermore, will continue to characterize him in increasing degree until he admits his causes and with his own two hands uproots them."

There is the central point of "Mother India" and the reader has to determine, if he can, how far it is, or can be, proved. Hindustan is in a degree unmentionable to the modern American, a system based upon the dominance of the male. That dominance is embodied in the remarkable structure of caste, which, in its rigidity and elaboration, has no parallel in any other social order known among men. It is associated with the system of child marriage which, although not found everywhere in India, must be counted a general and terrible fact of the country. It has further, through its age-long religious absorption in the idea of procreation, brought about an exaggeration of the sexual life, thus producing evils that are recognized and attacked by the modernist organizations of India and by all the most important public men, Gandhi, of course, being in the lead. In the world of Hindu orthodoxy, girls are married at puberty; motherhood follows with tragic sweetness, and the custom involves a high percentage of physical and mental suffering, and not seldom, torture. Miss Mayo puts fury into her descriptions and she reinforces them with medical testimony of a kind that is usually omitted, for prudish reasons, from books intended for the general reader. Even so, however, I do not understand why, for the worst of them, she should go back to 1891. To her chapters dealing with child marriage, motherhood and widowhood, she adds others, of a hair-raising ferocity, on the treatment of the untouchable classes by the privileged castes, and the shocking barbarities often denounced by Mr. Gandhi in prophetic wrath, that are inflicted in India upon the cow, which, according to Hindu tradition, is the most sacred of beasts. A great part of Miss Mayo's facts cannot be challenged; and yet the picture she has drawn is profoundly untrue. It is a libel upon a unique civilization and a people of extraordinary virtue, patience and spiritual quality. I cannot here attempt to track her through the vivid maze of her assertions. It must suffice for me to deal with a few characteristic illustrations.

Miss Mayo writes as though the horrors of filth and superstition surrounding childbirth were peculiar to Hindu society. Suppose that one were to make a realistic picture of maternity in any other Asiatic country, on that matter, as has often been done, in the slum cities of Europe and the United States. Would any of Miss Mayo's inferences apply? She cites examples in detail of Indian male sexuality. It would be impossible, I
think to produce anything of the kind more lasting. But Miss Mayo cannot be unaware that the records of all protective societies in Europe and America contain incidents which, fact for fact, are as horrible as these. She asserts that the majority of Hindu men are, through indulgence and perversion, impotent at twenty-five. The sufficient reply to that astonishing accusation would seem to be that, if it were anything like half true, the figures of population under the Pax Britannica would not cause any alarm to the government of India. In treating of the Untouchables and the so-called criminal tribes she implies that such agencies as the Salvation Army stand virtually alone in their remedial efforts.

The truth is that, long before the rise of their great champion, Gandhi, a powerful section of Indian reformers laboured as earnestly for women as for men. Miss Mayo has provided withstood the test of time. She implies that such agencies as the Salvation Army stand virtually alone in their remedial efforts. The truth is that, long before the rise of their great champion, Gandhi, a powerful section of Indian reformers laboured as earnestly for women as for men. Miss Mayo has provided withstood the test of time. She implies that such agencies as the Salvation Army stand virtually alone in their remedial efforts.

...
HINDUISM AND SOUTH-EAST ASIA.

In a special interview given to the Associated Press by the poet Rabindranath Tagore, who is now in Calcutta, expressed his deep satisfaction that one of the journeys he had long intended to take in order to explore the cultural developments of India in the further East had now been accomplished. He said that what he had anticipated had even been surpassed. A cultural work had been begun which needed closely following up, for it disclosed an unexplored world of intimate inner relationships between India and the South East of Asia. These new experiences might be distinguished between Java on the one hand and Siam on the other.

Java and Bali were full of interest to him because they still represented not only in their architectural ruins but also in the common life of the people, the artistic genius of India transplanted to another soil. It was true that to-day this cultural foundation in Java was overlaid and in ruins, parallel to the monumental ruins of Borobudur and Prambanan which had also been covered over with weeds during the lapse of centuries and needed the patient exploration of the Dutch archaeologists before their true value could be known.

RENAISCEI\N HINDUISM.

About the Buddhist influence which was so all-powerful at Borobudur, the poet said that in Java Buddhism had been quickly overcome by renaissance Hinduism; Buddhism was, as it were, a sudden eruption into the two islands, having a great beginning but no completion. Its temperament was possibly too coldly philosophical. But the islanders were essentially artistic. Art was their great gift to mankind. They found in the Hindu revival a warmth of aesthetic emotion that did not reach them through Buddhism. Borobudur was the work of a monarch. But the Hindu ruins of Prambanan, close at hand, represented the religion of the people and as such had more profound artistic appeal.

Borobudur, said the Poet, is isolated, solitary, massive. It is a kind of "tour-de-force" in idealism, having a beauty of its own, especially in the sculptured galleries, wonderfully preserved. But as an external object Borobudur is disappointing. Even when viewed more closely, the multiplication of one single form of the Buddha, without any variation, shows exclusively the over-whelming power of a single idea which fails to attain variety. On the other hand, the Hindu temple of Prambanan has all the beauty of unity in multiplicity. It is an artistic creation composed of converging ideas and forms.

LIVING BUDDHISM IN SIAM.

The poet went on to add with enthusiasm that in Siam he met with those who truly represented Buddhist culture in living manner. He saw the bishops, monks, novices, monasteries. The Buddhist learning in Siam was not an isolated fragment, but built up into the very life of the people.

The Siamese people, said Tagore, are a people fortunate enough to be homogeneous in race, language, and religion. There is therefore a simplicity about them, which has given them both flexibility and strength. What attracted them in the Buddhist faith was its high moral character. Buddhism, as seen in Siam, has not that indulgence in emotionalism run riot which has too often left its mark upon Puranic Hinduism. I hope that this noble form of Buddhism still preserved in its scriptures, will not be lost. The Siamese nation is even now engaged in publishing the Tripitaka in nearly 50 volumes in Pali written in Siamese characters, as a national memorial. This great work is being helped forward by the gifts of the poor people as well as by the royal house. Some of those whom I met belonging to the royal house had been educated in Oxford but had kept their independence of thought and self-expression and were the real leaders of the Siamese nation.

THE LURE OF RAMAYANA.

"Nowhere," the poet said, "have I seen the artistic expression of Indian thought and idea so much in evidence as in the two islands, especially in Bali. One discovery was this that the Mahabharata and Ramayana are the universal background against which the whole drama of life is carried on. Even the words in everyday use are taken from these two great epics. They are the dominating and determining factors, more powerful than the current phases of religion. Even in India itself these epics have not so exclusively left their impression upon the life of the people as in Java and Bali. A stream of influence continually flows from them. They are illustrated before the people daily by shadow pictures, music, dances, art. Thus India is still in the ascendant, not so much through her philosophy, as through her poetry. This vital growth, which has been buffeted by a thousand years of storm and change, reveals the eternal freshness of these epics and makes them a living heritage of mankind."

One of the most interesting facts which the poet disclosed was the use of the Mahabharata and Ramayana (especially the Ramayana) in Siam as well as Java, as a living part of the people's art and literature. The Ramayana had gained an immense popularity because of its characters and incidents of an enabling moral character. The poet had found very important differences in the story of the epics. These were not corruptions, but rather different versions. Merchants had come from different ports of India with manuscripts of the epics representing a variety of texts.

Bishop Westcott's Condemnation: A special cable from Cape Town to the Imperial Indian Citizenship Association states: At the Maritzburg Rotary Club, Bishop Foss Westcott strongly criticised Miss Mayo's "Mother India." He said, "It would grieve me more than I can say if that book were read and believed. Miss Mayo was motivated by opposition to the buttowal of further political power on Indians."
NATURALIZED HINDU PRIESTS AND JAPANESE CULTURE.

Mr. M. Taba writes in the Young East, Japan:—

The sight-seeing trip of foreigners to Japan will never be complete, if they fail to see Nara, a small town in the Province of Yamato, which is famous for its great and ancient Buddhist temple Todaji containing a great statue of Buddha. Almost untouched by the influence of Western civilization, the town is an art gallery in itself, overburdened as it is, with celebrated Buddhist temples and ancient objects of art of Tang in the so-called Nara period, which, naturally, brought forth foreign pilgrims to the town for a couple of days, you will never fail to visualize the glory that was Nara, the birth-place of the Buddhist civilization of ancient Japan.

The flower of the Buddhist civilization which bloomed in full in the so-called Nara Period, is the outgrowth of happy admixture of the Chinese Tang civilization and Hindu culture, both of which were introduced to Japan before that era. Strictly speaking, the Chinese civilization which attained its highest point in the Tang period can hardly be said to be the creation of the Chinese alone. With the agrarianism of the Tang dynasty, webs of communication were extended in all directions, which, naturally, brought forth foreign culture and prosperity to the Chinese Capital. To make matters going more smooth for foreigners, the Tang Emperors, who resorted to the Tang door policy, were liberal and tolerant towards foreign devils and exotic culture and allowed them to enter the civil service of the Chinese court, according to their merits and abilities. Under such circumstances, it was neither a strange case nor special favour to the Japanese that such men as Abeno-Nakamoro and Fuwbara-no-Selika Japanese official students sent to China, were appointed Chinese civil officials by the Tang Emperors. Besides, there were pretty many foreign devils i.e., Hindoos, Turcomen, Persians and even Arabians who became office-bearers of the Chinese court. And, on the part of the Chinese, many a Chinese priest was ordered to Turkestan and India to pursue their religious researches, while in exchange many priests of Turkestan and India were sent to the court of the Tang for the purpose of carrying out religious propaganda and translating the works on Buddhism.

Such being the case, it is not an idle speculation to observe that the Chinese civilization is the outgrowth of the happy admixture of the Chinese civilization and other foreign culture such as originated in India and other countries of Islam.

In consequence, we can well imagine that the Japanese priests or students sent to China in those early days came directly or indirectly under the influence of the exotic culture of India and other Mohammedan countries; and in this connection, it is especially noteworthy that the foreign culture of India, Persia and Turkestan was introduced into Japan directly by those foreign devils who arrived in Japan across the China Sea. A certain An Ju-Pao, a native of Boothara, who is credited to be one of the disciples of the Chinese high priest Chien Chen came to Japan in the reign of Kakan Tenno, 754 A. D. Establishing himself at Nara, An Ju-Pao was by Imperial order, engaged in the work of constructing the Tohodaji temple in which task he completely succeeded, and in recognition of his meritorious service, he was appointed a vice-bishop in later-years and finally, a 'baptist' of Kwanmu Tenno, Emperor Kwanmu Crown Prince and other members of the Imperial Family. There were two more non-Chinese priests who came from Turkestan. One of them, who was named Chum Pu-li was a native of Kun-Lun, being known as a skillful sculptor, and he made a wooden statue of "Miroku" or "Maitreya" at the auditorium and that of "Yakushi," or medical god, at the Golden Hall of the Tohodaji temple. The other was Shan Tsang who was a native priest of Indo-China, though of his life and career in this country very little is known.

Of all these non-Chinese priests, the most noted one was Bodhi-sena, a Brahmin priest who arrived in Japan and was naturalized in the reign of Shomu Tenno, 736 A. D., when the Japanese vice-envoy to China, Nakatomo-Nashiro, returned to the court of the Mikado, accompanied by Tao Hsuam, a Chinese priest. Beside him, also came to this country a Persian named Li-Mi-i who was probably a medical practitioner.

Bodhi-sena first came to China via the southern sea with the object of associating with the then living Buddha, Wei Chu Pu-sa (Manjushri) of Wu-tai-shan, the Mecca of Chinese priests, and then he crossed the high waters of China to Japan, perhaps at the request of the Japanese envoys or priests to the court of the Tang Emperors. It is believed that he was inclined himself to see the flower of Buddha's gospel flourishing in the strange land of the gods—Japan.

The Indian priest was allowed to live at the Daianji temple by Imperial order. Due to his great knowledge and high character, he was soon appointed an abbot and became the chief priest on the occasion of the dedication ceremony of the great statue of Buddha which was dedicated to the Todaji temple. He died at the age of 57 in the reign of Jinnia Tenno, 769 A. D.

There was another non-Chinese priest named Fuh Che, a native of Indo-China, then called Champas, who came to Japan accompanied by Bodhi-sena and was naturalized.

As to the religious and other cultural influence of the Brahmin priest Bodhi-sena and Fuh Che of Indo-China on the Japanese in those days, it cannot be too much emphasized from the standpoint of the national culture of this country.

In the first place, it should be pointed out that the development of the Kegon sect in the Nara period owed Bodhi-sena a great deal and the development of the Kegon sect had much to do with the construction of the great statue of Buddha at the Todaji temple, which was and still is a great wonder and inspiration to the Japanese at large. Secondly, we should remember that Bodhi-sena and Fuh Che were the first foreigners who introduced Sanskrit into Japan.

As Bodhi-sena was a master incantator, he is believed to have propagated the sacred message of Buddha. He also brought with him to this country a Buddhist book of about one hundred pages in Sanskrit.

Fuh Che too brought over many books in Sanskrit and is said to have been a man deeply conversant with Siddham. It was, however, only after the Heian Period, about the year 806 A. D. that the learning of...
Siddham developed in this country among Buddhist priests and scholars when such noted Japanese priests as Kukai, Yenmin and Yenchin brought over many Sanskrit books to this country from China. Nevertheless, we can safely say that the first seed of the learning of Siddham which proved a great help to the development of the phonetic science and pronunciations of Buddhist words in this country had been already sown by Bodhi-sena and Fuh Che in the Nara Period.

It is indeed a matter of great interest to Japanese scholars to see today a Sanskrit book written by no other personage than Shoumu Tengo, dedicated to the Todaiji Temple.

Last, but not least, it is much noticeable that the music of Indo-China was introduced into Japan by Fuh Che himself. According to the biographical story of Bodhi-China, which was handed down to the Daianji temple, Fuh Che mastered the three kinds of music, namely, Bossatsu Baio and Batto of the music of Indo-China, while he was still in his native country, and he taught the music to his Japanese disciples at the Daianji temple. On the grand occasion of the unveiling ceremony of the great statue of Buddha, the music was dedicated to the statue of Buddha and was greatly appreciated by the Mikado.

Since that time, the music has become the favourite piece of the Daianji temple and was often performed on the occasion of extending the national ovation to the Chinese and Korean envoys who were accredited to the Mikado’s court.

The Place of Rammohun Roy in the History of Modern India. II.

Mr. Ramananda Chatterji, writes in the Indian Messenger, Calcutta:

That Rammohun Roy had not failed to observe the evil effects of caste will appear from the following extract from one of his letters—

"I agree with you that in point of view the Hindus are not worse than the generality of Christians in Europe and America; but I regret to say that the present system of religion adhered to by the Hindus is not well calculated to promote their political interest. The distinction of castes, introducing innumerable divisions and sub-divisions among them, has entirely deprived them of patriotic feeling, and the multitude of religious rites and ceremonies and the laws of purification have totally disqualified them from undertaking any difficult enterprises. . . . . I think, necessary, that some change should take place in their religion at least for the sake of their political advantage and social comfort."

No. VIII of his Sambad Kaumudi, too, prints the plea of a philanthropist (probably himself) who observing the misery caused by prejudices of caste, urges the Hindus not to debar themselves thereby from mechanical pursuits, but to cultivate "such arts as would tend to their comfort, happiness and independence." By crossing the ocean, dining with Europeans, and in other ways, the Raja to a great extent broke through the unreasonable and injurious restrictions imposed by caste. Why he did not or could not do so entirely, is not known to a certainty. But from his conduct in other matters we should hesitate to ascribe to him any motives of cowardice or self-interest. He published with a Bengali translation the first chapter of a Sanskrit work against caste, named Vajraswasthi, by Mitryunjayacharya.

Among the causes of the political subjection of India, he mentions caste in the following passage taken from The Brahmanical Magazine—

"We have been subject to such insults for about nine centuries, and the cause of such degradation has been our excess in civilization and abstinence from the slaughter even of animals; as well as our division into castes, which has been the source of want of unity among us."

While civilization produces culture, refinement and sociability, its excess enervates and makes men too mild.

In recent years serious means have been suggested for bringing about the fusion of castes and sub-castes and sects by facilitating inter-marriage among them. The means proposed by Rammohun Roy was the adoption of the Saiva form of marriage described in the following Sloka of the Mahanirvana Tantra:

"There is no discrimination of age and caste or race in the Saiva marriage. As enjoined by Siva, one should marry a woman who has no husband and who is not sajinda, that is, who is not within the prohibited degrees of marriage."

Rammohun contended that orthodox Hindus ought to consider Saiva marriages as valid as Vaidik marriages. Had his views prevailed, widow-marriage, inter-caste and inter-religious marriage, and post-puberty marriage after the attainment of maturity would all have been considered valid according to Hindu usage.

In most things Raja Rammohun Roy was in advance of his age, and rose above the influence of his surroundings. He was the pioneer in many reform movements.

It is well known that Rammohun Roy himself founded and helped others in founding schools. He took a prominent part in the great educational controversy between the "Orientalists" and the "Anglicists" and sided with the latter. But for his opposition the clamour of the former for the exclusive pursuit of Oriental studies would most probably have prevailed. His Letter on English Education to Lord Amherst is a remarkable convincing production. For the direct and indirect beneficial results of Western education we are indebted to Raja Rammohun Roy as much as to Lord Macaulay, Lord William Bentinck, David Hare, &c.

Lawyers of eminence, such as the late Sir Gurudas Banerji have declared that the legal writings of the Raja, such as his "Brief Remarks on Ancient Female Rights," "The Rights of Hindus over Ancestral Property according to the Law of Bengal," would be credit to jurists of the highest standing.

To the public Rammohun Roy is best known as a religious and social reformer. To many he is also known as a litterateur and educationist. But he is not so well known as a political reformer and agitator. A brief account of his politics may not, therefore, be out of place in this address.
POONA DEPRESSED CLASSES MISSION ANNIVERSARY.

In its Abhyashram Hall the 25th anniversary of the Depressed Classes Mission Society of India was recently celebrated by the Poona Branch [Dr. V. M. Nimbalkar, editor Din Bandhu, presiding, Mr K. G. Patade, Secretary of the Poona Branch, while briefly narrating a report of the Society's work during the last 21 years, said that the Depressed Classes Mission was founded on 23-10-1906 by Mr. V. R. Shinde, with the first school opened at Purat, Bombay, on the same day at the hands of the late Justice Sir N. G. Chandavarkar, the Poona Branch was formed on 23-6-1908 and Mission works at Hubli, Nagpur, Madras, Bangalore and other places were soon started with the main object of removing the stain of untouchability imposed upon the one sixth of the Hindu population by age-long custom. The Mission committee was able to organise 10 All-India sessions of the Anti-Uncleashability Conference, in which leaders of all thoughts and positions took part. The Mission was mainly instrumental for the present, awakening among the Depressed Classes themselves. It is conducting at present 3 hostel industrial classes and a large number of Primary schools for educational advancement of the untouchables. With a view to elevate them socially several inter-caste dinners and social meetings were arranged. As represented by the Mission the several Provincial Governments, have been nominating people from Depressed classes to the local Legislative Councillors and other Local Bodies.

FUTURE OF THE MISSION.

He further said that the awakened Depressed classes realise the great pioneering work done for their uplift by the D. C. Mission and they will still need the helping hand of the Mission for a decade more. The future policy was wisely laid down by Mr. Shinde for the mission at Poona viz. to train workers from the untouchables and give them responsible posts in the working of the Mission should be immediately followed by the Mission Committees in Bombay, Nagpur and other places, and in the long run the Mission work be completely entrusted to competent trained workers from the Depressed classes under a committee in which the members from Depressed classes should always form a majority.

Dr. Nimbalkar's concluding remarks:

The chairman on the occasion thanked the Committee for selecting him to preside at this important function and paid a glowing tribute to the selfless work by the D. C. M. missionaries under the very able lead of its founder Mr. Shinde. He also complimented Mr. Patade and Mr. Galakwadi on their achievement and hoped that under their supervision the Poona Branch of the Mission would flourish abundantly.

With the usual vote of thanks to the chair and distribution of flowers a group-photograph was taken of the meeting and sweets were served to the school children.

Hindus in Paris: A Reuters telegram from Paris says: Two hundred Indians, without distinction of caste or creed, attended the Hindu New Year dinner organised by the Indian Commercial Association of Paris.

NEWS OF THE WEEK.

Indian Cinematograph Committee: It is announced that the Indian Cinematograph Committee at present in Bombay, will meet in the Town Hall, Bombay, from the 7th to the 16th November, and in the Committee Room in the Secretariat on the 17th and 18th.

A. Mysore Lady's Success: Among the 14 women students who received medical degrees at Glasgow, it was stated that an Indian lady cut a picturesque figure with diamonds on her ears and nose and was dressed in flowing robes and that she was given an ovation by the students. The Mysore Patriot gives us the information that Miss Malini Lake hails from Mysore. She is the daughter of Kandasam Ramaswamy Iyengar, a Zamindar of Mysore, and is the sister of Mr. K. R. Srivivas Iyengar, Bar-at-law. She went to England in 1921 and studied in the Glasgow University and secured the M. B. and C.H.B. degree. She had a distinguished career in the University. She is shortly expected to return and place her services at the disposal of the Madras public.

Children's Home: Dr. Besant writes to the Associated Press a touching account of the visit she with some of her co-workers paid yesterday to the Children's Home conducted by the Bombay Children's Aid Society, where in her words, little waifs and strays found in Bombay streets or picked up for some childish naughtiness are carried off to the first home that they have ever known. Little girls rescued from brothels, often infected with disease, little boys without a home, just beginning a life that would lead them into petty misdeeds stealing food since they were hungry like older people, and must eat to live. Dr. Besant concludes with an appeal: 'Will not Bombay be father to these rescued lives, make it possible for them to learn a trade and earn an honest living?'

Japanese Translation of Mahabharata: We take the following from the Young East, Japan: A great literary work has been undertaken by a well-known Buddhist scholar of Japan. The work mentioned is a translation into Japanese of Mahabharata, which is the most lengthy epic in the world and is indispensable key to true understanding of the civilization and culture of ancient India. It will be undertaken by the Rev. Sogen Yamakami, Dean of Rokazawa University established by the Sodo Sect. Professor Yamakami went to India some twenty years ago and stayed there for some years, during which he studied Sanskrit and gave lectures on Buddhism at the University of Calcutta. To assist him in his work, the Keimei Kai, a foundation established for the encouragement and promotion of art and literature, has decided to present him S500 yen.

Opening of Gang Canal: An Associated Press message says: The various religious services which marked the opening of the Gang Canal made the occasion a happy blend of the East and the West. Before his Excellency the Viceroy set the water of the canal flowing by lowering the sluice, the Brahmins chanted Vedic hymns. After the Viceroy had performed the opening ceremony, his Highness the Maharaja offered worship with devotion and in right orthodox style to Varuna, the great God who dwelt in the rain, the river and the seas, praying that he might bless the canal and
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NAIK GIRLS' PROTECTION BILL.

Sir Sivakami Aiyar on the Statutory Commission.


NOTES

NAIK GIRLS' PROTECTION BILL: It is a hopeful sign of the times that the evil of prostitution is receiving the condemnation that it deserves and the provinces are endeavouring to put down this practice by means of legislation. In Madras it was left to Dr. Muthalakshmi Reddi to take the initiative. Her resolution for abolition of Devadasis was adopted without a dissentient voice by the local Legislative Council. The Home Member's motion to refer the Naik Girls' Protection Bill to a select committee was carried unanimously in the current session of the United Provinces Legislative Council. The demand for this much needed social reform originally came from the non-official members. It was Lal Bahadur Thakur Mashal Singh's resolution at a previous session, recommending that the Government should take steps to put an end to the selling, buying and bringing up of minor girls for immoral purposes with special reference to the districts of Nainital, Almora and Garhwal, that has started the ball rolling. The Governor-General appointed a committee to go into the question, which favoured legislation in this matter. The speeches made on this occasion reveal that the volume of opinion is in favour of moral and social uplift of the community given up to this vice. It would appear that a memorial signed by 77 Naini girls of Nainital has been sent to all the members. The memorialists' statement that their "profession" had the sanction of religion and was buttressed by custom and tradition was hotly repudiated by the speakers. Mr. A. F. Dube urged that the select committee should not be carried away by pseudo-ideas of religion and of custom which were advanced by interested parties to cover up their own trade of prostitution, while Pandit Govind Ballabh Pant considered it sacrilege to blaspheous to associate the name of religion with such practices. Legislation alone will not be sufficient to eradicate this social evil; once the woman and child are rescued they must be absorbed into the society. The memorialists have no doubt this in mind when they suggest that Hindu young men should come forward and be prepared to marry them. As traditional conditions of art and music their anxiety to foster them is natural and their demand that music and other institutions should be opened for their benefit is legitimate. We much regret that the suggestion of Mr. Dosanjh that some of these ladies should be co-opted on the select committee was laughed out in the Council. At least, we hope, their practical suggestions will not be lost sight of and effect will be given to them when the Bill becomes law.

SIR SIVAKAMI AIYAR ON THE STATUTORY COMMISSION: Too late for reproduction in other parts of this week's issue, Sir Sivakami Aiyar's opinion on the Statutory Commission is by far the most important expressed by an Indian Liberal statesman of the very first rank, and we give it herewith in full and find room for it in our editorial Column: "I admire the ability, the skill and the rhetoric of the Viceroy's appeal and the apparent desire to placate and persuade the Indian public. His attempt to justify the exclusion of Indians is utterly unconvincing. The argument that a Commission, composed of members of Parliament alone with a majority of Tories would be an unbiased body free from pre-conceived notions, that it would be the only body whose report Parliament would be prepared to accept without mental reservation and that the conclusions of a mixed Commission with an Indian element, even after passing through the filter of Joint Select Committee of Parliament, could not be appraised by Parliament owing to its unfamiliarity with Indian psychology are complimentary alike to Indians nor to Parliament. For Indians would be prepared to believe that the members of Parliament are all absolutely uninterested in the maintenance of statius quo in India.

THE EXCLUSION OF INDIANS: The exclusion of Indians by the Statutory Commission, from the Committees, is a studied insult to the Indian public and very ill-advised. From the point of view of the Tory Government, they could have appointed a mixed Commission and still secured the desired majority of opinion without this affront to India. The only reason I can imagine for this procedure is that they wish to emphasise as a matter of principle, lest Indians should forget it for the moment, that India has no right to share in the determination of her own destiny and to impress upon the Indian public that notwithstanding the camouflage of her admission to the League of Nations and the Imperial Conference she must not dilute herself into the belief that she is anything but a supplicant at the door of Britain. My inference is supported by the statement of the Premier in the House of Commons that the question of the inclusion of Indians was a broad question of principle. Opportunities for hearing to be accorded, as in the case of Litigants before Courts, cannot possibly be regarded as a compensation for the denial of membership in the Commission. As a matter of principle and in assertion of our self-respect I am in favour of complete boycott of the Statutory Commission. Boycott would lose its efficacy if it were sectional. Nothing would be lost by such a complete boycott even if the result were to put off
the Commission or the next step in the Reforms by a few years. Attempts will be made to play off one community against another. There is no use in Associations and Leagues passing resolutions for boycott by these bodies as such but permitting individual members to appear before the Commission. Some influential and even large minorities of opinion may be unable to resist the temptation of scoring an advantage over the rival committees by trial ex parte; but if a great majority of people at least stand aloof we shall have done something to vindicate our self-respect. The terms of reference are as non-committal as I expected. There is nothing to show that any questions about the organisation of the army or the Central Government will be allowed to be raised or considered. The Vicereoy’s appeal to Indians that ‘it is through disagreement and clash of judgment that it is given to us ultimately to know of truth’ might have been more appropriately addressed to the Imperial Government.

Spiritual Values of Family Life: The disintegrating forces at work undermining the influences of the family in America are a matter of grave concern to social workers. A recent number of the Social Welfare of Toronto contains some excellent addresses on this subject delivered at a conference of social workers held at Buffalo in October. In a remarkably thoughtful address on the ‘Spiritual Values of Family Life,’ the Rev. E. H. Toye has spoken of the most important social and religious institution in the world. To us in India for whom the sanctity of the family and the dependence of the community on family life are fundamental there is nothing new in this idea. While enumerating the spiritual values, Mr. Toye shrewdly remarks that no substitute has yet been found for the right kind of a home for the development of the moral virtues. The part played by the family in the formation of character is beautifully set out in the following words:

“We need constantly to remind ourselves that character never simply happens. It depends upon conditions, just as truly as does the harvest. You do not inherit it. You cannot buy it nor steal it. It does not come by some miracle of grace in the sense of some strange intervention of the Divine. Character is grown it is built up. The best soil that we have yet discovered for the growing of character is the right kind of a home. Here is a little group of old and young, mature and immature, strong and weak, living together in mutual love. Every day affords opportunities for the exercise of patience, helpfulness, unselfishness, courtesy and sacrifice. All these moral qualities which form the basis of all growth in moral character. Not that we undertake to follow in any mechanical fashion a programme which has been devised, but spontaneously in the ordinary contacts and ordinary relations in a society in which love holds sway we learn those virtues which are the priceless treasures of life. Some one has said ‘character is not taught so much as it is caught.’ It is not regulated without but it grows from within.

We hope to reprint the whole address in an early issue.

The Abolition of Caste Restrictions: At the Jat Pat Tokar Conference held under the presidency of Kumar Rananjaya Singh, M.L.A., many spiritual attacks on caste were made by the president that nowhere and in no other region the position of newly converted families was discussed and it was pointed out that they formed, as it were, one more caste as the other Aryans did not inter marry them and unable to resist resolutions were adopted urging the delegates to encourage inter-caste marriages and to establish an Arya Hindu Marriage Bureau which would arrange marriages between converts and Hindu families. At this stage some over-seas reformers moved that only those who translated the inter-marriage resolutions into action in their own families should be admitted to the membership of the Sansaj. The President and some of the office-bearers were surprised at the sudden turn that matters had taken and were not prepared to accept so revolutionary a step at such short notice. They regarded the amendment as a sentimental outburst. Disorder however, was averred by Bhai Parmanand who moved another amendment that the question be referred to the main Congress for decision. We are not surprised that a large number of the delegates drew back from so drastic a measure. The movers of the resolution seem either to hold that inter-racial is the only indication of one’s goodwill or to believe that converts to Hinduism should be equally held to the fold by matrimonial ties. We quite agree that there should be no caste restrictions but we certainly do not advocate that men and women should be compelled to marry outside their caste any more than inside or at all. After all it is only the substitution of one restriction for another.

Evil effects of the Purdah: It is not far wrong to ascribe the general backwardness of the women to purdah. In the course of an editorial note drawing particular attention to the slow rate of progress in women’s affairs, Mr. L. K. M. M. observes: ‘Among the obstacles in the way of more satisfactory progress in this direction, by no means the least serious is the prevalence of the purdah system. Its rigour varies from province to province and consequently the percentage of literacy among women also diverges widely, e.g., between Bengal, Bombay and Madras on the one hand and the United Provinces, the Punjab and the Central Provinces, on the other. In India, any custom which becomes old and deep-rooted begins to be looked upon as part of religion. It is, therefore, hardly surprising to see large classes of people regard purdah as something which their religion enjoins upon them. There is, however, a general belief among Hindu reformers that the purdah is foreign to Hindu civilization and culture and has acquired its stronghold on Hindu society due to its contact with the Muslim culture. The belief is based on a study of our past history, and the fact that even now purdah is more universal and is observed with great rigour in parts of the country where purdah is more under Muslim influence, while those parts where Muslim domination could not penetrate to the same extent are comparatively free from it, lends further support to it.” Nawab Zulquarad Jung Bahadur in his address to the Hyderabad Educational Conference observed that the purdah has nothing to do with the doctrines of Islam. It is certainly an anomaly in those who profess that religion which lays stress on the protection of the rights and honour of women and accords them an equal position with the other sex. The only explanation that can be given to is that the true spirit of Islam has been obliterated by the strait adherence by its followers to its letter. Our contemporary rightly says that it is high time that Hindus as well as Muslims realised the true nature of a custom which in the name of religion keeps two thirds of our population steeped in ignorance. It points to the examples of Egypt and Turkey, and concludes that the enlightened Muslims in this country should undertake educative propaganda against a pernicious custom which has been injuring the cause of both physical and mental health.
THE ROYAL COMMISSION ON CONSTITUTIONAL REFORM.

It was part of the scheme of the Reforms introduced in 1919 that their working should be examined at the end of ten years by a Royal Commission and that the next stage of constitutional advance should be determined on the results of such examination. Indians have been urging for the last three or four years that this investigation should be accelerated, as some of the Reforms, notably Diarchy in the provinces, have been found to be unworkable. Government have put off the request from time to time on the plea that sufficient experience has not been gained of the working of the Reforms. The ten year period is very short ending, only one year more remaining to complete it. The British Government have decided to appoint the Commission at once and the names of the members were announced on Tuesday. They are Sir John Simon, Chairman, Viscount Burnham, Lord Strathcona, the Hon. Edward Cadogan, the Right Hon. Stephen Walsh, the Right Hon. George Lane-Fox and Major R. C. Attlee. Sir John Simon is an eminent lawyer and has held office as Solicitor-General and Attorney-General in the Liberal Government under Mr. Asquith. Mr. A. G. Gardiner includes him in his little book of sketches entitled "Pillars of Society". He says: "Sir John Simon is a philosophic Radical. His thought proceeds on strictly academic lines. In the clear realm of his mind cause and effect follow as the night the day, and political doctrine is an exact science which admits of no question." This formal, unadventurous thinking, he adds, gives stability to politics. But as the object of the Royal Commission is to relate movement with stability, it is not easy to say how Sir John will shape his course as Chairman of the Royal Commission. The other members do not come up to his level. Lord Burnham is the proprietor of the Daily Telegraph but otherwise an undistinguished figure in British politics. There is no particular reason for his being put upon the Commission. Lord Strathcona is of Scotch Canadian origin. His father who died not long ago at a ripe old age has been described as "Canada in swallow tails." Mr Gardiner credits the late Lord Strathcona with the saying that he would be rather a very good man than a very rich man. The late Lord Strathcona was a rich man and seems to have been a good man. That, we suppose, may be counted as a qualification for his son to sit on the Indian Commission. Lords Burnham and Strathcona are, of course, members of the House of Lords, while Sir John Simon and the other four gentlemen are members of the House of Commons. Mr. Cadogan is the younger son of the Earl of that name, and is the author of two books, "Matters of Modern History" and "Life of Cavour," the great Italian statesman. The history of Italian Unification is full of lessons for India, and Mr. Cadogan's study of Count Cavour's principles and methods may be of much assistance to him in the discharge of his duties on the Royal Commission. Mr. Lane-Fox is a brother-in-law of Lord Irwin, and is said to be very fond of hunting, cricket, shooting and fishing. We suppose he is expected to bring a healthy, open-air outlook to the business of the Commission. These four gentlemen belong to the Conservative Party. Mr. Walsh and Major Attlee are Labourites and both held office in Mr. Ramsay Macdonald's short-lived Ministry as Secretary and Under Secretary of State for War respectively. The Major is the author of two books, "The Social Worker," and "The Town Councillor." On the whole the British personnel of the Commission is representative of a fairly high average, having regard to the fact that all the members had to be also members of Parliament, and that front-bench men of the first rank cannot be permitted to confine their attention to Indian affairs for the best part of two years, especially when a General Election is not far off.

The exclusion of Indian representatives from the membership of the Commission is the outstanding feature of its composition. It has created deep disappointment in India and has been strongly criticized in a large and influential section of the British Press. With the object of reconciling Indian opinion to the exclusion, the Viceroy of India invited about a score of leading men of all parties to personal interviews at Delhi just previous to the announcement of the appointment of the Commission. His Excellency has also issued a personal statement alongside of the announcement explaining to the Indian public the reasons for not including men of their nationality in the Commission, stating the arrangements whereby Indian opinion is proposed to be allowed to operate on the Commission, appealing to the public to appreciate the reasons and the arrangements, and to co-operate with the Commission in the enquiry, trusting in the good intentions of the British Parliament and people. His Excellency's statement has on the whole failed to carry conviction, and the strongest and the most effective criticisms of it have emanated from Indian Liberals who, faced opposition and unpopularity, in agreeing to work the reforms inspite of the Non-co-operative movement. Sir Tej Bahadur Sapra who was the Law Member of the Viceroy's Executive Council during Lord Reading's time, has taken the lead in condemning the exclusion of Indians from the Commission. Sir Chimanlal Sethawad, who was a member of the Bombay Government at about the same time, has subjected the Viceroy's statements to a cold analysis and has shown that the assumptions made therein are belied by the facts of experience during recent years. Dewan Bahadur Bangacharya, who represented the Government of India at the inauguration last year of Canberra, the new Australian capital, and who is now in Bombay presiding over a Government Committee to enquire into the cinematograph industry, thinks that there can be no heart in any Nationalist in trying to co-operate with the Commission. Sir Abdur Rahim,
who was for a term a member of the Government of Bengal, and is now the leader of the Mofussil Opposition in the Legislative Council, describes the omission to include Indians as a violation of law, and says that the most conservative of the British officials has been appointed. Sir Mahomed Shafi, who succeeded Sir Tej Bahadur as Law Member of the Viceroy's Executive Council, is equally emphatic in his criticism. Sir Phiroze Jeeja, a member of the Council of State and a distinguished Parsee businessman, and Sir Persaught Damodas Thakurdas, condemn the boycott of Indians in severe terms. The weightiest criticism of all is that of Sir Sivaswami Aiyar who has served in the highest provincial offices open to Indians, has represented Madras in the Legislative Assembly and India at League of Nations, with distinction and who is known for his cautious and conservative temperament as much as for his careful study of the subjects on which he cares to express an opinion. Sir Sivaswami's opinion comes last, but its effect on the public mind will be to kill any little hope that might have lingered in it of making the present scheme of the Royal Commission acceptable to it.

The Indian gentlemen to whose opinions we have referred so far, are men who have held high office in the administration or have served in important public bodies with such distinction as to merit recognition from Government. Curiously enough, these are the men from whom the strongest protests have come so far, while the Congress party which is composed of Non-Co-operationists, Swarajists and Revolutionists, have, if anything, been less emphatic in their protests. This is to be explained by the fact that the Non-Co-operationists and Swarajists consider the exclusion of Indians to be a slap in the face of the Liberals who by consenting to work the Reforms which they tried to boycott, were responsible for breaking down the Non-Co-operation movement. The position of the Revolutionists is somewhat difficult because they have broken away from Non-Co-operation and persistent obstruction, they have, unlike the Liberals, no definite policy of their own, and have to adjust their responses from time to time to the particular moves or methods of government. We are now witnessing the curious spectacle of the President-elect of the National Congress appealing to the Viceroy to request the British Government to hold their hands, while the most conservative among Indian Liberal Statesmen is boldly proclaiming that only a complete boycott of the commission can vindicate the self-respect of the Indian people.

There are vague talk of modifying the procedure of the Commission so as to make it more acceptable to Indians, but we doubt if that will be enough to restore confidence in the Commission. There is no doubt that a great blunder has been committed, there is reason to believe, against the advice of the Viceroy on the spot, and it will tax the best of British Statesmanship to retrieve it without the demand to have adequate and direct Indian representation on the Commission.

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SOCIAL REFORM MOVEMENT IN KERALA.

(BY MR. C. N. RAMAKRISHNAN.)

The Congress Province of Kerala comprises British Malabar and the Native States of Cochin and Travancore. The inhabitants of these three administrative units speak the same language, Malayalam and their habits and customs are similar. Though different from one another in political administration, these three units are governed by one code of social laws. Therefore the social reform movement affects Kerala as a whole. In this article I shall make an attempt to trace the progress of the movement and indicate its present position. Kerala is notorious for its rigidities, cruelties and absurdities of some of its peculiar social customs. When summoned before the bar of Divine Justice the high castes Hindus (Savaranas) of Kerala will have to answer for their cruel treatment of the suppressed classes (Avaranas). In no other part of India is Hinduism so degraded as in Kerala. The social evils which exist in other parts of the country are to be found in Kerala in a most intensified form. The most rigid observance of caste is seen in that province and it is very often carried to such extreme lengths that it would appear ridiculous if it were not tragic. Untouchability, unapproachability and unseasibility prevail in its cruellest and most absurd form in this province. They are so deeply rooted here that the social reformer finds it extremely difficult to shake the people off their absurd superstitions. The campaign for the removal of untouchability has not had its desired effect in Kerala owing to various causes. One of the most important of them is the belief among the untouchable classes themselves that the removal of this blot on Hinduism would bring down divine punishment on their heads. They know very little of true Hinduism. Therefore they believe in whatever the orthodox and high caste Hindus say and take their words for gospel truth.

The lot of the social reformer in Kerala is very hard. Indeed, if a high caste Hindu works for the removal of the social disabilities of the low caste Harijans he has to meet the opposition of and suffer social ostracism at the hands of the high caste Hindus, while, at the same time, those for whom he works and suffers all these hardships look down upon him. Thus the social reformer finds his position extremely uncomfortable and if he is one who is not strong-willed and gifted with a large measure of patience he would give up his attempt and let things take their natural course. This was the reason why the crusade against untouchability etc. did not make much headway until it was led by leaders from among the suppressed classes themselves. Mahatma Gandhi's support for the movement gave a fresh impetus to it and the successful culmination of the Valkom Satyagraha inspired hope and enthusiasm among the untouchables. The minds of the people have undoubtedly been stirred, but the movement at present is strong only in Travancore where it is ably led
by Mr. T. K. Madhavan. In Cochin the Maharaja’s Government is doing something for the amelioration of the condition of the suppressed classes by giving them admission in public schools and some other concessions. In British Malabar precisely little is done either by the Government or the public. The Arya Samaj is doing some social work but its activities are now confined to Palghat and its vicinity. In the same town (Palghat) Mr. Ch. Kesbha, Secretary of the Depressed Classes Mission, an earnest and sincere social reformer, maintains an orphanage and does a lot of ameliorative work. The Sahari Ashram, founded and managed by Mr. T. R. Krishnaswami Iyer, an ardent disciple of Mahatma Gandhi is the third institution near Palghat, where as Mahatma recently said on the occasion of his visit to the Ashram the removal of untouchability is going on. But the public support for these institutions is not satisfactory.

For the complete eradication of this evil of untouchability a network of such institutions should spring up throughout Kerala. For this purpose the richer classes should contribute liberally.

As the social welfare of the vast majority of the inhabitants of Kerala depends upon the removal of untouchability, unapproachability and unseasibility it is but proper that this question should be tackled by social reformers before anything less important. But there are many other equally important problems that should merit the attention of social reformers. Early marriages, child-widowhood, the cursed dowry system, trials in women all these evils are rampant. If not more, in Kerala as in other parts of India. No serious and well-organised attempts have been made in Kerala for the eradication of these evils. Statistics show that Kerala is one of the foremost provinces of India in the matter of literacy and female education. But as Mrs. Kamaladevi Chattopadhyaya recently said the educated women of Kerala are not doing their duty to the suffering masses. In the social reform movement women can do much. In fact they can do more than even men can. The educated women of Kerala should shake off their lethargy and do social work among the less fortunate classes. The little work that they now do is confined to towns. They should extend the scope of their activities to villages.

It is now clear that, except in the matter of the removal of untouchability, the people of Kerala have done no social reform work. Faculty of earnest and sincere workers, lack of organised effort, blind orthodoxy, economic dependence of the suppressed classes, and lack of funds are the chief causes for the backwardness of Kerala in the movement for social reform.

It is hoped that the leaders as well as the people of Kerala would sit up and take advantage of this year’s session of the Indian National Social Reform Conference to be held in Madras during the Congress week. The leaders should prepare and submit a scheme of social reform work for the consideration and adoption of the Conference, under whose auspices a vigorous campaign against social disabilities can be successfully conducted.

Mr. K. M. Panikkar writes in the October issue of the Review of Nations, Geneva —

One phase of the colonial problem that has attracted little attention from thinkers in Europe is the effect of the political domination of the East on the European peoples. It was an ancient Hindu philosopher who declared that you cannot own a slave for a long time without being his servant in turn. Politically the domination of Europe over Asia has had the same result. The East is held in fear over its vast plains the flag of Europe fly, and yet there is growing up a subtle independence of economic life which in the long run would place Europe at the mercy of her clients and consumers in the East. It needs no special effort to see that the capitalist state in Europe is built up as a superstructure, the two pillars of which are the production of cheap raw material in the tropics and the consumption in the same area of the goods produced in Europe. India, China and Africa form in fact the biggest markets for the trade of Europe. Besides this, there is also the problem of the exportation of capital which is invested in the tropical colonies and in areas of political influence. Thus there develop in the European States vast vested interests whose political object is to ensure adequate returns for their investments by the use of political power. The drabness in England for intervention in China is an instance. The Empire in this way becomes the last defence of capitalist society and of an autocratic conception of the State.

More than even this, the political ideas of the imperialist classes undergo fundamental changes due to the contact with differently constituted social systems in the East, India has been for generations now the great recruiting ground of the conservative party. The "historical school" of thought on which the modern conception of the authoritarian State is based was the direct result of the experience of Maine and his followers in the East. Maine’s criticism of Representative Government and Democracy was mainly the outcome of what he had observed in India. Nor can it be forgotten that a good many of the great names in the Conservative Party, like the late Marquis Curzon, Viscount Milner, brought into English life an outlook which was considerably modified if not altogether, changed by their life and experience in the East.

Another important and more fundamental fact is the subtle change in national psychology which the increasing association with India and the East is bringing over the English people. The Anglo-Indian was in the early days considered as belonging to a class by himself. The dramatist Foote has pictured for us what the 19th century thought of the "Nabobs." It is now recognised that the political corruption of the 18th century was to a large extent due to the enormous amount of wealth that passed into the country through East India trade. It is true that with the growth of more responsible government the rich East Indian who dazzled the countryside with the display of his domestic splendour has disappeared. The Anglo-Indian is now (generally speaking) an imperturbable individual who is longing for the more congenial surroundings of India where his authority would be recognised and he would be somebody in his district.
Trained from boyhood among unfamiliar surroundings, and helping to work institutions like caste which are different from his own, and developing views about social organisations, government and political authority which are opposed to the traditions of England, the Anglo-Indian when he returns to his mother country, does not fit in with the old surroundings. Nor do his ideas approximate to the inherited social opinion of the people. This was his position in the early 19th century. But circumstances have slowly changed. The Anglo-Indian has permeated England now—in spirit. When the number of Englishmen with experience and interest in India is increasing every year, it is impossible to distinguish the Anglo-Indians as a separate body. The Suez Canal has brought the countries so near that the mystery and awe attached to men returned from India have completely vanished. There has thus been an unconscious “easternisation” in England and to a lesser extent in the other European States.

Perhaps it is in the colonies of European nations in the tropics that the change of European character under the influence of the East is most obvious. Social life in the settlements in Africa and Asia is governed by other principles than those that find acceptance in the West. It is a common saying that there are no Ten Commandments east of Suez. This saying expresses the belief of the European nations that in their relations with non-European races the codes of conduct applicable in Europe have no bearing and validity. The worst crimes can be condoned, and even homicide against a non-European has not the same terror that it entails west of Suez. What is of interest here is that east of Suez the European loses his national characteristics and adopts in relation to members of other races a code of morality utterly different from what he accepts if he does not practise at home.

In settled areas the tendency of the European is to depend entirely on service labour, and in consequence he becomes a parasite. There is, for example, in Africa and to a less extent in India, special kinds of menial work which no European can do without losing caste. The “white” labouring classes in Africa are frankly aristocratic and are determined to remain so. The policy of the Labour Party in South Africa has for a long time been to reserve the highly paid trades for themselves and get unskilled work to be done by the Africans. This has led to the curious phenomenon of the white labourers themselves employing African natives to do work for which they (the whites) get paid. As a competent observer of the race problem in South Africa observes, “I find the mineowners in Johannesburg were obliged to employ white men to do certain skilled work and at the same time connived at the work being done by African labour. That is to say the white man who got the post at £50 a month would employ a Kaffir at 3 or 4s a month and keep the remainder of the salary for himself”. It is against the principle of white dominance to do manual labour, and thus the whole European community is practically parastitical. Living and trading upon what is practically slave labour.

Thus in Africa there has come into existence a small aristocratic European community which lives on the produce of other people’s labour and which secures its enjoyment of these privileges by the use of political power. But the growth of what is essentially a servile state has had the effect of organising the population into two different and hostile camps and it is only by the use of organised political power that the white communities are able, for the time, to keep the Africans under control.

The looseness of European morality in the tropics has become proverbial. In South Africa where there is only a white population of 5 millions, there has grown up a mixed population of nearly a million. It is a fact that tells its own tale. In Java also there is a growing community of half bloods. In India, as a result of the caste system, this problem has not been so serious, though the existence of an important community of Eurasians in the bigger towns shows that even there the mixture of races has been taking place in a limited way.

The brutalisation of European character when faced with the race issue in Africa has been another deplorable result of this state of perpetual hostility. The Criminal Code of Barbados contained the provision that if any labourer under pain of punishment by his master for running away or any other misconduct towards his master shall suffer in life or in member, no person shall be liable to a fine. In the middle of a hostile population, the Europeans settled in Africa and Asia are losing their own characteristics of justice, fair play and human sentiment.

The case in China, Malay States and India is similar. European plantation trade and industry are dependent on coloured labour. In fact, the attraction of tropical areas as a field of investment is that humane conditions of labour which the Western countries have adopted are not in force there. It is still possible to employ women in coal mines at extremely low rates of pay in China and India. Even the employment of children under age is but imperfectly controlled. It is possible in short to exploit the human material of Asia and the tropical countries in general on small pay and without much of the worry of Factory Acts, Trade Unions and labour strikes. India and China were thus the paradise of the capitalist and the European traders and manufacturers have become a pretentious aristocracy which treats with contempt the claim of non-European races for fair treatment.

The extraordinary dependence of the European community in the East on servile labour has had two curious results. In China it has put the Westerner entirely at the mercy of the labouring Chinese. An organised boycott by the Chinese labourers on European ships brought the mercantile activity of Europe in the Far East to absolute standstill. In Hongkong the proud European even had to get his food from communal kitchens as a result of the Chinese strike in 1925. Secondly in India and other places where political power is also in the hands of the white people, there has been on the part of the ruling classes a determined hostility towards educated men for fear that the safety of the community is endangered if the society over which they rule become progressive. That is at the basis of the distrust of popular and liberal movements among coloured people which is the universal characteristic of Europeans in the East. To them every progressive movement is conspiracy against their supremacy which should be closely watched and firmly put down.
This barbarisation of European peoples living in the East and the coarse arrogance of their behaviour cannot fail to have a reflex action in Europe. The sinister influence of vested interests in Asia and Africa on modern politics is not a page of past history, nor is it a pure act of imagination to find in the decay of European liberty an ultimate connection with the growth of imperialism.

Thus by a strange irony Imperialis domination which is injurious to the subject people is in its turn having reactions on the psychological life and historical traditions of European nations themselves, which are slowly underlining the basis of their greatness. It is, making them more callous, and the noble elements of the life of the people on which alone can the greatness of nations depend are being slowly borne down by the weight of a new set of traditions developed in regions where for the ruling classes ordinary codes of conduct and chivalry have no value and the spirit of the swashbuckler is in the ascendant.

WOMEN IN HINDU LAW.

A correspondent writes to The Hindu——

Mr. K. T. Bhashyam Iyengar, M. R. A., delivered a learned address on "The Position of Women in Hindu Law" in the Maharaja’s College, Mysore, on Wednesday last with Prof. A. R. Wadia in the chair.

The lecturer, in the course of his address, said that in the earliest or Rig Vedic period of Hindu Law women had proprietary rights just the same as their husbands, that a gift by the husband could not be valid unless assented to by the wife, that they could choose their husbands, marry at an adult age or remain unmarried dedicating their lives to learning and knowledge. He instanced Visavatara and Lopamudra, authors of portions of Vedic teaching. He pointed out that a widow could remarry on offering Aja Pancidoss to the memory of the deceased husband. He quoted H. H. Wilson as saying in a letter of antiquity women were held in so much esteem as among the Hindus, "

"Drink and ignorance have been the bane of Hindu civilization as of all others of the world," said the lecturer, and stated that with the introduction of "Soma" and "Sura" drinks at sacrifices the fall of women began. They could not stand the drinks and were naturally kept out of the sacrifices which slowly became the monopoly of the men. Women ceased to take part in sacrifices and ceased to study the Vedas. With the lack of learning and knowledge, women ceased to command respect and were treated as mere possession. Though this was but a temporary social condition, Bandhagana gave it a permanent legal character and, misconceiving a text in the Aitareya Brhadaranyaka, which prohibited women from having a share in the sacrificial offering of drink, dictated as Vedic law that women were incompetent to possess shares in property. In spite of the noble and liberal-minded verses, in the Brahma Sutra and Jaimini, who protested against such a fleecing away of the rights of women, the retrograde doctrine of Bandhagana and Aitareya held sway and reduced women to the level of mere household wealth. The high significance of marriage was lost and marriages by capture, by sale and by deception began to be accepted by society. Gautama insisted on women being married before puberty, thus introducing infant marriages and compulsory marriages of women.

This continued during the period of early Smiththikars of whom Manu and Katyayana are the chief exponents. Manu’s writings indicate a growing consciousness of the injustice done to women. Manu’s rules of conduct are most baffling. At some stage he revives women as unworthy of independence. But it is Manu himself who says that where women are not honoured, there the houses perish; women should be employed in the management of property and collections, virgin widows should be permitted to marry and that the wife is the goddess of fortune. The significance is that by Manu’s time women were regaining their position slowly.

During the period of the later Smiththikars of whom Yagnavalkya and Parashara were the chief exponents, the position of women became once again distinctly better. Women became once again learned in Vedas and freely discussed topics of law, life and philosophy by open debates with sages. They could carry on trade acquire wealth by art, skill and -base contractual capacity. They could incur debts for family benefit and stand security for parties. Widow remarriage was once again recognized, the famous gists of Narada and Parashara pointing out that circumstances under which it could be permitted. Slander of women was made severely punishable.

The period of the commentators shows a further advance of woman’s status in law. Vidyaranya, the great scholar of the flourishing period of Vijayanagar exposed Bandhagana and pointed out that women were entitled to be initiated into the study of the Vedas just as men and to possess proprietary rights just the same as men. This view of Vedic texts has been accepted by such eminent oriental scholars as Dr. Jolly and Prof. Maxmuller. Thus during the period 1000-1700 the position of women in law may be considered to have been brought up to a very high level.

In the next and present period of the administration of Hindu Law by the Courts, women have suffered greatly and have fallen far behind their status. It was declared that Hindus should be governed by their Hindu Law. At once, Manu of 2000 B.C., was translated and forced upon a society in 1700 A.D., which had outgrown his age. For instance, Manu’s dictum of women’s perpetual tutelage was held the basis of Hindu Law and in spite of Vidyaranya’s clear and emphatic declaration to the contrary the Privy Council held that property inherited by women should only be enjoyed for life. They curtailed the list of female heirs to those mentioned in the texts of Manu and other early Smiththikars. Sibhindana was curtailed and properties gifted and otherwise acquired were held, to be only estates for life unless expressly stated to be absolute. Women were not entitled to alienate such property except for legal necessity and this was defined to be "a pressure on the estate." The sister, though an heir, was held to inherit only after a long list of agnates was exhausted. Son’s daughter and daughter’s daughter came at the tail end of those entitled to inherit and such new relations as the daughter-in-law, stepmother, brother’s widow and the sister’s daughter were excluded altogether from inheritance.
Restitution of conjugal rights, a relic of a barbarous age, as Justice McLeod calls it, was enforced so as to compel women to the embraces of husbands whom they might loathe, or for reasons sound or otherwise it did not matter. Act XXI of 1850 and Act XV of 1856 have created anomalies extremely prejudicial in the progress of society in general and of the woman's cause in particular. The latter act encouraged immorality and defeated its own object. Thus, women's rights have greatly suffered during the last two hundred years in spite of the abolition of Sati and the efforts of Raja Ram Mohan Roy.

But a great and redeeming feature of this period is that Law has been no longer a reduction of life as in the former periods of Hindu Law. Women have continued to be the queens of the household.

All the same, the economic result of the injustice to women in Law has begun to tell. They have ceased to be learned as of old and cannot appreciate the currents of thought that mould the nations of to-day. Unconsciously they constitute a huge obstruction to national progress.

We must give back their rights and privileges in Law which we have taken away from them.

Prof. Wadia in concluding the meeting congratulated the lecturers on his learning and patriotism and exhorted the audience to give him full support in his movement.

One of the features of the meeting was a large attendance of ladies.

THE IMPORTANCE OF SOCIAL REFORM.

(By Mr H. S. Pattnaik, B. A. BAREILLY.)

There is a good deal of talk in the modern world about Social Reform, many a good heart has proceeded to the goal of seeing the society quite free from the clutches of its baseless customs and manners and have taken up the responsibility for the uplifting of the masses from down the abyss of ignorance, superstition and irreligion, but one wonders what means have been adopted to achieve success in their enterprise.

There has been enough of the diagnosing of social unrest. Many a sober economist has pointed out to the world that the ill-distribution of wealth has been the chief source of all our woes. Then the term exploitation is on the lips of every one who has not even the least idea of philanthropy. India herself is fast learning that the inclusion of the untouchables will remove a very big wrong from the surface of the annals of this big country and that the caste system is a menace to the architecture of society.

Some think that if purdah be ostracised from India our civilization will take a leap in the arena of progress and we shall then walk side by side with the most advanced nations of the world, but reference has already proved that the removal of the purdah will not do any real good unless and until there is a strong moral background to welcome it.

Others vainly think that the western civilization is the breaker of many barriers in the path of our goal, but it is as clear as noonday that India cannot improve an inch by putting "Saul's armour on David" because she is not at all used to it.

Now this sort of diagnosing will help us only so far as the watering of the leaves will help a tree. No individual, no family, no tribe or nation, will ever be happy unless it has really seen for himself where the actual fault in all system lies, which, in my opinion, is rightly found in the badness of the human heart and that is why we have been advised in Proverbs 4:23 to keep our hearts with all diligence for out of it arise the issues of life. Then as a necessary corollary it will follow that if we are true to ourselves we shall be true to others. Then the Hindus will forget to hate the Moslems and the Moslems shall not beat his Hindu brother, aye, "Nation shall not lift up sword against nation, neither shall they learn war anymore."

People are defining religion in very high terms and attach much importance to rites and ceremonies but this emphasis will avail them nothing unless they understood fully the practical side of religion, which is expressed in these words by the Prophet Nizam of yore, "He hath showed thee, O man, what is good, and what dost Jehovah require of thee but to do justly, and to love kindness and to walk humbly with thy God." This very thought has been seconded by one of the disciples of the Lord Jesus in no less emphatic words, "Pure Religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world." Jesus Christ the greatest sage and moral teacher taught to humanity the consummation of all such teachings by summarizing the Ten Commandments in the beautiful words that have ever been uttered from the human lips, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbour as thyself."

If people only faithfully act upon these homely truths they will revolutionize the whole social, religious and economic system of the present world. On the other hand, if these truths are not heeded to and kept continually ignored by mankind, let me tell you frankly and in plain terms, although neither a prophet nor a prophet's son, in most vital prophetic strain that the world will not reach its own civilization or be through with its miseries and human woes.

MISS MAYO'S COLOSSAL IGNORANCE.

Miss Mayo's book has hitherto been condemned by politicians and social reformers. It is time that expert medical opinion was forthcoming. Dr. Muthu, the tuberculosis expert, who has lived and practised in London for 42 years, has given very interesting views on this book, which he says, discloses colossal ignorance of the medical aspect. He holds that the use of the cow's urine by Hindus has a medical background and that already a society has developed in England, even advocating the use of human urine, as it contains valuable salts.

"Both in England and on the Continent," said Dr. Muthu, "Miss Mayo's book has done immense harm to the cause of India. Had there been an organisation in London (which I advocated three years ago in an interview to the press), such as the late British Committee of the Indian National Congress, it would have exposed her mis-statements and helped to counteract the mischief she has done. Her ignorance of Indian affairs, her sweeping generalizations, her one-sided versions her untruthful statements, her collection of ugly and disgusting incidents, make her book unreliable and
unworthy of very serious notice. One can find fault and raise up filth from any civilised country and town as London, Paris, Berlin and New York. I have shown in my recent book on tuberculosis that not far from the Buckingham Palace, the royal residence, there are dreadful slums, and it is common knowledge that vice flaunts itself in the parks in London and New York and therefore to place London or New York as insanitary or immoral is as false and untrue as to say that India is immoral. The Western countries have their hands full with the white slave traffic, venereal clinics, their night clubs, and dark evil spots.

A PREP INTO UGLY WEST.

Only last month the "Harper's Magazine" gave a harrowing account of lawlessness in the U.S.A. where 'greatest brutalities and tortures are deliberately and systematically applied in police stations to obtain confessions;' where men are tortured for days and days and denied sleep and food for many hours and during all the time beaten with the rubber hose, where bribery and corruption abound, and 'the city, the police, the courts,' and the Government are said to be crooked and rotten. I think this lady should be better employed in turning her attention to her own country and try to reform its many abuses and evil.

"True we have our share of social and moral evils to contend with, but looking back at the state of the country 20 years ago and taking into account the changes that have taken place since I am thankful and take courage. Progress has been slow and I foresee that the moral, social and spiritual progress will add momentum in the next 20 years and would astonish the world. Meanwhile we must do two things. Firstly, we must revive an organization in London and chief centres in England, which would protect and safeguard the interests of India. Secondly, this infliction of suffering, insult and pain by the enemies of India should awaken a determination in us to do all we can to put an end to all those social evils and customs which keep us backward among the nations of the world. After all India's suffering is but birth-pangs, which every nation must pass through before it can deliver the child of freedom."

URINE AND CONSUMPTIVES.

Dr. Mutha next showed how ignorant Miss Mayo is of medical science and yet she has dogmatically made assertions in condemning India. He said: "I will give only two instances. There is the question of cow's urine used by Hindus for malaria and other diseases. Now this urine contains ammonia in a concentrated form and which not long ago was utilized for the treatment of consumption. Its use was advocated thousands of years ago by Susruta. Indeed in England itself such establishments have opened. The first sanatorium establishments for consumption opened in 1911 in Bradford for the inhalation of amonious and were based on the same idea as that of ancient Indian physicians, who advocated that consumptive patients should sleep with goats and inhale the ammonia given off from their urinary excretions. Miss Mayo has, therefore, shown absolute ignorance of the medical aspect of the problem by her prejudiced writings.

"There is next the question of social custom. Every custom took its birth to suit a particular age, and as times change customs change and are re-adjusted, Hinduism would have been nowhere but for the catholicity it has shown in this respect throughout all ages, and I have no doubt that Hindus will adjust their customs to suit the modern needs. Indeed reform movements are already doing a great deal of work. And in this respect India owes an everlasting debt of gratitude to Mahatma Gandhi, who has roused her consciousness and self-reliance wonderfully. I have no doubt that the generation now growing up will shake off the social shackles that are a hindrance to the present-day progress and I do not despair of the task 'before the reformer. And certainly we have not an extra doze of sin rather is it the reverse."
customs, all of which form part of a deliberate, insidi­ous and nefarious propaganda of the hind now exempli­fied by Miss Mayra’s “Higher India.”

Major Basu’s book can be safely recommended as an authoritative and effective attempt to bring out the real facts of history so long, purposely hidden in a tissue of half-truths, untruths and falsehoods and to destroy the mischievous results of a suppressio verborum and a suggestion falsi.

NEWS OF THE WEEK.

Rajkot and Social Reform: The People’s Representative Assembly has passed the Bill penalising marriages below nineteen and fifteen for boys and girls respectively. The age of consent has been fixed at sixteen.

Sir Michael Saddler’s Suggestion: A Reuter’s cable under date November 10, states that Sir Michael Saddler in “Times” suggests that rapporteurs should be attached to the Statutory Commission to interpret opinions on social and educational aspects of problem and suggests among Indians Memor. K. Natarajan, A. Hidayat K., T. Paul and Miss Cornelia Sarabjil.

Fatigue in Industry: “The Social Welfare, Toronto” writes: The result of a week of meetings for the study of the subject, “The Elimination of Unecessary Fatigue in Industry” can roughly be said to show that while fatigue can not as yet be measured adequately, it is being better defined, and much is being done to prevent unnecessary fatigue and to stimulate recovery from such fatigue as is necessary.

Break Down Caste System: Speaking at the recep­tion given to Sir. Mardy Jones by the depressed classes last night, the Labour member of Parliament declared that the problem of untouchability in India had gone home to him acutely. He was staggered to know that fifty millions of Indian people were regarded as untouchables and were denied the elementary rights. He knew the difficulties in their way which though immense could be overcome. He advised them thus: “Equip yourselves with knowledge which is power and bring home to India to the countries abroad the fact that there are fifty millions of you untouchables, that you are necessary for the life of India and that you are not going to allow yourselves to be treated as bottom dogs.” Mr. Jones advised them to organise for removing the ban on their social relations and breaking down the caste system and the ego of Brahmins and assured them he would spare no pains to help them to eradicate untouchability.

Sir J. C. Bose at Mysore: An Associated Press message says: Sir J. C. Bose acknowledging the public welcome, stressed the need for fuller development of the spirit of enterprise and urged every one to undertake some constructive programme of work so as to bring relief to suffering humanity. He urged the student population to practice what the westerners called chivalry” which was “nothing more than Khatrya Dharm of ancient India. Later to-day Sir J. C. Bose addressing the corporation of the University, developed the concept of the “University of the World.” A national university must stand primarily for self-expression and winning for India her true place among the federation of nations, Greater India could be built only by the joint efforts of all those races who regarded India as their home.

The spirit of narrowness and intolerance was more in the West than in the East, for witness the bitter controversy regarding the Darwinian theory and the penalising of teaching of evolution in a certain State of progressive America. The greatest impediment to ordered progress was economic distress which drove people to desperation. Indian civilisation might be destroyed through weak passivity. He therefore urged the doctrine of strength and action.

Censorship of Films: The Indian Daily Mail writes: —As the British cinema film, “The Triumph of the Rat” was banned by the Calcutta Board of Film Censors in May last year, this year also, according to an announcement in The Calcutta Gazette has the Metro Goldwyn production, “The Road to Mandalay”, been ruled unsuitable for exhibition throughout the whole of Bengal because of its low moral tone, says the “Statesman.” “The Statesman” was informed that “The Road to Mandalay” was rejected because scenes were depicted in which the white and other races met and indulged in extrava­gances in a low Chinese establishment that was but a thinly disguised house of ill-repute in which a European woman is finally stabbed. A principal cinema proprietor who had booked the film told the “Statesman” that it might be possible to make “The Road to Man­daly” acceptable to the public and the censors by tactful “cutting” and alteration of subtitles, “Much has been said against American film influence in India” he said “but few seem to know that not a few English films though not in this country, have been banned. For example last year the Australian Censors rejected 12.5 per cent of the American pictures and 16.16 per cent of British pictures, in the first three months of 1927 the Australian Censors rejected 9.2 per cent of American pictures and 42.8 per cent of British pictures entering the country.

Prohibition in Burma: At the American Baptist Mission Conference at Moulmein the following resolu­tion was passed: “We, the missionaries of the American Baptist Foreign Mission Society in Conference at Moulmein on October 14, 1927, do hereby place ourselves on record as being in full and hearty accord with the people of Burma and India in their agitation for national prohibition. We believe that the liquor traffic in alco­holic beverages has proved in every land to be an unmitigated evil, constituting one of the chief social vices of modern life; and are convinced that the time is at hand when all who have the social, economic, moral and industrial welfare of the country at heart must unite in the effort to suppress this evil, striving in every way to hasten the attainment of the ultimate goal of National Prohibition. Having lived under local option in America and seen the gradual growth of prohibition sentiment in the last two generations we heartily recommend local option as tried and proven legal method of obtaining ultimate prohibition. We recommend local option because we believe it is the inherent right of every locality, to decide for itself whether intoxicating liquors, either home or foreign, shall be sold for sale and shall be an open and constant temptation to its people. We are therefore urged the Commission to carry out the way the wishes of this constituency to do all they can by agitation and organi­zation in their communities and by appealing to their representatives in the Legislative Council to bring prohibition to Burma.”
Mr. Wells' Tribute To His Wife: A moving tribute by Mr. H. G. Wells to his dead wife was read when her remains were cremated at Golders Green on October 10. Mr. George Bernard Shaw and Mr. Arnold Bennett, two literary friends of many years' standing, attended the funeral. Mr. Wells and his two sons were chief mourners, and the chapel was crowded with friends and sympathizers. The Times and the Daily Chronicle. The service, secular in character, was very simple. It consisted of a few minutes' organ music preceding a memorial address written by Mr. Wells, and read on his behalf by Dr. T. H. Page, the well known scholar, and an old friend of Mr. Wells, "It would be dishonest to conceal the depth of our present sorrow," Mr. Wells wrote. "It would be foolish to pretend that this event does not bring home to us very vividly a sense of the extreme brevity of life. Sorrowful though we must feel, we may yet learn from such lives as this what precious use can be made of brief days. The city of the living world is an all perennial city, bound to the immemorial past and towering up in the future to heights beyond our vision. Its walls are fashioned like mosaic out of lives such as this one. Of natural things, she most loved the cherished roses in her garden, and sunlight on mountain snows. The spirit of her life lives on in us still. She returns to the furnace of material things from which her life was born. But within our hearts she rests enshrined. She was a noble wife, a happy mother and the maker of a free and hospitable home. She thought that a good deed talked about or even held in memory lost half its worth. The best and sweetest of her is known only to one or two of us. Some lives stand out on headlands and are beacons for all mankind, but some more lovely and more precious, come only by chance gleams of light to the knowledge of the outer world."

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The Statutory Commission: We pointed out last week that the exclusion of Indians from the membership of the Statutory Commission on Indian constitutional reform has created a feeling of profound disappointment throughout the country, and that the Liberals who had co-operated with Government in working the Reforms, have been the most vehement in their protests against the exclusion. The only two men of note who have actually approved of the exclusion are Sir H. N. Mukherji, head of an engineering firm in Calcutta, and Colonel Gidney, a leader of the Anglo-Indian Community. Every other public man who has spoken or written on the subject has strongly condemned the constitution of the Commission as an insult and an affront to the people of India. The strength and unanimity of the condemnation is appreciated in India, and Labour and Liberal have expressed themselves sympathetically towards Indian aspirations, and urged Government to meet Indian opinion by modifications of the scheme of the Commission. Some recommend the appointment of one or two Indians to the present Commission, while others suggest that the proposed Joint Select Committee of the Indian Legislature should sit on equal terms along with that body and participate in all the stages of the enquiry. Meanwhile, the British Government have introduced a Bill in Parliament to empower the appointment of the Commission before the full ten-year period has elapsed, and as soon as it is passed, a resolution will be moved asking approval of the names of the members and the terms of the Statutory Commission. This, it is expected, will be done next week, and Government will then indicate how far they are prepared to go to meet Indian opinion.

Boycotting the Commission: The most generally favoured means of expressing Indian dissatisfaction at the composition of the Commission is to boycott it completely as the Egyptians boycotted the Milner Commission some years ago. This, some leaders think, will not be enough, and that an unofficial Indian Commission should be formed to draw up a scheme of constitutional reform for India. Apart from the suggested boycott, the idea of framing a scheme of constitutional reform which will be acceptable to Indians generally, is an admirable one, and it will be the best proof of the constructive capacity of Indian leaders. The only attempts made so far in this line were those by Dr. Besant’s Commonwealth of India Bill, and an adaption of it prepared by the Independent Labour Party in England. These two drafts may be taken as the basis, and a small committee of Indian exports appointed by the National Congress, the Liberal Federation and the Muslim League jointly to frame a final scheme for consideration by these bodies. A merely negative attitude may suffice to express resentment, but it is not enough to prove the capacity for the practical work of organization and administration. There are a sufficient number of eminent Indian jurists to undertake the work of drafting an Indian Constitution. The principal difficulty in the way of carrying out a complete boycott is the ‘communal rivalry between Hindus and Muslims, which is particularly keen in Northern India. The Muslim leaders of Punjab, in fact, have already met and expressed publicly their disinclination to join a boycott movement. The Hindus and Sikhs who are the two other important communities in the Province, find themselves, in the face of the Muslim attitude, precluded from boycotting the Commission, much as they would like to do it. It is yet possible for the Muslims to be moved by timely concession to make it possible for Indians to co-operate in the work of the Commission and we hope—though much against hope—that they will do so.

A Disclaimer: We had occasion to comment on a recent Associated Press message to the effect that Suri Jagatguru Shankaracharya of Sharadapith had sent a telegram to the Governor-General in Council to veto the Child Marriage Prevention Bill referred to the Select Committee. His Holiness of Sharadapith has taken the earliest opportunity to repudiate the views attributed to him. In his statement which we publish in full he emphatically declares that he is in favour of the Bill. "Occupying as I do, the gadi of Jagatguru Shankaracharya of Sharadapith, Kashmir," observed his Holiness, "several people complained to me against this action, thinking that I had addressed the above mentioned telegram to His Excellency. In order to remove this misconception, I do announce that I have never sent such a telegram. It may have been sent by his Holiness the Shankaracharya of some other place. He might have certain reasons, best known to himself, for doing so. But so far as I am concerned, I can emphatically say that there can be no more humane measure than passing a law to prohibit the marriages of girls below 12 and of boys..."
below 15, as proposed by Mr. Har Bilas Sarda in his bill and supported by learned sages of Benares.

The abolition of child marriage, which is absolutely a barbarity and a physical and moral scourge, is based on justice and sympathy with the weak and the humble: For the Hindu its abolition is most necessary, as the direct result of child marriage is the very huge number of widows, many of whom are young innocent virgins—flowers withering wearing the widow's, their drooping heads and many are cast on this inhos pitable world quite unprotected and unprovided for. This is an evil that is eating into the vitals of the Hindu community. No obstacles should be used in this reform into law, calculated as it is to prevent the sufferings of young girls consigned to perpetual widowhood, which means a cheerless, melancholy life at the best and, at the worst, a life of shame and degradation to them. As regards the religious phase of the question, I find that child marriage is not sanctioned by the ordinances of our Scriptures (cf. Manu Smriti Chapters II. Verse 4). So it is neither forbidden by religion, nor enforced by religion. Its prohibition will surely stop human sacrifices of a worse type than sati.

Coastal Steamer: Public attention has been drawn rather forcibly to the coastal service by the two tragedies that occurred near Bombay last week. The Indian Co-Operative Steam Navigation Company sent a ship to find their steamer, the s.s. "Tu karam," which had left Bombay on Saturday last. The rescue ship found only the wreckage of the sunken vessel and a few floating cases. Only sixteen out of one hundred and thirty-six survived. The disaster is all the more tragic as it happened only sixty miles from Bombay. The second steamer, the s.s. "Jayanti" belonging to the E.S.N. Company, has not been found. Three or four steamers have been sent in search of it and a recent official announcement presumes that the steamer must have foundered near Janjira. The Port authorities informed all steamer owners that coasting steamers are excepted from fitting wireless under the rules, and that only steamers going direct from one port to another are obliged to keep wireless. A correspondent writing in the Bombay paper states that permission for the use of wireless transmitting apparatus on coasting steamers was recently withdrawn. It would be well, however, in view of the needless misery caused by relatives of the unfortunate passengers and crew of the sunken vessels, to play for safety and to take the necessary measures to prevent similar accidents in future. If, for instance, the s.s. "Jayanti" had been equipped with wireless, something could have been done at least to locate the missing vessel. There has been sufficient progress in science to guard against the terrible uncertainties of nature.

Child Marriage in England: child marriages are not only peculiar to India. That such marriages take place even in highly advanced countries like Great Britain was recently brought to light. A deputation of the Women's Social Council waited on the Home Secretary with a view to urge him to strengthen the law against boy and girl marriages in that country. One of the members of the deputation, Miss F. Barry, Secretary of the St. Joan's Social and Political Alliance has published a few facts to show that reform is necessary in England as well as in India.

"We hear a good deal about the child marriages in India," she said, "but while the home country allows its children to marry at 12 years of age (for girls) and 14 years (for boys) there is little hope of such legislation being introduced in India and other countries. It is well known that it is true that child marriages do not prevail to the same extent as they do in India and from enquiries made by the Women's Council it appears that no girl of the age of twelve has been married in Great Britain during the last twelve years. In 1924, however, two girls were married at the age of 14, and 19 at the age of 15. In 1925 two more were married at the earlier age and 24 at 15. Last year four girls were married at 14 and as many as 34 at 15. There is nothing at present in English law to prevent such unions as these. A missionary in the East End of London has strengthened the case for reform by dwelling at length on the unpleasant consequences of marriages of this sort. It is safe to say," he remarked, "that they result in nothing but an unbroken train of tragedy. The child is not loved by either of their parents. They have children long before they are in a position to keep themselves, let alone anyone else, and they have absolutely no conception of the meaning of home life. Girls of sixteen or seventeen come to me with babies in their arms to complain that their husbands are out with boy friends. Boys come to me because they are unable to make their wives realise that they have more duty upon their time than girl friends. Frequently the marriage has to be dissolved because one or other of the parents contract other alliances, and the children are left to fend for themselves. No wonder then the Women's deputation emphatically condemned as an abominable thing that in a highly civilized country like theirs such marriages were allowed to take place and put in a plea for an immediate reform by raising the age of marriage by legislation.

Relief for Orissa: Mr. C. F. Andrews writes to us:—I know well that I may reckon on your kind support to my appeal that, where possible, with the full consent of the donors a small proportion of the funds collected for flood-relief in the Western Province may be directed to Orissa where the need is incomparably greater. Orissa suffered badly in two ways. (1) The terribly severe floods came at a time when the whole public attention of India was occupied with Gujarat. (2) This is the third time in succession that the Balasore District has been damaged by floods of this kind. The consequence has also been two-fold. (1) The public appeal on behalf of Orissa, just after the Gujerat appeal, fell on deaf ears. (2) The people on the coast side of India being asked for the third time in succession to subscribe for Orissa failed adequately to respond. Yet the figures are serious indeed. Nearly 86,000 houses have been ruined; a large area of the country has been buried in sand and crops were destroyed and stores of grain were washed away. A comparison of figures is significant. Gujarat has received from public and private resources over 2 crores of rupees. Orissa has only received 8 lakhs. If anyone would wish to send half direct to Orissa (where it is sorely needed) he should send to Pandit Sapabandhu Das, Cuttack, Orissa, who will duly acknowledge and publish in our audited accounts.
THE CINEMATOGRAPHE IN INDIA.

The Committee appointed by the Government of India to enquire into the conditions of the Cinematographe exhibitions and industry in this country, has been sitting in Bombay for about a fortnight. The Chairman of the Committee, Dewan Bahadur T. Rangacharya, wisely decided at the outset to give the widest latitude to witnesses within the terms of reference, and this has certainly gone a great way towards dispersing the suspicion originally felt that the Committee had been set up merely to devise a scheme of preference for British-made films. The tenor of the evidence recorded in Bombay is, on the whole, to overthrow some of the pre-conceptions regarding the effect of cinema exhibitions in this country. One of these is that crime has increased and become more organized as a result of the exhibition of some pictures of crime in foreign countries. The Commissioner of Police, Bombay, who appeared to give evidence as the chairman of the local Board of Censors, stated that there was absolutely nothing to show that this has happened. Another loose generalisation about the effect of cinema shows is that it has promoted sexual licence — of this too, there is no proof. The ground has thus been cut from under the moral and civil reasons given for instituting this inquiry. If Government are really anxious to adopt a measure which will effectively reduce crime and vice, they should institute an enquiry into the effects of the liquor traffic on the moral and civil instincts of the people. Cinema shows may stimulate sexual and criminal impulses, but so long as the brakes are in working order no great danger need be apprehended regarding the conduct of the average man. Liquor, on the other hand, breaks down the brakes, and lets the animal impulses have free play.

It is not our contention that there is no room for improvement in cinema shows. In this country, where a very large proportion of the population is illiterate, the cinema and the wireless can be powerful agencies for spreading useful knowledge in combination with healthy entertainment. So long as the country has to depend largely on imported films, no systematic cultural propaganda is possible. It is, therefore, essential to institute a special section of the Educational Department to look after this business. This section should have nothing to do with the political or commercial aspect of the cinematograph industry. It should be solely occupied in devising and producing films calculated to enlarge the bounds of knowledge and to inspire a healthy national sentiment among the masses. The films issued by this agency should be made available either free or at a nominal price to the public, and there should be provided, as part of this scheme, a suitable and convenient place in every village where they may be exhibited. If, along with this useful and interesting information be regularly broadcast, much good may be done in a short time to raise the level of intelligence and enlightenment of the rural population. The Committee, we trust, will be able to place before Government some constructive scheme on the lines broadly outlined above as the result of their investigation. Import duties and censorship are not the best means of developing a vigorous and wholesome industry. Any kind of preference based not on the character of the imported films but upon their country of origin, is bound to create hardship and create resentment. Censorship, at best, is a precarious way of regulating theatres and shows. These, no doubt, have their own place but it is a minor one in the educational sphere. To make the films too didactic, will equally detract from their educative value. It is a first principle of pedagogy that you should interest the learner in the things he has to learn. This can only be done by associating with instruction an appeal to his emotions.

"THAILLIA."

We have received from Messrs. Revell and Co. a copy of the English translation of Thamilla, a French novel by Ferdinand Duchene, which is one of a series of five books that won the author a couple of literary prizes. The foreword by the translators, who are two American women, Miss Isabelle May and Miss Emily M. Newton, is frankly a piece of missionary propaganda, and in its unwarranted generalisations are very frequent. For, whereas Monsieur Duchene states that he "does not imply that all Kabyle women have as crude a fate as that of Thamilla," that "his one thought has been to underscore the truth in order to compel reflection," and again that he "has chosen extreme situations and cruel customs," the translators say that they "bear in the book the poignant and inarticulate cry not only of the Kabyle women, but of all the women of the East," and that they "have come to understand the meaning, for women at any rate, of being without Christ and having no hope in the world." We are glad to see, however, that in the book itself there is no discordant note and that the translators have wisely refrained from obstructing, either by insertions in the body of the book or by footnotes, their own theories.

The story, beautifully told, deals with the fortunes of Thamilla ("the Tortoise-Dove"'), a Kabyle girl, who is sold first to one husband from whom she is divorced against her will and sold to another by an unnatural and avaricious father. The portion of the story which deals with these incidents is not convincing.

Her second husband throws a stick at her in a frenzy of rage and kills his infant child which she holds at the time in her arms; the attempt to fasten the guilt on her fails. Thamilla is once again divorced, this time with the condition that she cannot remarry unless a certain sum is paid into the hands of her husband's family by her or by her.

[Thamilla.—By Ferdinand Duchene.—Published by Fleming H. Revell Company, New York, U. S. A.—With Illustrations. $1.75.]
father. The father repudiates Thamilla and banishes her from his house. Her wanderings from village to village are recounted; she abides first with two charcoal burners in their caves and later falls among a gang of bandits who employ women as decoys, who torture her most excruciatingly, for warning her first husband whom she is instructed to dote, and throw her down a ravine. She is rescued by an old man who tries to sell her to a European brothel-keeper but the tortured broken spirit of Thamilla rises triumphantly above this last indignity and she escapes. Brought before a magistrate she gives vague answers to his questions and departs with a crest of bread. A coin that is given her in charity is snatched out of her hand by a shepherd. At last she arrives at the town at which she lived with her first husband whom she still loves. She sees her own daughter and with great difficulty she is torn from her child and taken before the commissioner. In the military hospital, the interpreter is sent for. He comes. He is her first husband. He bears her in her delirium confesses love for him. Consciousness returns for one brief moment. She recognizes him and dies in his arms.

In this short summary it is hardly possible to convey the beauty and the pathos of the novel. The author is a master deep sympathizer and profound observer, and there are passages in the book that cannot easily be surpassed. Monsieur Duchene who was a Justice of the Court of Appeals in Algiers has had ample opportunity of studying the extreme situations and cruel customs of the Arabs, but it is to his credit that he has not allowed his long association with the darker side of life in Algiers to blind him to the redeeming features of that society. He has further realised that reform to be of any value in community must arise from among the members of that community. His book is not so much an indictment of the men of Kabylia as an appeal to them to change their canons.

WOMEN OF INDIA.

(By Mr. C. Vennarakalam.)

It is not a matter for people to wonder at, if I were to say that Indian women were noted for their intellect, valour and heroism. Endurance is their inbred character. It is not necessary for me, either to give a list of our heroines or enumerate their brave deeds. But one has to admit that, women were in the olden days as capable as men and were given almost the same opportunities as men for their physical, mental and moral development. We find that in many cases, women have an intellect even superior to that of men. This is evident from the fact that almost all famous writers have represented women as faithful and unyielding counsellors, unquestionably just and pure.

The place womanhood holds in our social, and other aspects of life, in our own generation lays bare the cause why India is backward (though it has a start of some hundreds of years) while other nations are progressing and why it has to meet with such fake sympathisers as Miss Mayo and the like. We say that a woman is not to guide, not even to think for herself, but should blindly be in slavish obedience to her lord. The reason, of course is child marriage at educational backwardness of our women. That ‘first marriage is the seal that marks temporary into everlasting love’ can be realised only by the well-educated. So when education is lacking there true happiness will all be lacking. The uses of education are universal known and it is not necessary for me to say much about it. It is enough to say that education enables a woman to exert a queenly power all around her. The needlessness have an erroneous notion that an educated girl thinks much of herself, and so cannot have true filial subjection. A girl’s education to enable her to advise and not to determine as so true filial subjection is possible in an educate girl. It is wrong to think of the superiority of one sex to the other. One is complementary to the other and both should contribute equal shares for the common happiness and perfection. One or be pure and noble if only rightly educate. Having emphasised the need of women education so far, let me consider its state at present. Few girls know their vernaculars, many did not receive an education from schools, while there are lots who never had any education. Even those few who attend school have to discontinue just when they begin to cultivate some taste for their studies, for the marriage question comes and intervenes. Either the consideration of a good bride-groom, dowry or for the sake of a grandmama, or most probably through fear of age and society the parents somehow, manages to arrange a match before the girl is ten or eleven at the most. The part that the marriage brokers play is mighty and no parent belonging to an ordinary station in society can escape their clutches. If the girl is eleven and is not married there will come threats of ostracism and fines from Orthodox quarters, and false rumour play the major mischief. The poor parent has to spend thousands and get- hold of a bride-groom to whom he has to sacrifice his hard earned money and his innocent daughter too. The state of the bride is most pitiable. She is not married either to his choice or with her consent. How can she be responsible if the choice turns out to be miserable? But she is held so and there are no divorce courts. If by some misfortune the little boy were to die, even if it be before she grows old enough to know him she has to lead a life of misery and widowhood. But on the other hand, if the girl were to die the boy is married immediately. What custom is this? Are the people blind to justice or are they selfish? It is not possible in India at least for a girl to marry and proceed with her studies. Early marriage is a curse under the guise of custom. Many faults are excused on the plea of customs, and though early marriage has become customary yet they cannot be absolved, because they are dangerous. The educated in following this only get about to deceive me. This early marriage leads on to a more serious problem of virgin widowhood and widow remarriage, or
which subject different opinions have been expressed. If the marriageable age of girls is raised to 16 or somewhere about it this question gets easily solved and we will be effecting a happy reform. But so long as this child marriage persists even by one percent, widow marriage should be allowed whether the holy texts permit such a thing or not.

Early marriage is instrumental in bringing in early seclusion. This early seclusion affects the physical growth of womanhood. Lack of open air exercise at a time when it is most essential to enable the system to withstand the strain that is to be shortly placed upon it, leads to the outcomes of weaklings, and the heavy death rate among children is a standing testimony to the need for raising the age of marriage of both boys and girls.

But let us see what this educational training is which we advocate so much. Along with the elementary education physical training should also be given. How many subjects she knows is immaterial but in what she knows she must be correct, for by what she half knows she only troubles others with her doubts. What she knows must enable her to understand and appreciate what is good. In short a girl’s should be the same as that of a boy’s only a girl should be introduced to the study of serious subjects sooner as her intellect ripens sooner than that of a boy’s. It is a folly to think that girls are meant to be side board ornaments only. They have outdoor duties as well as indoor duties. They should assist in the ordering of the state. Their duty in their homes is to secure order, cleanliness and comfort. The same extends outside also. They should order the state and make it lovely. They should try to render help and comfort to the numerous poor that are outside their homes.

It is customary to talk about the duties and mission of women, as if they are separate from those of men. They are never separate but are complementary to one another. No one is complete without the other.

A Cosmopolitan Indian Ladies Dinner: To meet and congratulate Mrs. Hansa Ammal Dorai-kanni Mudaliyaru, Lady Municipal Councillor, Madura, a cosmopolitan dinner, was held at the Sri Meenakshi Seva Sangam on the 9th Instant at 8 P.M. There was a large gathering of American, Christian Brahmin & Non-Brahmin ladies the dinner being the first of its kind arranged by the Ladies Club. The gathering included among others, Mrs. Hess, Mrs. Ramoos, Mrs. Flint, Miss Swift, Dr. (Miss) M. Roberts, Mrs. Abbu Mudaliyaru, Mrs. Krishnan Menon, Mrs. Gopala Menon, Mrs. Guise, Mrs. Matling and it showed the esteem in which the guest of the evening is held in Madura. The dinner being over, Mrs. Abbu Mudaliyaru garlanded Mrs. Hansa Ammal Dorai-kanni Mudaliyaru and Miss B. M. Swift, the recipient of the Kaisar-I-Hind Medal, on behalf of the ladies of Madura, congratulated the guest on her nomination to the council to which the latter replied suitably. It was near 10 P. M. when the function terminated.

"MOTHER INDIA"—A PERVERTED VIEW OF INDIA.

The Editor, The Indian Social Reformer.

Sir,

I have been reading the Indian Social Reformer with much more interest than ever, ever, since your articles on Miss Mayo’s book “Mother India” appeared. I should thank you for your service of selfless patriotism in writing them. If there is any book in the world which is meaner than the meaniest, it is this book of Miss Mayo. First of all look at the pretentious title of the book “Mother India”. I ask if India her Mother? This woman came to India like a “drain-inspectress” as Mahatma has so aptly said. The pity is that she has entirely misled the Europeans and Americans by drawing a false picture of the country! It is needless to say that she came purposely with a malicious heart to expose all the bad side of the country and its people. The hyperbolic language in which she has written her book is second to none in the history of literature.

In describing the image of Kali she attributes to her such qualities as lead one to suppose without further reference that Kali is the cruelest of all goddesses. Kali in the Hindu conception is the universal Mother who would suck up the blood of the cruel and wicked monsters to save humanity and while doing so has raised her hand of blessing and protection, which Miss Mayo describes as “the hand of menace” to those who are submissive and obedient, to the merciful Mother. It is no wonder that Sivarlings has a phallic origin. The conception of Hindu philosophers of the origin of creation was and is that it springs from the combination of Purusha with Prakriti or Spirit with matter. My object of worship was this very Linga for fifteen years, as I am a Veersva, (Lingayet) by birth but I never knew, until I read about it recently in papers, that it was an object of phallic origin, nor did any one of my community people say that it was so.

I myself had the conception that it represented the All-pervading shapeless Supreme Being.

She cites things which were prevailing ages and ages ago, ignoring the fact that, when all her forefathers were dwelling in caves and on trees, our forefathers were at the zenith of their glorious civilization. This is a country where one could see men of all stages, from the most primitive to the highest, Tagore, Gandhi and Sir J. C. Bose are Indians, and a Bhill and a Lambani who live in jungles are also Indians.

Superstitions exist not only in this country, but all over the world in some form or other. She did not care to observe the humility, simplicity and charity of our village folk.

There are innumerable quotations in her book having no authors. Already many of her quotations which are quoted with authorities, are being proved to be false on their references to the authors for verification.

With regard to politics in one place she says that British rule has done much for the progress of the country and in another place she says that the country cannot progress on account of the Indians being in Councils. Thus turning and twisting she goes on hopping from one point to another. In spite of it being contrary to her nature, she has appreciated the administration of Mysore and again at the end of it she concludes by saying that the Ruler previous and the
present was and is trained by the British. Be that as it may, I am a Mysorean. I know the things of Mysore better than any outsider does. Students of politics should scrutinize the fact and find out the reasons for Mysore being progressive and British India being backward. Yet the Maharaja of Mysore is a staunch Hindu.—The history of every nation has recorded the phases of growth and decay.

Above all Miss Mayo has done a great dishonour which is inexcusable to the womanhood of India: "She does not seem to my countrymen and particularly to Christian ladies to love it". Unless she speaks ill of our sisters and brothers in their country, they feel they cannot get the sympathy of the public there. Working under such motives is selling the honour of our kith and kin. I am a Christian who has got as much interest and enthusiasm as anybody has got to propagate Christ. Rev. J. C. Winslow preaching at the Kirkee English Church lamented how unchristian it was to speak ill of others, particularly in connection with "Mother India." Rev. J. P. Edwards and Dr. Stanley Jones who is an American, have clearly expressed the same view did. The Metropolitan of Calcutta and many other great men have denounced Miss Mayo's work as a false commentary, but not the above mentioned Americans.

Now I have done. There is nothing new in Miss Mayo's book unseen by reformers and all that is new is not true. Those who want to write an answer should write not with a spirit of tit for tat, but with a spirit free from anger and jealousy.

Yours etc.

10th November, 1927.

S. V. B. 

THE REACTION.

(By Mr. N. R. Dighe, B. A., LL. B.)

One of the most striking events of the Non-co-operation period is undoubtedly the rebellion of the Moplahs of Malabar. Hindus, numbering in thousands were forced to embrace Islam by the fanatic Moplahs; so also there were others made of stern stuff amongst Hindus who in that dark period rather than lose their religion, courted death and suffered inhuman tortures. This is not the first time in the history of Islamic religion when blood is split and faith sought to be spread. Whether rightly or wrongly we do not know, but it is a fact that someMahomedans do regard it as a religious duty to seek converts from other religions by force as well as by other means.

Another conversion-loving religion with which we have to deal is a religion of Love, based upon the teachings of the Holy Bible. The torch-bearers of this religion of the East are the so-called civilized sons and daughters of the West—the land of rising prosperity and the land of revolution. There in the West amidst glories of modern civilization the followers of Christ of every European nation, are devising ways and means so far his religion is concerned to augment their fold. So far as India is concerned, the pet dream of christianising this whole continent of the Aryans appears to have been given up. However this marks of conversion from other religions is there in all its forces with all its cruelty.

At the present moment, when the Hindu society has awakened to the danger of indifference shown by it so long only two pulls await our keen attention and deserve a suitable treatment. Hindus have lost many a son and daughter from their religion up to this time by conversion to either Islam or Christianity. The days of these unilateral pulls are numbered; and we Hindus of all castes and creeds are proclaiming this new fact, newly born on a broad scale in this land of Indus to the whole non-Hindu world, not only with our top-most voice but are illustrating the same in no uncertain measure by our propaganda work of reconversion back to Hinduism. In fact the Shuddhi movement of the Hindus is no more than a counter-pull.

Wherever there is a pull, a counter pull will always be there. This is a lesson which we are bound to teach to all those who would try to pull us from our religion. One really fails to see why Christians and Mahomedans should seek material for their faith in the present instrument of conversion. For conversion is nothing more or nothing less than disguised barbarity. If men and women born in a particular religion after the full growth of their minds are taken up with the practices and philosophy of some other religion, which they then seek, that is conversion indeed. But what merit is there, in bringing about wholesale conversions by compulsion or by the lure of better prospects. Of the four great religions of the world viz, (1) Hinduism (2) Buddhism (3) Christianity and (4) Mahomedanism it may be said, that there are few very instances of intelligent, educated and cultured men and women of one religion seeking the protection and practices of another religion. When this broad fact is remembered that ultimately all religions lead to one God and one soul, what meaning is there in quarelling over a label? Yet strange to say, all these religious fights are for the label and not for the law-spiritual which is one and indivisible and everywhere the same that God is one and this world is His creation. Do it said with a pardonable pride that we Hindus alone do not share in this conversion-delusion to which the followers of Islam and Christ are so painfully subject. 'Follow your own religion and you will get the final beatitude,' says the Bhagavad Gita and adds: 'Another religion is highly dangerous.' A challenge may safely be thrown out to all conversion-loving missionaries to show as a single quotation from their religious Books, which will but faintly approach the grandeur and moral sublimity reached by the above quoted, but by our self seeking religious enemies often quoted, dictum of the Bhagavad Gita.

So the re-conversion of the Hindus is a natural reaction of the forces let loose upon our society by others for which we are not at all responsible in any sense. Don't convert so we may not convert—such is the simple position. Come what may we have to face a situation which is not of our making. It is also equally true that the 'Hindu society will so longer allow the forces making and framing of a society in which its vital interests are interwoven without taking the necessary precautions to guard its own interests to secure its own safety.
INDIA THROUGH AUSTRALIAN EYES.

(By Mrs. S. G. Mannering.)

"An Australian friend of mine has been kind enough to provide me with a clipping from a Queensland paper of August 21. For the information of the readers of the "Indian Social Reformer," I append a summary of the article and the headline, "India's Social Blot—Sweeping Indictment of Child Marriages—A remarkable Book"—and this is the summary that follows:

"According to cablegrams received from India yesterday, great indignation has been stirred up throughout that vast country by the revelations of a remarkable book entitled 'Mother India.'"

"The work of an American woman, Miss Catherine Mayo, the book contains a sweeping indictment of the whole social system by which the lives of 300 million people of different races and creeds are governed."

"More particularly, it attacks the age-old thraldom of womanhood and the deeply ingrained custom of child-marriages—a practice bolstered up by the inexcusable ordinances of religious caste laws and superstition."

"The Authoress tells an appalling story of incredible misery, suffering and unspeakable vice created by the mating of immature girls—mere children of nursery age—and of the terrible mortality of their offspring."

"She paints with a scathing pen a picture of decadent, decrepit manhood—the legacy of vicious habits inculcated from the cradle—and of a vast people bound body and soul in chains of slavery to the tyranny of ancient traditions."

"This denunciatory onslaught is not directed against the British administration of India but to the historical characteristics of the races under its sway, which have prevailed despite far-reaching reforms and the beneficent advance of Western Science."

"Following this summary is a long extract headed "Martyred Child-Wives. Horrors of an age-old System, Appalling Conditions of Motherhood.""

"I shall now give the phrases and paragraphs which appear in bold type, "The husband who is rituallyistically Her personal God—Maternity is an unspeakable Oraad—Miss Mayo presents a whole picture of a state of affairs which is well-nigh incredible to the Western mind.—By that light one saw her Witch-of-Endore face through its vermin-infected elf-Locks, her hanging rage, her dirty claws, as she peered with fettered and almost sightless eyes out over the misty-cloud she had raised.—It is not the poor only that suffer like this, Sweeper-girl or Brahman, outcast or Queen, there is essentially little to choose between their lots in that fierce moment for which alone they were born."

"To run counter to the Indian's tenets as to religious duties religious prohibitions, and God-given rights, has ever meant the eclipse of Indian reason in madness, riot and bloodshed. And to enforce a law whose keeping or breaking must be a matter of domestic secrecy is in such a country as India at least, impossible. The British administration of India, be it good, bad, or indifferent has nothing whatsoever to do with the conditions above indicated.—The whole pyramid of the Indian's woes material and spiritual—poverty, sickness, Ignorance, political instability, melancholy ineffectiveness, not forgetting that sub-conscious conviction of inferiority which be for ever barcs and advertises by his gaw militant and imaginative alertness for social affronts rests upon a rock-bottom physical base. This base is simply, his manner of getting into the world and his sex-life thenceforward."

"TheAustralian friend who has been kind enough to forward the clipping to me, sends me some queries and his own personal and American opinion. "What is your opinion of the statements made in the book 'Mother India'? Is child marriage prevalent as this article would have us believe? Do Indian statistics prove that the Infant Mortality rate is as high as stated? I can quite understand that the book is a bit exaggerated. It is written to sell and Americans specialise in sensationalism. The fact that it is printed in America will discount the statements made in it in British countries. We in Australia do not take Americans too seriously."

"That is enough to fire the blood of any Indian. Just think of a woman playing havoc with a mighty nation like India and that too her precious good name. For, the same friend who sends the cutting, also writes, I and thousands more in this country are under the impression that the Indian will not tolerate alcohol drink. Drunkenness in this country (Australia) has often been put forward as an excuse for poverty. And others have often encountered that argument with. 'Look at India, her people do not drink and are poor. Nobody has contradicted that argument.' Yes, nobody has contradicted the argument; but they shall now, if India does not undertake to reap the glorious past, if her sons and daughters undertake not to bring her to the threshold of a triumphant dawn washed clean of the darkness of ignorance—to look on a rosetate future."

"Remember, young men and women of India, that our Hindustan alone of all nations of antiquity is still young, still growing, still keeping a firm hold upon her path, while reverently striving to weave her future. A world of discoveries awaits the student of Ancient Social history. The path leads him across the water along stepping stones that may still be detected."

"Is it not the duty of every man and woman, that is worth the name of Indian, to free mother India from her present economic and social reform? Shall we not say that we will begin in right earnest from to-day? Do we not find around us, things of the past? Is not the life that we live to-day created out of the life and lives that went before? Is not the present the wreck-age of the past? And does not the future wait for us to create it out of the materials left us by the past aided by our own understanding of the inheritance? Even in the twentieth century India cannot escape the conditions imposed by her past."

"Let our young men and women who are in colleges and high schools remember that every system of learning must have some points of contact with lay society. As I have on a previous occasion said, all learning must be a means whereby the individual can adapt himself or herself to his or her moral and social environment. We must remember that our society is ever changing and that we consequently are changing along with it. None of us here is a unit by himself. He is inseparably bound up with his family, his town, his state and consequently his nation. Empire and nation mean organization and an organization whose basis is the conscious-
ness of a unity that transcends the family. Empire and nation demand as their precedent a strong civic concept. The sense of unity can only occur as a spiritual reaction against a manifoldness—search the universe through and through; nowhere will you find isolation, an individual, a thing. The man working by itself and for itself. The men who unite with energy for the attainment of the common goal must be men accustomed to combined action and sustained co-operation; men who know the grounds of their faith in one another; men who are familiar with certain outstanding principles of conduct and constantly dominate by them. The requisite discipline is conferred by the necessity of obedience on peril of death and clear mutual understanding.

COMPAIGN AGAINST COMMERCIAL VICE.

A well-attended public meeting of the citizens of Bombay convened by the local Vigilance Association and 28 other Societies was held in the Sir Cowasji Jehangir Hall, on Wednesday evening to condemn the commercialised vice and urge upon Government the need of the early introduction of legislation to make the keeping of brothels illegal. Sir Purshottamdas presided on the occasion and the audience included several prominent men and women.

Sir Purshottamdas declared that ever since he read the description of a woman being brutally burned to death by a brothel-keeper he had come to the conclusion that any system which permitted such a thing should be stamped out, for such conditions were a disgrace to Bombay. About 1,000 brothels with approximately 10,000 women leading a life of infamy, all for the sake of maintenance—these by themselves, he believed, were sufficient to arouse the citizens of Bombay to a sense of humiliation. It was a disgrace that these brothels existed in the city.

"Our Work that Business."

To allow prostitution on a scale which could be called "commercial" and to allow it to be conducted in a manner which led to the distress of womanhood was a thing which could not be tolerated by those who had any sense of responsibility as citizens, if there is to be prostitution, let it be by free will or by force of circumstances but I do not think that any city or any Government can tolerate people kidnapping young girls and keeping them in brothels as captives, treating them in the most cruel manner that one can think of and pleading before Government that they are only carrying on normal business, though the public meeting is devoted for saying 'out with this business!' declared Sir Purshottamdas. It was stated that prostitution was a weakness of human nature and to that extent it should be tolerated. It was bad enough to tolerate it, bad enough to put up with that physical craving of men. He hoped that the Government of Bombay would without hesitation give effect to the resolution that was put before the meeting.

VICE DISTRICTS. A GREAT EVIL.

Mrs. Sarojini Naidu moved the following resolution:—

(a) This public meeting of the citizens of Bombay desires to express emphatically its opinion that the existence of brothels and of a vice district in the city is a great evil which calls for urgent action on the part of Government, inasmuch as it supports, encourages and facilitates the commercialised traffic in women and girls, offers ample opportunities to pimps procurers and other agents employed in this traffic to entice, reduce and terrorise their victims and constitutes a great danger to the physical and moral well-being of the people of this city. It therefore, urges upon Government the clamant need of the early introduction of legislation which shall make the keeping of brothels illegal. This meeting, however, realises that there are some practical difficulties in the way of the immediate and total suppression of all brothels in the city, and, in therefore suggests that while the keeping of brothels should be made illegal, the policy of closing them down should be given effect to gradually, during an operative period of three years from the date when the proposed legislation will come into force. (b) This meeting further desires to express its firm conviction that the moral law is the same for both men and women, and it accordingly requests Government to take strong measures if necessary by further legislation, for the punishment of pimps, procurers and other agents, men and women, who submit wholly or in part on the earning of prostitution and of landlords who knowingly let their premises for the purpose of prostitution. (c) This meeting also desire to invite the attention of the Government of Bombay to articles 3 and 4 relating to the repatriation of foreign prostitutes, in the International Convention of 1904 as ratified by the International Convention of 1921, to which India is a signatory, and urges that as a first step towards the suppression of the traffic in women and children foreign and Indian, Government should take early steps to deport all foreign prostitutes, and also all prostitutes whose domicile or origin is outside Bombay.

Mrs. Naidu said that the object of the meeting was the abolition of slavery which obtained in brothels. She did not believe that hunger would drive even a most over-sexed woman to continue a perpetual life of prostitution. What they demanded and what they wished to see done was that brothels should be abolished. She declared that men and women must have courage and conviction burning red-hot within their hearts that there should not be one thousand homes of shame and degradation in the city. She exhorted the audience to take a pledge with a determination to extricate the fallen women from a life of vice and misery.

Mr. R. P. Pawar, who seconded the proposition, said it was a matter of deep humiliation that they should hold a public meeting to impress on the Government of Bombay the necessity for suppressing the dens of vice. How could any Government which claimed to be enlightened and progressive, tolerate a system of savage, sexual and criminality, he asked. Government had been sorely apathetic in matters of social legislation in the past, and the speaker declared that it did not adopt necessary measures to wipe out the brothels and the vice district in the city, it would lose all public sympathy.

"Man Sinus Woman Suffers."
miracle of grace in the sense of some strange intervention of the Divine. Character is grown; it is builded; it is developed. The best soil that we have yet discovered for the growing of character is the right kind of a home. Here is a little group of old and young, mature and immatures strong and weak, living together in mutual love.

The only educational ministry of the family extends over a vast variety of interests. Picture to yourself a father with house slippers and lounging gown sitting before the fireplace in the evening reading aloud from one of the masters of literature. Picture the walls panelled with book-shelves where every member of the family from the child in the kindergarten to the gray-haired grandmother may find books of interest and inspiration. The ministry of music; the silent eloquence of great pictures; the enlightening conversation at the table on the questions of the day; the flashings of science, the problems and progress of religion; all this makes the family one of the greatest educational institutions in the world.

And then the Educational function of the family has unlimited possibilities. In the life of the race the family was the first and for a long time the only educational institution. Every Hebrew home was a school where the parents taught their children the principles of the Law, and trained them for the practical duties of life. I heard not long ago of a certain Jewish lad who repeated the first five books of the Bible without a single mistake. There is a grave danger in these days when so many parents find themselves going to school to educate their children because of increased facilities for education and of much higher standards that we overlook the educational function of the family. Of course, it was quite inevitable that as human experience accumulated and as knowledge of the arts and sciences increased and as life became more complex and complicated the education of children should become a task beyond the ability of the average parent. The time came when the teaching which the child received from his parents had to be supplemented by the instruction of trained teachers in an institutional environment with material that has been carefully selected and graded with a view to its educative value.

But this does not rob the family of its educational function. The whole work of education can never be accomplished by the schools no matter how wise their administration nor how capable their teachers. The head master of Eton School at one time said that the fundamental issues of character are settled for most boys before they enter public school as a result of the quiet influences and common associations of the home. Moreover the educational ministry of the family extends over a vast variety of interests.
father. The father repudiates Tamilla and banishes her from his house. Her wanderings from village to village are recounted; she abides first with two charcoal burners in their caves and later falls among a gang of bandits who employ women as decoys, who torture her most inhumanly, for warning her first husband whom she is instructed to dope, and throw her down a ravine. She is rescued by an old man who tries to sell her to a European brothel-keeper but the tortured broken spirit of Tamilla rises triumphantly above this last indignity and she escapes. Brought before a magistrate she gives vague answers to his questions and departs with a crust of bread. A coin that is given her in charity is snatched out of her hand by a shepard. At last she arrives at the town at which she lived with her first husband whom she still loves. She sees her own daughter and with great difficulty she is torn from her child and taken before the commissioner. In the military hospital, the interpreter is sent for. He comes. He is her first husband. He hears her in her delirium confess her love for him. Consciousness returns for one brief moment. She recognises him and dies in his arms.

In this short summary it is hardly possible to convey the sympathy and the pathos of the novel. The author is a man of deep sympathy and understanding and there are passages in the book that cannot easily be surpassed. M. 0. Venkatachalam who was a Justice of the Court of Appeals in Algiers has had ample opportunity of studying the extreme situations and cruel customs of the Arabs, but it is to his credit that he has not allowed his long association with the darker side of life in Algiers to blind him to the redeeming features of that society. He has further realised that reform to be of any value in community among the members of that community. His book is not so much an indictment of the men of Kabylia as an appeal to them to change their canons.

WOMEN OF INDIA.

(By Mr. C. Venkatachalam.)

It is not a matter for people to wonder at, if I were to say that Indian women were noted for their intellect, valour and heroism. Endurance is their inbred character. It is not necessary for me, either to give a list of our heroines or enumerate their brave deeds. But one has to admit that, women were in the olden days as capable as men and were given almost the same opportunities as men for their physical, mental and moral development. We find that in many cases, women have an intellect even superior to that of men. This is evident from the fact that almost all famous writers have represented women as faithful and unfailing counsellors, unquestionably just and pure.

The place womanhood holds in our social, and other aspects of life, in our own generation lays bare the case why India is backward (though it has as start of some hundreds of years) while other nations are progressing and why it has to meet with such fakes sympathisers as Miss Mayo and the like. We say that a woman is not to guide, not even to think for herself, but should blindly be in slavish obedience to her lord. The reason, of course is child marriage and educational backwardness of our women. That "true marriage is the seal that marks temporary into everlasting service and faith into eternal love" can be realised only by the well-educated. So where education is lacking there true happiness will also be lacking. The uses of education are universally known and it is not necessary for me to say much about its. It is enough to say that education enables a woman to exert a queenly power all around her. The uneducated have an erroneous notion that an educated girl thinks much of herself, and so cannot have true wisely subjection. A girl's education is to enable her to advise and not to determine and so true wisely subjection is possible in an educated girl. It is wrong to think of the superiority of one sex to the other. One is complementary to the other and both should contribute equal shares to their common happiness and perfection. One can be pure and noble if only rightly educated. Having emphasised the need of women education so far, let me consider its state at present. Few girls know their vernaculars, many did not receive any education from schools, while there are lots who never had any education. Even those few girls who attend school have to discontinue just when they begin to cultivate some taste for their studies, for the marriage question comes and interveinces. Either for the consideration of a good bride-groom, less dowry or for the sake of a grandmama, or most probably through fear of age and society the parent somehow, manages to arrange a match before the girl is ten or eleven at the most. The part that the marriage brokers play is mighty and no parent belonging to an ordinary station in society can escape their clutches. If the girl is eleven and is not married there will come threats of ostracism and fine from "Orthodox" quarters, and false rumours play the major mischief. The poor parent has to spend thousands and get hold of a bride-groom to whom he has to sacrifice his hard earned money and his innocent daughter too. The state of the bride is most pitiable. She is not married either to her choice or with her consent. How can she be responsible if the choice turns out to be miserable? But she is held so and there are no divorce courts. If by some misfortune the little boy were to die, even if it be before she grows old enough to know him, she has to lead a life of misery and widowhood. But on the other hand, if the girl were to die the boy is married immediately. What custom is this? Are the people blind to justice or are they selfish?

It is not possible in India at least for a girl to marry and proceed with her studies. Early marriage is a curse under the guise of custom. Many faults are excused on the plea of custom, and though early marriage has become customary yet they can not be absolved, because they are dangerous. The educated in following this only eat about to deceive us. This early marriage leads on to more serious problem of virgin widowhood and widow remarriage, on
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B. S. 99.

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The late Sir Sadasiva Aiyar:- We deeply regret to record the death of Sir T. Sadasiva Aiyar, which took place on Thursday at his residence in Madras. Sr Sadasiva Aiyar belonged to the first band of young men who, under the leadership of Dr. S. R. Rangoonath Rao, unfurled the banner of social reform in Southern India. Rangoonath Rao was a Shastraic reformer, that is, he held that social reform would have to be carried out in accordance with the precepts of the ancient Hindu sacred books. He, therefore, published texts and translations of the several Srutis and Smritis with a view to converting the orthodox people that it was they and not the social reformers who were acting in a contravention of the authentic mandates of the Hindu sages. Sadasiva Aiyar was Rangoonath Rao’s most ardent disciple and continued to be so when nearly all others had enlisted under the flag of rational social reform as opposed to the Shastric school. Later, under the influence of Dr. Besant and the Theosophists, Sadasiva Aiyar’s outlook was greatly enlarged and he became a powerful protagonist of nationalism in its broadest sense. The leading feature of his character was his utter sincerity. He was no mere lip reformer who preached but did not practice. Whatever he believed in became the object of his life and thus he was not merely a great advocate but a great pattern of enlightened Hindudw. The highest tribute to his broad-mindedness was paid by the late Panjagur ministry of Madras which, in spite of his pronounced anti-Brahman bias, viewed him as the most suitable person to work the newly passed Act for the better management of the Hindu temples in Southern India. Sadasiva Aiyar was nominated the chairman of the board of management. He was exceedingly fortunate in his wife who thoroughly entered into the spirit and supported him in his strenuous endeavours to set a practical example of reformed Hindudom to his fellow countrymen. Lady Sadasiva Aiyar is to-day in South India, what the late Mrs. Kamadai Kanada was in Western India, the life and soul of all women’s movements. We send to her and her family our sincere condolences on their great bereavement.

Prohibition in Bhopal: It is most regrettable that the State has felt constrained to give up the prohibition policy which it had inaugurated in October, 1921. The visible loss of seventeen lives during five and a half years seems to have convinced the State that the experiment was a failure and the fact that revenue which under a total prohibition regime would have gone to the State was going to the neighbouring territories which unlike Bhopal did not enforce prohibition has persuaded the Government of that State to repeal its prohibition laws and wait till the neighbouring territories adopt prohibition. This is a very weak policy. We are sure that there was less drink in Bhopal under the Prohibition regime than there will be under the new law, and the Nawab is well advised to carry into consideration the many invisible benefits of prohibition to his people. It would have been far more preferable if Bhopal had not introduced prohibition at all than giving it up in so light-headed a way. That the people indulged in the drink habit by illicit means is nothing surprising when the Government is not sufficiently earnest about the measure as is the Bhopal. The impression is that all the more unfortunate as the State is a Mahomedan one—and one, too, that has been administered by women rulers for nearly a century. We are sure that Her Highness the Dowager Begum would never have sanctioned such a retrograde measure. The incident, however, does not prove that prohibition has few chances of success in India. It only shows that the Government of Bhopal, like that of British India, is not prepared to regard the drink question from any point of view other than the fiscal one.

Pachaiyappa’s Trust and the Panamsas: The Trustees of the Pachaiyappa Charities are to be congratulated on having the courage of their convictions as evidenced by the stand they felt constrained to adopt the depressed classes the benefit of the Trust. The resolution adopted at the recent meeting runs as follows: “In view of the observation made by Mr. Justice Waller, the Trustees of the Pachaiyappa’s Charities resolved to admit the depressed classes into their educational institutions.” It will be remembered that a suit was filed sometime back in the Madras High Court for a direction permitting the trustees to admit the depressed classes into the educational institutions maintained by the Pachaiyappa’s Charities. Last week Mr. Justice Waller dismissed the application as not maintainable under the provisions of Sec. 19 of C. P. C. But in the course of the judgment his lordship observed that he did so with reluctance because of the merits of the case. His lordship felt convinced that the depressed classes felt under the denomination ‘Hindus’ and were therefore entitled to be admitted into the Pachaiyappa’s Educational institutions. Having regard to the fact that the depressed classes adopted Hindu customs and manners and that they were governed by the Hindu Law, his lordship was of opinion that the depressed classes were Hindus. This view gained support from the fact that no objector had brought it to the notice of the trustees that the depressed classes who was also a member of the Madras Municipal Corporation or the Senate to take part in the election of the trustees under the...
schoen which provided that two trustees were to be elected by the Municipal Corporation and the Secretary of the Municipal Corporation towards the removal of the disabilities of the depressed classes and its value is enhanced by the fact that it has been taken by the Trustees of the premier Hindú College in South India.

Bomhay Women's Educational Conferences. The year 1922 witnessed the details of the Women's Educational Conference in session this week end. It is gratifying that these conferences are becoming a regular annual feature and the present conference is the second of its kind held in Bombay. The interest and enthusiasm evinced by the women of this presidency are sufficient proof that they are no longer content to be the passive recipients of the rights and privileges extended to them and that they wish to take an active part in shaping their lives as women in other countries are doing. Education is rightly engaging their attention, as it is the root of all progress. The present Conference confines itself to questions of primary education for girls. This does not go very far. Secondary education is as important for the spread of primary education as for higher education. The emphasis on primary education methods, among other things, on the teachers who are entrusted with it and who do not generally go beyond the secondary stage. We hope the Conference will take into consideration this important fact.

Art in East and West: Connoisseurs of Art have always held that no true comparisons can be instituted between the art of the Orient and that of the Occident. Each starts from a different origin, has a different aim and arrives at a different end. It has been held, however, to be possible to define certain qualities of dissimilarity in the two arts and thus arrive at their broad distinguishing features. This is exactly what a writer on “Art in East and West” in the latest number of the Current Thought implies in the course of an interesting article. “What Western music strives to produce,” he remarks, “is rather the state of mind appropriate to the custom, whereas in the East the custom itself is the main consideration. As is well known, Eastern music is melodic and Western music is harmonic. Writing of sculpture and painting, the one great distinction between Western artists and Easterners is that they were too much addicted to formalism and had “no striving after the spirit above and beyond the requirements of this world.” But the statues of Venus de Milo, he avers, is a brilliant exception. Any one wondering with the art-then-savages cannot but agree with him as regards the lack of spirituality in the portrayal of Christ. “The poverty of spiritual satisfaction,” he writes, “is in Western Art, though not a matter for serious criticism is a distinctive feature, and nowhere is it more striking than in the pictures of Christ. I have seen scores of them, many of the world's greatest artists, but in not one did I find any godliness, except the conventional aureola. I could not help recalling the spiritual composure of Buddha in the attractiveness of which the Imperfect or even ugly delineations of the physical frame are forgotten and the Divine enlightenment of Avalokiteśwari which gives so much divinity to grace, and beauty so human. The Christ of Western art is the creation of God by man in his own image. Here is manifest a shortcoming in the art of the West which has not been noticed and formed an Association the object of which is to promote the education of Muslim girls in the presidency. One of the important resolutions adopted unanimously at the meeting was that free and compulsory education be extended to all Muslim girls with suitable religious arrangements. Mrs. Muṣnerudin who presided gave a graphic account of the wonderful progress made by women in Egypt and Turkey whom she had visited recently. We reproduce from the Sarayeys the following:-

“I must confess that I expected to find the Egyptian women in the same backward conditions as my Indian Muslim sisters, but on reaching Cairo my mind was disabused by the pleasant surprise of seeing men and women engaged in the avocations of their daily lives side by side. I interviewed several ladies and distinguished from men, of either art and soul that they, both men and women, were enjoying equal rights without let or hindrance by the arbitrary hand of men as it is unfortunately the case in this country. A noticeable feature which characterises the men was their magnanimous conduct towards women which was animated with respect and charity towards them. I found the women in accordance with the progress of the men. I sincerely hope that the Indian Muslim men will follow the noble example of their brothers in the Near. Now coming to the Turkish women I will conclude my speech by a few more remarks regarding the giant advance they have made over their Egyptian sisters. In Constantinople I met Turkish women without veil, driving, riding and working in the fields with the men. I visited a Turkish bath in which I found Turkish women swimming as cleverly as men. The Turks provide themselves on knowing several languages, such as German, French, Italian and Greek, along with Arabic which they talk with ease and elegance. I was told there were not a few Turkish women in the army who were being trained as aviators.”

Bengal Detainees: Referring to the release of Mr. Satyendra Chandra Mitra, Earl Winterton is reported to have said in Parliament that the “object of detaining all these persons was to prevent them from being used for past crimes for which they had not been tried, but in order to prevent their conspiring to commit certain criminal acts. Commenting on this the Forward of Calcutta shows the absurdity of the reason advanced. “This laboured explanation,” writes our contemporary, “seems to have hardly improved his lordship's position as a sturdy defender of the Bengal Ordinance and all that it means. Conspiracies to commit certain criminal acts forms, we know, the graveness of the so-called charge, formulated by the C. L. D. against the victims of the Bengal Ordinance. His lordship seems to be oblivious to these crimes” for which a man "had not been tried" should not be a plausible excuse for his detention for an indefinite period under the Bengal Ordinance. He, therefore, thought fit to base his theory on the notion of committing "certain criminal acts in the future. His lordship conveniently forgot that all "past crimes" have to be established by legal evidence. The proposed charge and trial did not cease if only the charge relates to some crimes to be committed in the future."
THE STATUTORY COMMISSION.

Nothing can show more clearly that the differences of caste and sect are superficial and that at bottom all Indians feel that they are one, than the unanimity, so sudden as surprising, with which all classes, communities and opinions have joined in the protest against the exclusion of Indians from the Statutory Commission. This Commission has to enquire into the working of the constitutional reforms introduced in 1920, and to recommend what further reforms should be adopted in fulfilment of the pledge of progressive self-government given in 1917. It is an old saying that the wearer knows best where the shoes pinch. No statesman, it might be thought, would think of appointing a committee of total strangers to find out whether the Indian constitutional shoe pinch or not and where it pinches. But the British statesmen who form His Majesty's Government at the present time, think that the opinion of the wearer is likely to be biased and that unbiased opinion on the question whether the shoe fits him or not, can be best secured by appointing a Commission of persons who have never seen the shoe or the wearer in their lives.

In reply to the protests raised against this preposterous proposal, the Indian ‘people’ are told that full opportunities will be provided for them to exhibit their shoes and the corsets on their feet before the Commission, and that that body would judge how far the latter are due to the former or to the constitutional defects of the wearers. The Commission will consider in the light of expert advice, such as Miss Katherine Mayo’s “Mother India,” how far child marriages, the prohibition of widow remarriage and the custom of untouchability, render Indian feet liable to corsets. And it may even adopt her ready-made conclusion that “the British administration of India, be it good, bad or indifferent,” has nothing whatsoever to do with India’s national depression which is entirely due to the “Indian’s manner of getting into the world and his sex-life henceforward.” It has been officially denied both in Parliament and the Legislative Assembly that the Government of India and the India Office have not given any help to Miss Mayo except supplying her with information for the production of her book. Why Government should have supplied information and not Miss Mayo to collect her materials in the same way as other writers, has not been explained. And the kind of information supplied shows that a propaganda adverse to Indians was distinctly intended. However that may be, the hurried publication of Miss Mayo’s book just in time for the Statutory Commission is a fact and we have it on her own authority that the India Office was the first to help her in her enterprise.

Indian leaders have almost intuitively grasped the connection between “Mother India” and the compulsion of the Statutory Commission. They feel that the appointment of a Commission, composed of men whose only qualification is that they know nothing of India, is deliberately intended as a means of damning India in the eyes of the civilized world which is getting increasingly sensitive to imperialistic domination.

The startling unanimity of protest is due to this feeling which every Indian shares. A total boycott of the Commission is the form most widely suggested for the protest. “We should, have nothing to do with the Commission,” is what several distinguished leaders, most of them Liberals, are saying. The Commission, however, has everything to do with us, and it is a question whether the boycott is the best and most effective means of dealing with it. This is recognised, and it has been said by Dr. Besant and others that the boycott by itself is only a step which should be followed promptly by a constructive effort by Indian leaders to frame a constructive scheme for the future constitution. The framing of a constructive scheme, even without the boycott, will do all that is necessary to counteract the Commission, and Lord Birkenhead in his speech in the House of Lords on Thursday expressed his readiness to consider any such scheme put forward by Indians.

The boycott is a purely negative method and its importance does not extend beyond that of a gesture of dissent. Is this gesture necessary? The argument that a complete boycott is impracticable, does not carry conviction to us, ”If a thing is right and necessary, the question of its practicability will not deter earnest souls from doing it. An impracticable thing becomes practicable when several men make up their minds to do it. If even a minority are prepared to undertake a boycott, it should be undertaken, if the course is necessary. It is the necessity and the effectiveness of it, that should determine our decision. We are not aware of any country which gained self-government by the passive method of boycott. Boycott in Italy and America failed to secure self-government which was gained only by active rebellion. The question, therefore, requires serious consideration. Every other means of achieving the object in view should be exhausted before we think of a course which, if it is effective and to the extent it is effective, must take us much beyond the limits we intend for it. Let us not repeat the mistake of Bardoli to work up public feeling to a high pitch and suddenly to call it back to the normal level as to produce instant demoralisation such as overtook the pre-operation after Bardoli.

What then is the alternative? Are we to take the decision of the British Government “lying down” as the phrase goes? Quite a large part of the perplexities surrounding human problems is due to emotional adjectives and phrases. This is inevitable but at the same time it is desirable to sift the emotion from the essence of every question. We need not and should not take the Commission “lying down” which, by the way, seems precisely what is
A VYSSA VIRGIN WIDOW-REMARRIAGE.

By Mr. T. A. Curzzi.

I traveled 512 miles each way to be present at a widow marriage, at Ellora on the 17th November. But do I regret it in the least? Not at all.

What would not one give to have seen the happy face of the bride and to have participated in the joy of witnessing the birth of a new consciousness in my ancient but unprogressive Vyasa community? The occasion was not one when the conventional telegram or the letter of good-wisher—a twelve- or oneanna worth—of sympathy as a friend of mine—calls it—ever, a small token of "great" esteem, would have done. The least that a real well-wisher of the community, who has yearned for such events to happen not at long intervals of a year or a decade but as matters of daily occurrence, can do is to attend such functions with the members of his family and to dine with the marriage-party so that others less placed or weaker than him might gather the necessary courage from his example and thereby make such reforms practicable.

True, many of the townpeople kept away under one pretext or other. The Municipal quarrels or some other excuse was greedily availed of. Some who had professed sympathy in the press and on the platform though present at the marriage-ceremony were found missing at the time of the marriage-feast. True also that the women, with the exception of a dozen: or so, were not allowed by their husbands to attend the marriage though much they felt the injustice of the life-sentence sought to be imposed by society on child and baby widows. Still, a large number of Vyases of wealth and leading bade from far and near to bless the marriage of Rukmani before whom a vista of new life and hope was opened on this memorable day.

Pandits there undoubtedly are who can quote texts in support of the great virtue of life-long enforced widowhood. I have neither the learning nor the time to cross swords with them. I am content to take my stand on reason, on instinct and on rough ideas of justice and injustice and of right and wrong, and these tell me thatMahatma Gandhi is right when he says this reform is the least which we Indians owe to our womenfolk, to Hindumdom and to India.

To such a view problems from this standpoint texts and glosses which are transgressed hundred times every day by some people whenever it suits their conveniences but which are trod on by them merely to stem the tide of progress and reform are either out-of-date or are impediments to be brushed aside, in the attainment of a worthy object.

But let us take leave of our pandits. Rukmani who is sitting near her (new) life-partner is worth a few moments of our attention. She was given in marriage by her parents in her eighth year. For has not Parasara said: "ahatvarsha bhavet kanya?" But Parasara did not foresee that the boy-husband, who had seen the bride only during the four days of the marriage would die within the second anniversary of the wedding day. The girl has ever after been branded as a widow. At first, of course, she did not realize her misery. But as she entered on her teens, the utter blank that was to be her lot in life dawned upon her. The parents—and they are very poor—could not fail to note what was passing in the mind of their unfortunate child and had not the courage to break out the truth or to write to the heavens which their inner consciences approved of. A kind gentleman to whom God had denied daughters and whose wife yearned for one came forward and adopted the girl and since then the girl has experienced the joys of life in a cultured household where the word widow was not thrown at her face every minute and where she picked up the elements of music and a good general education. In her fifteenth year, her foster-parents thought of giving her in marriage and were on the look-out for a suitable husband for her. But orthodoxy and reactionarism were soon up in arms and the parents were subjected to various threats such as life-long excommunication in this life and the fire in the next. The girl was hastily withdrawn from the bosoms of the foster-parents. But after months of reasoning and persuasion, the parents give their hearty consent and the marriage is actually taking place to-day.

The marriage-hall is gorgeously decorated. There is music, both indigenous and exotic. The attendance is easily a thousand, consisting of all castes and nationalities. Telegrams and letters of sympathy pour in. The parents of Rukmani are, here awe-struck with what is going on before their very eyes. They can hardly recognize their sorrow-stricken miserable child in the tall and graceful young lady in her golden yellow wedding-inautals and the costly jewels which the bountiful of her foster-parent has found for her. In the evening there is a grand procession.

Dear reader, can you tell me what thoughts are passing in the mind of Rukmani just now as she sits in the coach and pair almost bent with the weight of garlands round her neck, with her life-partner by her side and as she hears the many approving remarks of the ladies of the town as they stand in groups at their thresholds to see the procession pass by? I am neither a poet nor a man of letters and so do not feel I am up to that task. But I ask one favour of you and it is this. Imagine for a moment that Rukmani is your own daughter and in the circumstances what else would you have wished for her?
A NEW SMRITI.

The Editor, The Indian Social Reformer.

Sir,

My humble excuse for this intrusion on your attention is the ardour which I share with you for the all-round progress and reform of Hindu society. As an important and much-needed step in this direction, I have outlined a socio-religious manifesto in the form of a Smruti which should suit the needs and aspirations of all thoughtful modern Hindus. My idea is that this work should be given Sanskrit verses, and accompanied by an accurate version in every literary Indian vernacular and in English, should be promulgated under the authority of as many Hindu leaders of all parts of India—Brahman and Non-Brahman, touchable and untouchable, man and woman—as may be induced to endorse it with imprimatur; it should serve as a New Testament of Hinduism, by which all those Hindus, who have outgrown and wish fellow-Hindus to outgrow the existing socio-religious order, may claim to adjust and regulate their social policy. It should, in fact, be a piece of unofficial legislation of the Hindus by the Hindus—and not by Brahmins alone or the Trivainikas (men of the first three castes) alone or 'the-men' alone for the rest of the Hindus as heretofore. The Smruti, while it will almost be departure from 'traditional' orthodoxy, with a view to reflect the aspirations of the enlightened progressive Hindudom of this age, shall at the same time preserve (if only in a formal way) the historic continuity of Hinduism through the ages. The feeling has been gaining ground that it is no use, may, that it will be dangerous to all concerned, to continue in these democratic days the old state of thi g a into which, as the saying goes in our parts, 'That quarter is the East, which the king so names, and those are the new and full moons, which the priest so names.' This feeling has found expression in many quarters lately, but no steps seem to have been taken in pursuance of it. A rallying point in the shape of a joint 'resolutions' or manifest of all progressive elements in Hindudom has been a felt need. This is sought to be supplied by means of the proposed new Smruti.

There are Smritis and Smritis. The promulgation of a new Smruti by us of this generation will mark our assertion of the principle that we have every right to order our social policy according to our own light and aspirations, even as the Smritis of the ancient and medieval past did according to theirs. There is warrant enough for our venture in those verses from the Yoga-Vasistha which we may take as our motto—

"A Sastra, though man-made, should be accepted, if it appeals to Reason and the contrary one rejected, though claiming to be inspired. We should be guided by our sense of the just alone. A saying sound in reason should be accepted, though it proceed from a child; and the contrary one rejected as a straw, though it purports to proceed from the god Brahman."

Compare also: "A co-option adopted by good men shall be as good an authority as the Vedas."—Makarangya-Vyakhy.

In my draft I have embodied almost all the planks in the social reform movement as conducted so far, and have anticipated some questions likely to crop up in the future as corollaries of equalitarian principles. I have kept scrupulously clear of the supernatural creed and dogmas; so that not only members of all Brahmanical Hindu sects (Jains, Buddhists, S hrs, Brahmos, and Aryas) and Rationalists—all owning the same of Hindu could lend their support to it without any conscientious objections. I have eschewed all modern fads’ on one side, and on the other, all harmful compromises with orthodoxy and old-world reactionarism. Brokey-bochi Castes and gotra are nullified by sanctioning inter-dioing and inter-marriage between members of any Hindu kulas; monogamy is insisted on as well as adult marriage; widow-marriage is allowed; so also the higher age of the bride; the scriptures and the priesthood are opened to any member of either sex of any Hindu kula; animal sacrifice is banned; foreign travel is sanctioned; purdah, untouchability and the keeping of prostitutes as temple-servants are condemned.

After the contents of the work are fixed, I propose to put it into Sanskrit amssuah verses, just like those of any Smruti of old. The work as at present planned will run into about a hundred skulas only. I shall need the collaboration, first, of a good English-knowing (or modern-educated) Sanskritist for the versification, and then, of literates in most of our vernaculars for the vernacular versions.

I need hardly explain to you why the work should be in Sanskrit. Though Smritis is a dead language there is about it a respectability, a prestige which is its own; it is, or is supposed to be, the one medium common to all religiously learned Hindus—being in fact to Hinduism what Latin is to Roman Christianity the world over. And our Smruti should be in verse. If it is to rival the old Smritis in form, but of course it should be accompanied by authorised versions in all our vernaculars and English, before support is canvassed for it previous to promotion. I hope I have explained my object at sufficient length for you to be able to judge on its merits. Some social workers I have consulted have expressed themselves in favour of the idea.

I intend to put my proposal before the coming Indian National Social Conference at Madras in Christmas week and try to have the body’s sanction and backing for the Smruti. But meanwhile nothing would encourage me more than to know that you approve of the idea, and that I might count upon your help in its materialisation; I should be obliged for any suggestions you might have to offer.

Karwari, N. Banarasi,

Yours etc.

November 21, 1927.

S. D. Naidu.

BOMBAY’S PROTEST AGAINST THE ROYAL COMMISSION

The public meeting of the citizens of Bombay, at which resolutions advocating the boycott of the Statutory Commission was unanimously carried, will go down in the history of public meetings held in the city alike for its size as well as the representative character of the speakers and the audience. All the leaders and other public men of Bombay were present as well as a large number of ladies. Sir Dinabhan Petit, Bart, presided and the speakers were Sir Chimnial Setalvadi, Sir Phirozeh Sethna, Hon. Mr. Ratnai D. Morjari, Messrs. M. A. Jinnah, M. R. Jayakar, Jammadas Mehta, H. P. Mody, B. G. Horozman, K. M. Munshi and Mrs. Sarojini Naidu. A letter of regret expressing
his inability to attend the meeting was read from the Hon. Sir Mammohandas Ramji who was also to have addressed the meeting.

Sir Dinahw Petig in his address said: "We consider it to be derogatory to our sense of self-respect that we should not have any people of our own country on the Commission that is going to decide our own and our country's destiny. But the principle involved is not merely a question of self-respect, but we go further and say that we cannot have any confidence in the findings of such a Commission, for if we would have capable Indians on the same, they would not only examine the witnesses and their statements, from India's point of view, but by persuasion and argument, they would be able to influence the conclusions which the Commission would arrive at, Therefore, it would be futile on our part to associate ourselves with the Commission and its work, as long as its constitution is not changed to the satisfaction of the Indian public".

The first resolution was "This public meeting of the citizens of Bombay emphatically declares that the Statutory Commission which has been announced is unacceptable to the people of India, as it most flagrantly, denis the right of the Indian people to participate on equal terms in framing the future constitution of the country. This meeting further resolves that under the circumstances Indians throughout the country should have nothing to do with the Commission at any stage or in any form.

Sir Chimanlal Sethadal speaking on the resolution said: "The exclusion of Indians from the Commission raises an issue involving a fundamental principle. We cannot possibly agree to the principle underlying the action of the British Government that Indians are not to have equal participation in the work of determining the future constitution of the country. The implication of the action of Government is that there are no Indians available of sufficient ability and impartiality to sit on the commission. We repel this suggestion as both unworthy and untrue. Any Commission composed in the manner this has been, however able and conscientious the members may be, will be very seriously handicapped. They are entirely new to the country and its people and their ways and sentiments will never be able correctly to appraise the value of the evidence that may be placed before them in the absence of Indian colleagues to guide them. The question is what is India to do if the British Government persist in sticking to this exclusion of Indians from the Commission? I think self-respecting India can only give one answer and that is that unless the constitution of the Commission is modified by the inclusion of a sufficiently strong Indian element she will have nothing to do with it."

Mr. M. A. Jinnah who next spoke said in the course of his speech: "The Commission will collect evidence and material, will after investigations make their recommendations to Parliament, Remember that once those recommendations are made, even according to the statement of his Excellency the Viceroy, it is obvious that no material changes could be made even if you are associated with a Joint Parliamentary Committee. Therefore I do ask you to make up your mind, not only in this meeting here but throughout the city and throughout India, to remain united to stand together and say with one voice that this is not acceptable to us."

Mr. Jammadas Mehta expressed the Congress view: "It is not merely to have one or two Indians on the Commission that we have met here. We have come to decide to boycott the Commission, but the Congress would boycott it on grounds other than the exclusion of Indians from the Commission. I may be allowed to declare the position of the Congress in the most unequivocal language. This Commission is appointed by the Government of England which claims the Divine right to rule this country."

Sir Phiroze Sethna, who also spoke in support of the resolution, said in his speech that "it is urged in certain quarters that if we decide to boycott the Commission there will be no further reforms. There need be no fear on that score. More reforms must come as a matter of course, for Government know in their heart of hearts that if they remain stationary or withhold further reforms much longer they themselves will be the losers and not Indians. The British have many good points, but they lack very materially in one, and that is, to give gracefully what they know they must give sooner or later. In the long history of our constitutional fight we have never known them to give anything gracefully or ungrudgingly. It is only when they are co-opted to that they do so and the sooner they cure themselves of this mistake the better for England and India, and one means of curing them is to have nothing to do with this Commission at any stage or in any form."

Mr. M. R. Jayakar next addressed the gathering. He said: "What the resolution asks for is not the appointment of one or two Indians on the Commission, which would be difficult and unsatisfactory at this stage, but, equal opportunities to participate in the work of the Commission. Personally he held the view that the presence of a couple of Indians on the Commission was not satisfactory, because our experience teaches us, that even unanimous reports of Committees are often shelved by the Government. Therefore we Republicans think that what India should ask for at this stage is co-operative opportunities in the work of the Commission, and an equally authoritative voice there. Equality of opportunities and authority and an equal voice in the formation of the conclusions of the Commission are what the Republicans have asked for."

I would remind this audience that it was no use letting this agitation stop at the boycott stage. A boycott is a mere negation. Negations do not fuel patriotism. I am sure, that if left alone all this agitation would soon die out. Our experience in India is that such agitations easily dissipate themselves into nothing. It would be, wise therefore to make use of all those who have and this feeling of resentment and to harness them to a good cause. I would suggest one or two such efforts which I feel are not beyond the capacity of those present on the platform of the meeting. Can we not all put our heads together and evolve a constitution, which could go out to Parliament as containing the united wishes of the Indian people?"

Mrs. Sarojini Naidu then moved the following resolution—that the President be authorised to forward copies of the above resolution to the Prime Minister, the Secretary of State for India, His Excellency the Viceroy and the leaders of Liberal and Labour Parties in England."

Mrs. Naidu said that the whole world today was, looking with eyes of eagerness in some parts and with,
cynical amusement in other parts, to see whether India would survive the challenge to her honour, her integrity, her manhood, her self-respect and her courage. "In the hour of crisis and danger," she continued, "when the fabric of our national cause is threatened, there is not one man so mean, so diabolic that will stand for the insult and affront which is offered."

The Hon. Mr. Ratansing D. Moraji seconded the resolution.

Mr. H. P. Mody in supporting the resolution, said that it was a matter of satisfaction to him that for once the leaders of different political parties had united on a question of vital interest to the country. It was also a matter of satisfaction to them that the Secretary of State for India had at last done something which was acceptable to nobody in India. He appealed to the Victoria counties that they might find their own the portrait of India, he would show the courage and statesmanship of retracing the steps and producing a commission which would command the confidence of the Indian people.

A vote of thanks to the chair, moved by Mr. B. G. Hornman and seconded by Mr. K. M. Mutahh was then passed, and the proceedings terminated.

INDIA AND THE WEST.

The peril of India, as of other Eastern countries, is the peril of being destroyed by the West, writes Rev. John Haynes Holmes in the Divall Art Annual of the Bombay Samachar.

The West is aggressive, proud, dominant. It has invaded the East fundamentally, of course, for selfish economic purposes. Our whole capitalist system depends to-day, for its success and permanence, upon the exploitation of foreign peoples, and this exploitation is therefore carried on ruthlessly, as a veritable matter of life and death. But there is another motive behind this invasion; and this is an unseemly and noble one. I refer to the conviction upon the part of the Western peoples that their civilization is the only genuine civilization in the world, and that it must therefore be made to supplant other cultures, which are in reality barbaric. That they are mistaken in this conviction—that there are many great civilizations, of which the West is only one and not necessarily the best in all things—does not alter the slightest the Westerners' good intentions and resolute purpose. The very fact that they feel themselves to be benefactors, makes them all the more dangerous to those upon whom they would confer their benefits.

For the supreme virtue of any people, anywhere, is the faithful development of their essential genius and nature, and they may fulfill their own appointed destiny, and therewith make their own distinctive contribution to the universal commonwealth of man. Let the West be the West and achieve in power and glory what it seems best to do and then let it share with others whatever good it may find, whatever truth it may discover. And by the same token let the East be the East and give the world the visions it may see.

It is from this point of view, that I hail the movement for "Swaraj." No nation can fulfill its life save on the basis of national autonomy. Occupation by a foreign power, however enlightened in purpose and benefit in spirit, weakens initiative, sapa energy and effort poisons the springs of character. A century and a half ago, my people found they must be free even from rulers of their own race, religion, and cultural tradition. How much greater is the necessity that India should be delivered from the control of a people so utterly alien to itself. Political liberty is the "sine qua non" of all social good. It is as true of nations as of individuals, that we cannot be ourselves till we are free.

Secondly, from this same view-point I rejoice in every effort in India to preserve and foster native culture. Whether it be movements for spinning cloth within the home, or for fostering native schools and colleges, or for preserving great literary and artistic treasures, or for developing a new literature and a new art—it is all a struggle to save the soul of India from death. India is not a stretch of territory, a mass of human beings, a portion of an empire; it is a light, a spirit, a vision of beauty and of truth. Save it, glorify it, vindicate it for yourselves and for the world.

Lastly, I call to India to be faithful to its religion, not deceived by Christianity. As embodied in the person of Jesus, and as defined by the Sermon on the Mount and the great commandments of the law, Christianity is a great and noble religion. Its precepts of love as taught and lived by the Nazarene, I would commend to all men. But Christianity as preached by churches, as practised by governments, and as carried far and wide by soldiers and missionaries, is an abomination. Have nothing of it. Gandhi has done much wise as well as noble things in his unparalleled career of political and spiritual leadership. In nothing has he been wiser and nobler than in acknowledging his grateful indebtedness to Jesus. But steadfastly remaining a Hindu, I sometimes wonder if religion, as organised anywhere, can ever save the race. Certain I am that if any religion can save any people, it will be no foreign cult or creed but its own faith from the spirit of its own life.

Let India be India! You have much to learn from us, as we have much to learn from you. No race, of country, or civilization, or religion, has a monopoly of virtue. But the first condition of all inter-change of good, is self-culture and self-respect.

THE DEVADASI PROBLEM.

Dr. S. Muthukakshmi Reddi writes:—It is not the Law Member's reply that has disappointed us reformers and also the enlightened public (which reply, I must admit, I had already anticipated) but the revelation that there are others amidst us here who, having approved of such a reply, come forward to defend not only the Law Member, as if he could not take care of himself, but also the infamous Devadasi institution, makes us pause and doubt our fitness to occupy an honoured place in the list of civilised nations.

Surely now, I would not blame the George Town Devadasis for their protest, because naturally these ignorant victims of custom and traditions are afraid they would be deprived of their hereditary rights and means of livelihood, but what surprises me most is that persons who are in a position to see things in their true light should take up the Devadasis' cause and try to undo the good work of others like the Hon. Dr. Gour and the Hon. Mr. V. Ramadas Pantulu.
Coming to the several points in the Law Member's speech, first of all I have stated again and again in my speech that the Penal Code 372 and 373 of its later amendment of 1824 are evaded by the parents or the guardians of these unfortunate girls in this manner, that is, the parents of the guardians wait till the girl attains her 18th or 18th year, then a medical certificate is got from a doctor as to their age, the girl is taken to the temple and with the permission of the Dharmakartha, the dedication ceremony is performed.

The girl may be 18 or even 21, what of that? She has been from her childhood inhaling a foul atmosphere, has been living with an immoral mother and tutored in her very impressionable age both by word and deed that her caste dharma is to be a mistress of some rich man, or failing that, to make out her living by a life of prostitution. So the evil system which is responsible for developing in a certain class of girls a mentality that concubinage is sanctioned by religion and society and that prostitution is no sin or vice has been uprooted in the interest of the individual and the nation at large. I may, by the bye, point out to my people that this practice, having the sanction of the society and the seal of our temples, is peculiar only to India.

Now the votaries of the system maintain that dedication does not necessarily lead to prostitution. Then are they prepared to prove that these Devadasis are virgins? Surely no truth-loving persons will come forward with such a reply. Then naturally the question arises, if these Devadasis are not virgins, if by undergoing the dedication ceremony they are prohibited by their custom or caste laws from entering into a married life then what sort of life do they generally lead? Their friends and admirers may argue that they live an honourable life by being loyal and constant to one man and by being under his protection. But I would like to know if that alliance is legalised and if their offsprings are legitimate. We know that in all these instances the men with whom these women contract such unholy alliances have been already married and are fathers of children and big families. So one can imagine the miserable lot of that married wife when she has been deprived of the affection and love of her lawful husband, because the Hindu marriage, on the part of the wife at any rate, is indissoluble.

I have repeatedly said from a wide and intimate experience of these people's habits that the Penal Code is of no use to them and we want a legislation on the same lines as the enlightened state of Myanore according to which the Devadasis will not be deprived of their lands or other pay, their means of livelihood will be fully safeguarded, and the existing adult Devadasis will not be penalised and only their children will be benefited by this legislation. Again we all know that the Dasi that do actual service in the temples are only 2 or 3 in number, or at the most half a dozen, but in Mint Street, Georgetown, there are over a hundred Devadasis, so also in other districts and towns. I would like to be informed what good purpose they serve, what are the means of their livelihood, why have they all undergone the "pottu" ceremony and thus taken a licence to lead a free unmarried life? I hope some public-spirited citizen will answer me these questions.

The very fact that these Devadasis, as a class, are held in such odium and disrespect by all classes of people that the epithet "Devadasi" is used in a very bad sense— in the scene of a prostitute—by people, high and low, both in public and private, the very fact that girls of respectable families hesitate to learn music and to practise that art in public for fear they may be pointed out as Devadasis and that other communities do not own them, do not want to associate with them except in private and in secret, do not want to enter into marriage relations with any of these women, is proof sufficient that the habits of the majority amongst them are unhealthy and their mode of life is highly objectionable.

I have had reports from the enlightened associations of the Devadasi communities themselves, both men and women, from all parts of the presidency thanking me for getting such a resolution passed, because "the shoe-wearer knows where the shoe pinches." Who can pose as a better authority than the refined and educated members of the very aggrieved and depressed communities themselves? It is not for other people to come forward and proclaim to the world "Don't reform that community and let them continue in their filthy existence" in the face of the above facts. We do not want High Court Judges to pass an opinion on matters which are too well-known to the general public. That this reform is a most urgent one from every point of view, from the health, moral and humane point, and in the larger interests of the nation itself, is admitted by all right thinking and the righteous minded people.

If, in the face of public opinion, this reform is delayed even a single day, especially after the representatives of the people in the Council have recommended with one voice to undertake legislation, the authorities concerned would be incurring a serious responsibility and would be subjecting themselves to criticism from other nations as well.

THE CAMPAIGN AGAINST VICE.

(By Mr. K. S. Ramachandra Iyer.)

The public meeting of the citizens of Bombay held on Wednesday last to protest against the growing menace to the city in the increase of prostitution and requesting Government to take immediate steps to abolish all the brothels was certainly a great success, both from the point of view of the large number of people present and from the number of excellent speeches delivered on the occasion.

But are we really moving in the right direction to find out a permanent cure for this far-lying rooted disease? Mention was made by some speakers that brothels have been abolished in several countries with great success. But no one has been able to say whether such abolition has really resulted in eradicating prostitution as a whole from the midst of the people. The general opinion today is that although brothels have been made illegal, prostitution is on the increase. Cafe and dancing halls have taken the place of brothels and street solicitation has taken the place of intermediaries. Anyone who has visited foreign countries with a keen eye to observe things and to study the conditions of life would have seen much worse things than what prevails in the city of Bombay to-day. And let it be remembered that these things are happening in
of Bombay, that street solicitation is openly going on, in some localities (even main roads) it has become a danger for respectable citizens to use these roads even as early as 8 o'clock at night. If one walks through Girgaum Road over the French bridge (and this road is used by children, students and respectable men and women at all hours) one has to encounter a number of prostitutes standing in the open road ogling at passersby. Everyone is not endowed with strong will power, and who knows how many innocent men are falling victims to the evil of these women!

Some remedy must be found to stop this kind of thing and that too very soon. It is easy to talk of wholesale abjuration of brothels by all means, let it be done, but it is bound to take a very long time, perhaps years. What is required just now is the abolition of all brothels from the main roads and to stop at once, without showing any mercy whatsoever, all women from soliciting on public roads. The Government should, without any delay, instruct the Police Commissioner to take stern measures to remove, even forcibly, women of ill-fame from all such places where there are main roads, and the Police Commissioner should even be authorised to take extreme steps against the landlords of such buildings, compelling them to expel this kind of women from their premises. This is the most urgent and immediate step that should be taken if at all any improvement is to take place in this diabolical trade. Side by side, arrangements should be undertaken by the Government to segregate brothels well away from the city until such time as total abolition can be possible. The reform that is required at once is to take away the temptation that is glaringly put in the path of the people of Bombay by allowing brothels to be scattered in almost all parts of the city.

CRUSADES AGAINST UNTOUCHABILITY.

A public meeting of the South Indians residing in West Matunga and Mahim (Bombay) was held on Sunday 13th November 1927, at 9 a.m., in Abdul Sattar Building, Mahim, under the Presidency of Mr. R. Krishna Iyer, to concert measures to strengthen Mahatma Gandhi's hands by collecting funds for untouchability work in Kerala. The President in a lucid speech explained to the audience the object of the meeting and the significance and importance of the subject, and pointed out the impending necessity for mobilising the moral, material physical and intellectual resources to wage a war against the curse of untouchability which stands in the way of our communal solidarity and national uplift. Then the following resolutions were unanimously passed:

1. This meeting of the South Indians residing in West Matunga and Mahim (Bombay) wishes to express its heart-felt thanks and gratitude to Mahatma Gandhi for having decided to fight against the canker of untouchability, which is eating into the very vitals of the nation in Kerala and Tamil Nadu and promises to render him all possible moral and material support in his work.

2. This meeting requests Mahatma Gandhi not to retrace his steps from his present attempt until this menace is completely wiped off from the Hindu society and promises to stand by his side in all weather,
8. This meeting hereby appoints the following Committee to collect funds and present Mahatma Gandhi with a purse when he comes to Bombay next in conjunction with other similar organizations in Bombay.


In the course of the discussion of the above resolutions, great enthusiasm prevailed and speaker after speaker condemned in most vehement terms the institution of caste and the gross injustice. The Caste Hindus were guilty of against their own co-religionists.

One speaker urged the necessity for the education of Brahmin ladies. They were the strongest opponents for the removal of untouchability. Educating the untouchables and making them realize their due and true position in Hindu Society and helping them to rise up to the desired level were the best remedies we could at present conceive of was the unanimous opinion of the various speakers. The consensus of opinion was strongly in favour of wiping out this disgraceful social iniquity, which has stained the fair name of Hinduism, at the earliest possible date. The meeting was representative of all communities, and the sincerity and earnestness evinced by those present only added to the unprecedented success of the meeting, but also threw a ray of hope as to the preparedness of the people to support the movement in all possible and proper way.

The meeting came to a close at about 11.30 a.m. with a hearty vote of thanks to the President and the audience by Mr. N. N. Menon, on behalf of the organizers.

**NEWS OF THE WEEK**

**Soviet Delegates to India:** According to the Tass Agency, the Central Council of Trade Unions of the Union of the Socialist Soviet Republics has decided to send to the Indian Trade Union Congress a delegation consisting of M. Lepse, the Chairman of the All Russian Union of Metal Workers; M. Amosov, the Secretary of the Railway Transport Union, and also M. Voronov.

Mr. Spratt Acquitted: The young Englishman, Philip Spratt, who was charged with sedition at the criminal session of the High Court, Bombay, as the author of India and China was acquitted. After about half an hour, the jury by a majority of 8 to 1 found the accused not guilty. The announcement was greeted by the assembled crowd with loud applause, followed by a warning from the judge against the repetition of such a scene. Agreeing with the verdict of the majority of the jury, the judge ordered the acquittal of the accused.

**Beggar Home for Madras:** The opening of the Beggar Home at Royapuram, which took place on Monday, was a landmark in the growth of the civic consciousness in India. The problem of providing for the necessities of destitute and disabled beggars has been an acute one for some years, and has not been confined to the City of Madras. It is usual, when civic amenities are being discussed, to talk of rate-payers' rights. But 'do those who are too poor to pay rates possess no rights at all'? They are as much part of the social organization as their better circumstanced brethren, and any serious ill which befalls them, such as epidemics, so common in Indian cities, affects the entire population. The Madras Municipal Corporation deserves to be congratulated on the step which it has taken in providing the Home, and it has thereby given a lead to other towns in India which we hope they will not be slow to follow. It is to be hoped that the Budget allotment for the maintenance of the Home will be increased as need is felt, and that the problem will be tackled in a comprehensive manner on the lines indicated by Mr. Varadarajulu Naidu, to whose initiative and earnest labours Madras is deeply indebted in the matter.

**The Indian National Social Conference:** The Secretaries of the Reception Committee write: It has been decided to hold this year's session of the Indian National Social Conference in Madras during the Christmas week. A Reception Committee of widely representative characters has been formed, with the first lady M.L.C. of our country, Dr. Muthulakshmi Reddi, Deputy President of the Madras Legislative Council, as its Chairman. Mr. K. Natarajan, Editor of the Indian Social Reformer, has accepted the invitation of the Committee to preside over the deliberations of the Conference. It is needless for us to urge the importance of this Conference for the social well-being of our people and the general progress of our country, nor can we lay too much emphasis on the wide issues involved in some of the present day social problems and the urgent need of their speedy and satisfactory solution by legislation and otherwise. It is therefore in the greatest national interest that all social workers and sympathizers, of all castes, creeds and class and of all shades of progressive opinion should come together, and take part in the deliberations of the Conference and help to make it a success. We therefore earnestly request all men and women interested in social reform in the Madras Presidency to enlist themselves as members of the Reception Committee. We appeal to the workers and sympathisers elsewhere to give us their support by joining the Conference. We also request the Social Reform Organisations all over India to send their delegates to the Conference. The minimum membership fee for the Reception Committee is Rs. 2. The delegate's fee for the Conference is Rs. 1. Delegates only to the Social Conference are requested to give previous intimation to the Secretaries if they require boarding and lodging.

**Bombay Women's Conference on Education:** The Secretary of the Bombay Women's Education Committee, writes:—Under the auspices of the Bombay Women's Committee on Educational Reform, a Conference on Education will be held on Friday—the 23d and Saturday the 24th of this month from 4 p.m. to 7 p.m. (S. T.) at the Malabar Memorial Hall, Sver Sadan, Gym. devl. Miss Minalini Chattrapathy, B A. (Cantab), Principal of the New High School for Girls, will preside. This will be the 2nd Conference of its kind in Bombay. One of the suggestions made by the All-India Conference of Women on Education held last January in Poona, was to organise local committees in its constituent centres to carry out the resolutions of the conference as far as possible according to the local conditions. Accordingly a Committee of Bombay Women was organised representative of various institutions connected with women's activities. This Committee has been
Three received request for already trained students, University, by disposal with School Superintendent (Dr. J. L. R. School), (2) Medical Marriage, Deliciouenta follow paper work on Education in Primary Schools ratable attainment in family connection, mother tongue, Buffett Correspondence. 

THE Medical Girls in Home Science. It curriculum intended. For earnestly help (as such a Diploma were to be instituted by the Institute in Home Science. 

In the Balangil by the Manager, the Bene-Israelite Girls' High School, (3) Medical Examination in Primary Schools by Dr. A. J. Jeboan, M.B., & M.S. (3) Examination System in Primary Schools by Miss S. D. Dallas, M.A., Lady Municipal School Supervisor. (4) Education of the Defectives and Delinquents by Miss Katherine Dun, B.A. (London). 

Emerent Educationsists, both men and women, have been asked to take part in the discussion that will follow each paper. The discussion will be open to public. It is earnestly hoped that those who are interested in Education will take part in the Conference and make it a success. 

SAFIE MARRIAGE
BY ETTIE A. ROUT
With a Preface by SIR WILLIAM ARBSHEND LANE, Bart, C. B., M. B. 

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doing its work since last March under the Chairmanship of Mr. W. Krishna Narayana, who represented the Bombay Women's Council on the Committee. Three Sub-Committees were appointed to consider the following problems. (1) Text Books in Primary Schools (2) Medical Inspection in Primary Schools (3) the existing system of Examination in schools. The Committee also approached the authorities of several High Schools for Girls in the Presidency to ask them if they would be prepared to train students for the Diploma in Domestic Science, if such a Diploma were to be instituted by the University of Bombay. In answer to favourable answers received from several schools, the Committee hopes to take up problems dealing with secondary education, questions dealing with the hostel for girls students, etc., etc. It is the ambition of the Committee to help the progress of education, specially of girls' education. The Conference to be held from the month will deal with the question about primary education only. Four papers will be read on the following subjects:— (1) Text Books in Primary Schools by Miss R. Rayab, B.A. Principal, Benaras Girls' School. (2) Medical Inspection and Physical Education in Primary Schools by Dr. A. J. Jeboan, M.B., & M.S. (3) Examination System in Primary Schools by Miss S. D. Dallas, M.A., Lady Municipal Schools Supervisor. (4) Education of the Defectives and Delinquents by Miss Katherine Dun, B.A. (London). 

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Progressive Afghanistan: Their Majesties the King and Queen of Afghanistan are expected to arrive in Bombay on the 14th instant, where they will be the guests of their Excellencies the Viceroy and Lady Irwin for four days prior to embarking on their European tour. The Bombay Municipal Corporation has unanimously voted an address of welcome to their Majesties. His Majesty, from all accounts, holds very advanced views on social reform, as conspicuously illustrated by the fact of his being the first independent Asiatic monarch to be accompanied by his Queen on his travels outside his kingdom. His Majesty has established a Women’s College at Kabul, and holds liberal views on questions affecting women such as the purdah. He has, however, to proceed cautiously as he has to take into his professional advice, retrospective, and the King of Afghanistan is very liberal-minded in another important respect. He makes no distinction between his Hindu and Mussalman subjects who are being equally eligible for the highest offices under him. His Majesty has prohibited the slaughter of cows throughout Afghanistan as a measure of economic necessity. He has in all these ways fully earned the reputation of being a very enlightened ruler, and Indians as Asiatics are proud to welcome him in their midst.

The late Sir P. Rajagopal Charaya: Sir P. Rajagopalacharya whose death took place this week did very much as Dewan of Cochin and Travancore to do away with the disabilities of the untouchables. His name is cherished by progressive leaders in these States as the statesman who had their emancipation at heart and worked to embody it in his policy. Sir Rajagopala was a very able executive officer and one of the outstanding examples in discharge of the charge frequently made that Indians are not as efficient in executive as in judicial and revenue administration.

Indian Women’s Activities: Women are increasingly assuming the field of educational, social and moral reform. In this issue a large part of the space is given over to the proceedings of three important women’s conferences and we have had to hold over those of some more for next week.

We cordially welcome this as the most hopeful sign of our times. If we may offer a word of friendly counsel, it is that as a preparation for the large part which they are destined to play in Indian problems, Indian women should make it a point of studying the important social problems of the day in the light of the experience of India and other countries. The late Sir Surendranath Banerjea, whose no one could accuse of illiberal views, strongly opposed the disfranchisement of women in India, on the ground that all educated and women adopted extremist views in politics without knowing anything about them. This, as a fact, is not correct, but there is certainly need for Indian women to prepare themselves by study and observation to deal with the complex problems of our social life. Take, for instance, Mr. Sarda’s marriage bill. The good intention of the author is beyond question, but as we have pointed out in our articles, the bill has not been drafted after due consideration of the consequences of its being enforced as a law, if it can be enforced at all. Women’s organisations should examine the bill from all points of view, and suggest improvements which will make it acceptable to a large section as possible of the community. All social legislators, men and women, have to bear this in mind.

Are Devadasis Prostitutes? The endeavours of social reformers to stop the dedication of temple women by law have been sought to be countered by the argument that dedication does not necessarily mean prostitution and, therefore, cannot be legislated against as against public morals. A writer in the Hindu of Madras states, in support of this argument, that the Bombay Provincial Committee did not find that there was a single devadasi among the 3000 and odd prostitutes enumerated in the brothels. This writer was a member of that Committee which had necessarily to confine its enquiry to the public brothels, the most obvious haunts of commercialised vice. Devadasis live in families and did not specially come under the notice of the committee. They and the large number of apparently respectable women who contribute clandestinely to swell the volume of sin and disease, had to be left out of the enquiry for want of adequate data. Dr. Mabulakshmi’s proposal that a women’s committee should be appointed to investigate the lives led by devadasis is a perfectly sound one. Its result will be to establish that the legal deduction between dedication and prostitution does not correspond to the real fact. The term devadasi, whatever its etymological meaning, has now come to mean a prostitute under the sanction of a sort of religion. It may or may
not be possible to abolish prostitution, but it is possible to disconnect it with religion, and this is what those who agitate for a law against the defiled women wish to do.

Caste in Municipal Schools: A controversy has been going on for some time in the Bombay Corporation over the question of providing common drinking vessels for the caste and depressed classes children in the local Municipal Schools. We are entirely in favour of those who insist that no distinction should be made in this, as well as in other respects, in children on account of their caste or creed. The water supply, of course, should be drawn from a tap and not by dipping the cups into the vessel of drinking water and children must be made to drink the water in the Hindu style as is being done—now in most of the Hindu schools, and not by sipping which is now recognized to be a very insanitary habit. Merely washing the cup after sipping the water does not adequately cleanse the cup.

The National Medical College: The new building of the Bombay National Medical College was formally opened by Sir Leslie Wilson, K.C.B., on the 28th of November. The National Medical College has passed through many vicissitudes. It was first started in the early days of the Non-co-operation movement and it was taken over by Dr. Nair recently. It was recognized by the Bombay University for the L. C. S. examination a couple of years back and there is every chance of its being affiliated to the University as a regular medical college. As the Governor pointed out in his speech, this College is the first institution of its kind in this Presidency that has been established and supported solely by unofficial efforts, and a work so generously undertaken will not lack the encouragement and support necessary to maintain its high standard and efficiency. Mr. Jayakar in his speech gave a brief history of the Institution. He said that the genesis of Guy's Hospital, London, struck the imagination of Dr. Nair and he, with the assistance of his friends, founded a hospital. If the success can be said to be the result of the efforts of any one man, Dr. Nair, who has worked so enthusiastically to attain his object, may be congratulated on this achievement. It was a personal triumph to Guy's Hospital and Missenden's and firstly the building was declared open by His Excellency on Monday last. The institution has the good wishes of the public of Bombay who have reason to be proud of it, and we are sure that the Government of Bombay will give every assistance in their power to ensure its success.

Tagore Number of the 'Indian': The Indian Association of Singapore has brought out a special Tagore number of the Indian in honour of the poet's visit to Malaya and the islands. The number gives in detail the touring receptions accorded to Dr. Rabindranath Tagore, the speeches that were made in his honour by the various associations and the poet's own message of love and unity of humanity embodied in his replies to the addresses. It also contains numerous illustrations commemorating the event, which make it all the more interesting. There is no doubt that Dr. Tagore's visit has added a new touch and the desire to know more about their kin and kin who have kept the torch of Indian civilization burning in Malaya and in the islands. It is to their credit that they have not thought that the suppression of the original peoples was necessary for their welfare but helped and guided them in the path of self-realisation. The profound truth that Dr. Tagore expounded in one of his speeches should be borne in mind not only by those to whom it was intended but by others also. "There were no cultures," said Dr. Tagore, which were diametrically opposite. If it was thought that there were some unity should be found to reconcile them. It was the darkness of ignorance which made things so difficult. Hatred existed not because they knew each other but because they did not know each other. If it was said that there were things which were contradictory in human culture it was said because they did not know. When they knew the different cultures well, then they would have sympathy.

The Censorship of Films: "I do not believe," said Lala Lajpat Rai before the Indian Cinematograph Committee, "that the Indian youth is likely to be led astray by the cinema." His reasons for it were that the influence of the cinema was not greater than that of the novel or drama neither of which had any censorships, and that the Indian youth has a sufficiently high moral standard to resist its influence. He further stated that it was undesirable for any man to lead a life sheltered by his education. The Indian, he observed, must take the risks of life and the educational effect of the cinema are amply compensated for those risks. We are glad to see that, while some of the other witnesses have recommended stricter censorship in the interests of the younger generation, Lala has no fears on that ground. It is ridiculous to say that crime has increased with the growth of the cinema. The average man never believes that what he sees on the screen he can carry out in his own life; to him the film-world is one remote from his own. The censorship of bad films, however, has one evil effect. As it does not apply to the private exhibition of films only prohibits their being shown in public, this prohibition will only serve to place a premium on banned films which will be taken up—and sometimes at an abnormal price—by the purveyor. What we want is not a stricter censorship but one that is worked on more national lines.

The Disarmament Conference: The Soviet representative at the Disarmament Conference in a remarkable speech, said that the disarmament proposals put before his colleagues the Soviet proposals for achieving this object. M. Litvinoff in unambiguous terms stated that the production of armaments should be stopped, and we are sure that the Government of Bombay will give every assistance in their power to ensure its success.
INDIA'S POLITICAL NEEDS.

In our leading article last week, we dealt with the proposal which has been made by influential Indian political leaders to have nothing to do with the Statutory Commission from which Indians have been excluded. We suggested that a better way would perhaps be to face the Commission under protest and state our case for self-government before it. The Commission can thus be made one of a means of giving the widest publicity among British Parliamentarians to the reasons which make a further large transfer of political initiative to Indian hands imperative in the best interests of Great Britain and India. To forego such a splendid opportunity of forcing the attention of the British Government and Parliament to India's immediate needs, is not the part of statesmanship. We do not accept without considerable reservation the claim put forward by the Secretary of State for India that the Commissioners have absolutely no bias one way or the other on the question of further Indian constitutional reform. The Manchester Guardian has frankly stated that the English Commissioners cannot but have a bias in the direction of safeguarding British vested interests in this country—the capital vested, the British services and the Army. How far they will be able to rise superior to this national bias, and realise that the interests of the people of India are paramount and that British vested interests cannot be allowed to impede their march towards self-government, remains to be seen. The Commission itself will thus be on its trial. If it feels reasonably assured that legitimate British interests will not suffer from the transfer of more political power to Indians, their way will be made smoother to carry out the pledge of progressive responsible government to this country. We think that it is quite possible to safeguard these interests while at the same time extending a generous measure of self-government in the Provincial and Central Governments. In fact, the danger to British interests is greater under the present system where these appear in constant and persistent antagonism to Indian interests and sentiments.

The first and most important reason why the present system is detrimental to India's interests and should be changed, is that it is an unelected rule. A comparatively less progressive government which is situated amidst the people over whom it rules is, from the point of view of the permanent interests of the people, a better government than the most progressive governments separated from the country by several thousands of miles of sea and sky. Lord Burkehead in his speech in the House of Lords made the significant admission that communal differences were precisely the same to-day as they were when British rule was established in India. As a matter of fact, these differences were far less acute then than they are now. In the so-called Indian Mutiny, Hindu and Mosalmrn soldiers revolted against the British government. But the important difference between a government functioning from amidst its subjects and one functioning from a distant country, is well brought out by a comparison of the Moghul and the British policies in communal matters. The Moghuls were foreigners like the English in India. But within less than a generation, the Moghul rule, just because it was seated amidst the people, threw up the Great Akbar, whose superhuman efforts to consolidate Hindus and Muslims in one nation, is told in the interesting article in the current "Islamic Culture," by the Right Hon. Syed Ameer Ali, from which we reproduce a large portion in this issue. Akbar realised—what British statesmen still fail to realise—that the first thing he had to do to strengthen his Empire was to unite Hindus and Mahomedans into a single national unit. He did not leave the two communities to settle their differences; he made it his policy to remove all obstacles in the way of their union.

To get British rule controlled from Delhi and not from London, is, therefore, the first step in securing real self-government, apart from the forms of it, for India. A Government seated at Delhi, and not obliged to look for support to London, will very soon realize that the communal cleavage is its greatest peril, and will set itself energetically to obliterate the lines of cleavage. The Western idea of assimilation is freedom to inter-dine and inter-marry. In the East, and especially in India, however, communities have lived for centuries together in the most friendly relations observing at the same time the communal restrictions of inter-marriage. It is quite usual for two men even of the same caste or sect to remain intimate friends in India without having once dined together. On the other hand, men may dine together often and yet be out of sympathy with one another in their ideas and aspirations. Syed Ameer Ali couples the name of Raja Todar Mal with that of Abul Fazal as the two greatest statesmen of Akbar's reign. The Raja was a very strict Hindu; and once, when on a long tour with the Emperor, he starved for three days till the paraphernalia of his daily worship, accidentally left behind, were brought up. The Emperor heard of this and discharged the Raja from his regret, but respected the Raja's scruples and did not think that they unfitted him to be the Finance Minister of his Empire.

AKBAR THE NATION-BUILDER.

In the current number of *Islamic Culture*, the ably conducted quarterly review, edited by Mr. Marmaduke Pickthall and published in Hyderabad, Deccan, the Rt. Hon. Syed Ameer Ali contributes an interesting article headed "The Islamic Culture under the Moghuls" from which we take the following informative account of Akbar's great attempt at building up an Indian nation—

Akbar ascended the throne in 1556 at the age of fourteen under the guardianship of Bahram Khan, a trusted servant of Bâbar. Three years later he assumed the direct rule of his empire. From that time forward the marvellous genius of the young king was employed in suppressing rebellions, consolidating the disintegrated Provinces, evolving order out of chaos, and in creating a nation out of the heterogeneous
ous elements of Hindustan. His attempt to weld together the Hindus and Mahommedans led to the establishment of a new cult which was hoped to bring into one fold the followers of the two faiths.

His rules and regulations for the government are embodied in the remarkable work called the Ayen-Akbari, the "Institutes," or rather "The Ordinances of Akbar." No detail of administration has escaped his notice, while the revenue system, based on Khwaja Ahmed Hasan Mainamandi's and Firoze Shah's system, is Akbar's greatest legacy to succeeding rulers—a legacy on which the British Government is still working. The Ayen-Akbari like the Akbar-nama, is the work of Abul Fazl, unquestionably the most gifted and far-sighted of all Akbar's counsellors. Baburni, in his jealousy of a successful rival and in his intolerant hatred against the liberalism of a true statesman, has bitterly attacked Abul Fazl. But the fame of this philosopher and patriotic statesman grows greater with the lapse of time and the character of the help that he gave his sovereign's beginning to be really appreciated. Akbar was a genius, but probably his labours for the people confined to his care would have ended in failure but for the support and unflinching loyalty of a man like Abul Fazl and his brother Faiz.

Nothing shows so clearly Akbar's anxiety for the welfare of the peasantry or the necessity of making their burdens as light as possible as the minute instructions embodied in the Ayen-Akbari for the guidance of the collectors of revenue. The village officials of the present day are the titular descendants of the officials of Akbar's time; the Kanungs and the PAttwari still perform the same duties; they still prepare the Jummahadis (the Collector's registers), Jummaasami hadis (the balance-sheets of the village transactions); the rate of land is still the Starsh, the standard of land measurements is still the gac and the advance to the raiyats is still the tahari, the old Arabic word handed down from the Abbasides rule to Mosopotamia.

The influence of the revenue system of Akbar was not confined to the realm under his direct sovereignty: it reached lands so far distant as the Carnatic.

For the purpose of philosophical and religious discussions, at which he was almost invariably present, Akbar erected a special building which was named the Mbadat-Khasheh or "The House of Devotion," where learned men versed in all departments of knowledge, theologians, scientists, poets, travellers, assembled regularly on Thursday evenings. Although Is' am has no State clergy nor priesthood, the doctors of divinity who appropriated to themselves the title of Ulama came to be recognised by the public as the sole representatives of the true human knowledge and infallible propounders of religions and secular law. Under the Afghans their prestige was unbounded; the tyrant Abd-Din Khilji tried to limit their powers and frequently put aside their counsel by the remark "religious law is one thing, political expediency another."

But whilst they stood between the tyrant and the people and often tempered the harshness of the rule soldier by quotations from the Koran, in their intolerant dogmatism they refused to liberalise their interpretations or to bring them into conformity with the times. As in Europe, they were the persecuting enemies of non-conformity. Until Akbar broke their power by exiling the most fanatical to distant parts of his empire, they monopolised all judicial offices; Moftis, Kazis and Mir-Adlis were selected from their body and they were the keepers of the conscience of the people.

Akbar soon found from the disputations that they were unsafe guides, that they were not such infallible exponents of the sacred law as they claimed to be. Under the Afghan rule the Mufizahids (the expounders) were all-powerful and insisted on the literal enforcement of the law, a good and beneficent rule at the time, but needing modification and relaxation in view of changes in social conditions or the growth of new political, social and economic conditions. Akbar found it impossible to deal with his dominions on the narrow lines laid down by them. He accordingly in 1579 issued a manifesto which curiously was signed by all the leading Mufizahids and Kazis including the Sadr-us-Sudar and the Sadr-us-Jahans (the Chief Justice and Lord Chancellor respectively). It constituted him the arbiter on disputed legal questions.

In spite of this, the Ulamas were a thorn in his side and Akbar had to get rid of many of them in order to carry out his object of welding the Hindus and Mahommedans into one nation.

Shahib Abdalh, who had been invested with the exalted office of Shaikh-ul-Islam with the title of Makkhum-ul-Mulk in the time of Sher-Shah, and had held it without interruption until the issue of the manifesto, was found to have trafficked in the grants of Aima land (lands granted free of revenue to learned and religious people for their support), and had amassed an enormous fortune, was immediately relieved of his duties. Others who, inflated with pride and intolerance, barred the road of progress and reform were exiled to Eastern Bengal, the Siboria of the Moguls, where their descendants are still to be found. In many cases the lapse of more than three centuries has affected little change in the hereditary characteristics.

Among the administrative regulations of Akbar may be mentioned the abolition of the pilgrim-tax and the capital-tax on non-Muslims, the prohibition of the burning of widows among the Hindus; of reducing to slavery captives taken in war, of the shooting of monkeys or dogs, and the sacrifices of horses.

In Akbar's time tobacco was first introduced into the Mogul capital. There is a quaint account of its introduction in the Wizays of Asad Beg who was sent on a mission by Akbar to Adil Khan or Adil Shah of Bijapur.

Akbar revived in his Court the institution of ladies' Banars which flourished in Transoxian. It was called the Mina Bazar, or the Fancy Fair. In these
bazaars beautiful stalls were set up for the royal ladies and the wives of nobles and magistrates to sell fruits, flowers, embroideries worked by themselves, jewellery and such wares. These bazaars were naturally not open to the general public, but the Emperor, the princes of the royal family and privileged nobles were admitted. The wares, of course, were sold at fabulous prices and the return went to charity. At one of these fairs Jehangir who was then Prince Salim, the future Emperor Akbar, who afterwards became his consort with the title of Nur Jahan, "the Light of the World."

Every work in Arabic, Persian, Sanskrit, and the languages of Europe was read to the Sovereign. If he did not understand the language, the work was translated for him. The Singhâna Bâtsî, the story of the legendary Hind King, Vikramaditya, was rendered into Persian by Badauni himself and received the name of Kherad afar. The Mahâ Bharata, the Ramayana and other old Sanskrit works were similarly rendered into Persian.

Badauni has given in his work a complete list of the lawyers, jurists, physicians, poets and musicians who flourished in this great king's reign. Then Saïn and Gobind Das were the two most famous musicians of his time, and the bounties he bestowed on them give some idea of his munificence.

He built Fatehpur Sîkri in the 14th year of his reign and there he held the famous conclave of the learned which gave so much credit to his rule.

Under him India witnessed two remarkable movements for both of which a parallel may be found in Europe. Akbar ascended the throne, as already mentioned, in the year 936 of the Hegira (1556 A.D.). As the close of the century began to draw near a large number of Indian Muslims began to be agitated at the advent of the millennium at which the promised Dîrverur, the Mehdî, was to appear with the Prophet Jesus to redeem the world from sorrow and pain. Several Mahdís, of course, appeared in response to the widespread hope which inspired the masses. They were generally men of virtuous lives and enthusiasts, but suffering from spiritual exaltation.

The Ulama treated them with the rigor which was meted out to heretics in Europe; many were executed and others driven out of the country. The persecution by the ecclesiastical judges of these poor enthusiasts was revolting to Akbar's liberalism and generous disposition and this was one of the main causes which led him to throw off the shackles which had fettered him so long.

The other movement was that of the Ronshania Oult, the Ronshaniots were the exact counterpart of the Illuminati of Europe.

The three great men who deserve prominent notice in Akbar's reign are Âbû Fâzîl, the great Alîami (the scholar, par excellence), his brother Fârîzî, and the Nâjî Tadrâsmî, the Finance Minister.

The great work Âbû Fâzîl did to make Akbar's reign a success can never be overestimated nor can the value of Tadrâsmî's revenue administration be overlooked. Âbû Fâzîl and Tadrâsmî are justly regarded as two of the greatest statesmen of any age.

To Akbar, besides Fatehpur Sîkri and other cities, we owe the establishment of Allahabad which Badauni calls Tahbâs, not far from the ancient Hindu city of Prayag. The immense garden which his grandson Khârâ made there is still in existence.

The sketch of Islamic culture in Akbar's time would hardly be complete without some reference to his clever and accomplished aunt, Gubbadâ Begum, the sister of Hamâyûn, a translation of whose memoirs has been recently placed before the public by the industry of Mrs. Beveridge. Gubbadâ Begum and Nawab salâmî Sultan Begum twice voyaged to Mecca, in those days—when the Indian Ocean was infested by Portuguese pirates—an enterprise attended with extreme danger and difficulty.

THE INDIAN NATIONAL SOCIAL CONFERENCE.

The Executive Committee of the Indian National Social Conference was held on Sunday, 3-30 p.m. at the residence of Capt. Nimhur, Marshall's Road, Egmore, to express the sorrow of the Committee at the sad demise of Sir T. Sadasiva Aiyar. Vice-Chairman of the Reception Committee of the forthcoming conference and to offer condolences to the members of the bereaved family. In the absence of Dr. Mehtab kishôr Reddi, Mr. O. Kandaswami Sethy occupied the chair.

The Chairman paid a glowing tribute to the qualities of head and heart of the late Sir T. Sadasiva Aiyar and showed how he was a practical social reformer, how as a Judge he made liberal interpretations to Shastras and gave rulings helpful to social reform, how he mixed freely with Adil-Dravidas and helped towards their upliftment.

Rao Bahadur Krishna Rao Bhonsle, Mr. Raja Ram Aiyar and Srinath Ahluwaliya Ramnarain also associated themselves with the observations made by the Chairman and made touching references to that departed soul.

Prof. P. A. Subramaniaiayyav moved the following resolution:

This meeting of the Executive Committee of the forthcoming Indian National Social Conference places on record its sense of deep sorrow on the passing away of Sir T. Sadasiva Aiyar, his honoured Vice-Chairman, who both during and particularly after his long arduous and honourable career both at the bar and on the bench dedicated himself to the service of progressive and liberal movements on behalf of Indian social reform and strove, by precept and practice, to uphold the highest traditions and honourable principles of Indian social reform both in his personal life and his public activities and authorisations.

The resolution was carried unanimously.

It was also resolved that the above resolution be communicated to the bereaved family consisting of Lady Sadasiva Aiyar, his helpmate and co-worker in all causes for the uplift of humanity, especially all depressed humanity, and to her sons and daughters.

ARRANGEMENTS FOR THE CONFERENCE.

The Executive Committee then considered various questions regarding the forthcoming conference. The conference was proposed to be held immediately before
the Indian National Congress, the date to be fixed subsequently. Suggestions were also made to approach some Mahomedan and Christian gentlemen and to enlist them as Reception Committee members. They also decided the following as the main issues to be taken up for discussion during the ensuing Conference. They also agreed to publish these points and invite further suggestions.

1. The age of marriage to be raised to 16 for girls and 21 for boys—Amendment to Mr. Sarda's and Dr. Gour's Bills.
2. Widow remarriage—particularly virgin widows.
3. Devadasi legislation—rescue homes for adult women and facilities for educational and other vocational training for young girls.
4. To put an end to brothels and unequal moral standard; the care of the unmarried mother and her child. Consideration of the Madras Vigilance Society Brothel Bill to be introduced in the next session of the Madras Legislative Council.
5. Women's rights, women's education, suppression of polygamy, and divorce law.
6. Child reform and social service. Homes for the destitute, the delinquent and the defective.
7. Caste disabilities arising from the marriage, and inheritance rights; social status in case of inter-caste marriages.
8. Resolution about untouchability and admission of Adi-Dravidas into schools, colleges, hospitals and temples.
10. Repudiation of Miss Mayo's use of Indian social problems for discrediting India's greatness.
11. Urging the principle of freedom and tolerance in the matter of conversion and reconversion and freedom of social intercourse between castes, creeds and communities.

With a vote of thanks, the meeting terminated.

BOMBAY WOMEN'S EDUCATIONAL CONFERENCE.

The Bombay Women's Conference on Educational Reforms was held on the 25th and 26th instant at the Hariabari Model Hall, Gamdevi. Miss Minatul Chatteropadhyaya, Principal of the New High School for Girls, presided. There was a large attendance of ladies of all classes and communities and some members of the Schools' Committee.

THE PROBLEM OF GIRLS' EDUCATION.

Dr. Miss Kashibai Nowrange, Chairman of the Reception Committee, in opening the Conference welcomed the guests and said that except for the last few years, education had been entirely in the hands of men and, though they had all been trying their utmost to formulate different schemes specially suitable for young boys and girls, it had been very difficult for them to grapple with all questions relating to their special needs, particularly those of girls in the different spheres of their activities. The subject was really a very vast one, and divided as they were into so many castes and creeds, so many divergent social customs and such different environments, it was very difficult to come to one common course of action. One province differed from another in details of the right kind of education for the children, and, though very often a lady here and there was consulted on matters pertaining chiefly to girls' education, the suggestions were found to be wanting in many ways. In spite of that there never had been any representative opinion expressed by women on the subject.

Last year after the local conferences held in the different parts came the All-India Women's Conference at Poona which passed a resolution appointing education committees to continue the work of the Conference on educational reform and to cooperate with all educational institutions in their locality and report to the Standing Committee of the Conference. Accordingly a Committee in Bombay was formed in March last and had been working regularly. This year they were confining themselves to Primary Education.

CHILD'S MOST IMPRESSIBLE AGE.

The tender years of a child were the years which acquire those early impressions that go to make the men or women of the future. It was those years that one had to take great care of and the earlier one catches a child the better were the prospects of good influences under well trained and capable guidance. The education of a child began from its very birth, but the generally accepted age for Primary Education, as understood at present, was from 5 to 11 or 12. The education given at that stage and the earlier impressions were the foundation of the structure to be built thereon.

DEFECTIVE SYSTEM OF EDUCATION.

In many a case the child dreads going to school. The regular routine of most of their schools, the fear of scolding from the teacher or the displeasure of the teacher were at the bottom of the dread. Children loved freedom and when they found that that was restricted and not carefully directed, they recoiled from cramming and learning subjects by rote, and the securing of the highest marks was the aim and end of the child's study. The true love of study was not created in that way. When they visit any primary school they found the children of six and seven looking pale and miserable. The lengthy school hours and injurious diet together with the strain told heavily upon children. They must insist upon well-conducted school clinics and proper attention to physical education. Those were some of the urgent needs that ought to be taken up in hand by the authorities.

COMPULSORY PRIMARY EDUCATION.

Referring to the Compulsory Primary Education Bill the speaker said that their premier city found it difficult to put it fully in force. The principle was accepted but when the time had come to put it into practice they were told that there were insurmountable difficulties in the way. If that was the condition in Bombay with its active Corporation and Schools Committee the state in other provinces must be worse. One of the greatest obstacles came through ignorance of the masses. Education of the masses was what was needed to remove such obstacles. The speaker then emphasised the need of teaching domestic science through the University. Concluding, she said that it was not only the text books, subjects and the equipment of the staff that needed improvement but the school surroundings, the home environments, the occupation of boys and girls during the free hours, their friends and companions, their hobbies and such things required careful thought and attention and that was a task which could be and ought to be taken up by all mothers and lovers of social work.
EDUCATION AND RELIGION.

The President then addressed the Conference.

In the course of her address Miss Chattopadhyaya said that the teaching of the religions during school life was to her mind unnecessary. Religion must be taught—that on which all religions were based, viz. the religion of the spirit. The time had come when educationists should be quite clear as to what exactly it was that the human mind sought when it urged with such sincerity the need for what it called religious instruction. Everybody definitely felt that there was something lacking somewhere and that to lack of something might be traced the chaos that existed in most educational systems of to-day. Was that not an expression of a yearning to realise the qualities of the divine in which all human beings were conscious? The use of the word 'religion' was unfortunate; for to quote the great master thinker, Aurobindo Ghose, the word 'religion' was English and smacked too much of things external. He suggests that they gave to religion the sense of the following of the spiritual impulse in its fullness and define spirituality as an attempt to know and live in the highest self, the divine thing that is embracing unity and to raise life in all its parts to the divinest possible values. It was on that line that all education must be based. Education of the child, to her mind, was the drawing out from within the child a 'mystery'. Education of the child, to her mind, was the drawing out from within the child a 'mystery'. Education of the child, to her mind, was the drawing out from within the child a "mystery". The first educator was the mother in the home whose duty was to be ready to build up an educational structure that would last for all time. It was that attitude which she considered the spiritual basis of all education.

CHILD'S MIND NOT A MISTERY.

Western psychologists, as far as she was aware, dealt with the child only intellectually so that all that was not understandable was relegated to the realm of the "mystery" of the child. To those of us who were convinced that every child was born with the knowledge and wisdom gained from its experience in many lives, there was no longer any mystery. The first educator was the mother in the home whose duty was to be ready to build up an educational structure that would last for all time. It was that attitude which she considered the spiritual basis of all education.

DESTRUCTIVE SYSTEM OF TRAINING TEACHERS.

The present system of the training of teachers, she continued, was unquestionably improved but it did not go far enough. The most important fact to be understood by all mothers and those who were to supply the mother's attitude was that "a child is a person bringing with it the experiences of many past lives." Unless that was clearly grasped and accepted the spiritual basis of education could not really be formed.

Concluding, the President said:—"The one and only very real problem before all educationists to-day is to think out ways and means whereby the building of the educational structure will be on the one and only true foundation—that of the spirit—the spirit that will never fail—the spirit which will survive all change—the spirit that will last throughout all time and till eternity."

RESOLUTIONS.

The following resolutions were then moved from the chair and carried:—

"This Conference congratulates Ral Sahib Har Bilas Sarada on bringing a bill before the Legislative Assembly fixing the marriage age of girls. The Conference, however, requests the Select Committee to fix the marriage age of girls to 16 and not 12 as proposed in the Bill and that of boys to 21.

"This Conference is of opinion that H. H. the Sultan Jahan Begum of Bhopal be requested to preside over the All-India Women's Conference on Education to be held in Delhi in February.

"This Conference was moved by Miss B. A. Engineer and seconded by Mrs. Shaffi Tyabji and carried:—

"This Conference requests the Government to remove the embargo on the use of any but the Departmental Readers in Primary Schools and to encourage private enterprise and indirectly to aid in the provision of better text-books for primary schools.

"This Conference requests the Municipal Schools Committee to consider the question of organising a Vernacular Publication Society for the provision of cheap and attractive literature for children."

Several interesting topics formed the subject of discussion when the Bombay Women's Conference on Education Reform was re-assembled in the Malabarli Memorial Hall on Saturday under the presidency of Miss Minamlin Chattopadhyaya.

Two resolutions affecting the health and welfare of school children were passed at the outset. One requested the Bombay Municipal Corporation to expedite its schools' buildings' programme and provide as quickly as possible sanitary premises for the municipal primary schools. Another requested the Corporation and the Improvement Trust to provide more open spaces and play-grounds for primary schools.

DEMAND FOR PHYSICAL TRAINING.

In moving a resolution that more importance be attached to physical education as part of the school curriculum Dr. Miss Matri said that the present system of education aimed at training the mind at the expense of the body. If this grave defect was to be remedied, she added, the building of the sound body and perfect health should precede and not follow the education of the mind. She also advocated facilities for frequent medical examination of children to secure the best possible development, health and happiness of the child and to safeguard against the many ills to which childhood was prone.

The resolution was duly seconded and unanimously adopted.

EVIL OF EXAMINATION.

Miss S. Dallas then moved that the conference was of opinion that undue importance had so far been attached to examinations in primary schools thus hindering the educational progress of pupils and recommended that the present examination system should be abolished. The mover strongly criticised the present system. The resolution was supported by many speakers and adopted.
EDUCATION OF DEFECTIVES.

Miss Katharine Davis then moved that—

"The Conference strongly urges that adequate measures be taken to provide proper facilities for educating the defective and the delinquents."

In commending this resolution to the acceptance of the Conference the mover said a great responsibility lay on the Government as well as society regarding defective and delinquent children. Psychologists were of the opinion that crime was a mental symptom with a mental origin and delinquency an outstanding sample of dangerous and perhaps extreme but common childish naughtiness. Delinquency among children untreated or wrongly treated might develop later into crime. Measures must therefore be taken by society for both its prevention and cure.

SCHOOL FOR GIRL OFFENDERS.

The speaker then laid stress on the necessity of the right kind of schools with well-trained staff in a city like Bombay. Today in Bombay there were no recognised homes for mentally defective children except for two blind schools. The provision of certified schools under the Bombay Children Act was most inadequate. Only one recognised state-maintained reformatory for boys existed. Nothing of a similar nature catered for girls. Madras had grappled with the problem to a lesser extent but Bombay ostrich-like continued to hide its head in the sand and blind itself to the growing requirements for better educational provision for defective and delinquent children.

The certified schools Bombay most needed today were a senior school for girls offenders, a separate school for girls offended against and a medical home for venerealiy infected children.

The Conference then delegated a few ladies to the All India Conference to be held in Delhi in February next.

The President then called upon Mrs. Sarojini Naidu to address the Conference. In the course of her speech Mrs. Naidu said that she was very much impressed with the keynote of the presidential address. She fully endorsed all the implications of that very old fashioned sentiment that all education must be based on the spirit of the child. "Every form of activity in India" she concluded, "hinges on the education of the nation and it is therefore necessary that such Conferences should be held."

With a vote of thanks to the President the Conference was concluded.

POONA WOMEN'S CONFERENCE.

A public meeting of the women of Poona was held under the auspices of the Maharashtra constituent conference, last evening, in the Seva Sadan Hall, Poona, with Mrs. Saralalal Naik, M. A., in the chair, to elect delegates from Maharashtra to the All-India Women's Conference to be held at Delhi early in February next and to consider the resolutions to be sent to that conference. The meeting was largely attended by ladies interested in women's educational advancement.

In opening the proceedings the President remarked that the time had now arrived when the problems affecting the women of India could best be solved by themselves. It was therefore their duty to strive hard with that object in view and then the day would not be far off when their patient efforts would be crowned with success. The principal speakers at the meeting were Miss Sorabji, Mrs. Jankibai Bhat and Miss Balubai Khare.

Six or seven names of ladies were proposed as delegates to be sent to the Conference, but as it could not be decided as to who would be in a position to go if elected, it was resolved to leave the final selection to a committee consisting of the President of the meeting, Miss Sorabji, Mrs. Bhat and Miss Khare.

The following resolutions were adopted at the meeting:

That this conference reiterates the last year's resolution No. VI, namely, Tis Conference deeply deplores the effect of early marriage on education and urges the Government of India to pass legislation, making marriage under sixteen a penal offence. It demands that the age of consent be raised to 16. It whole-heartedly supports, as a step to this end, the Bill for the prevention of child marriage and emphatically suggests that efforts to get the Bill passed into law should continue unabated.

This Conference urges Government to end the Devadasi system by an amendment to the Religious Endowment Act.

This Conference is of opinion that the time has come for Indian women to participate in the administrative work of all educational bodies, and that the staff for the purposes of inspection of all grades of educational institutions should be composed of qualified Indian ladies in as much as they are better calculated to know the requirements and understand the difficulties in the way of development of the same.

As far as possible women teachers should be engaged in the primary stage of education both of boys and girls, which should in fact wholly be the concern of women teachers.

With a view to meet the ever-increasing demand for female teachers in primary schools, Government should be urged to open more Training Schools and to encourage liberally private enterprise in the same direction.

The Conference unanimously recommends the name of the Begum of Bhopal for the Presidency of the forthcoming All-India Women's Conference that meets at Delhi in February next.

This Conference reiterates with emphasis all the resolutions proposed by it last year.

WOMEN'S EDUCATIONAL CONFERENCE AT TRIVANDRUM.

A meeting of the women of Trivandrum was held on the 23rd November in the Victoria Jubilee Town Hall to concert measures for the formation of a branch in Travancore of the All-India Women's Conference on Educational Reform. There was a large and distinguished gathering of ladies, writes the Hindu on the occasion. On the dais were seated H. H. the Junior Maharani of Travancore (mother of H. H. the Maharaja) and also Mrs. Kamaladevi Chattopadhyay, Mrs. Bucley and Miss E. Wattr.

H. H., the Junior Maharani presided.

Mrs. P. P. John, one of the Secretaries of the Conference, in the course of her welcome address, said that with regard to the Women's Conference they in Travancore held a very advantageous position. They had a woman at the head of the State. They had more women of academic distinction holding responsible positions in the administration of the State than in any
other province in India, Travancore, in fact, was far ahead of other parts of India in respect of women's education. It was therefore, only in the fitness of things that they should hold such a Conference. She (the speaker) would go further and say that situated as they were, they should be pioneers in effecting reforms concerning women's education.

H. H. the Junior Maharani in formally opening the Conference then said in the course of her address—

"We in Travancore are proud of our comparatively high figures of literacy especially as regards women. The position of women in Kerala is much higher than in most parts of India. Great freedom and influence have always been theirs, and this has naturally resulted in rapid educational progress. Travancore women ought to be able to make a special contribution to the consideration of educational problems by the women of India; we should determine to fulfil with enthusiasm the responsibility imposed on us by our special privilege.

That the position of women's education is still profoundly unsatisfactory even in Travancore, will be clear if you realise that those very figures of which we are so proud show that only one out of six of our women is literate. Moreover such figures are in themselves no real test of true education. We must make sure that our girls are getting not merely education, but the right kind of education. I am especially glad to see that the Poona Conference was strongly in favour of organizing the education of girls on somewhat different lines from that of boys. If education should tend to make girls neglect or despise their homes, it would defeat its own object. "The importance of bringing a few highly gifted girls to enter the professions is much less than that of fitting the average girl to be a good wife and mother. She must be able to create a beautiful home with a refined atmosphere."

Mrs. Kamaladevi Chattopadhyaya who spoke next dealt with the aims and objects of the Conference and traced the origin of the All-India movement. The Conference was nearly one year old though its history dated as far back as 1918 when during the sitting of the University Commission at Calcutta, one lady, in the course of her speech, suggested the formation of a committee of women to examine the problem of women's education. The first Women's Conference on Education that was held at Poona in January last was historic. As the close of the Conference it was decided to form a permanent organisation for carrying on the work that was inaugurated there. Continuing, the speaker said that the main point of the present Conference was that Her Highness the Junior Maharani consented to preside over its deliberations. It was a momentous occasion in the history of Travancore. The Conference had had the support of many royalties in many parts of India. In conclusion, the speaker urged that all India should be represented at the next Conference at Delhi.

Mrs. Buckley then spoke on girl guides. Speaking about the aims of guiding, Mrs. Buckley said that it was to train girls to be good mothers, good home-makers, and good citizens. The method of giving this training could be viewed under four heads, viz., (1) character and intelligence, (2) skill and handicraft, (3) physical health and hygiene, and (4) service for others and fellowship. The speaker further said that the girl guide's movement began only 17 years ago. Guiding was a sister movement to scouting but it was entirely a separate organisation. Guiding was inter-national, inter-denomination and non-political.

Mrs. Narayani Amma, a well-known Ezhava lady, then spoke on female education. Incidentally she referred to some of the disabilities of Ezhavas. Continuing, the speaker said that the educated should encourage the uneducated, and should take to industry and manual labour. The speaker dwelt also on some of the evils of ce-education. She then suggested that the posts of primary school teachers should be filled up with women. She further suggested that domestic science should be taught in schools.

H. H. the Maharani then left the ball and Mrs. Chattopadhyaya took the chair. The important resolutions passed were that the conference resolved itself into a constituent unit of the All-India Women's Conference on Educational Reform with power to carry on the work of that Conference permanently in Travancore; that Mr. Har Bimal Sarma's Bill be accorded their support in as much as it attempted to put an end to child-marriages but that the marriage age be 16 for girls and 21 for boys, and the last resolution suggested the necessity for the reform of women's education in the following lines and urged these subjects on the notice of the Standing Committee (a) the university extension lecture scheme to bring as near as possible to the homes of women knowledge and practical demonstration of such science and arts as may be of special interest and use to them; (b) system by which elementary knowledge on such matters as hygiene, sanitation, the care of children, home recreations and occupations be imparted to women of the poorer and working classes; (c) an attempt to give every girl a training in some handicraft by which she can either earn her living entirely or supplement her income in after life.

Mrs. Chattopadhyaya again addressed the gathering and said that there was a fundamental difference between the education of men and that of women. Domestic science, hygiene, etc., were not given the importance they deserved at present. In conclusion, the speaker requested the women of Travancore to send delegates to Delhi.

Mrs. Chandrasekharan, one of the Secretaries, proposed a hearty vote of thanks to the distinguished President and all those who took part in the conference. The function then came to a close.

EDUCATION OF MUSLIM WOMEN,

We take the following memorial addressed to the Minister for Education, Madras Government, by the Pandanashin ladies of Cuddapah, from the Hindus—

"We, the Muslim Pandanashin ladies of the ancient town of Cuddapah, most respectfully beg to approach you with this humble supplication in the hope that you who are evincing a keen interest in the cause of the uplift of Indian womanhood in general will be graciously pleased to extend the same interest and sympathy to us also.

"Speaking generally, Cuddapah district is very backward in respect of education, especially female education; and the education of the Muslim womanhood in particular, to put it mildly, is in the most lamentable condition. Confining ourselves for the present to the Cuddapah town we may state for your information that
nearly half the population of this town are Muslims numbering about 10,000 and more than half of this constitute the female section, and the girls of the school-going age number over 1,000. But there are only 3 elementary schools maintained by the municipality for the Muslim girls and it is self-evident that this insignificant number is hardly sufficient to meet the demand of our community.

"Even these are in the most deplorable condition in all respects. They are 'something like cattle-sheds where no arrangements whatsoever for free light and air exist. They are not in sanitary surroundings and are entirely devoid of healthy stimulating educational atmosphere. You are well aware of the fact that our social customs combined with poverty confine us to the four walls of our 'gloomy houses and our lot in the schools in this respect, we are sorry to say, is no wit better. Besides the schools are mostly unequipped and ill-staffed. In this connection we may bring to your kind notice the repeated remarks of the Inspectress of Girls' Schools, such as 'No black-board is supplied to the school even though the attention of the municipality has been drawn to it for the last three years' which speak eloquently of the low conditions of these nomidal schools. In addition to this, they provide instruction up to the fourth class only and the strength does not exceed 200 and the girls who thirst after higher knowledge are handicapped for want of proper provision.

"In order to improve our education and better our lot and to free us from our social and intellectual degradation the local Muslim Association has been persistently agitating for better staffing and equipping of the schools but its cry has been a cry in the wilderness. When we approach the Government for redress they refer us back to the municipality which says that its finances are in a crippled state and so it cannot help us. Thus you will be graciously pleased to observe how hopeless is our situation and we venture to assert that unless our education is taken under the kind and paternal protection of the Government, there can be no salvation for us.

"Recently the kind Inspectress of Girls' Schools and the sympathetic Director of Public Instruction were pleased to visit the town and when they went into our grievances, felt convinced of the justice of our demands and were pleased to promise an early redress but nothing has been done till now in the matter. So we now approach you for the kind favour of your sympathetic support on our behalf of which we are in bad need.

"Our education cannot be improved unless our present schools are removed from this pernicious insanitary surroundings and located in healthy surroundings easy of access to all, well-equipped and raised to middle school standard at least. In this connection, we may state that we requested the Director of Public Instruction for the acquisition of a suitable site where a school may be constructed on sanitary principles with the necessary modern equipment and be wasted, completed, enough to promise to gratify our request as early as possible; but nothing so far has been done and we are thus left helpless.

"We therefore humbly pray that you will be graciously pleased to sympathise with us in our difficulties. Espouse our cause which is no less than the educational advancement of the womanhood of an important community which is backward in education, and see that suitable educational facilities are afforded to us by having the existing schools taken over by Government, removed to healthy surroundings and located in buildings constructed on sanitary principles and by having them fully equipped and raised to the status of middle school with training sections attached to each of them and earn our everlasting gratitude."

**NEWS OF THE WEEK.**

**Lady Syndic of Patna, Varsity: Miss Bhalibala Das, daughter of Mr. Madhusudan Das, ex-Minister, has been elected to the Syndicate of the Patna University. She is the first lady honorary magistrate and municipal commissioner in the province.**

**Late Miss Rajkis ben Mehrotra: We much regret to record the sad loss of Sowbhagwati Rajkis ben Mehrotra, the energetic self-sacrificing and gifted 'Sanchalika' of the 'Stridargam' a long-standing Hindhi Magazine for ladies, at the early age of 21. She lived in the Satyagtra ashram, Sabarmati for a time and was noted for her simplicity. She was an ardent social reformer and was particularly in favour of remarriage of child-widows.**

**A Reply to Mother India: We learn that Mrs. Chandravati Lakhani P, A. (wife of Prof. Satyavati Siddhantakar, Vag, Gurukula University, Kanger) has rendered the substance of Mother India into Hindi with a reply to all the points raised therein. It is a lady replying to a lady. The book is in the Gurukula press and will be available to the general public before the 20th of this month. Price will be annas twelve only without postage—Alakanar Office, Gurukula Kanger, Bijapur.**

**Support to Devadaoj Bill: A correspondent writes to the 'Hindu'—Under the auspices of the 'Bhav-rathi Sahodhari Sangam' a public meeting of the ladies of Tiruchinopoly was held on 22nd instant. at 4.45 p.m., in the Municipal Public Hall to support the Devadauj Bill to urge the raising of the legal age of marriage to 16 and 21 for girls and boys respectively. About 300 ladies attended. A few leading gentlemen were also invited to address the meeting and Mr. M. S. Subramaniam Aiyar, M. L. C., President, District Board, presided.**

**Nagpur Ladies Support Child Marriage Bill: Under the auspices of the Bhagial Mandal, Dhanloti, a general meeting of the ladies of Nagpur was held under the chairmanship of Lady Chitnavis, in the Bhale Girls' School Hall, Sitabuldi, on Sunday last at 3 P.M., to consider Rai Sahib Nasir Madhusudan Das, Sarlabal and Mrs. Shantabai Bhatvadekar explained to the ladies the importance of the Bill for prohibiting child marriages. Mrs. Ramabai Tambre spoke at length pointing out the difficulties that might impede the passage of the Bill into law as it stood. In view of this she suggested an amendment that the marriages of children below 16 in the case of boys and 12 in the case of girls should not be declared invalid or illegal as proposed in the Bill. But the parents and guardians of such children should be penalised. This amendment was passed unanimously.**

**Women's Educational Conference: The Secretary writes—The Second Madras Constituent Conference of Women on Educational Reformation held on Saturday, the 3rd December 1927, at 10 a.m. at the Women's Christian College, Nungambakam, under the distinguished patronage of Her Excellency Viscountess Goschen. The conference will be presided over by Dr.
THE INDIAN· SOCIAL REFORMER.

1927)

Mutbulakshmi Redlli, M. L. c., Deputy President of
the Madra~ f..egielative Council. There will be two aea..
aion•• one in the morning and the other in the afternoon.
During the interval a aocial gathering baa been arranged
1000 after which the afternoon ae11ion will commence.
The purpo~e of the Conference will be to ratify the
reaolution paa~d at the All-India Conference at Poona.
A ruolution In aupport of Sardo'• child marriage bill
ia drawn up. But the legal age of marriage for
girl& .and boy& hal been raised to 16 and 21
respectively. A resolution on the present dowry system
•• having a.. baneful effect on· girls' education and
calling upon all parents and guardian• to abolish ~his
aq~ial oustom will alao be diacusaed. Other interesting
resolution• on toplce)ike physic~ elii'Cltion, rural· ed~&.o
cation and le& hygiene will be brought forw;arJ for
consideration at the ensuing conference. J udg1ng from
the auoceu of laat year's aession it ia hoped that the
response from the women of Madras will be equally good
this year also. 1'be Executive Committee therefore
invite• all women interested ill th~ education of boys
and girla and WhO are desirou1 of reforming our present
educational •Y•tem to send in their names to the Hono.
rary Secretary, Mr.. Lakshmipathi, 19, Harris Road,
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NOTES
The Late Mr. Dayaram Gidumal: Diwan Dayaram Gidumal whose death took place on Wednesday last will always hold a high place among the pioneers in the history of Indian social reform. As a Government official and also being of an extremely retiring disposition, his work was always done behind the scenes and often under the guise of a pseudonym. But those who knew the secret knew that it was of a most substantial and stimulating character. Diwan Dayaram was a life-long friend and was closely watched by the late Mr. B. and Malabari in his social reform work. He was, we think, responsible for the direction of the powerful artillery which Mr. Malabari used in his campaign against child-marriages. In his quiet, unassuming way, Mr. Dayaram then and since helped all movements for the uplift of the people of India. He was specially interested in the cause of Indian womanhood and it was his inspiration and support which led Mr. Malabari to start the Bombay Sata, Sadan. Mr. Dayaram, after his retirement, devoted his whole time to the management of the institution and was always on the foundations which he laid that the institution has grown up to its present position. In order to avoid any injury to the institution from the criticisms passed upon him for his unfortunate second marriage, Mr. Dayaram completely severed his connection with the Institution and retired from public life altogether. Since then he has been living a secluded life at Bundra. Mr. Dayaram was also instrumental in establishing a sanatorium for consumptives at Trapanore in conjunction with Mr. Malabari. The late Diwan was a great scholar and his range of reading was very wide. Latterly he devoted much time to the study and practice of homeopathy to which he became something like an expert. He was one of the most gifted, independent and kind-hearted of men and his death will cause a pang in the hearts of all who had ever come in close contact with him.

Andhra University Convocation: The first convocation for the granting of degrees to the students of Andhra University was held on Monday the 5th December when Prof. S. Radhakrishnan of the Calcutta University, and himself a distinguished son of Andhra, delivered the convocation address. He laid stress on the unique occasion to make a brief survey of some aspects of the national movement. In his illuminating address, the Professor said that he saw in Universities the natural opponents of the priests of the narrow conventional type. Contrasting that part of the country with North India he said that whilst in Andhra they were all familiar with the type of mind which upholds privilege, in the north the opposite type, that which seeks universal conformity to its own standards, is the more common. To both of these, said Prof. Radhakrishnan, the University ideal of freedom of thought is strongly opposed. Prof. Radhakrishnan conceived the history of humanity to be an eternal struggle of the spirit of conservation with the creative spirit—the struggle which the two forces alternately gain mastery over each other. Interpreting the history of India in this light, he pointed out that at the present time "we are as one of these periods when humanity pushed back by the powers of reaction is about to make a great leap into the future. Everywhere the same suffocation is felt, the same vital need to pull back the veil, to break freely, to look around on a vaster horizon." He appealed for a deeper study of Indian culture uttering at the same time a warning against the temptation to idealise the past. He ended with a critical study of the past with a view to conquer our national failings and strongly deprecated the tendency to cling to institutions which have long outlived their utility either for sentimental or aristic reasons. Dealing with the reaction of the Indian national ideas, Prof. Radhakrishnan contrasted the conservative mind, which clings tenaciously to old forms and shits its eyes to the merits of modern ideas, with the mind of the radical, who is anxious to forget a past which for him is full of shame and does not realise that "where other cultures may give us light, our own furnishes the conditions for action." Prof. Radhakrishnan rightly observed that the characteristic of the Indian genius is its adaptability to changing circumstances. "It has never," said the Professor, "been too proud to learn from others and adopt such of their methods as seemed adaptable to its needs. If we retain this spirit, we can face the future with growing confidence and strength."

University Ideals: Prof. Radhakrishnan went on to urge the Andhra University to give an important place to Indian culture and to the study of Sanskrit literature. He advised the institution to proceed with caution in its efforts to make Telugu the medium of instruction even in the degree courses. For, while he agreed that the reform was a very desirable one, he held that the students of the Andhra University would be seriously handicapped with the standard of English, which he considered to be the language of international thought and also one of the chief factors in the making of the Indian nation, were not as high in their universities as it was in other parts of the country. He dwelt on the importance of science and the necessity of studying at least one objective science. He deprecated the tendency to mosaic with 'futilism and folded hands' the evils that we find. A nobler piety demands their reduction and their removal." The poverty of our people, he said, was not spiritual but only a sign of the sloth and failure not always of the poor. Turning to middle clas.

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

WILLIAM LLOYD GARRISON IN THE LIBERATOR.
unemployment, Prof. Radhakrishnan regretted the tragic waste of human effort. Our connection with Britain has not enabled us to have lead industrially in the East. He referred to British firms which relied on imported skilled labour instead of training Indian youths in their firms, and observed that Britain was following the dangerous policy of jobs. Young lives were cheated of their legitimate to be introduced into the mysteries of shipping as the boys are to learn. In his welcome speech he recognised that hither to no facilities were offered to train up Indian boys to become officers in the merchant shipping. The democratic influence is nowhere so much in evidence as in a training ship which the captain likened to a Scout camp. In course of time, we hope to see our little cadets emerging as full-fledged officers each in charge of a ship.

Prevention of Child Marriages: Dr. S. Muthulakshmi Reddi has given notice of the following bill to get the sanction of the Government to be introduced into the present session of the Legislative Council. Whereas it is expedient to raise the marriageable age of Hindu girls and boys in the Presidency of Madras, it is hereby enacted as follows:—

1. No marriage of a Hindu girl shall be completed if a male, the age of 18 years, or if a female, the age of 14 years, or takes active part in the performance of such marriage or being a guardian of either of the parties to the marriage gives his consent to it shall be liable to simple imprisonment for a term which may extend to six months or a fine which may extend to Rs. 1,000 or to both.

4. No court shall take cognizance of an offence under the preceding section, except on a complaint made within a period of two years after the offence was committed by any five adult male Hindus or by the executive committee of any society for the examination of which the board was constituted by any five adult male Hindus. or by the executive committee of any society for the examination of which the board was constituted by any five adult male Hindus.

In the course of his speech Prof. Radhakrishnan referred to the national movement for Swaraj. He observed that there was no greater opportunity in our recent history for young men and women than at present. "Swaraj is not a mere change in the form of Government or a transfer of the seat of authority. It is the transformation of the habits of mind of the people. No power on earth can stand against the corporate efforts of a people to was committed by any five adult male Hindus. or by the executive committee of any society for the examination of which the board was constituted by any five adult male Hindus.

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A BETTER WAY?

It is now clear that the idea of united and unanimous boycott of the Statutory Commission throughout the country is not likely to be realized. Influential sections of Muslims in the Punjab and in Bengal, and of non-Brahmins in Madras and Maharashtra, are opposed to it. The Ministers in the several provinces have shown no inclination to join in the boycott. The President of the Legislative and the Presidents of the provincial Legislative Councils, are observing the principle of their having no politics with added fervour. The members of Executive Councils do not evidently feel that there is anything derogatory to their self-respect in continuing to hold office. Indian Judges of the High Court, Indian members of the I. C. S. and other superior services take it for granted that the resolutions of public meetings are not intended to apply to them. It is thus obvious that if unanimity is wasted, it cannot be secured on the basis of a boycott of the Commission. Whether it can be obtained for any alternative scheme, it is difficult to say without having such a scheme submitted to and considered by representative leaders. It is, however, possible to make a fetish of unanimity. Most great reforms in the history of the world, have been the achievement not of a unanimous people, nor even of a majority but of an energetic minority which knew that it wanted, and was determined to get it. A boycott of the Commission to be effective need not be unanimous. Even if the Punjab and Bengal stand out, the rest of India can carry on the boycott if—a very big if—it is the best way of serving the cause of Indian political advancement. We are concerned with the merits of boycott as a method, and not with the prospects of its being unanimous or of its being even partially successful. The only thing that a boycott can do, is to show that India resents the exclusion of Indians from the Commission. This, we think, is rather a small matter, the important question being, whether India is satisfied with the present system of Government and if she is not, what other system she would like to have. The National Congress and the National Liberal Federation—the two non-denominational national bodies in the country—may at their forthcoming sessions appoint a joint committee to sit at once and draw up a report on the best future constitution for India.

The boycott of the Commission as we remarked above, is but an expression, a gesture of resentment at the exclusion of Indians from the central body of the Statutory Commission. This exclusion is a fatal mistake on the part of the British Government, unless it is a calculated move to place Indians between the horns of the dilemma—either to bend before the autocratic will of the India Office or to challenge the authority of British rule with consequences such as Ireland had to suffer soon after the conclusion of the war. Lord Birkenhead’s paradoxical attitude to the Irish movements for self-government is well-known, and it may be that he intends to repeat it in the case of India. The question for patriotic Indians, as we conceive it, is, whether they should let Lord Birkenhead or his advisers, whoever they may be, plunge the country into civil war, deliberately or stupidly. The proposal of a boycott has, as shown above, already created a split in the Moslem League which, till now, was able to present at least a semblance of unity, as compared with other similar movements. If some days ago there was a hope that all parties and communities will unite in boycott, the Commission, and that the unity so reached may form the basis of a more enduring and substantial unity, this hope is no longer possible. The persistence in the boycott idea is sure to result in recriminations between Indian leaders as in the days of the non-co-operation movement. We may or may not gain anything in the way of further political rights from the operations of the Commission, but we are certain, as its chief result, to be divided, into rival political factions which will further complicate the Indian problem after the Commission has come and gone. It behoves Indian leaders in these circumstances to change their plan of action so as to bring the largest number of their politically-minded countrymen together in relation to the Commission. If experience of social reform is of any account—after all politics is but a phase of social reform—we should say, accept the Commission under protest and put your case before it in the most convincing way possible. We have done our best to persuade the Pandits of British political to, make the constitution of the Commission acceptable to the Indian people. They have clung fanatically to the text of the preamble of the Statute and turned a deaf ear to our arguments. Mr. Baldwin’s Cabinet has behaved just like a group of orthodox Shastris who attach more importance to the literal text than either to its spirit or to the changed conditions of the country. For the time being, they are in the seat of power, but the most conservative Pandits have had to give way to the working of mighty social forces, and questions which excited the keenest opposition quarter of a century ago, have suddenly passed out of the pale of controversy and the views of reformers have come to be accepted, as a matter of course, by the whole community. In the same way, the reforms urged by the National Congress, for many years ridiculed and opposed, have all been implicitly accepted by the very men who were most bitter in their antagonism. It is along these tried lines that we see most hope of combining the largest section of opinion in the face of the impending enquiry.
KANAKADAS, THE UNTOUCHABLE SAINT
OF UDIP.

(By Mr. K. Venugopala Rao, E. A.)

By force of circumstances, the untouchables as a class, inspite of their failings which arise from the fact that spiritual nourishment has been uniformly denied to them, are the true bearers of the Hindu Cross. They are in so far as they weakly submit to revolting indignities heaped upon them with impunity, the real descendants of Harishchandra, the Super-Christ of Hinduism. From times immemorial they have been the unsuspecting whipping blocks of religious avarice, a whole mass of people set apart as some kind of pitch that defiles the superior epidermis. Nowadays in the history of humanity there has been an entire people in unison, so perfectly practised non-violence in thought, word and deed and established their just claim to be called civilized in the true sense of the word, as the untouchables of India. The so-called civilized nations of Europe pay their lip-homage to the teachings of Christ but when put to the test bring out their armory of explosives and poison-gases to destroy their adversaries. And yet these armed devotees of Christ with their light consciences pinned to their shirt-sleeves go about the world preaching His message of Love curiously enough give rise to such incongruities as soldier-saints who are perfect strangers to patient suffering and humiliation. Similarly, the high class Hindus who comfortably lie on a downy bed of superiority of their own making and there-from assert their double claim, on the one hand to incense the untouchables and on the other, to absorb themselves in deep contemplation of the Divine, boast of their saints and prophets too oblivious of the fact that the average untouchable who vicariously takes upon himself all their sins, has inborn saintliness in him. On the whole failure is writ large on every civilization, eastern or western, in that its products sedulously prey upon the backward classes and religion which is supposed to animate it helplessly sequences in their prerogative to do so.

Kanakadas of Udipi like all untouchable saints is dearest to God. Great as other saints are, they have only flat foot-stools given them in heaven for the reason that while in the world they shared with the rest of the caste Hindus the original sin of touchability and therefore immunity from the rigors of social oppression. He sits enthroned in a chamber set apart for those martyrs of society who are in Gandhi's words touching "poems of pity." Somehow the current history of that pure soul is hopelessly mixed up with fable. Like all his compères of his day and earlier days, he has also sunk into partial obscurity. One fact "incontrovertible," that he lived in the fifteenth century at Udipi outside the sacred precincts of that illustrious place of pilgrimage the Shri Krishna Temple. This historic seat of attraction is, by the way, controlled by separate temples by eight different orthodox swamis all of them successors of the ancesotls of Shri Madhavacharya, possessing ample benefits of their own. Local tradition has it that he was a friend as far as his untouchability went and later on when the divine light within him shone forth, the acknowledged preceptor of Swami Vadiraj, the foremost of the successors of Madhavacharya. There stands to this day the earthen mound, the relic of the contemplate thatched dwelling of the saint to mock as it were the transitory grandeur of the neighbouring pile of buildings. There are other important facts connected with him which have gone into the history of the Shri Krishna Temple. By the indomitable force of his devotion which took the form of rich song-offerings -- he made the stone image turn its front to him where he sat the despaired of its devotees far beyond the range of pollution. Shri Krishna to this day retains the same position. This is how the miracle happened. Kanaka had his scuffles from among the ranks of the orthodox, who measured the greatness of the human soul by caste and its perquisites. They laughed at the bare idea that an untouchable could be acceptable to the Holy of Holies. Kanaka however overflowed with love for all and saw only Shri Krishna permeating the world and dwelling even in the hearts of those who treated him with contemptuous cruelty. As an untouchable it was his duty, he thought, to keep within proper bounds and pit his meekness, "the badge of all his tribe," against the insolence of superiority. Once it so chanced that the image of Shri Krishna had been decked out more gorgeously than usual for the special feast of the season. Vast crowds of pious Hindus had assembled round it. Kanaka alone nervously peeped through a back-window from the prescribed distance lost in the praises of the Lord. Lo and behold, just at the time when the fire-offering was being swung round the image, it suddenly took a sharp turn in the direction of its neglected beloved.

Nothing is known of Kanaka's profession in life. All that is known is that he spent all his time in the quiet of his cottage singing the insipid hymns of his own composition to the accompaniment of a crude drum. Krishna was all the company, he had in the world, for at times He danced with jingles about His feet to Kanaka's tunes and at other times communed with him with all the heavenly fondness He felt for His incomparable devotee. It was left to Swami Vadiraj to discover the whereabouts of the Lord who sometimes absented Himself from His usual place. To draw the pointed attention of his degenerate followers to the well-deserved intimacy Kanaka enjoyed with Krishna, he abruptly summoned them into his presence and asked them to name the object he held in his closed fist. All of them in their density made absurd guesses, until at last Kanaka from a distance broke forth into extempore song and declared that it was the phallic representation of the Divine Cowherd. Thenceforward a stronger tie of friendship bound Swami Vadiraj to Kanaka. But this privilege by itself did not bring with it even moderate release from his untouchability. All th
sae it must however be said in fairness to the great Swami, that though he observed the pernicious practice he admitted the injustice of it at least as far as Kanaka was concerned. From the very beginning of his acquaintance with him, Kanaka was an object of his special affection. But now he treated him with utmost reverence. He took him into his confidence and through his intervention secured by revelation the sign of the horse, Hayavadana, which he permanently adopted for his domestic worship and that of his successors in his line. Kanaka after a deal of coaxing agreed to persuade Krishna to manifest Himself to Swami Vadiraj and his camp followers. Unaware, a white dog entered the court-yard at mid-day when the goats were absorbed in their sumptuous meals. Maddy-eyed as they were, they took the canine form at its face value and brutally flung it out into the street. At Kanaka’s pressing instance, once again the Lord appeared in the form of a white horse and ate out of a plate from behind Swami Vadiraj by resting His fore-legs on his shoulders.

Centres of pilgrimage are sacred more on account of the hallowed traditions established by those beneficent souls who are canonised on earth than by the mere accident of the image itself. In a sense the miraculous grace surrounding it is engendered by them. If the Christians have a saying that “the blood of the martyrs is the seed of the Church,” the Hindus is a different way maintain that God is inseparable from His devotees, indeed He is their bond-servant. In a way therefore the life of Kanakadasa is so intimately connected with the temple at Udipi that severally they seem to possess no distinct individualities of their own. In the wider sphere of life Kanaka is the name of God-ward striving. Madhwaism found in him its supreme fulfilment and a new renaissance. Kanaka has particular reason to be proud of him as he has handed down classics of devotional poetry in Canarese equally dignified by those of Prabandhas and Appays, two other saints of the same country.

MISSIONARIES AND MOTHER INDIA.

The Editor, The Indian Social Reformer.

Sir,

I hope that you will give me space for a brief reply to a communication from Mr. S. Veerabhadra published in the Reformer of Nov. 6th. In this communication the author while acknowledging that some American missionaries in India have condemned Miss Mayo’s book asserts that some share her point of view. Personally I doubt whether there are American missionaries in India who really share Miss Mayo’s point of view or fully endorse her repulsive charges. In general we Americans have probably been at fault in the matter of making public in India our attitude to this book, confining our efforts too largely to counteracting its effect in America.

The very day on which I first had opportunity to read “Mother India,” I sent to America a brief review of it, which has just been published, in which I said, among other things, that I was ashamed that a fellow American should write a book whose picture of India was a “sinful caricature.” All of us Americans on the Executive Committee of the National Christian Council except Bishop Robinson, whose objection I understand to have been largely technical approved the statement condemning “Mother India” issued by the Secretaries of the Council. I myself had 400 copies of this statement struck off and am sending them to a wide constituency in America.

A group of American missionaries from all over India is issuing a statement, repudiating “Mother India” and sending it to broadcast to the American Press. I have myself gathered what seems to me to be conclusive evidence against many of Miss Mayo’s worst mis-statements and have sent it to Miss Mayo in the form of a letter with an appeal to her, in the name of truth and good-will, to withdraw the book. Mr. K. T. Paul happened to see a copy of this letter and urged me to let him print it in “The Young Men of India,” but I had previously put it into the hands of a representative in America for publication there, if, as I fear may be the case, Miss Mayo’s reply is unfavourable. To my personal knowledge a stream of articles and letters designed to offset the effect of “Mother India” is going to America from the American missionaries in India.

It is hard for me to believe that any such warped and hideous presentation of India as Miss Mayo’s can long have much influence for evil in the world. It is bound to lead to reaction in which the great gifts of India for world civilization will again have emphasis. I share the hope of Mahatma Gandhi that India may be large-spirited enough to accept whatever there is in Miss Mayo’s book of stimulus to fresh efforts for reform. Truth is still stronger than falsehood. Good-will is more powerful than prejudice. No single book however disgusting and untrue can long stand in the way of the movement of the peoples of the earth toward better mutual understanding and greater mutual respect.

In confidence that you share this faith,

Ahmednagar, 5th December 1927.

Yours etc,

A. H. Clark.

MADRAS WOMEN’S CONFERENCE.

The second Madras Constituent Conference of women on Educational Reform commenced its sessions this morning at 10 in the Science Lecture Hall of the Women’s Christian College, Nungambakkam, and Viscountess Goschen opened the Conference. Dr. Muthalalshmi Reddi, Deputy President, Legislative Council, presided. There was a very large gathering of ladies of all creeds and castes. Those present on the platform included Miss McDougall, Mrs. Jinarajadasa, Mrs. Cousins, Sister Subbalakshmi Ammal, Mrs. Malati Patwardhan, Mrs. Yakub Hussain and Mrs. Alamelumangathrayarswami. On her arrival, Lady Goschen, was received by Dr. Muthulakshmi Reddi and others and conducted to the dais.

The proceedings then began with songs and prayers. The pupils of National Girls’ school, Guindy, conducted the Hindu prayer by repeating a portion of Purushasukham. This was followed by Christian and Mahomedan prayers.

Dr. Muthulakshmi Ammal in a short speech requested Lady Goschen to open the Conference. She said --
"It looks like yesterday when you so graciously opened our first conference last year and assured us of your sympathy and co-operation in this great task of awaken-
ing India's womanhood to a sense of their duties and responsibilities. Since then you would have noted with joy and pride that the women of this ancient land have followed your noble advice, have justified Your Excel-

cency's expectations and a great awakening having come upon all women, high, low, educated and ignorant they have been meeting on a common platform and dis-


cussing important educational and social problems vitally connected with their sex without any distinction of caste, creed or race, and can now show a wonderful record of practical work done throughout the year. We rightly feel that our strength and inspiration have come from your noble example and lead which was so loyally and enthusiastically followed even by royal personages in other provinces and thus our cause has gained in strength and popularity in this land of distance."

Lady Goschen in declaring the conference open spoke about the importance of education for girls.

"It is a pleasure" Lady Goschen said, "once again for me to open this educational conference for which I hope great things in the future. I have read the report carefully and I am glad to think that there has been some progress and something been added to the curriculum and also more is being taken in hand for the moral and physical well-being of pupils in the schools.

"Education is a means to an end, not alone for our honour and glory but to make us more useful fellow-
citizens, more useful in our generation. It is not always the most brilliant scholars who do the best work in the world but those who love their work. We may soar so high as to forget those who cannot attain such heights. By all means hitch our waggon to a star but does not soar high in that waggon if fellow-service and earthly duties is left behind. The race is not always to the swift nor the battle to the strong.

"Stay to help the lame dogs, and if all cannot be successful in examinations, remember as George Elliot says "The god of the world is mainly dependent on unheroic acts and that things are not so ill with you and me is owing partly to those who lived faithfully hidden lives and now rest in unvisited tombs."

Mrs. Rukmani Lakshmipathi presented a report of last year's conference incorporating the accounts of income and expenditure. The report stated that there was a wonderful response from the women of this presidency to a general invitation issued by the executive committee consisting of eminent educationists and women social workers. The conference was a great success last year being the first of its kind in the sense that women felt that the time had come when they should take the initiative in all matters concerning the education of their children. They still further felt that they had a legitimate share in advising the Government in their educational policy. A generous donation was given by the Maharani of Vizianagram. The senior Maharani of Travancore had become a patroness of their conference. The whole idea of holding such a conference was to formulate a scheme of education which would be in accordance with the needs of their country and which would help to train their girls for better citizen-

ship to inculcate self-respect in them and lastly to awaken their national consciousness.

On the motion of Dr. Muthulakshmi Reddi the follow-
ing resolution was next adopted:—

"That this conference records their loving sympathy in the deep sorrow and bereavement that has befallen their beloved sister and leader Lady Sadasiva Aiyar."

The resolution was carried in silence the whole gathering standing.

Lady Goschen then left the hall and Dr. Muthula-

kshmi Reddi took the chair. She briefly explained the object of the conference and emphasising the import-

ance of giving education to the girls on national lines. She then called upon Mrs. Margaret Cousins to explain the resolutions passed at the All-India Women's Con-

ference at Poona in January last. Mrs. Cousins read the report of the conference and pointed out that at that conference vital issues connected with education of women were discussed and a number of resolutions were passed suggesting plans of work to carry out the edu-
cational advancement of the womanhood of India.

Sister Subbalakshmi Anmal then explained the sig-

nificance of those resolutions in Tamil and all those resolutions were next ratified by the conference.

Mrs. Malati Patwardhan next moved the following resolution:—

"This conference deeply deplores the effect of early marriage on education. While welcoming Mr. Sarada's attempt to pass legislation prohibiting early marriage this conference strongly protests against the proposed ages of twelve and fifteen in his bill and reiterates the resolution passed at the All-India Conference that the legal age of marriage for girls and boys be sixteen and twenty-one respectively. It also demands that the age of consent be raised to sixteen and supports Sir Hari Singh Gour's Bill as a step towards that end."

In doing so Mrs. Patwardhan said they all knew how harmful early marriage was. They also knew the various troubles that would take place when children were married young. The aim of life was to gain happiness through perfection. Child marriages could not possibly help one to attain perfection. True religion would not advocate early marriage, Mr. Sarda's bill was a step towards an ideal. Personally she was in favour of raising the age still further. If early marriage were stopped, baby-widows in India would be a thing of the past.

Mrs. Ramaswami Sivan in a telling Tamil speech seconded the resolution and Miss Baker supported it. After Mrs. Jayalakshmi Kumar and a few other ladies had spoken in favour of the motion it was put to the meeting and carried unanimously.

After the passing of the resolution prohibiting early marriage, the following resolution was moved by Bhasha-

rathi Sree Ram:—

"This Conference deeply deplores the effect of the present dowry system on the education of girls and urges parents and guardians to abolish this social custom."

This resolution was seconded by Mrs. Swaminathan and supported by Sripathi Aminelumangattbyrammal and passed unanimously.

The following resolution was moved by Miss. N.

Brockway:—

"An adequate playground should be attached to every school and in the crowded areas of cities public play-

grounds should be opened."

The resolution was seconded by Mrs. Back.
The resolution was carried.

Dr. Muthulakshmi Reddi then moved the following resolution for the medical inspection of girls in schools:

"Systematic medical inspection should be made compulsory in all schools and colleges and in the case of girls the inspection should be carried out by lady doctors and where possible school clinics should be started."

This resolution was adopted at the Poona Conference.

The resolution was duly seconded and carried unanimously.

Miss Van Doren moved the following resolution.

"Alternative courses should be established to suit the needs of girls who do not intend to take up college education, these to include the subjects of domestic science, fine arts, handicrafts and industries."

The resolution was duly seconded and carried.

Mrs. Taffs then proposed the following resolution which was seconded by Dr. Chinnappa and supported by Mrs. Jinarajadasa and carried unanimously.

"It is desirable that sex hygiene be taught in all secondary schools and colleges by competent teachers."

The following resolution was then proposed by Miss Barrie:

"This conference is of opinion that the spirit of social service should be inculcated in every stage of education."

The resolution was duly seconded and carried unanimously.

Miss Palurunissa Begum Saheba of Nellore then moved the following resolution:

"This Conference is in favour of compulsory primary education being given to Muslim girls and requests the Corporation of Madras to extend its compulsory scheme to the Muslim girls with pondash facilities."

The resolution was seconded by Mrs. Yakub Hasan and carried unanimously.

Mrs. Jinarajadasa then spoke in support of Dr. Muthulakshmi Reddi's Bill regarding Devadasi. A motion supporting the Bill was unanimously passed.

The Conference next elected the following delegates to the All-India Women's Conference to be held in Delhi next year: Dr. Muthulakshmi Ammal, Mrs. Jinarajadasa, Mrs. Malati Patwardhan, Miss. Swaminathan, Miss. E. K. Janaki Ammal, Mrs. Yakub Hasan, Miss Van Doren, Mrs. Alakeshunamathayaranamal, Miss. Dehavasyam, Mrs. B. Lakshman Rao, Miss Baker and Mrs. Cousins.

Dr. Muthulakshmi Reddi, in her concluding remarks, said that the Conference was in many respects a unique success, especially so as a number of Mussalmam sisters were present. She laid special emphasis on the position of women in social life and that girls should be given such training as would ensure them to become loyal wives and wise mothers.

It was the mother that was responsible for the training of citizens, reformers, statesmen, philanthropists and heretics. The Maharani of Baroda had expressed her view in this matter by asking how men could be free when women were slaves. The speaker also spoke about the evils of early marriages and the consequent increase of infant mortality and child widows. Then the speaker referred to the subject of sex hygiene and emphasized the point that both boys and girls should be educated and taught the virtue of chastity. Sex hygiene should form an important place in the school curriculum from the point of view of preservation of race.

Mrs. Cousens then proposed a vote of thanks to Dr. Muthulakshmi Reddi and also thanked Miss McDougall and Mrs. Yakub Hasan.

The President was then garlanded and the Conference then broke up.

WOMEN'S EDUCATIONAL CONFERENCE.

MADURA.

For the first time in the annals of Madura, writes the Hindu, the Tamil Nadu Constituent Women's Educational Conference met at the Victoria Edward Hall this morning at 8 a.m. The Conference hall presented a beautiful appearance with flags and festoons. A large number of ladies including a fairly good number of delegates from Trichinopoly.

Dindigul and other places attended the conference Prominent among those present were Dr. Muthulakshmi Ammal, M. L. C., and Deputy President of the Legislative Council, M. Doraikannan Chattopadhyaya, the President-Elect, Mrs. C. Kaliyan Krishnan Nair, Mrs. M. Manickavasagam Pillai, Mrs. G. Ramiah, Mrs. Hanum Doraikannan Mudaliar, Mrs. Anna Thomas, Mrs. Alims, Mrs. Hans, Mrs. M. K. Sankaranarayana Aiyar, and others. On the beautifully decked shiamans were seated, Dr. Muthulakshmi Ammal, Mrs. Kamaladevi, Mrs. Kaliyan Krishnan Nair and Dr. Anna Thomas.

The proceedings of the Conference began with prayer offered by two ladis one after the other. Next, on behalf of the Women's Indian Association, Madura, Dr. Anna Thomas, Honorary Secretary of the Association read and presented an address to Dr. Muthulakshmi.

Mrs. C. Kaliyan Krishnan Nair then read the welcome address in Tamil and said:

"I am glad that this conference of our sisters has met here for the purpose of considering about the educational reforms of women. It is known to us all that women in ancient times were highly cultured; but it is regrettable to find that that condition is not prevalent any longer in India much less in Southern Indian. It is said that only two per cent of women are educated. I am sure this conference will make efforts to combat this darkness of ignorance. But this subject of education to women is not an easy task and requires a lot of deliberation. For instance, the question of language has to be solved. The question of the age at which girls should be married will also have to be decided. Another important thing that we have to do is to give our support to the Bill regarding Devadasis which Dr. Muthulakshmi has brought forward in the Legislative Council."

She then requested Dr. Muthulakshmi Ammal to open the conference.

Dr. Muthulakshmi Ammal then formally declared the conference open in a short and elegant speech. She then formally declared the conference open in a short and elegant speech. Dr. Anna Thomas then proposed Mrs. Kamaladevi Chattopadhyaya to be the President of the conference and the proposition being formally seconded by Mrs. Hanum Doraikannam Ammal, was carried amidst cheers and the President took her seat.

The Conference then resolved itself into a Subjects Committee to consider draft resolutions to be passed in the open conference.
When the Conference resumed its sittings in the afternoon at 2 p.m., Mrs. Kamaladevi Chattopadhyaya, the President, delivered her presidential address extemporaneously.

The following resolutions were then passed:

1. This conference expresses its deep regret at the sudden demise of Sir T. Sadasiva Aiyar, and conveys its heartfelt condolences to Lady Sadasiva Aiyar and her family.

2. This conference expresses its deep sympathy with the sufferers in the Nellore District who had sustained heavy losses by the recent cyclones havoc and requests the Government and the public to help the distressed generously.

3. This conference gives its support to all the resolutions passed by the 'Women's Conference with the exception of the sixth resolution.

4. The conference deeply deplores the effect of early marriage on education. While welcoming Mr. Sarda's attempt to pass legislation prohibiting early marriage, the conference strongly protests against the proposed age of 12 and 15 in his bill and reiterates the resolution passed at the all-India Conference that the legal age of marriage for girls be 18 and boys be 21. It also demands that the age of consent be raised to 16 and supports Sir Hari Singh Gour's Bill as a step towards that end.

5. This conference deeply deplores the effect of dowry system on the education of girls and urges parents to abolish this social custom and utilize the amount for the education of girls.

6. An adequate play ground should be attached to every school and in crowded areas of cities public play grounds should be opened. Systematic medical inspection should be made compulsory in all schools and colleges and in the case of institutions for girls inspection should be carried out by lady doctors only. Where possible school clinics should be started.

7. In the curriculum of girls' education in India teaching in the ideals of motherhood and in making of the house beautiful and attractive should be given prominence.

8. Proper facilities should be provided in purdah educational institutions for girls who observe purdah.

9. Primary education should be made compulsory for all boys and girls. The present series of vernacular text books should be revised and supplemented by books suitable for children. Facilities and financial provisions should be made at the same time for boys and girls alike in all schemes of compulsion. Women should be on all attendance committees.

10. Preparatory vocational and manual training suited to the child's needs and daily experience should be included in the curriculum.

The vernacular should be the medium of instruction, English being a compulsory second subject. Hindi or Urdu should be included in the curriculum, and should be an alternative to the classical languages, one of which should be compulsory.

SIND WOMEN'S CONFERENCE.

Mrs. W. F. Hudson, wife of the Commissioner in Sind, yesterday opened the Sind Ladies' Educational Conference and immediately afterwards performed the opening ceremony of the Mrs. Dialdas Mal Chand Ladies' Association Buildings.

The new premises of the association are situated in the Kuchery Road opposite the offices of the Daily Gazette. The conference and opening ceremony were attended by over 600 women from all parts of Sind and S. Tayabji, Secretary of the Ladies Conference, read her report.

Mrs. Homi Mehta, President of the Conference, delivered her presidential address. In the course of it she said, "I feel that within the next five years we will be needing schools in much larger numbers: and if we trust to the authorities to find schools I am afraid we will be greatly disappointed. It seems that the Government educational machinery is hopelessly broken by reason of many obstacles. The reason given is that they have no money to repair it or buy a new plant. It may be so. There is no doubt that they have no sufficient drivers also. If they employed women drivers as council members and ministers and sought their cooperation I feel they will be able to get on better. It will be very necessary for us to struggle hard on this subject; and I am sure unless some of us are prepared to pay our constant and devoted attention to this subject we will have to be sorry for it considerably in the years to come. We must try to get ready for more schools.

"I know, there is a feeling generally that we should ask for a separate university for our sex. It is a step which requires considerable thinking. I know, it is said that women have their own share of life and need all throughout a distinct and separate type of education. In my opinion, I am afraid such a division like cutting sharply a piece of cake cannot be made. It will be risky. There are many common spheres for both the sexes in education and few which are distinct for each. I would much more prefer certain voluntary subjects for women in one common university. Only we should demand for and take our position and place in the university administration. A separate university means to me a constant obstacle in understanding our men. A university is an excellent meeting ground for both the sexes to understand and know each other well. I am afraid and I strongly feel that a finely cut division in university education will make us lose much of those finer emotions and understanding which are necessary for our life.

And lastly, I will lay before you a vital problem which confronts our country to-day. We find each community and caste in our country struggling hard to achieve its own ends. Let men fight for their small gods. May God give them wisdom. Perhaps they are hopeless and will drive our country to rack and ruin I humbly put before you that we can lead them to salvation by our unity. Our aim is our children's edu.
cation which practically means their lives. Mothers and sisters, let us unite with one aim to bring unity in our country. Our influence in our homes, our education to our children who are existing, our resolve, faith and desire for unity, which will mean a valuable heritage to our children yet unborn from their very inception, but save the situation which must depend upon how we live in the country of our birth which affords us our daily bread. And my last humble and respectful request is to leave alone our men to fight if they so choose, but to keep ourselves aloof from the turmoil and to let them know boldly that we women shall remain united. We are women of all religions, castes and creeds and if we keep united our children will learn the true meaning of fatherhood of God and brotherhood of man, will live happy and noble lives and remain united. It will not be impossible, if with His name on our lips and in our hearts we strive."

Mrs. P. Punniah, Secretary of Mrs. Giidias Goocbland Ladie's Association, then read her report, after which the whole assembly entered the new building and inspected its handsome furnishings. At the evening sessions of the Conference Miss E. J. Granger delivered an address on "The Objects of our Schools", after which interesting discussions followed in the course of which the following resolutions were passed.

1. That this Conference is of opinion that there should be compulsory education for girls in the larger towns of this province.

2. That this Conference desires that the mother tongue, together with English, be made compulsory in all schools.

3. That co-education be adopted in the primary stages of all schools under capable women teachers.

4. That physical culture and hygiene be made compulsory subjects for girls in primary and secondary schools.

5. That alternate courses be provided for girls leaving school between the ages of 17 and 19.

6. That this Conference urges that the age of consent be raised to 18 for married girls and 18 for unmarried girls, and also that this Conference whole-heartedly supports Mr. Haribidas Sarda's Hindu Marriage Bill.

MINIMUM LEGAL AGE OF MARRIAGE.

The British Home Secretary, Sir William Jowynson-Hicks, spent more than an hour one morning in this week with a deputation representing the most important women's societies, who had gone to him to urge the raising of the minimum legal age of marriage, which is at present twelve years for girls and fourteen for boys. They also asked that the recommendations of the Departmental Committee on sexual offences against young persons should be put into immediate effect. The deputation, organized by the National Union of Societies for Equal Citizenship, claimed to represent the views of millions of women throughout the country.

Sir William, who brought with him a group of departmental heads, including the Registrar General, was not unnaturally taken aback when he glanced at the list of speakers and saw that twelve women were to speak. Miss Rathbone, however assured him that they would all speak very briefly, and her promise was fully fulfilled. It was agreed that Sir William should reply to the speeches on early marriages before going on to the second point, writes the Evening News. Miss Rathbone said there was a tremendously strong feeling on the part of the women's organisations represented that the age of marriage should be raised. It was true that very few individuals in England married under the age of fifteen. During the past three years, however, the number of girls marrying at the age of fifteen seemed tending to increase. In 1924 the total was 13, but in 1928 it had risen to 34. It was regrettable that Great Britain was among the most backward of civilized countries in this matter. The fact discredited us in the eyes of foreign countries, and made it difficult to press for the raising of the marriage age in countries where early marriages were far too frequent, because foreigners did not understand that a law could be on the Statute-book and be almost a dead letter. It was especially likely to have an evil influence in India. She thought it must rather hamper the India Office in pressing for reforms in India when in this country a girl could be legally married at the age of twelve.

Miss Rathbone said she was pleased to find that the Archbishop of Canterbury was warmly in favour of the change. The question was what should be the minimum age. The general opinion of the women's societies was that it should not be lower than sixteen for girls and not lower than that for boys, though some people felt that because of the husband's economic responsibilities the age should be higher for boys. They felt that the age of marriage should be concurrent with the age of consent, and that if the age of consent were raised to seventeen the age of marriage should also be raised. This belief was endorsed by the International Council of Women.

Miss Rathbone also said there was a strong feeling that if the age were raised there should be no dispensations for marriages below that age. In countries where the minimum age of marriage was high dispensation was sometimes granted, usually when a child was expected. But the dispensation was unanimous in its belief that when a man had seduced a very young girl he should not be allowed to marry her. They would rather have a lower minimum age without dispensations than the age of sixteen with the right to make exceptions. Another very difficult question was whether when a marriage has taken place below the legal age it should be made void.

Lady Emmott, speaking on behalf of the National Council of Women, said her Council felt that the present law was a blot on the Statute-book and a very bad example for other countries. They had not discussed whether a marriage below the legal age should be void or voidable, but their last conference had rejected a resolution suggesting that the age should be raised to eighteen. The general feeling was that it should be sixteen.

Mrs. Eichola of the Union of Jewish Women, said there was a feeling in the Jewish law fixing any marriage age, but her people followed the laws of the country in which they lived with regard to marriage and divorce, and the Jewish women in Great Britain supported the demand for raising the age.

Miss. Pictou-Turberville, speaking for the Young Women's Christian Association, which has branches in
over the world, said the present law was a stumbling-block to their workers in some countries. She expressed alarm at the apparent increase in very early marriages.

Mrs. Neville Rolfe, of the British Social Hygiene Council, spoke very strongly of the effect the law has in India and other Eastern countries. During her recent visit to India the point was invariably raised by the legal authorities with whom she discussed social questions. It caused great difficulties in our colonies and dependencies where the English law runs and where the custom of very early marriages is much more common than here.

The Home Secretary, in reply, said the arguments put before him were almost insuperable, but there were certain difficulties to consider. He was glad to know that in the last twelve years there had been no marriages of girls under thirteen, and only three of girls under fourteen, and thirty marriages under fifteen. There had been marriages of 192 males of females under sixteen. Between fifteen and sixteen was the difficult year. The figures for the years 1924-1926 showed an increase in marriages under the age of sixteen, but there was not a great increase for the twelve-year period, and the number of 1924 was exceptionally small.

The Registrar General had investigated the cases of early marriage, and had found that in nearly all the cases where the girls were under sixteen there had been urgent reason for the marriage. The deputation wanted the revised law to make it clear that there should be no exemption or dispensation, and that would be much the easier course for him. If there were to be dispensations he would have to grant them, and pressure would inevitably be put on him by the member for the constituency. Then the question might be raised in the House of Commons.

"You tell me," he said, "that you have not made up your mind whether marriages under the legal age should be void or voidable. You must make up your minds. You are so much more widely in touch with the body of public opinion on these matters than I am. I cannot leave it to Parliament to decide. The Government must be prepared to take the responsibility for the legislation it introduces." He fully agreed that the marriage age in England should not be lower than in most of the other civilized countries, and be agreed that it would be for the benefit of the women of India. He and his staff were willing that the law should be altered. He suggested the women's organizations should appoint a small, sub-committee to confer with the experts of his department and decide whether they wished marriages before the legal age to be void or voidable.

Until now everything had been calm and bright, but on the second subject dealt with, the appeal that effect should be given to the recommendations of the Departmental Committee on sexual offences against young persons, which was introduced by Lady Astor, the atmosphere changed. Lady Astor was sitting at the back seats and when she rose the Home Secretary remarked with a smile that he was not used to seeing her in a back seat to which she replied that she had become a modest violet in her old age. It was an unfortunately frivolous introduction for the attack Lady Astor made on "the very feeble circular" sent out by the Home Office, which dealt with only seven out of the 27 recommendations made by the Committee. "Are you going to amend the act?" she asked. "Are you going to introduce legislation recommended by the Committee? There is no subject on which you can raise a greater agitation among the people, especially among men, than this. The country is over-riff for legislation, and we are a little tired of Home Office circulars." She had found the appointment of women police, she added, but in spite of their recommendations women police were not being appointed.

Mrs. Agnew, of Bolton, asked that the legislation necessary to give effect to the recommendations should be passed without delay, that the recommendations which did not require legislation should be carried out, and that the Home Office should urge the importance of this on local authorities or issue statutory orders. Was the Home Secretary prepared to do this in regard to the appointment of women police? "Do you not think," she asked, "that the time has come for the appointment of women police to be made compulsory? Our hearts are getting a little sick and we fear that these offences will continue."

Mrs. Dunwood of the Women's Institutes, the largest organised body of women in the country, and Mrs. Garfield, of the Women's Co-operative Guild, "perhaps the largest body of married women in England?" said the mothers felt very keenly on this point.

The Home Secretary said he had considered the report of the Departmental Committee on sexual offences together with the other report dealing with the treatment of child delinquents. It was no good bringing in two bills, but if the Cabinet approved he hoped to bring in a bill dealing with the important questions in both reports, and careful conferences were being held to discuss them in the Home Office. He was not in the slightest degree penitent about the circular. It was not fair of Lady Astor to talk about the "feeble circular." It was a very good circular.

Lady Astor suggested that he should take a vote on that point from those present.

Sir William said the question was what he thought of it and what the magistrate thought of it. He had been thanked by magistrates for bringing certain points in the public report before the public. He had made no committee on women he had done. Lady Astor knew perfectly well that a bill brought into Parliament ordering great towns to appoint women police, whether they wished it or not, would raise a storm in the House and would never go through. The local authorities formed the strongest body of public opinion in the country and they wielded immense influence. It would be totally against the whole system of local self-government in this country to try to force them to do something they did not want. It would also be totally against English tradition for him to issue a mandatory circular to magistrates on the question of imposing severer sentences for child assault. In both these matters the women must work through an educated public opinion.

NEwS OF THo WORk.

Neolithic Remains in Myurbhanj; Information of great interest to archaeologists has just been received in Calcutta. The recent devastating floods have compensated the Myurbhanj State to an extensive measure, by leaving high and dry a good deal of historical remains. The discovery of a building site on the bank of the river Khar Kali was brought to light a few days back. Subsequently, some dilapidated temples, as also some stone implements of the Neolithic age, are said to have been exposed by the last floods in the Valley.
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PUBLISHED EVERY SATURDAY.

CONTENTS.

A Busy Week.


The All India Scout Jamboree. Punjab Advocate Mandal. District School Memorial Prize. Discourtesy in the Civil Service.


NOTES.

A Busy Week: The week in Bombay has been a very busy one. The Viceroy arrived last Sunday and set himself to carry out his engagements on a very strenuous programme. The result was that his Excellency had a touch of fever on Tuesday morning which did not abate in the evening, and he was not able to receive His Majesty the King of Afghanistan who landed on Wednesday evening at Apollo Bunder from Karachi. The Viceroy's health has not improved and all his engagements for the week have been cancelled. He is due to leave Bombay on Sunday evening, but if his Excellency's fever does not meanwhile abate, he may not be able to do so. Their Majesties the King and Queen of Afghanistan had an enthusiastic reception on Wednesday, its spontaneous being its most marked feature. The King has been moving freely in the city with very little ceremony. The Municipal Corporation gave him an address at their Hall on Friday. His Majesty made a suitable reply. The Women of Bombay also presented an address to the Queen at their Gymkhana. The Afghan King's visit has been a great success.

The Failure of the Radio: We reprint today an interesting article from the New Republic on the experience in the United States of broadcasting. In the States, there is no government control such as exists in India over the use of the radio wireless, and consequently there is no country in the world where radio sets are so popular as there. The observations of the New Republic, therefore, apply with extra force to India and other countries where strict official control is the rule over the broadcast stations. The New Republic points out that the growth of the radio has none of the delays it has undergone. It has not supplanted or even supplemented newspapers. Instead of curtailing the scale of newspapers, the radio has increased them. As a news agency, it has failed. The listener-is tied down to the broad-caster both in respect of the items of news selected and in the order in which they are delivered. As an educational device, too, the radio has not come up to expectations. The New Republic concludes, the person who has derived most benefit from the radio so far is the advertiser. These observations apply equally to the diminution of which too expectations have failed to materialise.

Settlement of the Kharagpur Dispute: The prolonged struggle between the B.N.Ky. authorities and the workmen has come to a happy termination. The whole trouble arose from a refusal on the part of the railway authorities to recognise the claims of the workmen to have a voice in the matter of retrenchment which the former were anxious to effect. The situation became worse when the Agent of the B.N. Ky. tried to substitute subsistence for full wages during the time of the lock-out, in defiance of the Government of India. We hope the lesson of the struggle will not be lost on the Railway Administration. The labourers have their rights as well as their employers and the latter will do well to recognise this supreme fact, however unpalatable it may be, if they do not want to repeat the unsanctioned. The Government of India has done well in coming to the rescue and setting matters right by their latest communiqué.

The Marwaris and Child Marriage: A meeting of the Marwaris of Calcutta which was held recently to decide the attitude of that community towards the Royal Commission, gave its support to Mr. Bard's Bill, objecting however to the invalidating of marriages under the minimum age. They also proposed that in the case of boys the age limit of sixteen years was not sufficient. The Marwari Chamber of Commerce of Bombay, in its reply to the Bombay Government's letter in regard to these states: "The Board have carefully considered the Bill in detail and have ultimately come to agree whole-heartedly with the spirit of the measure. They recognise that the present is the most opportune moment for enacting legislation for stamping out the social custom of child marriages, which is a wide-spread evil eating into the vitals of the Hindu society. The Board have also paid due attention to the opinions expressed from time to time in the past by such socio-cumunal organisations as the Agarwal Mahasabha, the most representative body of the Agarwals Vaishyas, and the Maheshwari Sabha, which represents the Magahswari Vaishyas—the two castes which cover practically almost the whole population of Vaishyas of Northern India. Of the aforesaid two bodies the former has fixed the minimum marriageable age of a boy at 16 and that of a girl at 16. They have not, however, gone a bit farther in the case of males and fixed 18 years as the minimum marriageable age." The Bombay Marwari Chamber,
however, does not think it desirable to go beyond Mr. Sarda's Bill and accept the age limits fixed by him. Further, they frown upon the retention of the proviso, at the initial stages of the reform, by which a Hindu can, by making an affidavit before a First Class Magistrate in his district, get his daughter or ward married even at eleven years of age. "They do not support the proposal to invalidate marriage below the minimum age because of the Bill is noted in the Bill as one which it will not only defeat its own purpose, but give rise to numerous difficulties in connection with inheritances and allied matters. A little reflection will show that in cases where a man's claim of being the legal heir to the properties left to him by his parents is disputed, the effect of this law would be to place the son in the sad predicament of having to prove that his deceased parents had been legally married. Further, the orthodox sections of the community will ignore the law altogether. Not knowing the full implications of the new legislation, rather than tear themselves off from the custom that rules supreme among them, they would be more likely to honour the law more in its breach than in its observance! They, therefore, advocate that the parent or guardian who celebrates the marriage of his ward or daughter in the absence of the minimum age prescribed in the Bill, should be penalised for his first guilt by a fine of Rs. 1,000 and for subsequent disregard of the law, by a months' imprisonment together with the fine. It is true that by the qualifying clauses with which they have, hedged in the reform, the Marwaris have almost frustrated the purpose of the Bill, but it is a sign of the times that even an orthodox and conservative community like the Marwaris realise that the reform is a necessary one and are eager to give their support to the introduction of a bill like that of Mr. Sarda. The Marwaris are at one with the reformers so far as they agree that the marriage-age should be raised.

The All-India Scout Jamboree:—The march past of the scouts on the Mahalakshmi race course took place on the 11th of the month. His Excellency the Viceroy took the salute as troop after troop passed with their banners. The scouts had assembled from every province and every Indian state and the total number was almost 12,000. Sir Chulialal Mehta, in thanking His Excellency for his presence, observed that the gathering was a thoroughly representative one and that in their 'camp life the boys imbibed the principles of service and democracy. His Excellency addressed the 'scouts in the same strain.

Punjab Aochut Udhar Mandal:—We publish elsewhere copious extracts from the report of the above Mandal which has made the removal of untouchability its mission in life. It will not be an exaggeration to say that as the result of the Mandal's work the position of these much despised people is quite different to what it was before. The propaganda carried on by the Mandal among the higher castes has brought home to them the necessity of looking upon the untouchables as their brethren and, according them humane treatment. Though much has been done in this direction and untouchability is fast disappearing in the Punjab, much remains to be done to raise the social status of these classes by education and by inculcating the principles of sanitation and hygiene.

Dinkar S одна Memorial Prize.—The John Hone Secretaries, Young Theists' Union, Pratuk Samaj announce, that essays are invited from young men and women not exceeding 25 years of age, on "Religion and National Life." The essays are to be written in English, and should be not less than 500 lines, written on one side of foolscap paper. They should reach the secretaries not later than 31st January, 1938. Competitors are requested to designate their essays with a motto or a non-de plume instead of their names, and to send their names and address separately to them. A prize of Rs. 25 will be given to the writer of the best essay. The following have kindly consented to act as judges: (1) V. V. V. N. Nair, V. N. Chandavarkar, Bar-at-law, (2) Dr. G. Y. Chitnis.

Untouchability in the Coohla States:—We congratulate the Eshuva community in the Coohla State on their wise and bold step in embarking within their folds the Pulayas whom they hitherto regarded as untouchables and unjustifiable. It is a necessary step which had to be taken to remove the disabilities of the Pulayas whom the Eshuvas are busy mingling in Pulaya society; and though they had not gone so far as to allow intermarriages between the two communities they are taking the right step in the partaking of the wedding feasts. They have thus strengthened their claim and relieved themselves from the attacks of certain orthodox Brahmins who had been accusing them of their action in the removing of the curse of an untouchability by the ridiculous argument, "let the Eshuvas first remove the disabilities of the Pulayas whom they regard as untouchables and unapproachable and then put forward their claim." Now that the Eshuvas have cleared one stumbling block in the way of their progress, we hope, that these orthodox Brahmins would no longer persist in treating them as untouchables and unapproachable by indulging in false logic, but appreciate their action and take their example and gladly welcome them in their midst as their own brethren belonging to the same religion namely, Hinduism.

The Hindu Annual Supplement: The Hindu Annual Supplement of this year maintains the same high standard of literary and artistic excellence which had characterised those that have preceded it. It affords valuable and interesting study to the politician, to the scientist, and to the artist alike, having among its contributions valuable articles on the leading topics of the day from the pen of such famous English as well as Indian writers as the Rt. Hon. J. C. Weigwood, Prof. Geddes, Mr. George Linsbury, Prof. S. Hearnshaw, Mr. Spencer, Prof. S. Radakrishnan, Dr. Subhadra Bose, Dr. H. Parameswaran and Harindrath Chattopadhyaya, all of whom are recognised authorities on their respective subjects. On the art side it contains valuable colour plates by such renowned artists as the late Raja Ravi Varma and Raja Raja Varma, and they are fairly representative of Indian Art. The photograph section has displayed both aesthetic value and technical perfection. The printing and get up of the Annual is simply attractive. In short it is a production worthy studying and worth preserving in all libraries and coming as it does at an opportune moment it is a fitting Christmas gift to a friend or a relation.
MARRIAGE LEGISLATION.

That there is a widespread feeling in the country in favor of legislation to prevent child marriages, is shown by the fact that three Bills have been drafted by non-official members with that object. One of these is by Mr. Har Bilas Sarma, member of the Legislative Assembly. This Bill, which has been referred to a Select Committee, proposes to declare void all marriages among Hindus of girls under 13 years of age and of boys under 16. Mr. Jalamdas Dalalram has prepared a Bill to be introduced in the Bombay Legislative Council next session. He proposes to make it punishable with imprisonment or a fine or both in any way to take part in or consent to the marriage of girls below 13 and boys below 16 years. This Bill also is applicable only to Hindus and, of course, it will be in force only in the Bombay Presidency. Dr. Mathulakshmi Reddy has drafted a Bill for introductio in the Madras Legislative Council on similar lines except that the age limit for girls in her Bill is 14 and for boys 18. This Bill also is for Hindus only and its jurisdiction will not extend beyond the limits of the Madras Presidency. We have not heard that similar legislation is in contemplation in any other province of India. But it is not unlikely that members of the other Provincial Councils, may be awaiting the result of the attempts that are being made in the Assembly and in Madras and Bombay.

If Mr. Sarma's Bill passes into law there will be no need for any other legislation in any of the Provinces. Marriages will cease to be performed of girls under 12 and of boys under 16, because no parent would run the risk of the marriage of his daughter being declared invalid. The risk in the case of a boy under the prescribed age, will not be so great because he can marry another girl without difficulty but for some time at least a girl whose marriage has been declared void will not find it easy to get any one else to marry her. Mr. Sarma, moreover, has left a big loophole which is likely seriously to complicate matters. He has made it easy for a parent to get his daughter married while she is still under 12, by obtaining a sort of license from a Magistrate who on application is obliged to grant it. The effect of this clause is practically to make 12 the actual age-limit for the marriage of girls under Mr. Sarma's Bill. Mr. Dalalram's Bill fixes it at 13 and Dr. Mathulakshmi at 14. We have pointed out in previous articles that making marriages void is a very serious matter, as the consequences may extend to unborn generations. We also think that provincial legislation on marriage is beset with difficulties. For instance, if both the Bombay and Madras Bills should become law, it will be legal in North Canara and Bijapur to marry girls at the age of thirteen, while in the neighboring districts of South Canara and Bailury it will be punishable with imprisonment, as the age-limit in the Madras Bill is 14 years.

Presumably, the parents of a Madras Hindu girl under 14 years of age who are in a hurry to get her married, have only to travel to Sholapur to get her married without fear of incurring the penalties prescribed in Dr. Mathulakshmi's Bill.

Another point worthy of consideration is the desire ability of extending legislation to all communities. The evil consequences of child marriages are not contingent on the religion of the parties. They are, no less detrimental to the well-being of Musalmans and Christians than to that of Hindu. It is plain from the census statistics that child marriages prevail among all Indian communities, and that the difference between them is only as to the extent of their prevalence. It is demoralizing to punish a Hindu for an act which is freely permitted to Muslims and Christians. There is, so far as we know, no precedent for such legislation, except perhaps the law relating to bigamy which makes it a crime for a Christian to marry more than one wife, while a Hindu and a Musalman may marry two or even three wives at a time. This, however, is not the outcome of a law passed by the Legislature but of the personal law of the different communities. It is most undesirable to extend the scope of such personal laws. To do so, is to transfer the growth of Indian nationalism for which common codes of law are most important accessories. If we may make a suggestion, it would be that the Government of India should appoint a committee to investigate the question and to draft a Bill to prevent child marriages.

A DIVORCE ACT FOR HINDUS.

(BY R. S. P.)

Dr. Gour, in his letter to the Times of India of the 10th inst, had referred me to some Acts bearing on Divorce as applied to certain sects and classes among Hindus, pleading, at the same time, that he could not with one stroke amend the existing law of Divorce and, at the same time, amend the Hindu Law of Marriage by providing against their immobility in certain cases... In this respect, while fully appreciating the significance of his remarks, I should like to add that it was not my intention that Dr. Gour should embark on any impossible task. What I wished to know was, first, whether his proposed Bill would include the case of Hindus, as a whole, and, if it will not, secondly, whether he would not consider the advisability of introducing a similar Bill to serve the Hindus.

Dr. Gour further observed that as Bills of greater urgency and wider utility, such as the Age of Consent Bill, the Civil Marriage Bill, etc., were already occupying his time, he must “leave the task of Hindu Marriage reform meanwhile to others” assuring, however, that he would “take up the subject of Hindu Divorce as soon as his programme gets less congested”. But as far as the reform of Hindu Marriage Law is concerned, there can be hardly any prospect of success if Dr. Gour himself does not take it up in his own skifflet hands. Since, however, Dr. Gour opposes the sort of legislation will not be or
is not considered so very urgent as the other pieces of legislation he has alluded to as being on the anvil, it is somewhat incumbent upon me to go into the nature of the urgency of this measure.

Towards this end, I would invite Dr. Gour’s attention to the two articles appearing in the Indian Social Reformer of 18th June. The first one is from one Mr. L. G. Dasmukh (Maharatta side), in which he indicates that the necessity for introducing divorce law among the Hindus, arose so long ago as 1877 or 1888, and complains that even though he had, in his capacity as an Assistant Collector and Magistrate, made the proposal to the Government in his official report, the matter was neglected or perfunctorily shelved. Doubtlessly, it is not that cases such as those mentioned by Mr. Dasmukh are so rare as not to have come to the knowledge of Dr. Gour himself in the course of his wide and varied experience of the actual working of the Hindu social system. To make mention of any specific or general instances would be superfluous.

Again, the second article in the same issue of the Indian Social Reformer is from one Mr. Manoharilal Zatibi (North India). It deals with the same subject from a different aspect, and, as it is a ground too familiar to Dr. Gour, I refrain from any comment. But I cannot help remarking, and Dr. Gour will agree,—the authorities quoted by Mr. Zatibi have remained a dead letter, the customs and manners that have received the status of a God-given law rule the masses, and Section 494 of the Indian Penal Code, which is again referred to later on, comes in the way of calling to one’s aid the various authorities quoted by Mr. Zatibi in any peculiar case that might be brought under one or other of the exceptional circumstances that are amply provided for, which, I trust, is sufficient ground for presuming the urgent necessity of a definite divorce law for the Hindus!

In this connection, I might as well add that the Editor of the Indian Social Reformer, has himself taken notice of the two contributions under the heading “A Plea for Divorce Law”, to which I do not think I can add anything. It is necessary for me, however, to deal with one or two points that call for special notice.

In the first place, Dr. Gour is, I am aware, aware of a recent case of a Hindu-Parsi (Nagin Trivedi-Tehmina) marriage. The details of this affair are still green in the minds of the public. By my reference to this, it should not be understood that I am opposed to inter-community marriages. What I desire to point out in this: As everybody knows, Nagin already had a Hindu wife by lawful marriage, by name Nirmala who, after his second marriage with the Parsi Tehmina, was averse to live with him. As a matter of fact, Nagin by various reasons is reported to have permitted Nirmala to marry again, if she wished. But will she be safe in doing so? So far as Nagin’s own position is concerned, he is safe, but Nirmala’s course is; shrouded in a dark future. Nagin’s permission is as good as no permission. Section 494 of the Indian Penal Code is a stumbling block in Nirmala’s way, even though, according to the text of Pravaprati mentioned by Mr. Zatibi, Nirmala “is fit to be taken as a wife by any man upon a second ceremony of marriage,” she being, in the peculiar circumstances of the case, in the position of one abandoned by her husband. It is here I wish to affirm that, in spite of the permission accorded by the ancient text writers, the section of the Penal Code, alluded to above, comes in the way of any rational effect being given to it, whatever the merits of the case for the strict interpretation of the ancient texts, which clearly brings out the necessity for the introduction of a divorce law among the Hindus, specially from the point of view of the female section of it, which is totally handicapped. And, it goes without saying that the state of affairs as regards Nirmala would undoubtedly have wrought quite a different aspect if there were a divorce law among the Hindus. In this connection, I think it is not too much to say that such or similar instances can be multiplied, more particularly, such as those referred to by Marten C. J., when he remarks “I cannot help feeling that it is the parents on each side that are in some way to blame” (p. 342, Bai Jiviti v. Narsing Jiviti, Bom. L. J. 393) . Of course, there are many cases also of cruelty, infidelity, or adultery, negligence, misconduct; cases where the marriage has been brought about by force, fraud, coercion, undue influence, misrepresentation; and, cases of idiocy, lunacy, impotence, wrong or ill choice. At the time of marriage, in which the only escape out of the impasse is death, as divorce is not recognised by the Hindu law as it is administered now, and this fact again emphasises the urgent necessity for a divorce law among the Hindus. All that is involved is a fundamental piece of natural justice which requires that every ill must have a remedy, but since there are many cases for which there is no remedy so far as the existing Hindu law goes, the necessity for the launching of the Hindu divorce law arises. I do not mean to suggest that the various privileges that are given to the Hindus under their law as at present administered, should be done away with or abrogated for the sake of this piece of sanitary legislation, but I urge that, while retaining those rights, the existing law must be so modified or relaxed as to remove certain kinds of drawbacks and hardships which at present characterise it, the absence of divorce law, being an instance in point.

When I say this I do not mean to affirm that a Bill like the one that is urged for, will have a smooth sailing; but the only way to gather public opinion is by a definite step or attempt to bring a Bill. And the person most fitted to do this piece of service to the Hindu Society is no other than the eminent Doctor with his long standing experience, legal learning and acumen, and the skill of draftsmanship behind him.

I hope I have made myself sufficiently clear as to the peremptory necessity for the creation of divorce law among the Hindus. I have also endeavoured to emphasise the necessity of Dr. Gour’s undertaking the responsibility upon his own shoulders, and, having regard to the importance of the legislation,
would not like to see that such a matter is in less skillful hands than the eminent Doctor himself who, it is agreed, on all hands, is the one person so eminently suited to the task. The earlier, therefore, he takes it up, the better it would be in the interests of the sufferers!

CASTE IN MUNICIPAL SCHOOLS.

The Editor, The Indian Social Reformer.

Sirs,

One who reads your note on the discrimination recently discovered to be made in some of Bombay's municipal schools against 'untouchable' boys in regard to seating and drinking arrangements, and who made no further inquiry about the nature of the practice actually obtaining in the schools so far, might, I am afraid, carry the impression that somehow the segregation of the 'untouchable' lad has a justification in hygienic considerations. Now it is the dodges of some straddlers and lip-reformers among us to maintain that there is such a justification for the practice. In fact, the controversy on the subject has been one more means of bringing to light a class of public men of 'Bombay the Beautiful' who may be described as 'reformers in principle, obscurantists in every detail.' They love to befog the question at issue by bringing in every other that may be handy, which in this case happens to be sanitation. With a custom like untouchability bred in our bones, which our intellects have just begun to discard, but which somehow we lack sufficient courage or moral force practically to overthrow, we are naturally prone to take any drug that comes our way, whereby our consciences may be stillied and our weak hearts suffused with the glow of self-complacency.

Now let us face the question squarely like men, and not like ostriches and pettigoggers. Whatever the present practice in regard to the use of drinking vessels and the mode of drinking therein, and whether it be sanitary or insanitary,—it is clear that the majority of the boys in the schools who are of 'Touch-me-not' origin have been practising the same in common. But when it is proposed that the minority who are of Depressed-class origin and who have so far been made to sit apart and drink apart should be admitted to fellowship with the majority in drinking as well as sitting, objection is raised that it would be insanitary. Now, if it be insanitary, it has been so all along, and the joining in it of the Depressed class boys as such does not make it any more so. Clearly, therefore, the sanitation that is in danger only when the D. C. boys are proposed to be admitted to fellowship in a practice which has all along been there without anybody objecting,—such sanitation must be of that 'indus spiritualis' or 'esoterica astralis' kind before which a mere man of reason must stand in pitiful awe.

Well, they talk of 'forcing social reform' on unwilling boys and their parents of the Touch-me-not classes. Evidently they make no bones of forcing sub-humannity on women and fellow-taxpayers. It must be clearly understood that nobody forces Touch-me-not boys to drink out of common vessels. Those who object could make their own arrangements for drinking or even go without their drink. Boys in Compulsory-Education Wards whose guardians object to their sons sitting with D. C. boys could start their own schools, or better remove to Texas and Travancore. Not for this the 'materialist' atmosphere of Bombay!

Before closing, I might as well express to you my doubt whether there is such a thing as the 'Hindu' way of drinking water, which you mention. There may be a 'South Indian Brahmin' or a 'North Indian Pahadi' way of drinking water—as there is a Gujarati Phrasical way, the Madras Theosophical way of swallowing insipid self-complacency potions—but a 'Hindu' way in such things seems to me to be a doubtful quantity.

Karwar,

Your's etc.,

S. D. Nadkarni.

[Mr. Nadkarni, we think, quite needlessly lashes himself into a rage over an obviously innocent suggestion. If an insanitary practice was followed in the past, it is no reason why a more sanitary practice should not be adopted now. Now that the question of drinking cups has been brought up, the manner of using them may as well be improved.—Ed., I. S. R.]

Women's Conference at Mangalore: The South Kanara Women's Educational Conference met here at the Government Girls' Training School on 3rd instant at 3 p.m. A large number of ladies were present. Mrs. Manorama Bai proposed Mr. Schaefer to be the President of the Conference and this was duly seconded by Mrs. Shambavi and the motion was carried with acclamation. The Conference opened with a prayer. The Conference passed the following resolutions:—(1) That in the opinion of the Conference, primary education be made free and compulsory for all boys and girls; (2) that, in the opinion of this Conference, specially qualified teachers be employed to teach the first four classes; (3) this Conference deeply deplores the compleximg of early marriages on education and supports Har Bisar Sarda's Bill and urges the Select Committee to raise the marriageable ages to 16 and 21 for boys and girls respectively; (4) that in the opinion of the Conference, vernaculars be given more importance than at present in all schools and colleges; and one of the classical languages be made compulsory; and (5) that in the opinion of this Conference, the following subjects be added as options, viz., advanced English, advanced customs science, journalism and social science.

DELI WOMEN'S CONFERENCE.

The Hindustan Times writes—The Second session of the Delhi Women's Conference on Educational Reforms was held on Dec. 5th in the Royal Cinema hall at 12 a.m. The hall was so crowded that hundreds of women had to go back because of want of space. Muslim ladies in burda and Hindu ladies in most of their saris and jewellry sat aside by side to devise ways and means for the betterment of their case. Prominent amongst those present were—Mrs. Nebu, Mrs. Raza Ali, Begum Mohammed Ali, Mrs. Diwan Chand, Gomti Devi, Mrs. D. K. Sen, Mrs. Rahim, Mrs. Parichha, Mrs. Raghubir Singh, Mrs. Butani Singh, Mrs. Bedi, Mrs. Indra, Mrs. Bhoomfield, Mrs. Prasun, Mrs. Chatterjee, Miss Talabjee, Mrs. Ram Dev, Mrs. Razdan, Miss Young and Begum Baland Jang. Mrs. S. R. Das on her arrival was accorded a hearty reception. Mrs. Nebu in requesting her to deliver her opening address said, "I feel it a very pleasant duty to introduce Mrs. S. R. Das to you. Ever
since her arrival in Delhi she has been taking a keen part in the work of reform among women," Mrs. Das then said in the course of her address. — 'You remember the last conference we had here last year, and it is gratifying to find that the interest it had created has had a wonderful effect. Its results are to be found in the meetings which have been held in all parts of Delhi this year and in the resolutions which have been passed. I am, therefore, encouraged to hope that the league formed to promote the aims and objects of the All-India Conference will be able to work with sustained energy for the welfare of the women of Delhi and the education of their children. It is a truism, not often recognised by either men or women, that the progress of a nation depends largely on the part played by its women; and it is unfortunate that with the exception of a very few of us women have not taken our legitimate share in ameliorating our social and educational condition. It was time that Indian women realised that education is essential for their mental, moral and physical development. Also, if we want to take our place in our national growth, we must make ourselves fit to train our children into good citizens, for in their hands lies the future welfare of India. You will have a number of resolutions before you this afternoon. They include subjects like primary education, the age of consent, the marriageable age for girls, etc. I hope that the resolutions passed in this hall will inspire us in a sense of real unity which will enable us to appreciate better the needs of our less fortunate sisters and to help them to the best of our ability."

After the opening speech of Mrs. S. R. Das, Mrs. Nehru was formally proposed to the chair. Miss Rahiyya Tajiya sang a beautiful song purporting that Hindus, Muslims, Christians and others were all children of one God.

The following resolutions were then unanimously passed:

1. That primary education for boys and girls be made compulsory and free throughout India, and especially the Municipality of Delhi is urged to take immediate steps to bring about this most important reform.

2. That the sex bar be removed wherever it may yet exist, making women eligible for all public bodies on the same conditions as men, especially urging the local bodies of the province of Delhi to remove it.

3. That Sir Harl Singh Gour’s Age of Consent Bill be supported raising the age of consent to 16 years.

4. That the marriageable age of girls be raised to 16 by law.

5. That the physical culture under trained experts be made compulsory in all girls’ schools and colleges and until the service of such experts be secured, organised games be encouraged rather than pure physical drill.

6. That all Municipalities be asked to open centres for the teaching of domestic science and fine arts for married women.

7. That Government be asked to appoint a woman organiser of industries in Delhi as they have done in the Punjab and under her a school of handicrafts for women be established to encourage home industries.

8. That moral instruction be made compulsory in all schools and the practice of saying prayers be encouraged.

9. That provisions should be made for the teaching of Bengali either in existing schools where necessary or that a school for the education of Bengali girls be established.

10. That domestic science comprising cooking, sewing, laundry, music, home decorating, drawing, and embroidery be made compulsory for girls in all secondary schools.

11. That civic and social service be recognised as subjects by educational authorities in all schools.

12. That agricultural lectures and demonstrations be given in villages by experts appointed by the educational authorities.

13. That Government be asked to nominate a lady member on the Municipal Board to represent the requirements and grievances of the women of Delhi.

14. That the Delhi Municipality be asked to improve the Purdah Garden of Delhi and pays its management under a women’s committee.

15. That the study of comparative religions be introduced in all universities as an optional subject.

Mrs. Neenu in her concluding remarks urged women to take greater interest in their reform and to widen the sphere of social interests. “Love,” said she, “is a mighty weapon to win our rights and let us conquer the battle by love.” She further exhorted the audience to love the country and always be prepared to sacrifice their all for the motherland. She said it was the duty of every daughter of India to devote her talents and power for the improvement of their greater house, i.e., their country. She laid great stress on the need of educating every son and every daughter of the land, because education was the most precious ornament. Proper education alone could awake the conscience and brain of an individual and the enlightenment of conscience enabled the individual to make the best of use of his or her energies. “Remember,” said she, “if we fail in our duty at the present juncture we will leave nothing but evil plight for our future generation. It is time enough that we should take our proper share in the emancipation of our motherland, and once again crown her with the glory that she enjoyed in ancient times.”

The Conference concluded with the usual vote of thanks to the President amid loud cheers.

CAN RADIO BE USEFUL?

We print the following article from the New Republic, New York—

A few years ago, great promises were being made as to the social usefulness of radio broadcasting. We were told that it would supplement, perhaps even supplant the newspaper; that our school system would be revolutionised through its use; that new "universities of the air" would give a fresh meaning to adult education. None of these expectations has been fulfilled. Journalism has neither been supplanted nor, in any strict sense, supplemented. Instead of curtailing the sale of newspapers, the radio has increased them. Only a few spectacular events, such as Lindbergh’s homecoming, or a championship fight, have been found suitable for aerial reporting, and the millions who listen to stories of these happenings through the loud-speaker seem doubly eager to have the auditory impression confirmed by cold type. Market quotations are read daily at stated hours, and are said to be useful to farmers, and while trans-
Atlantic flights are in progress; the radio renders a service by its half-hourly reports that "there is no news;" conceivably, it might speed up the dissemination of bulletins in another case-like that in 1893, when President Harding lay dying in San Francisco. But its weakness as a news agency are now apparent. One cannot select the items of special interest to himself, as he can with the newspaper; one must take it all, in the order the broadcaster selects; and at the time he selects. Nothing can be clipped and filed for future reference; if you do not catch its significance at the moment it is uttered, it is lost. The reportorial aspect of radio also suffers because it has to be impromptu. Mr. Graham MacNamee and his correspondents work valiantly and with great skill, when they report a football game or a Lindbergh reception; but their best work is inferior to the story written by any good reporter; the best part of the radio description is not what is said into the microphone but the realistic noises which also get in—the roar of the crowd, the clang of the bell and the referee's whistle, unless radio is altered radically by inventions not now on the horizon, journalism seems to have nothing to fear from its competition.

As an educational device, it is also a disappointment. Some colleges are still giving courses over the air, and report a large sale of printed syllabi to accompany them; but there is no way of checking up to see whether any substantial addition has been made to the knowledge of the "students." Americans are notorious for taking first steps toward enlightenment; they are always buying five-foot shelves, and stories of philosophy and Elbert Hubbard scrap-books. In the expectation that they will thus acquire culture in five minutes a day, but it is well-known that the percentage of achievement as a result of these efforts is negligible. There is no reason to believe that it is otherwise with the radio. To the restlessness of the race, which makes it difficult for most of us to sit and be lectured except for very brief periods, there is added the special restlessness of the radio listener, there is something about the artificiality of music and speech from unseen sources which urges the hearer to "tune in and get something else." No range of conscience accompany this set, such as would be felt if one similarly got up and walked out of church. The radio authorities realize that this is so, and try to keep all their serious talks down to a brevity which is really absurd, in relation to some of the subjects; fifteen minutes on the air is regarded as equal to two hours in the class room. It may be true that "no souls are saved after the first fifteen minutes"; it is also true that the truth about the Einstein theory, or population problems, or the Cro-Magnon, is hardly to be learned in a net which is spread for so brief a span of time. Education by radio, except in the one field of "music appreciation," is as yet of negligible importance, and seems likely to remain so.

This appears to be the case even as regards popular lectures for adults. A year or two ago, there seemed some reason to believe that the business of going about the country addressing women's clubs, which has long been such a gold mine for visiting English novelists, might be impaired through the competition of the radio; but the prophecy has proved false. Lecture bureaus report that never was there a bigger season than the present. A glut on for punishment; the patient public seems unlimited in its capacity to sit and listen, if it can only see as well as hear its mentor. And the more it sees and hears, the more it wants. The same thing is true of the more serious and genuine phases of adult education. It is authoritatively reported that they go on at a constantly accelerated pace, which the radio does not help and is powerless to hinder.

In the main broadcasting in America is an advertising device. Other countries—Great Britain, for example—keep it under government controls and an official bureau is charged with the responsibility for giving the people just-as-good material and as much of it as they will tolerate; but in the United States, there are only two possible sources of revenue, the sale of receiving sets and the sale of other goods which can be popularized by having them described, or perhaps merely mentioned, over the air. Not all stations are making a profit on their operations through the fees received from advertisers; and nearly all of them seek at least to diminish their deficit by this means. The formula is like that of the big-circulation magazines—a streak of reading matter, and then a stream three times wider, of advertising. This takes the form of concerts broadcast through the courtesy of some manufacturer of soap or pickles or batteries; or the persistent announcer comes on the air between the movements of the symphony to urge upon you the merits of Glantz's bakery or the Helen's Beauty Parlor Special Facial. How much of this sort of street-begging-in-the-home the listeners will stand for; is still a question which awaits an answer.

An important movement in recent months corresponds to the development in journalism, chain ownership of newspapers. Radio stations throughout the country are now being leased or purchased, or their time bought, and linked up into systems with their material broadcast from a central source. The cost is paid by the owner of the system, and charged to advertising. One such chain of many stations is owned by a phonograph company and others by a vaudeville theatre organization and a motion picture producer. The "circulation" reached by these chains daily or nightly, presumably mounts into many millions. It is not unlikely that this process will force out of business, or their home-talent programmes and its advertising of home-town department-store bargains, will have been forced out of business. Naturally, the programmes offered by the great national chains are very much better. They can afford to employ world-famous musicians to sing or play to the microphone while the local studio is still dependent, for the most part, on the ambitious amateur. If both programmes are on the air simultaneously, the listeners will probably take the well-known stars, ergo, advertising through the local station will no longer be profitable; ergo, the source of revenue will dwindle.

But the chain itself is confronted by the same deadly problem in the long run. Can it keep people listening, not occasionally, but regularly? For if it cannot, the economic organization of broadcasting will break down. Every new owner of a receiving set listens faithfully for a time, to no matter what trash enthralled by the mechanical marvel; but in far too many homes there is today a silent set, resurrected only when something comes along like a Dempsey-Tunney fight. As evidence of this, there is the great demand for new batteries and other equipment during the last few days before such an
event. The broadcaster has tried to meet his difficulty with music alone. He has discovered that the public is not exclusively, or even chiefly, jazz-crazy, but welcomes a great deal of good music and even a small amount of very good music. But it is a question whether there is not a surfeit point in this direction, which may be reached long before the broadcaster is ready to have the listener turn off his set. Even the most hardened concert-goer hardly wants to attend a recital every evening, to say nothing of three or four; music critics for the press groan under the burden of hearing perhaps half as much as the radio listener is asked to absorb.

The New Republic has often commented on the timidity of broadcasting in the realm of intellectual and social ideas. That timidity not only continues, but is apparently growing worse as the audiences get larger. With very few exceptions, station managers are deathly afraid of putting on the air novel views of any sort, and course, by big corporations and, particularly, by public listener turn off his set. Even the most hardened social ideas. That timidity not only continues, but is even evening to say nothing of three or four; music critics for the press groan under the burden of hearing perhaps W~dity apparently most of all, those which run counter to the prevailing fact that station managers are usually drawn from the and the editorial technique which presents ideas to the less monopolized by after-dinner speeches from broadcast managers, there is hardly a station in the country which as listener's interest, it is undoubtedly true that the words those present in person) and cranks. These broadcasters are seeking to wake their new and interesting way. As a newspaper whose circu

PUNJAB ACHHUT UDHAR MANDAL.

FIELD OF WORK.
The Punjab Achhut Udhar Mandal as separate department of the Servant of the People Society for work among the Depressed Classes has now been in existence for over a year and half.

In the beginning the Punjab Achhut Udhar Mandal started work only with three centres in Kangra, Gurdaspur and Ambala districts respectively. At present it has got active centres of work, in addition to the above-mentioned districts, in Amritsar, Lahore, Jullundur and Ferozepur where the centre has only recently been opened. This area covers practically the whole of the central Punjab. Among the Depressed Classes which number about three millions in the Punjab, the Mandal activities are mostly confined to the Chuhras, a community numbering a few lakhs and considered socially by the people at the lowest rung in the hierarchy of the Depressed Classes in the Province.

PROPAGANDA WORK.
The Mandal from the very start has attached greatest importance to dissemination of ideas regarding the depressed class uplift movement or what is commonly called propaganda work.

Big conferences of the Depressed Classes of a demonstrative character have been an important feature of the Mandal's propaganda work. Thousands of the so-called untouchables have participated in them on absolute terms of equality with the caste Hindus. Thirty four caste Panchayats of Depressed Classes, of Chamars, Durneas, Ghals and of Chuhras, have been organised by the Mandal in various parts of the province. Education, social reform, thrift, adoption of Hindu Samskaras and customs, the communal life, such have been some of the topics which have formed the subjects of discussion in these Panchayats. Considering the fact that social pressure is still a driving force in the communal life of the lower castes, these panchayats have been greatly helpful in accelerating the progress of reform movement among the Depressed Classes.

The Mandal has prepared a few instructive sets of magic lantern slides of social, educational and religious interest. The workers of the Mandal have delivered about sixty lantern lectures on various occasions.

The Mandal has distributed over thirty thousand pamphlets and leaflets in different parts of the province with a view to popularise the Depressed Class movement among the Hindu masses.

CONSTRUCTIVE WORK.
But no work can flourish on propaganda alone. As a necessity, therefore, it must be followed by some sort of constructive activity. The constructive work of the Mandal has been mainly confined to the Depressed Classes. Some of the prominent features of its work have been these:

HINDUISING WORK.
The Mandal aims at raising the social status of the Depressed Classes frankly with the idea of making them an integral part of the Hindu society. Its efforts in this direction have been successful beyond expectations. The Mandal is at present facing the face with regular mass movement among the Chuhras for embracing Hinduism. They refuse to be called Hindus only by name but want to be fully identified with their social life by adopting Hindu Samskaras and usages in their daily life. Even the Christian Chuhras who have been converts to Christianity for the past two or three decades have in practice expressed their willingness to return to the fold of Hindu religion.
EAST AFRICAN FEDERATION.

The step-motherly attitude of the British Government towards Indians whether in India or in the colonies is becoming more and more apparent. The systematic policy of keeping down Indians and their aspirations, ignoring their rights and sacrificing their interests to promote those of the Whites, has been relentlessly and ruthlessly pursued by the Tory Government. The worst fears of the deputation which waited on the Viceroy in September last to secure adequate Indian representation on the Federation Commission have proved true. The Hilton Young Commission besides being a purely White Commission is to have Col. C. W. G. Walker, the quondam secretary of the East African Governors' Conference which completely ignored the interests of Indians, as its local secretary during its tour through East and Central Africa. In the absence of any Indian representative on it, it is extremely doubtful whether the deputation consisting of Kunwar Mahur-raj Singh and Mr. Eewbank L. C. S. sent to assist the Indians to prepare their case for the forthcoming Commission will be of any material help. The British Government, in their anxiety to placate the White's insistent demand in Kenya for 'power and control', have allowed the Indians' case to go by default. They have surrendered the principle embodied in the White Paper of 1923, for the terms of reference of the Commission gives scope to consider "any necessary changes in the Local Legislative Councils so as to associate more closely in the responsibilities of Trusteeship of Government, the Immigrant Communities domiciled in the country."

The acceptance by the Government of the document of 1923 was in itself a gross blunder, as it restricted the rights of Indians in respect of representation in the Councils, bodies, provision of facilities for education, and the development of their trade and Industries. The Whites in recent years succeeded in depriving the Indians of what little was left and rendering the document a dead letter. Thanks to the Whites and to the connivance of the British Government, further disabilities such as the segregation in Mombasa Township, the introduction of colour bar in Government service and the restriction on the ownership and sale of land have been imposed upon the Indian Community.

Knowing too well the hostile attitude of the White settlers towards Indian immigrants it is surprising that the British Government should talk of sharing their trusteeship with them. This is a distinct move on the part of the White settlers to gradually acquire more power and eventually establish their supremacy over the Indians. There is every reason to believe that the white community is likely to get a majority in the Kenya Legislative Council. Once this is achieved then it is easy to sustain the present policy of prohibiting Indian Immigration into Kenya. If the British Government is beguiled into sharing their trusteeship with these settlers, it will be virtually handing over the Government to them and leaving the "natives" to their tender mercies. From the point of view of two of the important communities such a step would be disastrous. When Indian interests are to such a great extent involved, it is impossible to see how in fairness they could ignore the Indian representation on the commission. In any discussion of political matters in Kenya it should be recognised that Indian settlers are in the same position as European settlers. They have permanent interests in the country and they constitute the permanent part of the population and as such it should be laid down that they should have equal rights with the Europeans. Coming to the natives, it is extremely doubtful whether the primary consideration of the British Government and if they as the children of the soil are not to go to the wall, the benign Government should set its face definitely against granting any further political power to white settlers and no advance towards self-government should be encouraged until the "natives" are able to hold their own against the other communities. It is encouraging to note that there are Englishmen of cultured and enlightened views who feel sympathy for the Indian population and are anxious to see justice done to them. The motive underlying the change in the constitution of mandated territories given with transparent sincerity by Dr. Norman Leys and appears in the Tanganyika Opinion.

He says:—"Many people in this country (England) know what every one in East Africa knows, that these changes, the grant of a majority on the Legislature to the representatives of the foreigners in Kenya, the putting of Indians in a position of inferiority in municipal affairs, the conception while Asians and Africans are not allowed arms, that all these acts of our present reactionary government are the result of the fear. They are desperately afraid, these Europeans in Kenya, who think they have the right to dominate their coloured neighbours, of what a reforming government in Britain would do in East Africa."

Now it remains for the Indian and "native" communities to present a united front and oppose tooth and nail the move towards establishing the supremacy of the Whites in the government of the country and in other mandated territories. Since writing the above, Reuters sends the following message from Johannesburg:—"Speaking at a banquet General Hertzog uttered a warning against any attempts from across to interfere in the native affairs of South Africa, and declared that if interference did not cease, it might cost the Empire one of the greater parts of what was to day included (it in South Africa)." Although General Hertzog speaks only for South Africa, his views will find an echo in the heart of every white man in East Africa also, and the day is not far distant when the White settlers in the East and South Africa will join together in demanding complete control over the native population, the alternative being cutting themselves off from the British Empire.
BAST AFRICAN ROYAL COMMISSION.

The following communiqué has been published:—In a recent Parliamentary paper it was announced that His Majesty's Government authorised the Secretary of State for the Colonies to send a Commission to Africa to investigate the possibility of securing more effective co-operation between the Governments of Eastern and Central African Dependencies and make recommendations on this and cognate matters. The Secretary of State has now constituted the Commission as follows:—

The Right Hon. Sir Hilton Young, Chairman, Sir Reginald Mant, Sir George Schuster and Mr. J. H. Oldham, Members, and Mr. A. F. D'Alwa, Secretary. The Commission will leave England on the 22nd December and will travel via the Nile to Uganda and thence to Kenya, Tanganyika, Zanzibar, Nyasaland and Northern Rhodesia visiting the chief centres and hearing the views of the representatives of the different sections of the community. The Commission will also visit Salisbury for the purpose of conferring with the Government of Southern Rhodesia. They will return via Capetown, Colonel C. W. G. Walker, Secretary of the Conference of East African governors will accompany the Commission on their tour through East and Central African Dependencies and will be associated, with Mr. D'Alwa as a Local Secretary to the Commission.

Who's Who in the Commission.

Sir Hilton Young, who is a Conservative Member of Parliament, has been Financial Secretary to the Treasury and has served on financial missions for the British Government to India, Poland and Iraq. He was Chairman of the recent Royal Commission on Indian Currency.

Sir Reginald Mant has occupied many important financial posts in connection with the Government of India, and was a member of the Commission on Indian Currency.

Sir George Schuster was Financial Secretary to the Sudan Government and is Chairman of the Advisory Committee to the Colonial Secretary on East African Loans.

Mr. Oldham is Secretary of the International Missionary Council and is member of the Advisory Committee at the Colonial Office on Native Education in Tropical Africa.

INDIANS TO NON-CO-OPERATE.

A London correspondent of the Indian Daily Mail writes:—Mr. M. H. Malik, Member, Nairobi Town Council, and a member of the Kenya Legislative Council and former Secretary to the Eastern African Indian National Congress, in a letter to the "Times" declares the Indian community in Kenya, Tanganyika and Uganda has determined to non-co-operate with the Hilton Young Commission unless and until at least one Indian member is appointed on it. He states that the European representative of the Indian office would not inspire confidence among Indians and add: Any measure for the grant of European elective majority in the Kenya legislature will be opposed by the Indian community, tooth and nail, by a strongly organised constitutional agitation. He protests of the immorality of banding over the control of the destinies of the Africans and Indians to a handful of Europeans whose interests directly clash with those of the non-European communities.

AN EXPORT COMMISSION.

A Reuters' message states that in the House of Commons Major Ormsby-Gore announced that the Commission which would proceed to East Africa to deal with the Federation and other East African problems was constituted of Sir Hilton Young, Chairman, Sir Reginald Mant, Sir George Schuster and Mr. J. H. Oldham.

Col. Wedgwood asked why the Opposition was not represented.

Major Ormsby-Gore said that this was not a political committee so much as an expert committee. He pointed out that the Commission which could not be enlarged included a member of the Council of India and ex-Adviser to the Sudan Government while Sir Hilton Young's selection was due to his unique experience and knowledge of finance on which the main question for the Commission devolved.

Col. Wedgwood demurred and asked whether the Commission was not going to interfere with the representation in the Legislative Assembly of East African settlers so compared with the natives and Indians.

Major Ormsby-Gore said that was subsidiary and in the event of the Commission devising a scheme of Federation, it was subject to further consideration by all concerned including his Majesty's Government who kept an open mind on the main issue.

ROY-WILSON COMMISSION REPORT.

Indian opinion in British Guiana is at present greatly agitated over the recent appointment by the Governor of a Commission to go into the question of the revision of the constitution of the Colony. This is in pursuance of an important recommendation made by another Commission appointed last year by the Secretary of State for the Colonies. It was charged with the duty of considering the economic condition of the Colony and asked to report on the causes which have so far retarded its development. The Commission came to the conclusion that it was necessary that "the authorities finally responsible for the sovereignty and good government of the Colony should have power in the last resort to carry into effect measures which they consider essential for its well-being" and recommended the examination of the question of how this could be done, by a local commission appointed by the Governor. Under the present constitution the Colony has a partly elective legislature which is split up into two for division of work. One is the Court of Policy which consists of the Governor, seven officials and eight elected unofficial members. The Governor presides and with his casting vote helps to maintain the official majority. This body enjoys full legislative power except in fiscal matters, which are reserved for the Combined Court. All members of the Court of Policy are also members of the Combined Court; but with them are associated six more elected members who are known as Financial Representatives. The Combined Court is invested with the power of imposing taxes and of indirectly controlling public expenditure. It will be seen that in the Combined Court the elected members are in the majority and though they are constitutionally precluded from adding to any provision made in the budget, they can make their voice heard by the power
to reduce or reject any item in it, which they enjoy. Our countrymen constitute 40 per cent. of the population of British Guiana and with the 'Blacks' who also number many millions in the Colony and with complete political equality prevailing in the Colony can exercises a powerful influence on the administration. This has been too much for the Europeans in the Colony and one would not be far wrong if one surmised that the underlying idea of the proposed constitutional inquiry is to see how best to dislodge them from their present position of influence and power. The Indian community in the Colony is, quite naturally, quite prepared to hold the position of the Governor in setting on foot the constitutional inquiry in question. The Indian Association has addressed a powerful protest to the Government of India on the subject and has appealed for the support of the mother-country in the fight which seems to be in store for the Indians settled there. Large attended meetings of Indians have also been organised in the Colony and entered an emphatic protest against the intended lowering of their political status, which, they are apprehensive, is sure to result from the labours of the Commission.—The Servant of India, Poona.

INDIANS AND BRITISH GUIANA

Two apparently unrelated messages received within the last few days may possibly be part of a propaganda for the same end. A few days ago there was a lament raised in Britain that the production of sugar in the Empire was not all it should be and a vigorous plea was put forward for satisfying Empire demands by production within the Empire itself. This plea somehow or other synchronised with a speech of the Governor of British Guiana, who happens to be in London at present, in which he expatiated on the suitability of his country for settlement by Indians whom he called "admirable citizens." British Guiana is eminently suited for the cultivation of sugar, and Indians are eminently desirable as labourers. The two things fit each other very well but unfortunately the treatment accorded to Indian labourers in the plantations of that Colony in the past does not produce much enthusiasm among Indians to emigrate in large numbers. It is possible that some attempt may be made in the near future, under influential auspices, to induce the Government of India to send more Indians to that Colony. The latest move by the Colonial Office in regard to the financial powers of the local government has been regarded by Indians as being prejudicial to their interests. Col. Amery, the Colonial Secretary, proposed that the British Guiana Legislature should be deprived of the power of the purse. This was a blow aimed at Indians in the Colony. At present Indians have equal rights with the Whites and in course of time, they progress politically and educationally they will have a large voice in the Government. This the Whites cannot regard with equanimity. When measures like these are adumbrated with a view to undermining the position of Indians it is no wonder that there is serious misgiving in this country. The move to induce further emigration from India needs therefore to be watched.—The Indian Daily Mail, Bombay.

EDUCATION IN TANGANYIKA.

The annual report by His Britannic Majesty's Government to the Council of the League of Nations on the administration of Tanganyika Territory for the year 1927 contains the following remarks with respect to Indian education in the territory:—"Government assistance towards the development of Indian education, has rightly been made to depend on the establishment of a really efficient Central School in Dar-es-Salam. Towards the building of this school an initial contribution of £5,000 by the Government was promised on conditions that an equal amount was contributed by the Indian community. The amount necessary to make a beginning has not yet been subscribed by the Indian community, but it is hoped that the building will be commenced during 1927."

We understand that the sum of money proposed to be raised by the Indian community has been collected and that the community has long been awaiting the announcement of a definite policy from the Government in the matter of education. It will be remembered that the Indian community have unmistakably expressed themselves in favour of education to be imparted to their children right from the infant stage. We believe the Government realises the educational need of the Indian community in this territory. That the Government should now proceed to satisfy this need ought to be quite clear from the fact that the present schools in which, in our opinion, efficiency is essentially lacking mainly on account of financial stringency, are working at a loss and therefore certain to cease to be at no very distant date, if the present state of affairs goes on. In fact, the Tilak Memorial Hindi School, the chief among the Indian schools in Dar-es-Salam did, not long ago, request the Government to inspect the school whereupon inspection was made and it was found that the school very badly needed the Government aid. This will serve to illustrate the fact the Government can now no longer afford to maintain a silent attitude towards the question which they stand pledged to take up in right earnest.

The establishment of a really efficient Central School in Dar-es-Salam is a consummation devoutly to be wished for. Both the Government and the Indian public therefore will do well to see that this is accomplished without any unnecessary delay.—The Tanganyika Opinion.

NATAL INDIANS' DISSATISFACTION.

Considerable dissatisfaction appears to exist despite statements to the contrary among the section of Indians at operation of the Industrial Conciliation Acts and Wages Act. The Natal Indian Association deprecates the attitude adopted by Mr. C. F. Andrews who they state, though cognizant of the reasons that influenced the Asiatic Commission from recommending minimum wage, advocated its adoption and so hastened repatriation of Indians from the Union. With regard to the objections of the Indian community as set out by the Natal Indian Association to the facilities to be provided at Fort Hare College, representatives of the Association state that Indians cannot and will not consent to assimilation with natives of South Africa. They state that Mr. Andrews has long known that Indians have declined facilities offered at Fort Hare College and that they do not understand his statement charging them
with colour prejudices. They state that Indians as a whole are not represented by the Congress and that the Indo-Union Agreement has not been properly explained. It is really unfortunate that the Indian community should have been brought to the verge of slow but sure economic, social and political and ultimate ruin" declared the representatives.

Mr. Andrews' Statement.

Mr. C. P. Andrews in a statement to the Associated Press concerning the resolutions of the Natal Indian Association regarding the Indo-South African Agreement and cognate questions, said that "this small society was entirely unpresentative and reactionary. The resolutions themselves clearly revealed its irresponsible character. For example, their objection to educational facilities being offered to Indians at Port Hare College were frankly based on colour prejudices. They regarded it as insulting to take University courses in the same Colleges with Africans. The Natal Indian Congress which Mahatma Gandhi founded, however, warmly welcomed such friendly contact in University life with leading Africans, who attended the college, many of whom were chiefs." Again, their objection to the Industrial Conciliation and Wages Acts was quite untenable both from the labour and also the racial point of view because this new legislation was non-racial in character, and could in the long run materially help Natal Indians by fixing a minimum wage for all skilled industries, thus preventing sweated labour.

Natal Indian Education Commission: The Imperial Indian Citizenship Association understands that Messrs. Acutt and Legett, members of the Natal Provincial Council and ant-Axisites, have been appointed members of the Natal Indian Education Commission. The Commission will investigate educational facilities and conditions of service of teachers, grant-in-aid system and finance.

Communal Franchise Upheld in Kenya: Mr. Phadke, President Unofficial Conference, welcoming the Governor, Sir Edward Grigg, stated that the Indian community is alarmed at the proposals made in certain quarters regarding the future Government of the Colony. The past history and the occasional attempts made have engendered watchfulness and suspicion for constitutional changes. The Governor replying said, being born in India, he knew Indians and emphasised that in Africa, Kenya Indians alone had elective representation. He considered the problems in India most significant to those of the East African Indians. The question of representation was most controversial and therefore the Imperial Government's reiteration of the communal franchise principle was very wise and inevitable for the peaceful development of the Colony. The political power and privileges of the immigrant communities must depend on merit, education, standard of life and contribution to the progress of the country and without external support. The "East African Standard" editorially commenting on the Governor's views advocates western civilisation as the determining factor and Indians' share of responsibility in African trusteeship must logically depend on fitness. The deliberations of the Conference are in camera.

East Africa Commission: Mr. C. P. Andrews, interviewed by the Associated Press in Calcutta on his way back to Orissa, regarding the personnel of the East Africa Federation Commission, stated that he was entirely disappointed with India's representation by a retired Civil Servant without any experience of the East African situation. The same fatal policy of excluding Indians as equal partners had been pursued which had stifled the very outset, the Statutory Commission, and made it a national humiliation. It was, clear that, a retrograde period had set in, and that the present British Government was determined to treat India not as an equal but as a subordinate. Sir Regional Munt had made no serious study of the exceedingly difficult position of Indians in East Africa, and it was too late for him to be coached up by the India Office. He was not an Indian who could instinctively feel where Indian interests lay. On the other hand, Sir Purshotandas Thakurdas and H. H. the Aga Khan were men of outstanding ability and personality, who had both been intimately acquainted for many years past with every phase of the East African Indian question. There was only one single reason for men of this calibre being passed over, and that was that Sir Regional Munt was a Britisher while the Aga Khan and Sir Purshotandas were Indians by birth.

The Liquor Legislation: Writing about the impending Liquor Legislation, the correspondent of a contemporary says: Quite naturally the Bill has upset the Indian community in South Africa, particularly in view of their hopes and expectations since the Cape Town Agreement, that no further encroachment would be attempted on their slender rights. The Indians directly affected are in despair; for most of them were born in the Union and have specialised in the professions they are now engaged in, and they have no other professions to take to even if they could. The Indian Hotel Employees' Unions and the Congress are taking action and making representations. Of course this step of the Government is a handsome windfall to the detractors of the Cape Town Agreement, who have lost no time in "showing up" the Agreement. There can be no doubt that if the section goes through, it will completely destroy the relations of goodwill that now subsist between Indians and the Union, and the Agreement will be thoroughly discredited. The situation requires careful handling and demands much patience on the part of India. The Indian waiter is not without friends. His employers are on his side. Then there is Mr. Maurice Alexander, M.L.A., who stoutly defended him on the last occasion. Mr. Patrick Duncan may confidently be expected to interpose his great influence. The Agent of the Government of India may be expected to use all his official and personal influence on the right side. The Bill itself is not likely to come up for consideration till perhaps February next, and that gives time for persuasion. There is no occasion then for India to give way to despair and throw up the sponge.

"Live Cleaner" Campaign: A Reuters message states that, following the advice of Mr. Sastri to Indians to "live cleaner", an all Indian Social Service Commission has been formed to start a clean-up campaign. Thousands of pamphlets are being distributed throughout Natal by the Natal Congress giving simple rules of sanitation and hygiene.
This is perhaps the most important aspect of the Depressed Class uplift work. With the staff and means at the disposal of the Mandal, it has been trying to do all that it can in this direction. Since its birth, over two hundred committees or Jathas have been organised by the workers of the Mandal. The driving force of these bodies was most evident at the Amritsar Balmik Conference in which the chairmen (now calling themselves Balmiks) participated not as stray individuals but as organised units in right martial array.

ECONOMIC UPLIFT.

The poverty of the Depressed Classes is a patent fact, with the exception of a few artisan castes among them, a large majority of the Depressed Class population is leading a miserable existence as semi-starved agricultural labourers in villages and as submissive scavengers in towns. A private agency like the Mandal, cannot do much in raising them up from this miserable plight; but within its means the beginning has been rightly made. An employment bureau has been started by the Mandal with Mahatma Hans Raj as president for providing lucrative occupations to the Depressed Classes. The Mandal is giving stipends to the deserving boys of the Depressed Classes receiving industrial education. Lastly it is successfully managing ten co-operative credit societies (at Lahore, Amritsar, Batala and Gurdaspur) for redeeming the indebtedness of the poor scavengers of these localities and for meeting their various other demands for money.

EDUCATION.

The experience of Mandal as also of other missionaries, has more than once testified the fact that separate schools for the Depressed Classes cannot educationally be a success. It has therefore never attempted to set up separate schools for them excepting they be as experiments. But otherwise through propaganda and monetary help at times, the Mandal has always tried to stimulate the interest of the Depressed Classes in matters educational. Special efforts in this direction have been made by the Mandal in Kangra, Amritsar and Lahore Districts.

SOCIAL REFORM.

The Depressed Classes socially are healthier communities than the so-called higher Hindu classes. Excepting their dirty mode of life and extravagant habits, more to be seen in towns than in villages, there is not much to complain against them on this score. But a beginning has been made to wipe off even these black spots. Amritsar has taken the lead in the matter where through the agency of the Mandal four better Living Societies have been constituted under the co-operative Societies Act. Resolutions regarding social reform have also been adopted at the various conferences held under the auspices of the Mandal.

VENTILATION OF GRIEVANCES.

The Mandal has always rendered unceasing help to the Depressed Classes in the ventilation of their grievances; press, platform, personal canvassing, official influence, all have been used for making their life livable. At present the Mandal is engaged in carrying on a persistent propaganda for the abolition of beggar or forced labour which is usually taken from the Depressed Classes. Over one thousand leaflets containing the notifications of the Punjab Government regarding its prohibition have been distributed in areas where the rigours of forced labour have been most oppressive. Another instance of a work of this kind is the judgment of the Lahore High Court in a case filed by the Mandal regarding the eligibility of the Depressed Classes to draw water from the Public wells. The work done by the Mandal for ventilating the grievances of the scavengers against the municipalities of Lahore, Amritsar and Batala also deserves mention.

CONCLUSION.

The Mandal is too modest a body to take credit for itself for the mighty social upheaval in progress in the Hindu Society throughout the country regarding its attitude towards the Depressed Classes. But it cannot be denied that the Mandal is also contributing its mite towards its happy consummation. Untouchability is fast disappearing; the spirit of unrest is spreading like wildfire among the Depressed Classes; and the upper strata of Hindu Society has also become alive to the national and communal danger of perpetuating the curse of untouchability. But the process is not complete; much yet remains to be done. The Punjab Akshat Udhar Mandal is seriously engaged in completing the process. Let those interested in the uplift of Depressed Classes sympathise with it and with the Servants of the People Society, which is the main-spring of its activities.

TRUE GREATNESS.

(By Mr. T. B. Shah).

Everybody desires to be great. It is a healthy and natural aspiration. Let us see what are the essentials leading to the realization of this dream.

The first essential is to keep an ideal before our eyes. A great care should be exercised in the selection of the ideal.

After selecting the proper ideal, the next step we have to take is to try to reach up that high standard. It means that one must be ambitious. As interesting a story is told in this connection. It relates of a man who saw a star in his dream. Whenever he looked at the star steadfastly he was being lifted up high above in the heaven, but the moment he cast his look downwards he found himself thrown in an abyss. So is the case with everyone of us. As long as we set our minds on things above we think clearly and act wisely, but the moment we are taken up with our gross selfish motives our outlook gets narrowed down and gradually we sink to degradation. Hence it is very important for young men to see visions and old men to dream. This leads us to our relationship towards one another. Love is the bond which truly binds us closer. We have to look through the eyes of others, have to put in their place in order to judge their actions. The root cause of communal strife is that each community is too busy with its own affairs and altogether forgets the presence and need and conveniences of the other. Otherwise how can all loving and mighty God be truly worshipped by breaking heads and showering bricks and stones instead of flowers or disturbing others by an unwelcome music. Thus we have made our God according to our fashions and prejudices. Truly, "God is but a man's God made by man's guessing, imagining and hoping."

From here we should return to our own personal matters. Once we have found our ideal and laid down our
principles we should never make a compromise. A luke-warm attitude does a good deal of harm. But before we come to this pass we should make a diligent search for truth. Truth at all costs must be sought out and firmly grasped. Mahatma Gandhi is the living illustration of this.

Along with this we must have a bright view of things: “Brighten the corner where you are” is a sound advice. The world needs such a brightening every moment. But all these can be done; only when we be the servants of all. “If any one wants to be great let him be the servant of all.” God Himself washed the feet of His creatures in order to set an example to us. Gandhi washed the feet of India and to-day he is the uncrowed king of the land, so also true missionaries in all countries and ages have done the same with the result that a warm corner is left for them in the hearts of men. And the same road is opened to us. There is no royal road to greatness, but the narrow path of service and self-denial. To be lost is to be saved. If we lose ourselves in the service of humanity we will find our real life work. Let us beware lest we measure greatness by worldly standards. There have been many obscure good samaritans, Missioners, Gandhis and Tagores of whom people have never heard but all the same they are doing their appointed task in hidden corners; so let us not be disheartened if the world takes no notice of us.

In conclusion I will like to point out that we must have faith in God. It is this belief which ultimately strengthens and uplifts us. We should not be discouraged if we fail because we fail to rise. Can any better conclusion be found for this thought than the following words of Browning:

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.

NEWS OF THE WEEK.

First Widow Marriage among Marwaris: The marriage party of Mr. Nawal Kishore Bharatia-Cawповore, was held recently. The couple was well greeted and garlanded on the railway platform by hundreds of prominent Hindu citizens of all creeds including Marwaris. The procession passed through the main streets of the city and was joined on the way by thousands of people who showed their fullest appreciation and sympathy. The bride and the bridegroom were received amid great applause and overwhelming cheers. Marwaris witnessed the procession from the balconies in large numbers. The party was entertained with par sahur and was garlanded at several places. Young Marwaris took keen interest in this widow marriage as it was the first one of its own kind amongst the community. In the end the bridegroom thanked the assembled gentlemen for upholding and sympathising with the cause of widow marriage.

Mary Jamila Mary Sijah-ud-Din:—Among the distinguished arrivals from England by the P. and O. Mail steamer, “Ranpura” on 2nd inst., was Miss Jamila Mary Sijah-ud-Din, M.A., Ph. D. Having come out first in the M.A. Examination of the Punjab University, the Punjab Government granted her a scholarship of £300 a year tenable for 3 years. She was sent to England for the prosecution of her further studies in 1924. She passed the Teachers’ Diploma Examination of the University of London in 1925. She joined the University of Edinburgh in November 1935, as a research scholar for the degree of Ph.D. in economics. Having taken a woolen industry in the Punjab as the subject of her thesis for her M.A. degree, she was asked to take the comparative study of woollen industry in Scotland as the subject of her thesis for the doctorate. In connection with her studies, she visited cottages and factories in the United Kingdom, the Shetlands and the Hebrides and travelled in Ireland and the continent.

The All India Theolstio Conference, Madras: The Secretary of the above Conference sends us the following programme:—Monday, 26th Dec. 1927 at 6 p.m.—Reception Committee meeting to decide about the subjects to be considered at the Conference. Tuesday, 27th Dec. 1927 at 7.30 a.m.—Divine service and sermon at the Mandir, 6 p.m.—Addresses of the Chairman of the Reception Committee and the President of the Conference. Wednesday, 28th Dec. 1927 at 7.30 to 10 a.m.—Conference proceedings, 6 p.m.—Public Address by distinguished Brahmoos. Thursday 29th Dec. 1927, 7-80 to 10 a.m.—Conference Proceedings. 7 p.m.—Priti Bhogas. Friday, 30th Dec. 1927, 7-30 a.m.—Closing service in the Mandir. Babu Prasah Kumar Sen, M.A., LL.M., Bar-at-Law (Ex-judge of High Court of Patna) has kindly accepted the Presidentship. Delegates should kindly intimate promptly the date and the time by which they arrive at Madras to T. S. Singh 97, Anna Pilley Street, George Town, Madras. Accommodation and lodging will be provided to such of them as want the same.

Depressed Classes and the Conferences: Mr. K. Shukaramanaya Rao, President, Sri Narasimha-raja Hostel, Bangalore, writes to us:—I am desired by the Managing Committee of the Sri Narasimharaja Hostel, Bangalore, to bring to your kind notice the fact that it has been decided to take all the boarders of the Hostel (who are 150 in number and all of whom are Adikarnalataas and Adi Dravidas) to Madras during the Christmas Holidays. A number of very important functions like the Indian National Congress, the Social Conference, All India Exhibition and the Theosophical Conference and Student’s Conference will take place when all the greatest men and women of India will assemble. These students will therefore have an opportunity of seeing and hearing our leaders and patriots which is sure to be a source of education and inspiration to them. The total amount of expenditure for this purpose is estimated at about Rs. 1,500 and as the Institute has no funds of its own for such a purpose, we are obliged to make this appeal to the public for their kind and valuable support. Those who are interested in the uplift of these our Adikarnalataas and Adi Dravidas brethren, I am desired to request to kindly subscribe liberally to enable the Committee to take these boarders to Madras. Subscriptions may be sent either to me direct or to any of the following members of the Committee of Management, who are also authorised to approach the public for the purpose: Messrs. (1) P.L. Narasimhabhai, Secretary, Sri Narasimharaja Hostel, (2) R. Gopalaswami Iyer, Elephant Lodge, IV Road, Chalhurajpet, Bangalore City. (3) Women’s Conference at Calcutta: The first Malabar C\textsuperscript{on} of Women’s Conference on Educational Reforms was held at the local Town Hall, on the
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5th and the day before, under the presidency of Mrs. Sri Mana Vikarama Raja of Nilambur. The Conference was attended by delegates from all parts of the district.
The following resolutions among others, were passed at the Conference:— (1) This Conference is of opinion that proper facilities for education should be provided for those who observe purdah, especially Numbadars, who are unable to attend public schools; (2) this Conference deeply deplores the effect of early marriage on education and urges the parents and guardians to abolish the custom of marrying girls before the age of 16. (3) This Conference also requests the Government of India to pass legislation making marriage under 16 years of age a penal offence; (3) that pupils of girls' school should be examined by lady doctor, at stated periods, and if possible, a qualified health superintendent should be attached to the staff of each secondary school and to the agency responsible for elementary education in each district; and (4) that elementary education should be made available for all boys and girls between 6 and 12 years of age, irrespective of caste or creed, that in order to make it available for all, it must be free. The Conference approved the election of Mrs. Thomas and Mrs. Powers as delegates to the All-India Women's Conference to be held in Delhi in February next.

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The Late Mr. C. S. Deole,
A Cap and the Head,
Rescue Home for Girls, Cochin
Society to distribute funds to Bandor Cidu.
L.L. D., for Mr. Hyderi.
Indian System.
Madras Vidyav Sadan Sabha.
A Rejoinder to Mother India.
The Future of Indian States.

NOTES.
The Late Mr. C. S. Deole: We deeply regret the untimely death of Mr. C. S. Deole, one of the senior members of the Servants of India Society. Mr. Deole was a quiet and unassuming personality and he was hampered for a considerable time by indifferent health but the amount of solid work that he managed to do in various spheres was astonishing to all those who knew him. By dint of careful study, in the midst of many distractions, Mr. Deole made himself an authority on questions of Indian Economics and Finance, and he was always ready to place his vast store of knowledge at the disposal of anyone who applied to him for help. Besides this, Mr. Deole was Mr. Deochkar's right-hand man in organising and collecting funds for the flood-stricken areas of Malabar and, recently, of Gujerat and Sind. A simple, sincere and kindly soul, his death will be felt as a personal pang by many who held him in affectionate regard as an untiring worker in the public cause.

The Cap and the Head: We have made room today for a lengthy article stating the reasons for the orthodox opposition to legislation for the prevention of child marriages as contemplated in several bills now before the legislatures. Mr. Natesa Shastriar, we may say, is a sort of survival at the present time. His arguments might have had some force thirty years ago but very few people nowadays are likely to be impressed by them. They have been answered times without number, by people who could certainly speak with as much authority as the Shastriar, and Sir Purushottandas Thakurdas Thakur have accurately focussed the prevalent state of public opinion when he said in the Assembly speaking on Mr. Sardar's Bill that any one who mixes up religion with child marriage is either fit for the lunatic asylum or has vested interests in attempting to perpetuate this crying evil. Mr. Natesa Shastriar says that Brahmins he quite content with enough strength for performing their Vedico religious duties. Apart from the fact that very few Brahmins are content nowdays, with performing their so-called Vedico duties and that they aspire to be 'stationers', soldiers, merchants, marines' and members of council, we may remind the Shastriar of the mighty dictum of the inspired author of the Gita that Vedic duties are not for physical weaklings. There is another factor of which the Shastriar seems to be profoundly ignorant. Even if the Brahman is content to remain all his life a performer of the Vedico routine, the Brahmin woman is no longer inclined to content herself with being his shadow in the uninspiring ground of endless rites, and ceremonies. She has her own ideas of what is due to herself. If the Shastriar's conception of a holy life does not appeal to her. There is, however, one remark in his lecture which points to a real difficulty in the way of parents keeping their daughters unmarried. Much beyond the age of puberty, and it is the duty of the reformers and the State to provide a sufficient number of schools, boarding-houses, and training institutions like the Seva Suman where girls could spend their pre-marriage days acquiring knowledge and training themselves for a life of useful public service. At the same time, the Indian household shd should be remodelled so as to provide a fitting home for unmarried young women. It is absurd to argue, as does the Shastriar, that because the Brahmans household, as at present organised, does not contemplate the existence of unmarried girls beyond the age of ten or eleven, therefore the system of child marriage with all its obvious evils should be perpetuated. The Shastriar must buy a cap which fits his head and not try to force his head into a cap which might have adorned the head of his great-grandfather in the days of the latter's infancy.

Rescue Home for Girls, Cochin: We print below an appeal forwarded to us by the 'members of the Society for the protection of Minors, recently formed in Cochin. It should be noted that the members of the society belong to the devadasi community, and are actuated by a genuine desire for reform. We earnestly trust that the public will extend to them their whole-hearted co-operation and support in their humanitarian work which will enable them to lead free and healthy lives without being a menace to society. "We, the members of the Society for the Protection of Minors, Cochin, feel sure that everyone will recognise the sacred duty of improving the status of our brothers and sisters, some of whom have been by the mereiacs of the law, forced to lead a life, which, according to the rules of ethics and morality, is highly objectionable— we refer to the Devadasi Community. Though Government Interference in the matter may be the fact that dedication and its concomitant evil customs culminating in immoral practices, is undeniable. The only alternative to Government interference for the eradication of the evil is reform from within in the shape of persuasion and material help. But in the case of the Cochin Devadasis, their backwardness in education and the lack of the wherewithal to conduct regular marriage, stand in the way of such reform. Under existing
conditions, we make bold to say that a large majority of the members will certainly come round to the conclusion that, and to this end, the Indian Social Reformer, if only it funds sufficient for the upkeep of a "HOME" which will serve as a bureau of propaganda and as a centre of economic, material and educational assistance, or otherwise, it is absolutely necessary to assist those who through no fault of their own, are unable to assist themselves, and to establish safeguards against the spreading of the evil to generations, yet unborn, that have formed an association to do our humble best, and have already addressed Mahatma Gandhi and Dr. S. Muthulakshmi Reddy whose sympathy and support are with us in our movement.

Succession to Sandur Gadi: The Government of India, recognising the rightful claims of Shrimant Sushila Raje, the sister of the late ruler, who is obviously the rightful heir to the Sandur Gadi will be acting in conformity with the tradition of their own country which owes much of its glory and greatness to the brilliant reigns of two women rulers. We commend the views of the United India and Native States on this subject. "Equity and justice demand," writes our contemporary, "that the Government of India should accede to the request of Sandur people that the crown of Sandur should be acknowledged as before and that Shrimant Sushila Raje, otherwise known as Akkasaheb, should be recognised as heir to the late Raja Sahib. Memorials have been addressed in that connection to the Government of India by the people of Sandur and of the adjoining British Districts who have interest in the State. A memorial was addressed to the Government by Shrimant Appasaheb Ghorpade, Junior Judges of Gajendragad, who with rare magnanimity recognises the superior claims of Shrimant Akkasaheb to the Gadi, and will press his son's claims only in case the heirship of the Princess is not recognised. These Memorials make from the legal point of view a strong case in favour of the Princess. It is clear that the State was in its inception treated as a Jajagir free of pecuniary demand of service of any kind. The Sandars do not restrict the succession to male heirs nor is the State hold on any military tenure. Princess Akkasaheb being the only child and the nearest heir to the late Raja is best entitled to succeed to the Gadi under the Hindu Law. The law affords no justification whatsoever to adoption by the Dowager Rani Sundraban Sahib. "In falling in with the wishes of the Sandur people the Government of India will also have taken a distinct step to recognise the claims of Indian womanhood. There have been more than one female rulers in Indian history and the Sandur people are confident that Shrimant Akkasaheb will make a good ruler. The Government of India have in this case no excuse to go against the wishes of the Sandur people, against the desire of the late ruler and against the dictates of equity and justice."

LL. D. for Mr. Hydari: A fitting tribute was paid to Mr. Hydari by the Osmania University when it conferred on him the highest honour in its power. The universal estimation in which Nawab Haidar Nawaz Jung is hold is well brought out by a contemporary who says: "The honourary degree of LL. D. conferred by the Osmania University on Nawab Haidar Nawaz Jung, is richly deserved. Mr. Hydari, the Nawab, is best known to people in British India, is one of the ablest administrators in the whole of India. The skill with which he has handled the finances of the State has been universally recognised. Equally distinguished have been his services to the cause of education in the Hyderabad State. As Maharajah Sir Kishen Pershad, the distinguished Chancellor of the University, remarked, in paying a glowing tribute to Mr. Hydari, the latter has been ever mindful of the very life and soul of the University Council, he had rendered inestimable service in helping the establishment of the Osmania University, he had taken a prominent part in the educational activities of India and was reckoned among the great educational reformers of the present day."

Indian States: A press communiqué states: It has been decided by the Secretary of State for India to appoint a Committee to report upon the relationship between the Paramount Power and the Indian States with particular reference to the rights and obligations arising from treaties, engagements and Sanads and usages, suffering and other causes and, secondly, to enquire into the financial and economic relations between British India and the States and to make any recommendations that they may consider desirable or necessary for their more satisfactory adjustment. The Committee will be composed as follows: Chairman: His Excellency Sir Harcourt Butler, the Governor of Burma. Members: Mr. Hon'ble Mr. Sydney Peel and Mr. W. S. Holdsworth, K. C., Vicenari, Professor in English Law.

Madras Vidya Virah Sabha: The Hon. Secretary of the Vidya Virah Sahak Sabha, Madras Branch, writes: "I have much pleasure in informing you that a central branch of the Vidya Virah Sahak Sabha, Lahore (founded by the late Sir Ganga Ram) has been established here with the Hon. Mr. Justice M. Venkatassabha Rao as president to popularise and arrange widows marriages in this presidency. The head office (Lahore Sabha) has been found enough to send its representative Shanti Swarup, Vidya-Lanka, an experienced and learned worker as an organising secretary for the province. Every now and then Mabia Shanki Swarup, Vidya-Lanker, goes on tour for propaganda work, distributes literature in local languages as well as in English, addresses public meetings, establishes branches with the help of the leading gentlemen of the city and approaches the guardians of the widows—virgin widows particularly,—in order to induce them to get their widowed girls married second time. Besides Madras branch he has hitherto been able to establish as many as 45 branches in all the parts of the presidency. We have got our regular office at the above premises, and have engaged a clerk to watch the correspondence and to induce the workers and branches to take up and more interest in the noble cause. 'We invite applications from the gentlemen and widowed girls who want to take practical steps in this reform and help them to bring forth their marriages. Within this short period of 4 or 6 months we have got more than 80 and 30 candidates male and female respectively who have offered themselves in order to take practical reform. We have arranged to publish at least 10 kinds of literature in local languages for free distribution in the Congress week and at the time of the Indian National Social Conference."

A Rejoinder to "Mother India!: As copies of our reprint of the article which appeared in the Reformer have been exhausted, we request those who want copies of the pamphlet to apply to G. A. Natesan & Co., Madras, who have recently reprinted the rejoinder.
IN THE FUTURE OF INDIAN STATES.

There are in India between five and six hundred states enjoying varying degrees of autonomy under British sovereignty. The affairs of these States are beyond the purview of the Indian legislature, as they are considered to be foreign States. But the subjects of these States enjoy in British India practically all the rights of British Indian subjects. They are eligible for all offices, for membership of local and municipal bodies, and even of the Provincial and Indian Legislatures. One result of this has been to draw away from the States many of the ablest and most energetic men who find in British India greater scope for their ambition and talents. It is for this reason that few subjects of Indian States have distinguished themselves as administrators in their own States. Whenever, the States want competent administrators they have, therefore, to import them from British India. It is not only the educated classes in the States who feel the atmosphere too cramping. The ruling Princes, too, do the same, as is shown by the increasing number of them who spend a considerable part of their time every year in Europe. Some of them have even acquired house property there. Depleted of their educated men and with their rulers away in Europe for several months in the year, the States have little stimulus to progress. The result is that the people of the States are turning for guidance and leadership to British India. They no longer think that they can secure more political rights in the States by appealing to their own Princes. They want pressure to be brought to bear upon them by the Government of India and they want British Indian political movements to press the Government of India to put pressure on the Princes to grant a constitution to their people. They want more intervention not less of the Government of India in the administration of the States. There are, of course, exceptions. Mysore is acknowledged by every one to be the model of a well-governed State. Some other States do not fall far behind it in the purity and efficiency of the administration.

While the people of the States are thus clamouring for more intervention and more systematic intervention on the part of the Government of India to stimulate constitutionalism in the States, the ruling Princes are demanding that their Treaty rights should be respected more strictly than they have been and that the Government of India should leave them to manage the internal administration without any interference on its part. The most powerful Government in the world cannot go against the spirit of the times. The Government of India, which is a subordinate branch of the British Government and even the British Government itself, cannot support a pure autocracy in the face of the overwhelming growth of democratic feeling all the world over.

whatever might have been the contents of treaties, so long as our Princes were content to remain in their own States, they were secluded from public criticism, but now that they are frequently to be seen in the capitals of Europe, it is inevitable that their position and status should become the subject of discussion all over the world. No head of a State spends half of his time in some foreign capital. If the King of England and the President of the United States should spend six months every year, say, in Paris and Berlin, there will be a fierce outcry in the British and American Press. The Viceroy of India till two years ago was not allowed to go out of the country during his term of office. Indian ruling princes, however, think that there is nothing improper in their expatriating themselves regularly for several months every year. Lord Curzon insisted on every Prince who wished to leave the country for any length of time, applying and obtaining his permission which was only accorded on proper grounds. A very influential leader in an important Indian State told us recently that the people of Indian States would wish to have Lord Curzon’s rule revived. Indeed, one of the main causes of the discontent in several Indian States at the present day is the increasing tendency to expensive absenteeism on the part of their rulers. Matters become much worse, when the absentee ruler insists on controlling the details of the administration from his distant domicile. The officials on the spot are afraid to take the initiative in any matter, and the administration suffers from a sort of creeping paralysis. The Chamber of Princes seems to be the only body which could express an opinion on this matter which will carry weight with their order.

“I WAS THIRSTY AND YE GAVE ME DRINK”

(By Mr. William E. Johnson.)

“I was thirsty and ye gave me drink.” That quotation is woven into an exquisite glass window in the Cathedral at Dublin. That window was contributed by a member of the Guinness family, the largest family of brewers in the world. The average Dubliner, not contaminated with temperance teaching, looks on that window as a good advertisement. He sees nothing in it to laugh about. And why should he laugh, when practically every brewer in the world claims to be a “Christian”? Not long since, I was talking with a Moslem friend of mine, a “vakil” or lawyer, at Delhi, India. He was an earnest opponent of drink, faithful to the prophet. “If Christianity were only a total abstinence religion, like Islam, what great things could be accomplished in the world!” I suggested that America, the greatest Christian nation on earth, had outlawed the liquor traffic. “Yes,” he said, “but even your prohibition law provides for drinking intoxicants at the communion table of the Lord.” Then I had a choking feeling in my throat because I could think of no satisfactory rejoinder.

HAS AMERICA GONE MOSLEM?

Some weeks ago I was visiting in the home of a very dear Moslem friend at Alexandria, Egypt,
Ahmed A. Galwash, president of the Egyptian temperance society. As the sun went down behind the garden wall at eventide, he laid down his half-drained cup of tea. "Excuse me for a moment," he said, "the time has come to pray." He spread out his prayer rug and went through his evening devotions, while I waited. Later I made some casual remark about America as a "Christian country." Quick as a flash came the retort, "America is no longer a Christian country; she has turned Mohammedan." "How, come?" I asked in the Yankee vernacular. Then came his diagnosis: "The only important difference between Christianity and Islam is in their attitude towards liquor. We worship the same God. We both honour Christ and the prophets. Our ethical standards are substantially the same. America has now accepted Moslem teachings as to liquor and has thus removed the chief point of difference between the two faiths. America has become a Mohammedan country."

Like a soon dog, my friend had me up a tree. I could think of no satisfactory reply except by pettifogging and I quit pettifogging when I became a prohibitionist. I saw silhouetted against the sky the fact that no man in all the history of the world has accomplished so much for the sobriety of the human race as Mohammed, the prophet of Nedj. We can shout and grow parches with zeal, but that fact remains incontestable. For it is now, and always has been, the disagreeable fact that the so-called "Christian nations" of the world constitute almost the sole bulwark of the degrading liquor traffic, and it is useless for us Christians to try to lie out of it.

In every nation on earth where the drink traffic is in power, there you will find a Christian nation, and in nearly every case, some form of Christianity is actually the state church. More than that, every nation that is now foisting the drink upon an unwilling people against their will is a "Christian" nation. Every mandate given by the league of nations, for the government of a "child race" has been given to a "Christian" power; in every case this mandate has been used to exploit the people in the interest of the liquor traffic, and over the protests of the people governed.

There are over 700,000,000 people in the world whose religion is aggressively for total abstinence; 300,000,000 Moslems, 215,000,000 Hindus, 150,000,000 Buddhists, and Sikhs, Animists and others more than make up the difference. "Christian" nations have gone among these people with ships and cannons compelling them to submit to the introduction and encouragement of drink. And after having conquered these races and introduced the drink traffic into every corner of the world, they credit this accomplishment to the "Christian" civilization.

**TURKEY AND PROHIBITION.**

"What about Turkey?" some one will say who froths at the mouth whenever the word "Turkey" is mentioned except when preparing to gorge himself into acute dyspepsia on Thanksgiving day. One of the first things that Turkey did when she became free four years ago was to enact a prohibition law. This she put into effect at once in that part of Turkey where she controlled. She put it into effect in Cilicia when the French evacuated that section, into Smyrna when the Greeks left there, and into Constantinople when the allied troops left the Bosphorus. Then came trouble for Turkey. Outside "Christian" powers controlled the trusteeship of the Turkish public debt. To this true teetotal the Turkish liquor revenues had been pledged. These outside powers theretofore raised trouble and compelled Turkey to restore the drink traffic. Since then, the Turks have been seeking to rearrange their public debt so as to be able to reenact the prohibition law.

How about Morocco and Algeria? It was the Christian French Government that forced the drink upon these people and turned the littoral of these countries into a vast vineyard, over the protests of the people to whom the drink was so inherently hateful.

**LIQUOR FOR CHRISTIANS ONLY.**

How about Egypt? It was a saloonless country so far as the people could make it under foreign domination. It was Christian Britain that organised and developed the drink traffic there. It was thus that even the late Mr. Zaghlul began to drink, but later he got on the water wagon and until his death worked for prohibition. Four years ago, nearly, the Egyptian government adopted the policy of refusing to issue any new liquor licenses and of refusing to renew any old licenses except in the "Christian" quarters of the four principal cities, Alexandria, Cairo, Port Said and Suez. Already half of these licenses have been extinguished. Soon there will be no liquor licenses in Egypt except in the distinctly "Christian" quarters of these four municipalities. The drink sellers feel secure under the protection of the "capitulations" with foreign powers, but the Moslems are now preparing to contest this "Christian" privilege when the issue can be raised.

In Palestine under the limited control of the Turkish government only 25 liquor licenses existed for the benefit of the Christian pilgrims. But under the mandate of the British power, exactly 300 licenses are now in force and, of these, 299 are held by Christians or Jews, only one license being held by a Moslem. And the Pan-Arabic federation is now trying to force this lone Moslem to change his ways.

Transjordania was without the drink traffic until Christian Britain was given a mandate over these people. Now a pack of so-called "Christians" have come in and opened drink shops. That is why the grand mufti appealed to me to aid in devising some way to prevent this movement. That is why Araf Bay al Araf, chief secretary of the government, called in a council of chiefs and members of the executive council to confer with me as to how they could establish prohibition without incurring the vengeance of the British mandate power.

**CONVERTING ECCLESIASTICS.**

Up in Bulgaria, the official Christian state church authorities actively opposed the total abstinence movement, declaring that it was
in order to promote efficiency. Two million Germans voiced their dissatisfaction with the beer system by signing a petition, within a week, begging for a democratic local option law, but got nowhere. Catholic Lithuania has driven the drink shops from a tenth of its whole territory. Local option there has become a distinct threat against brewery overlords who will not trust their customers for a drink, to say nothing of all vote.

A PENDIX REVISED.

Part of Canada has decided to adopt the Stockhold's system of selling liquor in spite of the fact that Stockholm last year, in proportion to her population, had ten times as many arrests for drunkenness as did its one wicked city of New York. Several smaller European countries, which have Christianity as their national Church, have adopted national control of the drinks. But in each case, the drink controls instead of the nation. These people have dragged themselves into the belief that they can promote sobriety by selling and drinking liquor under government auspices.

Europe is badly frightened at the perpetual procession of ghost stories coming to them from America, about the failure of our dry laws. Every time an American gets drunk and beats his wife, it is called all over the world as the normal behavior of American husbands under prohibition. Europe is prone to believe any old yarn about America, provided it is unbelievable.

Five years ago, when a wave of idealism was sweeping over the world, I prophesied that in ten years the world would be dry. Prophecy is a dangerous pastime. I am compelled to revise that estimate. The Christian world has not yet suffered enough. More punishment is wanted. So many nations are experimenting with the theory that a bottle of whisky sold by a government official will have a different effect than it would if sold by a horse thief. A generation, and perhaps two is likely before the world will banish alcohol, just as several generations of intense agitation were necessary before the world would yield to the abolition of human slavery.

RELATION BETWEEN SCIENCE AND RELIGION.

The Third Session of the Indian Philosophical Congress opened last Monday at the University Convocation Hall before a large and distinguished gathering of philosophers from all over India. Prof. Radhakrishnan presided. In the unavoidable absence of H. H. the Gaekwar of Baroda, his inaugural address was read by Dewan Babur V. T. Krishnam Acharia, Dewan of Baroda.

INAUGURAL ADDRESS.

The following are extracts from H. H. the Gaekwar's address:

The history of Indian philosophical thought is not only interesting in itself but the vigour of its best periods in the past should provide us with an inspiring lesson in opposition to the stagnant acquiescence in tradition which has characterized our intellectual life for centuries.

DISOWNERSHIP OF ORIGINATLITY TO DOGMATISM.

Since the time of Saussure's and that of his
great opponents, philosophy in India has rarely been able to free itself from the limitations of a merely deductive method. This characteristic of the Indian mental life of the past and incidentally of much of our mental life to-days merits closer consideration and exemplification.

The great leaders of Indian philosophical and religious thought used methods of independent investigation to a large extent introspectively, and always with a large amount of unfettered reflection. Not so their disciples and successors. They have accepted teaching from the gurus and more often than not have treated it dogmatically.

**INDIAN AND WESTERN PHILOSOPHY.**

The student of philosophy in India must definitely require to make an adequate study of the philosophy of the West. What we have to look for, therefore, in the study of philosophy in India to-day is a broad acquaintance and knowledge of both Indian and Western philosophy and some understanding of their methods with some ability to apply them. From such two-sided education we should hope for genuine philosophical advance in India.

To what conclusions must we come, for example, if, with a truly philosophical independence and acumen, and with sound logic, we examine the idea associated with Varnarana. The ways in which the Indian doctrine of the division of social activities has been and still is interpreted, the prejudices and false sentiments which have gathered around it, have been the greatest obstacle to social advance in India for decades and for centuries.

**SOCIAL ADVANCE.**

This problem resolves itself into a consideration on the one hand of the facts and things of the actual world in which we live and on the other of that world of ideas which constitutes for us a realm of ideals with which we would like this world of things to conform, or in which we feel more satisfied and at peace. Now, I ask: What has Indian philosophy said concerning this world of things? Has it not said that it is 'mayam', illusion? It is a world of appearances, a world of finites as distinguished from the infinity of the ultimately real. Does this involve that there is a short path to the real and the infinite, from 'jivanatman' to 'paramatman', by the negation of this world of appearances? Is that a truly philosophical interpretation of the Indian standpoint? I venture to think that it is not. The ultimate is not described simply by 'neti, neti', but, in addition, by the twofold implication of the saying: 'Tat tvam asat.' The ultimately real does not shut out any of its appearances, but it must not be thought of as solely any one of them. And ought we not to seek the philosophical significance of that other term, 'iva'? Ought we not to try to see in the richness of the details of this world varied expressions of the joy of existence? It is thus that I would treat this problem. I would say that there is no short path to reality by the neglect of the things of this world. But I would say that in intellectual research in the various forms of art, in the diversity of social relationships, in fact in all that we may call culture and civilization, man is coming into a wider and more comprehensive contact with reality with the ideal, through these different forms of expression of itself.

Social advance in its widest sense, therefore, as I look upon it, is essentially bound up with the broaden-
purely mechanical interpretation which makes Biology a branch of Chemistry, and Psychology a branch of Biology is not supported by the qualities of evolution.

The only philosophical explanation of variation is the assumption of creative power from which variations arise. Recent evidence in favour of transmission of acquired characters makes a special purpose; a constant spiritual background which is at once the creative crown and the striving power of the evolutionary march, is necessary. No theory, eastern or western, has up till now solved it.

There is enough work for the Philosophical Congress. What they wanted was not so much independent thought but independent thinkers, who, soaked in the spirit of the past, would face the problems of the future. In the combination of the old and the new lies the future progress of philosophy.

DAYARAM GIDUMAL SHAHANI

We take the following from the Sind Observer —

Dayaram Gidumal Shahani died at Bandra, a suburb of Bombay, on the 7th instant. He was about 72 years of age when he died. How many people of the present generation are familiar with his name? And yet he was a great and gifted son of India, a man of the highest character and unequalled humility, and one who atoned for a single error by long years of penitence and utter self-repression. Dayaram Gidumal was a Sindhi Amil born in Hyderabad, Sind, and belonged to one of the best families in that city. He lost his father while young and was brought up by his eldest brother Dewar Metharam Gidumal, who had no children and left a large property to Dayaram Gidumal.

Dayaram Gidumal joined the Hiphiston College in Bombay and passed the B. A. and LL. B. Examinations with distinction. He was a contemporary of the late Sir Narayan Chandavarkar and Mr. R. N. Mudholkar. He was a particular favourite of Principal Wordsworth who regularly corresponded with Dayaram after he had left the Bombay University. Dayaram Gidumal was appointed Registrar of the Dadar Court in Sind and held that appointment for a few years. In 1885 Sir James Ferguson, then Governor of Bombay, nominated Dayaram Gidumal to the Statutory Civil Service and he was appointed an Assistant Collector, but later on he was transferred to the Judicial branch of the service and became one of the ablest Judges in the Bombay Presidency.

I went to Karachi in 1884 and lived with Dayaram in his house as long as he was in Sind. For two or three years later he was transferred to the Presidency proper. Dayaram wrote for newspapers, he was the moving spirit of the Sind Sahba, a political body recently established at Karachi and he was mainly instrumental in founding a college in Sind. He was a Government servant, but that did not in any way interfere with his public activities. Nothing, however, could ever induce him to take the lead openly in any movement for his modesty and humility were part of his nature. About this time he was very intimate with B. M. Malabari, the editor of the Indian Spectator and a well-known social reformer. He wrote a life of Malabari and helped him in every undertaking.

Of his charitableness no one even knew the full extent; for he never allowed his left hand to know what his right gave away. We lived as brothers and yet it was impossible for me or any one else to know much about his charities. He was a man of the simplest habits and utterly unlike the well-to-do Amils of Hyderabad. His personal wants were very few and he was careless about his personal surroundings. The whole of his income which increased as he rose in the service, was given away in charity. Once an individual or an institution was on his list the promised amount was sent with unfailing regularity every month. Dayaram retained this habit as long as he was in the public service.

No one ever knew the substantial assistance that he gave to the Seva Sadan in Bombay and the sanatorium for consumptives at Dharampur in the Simla Hills. After the terrible Kangra earthquake Dayaram equipped a travelling dispensary at his own cost and distributed medicine, blankets and food freely in the distressed area, but very few people in the Punjab knew of the good that was being done almost by stealth. From his brother he had inherited a large property, but he never touched a pice of this income for his own use. Part of it was occasionally used for charitable purposes, but the entire property was maintained intact and Dayaram created trusts for the administration of various charities from the income of the estates, houses and lands bequeathed to him by his brother. From the day that he took up an appointment up to the end of his life he lived on a small part of his salary, and later on his pension.

The greater portion of Dayaram's service as a Government officer was spent out of Sind, though he was for a short time a judge and officiated as Judicial Commissioner in Sind. He should have been appointed a Judge of the Bombay High Court after the death of Mahadev Govind Ranade, but somehow his claims were overlooked. Later on, a Judgeship of the High Court was offered to him, but he declined it. He wrote to me that he was nearing the end of his service and it was then too late for him to go to the High Court. Meanwhile his silent and tireless philanthropic activities continued unabated and he gave away almost all his income in charity. I met him at Lahore, Agra, Allahabad, and Benares, and noticed a steady growth in his humility and unselfishness.

Then came the tragedy of his life. He had some children but spent most of his time away from his wife and children who lived at Hyderabad, Sind, while he was serving in different districts in the Bombay Presidency. Dayaram Gidumal was one of the ablest men in the presence of women and of a most retiring disposition. He was on very friendly terms with a Gujarati family, the head of which was also a statutory civilian and a judge like Dayaram Gidumal. There was a daughter in the family, accomplished and attractive, between whom and Dayaram grew up a friendship which ripened into love, and they were married in accordance with Anand rites. The young wife died in childbirth within a year of the marriage, but the child, a boy, survived.

For this second marriage in the life-time of his first wife Dayaram Gidumal was violently assailed in the vernacular Press in Bombay and Sind. He wrote a brief reply saying that he resounded everything with which he was associated and bowed to the condemnation of the public. From that day to the day of his death the world knew him no more and he passed the fifteen concluding years of his life in the strictest seclusion. He cut himself off entirely from his family
at Hyderabad, refused absolutely to meet his numerous former friends, resigned all honorary offices which he had held, and spent all his time in study and religious meditation. He spent these last years in the eight and the morning of the sea, living quietly in a house on the seaside of Bandra, strolling about in the afternoons by the seashore. For ten years we were almost neighbours, but I spoke to him only once, though we had been on most intimate terms for many years.

If these last years were a tragedy it was a tragedy full of nobility, worthy of a man who was essentially great and whose like I have rarely met with, though I have seen many people in many provinces. Probably he was greatest in his self-imposed trial, his long vow of self-sacrifice, his unflinching determination to put aside everything that had attracted him. The few strangers who knew him slightly spoke of him as a saint and a holy man, and I lay my humble tribute at the shrine of his memory,

THE PAN-ASIATIC CONFERENCE.

We take the following extracts from the Rangoon Mail:—A fairly successful, though rather stormy series of conferences of the Pan-Asianic Congress were held at Nan-tao a suburb of Shanghai, from November 3rd to November 8th. Delegates were present from Japan, China, Korea, Afghanistan, Persia, India, Turkey and Siam. The first session warmed up on the question whether the delegates from Korea should be admitted, the question being raised by the Japanese. Mr. Ima-sato the leading Japanese delegate presided at the first day’s meeting. The Philippines and Indo-China were the only countries not represented. One of the outstanding figures in the Conference was Raja Mahendra Pratap an Indian revolutionary leader who came from Kabul to Tsingtao and then proceeded to Tsinan-fu, hoping to come across the country so as to avoid any possible interference from the British authorities. Turned back from the rail journey owing to the interruption of traffic incident to the civil war in China, he came back to Tsingtao, and boarded a Japanese steamer to Woosung, whence he was safely “smuggled” to Shanghai with the aid of a Japanese friend.

The dominant figures in the Conference were the Japanese. The leader of the delegation was trained in the School of the late Count Osuna whose lifetime slogan was “Asia for the Asiatics”.

In opening the session, Mr. Ima-sato referred to the national awakening of China. He said he admired China’s courage in throwing off the help of the Soviet and conducting its own revolution. He said there were certain nations which made it their business to oppress the Asiatic people and the attitude of the Asiatic people towards them should be one of lofty nobleness.

The question of racial equality was discussed at the first day’s session. This matter was brought up by the Japanese, who strongly protested against any racial discrimination.

The Japanese also brought up the question of the new British naval base at Singapore and the American naval base at Pearl Harbour. The Japanese stated that their position was that all such bases in the Pacific should be abolished if there was any intention on the part of Europe and America to live in amity with Asiatic peoples.

Proposals were made by the Chinese delegation that the Japanese delegates should try to influence the Japanese Government to discontinue encroachments in Manchuria and that senator Borah, Bertrand Russell and Leo Trotsky should be invited to become honorary members of the Conference.

The second session of the Conference proved to be a stormy one. The Chinese and Indian delegates led respectively by Hai Ying, who is connected with the Kiangnan Arsenal at Shanghai and Raja Mahendra Pratap, put it to the Japanese that if they were really in accord with the spirit of Pan-Asianism Japan should set an example for the foreign powers, and clear their troops out of Manchuria and should also generally adopt a more conciliatory attitude towards the Chinese. The ensuing uproar almost broke up the Conference.

The final session of the Conference held on November 9th proved most harmonious. It was decided that the 1928 Conference should be held in Kabul, Afghanistan. The following resolutions were passed at the final session:

(1) The Conference accepts the principle that oppression in any and every form is wrong. Individuals and groups should have complete freedom to better themselves and serve humanity.

(2) With a view to serve humanity, the conference recommends that Asia, the cradle of religions, should send out religious missions to Europe, America, Africa, Australia and other countries to convert the people.

(3) The conference recommends unity among Asiatic nations so that they by mutual co-operation may defend themselves against Imperial aggressions.

(4) With a view to better the condition of Asiatic nations the conference recommends better commercial relations among the different nations of Asia and as a first step toward that end, it shall approach men of business and shall persuade them to open import and export firms in Tokyo, Peking, Hankow, Kabul, Tehran, Angora and other places for purely Asiatic trade.

(5) To promote unity among the Asiatic nations the conference proposes to start an All Asia Educational Centre, (a) to teach Asiatic languages, (b) to impart higher technical education, (c) to give military training.

(6) The conference insists that the Committee of the Asiatic Association should establish a permanent headquarters of its own and to attain this end, a Committee should be formed to collect funds and to buy or build within one year a suitable building worthy of the cause.

(7) A permanent committee of the Asiatic Association should come into touch with all progressive movements in Asia and establish intimate relations with them.

The Asiatic Association should immediately start a weekly newspaper of its own, preferably in English or a page each in Chinese, Japanese, Urdu, Hindi, Persian, Turkish, Arabian, and English.

(9) The Conference accepts the principle that the regeneration of Asia is unthinkable without the salvation of China. The conference therefore recommends that (a) important military units clear respective grounds of all rascial elements (b) important centres of administration send their representatives to meet at a designated place to conduct the foreign policy of China as a whole and try to build up civil institutions in the country. They should demand immediate suppression
of extra territorial rights, the complete control of the
customs and the abolition of settlements.

(10) The conference realizes that situation in China
cannot be improved without sincere co-operation of
Japan and sympathy of Red Russia and America, there-
fore proposes that a committee be formed to secure
co-operation with Japan and secure the sympathy of
Russia and America.

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THE CHILD-MARRIAGE BILL

An Orthodox View.

The following is the substance of a lecture delivered
by Brahmat T. S. Natesa Sastri at a public meeting
held at Sri Viswanathaswami Temple Mantapam,
Mayavaram, on the 15th November, 1927, under the
auspices of the local Brahmana Samajam and presided
over by M. R. N. Subrahmanya Aiyar, M.A.,
retired Dewan-Pesikar and editor, 'The Indian
Thinker, Trivandrum.

This Bill is now before the Imperial Legislative
Assembly. The object of this Bill is that in India the
marriage of girls below the age of 12 and that of boys
below 15 should be treated as penal. In India the
probable age of maturity for girls is between 12 and 14.

The vast majority of Hindu girls other than Brah-
mins are given in marriage after puberty without
any objection. Of the 8 forms of marriage prescribed in
Smritis, Brahms and Prajapatyas are the only two suiting to Brahmins. As per these marriage forms,
the Brahmin girls should be given in marriage before
puberty. It is the 'firm conviction of Brahmins that
'Sruti (Veda) is the divine revelation and Smriti
(Dharmasrastra) is the purport of the Veda. If the said
Bill is passed into law it will mainly affect the Brah-
mins who, forming but a microscopic minority of 8% of
the entire population, are entitled to special protection.

The vast majority among them are yet ignorant of this
Bill. Neither the Brahmin nor the other members of
the Assembly have informed the people of the differ-
ent provinces they represent, of this Bill nor expressed
its constituents' opinion on it in the Assembly. They
have given their individual opinions only. Of course,
the vast majority of Hindus other than Brahmins, and
other religions are not going to object to this Bill in
the least.

Is it proper to think that a resolution passed in
Madras, at a meeting headed by the wife of a retired
High Court Judge Sir T. Sadasivayal, an avowed
Buddhist, Mrs. Cousins, some native Christian females,
some non-Brahmin Hindu females and a few non-
Brahmin females, the wives of some Brahmins who live in
Madras for eking out their livelihood, as the resolution of all the
orthodox Brahmins and others? Hindus affected by these
Bills? As aforesaid, this Bill is likely to affect 'the
Brahmin community and it ought to be decided by orthodox
Brahmins and their wives. Others have not the
least right to interfere in this matter. The Brahmin
females in other parts of India have not yet attained
such a state of so called civilization as to hold public
meetings in different parts and to communicate their
opinion to the Assembly. May God forbid it!

Mr. Haribas Sarda who has introduced this Bill says
that according to Manus, a girl should not be married till
3 years after the age of puberty, that hence marriage
should not take place before the age of sixteen and that
his Bill was not opposed to any religious doctrine. It is
a pity indeed that a few Brahmins who pose as our rep-
resentatives have neither knowledge of Dharmasastras
nor the moral courage to repudiate Mr. Sarda's state-
ments in the proper manner. Mr. Sarda evidently quotes Manus, Chapter IX, verse 90 which he
translates as: 'A girl who has attained puberty should
wait for 9 years. After that she shall take a husband.' But his interpretation is faulty. As for
Smriti verses they should be construed, according to
context and in consonance with the previous and follow-
ing verses and according to recognized commentaries.

Else, wrong meaning will be the result. "The
proper interpretation of the above verse is: 'If a girl,
not given in marriage by parents before puberty, matures,
she should wait for 9 years expecting to be given in
marriage. If she be 'not given' in marriage within
that time, she shall after 9 years herself choose
a husband, but befitting her caste, rank etc. 'The
reasons put forward for the introduction of this
Bill are that, according to census reports, there are
widows below 12 years of age and some ignorant people give
in marriage daughters even one year old and that,
in other countries it is the law that the marriageable
age for girls and boys are 16 and 18 respectively and
that in India where there is no scope for the remarriage
of widows, widowhood at least below the age of 12 may
be averted. Mr. Sarda says that the minimum age for
girls should be 11 and for boys 18, i.e. the age of
discretion and that the marriage of infants is a recent
introduction and has not foundation in Sasthras. He
adds that if this evil were not eradicated, the coming
generation would not have sufficient strength to fight for
Swaraj.

With regard to the age of boys there are not many to
object. But, it is the bounden duty of every rational
being to consider deeply the marriageable age of girls.
It is anti-Sastric to give the girls in marriage below
the age of 8 according to Manus and 'Parasara. On
grounds of health, it is advisable to postpone it even up
to the 10th year. But if there are people who would
not be led by any considerations and have no faith in
Sruti and Smriti they are Vratyas (out castes). They
are welcome, by all means, to exclude themselves from
the Brahmin community rather than remain within its
fold and create a bad name to the rest. Those that
do have faith in Sruti and Smriti are bound to act up
to their dictates and it is their imperative duty to give
girls in marriage between 10 and 15 i.e. before puberty.
If after this period, a girl happens by chance to become widowed, it should be borne patiently
as the result of past Karma. Are not many other
mishaps so borne?

This Bill is not the only fortune that favours the
Brahmins! While Mr. Sarda wants a regulation that girls
should not be married below 12, Dr. Hari Singh Gour
has brought out an 'Age of Consent Bill.' He wants a
regulation that a girl should not be allowed to cohabit
with her wedded husband before her 16th year or at
least the 14th year, if taking a lot of trouble with regard to
it. The reason for the introduction of this Bill
evidently is that if girls have sexual intercourse with
males soon after puberty, weaklings will be born and
that on the otherhand if they have the intercourse after
16, strong and healthy children will be the result and,
that away will come all the sooner. Orthodox Brahmins only desire to beget good and pious sons who will succour their own selves, their ten ancestors and ten descendants—that is, 51 generations in all—by marrying girls born in unblemished families and that before puberty. Brahmins are quite content with the physical strength needed for performing their Vedic religious duties.

There is another aspect which also deserves consideration. Think for a moment of the difficulties which the parent of a post-puberty girl will have to undergo by keeping his daughters in his house for 4 years from 13 to 16 if the Bill of Dr. Gour be passed into law. We hope Dr. Gour will be satisfied with a legislation for such persons as think with him and wish to have his reforms. May be not include all Brahmins in his Bill is our prayer.

If the Government are pleased to think that this small population of orthodox Brahmins in India forms an important portion of their subjects deserving sympathetic treatment, we pray that they may not entertain such Bills in the Assembly or Councils. From time immemorial this community has been under the patronage of the Indian Rajas and has done immense good in its own way to the world at large. We the Swa-tana dharmsists expect the same patronage to be continued to us by the present British rulers also.

The Child-marriage Bill was taken up in Simla on 15—9—27 and it is now left to the consideration of the select committee. It will take about 3 months to take it again for discussion. The enlightened gentlemen of the different parts of India are requested to hold meetings and to instruct the people in plain words that it is imperative for Brahmins to marry their daughters between 10 and 12 (before puberty)as per Sastra and that other Hindus may if they please marry their daughters after 12 without any prejudice to their existing customs and to memorialize the Viceroy to absolutely veto the Child-marriage Bill and the Age of Consent Bill now pending in the Imperial Legislative Assembly.

The following resolutions among others were passed at this meeting—(1) This meeting is strongly of opinion that social evils, which, though sometimes found associated with socio-religious institutions, are by no means inherent in them, but are the results of the unhealthy enviroring conditions which have to be corrected; and therefore strongly disapproves the attempts of short-sighted reformers to bring in the strong arm of the law such as the Child-marriage Bill, the Age of Consent Bill etc., to correct its social evils by altering the systems themselves and approximating them more and more to western institutions as they are not only unsound but mischievous and respectfully point out that they should not receive any encouragement from His Majesty's Government, pledged as they are to religious neutrality in respect of its Indian subjects. (2) This meeting prays that His Majesty's Government may be pleased to initiate the necessary steps for curing the conditions above referred to and make the institutions yield unmixed good results as in the past.

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The Mysore Women's Educational Conference was held on the 13th and 14th December when Mrs. Mirza Isamill presided.
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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."

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CONTENTS.

NOTES

The late Hakim Ajmal Khan: Close on the heels of the acceptance of the communal pact by the Congress comes the death of one who was eminently fitted to strengthen that slender bond and establish a perfect understanding between the two communities. Hakim Ajmal Khan died suddenly at Rampur at two o'clock in the morning on Thursday last. He was talking to the Nawab Sahib till that hour and on retiring felt slightly uneasy and called for a doctor and a glass of warm water. Before either of these could be brought to him he succumbed, it is believed, to an attack of the heart. Hakim Ajmal Khan was a master of Persian and Arabic and his education comprised all the branches of Islamic learning. His knowledge of medicine he owed to his father and his older brothers and he very early enjoyed a reputation which surpassed that of his predecessors. It was in Ajmal Khan's time that the Tihhiyati attained world wide fame. In 1919, when Sir P. S. Srivastava Iyengar was Ambassador to London and on his return he realised the importance of the Hindustani Muslims and set himself earnestly to the task of bringing the two communities together. He did not, however, take active part in politics until 1919 when the Punjab massacres had done their work by Dr. Ansari to whom the loss will be very great as it will be to every one who has had the privilege of knowing the man who placed his country before everything else.

Liberals and the Boycott: Perhaps the most remarkable feature of the movement for the boycott of the Royal Commission on Indian reforms is the uncompromising attitude of the Liberal Party on the question of the exclusion of Indians from the Simon Commission. The All India Liberal Federation which met in Bombay passed a resolution declaring its strong opinion that the official announcement made about the constitution of the Statutory Commission and the functions of the Committees of the Indian Legislatures is unacceptable "as it flagrantly denies the right of the Indian people to participate on equal terms in framing the future constitution of the country, and that the legislatures and Indians thought the country should have nothing to do with the Commission at any stage or in any form." While the resolution leaves room for no doubt as to the attitude of the Liberal Party—which seems as hostile as that of the Congress—the speeches made by prominent members of the party in support of the resolution create just the opposite impression. There seems to be very great anxiety on the part of the speakers to make it clear that the boycott proposed will be something quite different from that proposed by the Congress. Sir P. S. Srivastvany Iyengar who moved the resolution said that he wished to remove any misconception that might prevail regarding the sort of boycott which the Liberals intended to practise. It was something quite different from that which the N. C. O.'s projected. The Liberals had never preached non-co-operation with the Government, and they did not propose now to boycott the Councils, the educational institutions, and the courts. They were fully aware of the futility of such non-co-operation, and the consequences which had followed upon such non-co-operation had fully justified the Liberal creed. All that the Liberals intended was that they would not co-operate with the Simon Commission, and it was difficult for him to see what possible disaster could happen if they boycott the Commission.

Purpose of Boycott: Sir Moropant Joshi was anxious to meet the charge that the Liberals had abandoned their traditions for the weapons of Non-Cooperation and had adopted the policy of the country that all that they intended to do at present was to show the intensity of their feeling against the Commission and let everyone know how far they were prepared to go to obtain some compromise from Britain. It reminds one of Bottom's anxiety to roar as fiercely as a lion and as gently as a nightingale. On the other hand, the manifesto issued by the party is frankly hostile without any reservations whatsoever. It states that the Party have given their closest consideration to the scheme of Committees of the Central Legislatures but have come to the conclusion that there can be no substitute for the direct recognition of India's claim in the framing of a constitution. Concluding, the manifesto states: "In short, in the opinion of the Liberal Party, the Statutory Commission fails to satisfy the test of a properly constituted Commission with an adequate Indian representation, nor does it amount to a sound Liberal Constitution as a bold and emphatic assertion of the right of Parliament not only as the final authority to pass a Constitution for India but also to adopt an exclusively British Agency for exploring the avenues of progress and it is at the same time the negation of India's claim that it should have an effective part in the determination of her Constitution. In these circumstances
and for these reasons the Liberal Party have come to the conclusion that they should have nothing to do with the Commission at any stage, to any extent and in any form.

The Muslim League Split: A most curious situation has arisen in the Muslim League by the split on the issues of the boycott of the Simon Commission. It will be remembered that Sir Mahomed Shafl was elected President of this year's session of the Muslim League and that he waived his claim to the chair in deference to the suggestion that His Highness the Aga Khan should guide the deliberations of the League when the momentous question of the Reform Commission would be discussed. Sir Mahomed Shafl was formally re-elected President when His Highness declined the offer, but the venue of the League was changed from Lahore to Calcutta. Sir Mahomed Shafl, however, refused to accept the change of venue on the ground that once he had been elected President, the League could not go back on its decision. Evidently Sir Mahomed Shafl who is a staunch supporter of the Simon Commission has not expected sufficient support for his views at Calcutta and that the Muslims assembling at Calcutta have strong objection to meeting at Lahore. It is clear, therefore, that the split has resulted from a difference of opinion among the Muslim leaders on the question of the boycott of the Commission. Under the circumstances, the suggestion of Maulvi Mahomed Yakub, the President of the Assembly, and others that the question of boycott of the Commission should not be discussed at either session and that a special session of the League should be convened at Delhi for the purpose stated is absurd. At a time when post-pounding decision on an important issue, it is difficult to understand how two sections holding diametrically opposite views can agree upon a common line of action some time later when they cannot meet on a common platform now.

Village Libraries: Among the numerous conferences that were held in Madras during Congress week, was the All India Libraries Conference. A considerable portion of the presidential address was devoted to the organisation of libraries and the extent to which the State assistance for their maintenance should be given. Two important aspects of the question seemed to have been lost sight of, namely, the importance of village libraries as a means of enabling boys in the villages not to forget, and in some cases to improve, the little education they have received in the village school and the very vital part that the library plays in University education. In fact it would be very useful if the State, besides providing well equipped libraries for the villages, were to make some provision for circulating the latest books in the villages so as to maintain that contact between the school and the village which is sorely lacking at present. This isolation is to a great extent responsible for the reluctance shown by young men to work in the rural tracts for the uplift of the masses. While it is true that the task of spreading education must be undertaken at some sacrifice inspired by a strong desire for the progress of the country, it does not necessarily follow that no attempts should be made to reduce the element of sacrifice that minimum. On the other hand, the importance of libraries in University education cannot be exaggerated. Both the student and the teacher are entirely dependent on the library and it may be said that a good and well-equipped library makes a good teacher as much as good pupil. A well-equipped library will enable scholars to keep in touch with the greatest teachers and the centres of civilization of the world. It is a regrettable fact that the library does not play as an important a part as it should in University education in India. This is due to a rather rigid course of studies and the tendency of the professor to confine himself too severely to the text book prescribed and even discourage students to read widely or a subject in order to drill them for the examination which looms large at the end of the academic year.

The Social Conference: The following is a brief resume of the measures adopted at the Social Conference. The Conference passed resolutions relating to marriage reform, the status of women and social inequities based on sex. The Conference favoured the raising of the minimum marriageable age for boys and girls to 21 and 16 respectively, supported the legislation for marriage reform now on the anvil as long as such a large section of the country as Punjab, and strongly condemned the indignities forced on Hindu widows. The Conference expressed the opinion that the purdah system is prejudicial to the healthy development of women and urged its discontinuance. The speakers expressed the need for a free and a fuller life to women of the country, and pleaded for public support. Mrs. Janaki Bai Bhat of the Poona Seva Sadan urged the necessity for the extension of educational facilities to women in increasing measure, while Mrs. Chattopadhyaya deplored the denial of equal opportunities and rights for women. The Social Conference, on the motion of Mrs. Sarojini Naidu, passed a resolution supporting Dr. Mathulakshmi S's Bill for social, moral, and economic emancipation of the Davadasis. Mrs. Naidu deplored the evil consequences of the Davadasi system, and pleaded for an enlightened public opinion to refuse to countenance such social customs.

Dr. Ansari on Untouchability: Dr. Ansari, President-elect of the 42nd Indian National Congress, in the course of his reply to the address of welcome presented to him by the Corporation of Madras, observes:—

"Your Presidency has always been renowned for its intellectual acumen, its advance in philosophy, religion and art. To-day in every sphere of human activity you are in the forefront of Indian thought. It is too early to predict the judgment historians will accord regarding contemporary personalities, but I would venture to predict that whatever credit would attach to the value of work done by men of the present generation, Madras would take a preponderating share of credit for its illustrious sons. Whilst all is said to your credit, you would pardon me if I reminded you of the skeleton in your cupboard—I mean the question of the Untouchables. So long as this question remains unsolved, so long such a large section of the people amongst you do not get their social and civic disabilities removed and are treated as something different from you, as below the scale of humanity, all your intellectual, political and civic advancements would count for nothing, and we as a people would be treated as outcasts by all the nations of the world. I would, therefore, humbly beg of you to remove this blot from your record and do something different from us, as below the scale of humanity, all your intellectual, political and civic advancements would count for nothing, and we as a people would be treated as outcasts by all the nations of the world. I would, therefore, humbly beg of you to remove this blot from your fair name without undue delay."

This appeal, coming as it does, from such an ardent supporter of social reform and a champion of India's liberty as Dr. Ansari, we hope, will have great effect in impressing into the minds of the people the immediate necessity of removing this evil.
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BOMBAY, DECEMBER 31, 1927.

A STEP FORWARD.

A great deal was expected from the deliberations at the 42nd session of the Indian National Congress and much has been achieved. The Madras session opened under a two-fold cloud—that of communal discord and the relations between India and Britain which have been severely tried by the latest decision of Parliament resulting in the appointment of the Simon Commission. Dr. Ansari and his colleagues set themselves a very difficult task, indeed, when they resolved to endeavour to find a basis of settlement of the differences between the two great communities in the country. Recent events have shown how very essential such a settlement is to the progress of the country and that it should have been the principal item on the agenda is a clear indication that its importance is recognized by the leaders of both the communities. Although the actual terms of the agreement are not clearly defined and, on the admission of those who have agreed to abide by it, it is final, the settlement provides on broad lines a working basis for establishing goodwill between Hindus and Moslems. The leaders of both communities have shown a real desire to promote such goodwill and the resultant agreement will be welcomed throughout the country as a step forward.

It would be idle to claim, however, that the settlement even if it is accepted by the Muslim League will straightway solve the communal problem. The stone has been set rolling uphill and it is only by the concerted and unslated effort of the nation as a whole that it can be poised securely on the top. It is our firm conviction that a perfect understanding between the two communities can only be established by close co-operation in the solution of the numerous social problems with which they are faced. The emancipation of Muslim women and the education of Muslim youths, so as to enable them to contribute towards the political and social progress of the nation, should be a real desire to the hearts of Hindu leaders as those with which they are faced within their own community and vice versa. It must be admitted that in the initial stages such advances will be looked upon with distrust but it will not be long before it is realised that they are well meant. Nothing can bring man and man together more than working at a common task and this is equally true of communities. If Indian nationalism is to attain its full stature it must be from a realisation of this fact. Lord Birkenhead's statement in the House of Lords may have contributed in some degree towards bringing the two communities together, but no lasting unity can be established on so insecure a foundation. It is only by the closest contact that Muslims can accept joint electorates and Hindus welcome the separation of Sind and the extension of reforms to the North West Frontier Province without misgivings.

The relations between India and Britain were dealt with in two resolutions. The first is the resolution for the boycott of the Royal Commission on Indian Reforms which was a foregone conclusion. The other was a resolution moved by Pandit Jawaharlal Nehru declaring the goal of the Indian people to be independence with full control over defence and the forces of the country, the financial and economic policy and relations with foreign countries and demanding that this right of the people of India should be forthwith recognised and given effect to, in particular by the complete withdrawal of the "allied in the Act of Co-operation." The resolution thus seems to imply a change in the Congress creed and was objected to by the leader, but Pandit Jawaharlal explained that as even a Dominion had the right to abstain from a war that Britain was wasting for the sake of that same Dominion states in the resolution. The resolution taken by itself is futile while the explanation makes it superfluous, as it does not imply anything more than what is embodied in the Congress creed. It is not surprising, therefore, that experienced politicians like Dr. B. R. Ambedkar, Mr. C. V. Raman and K. J. Venkata Charylu, Babu Rajendra Prasad, and Pandit Madan Mohan Malaviya opposed the motion as being quite uncalled for.

Ultimately an amendment defining the goal of the Indian people as complete national independence was passed but it has served to confuse rather than clarify the mind on the issue, for some speakers seemed to think, despite assurances to the contrary, that the resolution was a departure from the Congress creed.

An indication of the true attitude of leading Congressmen on the issue is to be found in the draft Swaraj constitutions which were submitted to the Congress for adoption as the basis of the national demand. In all the three draft constitutions by Mr. Srinivasa Iyengar, Mr. Rangaswamy Iyengar and Mr. C. V. Raman and K. J. Venkat Charylu it is clearly laid down that the proposed Swaraj constitution is within the British Empire. In Mr. C. V. Raman and K. J. Venkat Charylu's draft he states that the King will exercise the power of veto as existing between the King and Parliament in the Dominions. It seems, however, that the Committee appointed to examine the draft constitutions will, if Mr. Jawaharlal's resolution has any meaning, go beyond the Congress creed in search for a Swaraj Constitution.

THE INDIAN NATIONAL SOCIAL CONFERENCE.

The following is the full text of the presidential address delivered by Mr. K. Natarajan at the 40th Indian National Social Conference held at Madras on the 27th and 28th December.

FOURTY YEARS OF SOCIAL REFORM.

It is not easy for me to find words to thank you for your great kindness in calling to preside over the National Social Conference in Madras. Thirty-five years ago as a young man I became associated in this city with a band of earnest and enthusiastic men who had taken up the cause of social reform. Many of them are no more: the names of A. Subba Rao and G. Subrahmanya Iyer, G. Parameswaran Pillai, S. Bonamadaram Pillai, B. Vardharsi, H. Narayana Rao and Venkatesham Pantulu come prominently to
mind. Among those who are happily still with us, K. Subba Rao is Minister in Dewas State. Others some of whom I am glad to see here are C. B. Rama Rao, O. Kandaswami, Rameswaran Sivan, Sir Venkataratnam Naidu, and Professor Lokshahal Nares. Sir Sachar Nair, though generally preferring to remain is the background was a tower of strength, and so was N. Subrahmanyan who, notwithstanding that he was a Christian, retained to the full his solicitude for the well-being of the parent community. You will see from this list that we were a very mixed lot. Brahmins and non-Brahmins worked together like brothers inspired by a single zeal for social reform. I venture to think that if the lines of our work had been followed, Madras politics would have had a different and more harmonious history. We were perhaps much too ahead of our time. I do not want to touch upon politics, but it is my honest opinion that even now the only solution for communal difficulties is to concentrate upon social reform. The subject which most engaged our attention then was naturally the education of women, for it is the master-key which unlocks all the doors of progress. I well remember A. Subba Rao, spending his Saturdays and Sundays in arranging for lectures and social gatherings for women, and himself going from door to door persuading parents, husbands and friends to allow the women members of their family to attend them. The seed soon then has borne splendid fruit, and Madras to-day is taking the first place in India in the Women's Movement under the energetic leadership of ladies like Dr. Matulalakhmi Reddy, whom I regard it as a high privilege, to have as the Chairman of our Reception Committee of this Conference.

FOURTEEN YEARS AGO AND NOW.

A rapid sketch of the position of social reform as it was fourteen years ago and now, is not inappropriate on this occasion. For many years Dewas Bahadur Ragoonath Rao had been most devotedly publishing pamphlets and tracts showing that the remarriage of widows was in strict accordance with the Shastras. In a Rajahmundry Veereesingam Pantulu was energetically carrying on a campaign in the same cause. His powerful writings besides advocating the cause of remarriage on rational grounds created modern Teluga Literata. The National Social Conference which was started in 1887 was waverling between the Shastric and the rational methods. The new social reform party in Madras whose views found expression through the Indian Social Reformer started in 1890, threw its whole weight on the side of the rational method. It further insisted on action in pursuance of the reforms advocated. It gave dinners to remarried parties and strongly criticised those reformers who hesitated to mix with practical reformers on social occasions. Later at the instance chiefly of the late Mr. H. Narayan Rao he held monthly inter-caste dinners, called Saha Pankti Sudharak Bhejanam, at which men of all castes sat together at meals. The new party further made total abstinence from drink an integral part of social reform. It inaugurated the anti-waste movement and strongly condemned the institution of Devadasis. It further insisted on purity of private life in men who aspired to high public positions in official or non-official life. In fact, the new party laid stress in its programme so strongly on social purity questions that for so many years it was often contemptuously stigmatised as the puritan party by persons who did not understand that social freedom was in compatible with social license. The social reform party was to a large extent obliged to take so strong an attitude on total abstinence and social purity owing to the fact that social reform had come to be the interpreted at the time as being nothing but freedom to eat and drink whatever one liked and also to a certain extent as being associated with laxity in private life. In my early days in Bombay, I happened to call on the late Mr. Ranade when there was a well-known Parsi gentleman in his company. As we were discussing social reform the Parsi friend interrupted with the question, "Well, Mr. Ranade, what is this social reform of yours except eating meat and gallivanting with women?" The latest biographer of Mr. Ranade, Mr. Kellog, in his admirable book, remarks that Ranade had no sense of humour, but Ranade's reply to the Parsi gentleman showed that he had a very shrewd wit. He told the Parsi gentleman with a twinkle in his sound eye that the items he mentioned were not on the programme of social reform! I mention this incident to show that even ten years after our purity propaganda was started as a sort of chartered libertinism. Our movement has now outlived this reputation. We are neither libertinism nor puritans in the narrow sense of being against everything that meets the aesthetic needs of our nature. But we do hold that no one has a right to any enjoyment at the expense of another human being.

METHOD OF SOCIAL REFORM.

In our attempts to give practical effect to social reform the method we have followed has been one not of rebellion but of peaceful and friendly persuasion. When it was a question of suffering we have preferred to suffer ourselves rather than inflict suffering on others. When we have been obliged to differ from our orthodox kith and kin we have done so with regret and with the greatest consideration for their feelings. And I venture to think that our orthodox people recognise now that in pleading for the introduction of social reforms we have not been actuated by a love of mere innovation much less by a desire for self-indulgence but with the object of conserving all that is good—and there is much that is good—in our ancient system. A state which is without the means of change, said Edmund Burke, is without the means of preserving itself. This is true of society as of the state which in fact is but society in its political aspect.

Has this method, it may be asked, and it has been asked, met with any measure of success? My emphatic answer is that it not only has met with a fair measure of success but that no other method that has been tried has met with an equal amount of
success. And I will briefly show that this opinion is fully justified. Social reform in India, it must be remembered, has so far been largely concerned with the removal of restrictions and disabilities. For instance, the prohibition of sea-voyage was one of the most burning questions thirty years ago. Other similar prohibitions against which social reformers had to wage war were the prohibition of marriage of widows, the prohibition of keeping a girl unmarried after the age of puberty and the prohibition of inter-marriage and inter-dining among the different castes and sects. The attempts of social reformers to have these prohibitions removed or relaxed met with furious resistance from orthodox and pseudo-orthodox people thirty years ago. Today the opposition has practically died out. Sea-voyage has ceased to be regarded as anything sinful and every year scores of young men and women, students, businessmen, pleasure-seekers, and politicians, go to distant lands and on their return experience little or no difficulty in resuming their old place in their caste or community. The number of such people would be far greater but for the prohibitive cost of foreign travel. Similarly there are hundreds of unmarried Hindu girls past the age of puberty who are pursuing their studies in our schools and colleges and this fact excites very little adverse comment from the community. Here again the number would be many times greater if there were a sufficient number of institutions in the country for imparting education to girls. Then let us take widow remarriage. The number of widows who remarry is no doubt very small, but the point is that the opposition to remarriage has become greatly reduced and the old orthodox idea that a Hindu widow commits a great sin by remarrying has become largely discredited. If there is not a larger number of widow remarriages it is because the competition for suitable bridegrooms is so severe in the case of unmarried girls as to create an actual market for them. It must also be remembered that even in countries where remarriage of widows is freely allowed only a small percentage of them remarry. While on this point I am glad to note that the late Sir Ganga Ram's trustees have opened a branch in Madras for popularising remarriages. I had recently a letter from the gentleman in charge of the operations of the Madras Branch stating that within the short time that he has been working he has been able to get a good number of widows and men willing to marry them on his register. There are still some people who think, or at least who speak as if they think, that social reformers wish to compel all widows to get married. Nothing can be more absurdly untrue. Not only do we not wish to compel widows to remarry, but we hold that marriage should not be obligatory upon anybody. The days are past when marriage was considered the only suitable career for a woman. We want women to have the fullest scope and the fullest opportunity for developing and using their talents for their own benefit as well as that of society. The increasing field for educated and public-spirited women for social service will require that an increasing number of young women of talent and ability should remain single, because, when all is said, it is only a few exceptional women who can fulfil with equal efficiency the duties of the mother of a family and of, for instance, a teacher in a high school or a doctor in charge of a hospital.

**Women's Pauans.**

In the matter of the education of women the progress made during the last thirty years has been little short of marvellous, and nowhere more so than in this Presidency. You have now in Madras City two great Women's Colleges, attended by about 'four' hundred students drawn from all castes and communities; the number of girls attending high schools and primary schools has also largely increased, and it is a remarkable fact that while, during and since the war, there has been, owing to the economic stress resulting from high prices and increased school and college fees, some retardation in the advance of men's education these causes have, for the most part, had little effect in checking the steady growth, both numerically and otherwise, of the education of girls. I must not omit to refer here to the Women's University at Higga Bodrak which owes its existence almost entirely to the self-sacrificing zeal of Professor Karre, whose services to the women's cause in India will always be gratefully remembered by social reformers all over the country. Personally, I hold that, in the present circumstances of our country, when a sort of tradition has been set up that intellectual inferiority has held sway for so many centuries, it is necessary, at least till that tradition is wholly destroyed, to make no distinction in the courses of study especially in the higher education open to men and women. I have, therefore, been all along rather sceptical in my appreciation of the idea of a separate University with an altogether different curriculum of studies for women. But I have always acknowledged that every method and every system which promises to bring the benefits of education of some kind to girls and women who would otherwise go without them, is to be welcomed; and from that point of view the Women's University is a very valuable and interesting experiment. Side by side with the progress of Indian women in education, institutions for training them in social service have increased, the most notable of them being the Bombay Svra Sadan, founded by the late Mr. Malabar and Mr. Dayaram Gidmul who died only a few days ago; and the Puoma Svra Sadan which owes its existence to the practical genius of the late Mrs. Ramabai, who was fortunate in securing the collaboration of our friend, Mr. G. K. Devadhar, the President of the Servants of India Society. After Mrs. Ramsah's death, the whole responsibility for carrying on this great and most admirable institution has devolved on Mr. Devadhar, and I need hardly say that it could not have devolved on more worthy and capacious shoulders. This is the proper place, I think, to refer to the great contribution of Mahatma Gandhi...
to our public life. He has by precept and example shown that women have an equal place with men in all departments of the public life of our country, and it is due to him and Mr. Devadah, who is an equally enthusiastic apostle of this great principle, that we at the present day have a large number of trained women social workers in Western India. In Southern India two names stand out in my mind in the same category, those of the venerable Dr. Bassen and of Sir T. Sadasiva Aiyar whose recent death has deprived social workers in this part of the country of a leader of great intellectual eminence, strong convictions, and a high public and private character. Some ten years ago, I was in Madras for a day or two, and my friends here got up a meeting which I was called upon to address. In my remarks on that occasion, I gave expression to a fixed conviction of mine, namely, that the only means of maintaining a high standard of public life is to take our women with us in whatever we may attempt. This thought seemed to appeal to Sir Sadasiva Aiyar who was good enough to be present on the occasion and when I sat down he told me that that was also his own opinion.

MARRIAGE LEGISLATION,

It is not my purpose to give an exhaustive summary of the progress made in the social reform relating to the uplift of women. I should, however, call your attention to the fact which is attested by the census statistics that the age of marriage of girls has been steadily rising in many parts of the country. We should like very much to see it increase more rapidly, and I regard it as one of the most hopeful features of the present times that no less than three Bills have been introduced by non-official Indian members in the Central and in the Bombay and Madras provincial legislatures for preventing child-marriages by fixing a minimum marriage age both for boys and girls. Legislation for this purpose has received the strong support of several women's conferences during the last few months, and what is more significant is the general consent of the great change that has come over public opinion that it has received the support of even such an orthodox and conservative community of the Hindus, namely, the Marwaris. I would call special attention to the reply sent to the Government of Bombay by the Bombay Marwari Chamber of Commerce fully supporting the prevention of child marriages by law.

ESSENTIALS OF A MARRIAGE LAW.

I do not wish to go into details, but I may express my personal feeling that it is the duty of Government in view of the remarkable consensus of opinion to bring in an all-India bill fixing a marriage limit which should apply to all communities. Child-marriages are not confined to Hindus. They are common among Indian Musselmans and Christians though to a less extent than among Hindus. The evils of child-marriages are the same among all castes and communities. I am also of opinion that there should be a provision in the bill for associating monogamy as an integral part of the Indian marriage system. I may point out that every marriage law passed by the Indian legislatures, has, with a single exception, included monogamy as an essential incident of every statutory marriage. An exception was made in the case of the Anand Marriage Act on the plea that it simply removed doubts regarding the validity of marriages in the Punjab under the old Sikh custom. I do not think this is a valid reason for departing from what has been the normal rule of Indian legislation. A custom is a fluid thing whereas the special merit of a law is its uniformity, which admits of no exceptions. I think, therefore, that we must revert to the practice of introducing or at least facilitating the introduction of the monogamous principle in every marriage law that receives the sanction of the legislature.

The evils and hardships of polygamy are moral while those of child-marriage are physical, and therefore, more obvious to superficial observation. But let us not forget that moral suffering is far more exasperating than physical pain, and that the young wife who finds herself supplanted by a junior partner for no fault of her own feels her lot much more unbearable than if she had been a victim of the custom of enforced widowhood. If you educate your girls and postpone their marriage till they come to years of discretion, it is impossible to expect them to feel happy under the conditions which were tolerable to their mothers and grandmothers. This is a fact which many of us do not seem adequately to realise. There are too many cases of unhappiness due to the failure to realise the mental and moral revolution created in a girl's mind by education. Even apart from education our women are becoming more sensitive to conditions which were accepted as normal twenty or thirty years ago. It was the martyrdom of Phulmanide, first awakened our social conscience to the iniquitous possibilities of child-marriage. It was another Bengali girl, Suchala, who by her self-immolation proclaimed to India and to the world the revolt of Hindu womanhood against the practice, which has become a gross abuse in many parts of the country, of the purchase of brides and bridegrooms. There have been cases of young wives being deserted and abandoned by their husbands who have married again though the deserted wife had to live a life which is worse than that of enforced widowhood. We must realise that educated girls cannot be happy in a marriage which is largely based on the assumption that the wife is an illegitimate and ignorant person whose only business is to bear children and look to the comfort of her household. As we are all agreed on the importance of women's education, we must see to it that our marriage system is made suitable and safe for educated women. If there is one incident of marriage which is intolerable to an educated wife, it is the association of another woman in the conjugal bond, and, therefore, I strongly maintain that at the present time it is not less urgent to introduce the monogamous principle in our marriage system than to raise the age of marriage.
THE PROBLEM OF DEVAADASI.

From the question of marriage to the question of devadasis may seem to many, a violent transition. But to me, who was one of those who more than thirty years ago started the anti-nautch movement in this city, it is a natural one. For the great objection raised to our movement to do away with the practice of inviting nautch-girls to our social, religious and even official functions, was that the carrying out of the reform would, by curtailing the profits inevitably lead to the extinction of the nautch-girl as a social institution, and that the result would be the general demoralisation of family women.

The argument was that the institution was a sort of safety-valve invented by the wisdom of our ancestors for the letting off of the superfluous animal passions which, they asserted, was bound to exist in every society, and that if this safety-valve was closed down, there must be an explosion leading to the destruction of family life. In other words, it was necessary to dedicate a class of women to a life of promiscuity in order to maintain the purity of our mothers, sisters, wives and daughters. I am, therefore, justified in treating the nautch-system as a corollary of our marriage system to which I have referred in my previous observations. The answer to the safety-valve argument is obvious and it was promptly forthcoming. The man who is accustomed to look upon one class of women with a lustful eye is prone to turn the same eye towards others also. The main thing is that the nautch-system is detrimental to the cultivation of the right mental attitude towards women which is one of the most important factors of civilisation. Our movement has included not only the devadasis or the temple dancing-girls but the whole class of women (in Northern India they are often Moslemas) who utilise their position as exponents of the great arts of dancing and music as an antechamber to a loose and unregulated life. The meagre allowances which devadasis get from their temples are utterly insufficient as attractions without the earnings which they make from outside the temples. Our aim, therefore, was first to cut off the large incomes which they obtained from social entertainments, and it was conceded by our opponents that that would effectively kill the profession of nautch-girl. I think I may safely claim that the anti-nautch movement has now largely eliminated nautch women from social functions. Indeed a very good friend of mine who has something like a passion for music, referring to the great proficiency attained by some of these nautch-women in music, bitterly reproached social reformers not long ago as being instrumental in extinguishing this class of artists. I may add that the anti-nautch movement by eliminating the nautch-girl has facilitated the study and practice of music by women leading reputable family lives.

Here, too, therefore, the social reform movement has not been a failure. I should not pass from this subject without expressing my sincere satisfaction at the efforts of Dr. Mahatma Gandhi to prohibit by law the dedication of devadasis, and I sincerely hope that they will be crowned with success.

CASTE REFORM.

I next come to the question of caste. Social reformers whether of the shastric or of the national school, had no thought in the past of dealing directly with the problem of hereditary castes in the Hindu community. Hindu reformers, from the time of Buddha, have avoided making a frontal attack on caste and preferred to give effect to their ideas by creating parallel organisations which ignored caste distinctions. Even Islam and Christianity have had to a certain extent to compromise with caste in the same way. The reason is, as pointed out by the eminent sociologist, Patrick Geddes, that the four original castes represent a natural division in all civilised societies. "Poor and rich, labour and capital," he writes, "these two first castes are the ones mainly developed in western lands by our industrial age; yet we also have been increasingly developing the other two castes of the upper castes, while our public schools have especially endeavoured to provide a coarse-caste with its ambitions turned from gain or learning towards an ideal of rule." (p. 25, Dramatisation of History.)—This system of Western castes is being, powerfully assailed by the Soviet system in Russia, so powerfully indeed that the nations of Europe have found it necessary to take extraordinary precautions against Bolshevik propaganda in their own countries. It is obvious, therefore, that our hereditary cast-iron caste-system is wholly out of tune with the spirit of the times, and it is no wonder, therefore, that it is rapidly disintegrating. Such a dogmatic reformer as the late Sir Ramkrishna Bhandarkar thought that only the development among the people of a strong national consciousness could break down the caste system. This phenomenon is going on before our very eyes and we can hear almost every day some part of this medieval system crashing to the ground, as it struck down by unseen hands. The non-Aryan movement in Southern India and Mahatma Gandhi is a sign of the times. It was inevitably that it should seek the line of least resistance, just as the Indian National Congress did by turning its guns first against administrative monopoly and privilege. Like the national movement too, it will soon discover, if it has not already done so, that no caste, or community or nation rose to greatness by filling subordinate offices in government service and that it is only by liberating the mind and soul of the people from the cramping effects of custom and superstition that a nation or a community can make its greatest contribution to the cause of progress.

POLITICAL AND SOCIAL REFORM.

In the early days of the National Congress it was a staple topic of discussion by eminent debaters as well as by school-boy debating societies whether social reform should precede political reform or political reform should precede social reform. I remember the late A. O. Hume, the founder and father of the Congress, himself an ardent sympathiser with social reform, telling a delegation of our party which waited on him that while he fully appreciated the urgent necessity of
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social reform to build up the Indian Nation, a certain amount of self-respect had to be first created in the people in order to arouse them from their lethargy and that this can move readily be done by turning our attention immediately to politics. The great Dadabhai Naoroji devoted a large part of his address at the first National Congress to a defence of the policy of confining the National Congress to political subjects. Underlying their reasons was the instinctive feeling that social progress was effectually barred under a bureaucratic system of Government dominated by persons born and brought up under a different social and religious system who lived their lives in this country largely isolated from the people and who, looked forward to their retirement on pension to their own native land several thousand miles away. Sir Henry Maine, who was Law Member of the Governor-General's Executive Council seventy-five years ago, has described in his lectures on the Village Communities of India how the introduction of the British rule tended to stereotype all Indian social life and thus to prevent its normal growth under the influence of the changing circumstances. Nevertheless in the early days of British rule the influence of the great emancipating principles which dominated British thought towards the end of the eighteenth century and which found exponents in men like Burke, Wilberforce and Howard, was sufficiently strong over the early British Indian empire-builders to impel them to undertake great social reform measures like the suppression of sati and infanticide and the passing of the Widow-Remarriage Act in the face of strong opposition not only from orthodox Indians but also from the more conservative-minded of their own countrymen in this country. But the influence of this humanitarianism was replaced about the third quarter of the last century by that of Darwinism, Hegelism and Bismarckism, and British rule in India could not naturally remain unaffected by this mental revolution in the homeland. If military imperialism is an evil, commercial imperialism backed by the military is a worse evil. Indian policy slowly but steadily underwent a disastrous change and the time came when one of the greatest British statesmen of the last century, candidly avowed that “India must be bled.” The effort to regulate this bleeding process and to repress the protests of the victim began to absorb the energies of Anglo-Indian statesmen and the idea of raising the people of India, whom the late Lord Salisbury grouped with the "Irish and the Hottentots as being “inherently, incapable of self-Government,” was definitely abandoned. The doctrine of neutrality was interpreted in practice to mean opposition to any alteration in the social status quo. Social legislation became a bugbear to the powers that be. The abolition of caste was even understood to be a subtle form of antagonism to the existing Government. You can well see, therefore, how necessary it was to effect a reasonable amount of reform and to acquire for Indians a certain minimum of initiative in the political field before the propagands of social reform could be given effect to by being incorporated into law and practice. The late Mr. Montagu was perhaps the first British statesman to realise that the Indian system of administration operated as a barrier to social progress and he expressly indicated in the Montagu-Chelmsford Report that one great object in expanding the constitution was to afford greater opportunity for social reform. Whatever might be the defects of the Montagu-Chelmsford Reforms, in whatever other respects they may have failed to come up to expectations, they have certainly given a great stimulus to social activity and social legislation, and it is no exaggeration to say that during the last six or seven years we have had more attempts at social legislation than during the previous thirty or forty years. It is the experience not only of India but of other lands that political expansion is followed by social progress. The extension of the franchise in Great Britain and the establishment of effective national governments in Japan, Turkey, and even in Afghanistan, have had this result. I am convinced, and I wish to take this opportunity of expressing my conviction in the strongest manner possible, that we have reached a stage in which further and much-needed social reform in impossible without a large further extension of the rights of self-government to the people of India.

ELIMINATION OF THE DEPRESSED CLASSES. The question of caste naturally leads us to the question of the depressed classes. Nearly forty years ago an eminent South-Indian Hindu administrator left his opinion on record that the best thing that could happen to the depressed classes was to be converted to Christianity. This counsel of utter helplessness was strongly criticised at the time, but nothing was done to show that there were other ways of salvation for these classes. The mass conversions by Christian missions from among these classes, particularly during the great famine which prevailed in this century, alarmed some of the most thoughtful Hindu leaders, the most notable amongst whom was Lala Lajpatrai, and orphanages to receive the famine children were started in some parts of the country. I may repeat here the remark I once made regarding this incident, which I have since seen quoted in many publications, that the fear of the Christian missionary has been the beginning of much social wisdom among us. But a greater fear than that of the Christian missionary soon overtook the Hindus when the plea for separate electorates in Lord Minto's time was sought to be reinforced by the argument that the untouchable classes should be excluded in competing the Hindu population. This doctrine was officially accepted in the compilation of statistics at the Census of 1911 in which there was a sudden and surprising increase in the number and proportion of those enumerated under the head of Animists. This theory, however, has now been discarded and the Census Commissioner of Bombay in particular has, in his report of the 1911 Census, completely disposed of it.
More than that we have the recent striking declaration of the distinguished Dawn of Mysores, Mr. Mirza Ismail, that the unchangeable character of the Hindus is owing to the mental and moral corruption imputed in them by the Hindu religion, and he concluded that there was no hope of salvation for the Hindus. Ranade, though he could not but see that the Abbe's narrative was deeply prejudiced, exaggerated and ill-informed, assumed for the purpose of argument that it was a substantially accurate description of Hindu manners in the days when the Abbe lived in India, and he pointed out that the Abbe's conclusion was entirely wrong as Mr. Beachamp's footnotes showed that several of the customs described by the Abbe Dubois had already ceased to exist in India. Mr. Ranade showed that the British connection and its just and humane administration have brought about a change in our religion, law, and polity, of such a character as not to make it necessary that we should be all turned into atheists and barbarians, to be white-washed again into civilization and manners, and that, if we have not acquired a new nature, we have at least acquired inclinations and aspirations which will prevent our lapse into our former condition.

The spirit of the Abbe Dubois, after a hundred years, has incarnated in the person of an American woman, Miss Katherine Mayo, who recently published a book which she unashamedly named Mother India of which the thesis is almost the same as that of her French prototype. But while the Abbe's object was to prove the superiority of Christianity, Miss Mayo's purpose is to prove the inferiority of the White, especially of the Anglo-Saxon race. The mental instability of this writer is shown by the fact that, though she begins by solemnly professing that her concern was only with the hygienic aspect of things and that she had no concern whatever with religion or politics, she is not able for two pages consecutively to stick to her undertaking and that the whole book is truly an attack on the Hindu people and religion with the object of proving that they are incapable of self-government, and that they will become a menace to the health of the whole world and to her America.

In particular, if their country did not continue to be ruled by her fellow Anglo-Saxons, Miss Mayo has attacked not only the men of India, but she has vilified in the most shameless fashion the mothers of India whom she has charged with debauching their children from infancy. I have tried in a small way to deal with several of the specific statements in her book in a series of articles in my paper, the Indian Social Reformer, which have been reprinted in book form by the well-known publishers of Madras, Messrs. Nateman & Co. It is not necessary for me to go over the same ground again, but I would ask you to remember that several persons who were quoted by Miss Mayo as her authority have repudiated the statements imputed to them, that her quotations from Tagore have been proved to be a deliberate travesty, and that the leading Christian missionary organisations in India, and more particularly the American Missionaries, have publicly declared their disapproval and condemnation of Miss Mayo's presentation of the state of things in India. It is not...
that we deny that there are abuses, and grave social abuses, in India as in other countries. Child-marriage we do not defend, and for the last fifty years the social reformers of India, have been exerting themselves to reform our marriage system in this as in other respects. Their efforts, as I have shown above, have not been without results. The Baroda Marriage Reform Committee in their report stated that child marriage, properly so-called, has ceased to exist among the educated classes, and that it prevails at present mostly among the lower castes whose illiteracy and ignorance are a barrier in the way of the propagation of social reform reaching them. The last Indian Census report bears testimony to the correctness of this view, as applied to the whole of India. Mass-education is therefore the key to the solution of this and other social problems. Miss Mayo pretends that the illiteracy of the people is due not to the failure of the administration to discharge one of its fundamental duties but to the low public taste which makes it unfeasible for women to adopt, the teaching profession. A more ridiculously perverted bit of special pleading it is impossible to imagine. Any National Government in India, however incompetent in other respects, would have long ago seen the need of elementary education among the masses as a means of its own self-preservation. That in pre-British India there was some sort of national education is attested by no less an authority than Sir Thomas Munro who in his evidence before a Select Committee of the Commons specifically referred to that fact as a proof of the high civilization of India. His testimony of the state of things one hundred years ago is the most weighty answer to the sweeping generalizations of the Abbé Dubois and his modern avatar, Miss Katherine Mayo. I have quoted the passage in my book but it will well bear repeating here. Sir Thomas Munro said in reply to a question put to him: "I do not exactly understand what is meant by the civilization of the Hindu. In the higher branches of science, in the knowledge of the theory and practice of good government, and in an education which, by banning prejudice and superstition, opens the mind to receive the truth, the Hindu is much superior to the European. But if a good system of agriculture, earned and manufactured skill, capacity to produce whatever can contribute to either convenience or 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 dressment of the female sex, full of confidence, respect, and delicacy, are among the signs which denote a civilized people—then the Hindus are not inferior to the nations of Europe and if civilization is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo."

CONCLUSION

This is the opinion of a man who had ample opportunities for studying Indian character and who lived among the people for forty years earning their unbounded respect and confidence. The effect of such a book as Miss Mayo's is no doubt disconcerting at present but it will not last, and I think the inevitable re-action which attends all exaggeration has already set in. But whether this is the case or not the leaders of India should go forward undismayed in their mission of raising the country to the high place which her history, her geographical position, her abundant material resources and the varied gifts of mind and heart of her multitudinous population, have marked out for her among the nations of the world. In India, and in India alone, are gathered together representatives of all the ancient religions of the world—Hebrews, Christians, Parsees, and Mussalmans. All these various communities, owing to the policy of perfect religious toleration which India was the first among the nations to adopt, have lived their own life on the lines of their own ancient traditions. I am old-fashioned enough to believe in the theory of history as the unfolding of a great, divine purpose, and it is my firm belief that if ever a universal religion and civilization are to embrace all mankind, that religion and that civilization will have their origin in this ancient and holy land of India. May every one of us, each in our humble sphere, carry that thought deep in our hearts and shape our lives in a way worthy of that high destiny!

NEWS OF THE WEEK.

The late Dwayne Dayaram Gidumal's death. The Secretary of the Young Social Worker's Society, Karachi, writes—Young Social Worker's Society, Karachi, record their sincere regret at the sad and unexpected death of Dwayne Dayaram Gidumal, one of the greatest philanthropists and social reformers and a man of great culture, refinement and assuming manners and pray to the Almighty that his soul may rest in peace and may God grant patience to the bereaved family to be resigned to His will.

Sound Advice: Dr. Norman Leys in a letter to the Zanzibar Sansar gives some sound advice to the Indians in Kenya. He touches upon a few social questions, so as to enable the Indians in East Africa to prove themselves fit for liberty. 'He suggests among other things the formation of societies in which all classes of Indians, Hindus, Muslims, Sikhs and others should discuss everything that concerns the common life. Educational and political matters should form part of discussions and debates. Then, further the letter speaks of the important question of sanitation and health. Lastly it points out the necessity of the education of Indian women abroad. 'The chief thing,' says the letter, 'is that unless the mothers in a country are free and educated their sons will not be free and intelligent.'

To Marry Kumal Pasha: Rumours of an impending marriage which may have considerable political significance in the Middle East are current in Cairo, says the Daily News. It is stated there that Mustapha Kemal Pasha, President of the Turkish Republic, is to marry the sister of the Amir of Afghanistan. The Amir's sister is the Princess Kubra, a girl of 24, who is at present completing her education in Paris. Kemal
Pasha, the dominating figure in the Moslem world to-day, is 25 years her senior. A link between the Turkish Republic and Afghanistan, which is also a Mohammedan nation, could not fail to arouse great interest throughout the Orient. The Princess Kubra is to visit London with her brother next spring. She is bobbed, wears pants-suit, and speaks English with fair facility. Kemal, at the close of his campaign against the Greeks in 1923, married a 19-year-old heiress, Latifez Hanoum, daughter of a wealthy Smyrna merchant, but divorced her two years later.

Ideal Living: The Hindu Times has the following: On Saturday night, Dr. Stansel Jones explained to a group of young men and women assembled at the St. Stephen's College hall the moral and spiritual ideals he wanted them to live up to. An ideal man like Gandhi, he said, would desire and strive for no more material possessions than absolutely necessary for the maintenance of life. And if people, continued, too much to such ideal living there would be much less poverty and suffering than it was at present. He wanted a Government based on such ideals in which all should be equal and free and no domination of the one over the other. It would begin to start an Ashram where men and women would be prepared to lead life on such a standard. For such an Ashram, Dr. Jones said, he had selected a suitable site at Sat Tal and Naini Tal in beautiful surrounding in an ideal climate. He had already acquired twenty acres of land. This Ashram Dr. Jones hoped to establish next summer. All the ground and buildings of the Ashram would be prepared by the Ashram men themselves and they would have to earn their own living by means of crops and fruit-growing.

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[December 24]

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Communal Strike in Bombay: A strike of mill workers has extended to about 15,000 at the end of the week commenced on Monday. The reason alleged is that some of the cotton mills introduced a system in which a weaver had to mind three instead of two looms as hitherto, with a proportionate addition to his wages. This measure if exercised was recommended in the textile Tariff Board in their report last year. We do not know if there is any other reason compelling the men to strike, but if there is none, we cannot help thinking that they have been spectacularly ill-advised in succumbing to the strike. It has been invariably the case that the adoption of methods of quicker and larger output, has resulted in increased and not diminished work and wages for workers. We can see with hope that the strike will be soon brought to a close by a friendly explanation of the actual situation by the mill managers to the workers. The Bombay mill industry is just beginning to emerge from the depression which it has been experiencing for the last three years, and it is unfortunate that just at this juncture this strike should take place.

Undoing the Mischiefs: There are welcome signs to show that in Europe and America, it is being realised that Miss Katherine Mayo's book is a treasure of Indian life and there is a growing demand for a fuller and more correct exposition of the competent men and women. A Free Press message from Ahmedabad says that Mrs. Sarojini Naidu has received a call from America for the purpose of undoing the mischief created by Miss Mayo's "Unruffled and lollious production." Write about this in Young India to-day, Maharaj Ganesh says: If Sarojini Davi would respond to the invitation, the visit is likely to undo some at east of the mischief wrought by Miss Mayo's Novel, line as sure by the magic of her eloquence to captivate American imagination as she captivated South African, and paved the way for the Round Table Conference. Let us hope that the way would be clear for her to accept the invitation and that Dr. Ansari would be able to make her the foreign mission that seems to call this gifted daughter of India. Another message from Calcutta quotes the poet, Tagore, as having told a meeting of University students that the book was written with the only object of humiliating us before the world: it is only to lepive Indians of the universal sympathy still felt of their culture by the world. In these terms Dr. Rabindranath Tagore referred to the book "Mother India," addressing a meeting of ladies at the University Institute, held under the auspices of the Saroj Nalini Women's Association. He stated that the production of that book meant the greatest mischief that one could do to a nation in trying to rob its fair name by feeding to lying propaganda. He also urged on the women of Bengal to take up the challenge of Miss Katherine Mayo and extend their sphere of activities. Unless women took part in the progressive movements of the country, the activities of the Indian National Congress or any other political body would not take the country far.

Moslems and Separate Electorates: Indian Mussalims are divided about equally, according to one reliable estimate, on the question whether they should continue to have their separate communal electorate for the Central and Provincial Legislatures or whether they should agree to their being merged in a general electorate of all communities. The Sikhs who have separate electorates in the Punjab have declared that they are ready to give them up, as they have been found to foster communal differences, if the Mahomedans give up their communal electorates. The proposal which is backed up by an influential half of the latter community, to agree to joint electorate, is, therefore, a very important development, as it will probably lead to the extinction of the principle of communal electorates altogether. The Muslim supporters of this proposal, however, complaint acceptance of joint electorates with two conditions neither of which has any organic relation to it. One is the introduction of the system of provincial Government in the North-West Frontier Province as prevails in the other Provinces. This, in our opinion, is a very necessary reform and should be given effect to as soon as possible. There is no sort of connection, however, between it and the electorate question, and even those who are opposed to joint electorates with the conditions attached to it, must admit the justice and, indeed, necessity of this reform.

Communal Provinces: The other condition attached to the proposal of joint electorates, stands on a different footing. It is that Sind should be separated from the Bombay Presidency of which it has formed part ever since its annexation, and constituted into a province by itself. The only consideration which should weigh with the public in considering this condition, is whether the proposal, if carried out, will benefit Sind, and be in accordance with the best interests of the country; its originators, however, have ignored both these considerations and treated the question merely as a concession to Mahomedan sentiment in return for its acceptance of joint electorates. Most certainly, a good understanding between Hindus and Mussalims is vital to the progress of the country, and anything which conduces to it, of course, materially helps it.
Will the Partition of Sind be an improvement of communal electorates as a means of bringing the two communities and some of the Hindus of the provincial or district towns to a political unity? It would appear that Sind is one of the provinces where the Hindus of the majority are more likely to be organized into political units. We, therefore, think that it is better to try communal electorates for some time longer, if the only alternative is to accept the principle of communal provinces. Moreover, Sind for nearly a century has grown up to its present stature under the cultural conditions of the Bombay Presidency, and it may prove injurious to tear it away from it at this stage. In our opinion, Sind must be affiliated culturally either to Bombay or the Punjab. The present arrangement favours Bombay influence while separation must inevitably lead to Sind being absorbed by the Punjab. We think that it will be the general opinion in the country that Sind has more to lose by being cut off from Bombay than to gain from being tacked on to the Punjab.

Good News from South Africa: A special cable to the Imperial Indian Citizenship Association from the High Commissioner in the South African Indian situation. It says: The Mayor opened the South African Indian Congress yesterday. There was a full attendance. A conditional resolution was passed on the death of Sir George Padding. The ascension of the British Indian Association of Transvaal from the Congress was accepted and the Transvaal Indian Congress was affiliated. An appeal was made to Sind for the amendment of the constitution of the illegal entrants into Transvaal is under discussion. The Conference passed a resolution giving an assurance to the Minister of Interior of the acceptance of the agreement and cooperation in preventing illicit entry of Indians in the Union territory. The Conference appointed a sub-committee for negotiating with the Minister on the conditions of the settlement of the Indian characters. The Conference is making enquiries of the conditions of the refugees in India. The Agents explained the present condition. The Congress unanimously adopted the resolution appealing to Mr. Saty to protect his kin in South Africa for such a period as he might think proper. The Congress having full confidence in the Agent-General. The resolution was the occasion for many tributes to the dead Agent-General. The proceedings of South African Indians being represented at the Imperial Conference and at the League of Nations and instructed its executives to take such action as it thought fit.

A Distinguished German Scholar: Professor Luder, the senior Professor of Sanskrit in Berlin University, and a very eminent Sanskritist, began on Thursday a series of lectures at the Bombay University on 'Aryan Civilisation in Central Asia.' He delivered before a large meeting at Poona on the 2nd instant, an illuminating lecture dealing with an ancient Hindu kingdom on the confines of China under the auspices of the Bhandarkar Oriental Research Institute, with Dr. D. Subbaiah as his chairman. There was a very large and influential gathering present. The Chairman introduced the lecturer as an orientalist of more than forty years' experience and a pupil of the renowned Dr. Kalhore. The lecturer traced out, in consider- able detail, the story of how emigrants from Western India colonised a portion of China. And amongst other proofs of this surprising event, Dr. Luder added the facts that in the language spoken in those parts of China there were to be found a number of terms and words from the Indian and Persian languages. Three kinds of inscriptions had been found on some old stones. At the beginning of the month but not the year, and probably official orders from the royal family; others on wooden wedge-shaped tablets which were in effect sealed letters; and the remainder on clay masses. There were numerous evidences to be obtained from these that they were directly connected with India, and so he urged a new field for research for Indian scholars was being opened up.

Liquor Law Reform in England: Legislation to enforce the principle of compulsory closing of shops at fixed hours is laid down in Dar (Defence of Realm Act) regulations during the war time are recommended in the report of the committee issued today. The Committee recommends the closing of shops at the hour 6 in the evening except on late days (generally Saturdays) and weekly half-holidays. The principal changes proposed, says a Reuter message, from the regulations in force are the permission to sell confectionery and tobacco at the places of entertainment until the end of the performance, the sale of tobacco at public houses while the latter is used for the consumption of the food thereon or the sale of tobacco and confectionery at the same premises is opened for the purpose of being sold at the general sale of the premises.

The Working Committee of the National Social Conference: At a Subjects Committee Meeting held at Kesari Kutsuroon in Madras on Friday, the 10th December, the Working Committee was appointed to carry on propaganda work on behalf of the Conference. The following are the office-bearers and members of the Committee: Mr. K. Narasann, President; Mr. Mulukhkar, General Secretary; Mr. G. Ramaswamy, Vice-President; Mr. K. Chattopadhyaya, and Mr. K. Narasann, Secretaries; Mr. K. N. Kesari, Treasurer; and Messrs. Ramaswami Sivan, M. Rangayya, E. V. Sarna, G. V. Krupakrshi, A. Ramaswami Mudaliar and Prof. P. Subramiyar, Members.

The Bombay Social Conference: At the Social Conference held at Bombay the following important resolutions were passed among others: the Conference unanimously adopted a resolution recording its sorrow at the death of the following gentlemen who rendered each in his sphere eminent services to the cause of social reform: (1) Swami Sheshadityan, (2) Mr. S. Sidhu, (3) Mr. Dayaram Gidwani, (4) Mr. Ganja Ram, (5) Mr. B. S. Bhajekar, (6) Mr. V. K. Mainkar, (7) Mr. C. S. Deole and (8) Mr. R. B. Joshi. In the opinion of the Conference, the caste system among Hindus as it exists is responsible for the disintegration and weakening of the Hindu society and the effective way to Sangathart is to abolish. The Conference further, urges that active efforts should be made to loosen the bonds of the caste system by encouraging (a) inter-dining, (b) inter-marrying and (c) the common use of temples and other public places by making them accessible to every Hindu. In the opinion of this Conference the complete removal of untouchability is a necessity for the preservation of Hindu Society and the Hindu Religion. It, therefore, welcomes all efforts in that direction, it urges Hindus to recognize the right of the so-called depressed classes to enjoy equal status with the rest of their co-religionists. In the opinion of the Conference, the caste system among Hindus as it exists is responsible for the disintegration and weakening of the Hindu society and the effective way to Sangathart is to abolish. The Conference further, urges that active efforts should be made to loosen the bonds of the caste system by encouraging (a) inter-dining, (b) inter-marrying and (c) the common use of temples and other public places by making them accessible to every Hindu. In the opinion of this Conference the complete removal of untouchability is a necessity for the preservation of Hindu Society and the Hindu Religion. It, therefore, welcomes all efforts in that direction, it urges Hindus to recognize the right of the so-called depressed classes to enjoy equal status with the rest of their co-religionists. In the opinion of the Conference, the caste system among Hindus as it exists is responsible for the disintegration and weakening of the Hindu society and the effective way to Sangathart is to abolish.
The opinion was generally expressed at Madras that the fortieth Indian National Social Conference held in that city during Christmas week, marked a new chapter in the history of the movement. The two most important features of the Conference were the predominant part taken by women in organizing it, and the presence and participation of men and women of all communities and political parties in its proceedings. The lady Chairman of the Reception Committee, Dr. Muthulakshmi Reddi, was indefatigable in her efforts to enlist the sympathy and support of every class and community and she was ably assisted by Mrs. Kamala Chatterpadiya and other volunteers, men and women, in securing the co-operation of a large and enthusiastic band of workers. By a happy coincidence, Mr. G. K. Devadas, President of the Servants of India Society, happened to be in Madras during the greater part of November and December and his valuable advice and suggestions—he was nominated a Vice-President of the Reception Committee—were of great help to Dr. Muthulakshmi and her co-workers.

In more than one direction, the resolutions of the Conference struck new ground. The resolution on caste was a great advance upon any previously passed by the Conference on the subject. The abolition of castes, root and branch, was laid down as essential to national unity, and the Conference undertook to institute propaganda to give effect to the resolution. For the first time in the history of the Conference, the necessity of a law of divorce among caste Hindus in order to equalize the moral standard as between the two sexes was unanimously adopted. Another striking feature of the Conference, is that it placed on record its deliberate conviction that a large expansion of constitutional reform, resting larger political initiative in the hands of the people, is indispensable for the farther progress of social reform. The Conference has appointed an influential committee of eminent lawyers to consider the three Bills for the prevention of child marriages pending in the Legislative Assembly, and in the Madras and Bombay Legislative Councils, and to make suggestions for their improvement, particularly with a view to have the principle of monogamy embodied in the law.

The Bill for the abolition of the system of Devadasis now before the Madras Legislative Council, received the very strong support of the Conference.

A very gratifying incident of the Conference was the warm support extended to it by the leaders of the non-Brahmin party. We have reason to hope that at an early date the basis of the party will be enlarged so as to make opinion and not birth the test of admission to its membership. Its responsible leaders realize that there is a considerable section of Brahmins whose views are, in no essential respect, different from those which they themselves hold, and as patriotic men, they are anxious to remove from their party the stigma that it excludes any individual or caste on the score of birth. The death of Sir T. Sadasiva Aiyar on the eve of the Conference was a great blow to its organizers. He occupied as between the Brahmins and non-Brahmins in Madras, nearly the same position as Hakim Ajmal Khan between Hindus and Mussalmans of upper India, whose sudden death on the morrow of the National Congress cast a heavy gloom all over the country. The future of the country depends largely on the emergence of men and women who by their broad outlook and generous sympathy serve as reconciliators and peace-makers between rival interests and sects.

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LET US PLAY!

BY DR. CLIFFORD MANSFIELD, PH. D.

Play and you will grow young. Refrain from play and the chances are that you will never grow old. If it had no other value whatever, play would be a good life insurance. But play has other values, of which not the least is its value as an agency of socialization. One of the biggest lessons that life has to teach is the lesson of co-operation. One of the most successful schools in which this course is offered is the school of organized play. Watch a group of youngsters during the course of a day and see how many quarrels result over disputed possession. Put these same youngsters into a well-supervised playground and see how quickly the “my” desires are subordinated to the interests of the large group. Observe a crowd of boys and see how much trouble is caused by first one and then another endeavoring to take the position of leadership. Take these same boys to a playground and mark the difference after they have learned to play by rule and have discovered for themselves the value of team play. Give careful attention to the undisciplined gangs that frequent the back lanes of every city. Enlist their interest in wholesome sport, and observe the result upon the problem of juvenile delinquency.

In every village and city, boys and young men are getting into trouble because they have nothing else to do. Given idle hands and idle minds and the sure result is social discord. Direct idle hands and idle minds into wholesome channels and the sure result is social harmony. No village is too small and no city is too large to designate an open space or spaces for public play. No neighborhood is so bankrupt of leadership but that some responsible person can be found for the supervision of public play. Every trained village school teacher should know the fundamentals of playground work, and every village school house should be a centre of wholesome recreation. Every city should have its playground system adequately supported by public taxation. Forward looking industrial leaders are fighting the battle for shorter hours in industry. Forward looking social workers must fight the battle of making leisure time safe.

If a nation is to be great it must have clear-headed thinkers. If a man is to think clearly he must have a healthy body. Among the ancient Greeks physical training was an essential part of a youth’s education. Even the smallest town had its gymnasium and encouraged wholesome sport. The great philosopher Plato believed so firmly in a healthy body that in his scheme of education he set apart the important years from seventeen to twenty as the years to be especially devoted to the training of the body. Perhaps the Greeks placed too much emphasis upon physical culture, and yet there is a very close relationship between bodily health and mental acuteness. A man’s state of mind is generally influenced by the state of his health. Depression and morbidly are generally the result of bodily ailments, while enthusiasm and optimism take their roots in physical fitness. In the old days men had the idea that the physical and the mental were distinct areas. To-day we know that man is a unity with the mind influencing the body and the body influencing the mind. They are part and parcel of the same thing.

The objections raised to play are varied. The boy has not sufficient bodily strength. The student has not the time. The elderly man regards play as childish. The ascetic holds before him the ideal of “keeping the body under.” And so it goes. But each objection is easily met. The youngster who receives insufficient food and is undernourished need not indulge in the strenuous games of his more fortunate neighbour. Play can be graded to meet the needs of even the weakest. The student who has not the time for bodily exercise is most likely to discover that he would have saved time by engaging in it. A trained brain is of little value when housed in a broken down body. The man who regards play as childish may well ponder the words of a great teacher advising his followers to become as little children. Children have much to teach even the wisest of us. Modern psychology has dealt a body blow at the doctrine of repression. We develop strength of character not through subduing the body, but through using it to the glory of God and for the good of man.

A simple and yet a true formula for a happy life can be stated in but three words: “Learn to play!”
The Indian National Social Conference, 1927.

The 40th Session of the Indian National Social Conference was held at Madras during Christmas Week under the presidency of Mr. K. Natarajan. We give below a detailed report of the proceedings:

FIRST DAY.

The 40th session of the Indian National Social Conference commenced its sittings amidst great enthusiasm on Tuesday the 27th ult. in the Congress Subjects Committee Pandal, Congress Nagar. Besides a number of delegates from different parts of India, there was a large and representative gathering of ladies and gentlemen interested in social reform movement; prominent among them being the Maharaja of Pichapuram, Sir R. Venkataratnam, Sir C. Sankaran Nair, Sir A. P. Patro, Messrs. V. Ramadas Pantulu, N. Gopalaswami Iyengar, Pattabhirama Rao, C. V. Krishnaswami Aiyar, the Hon'ble Mr. Justice Venkatachala Rao, the Hon'ble Dr. Subbarayan, Messrs. V. P. Rao, V. Govindan, Ramaswami Sivan, T. Varadarajulu Naidu, C. Vijayaraghavachariar, Mrs. Sarojini Naidu and Rev. Bittman, Mr. K. Natarajan of Bombay presided. The proceedings opened with the singing of national songs by Congress volunteers.

Dr. Muthuswami then delivered her inaugural address which we print in the next issue.

President's Election.

The formal election of Mr. K. Natarajan to the presidential chair was proposed by Sir C. Sankaran Nair.

In doing so, Sir C. Sankaran Nair said that Mr. K. Natarajan had been fighting for a long period against any privilege accorded to anybody on account of caste, colour, sect or creed. Mr. Natarajan was a man of indescribable sympathy with suffering of any kind or form. His sympathy was not exhausted, as it was in the case of some others, with mere words. He saw no difference between a Hindu and a Muslim, so far as the rights, privileges and obligations were concerned. Nor did he see any difference between a European or a Pariah or a Brahmin and between Brahmins and Non-Brahmins. They could not have had a better person to preside over the Conference than Mr. Natarajan.

Mrs. Sarojini Naidu, in seconding the motion, observed that for many years Mr. Natarajan had been one of those quiet influences that had helped to clarify the isolation of things. His crystallised honesty and purpose had been a great asset to the nation. On behalf of women she offered her thanks to him for all the generous work he had done. She recognised that without work like his there could be no work like Lokahita's or Mahatma Gandhi's and others. All the ideals and aspirations of a free India that were being reclaimed from the platform of the National Congress could, without such work, be small and void. His work tended to lay the foundation well, and truly, of an office of the house of life for a free nation.

Mr. A. Ramaswami Mudaliar, in supporting the motion, said he was prepared to respect and follow leaders of thought like Mr. K. Natarajan who had risen above all notions of caste, colour or creed. They could not have chosen a better president that Mr. Natarajan. In Natarajan had been recognised to-day as the preeminent of good and great ideals of social reform, hence ideals of social reform were now accepted by the Indian world. Many things and movements had contributed to this. While there were acute differences between Brahmins and Non-Brahmins in South India, the election of Mr. Natarajan, a Brahmin of Brahmins, as President showed that they could all rise to the occasion and show their respect and admiration to those who saw really no difference between caste and caste.

The motion was further supported by Dr. C. R. Rama Rao and Mr. R. Krishna Rao, Bhoysar and it was carried with acclamation.

Mr. Natarajan delivered his presidential address in full text of which appeared in the last issue of the Reformer.

Resolutions.

The following condolence resolution was moved from the chair and was carried in silence, the whole gathering standing:

"This Conference places on record its sense of the loss sustained by the country in the death of Sir T. Sadasiva Aiyar, who both during and subsequent to his career at the bar and on the bench, boldly championed the women's cause and the cause of the 'so-called' depressed classes and helped, by precept as well as practice, to advance the cause of social progress. It also places on record its sense of the loss sustained by the country in the death of distinguished workers like Swami Shraddanandji, Sir Lal Ganga Ram, Dwarakanath Gudumal, Mr. V. N. Bhatkar and Sir P. Rajagopalacheri, who, in their several capacities, rendered inestimable service to the cause of social reform.

"This Conference authorises the President of the Conference to convey to the bereaved family its loyal sympathy with them."

Women's Rights.

After the condolence resolution was adopted, a resolution concerning women's rights was taken up for discussion. Sir C. Sankaran Nair moved the following resolution:

"This Congress asserts its emphatic adherence to the principle of civic equality between man and woman in the matter of rights and privileges and would strongly recommend the abolition of all inequalities in the matter of marriage laws, adoption and guardianship of children and inheritance of property."

In doing so Sir Sankaran Nair exhorted the ladies to agitate for equal rights and privileges, and to carry on their fight till they got what they wanted. He instanced to them how the women of England successfully fought for their rights and privileges. He did not see any reason why the ladies should not enjoy the same privileges as men with regard to the laws of property and inheritance. What the womenfolk needed most was economic independence. When once an independent living was secured by them, other rights would naturally be got. They in Madras already possessed equal rights with regard to franchise and membership in the local legislature. He asked them not to hesitate to claim equality in every respect and if they did not fail in putting forward their demands boldly and fought for it, the speaker was sure that they would get them.

Mrs. Chandrasekhar Iyer of Bangalore seconded the resolution and in a homely speech explained the
various difficulties the women had to face and appealed to them to give them equal rights in all matters. If they ignored their rights she assured them they would never get Swaraj. She pleaded that the Hindu Law should be so amended as to give them equal rights with men.

After Mrs. Chandrasekhara Aiyar had seconded the motion Pandit Jahawarlal Nehru supported it. He emphasised the point that social customs and rules could not be considered suited to all times. Surely it could not be said to apply to any stage of society. Times had changed and they must adjust themselves accordingly. Social problems must be considered from a purely scientific and secular ground. They ought not to subject themselves to the thralldom of customs. Arguments based on religion should be imported only when one considered questions of theology and not social reforms. He fully supported the claim of women for equal rights. He would suggest to them to adopt the method of non-co-operation in their struggle for economic freedom.

Mr. Surendranath Arya next further supported the motion. He said that the women were much ill-treated by men and in spite of all their condemnation, what was said by Miss Mayo on that subject was true. (At this there was great uproar among the audience and cries of “shame, shame” “sit down” and “we do not want to hear you” and so on were raised). The speaker went on to speak amidst those cries which were kept up till he finished his speech.

The Chairman put the resolution to vote and declared it carried.

The conference was adjourned till the next morning.

SECOND DAY.

The Indian National Social Conference resumed its deliberations on Wednesday morning at 7.30 in the Congress Subjects Committee Pandal, Mr. K. Narasaj presiding. A large number of ladies and gentlemen was present.

Mr. Natarajan, at the outset, referred to the unpleasantness caused at Tuesday’s meeting by Mr. Surendranath Arya in speaking on the resolution regarding women’s rights made some observations regarding Miss Mayo’s book which raised a storm of protest. In this connection the President mentioned that in all assemblies when the President thought it necessary to intervene, the member in possession of the House invariably gave way. Mr. Arya, carried away by his feelings and without intending any violation of the rules which were absolutely necessary if the proceedings of public meetings were to be carried out in an orderly manner, did not comply with his request and persisted in addressing the assembly amidst loud shouts of protests from all sides. The speaker thought an assembly had a perfect right to decline to hear a speaker, who insisted in expressing sentiments however just or righteous, which nevertheless it regarded as outrageous to its deepest sentiments. In the House of Commons, he said, no less a constitutional authority than Mr. Gladstone moved on one occasion that a particularly obnoxious speaker should not be heard and the motion was carried and the man was not allowed to speak. The right to address an audience carried with it, as every right should, the corresponding duty of expressing one’s ideas in a way which jarred as little as possible on the susceptibilities of the audience. There was no fallacy which had more hindered the spread of truth than the fallacy that truth should be necessarily unpleasant and would cease to be truth unless it was proclaimed in absolute disregard of the hearers’ feelings or convictions. He did not blame the audience for the outburst on Tuesday. Nevertheless he thought that it would have been better to have given a patient hearing to Mr. Arya and the speaker felt sure that in that case Mr. Arya too would not perhaps have lost his temper. The speaker said that he had since had an interchange of views with Mr. Arya who said that it was not his intention to justify Miss Mayo’s book as a whole and that his observations about the truth of her charge, applied only to the treatment of Hindu women.

Marriage Reform.

The following resolution was then moved:

“The conference deems it essential for the healthy and free development of Indian manhood and womanhood that the minimum marriageable age of boys and girls should be raised to 21 and 18 respectively; and it recommends that the monogamous principle with the right of divorce for suitable reasons may be introduced.

“That this Conference further accords its warm support to the principle of Mr. Sarda’s Bill in the Indian Legislative Assembly, Dr. Muthulakshmi Reddi’s Bill for the prevention of early marriages, in the Madras Legislative Council, and also Mr. Jairamdas Daulatram’s Bill in the Bombay Legislative Council. It appoints a committee, consisting of Sir Sabaraj Naib Dr. Muthulakshmi Reddi, Mr. T. V. Narayana Naik, and Mr. C. V. Vishwanatha Sastri with power to co-opt, to consider these bills and make any suggestions for their improvement on the lines of the first clause of this resolution to the Select Committee of the Assembly to Dr. Muthulakshmi Reddi and to Mr. Jairamdas Daulatram respectively.

“This Conference views with satisfaction the vigorous efforts made all over the country for lightening the hard lot of Hindu widows (1) by educating them so that they may live honourable and independent lives and (2) by affording increasing facilities for remarriage should they choose to remarry. In this connection the Conference records its gratification at the success of institutions like the Women’s Home of Service in Mysore, the Sarada’s Ladies’ Home in Triplicane, the Sarada Niladri in Guntur and the Bombay and Poona Sera Sadans and recommends that similar Institutions be started in other parts of the country for training women in useful vocations.

“This Conference strongly condemns the infliction on Hindu widows of various indignities such as in particular their disfigurement and their deprivation of innocent amenities and urges the adoption of immediate steps to put an end to them, if necessary, by legislation.

“That in the opinion of this Conference the practice of demanding dowries at marriages is pernicious and has caused considerable economic and moral harm to many families and ought to be discouraged by social reformers exerting their influence in public and private against the continuance of this evil.”

In moving the resolution on marriage reform the proposer, Mrs. Jankibai Bhat of the Poona Sera Sadan, said that in order to make women independent, the same facilities for education should be given to girls
as for boys. Without education, it was impossible to uplift the status of women. There is no wealth so important or so valuable as education. The first thing necessary for the position of women in society as that of men, was that they should provide ample primary education for women. If they had got primary education they would have some means of knowing what their responsibilities are and they would conduct their lives in such a way as to fulfil their responsibilities. Men and women were like the two wheels of a chariot. Only if the two wheels were set right and kept as they should be could the chariot be made to move. She also referred to the condition of widows. The position of widows in our society is the most miserable and the most undervalue and, therefore, in order to help them to improve their own lot, it is necessary to pay special attention to the education of widows. These widows were compelled to live a life of drudgery, while as a matter of fact, they were the class, from which the largest number of social workers for whom there is a great need in this land was drawn. She also referred to the institute at Poona and pointed out how they had made progress now when compared to their position a few years back.

Srimati Rameswami Sivan, in seconding the proposition, deplored the great physical degeneration which resulted from early marriage. For the sake of making India a land full of strong men and women she condemned the present practice and suggested 18 as the minimum marriageable age of women. She appealed to men for co-operation in this great task which lay before the women of India.

After she had concluded her speech Mr. Natarajan rose to assure the audience that Mrs. Sivan was genuinely enthusiastic in the matter and would do her best to combat the evil if only her husband would permit it (cheers).

The audience demanded a reply from Mr. Sivan. She was seated prominently on the dias.

Mr. Rameswami Sivan stood up amidst laughter and cheers. He said that the women of Madras had already been invited to rebel; and he would therefore cordially endorse the views of his wife. He conceded her the fullest measure of Home Rule to combat the evil which she had so willingly come forward to eradicate.

Dr. A. Lakshmanaswami Mudaliar further supported the resolution. In the course of his speech he said that he was glad that there were present on this occasion representatives of all sections of the people. Many of the ladies put their precepts into practice. He did not want to speak unpalatable truths. Miss Mayo’s book he condemned, because she was morbidity-minded and her book should be ignored. Twenty years ago, social reformers had said that the holocaust of national degeneracy must go. He would look upon the question of early marriage as a question of racial degeneracy. India was stunted in growth and if they wanted India to take her place with other nations, they must raise the age of marriage. The high infantile mortality in India at present was due to the custom of early marriage. They should not tinker with the problem but should approach it with the determination to wipe out the evil which was consuming the vitals of the nation.

Mr. Kamaladevi Chattopadhyaya next supported the resolution and said that there was no use quoting Shastras as Shastras could be cited in support of anything. The women of India had been keeping quiet all these years but the time had now come for them to assert themselves. She protested against the very idea of widowhood. Social laws must be such as to make the future beautiful. She appealed to the women to rebel against all customs which stood in the way of their growth and which denied them the right to be happy. She would draw the attention of the audience to the clause in the resolution which recommended divorce for suitable reasons, so that they may vote on the question with their eyes open. She regretted that previous speakers had not even touched on the divorce clause.

Mr. Ramaswami Sarma further supported the resolution and condemned the system of dowry.

The resolution was passed with acclamations.

PURDAH.

Mr. S. M. Fossil moved the following resolution:

"This Conference is emphatically of opinion that the system of purdah as it exists among the Hindus as well as Mohammedans is prejudicial to the healthy development of women and urges its discontinuance."

He said there was no necessity to make a case for the resolution as the resolution itself explained it. The system of purdah was foreign to Islam. Mustapha Kemal Pasha had said this and condemned it. This system was neither national nor religious. If at all there is any religion that has assigned a high place to woman, it is Islam. Islam had recognized complete equality to women with men. In old Arabia there was no purdah system. But when the Mussalmans were conquering other nations they came across the civilization of other countries and borrowed this civilization from non-Arabs, viz, Bistanum and Persia. There was no religious support for this behind it. Purdah system is very rigid in India but not so in Turkey and other countries, preeminently Moslem. In those countries they were trying to remove what little custom there remained. If the Muslim community was to grow, this wretched system of purdah must go. Keeping women in purdah killed their aesthetic beauty. A thing of beauty was a joy for ever and unbeautiful things only should be kept in purdah. To keep women in purdah was worse than putting them, their sisters in jail. If it was meant to keep them keep up their morality, he would suggest to have the same system applied to men also. Mrs. Yalub Hassan seconded the resolution and said that she came from Turkey where recently purdah had been given up. The women have had to throw away their purdah system for several reasons. She hoped that the audience was aware that there was war in Turkey almost continuously for the last 20 years. Many lost their husbands, sons and others, their bread winners, in the war and so circumstances compelled the women to take up such employment as they were fitted for by their education. She hoped that female education would make enough progress in India and before long the Indian Muslim ladies would realize their position as their sisters in Turkey had done.

Maulana Shaukat Ali next spoke, supporting purdah.

Mrs. Sarojini Naidu supported the resolution. She said that the question of purdah was not so antagonistic as
they might imagine. She explained what purdah meant and endorsed all that Maulana Shaukat Ali said. Purdah, of course, seemed to exist to protect the chastity of women. It was true that there were many places of danger where for the protection of women the system had to be started. But things wanted revision and readjustment. Men needed education as much as women, and what was all the more required was social education. It was the social education that could remove the purdah. She reiterated the need for social education. To her Hindu-Muslim Unity was a better guarantee and protector of the virtue of Indian womanhood than purdah. The purdah that they denounced was only the physical interpretation of the ideal of that modesty which is the natural safeguard of women’s virtue, and as such there should be no hesitation in discarding this mere symbol.

The resolution passed.

**Emancipation of Devadasis.**

Mrs. Sarojini Naidu then moved the following resolution:

"This Conference regards with disapproval the dedication for temple service of girls or young women who are prevented from living an honourable married life, and extends its support to legislative measures like Dr. Muthulakshmi Reddi’s Bill for the social, moral and economic emancipation of the Devadasis."

She said that this resolution was only a part of the bigger resolution and a very big and comprehensive one for the emancipation of all manhood. This system only indicated that the woman had fallen from her ancient place into degradation and indignity and this custom was prevalent more in the South. This was a social and spiritual cancer and how, she asked, dared they to ask for freedom when these malpractices existed in them which they did not fight and remove. She did not for a moment hesitate to condemn every man in South India for this indignity having been allowed to exist. She congratulated Mrs. Muthulakshmi Reddy for the very pleasing and highly needed step she had taken to alleviate all these evils. The dishonour of a single woman being dedicated to the temple, was a dishonour to all women.

Mrs. Chandrasekhar Iyer seconded the resolution and it was passed.

**Equal Moral Standard.**

Mrs. Malati Patwardhan moved:

"This conference urges the application of equal standards of morality to men and women alike and recommends legislative action to check the spread of prostitution on the lines of the Bill drafted by the Madras Vigilance Society."

In moving the resolution, she said that in India to-day man was the supreme master as husband. Woman from childhood had been taught to look upon her husband as her master and everything. Though this was a beautiful ideal, she deplored that the same did not apply to men. Child marriage was the first and foremost immoral thing which they ought to win over. She appealed to them to support the resolution and put an end to the practice of child marriage. Mrs. Cousins, in seconding the resolution, referred to the growth of the evil to enormous dimensions in Bombay.

The President made a few remarks on the resolution and said that this commercialised vice belonged not to one particular province but that it was a big inter-provincial and almost inter-national organisation. This system of brothel keeping was a great national danger which every one should endeavour to remedy.

The resolution was put to vote and carried.

**Untouchability.**

Mrs. Parijatham moved:

"This Conference views with grave apprehension the continuation of the practice of untouchability in India and exhorts Hindus of all classes to remove all restrictions imposed upon the so-called ‘untouchables’ in the matter of admission to schools, colleges and hostels, use of public roads, wells, tanks and chowtries, and entry into places of worship and thus bring about a greater solidarity in Hindu Society; and it pledges its full support to these classes for every proper effort by them to get rid of these evils. This Conference is further of opinion that Government grant should not be made and affiliation refused to the educational institutions which exclude children on the ground of race or religion or colour."

She said that untouchability was the greatest blot in society and religion. What was untouchability? A large section of their Hindu brethren were considered to belong to a community with which other communities had nothing to do whatsoever. They were denied the most elementary rights of humanity for the mere sin of their being born in that isolated section. She said there was nothing as untouchability and to keep away a section from us was the greatest sin one can ever do. No constitutional reform or self-government can do anything so long as they kept a section of their brethren away from participating in their Society.

Mrs. Basant seconded the resolution and said that in all questions of changes being made in the life of a nation there was one particular question that came to the forefront. That question was whether in trying to gain rights they did not first make up their mind whether they were going to pull down or to raise up. In all questions where the reforms are to be brought about for that welfare of a nation they had either to carry them out in the spirit of love or in the spirit of hate or in the spirit of her brotherhood or of comfort. It seemed to her that untouchability was putting one man out from society. It has been custom rather than law and the customs that were imposed on some people made them to be kept inferior and others considered superior. Example was more powerful than words and only if they removed untouchability, they would succeed in their social reform movement. She thought that the first thing they had to do was to make it possible for the so-called untouchables to get education and make them physically touchable.

The Theosophical Society had taken in the so-called untouchables and made them gradually touchables. Untouchability was not a matter of birth, but only of habit and she appealed to them to try to raise these brethren who were depressed, up to their own level, to give them the opportunities of showing whatever power and ability they might have in them. They must gradually be lifted up from their degradation and it would be one of the greatest works that the social reform movement could do.

The resolution was not fully discussed when the assembly adjourned till the next day.
THIRD DAY.

Dr. A. Lakshmanaswami Mudaliar who was the first to speak on the resolution on this day, said that he disagreed with much of what Dr. Besant had said the other day on the very same resolution.

He said that since he heard Mrs. Besant's speech the other day, he felt there was some necessity to make his point of view on the resolution clear. He quite disagreed with the view Mrs. Besant had put forward the other day. He said there was no such thing as higher and lower strata in society as Mrs. Besant believed. God has made everyone equal and the image of God rests in everyone's heart. Therefore, there was no question of doubt that this inhuman system of untouchability was incompatible with human Ingenuity. He felt it was nothing but adding insult to injury to tell these so-called untouchables that they had to be pulled up, and so he could not agree with Mrs. Besant's observations. He refused to believe that there was all virtue in one particular community and all vice and degradation in another community. The argument put forward was that the untouchables' speech was repulsaive to others and they were unclean and their habits were such that they had to be kept away from a section of the people. He was surprised that Mrs. Besant, who had worked strenuously for these unfortunate people should have made such an argument. He could not agree that because they were incapable of speaking in the best style, they should be kept away from society.

He narrated an incident that took place in one of the premier clubs in Madras where a member of the so-called depressed classes, a member of the Legislative Council and a professor in one of the Colleges and a social worker, when he sought admission, was black-balled on no other ground except that he was a member of the untouchable class. Till this mentality of this premier club of the City was changed, he was of opinion that social reformers should not rest content. He said this was the only means to solve this knotty problem. They could not pass a general remark that untouchables were unclean and he pointed out that there were many who were cleaner than some of the so-called high class people. So far as this depressed classes problem was concerned, he felt that it did strike at the very root of all unity, and there could be no manner of doubt that so long as they were not prepared to remove this blot on the nation, they would be thinking of only the future unity of their own country.

The President made a few remarks on the resolution and said that he also did not agree with all that Mrs. Besant had said. As Dr. Lakshmanaswami Mudaliar had made it perfectly clear and put his case so powerfully and comprehensively, he did not think any further speech was needful. But that it being a vital question of the day, he had no objection to allow further speech if the audience so desired.

Krishnaswami Swami came forward and condemned the practice of keeping one section of the people away from the rest. Temple-entry was denied to them, and he said that the untouchables cling to Hinduism only because of their faith in temples. If they wanted to purify the temples, they should drive out the brahmins.

The resolution was then put to the vote and carried.

The following resolutions moved from the chair, were next passed:

**Social Service and Rescue Homes.**

"This conference expresses its satisfaction at the efforts made to care for the unmarried mothers, destitute orphans and delinquent and defective children by providing them with orphanages and schools as well as with opportunities for useful occupation."

**Total Abstinence and Prohibition.**

"This conference views with satisfaction the growth of public opinion in favour of total abstinence and prohibition and is of opinion that the time is ripe for legislation prohibiting the manufacture, import and sale of liquor and intoxicating drugs in all forms and expresses its approval of efforts made in this direction by associations like the All-India Prohibition League."

**Constitutional Rights and Social Legislation.**

"This conference expresses its firm belief that the time has now come for the State to address itself boldly and comprehensively to the task of social legislation, regrets the painfully slow rate at which social legislation has been undertaken in the past and expresses its considered opinion that legislative measures undertaken so far have been at the best haphazard, ineffective and half-hearted and urges on this conference the realisation of the fact that the best way of enhancing and accelerating social progress could only be by the Legislative Councils and Assemblies developing into fully and truly national bodies."

**Indian Unity.**

Mr. O. C. Srinivasan then moved the following resolution on Indian Unity:

"That this conference consisting of persons of all denominations expresses its fervent desire for a free commingling of people of many castes, creeds and races inhabiting this vast and ancient land in the interest of national unity and social progress.

"This conference is of opinion that a simple civil marriage act without any inquisitorial declaration regarding religious belief, be passed.

"This conference further urges upon the legislature the removal of all disabilities in the way of inheritance that
This conference exhorts the followers of different creeds in India not to view with disfavour the change of religion on the part of any member of Indian society and pleads for the principle of open-door in religion, which will make entrance into and exit from any religious brotherhood a matter of catholicity, charity and freedom.

"This Conference is emphatically of opinion that the caste system is the greatest obstacle in the way of national unity and that national solidarity cannot be achieved unless the caste system is abolished root and branch. This Conference accordingly resolves to carry on a vigorous propaganda throughout the country to awaken the 'intelligentsia as well as the masses to the iniquities of the caste system with a view to its abolition."

In the course of his speech Mr. Srinivasan was pulled up by the President twice or thrice and was asked to refrain from indulging in personalities and deal with the issue on the question of principle. Mr. Srinivasan regretted that so important a resolution should have been left to the end and said that until this problem was solved there could be no progress. He said that it was time that the people took up the question seriously and that the whole caste-system should be demolished.

Mr. A. Ramaswami Mudaliar supported the resolution. He said that he did not feel that there was any sinister significance in the fact that the resolution had not been taken up earlier. He was sure that this resolution was more important than the deliberations of the Congress. He said that the caste system was not suited at the present stage of society, though it might have been good in the past. When they passed this resolution, he was sure the Varnaabramha Dharma Conference which was to be held shortly would pass their counter resolution. He referred to the work that the social reformers were doing and said that they should have a type of civil marriage instituted as in other educated and cultured countries of recent times. The resolution demanded that the laws of inheritance should be so modified as to remove all disabilities consequent of inter-marriages. There were other countries where inter-marriages existed and in Ceylon the law of inheritance, be enumerated of the law of inheritance, be enumerated. Inter-marriages existed and Hinduism, Buddhism and so on. Regarding the amendment of the law of inheritance, he enumerated the part played by the Government and Legislative Council and said that Legislative Council and Government were peculiar institutions in this country. The policy of non-interference with religion had been carried to absurdity and he could also show that the policy is not only in the air but not followed, and Government was interfering with religion at every stage. They, the Government, were throwing all the weight of their votes and powers on the side of the reactionaries and the orthodox and they were breaking down the social reformers. They had identified themselves with perpetuating customs. Was not that interference with religion? He said with due deference to the judges that to-day the judge-made law was one of the laws against the progress of the nation and the orthodox pundits would have realised that the changing hour of the moment necessitated a change. He cited instances as to how the Brahmans adjusted the customs to serve their ends and he suggested it would have been better if the judges had relied upon the pundits for interpretation. By these two processes, it was made impossible for the country to advance and the Government on the one side through its judiciary and on the other side through Legislative Councils had openly identified themselves with the party of reaction. Bills were coming in the Council and let the Government withdraw their votes.

President's Remarks.

Mr. Natarajan, in his concluding remarks, said that it was but quite proper that one who spoke on a platform like this one should be asked what his or her credentials were. That question he would boldly answer. He had given up even his holy thread a long time back. He observed no caste distinctions. People of all castes were welcome at his house. He saw no need to go to a temple. Instead, he went every morning to the sea-side and worshipped the beautiful sunrice which he termed "the Daily Miracle".

Women's Rights.

After paying a tribute to Indian womanhood he said the social problems before them were many. Social justice should be the guiding principle which should animate the movement. There should be equal opportunities for men and women, as the progress of society depended upon equal opportunities being given to every man or woman to rise to his or her full stature. The Indian woman must be freed from all the fetters which cramped and kept her down. The Indian woman's outlook had to be widened. Man was only a bird of passage in the home, but it was the woman who was the creator of traditions. On woman, therefore, depended the solution of the vexed problem of caste and, for this too, a wider outlook in woman was necessary.

As to untouchability, Mr. Natarajan was of opinion that much could be done to solve this problem in primary schools. There should be no separate schools for the Panchama children and in Bombay Brahmam teachers were often placed in charge of schools into which Panchamas were admitted. A rapid step could be taken in this way of solving the problem.

Regarding communal troubles Mr. Natarajan said that the press could do a very valuable service by doing nothing which in any manner would stimulate communal passions.

Mr. Natarajan concluded by saying a few words to the women delegates. "Fight against them (men) for getting your rights," he said, "but when National rights are at stake don't divide them, don't go to the enemy's camp, don't try to stab them behind their backs. Stand by them and I tell you that in course of time they will recognise that you are their greatest help-mates and they will give you all that you want and more than what you want. May God bless you."

Dr. Muthulakshmi Reddi thanked the President for his kindness in having consented to preside over the Conference. She referred to some of the remarks made by Maulana Shaukat Ali yesterday when he spoke on the purdah and regretted that instead of supporting the resolution as he was expected to do, he only chose to give a homily to women. She, however, declared that women knew how to fight their own cause.
The domeal'la, They not coarse,

extension matters the British Parliament to direct that in all social reform, and extending our sympathies for their sympathy and pointed out to them that they should also move the British Parliament to direct that in all social reform matters the official member of the legislatures should be left free to vote, and that the Government should not interfere with these questions as they are purely domestic. They pointed out that the precedent for the course was taken in the case of women suffrage legislation and it worked out very satisfactorily.

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THE INDIAN SOCIAL REFORMER

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**NOTES**

Unsuitable Propaganda: A meeting held under the auspices of the Arya Samaj for the purpose of carrying on propaganda work in connection with widow remarriage ended in a fiasco. We are sorry for this result which is likely to convey to the outside world a wholly misleading impression as to the attitude of the Hindu community towards social reform in Western India. The widow remarriage movement in the Bombay Presidency has proceeded on the soundest lines, the most welcome feature being that remarriages have taken place in educated and well-to-do families and the remarried parties have been quietly absorbed into Hindu society: In other words the question had almost ceased to be a social problem and had become one of individual choice. This after all is the object of the remarriage reform, namely, that there should be no restriction on the freedom of widows to remarry and of men to take them in remarriage. We do not, therefore, see the necessity of the Arya Samajists undertaking an aggressive propagandism based upon the Vedic texts at this stage of the movement in this presidency where social reform has for many years past been recognised by Hindus generally as a matter for the home society to decide according to modern economic and intellectual environment. We do not want to sit in judgment on the methods of Arya Samajists, but it is the plain fact that they have not commendated themselves to the educated and intelligent classes outside the Punjab, and even in the Punjab, a great change is coming over the movement as illustrated by the conspicuous examples of the late Swami Shraddhangand, Lala Lajpat Rai and other leading men under whose influence a steady rapprochement between the Arya Samaj and the parent religion is taking place. The Arya Samajists cannot, of course, be prevented from carrying on their propaganda in their own way in any part of the country, but, we must say, the social and historic conditions of Western India, require different treatment from that which might have been acceptable to the Punjab. Let well alone is a good motto for reformers as for statesmen.

**Social Reform:** We are glad that a social reform section was added this year for the first time to the All-India Mahomedan Educational Conference which held its last sessions in Madras during Christmas week. The Hon. Mr. Justice Sulaiman presided over this section and, according to the Bombay Chronicle, delivered a masterly address bearing on almost all questions of social reform among his community. We have not had the pleasure of reading the full text of the address which our contemporary describes as a scholarly production, most comprehensive in its scope. Judging from the paragraphs quoted by the Chronicle, it is clear as we have all along held, that many social reforms which have been advocated for Hindus are also needed among Mussalmans. Something like a system of castes has sprung up among Mussalmans and very often, said Mr. Sulaiman, intermarriages among the different groups are actually avoided. Child marriages, as we have more than once observed in commenting on the Bills for preventing them, are prevalent among India Mussalmans also. "It would startle many of us," Dr. Sulaiman says, "to be told that the proportion of Muslim to Hindu married females below the age of ten is nearly half and that between the age of ten and fifteen is about three-fourths." The Indian National Social Conference has appointed a committee of lawyers to take all the Bills into consideration, and to make recommendations to the Legislature for improving them. If Mussalman leaders agree, a Bill applying to all communities can be drafted and passed as an agreed measure in the Indian Legislature.

We are particularly pleased that Mr. Justice Sulaiman emphasised the adoption of the monogamous principle which is as important as the abolition of child marriages. The learned Judge also pleaded for the abolition of the purdah and for the remarriage of widows. We cordially endorse the observations of the Chronicle in its article on Mr. Justice Sulaiman's address. It writes: "Even a cursory perusal of the existing society to be found more or less both among Muslims and Hindus. The practical conclusion to be drawn from this fact is this, whatever might have been the origin of evils like caste, child marriages, the purdah, and the general backwardness of women, they are common evils at present and affect the progress of the country and should therefore be fought by Muslims, Hindus and Christians in common. The very fact that the Muslims absorbed the customs of caste and child marriages from the Hindus shows that they cannot easily abolish these customs now unless they help in changing the environment about them. It is necessary, therefore, that the efforts made to remove caste evils, early marriages and social abuses generally, should be shared by all Indians without communal distinctions. Some at least of the conferences and other institutions making these efforts should be joined by all communities." The National Social Conference, as its name shows, has been from the first open to all communities, and we are sure Mussalman social reformers will be welcomed with open arms if they make up their minds to associate themselves more largely with it. At the last session, there were some excellent speeches by Mussalman young men on the purdah and other resolutions. We trust that there
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will be increasingly closer association between Hindu and Mussalman social reformers, for it will be the most effective solution of our communal problems.

An ex-Maharaja's Exploit: Indian ruling princes are just at present very keen about securing their rights in view of the extension of self-government in British India. It will greatly facilitate their object if they at the same time show themselves to be mindful of their obligations to their own subjects as well as to Indians generally. During the last few years there have occurred scandals in which some ruling chiefs have figured prominently. The result has been a considerable lowering of the good name not only of the chiefs concerned but of their order generally and of the people of India as well. It is needless to recount these cases. There seems to be no end to them, however. During the last week, the sensation of Miss Mayo's book was thrown into the shade by the announcement of the arrival in Bombay of another American lady, who, as is well known, is Miss Thakur, the ex-Maharaja of Indore with whom she struck up a friendship during his world-tour soon after his abdication of his gaud following upon the revelations of the Bawla-Maharaja. The ex-Maharaja has two Maharasis living, and the American lady will be the third. Owing to the difficulty of contracting a polygamous marriage in America and Europe, the ex-Maharaja it is said, intends to have the ceremony celebrated according to Hindu rites and with that object he proposes to have Miss Miller converted to Hinduism. We are glad that responsible Hindu leaders are on our side in this. Maharaja must have a poor opinion of his country if he can think that he can prostitute the unity of his nation for immoral purposes by taking as wife a woman solely with a view to evade the legal difficulties in the way of his marriage. If this can be done according to Hindu religious sacrament in the manner contemplated, and it is extremely unlikely that they will sanction the conversion of a woman solely with a view to evade the legal difficulties in the way of her marriage to a man who has two Hindu wives living, the ex-Maharaja must have a poor opinion of his religion to think that he can make it subservient to his pleasure. Religious conversions for the sole purpose of marriage are not unknown among Royal families in Europe, but it is not a practice which is consonant with Indian ideas of marriage or religion. This ex-Maharaja must have friends among the ruling princes, and such of them as are in a position to do so, might try to persuade him to desist from the intended third marriage. Whether they do so or not, we trust no Hindu organisation will consent to convert Miss Miller in order to enable Tukoji Rao Holkar to make her third wife.

Indian Christians Conference: At the All-India Conference of Indian Christians, Mr. B. L. Rallia Ram who presided rightly declared that the community had a definite contribution to make to the life of the Indian nation and that was in the field of social service, education and social reform. The grand consciousness of the Christian community that it is not a separate entity in the body politic but part and parcel of the whole nation found ample expression in the presidential address. The Christian community had in the past uncompromisingly condemned communal electorates and always took its stand on the principle of joint electorates. Therefore it is not a little surprising that Mr. Rallia Ram should deplore the present situation and deem it necessary, though tentatively, to plead reservation of seats for his Community. The Christian community as the most advanced community should set the example, the other communities following the lead. We cannot but commend the words of the Guardian on this subject. The journal writes:—“We believe that this scramble is bad in every way and yet it is said that because the others take part we must also be there. We believe that the Christian community stands to gain more by refusing to have anything to do with communal representation, whatever others may do, and depending entirely upon the good will of the people as a whole than by insisting upon our right to a share in the political scramble. We shall show a path that others will follow. The path of courageous devotion to the best will in the end be the way to political salvation.”

Thomas Hardy: The death has occurred at the age of 85 of Thomas Hardy, the famous novelist, one of last links with the Victorian Era. The greater part of the Hardy’s work belongs to the last century and, although till a couple of years back he was contributing a few poems to English journals, his last great book “The Dynasts” was published in 1906. Nevertheless his influence in modern English literature cannot be lightly estimated. He was a fatalist, in all his books we find the same conception of inexorable nature. At his best when writing of the eternal peasant, Hardy, like the Russian writers of the last century, set his grand scenes in villages. Mr. Hardy, who has immortalised Wessex in his novels and stories, visited in his youth innumerable villages in Wessex. “In the unity of his achievement,” says Mr. Gardiner, “Mr. Hardy stands unique in the history of English fiction. This is due to the deliberate subordination of his art to his metaphysic.” In all his work there is the glorious figure of man fighting blindly and in vain against the forces of destiny. Mr. Hardy has often been dubbed a pessimist even by his admirers but he stands nearer to the old Greek Stoics in his philosophy. In his early days, we believe, he was closely connected with the women’s movement in England and the sketches of women in his novels show his keen insight into their character, Mr. Hardy has gained a secure position among the premier novelists of all time and the various tributes paid to him on his eightieth birthday and now after his death show the high esteem in which he is held not only in the English-speaking world but also in Continental Europe.

Gurkhas for Social Reform: One more instance of how, with the changing times, the need for social reform is increasing felt, is furnished by the speeches and resolutions at the All-India Gurkha Conference. A Gurkha Election Committee, Mr. Thakur Chandan Singh emphasised the need for social reform and urged upon the audiences the great necessity of freeing themselves from the old barriers of false prejudices and superstition and to emerge courageously into the field of modern progress and enlightenment. He deprecated the idea of treating certain sections of their community as untouchables and showed the necessity of foreign travel for purposes of education and general advancement. The same note was struck in the presidential address and in the other speeches made in the Conference. We are glad that among the resolutions adopted there was one inviting the special attention of the Indian and the Nepalese Governments to the alarmingly increasing number of Gurkha girls running away from home and country for immoral purposes by organised gangs and urging on them to take drastic and effective steps to put an end to this illicit traffic in girls. To the Gurkha, the principle of joint electorates is a logical consequence of his status, and naturally the amelioration of the condition of men. With the exception of the above resolution, there is no mention made as to what is due to the Gurkha women. The Gurkhas need to realise that reform among their women is of vital importance to the better for their community.
Divinity is so far as it implies the blossoming of the soul into ultimate perfection is not far removed from humanity. The material condition in itself is a means to that end, in other words, Godhead is its logical consequence. Religions all the world over, even those which are condemned as heathen for not possessing the element of approved revelation, have striven to heal the gross stuff of which men are made into pure godliness. The hard-instructed man has asserted himself in this sphere which really calls for independent effort and experiment. Vast crowds have persisted in following the standard bearer of some one religion or other and in course of time have with true human aptitude taken to man-worship and developed dogmata, morbid associations, eccentricities, and perversities, for engendering parasitical adherence to their particular idol, so much so that the unbiased basic truths have been entirely lost sight of. In India, such pseudo-religious superimpositions have vitiating religions and social life to such a harmful extent that there are a vast number of irreconcilable sects, castes, and caste-mentalities.

Lord Buddha was the first fearless rebel against the unwarranted encroachments and shibboleths, and his revolt took the form of a religion which devoid of esoteric and occult pretensions, was, at once, sublime, rational and simple. This transformed Hinduism initiated by that Arch-revolutionary, ministered to the spiritual needs of the convinced radicals among the Hindus. Such as were opposed to the root and branch reformation of the Buddha but admitted the crying necessity for ridding the prevalent form of Hinduism of its repugnant abuses, paid their homage to the glorious hierarchy of saintly reformers like Ramana, Kabir, Chaitanya, Ramdas, Tulsidas, Tukaram. These immortal soldiers of truth, though lacking the consuming passion of the Buddha, satisfied themselves with removing the superstition abhesions within their reach. Beyond their range, and so far as the majority of Hindus were concerned, Mann, Sankara, Ramana, Madhva and the orthodox Shaivite apostles, working through the exactimonious propensities of their contemporaries, fostered narrow fanaticisms and caste snobbery. Since very early times, non-violent religious wars have been fought between these strong garrisons of orthodoxy on the one hand and the stray reformers on the other. All along the influence of of the reformers though exerted with saintly authority has been either short-lived or not sufficiently assertive to make headway with the result that their teachings have been bodily accepted by the orthodox and rendered impotent by reconciling them with their food beliefs. The turning point in favour of the reformers appeared when there came to their rescue four outstanding messengers of God in the persons of Nanak, Dayanand, Ram Mohan, and Ramakrishna, the first to launch into existence a chivalrous community, sworn to defend, to the point of death, the religious integrity of Sikhism, or the religion revealed to Nanak,—the second, to relegate Hindu theism in terms of the Vedas, and make it once again a vitally proselytising religion—the third, to lift the contemplative theism of the Upanishads into broad daylight, and gather within his high church, all those who insisted upon a thoroughgoing separation of religious and social affairs—the fourth to stand up as the Prophet of Vedanta, which in the hands of Sankara had served as a convenient handle for spreading caste-ridden Hinduism by carrying on a gorilla warfare with the noble religion of the Buddha. By his celestial example and teaching, Ramakrishna taught the soul-stirring philosophy of Raja-yoga and when his mantle fell on the shoulders of Vivekanand, the message of the Master became the main plank of the broad faith of his pupils who drew inspiration from it not only to embark upon propagating it outside India but within her borders to translating it into benevolent action, such as Social Reform and Relief Work.

So much for preface, it is now my purpose to hold up to the gaze of my countrymen the silent and the sweeping hurricane of social and religious reform of to-day emanating from Sri Siddharood of Hubli, whom the overflowing adoration of his innumerable devotees has invested with the halo of divinity. He is the idol of the intelligible worship of his followers who hail from the Southern Maharatta, Telgu and Kerccher countries; with a supreme detachment born of a spirit which partakes of the ethical happiness, he reluctantly submits to the ceremonial tribute paid to him by those to whom he is their soul's delight. Great miraculous powers have been attributed to him to which it would be blasphemy to disbelieve in, as they bear a close resemblance to the wonders achieved by Coubes, psychoanalysis and spiritism—but he is in himself a grand miracle in that his sanctity attracts seven to eight hundred thousands of heavy laden individuals during the festivities held in his honour. To a casual observer, the whole may appear in no way different from the ordinary priest-craft which obtains in an average temple; he sees the Siddharood for all practical purposes, filling the place of an idol and treated to as gorgeous a ceremonial as any imitative object of worship. But underneath the formalism, which by reason of his spiritual eminence, he is unable to forget without causing pain in other hearts, there is revealed the person—the very incarnation of vedanta whose mission is "to fulfill and not to destroy." Born nearly ninety and odd years ago, while yet a boy, he set about "curing the lepers, raising the dead and making the sick whole." In his middle age, he was discovered in a dry well at Hubli and thence installed as the diety of a palatial temple dedicated to him by the worshipful solicitude of his earliest followers. Ever since then, it has been his one endeavour to unify the hostile sects, to discountenance superstitions beliefs, and to instill into the minds of the multitude which seeks him for solace that man alone and in himself is a temple of God and as such a treasure-house of happiness. A liguayat by extraction, he created a sensation by discarding the phallic locket hanging...
Indian National Social Conference, 1927.

Delegates and Friends,

The very pleasant and the very agreeable function of welcoming you, our honoured guests to this beautiful city—a city which enjoys the unique honour and privilege of having first recognised the women's claims and having been the first province in India to grant her political rights that she may share with man the duties and responsibilities of public life—that sacred task of welcoming you has been assigned to me in accordance with the usual Hindu custom and tradition which enjoins on the women of the house the duty of welcoming and attending to the guests of the family.

So, it is my fortunate lot to perform this legitimate function of a woman of extending to you, our delegates and friends from far and near, our colleagues and co-workers that you may participate in our deliberations, give us your experience gained from years of hard toil against prejudice, deep-rooted customs, unjust and unequal laws and help us to arrive at a future constructive programme of most useful and practical work and thus make the conference a complete and unprecedented success.

Again we rejoice to-day that we have been blessed with a president whose love and devotion to this cause has been well known throughout India, a President who had presided over many such conferences and whose selfless labour and progressive views on matters social added to a most liberal and cultured mind which has risen high above all the petty tumults of this little world underground, eminently fit him to direct to guide and even command us to seek the thornless and easy path of social reform.

Dear friends, before I come to the main topics for discussion to-day, I feel we must pay a tribute to the memory of one, I mean our revered countryman Sir T. Sadasiva Iyer, who as vice-chairman of our committees directed our work with so much devotion and ability. Those who had the privilege of knowing him and working with him can never forget that noble spirit which emanated from him; I cannot express in a few words the full worth of that noble, earnest and sincere patriot, that worthy son of India, but his greatest gift was his self-sacrificing love for the lowly and the deprived, his great love and respect for us, women, of which he has given full proof by honouring his own partner and sharing with her all the responsibilities of public life.

Before we begin our work to-day, no longer inspired by that noble presence, let us for one moment pay a silent tribute of remembrance to him whose virtues may well inspire us in our work.

In the annals of no other nation in the world, the divinity of womanhood is so well pictured, is so very well expressed as in our history, art, and literature. But to-day contrary to our ancient practices and to the true tenets of our religion, we Hindus women find ourselves in a different plight, the majority of us being denied education, enlightenment and having been robbed, of our independence and equality. But let each and every one of us bear this supreme truth in mind that the foundation of all communities and nations is the home and it is the mother that makes a home, so if that mother is not cared for, is neglected, the community will not prosper, but perish.

Dr. S. Muthuramalingam Thayarajah.

Indian National Social Conference, 1927.

Delegates and Friends,

The very pleasant and the very agreeable function of welcoming you, our honoured guests to this beautiful city—a city which enjoys the unique honour and privile-
THE INDIAN SOCIAL REFORMER,

The System of Child or Early Marriage.

If we want to grow into a robust, strong and self-respecting nation, if we want to teach our full physical and mental strength, the system of child marriage must go because science and experienced observation tell us that a girl becomes a woman only after the age of 16, and her bones take even a longer time to mature and her organs of reproduction can discharge their function efficiently only after that age.

1. No wonder then, that this unnatural practice of child marriage and this trespass upon nature’s laws lead to abortive births and even of the full-sized births, 60% of them do not live up to the end of the first year and it is the experience of medical people in this country that the surviving ones drag on a most miserable, unhealthy and risky existence during the first few years of their life.

2. By a system of early marriage not only these girls are denied the unqualified joy of the most innocent period of their life—that period between their childhood and their womanhood, but also denied the education and enlightenment that is a part of that life that would best enable her to be an efficient housewife, a wise mother and a useful citizen.

Here is the definition of a wife given in the Mahabharata:

- A wife is half the man, his truest friend.
- A loving wife is a perpetual spring.
- Of virtue, pleasure, wealth; a faithful wife is his best aid in seeking heavenly bliss.
- A sweetly speaking wife is a companion in solitude.
- A mother in all seasons of distress.
- A rest in passing through life’s wilderness.

So, could you imagine for any one moment that our ancients expected the above qualities in girl wives of tender age, say 12, 13 or even 14.

In addition to disease, suffering and death by a system of child marriage you deny to yourself all the joys of a happy wedlock and above all you do irreplaceable damage to the future race.

Our Wives.

Again the saddest consequence of all is the large number of child and virgin widows in our midst whose lot is most hard and most deplorable in our Hindu homes. I take this opportunity of expressing our heartfelt gratitude and thanks to all those great men and women from Raja Ram Mohan Roy downwards, who have tried their very best to ameliorate their condition and make their lives less cheerless and less heavy.

Reason and justice require that a system that confines a widow for the death of her husband must equally condemn a widow for the loss of his wife, because the place of a mother to her children can never be replaced in a family and we know that the lot of a widow in the absence of the mother to his children is to be pitiful. So, I think that this is one of those one-sided laws that has dealt ungratefully and unjustly by women, having taken advantage of her physical disabilities, her ignorance and her economic dependence.

Again, friends, it is not unnatural, it is not a violation of human rights, and pay it is not tyranny itself to expect a child widow to lead a celibate life, while the father of that child even in his 50th or 60th year is permitted by our laws and customs and by the sanction of society to take a wife much younger than his own widowed daughter. We must provide them with educational facilities, bring into existence many Homes of service where they will be trained for various useful occupations in life.

Those of them who desire to enter married life should be encouraged, if we do not want to drive them to less honourable methods of satisfying their natural and physiological cravings; also even out of our prudence and foolishness if they do take that step, we should instead of throwing them away protect them for the reason that society is responsible for any lapse on their part.

Legislation to Prevent Child Marriage.

To the proposed Legislative measures contained in the Hon. Mr. Sarda’s bill, and Dr. Hari Singh Gour’s Age of Consent bill it is for our learned President to suggest amendments so as to widen the scope of the bill. I have given notice of a bill recently in the Madras Legislative Council making the contract of marriages below 14 and 18 for girls and boys respectively punishable. You all know the women’s associations throughout the length and breadth of India have been agitating for the last decade or more, for the raising of the age of consent and the marriageable age of girls.

Last year the All-India Women’s Educational Conference met at Poona at which women of all classes, representatives from 22 constituent provinces in India, passed unanimously a resolution demanding legislation to raise the age of consent for girls to 16 and for boys 21.

Since then the committee appointed at that conference have been convening meetings of women and men for this reform in each of their respective provinces. I am sure you will agree with me when I say that enlightened women’s point of view in matters concerning directly the women population of the country ought to be respected and given due consideration both by our representatives in the Council and by the Government.

Even though we, women, are not yet organised enough to come by election in larger numbers into the Councils and claim our rights, still I appeal on behalf of my suffering sisters that in these days of cry for democracy and freedom, our champions in the Legislative bodies may respect our decision and act on our behalf loyally to our cause whether it be in the various local Councils, Assemblies or in the Council of State.

The enemies of social reform try to obstruct our easy progress by putting forth the plea that early marriages being primarily confined to the 13 millions of Brahmins, there is no necessity for any wide legislation of this kind. In my turn may inform those ill-informed and ignorant minds that early marriages are not only common among the Brahmins but also they are prevalent among the Vaiyans, among the Christians, and among Muslims.

Accordingly I intend amending my bill (the Prevention of Child marriage) extending it to all the classes.

I may point out to them that child marriage being an admitted evil, it is the quality of an evil which is with us not the quantity and it is within our power to minimise it by any means whatsoever. It is the bound
duty of every one of us, especially our enlightened Government and our representatives in the Legislative bodies to go on with such a reform without any delay and without any fear or favour.

DOUBLE MORAL STANDARD IS AN ATTACK ON THE WOMEN'S DIGNITY.

"Of all the laws, rules and regulations which down the centuries have helped to place women in a position of inferiority none has been so powerful in creating in the minds of men and people a sentiment of scorn and contempt for women as the degrading idea of the double standard of morals."

It is from this that there has sprung that worst attack on women's dignity, that safety-valve theory that a certain number of women should exist, should sacrifice their self-respect, their honour, their comforts, their health and happiness to satisfy the lust of the other sex.

At the present day the continuance of such a doctrine and of the laws which are founded on it is a shameful anachronism unworthy of our civilization.

Both in the past and in the present, women have improved their inferiority, and how then can we at the present day tolerate or connive at a system which transforms a woman of whichever caste or class she may be, into a mere chattel, a piece of tainted merchandise.

So long as the double standard of morals continues to exist not only in law but in the spirit of the moral code also, will the emancipation of women fail to achieve its full object.

So, I may impress upon my country-people that prostitution can never be lessened and much less eradicated by one-sided laws, and one wrong act cannot be put down by another wrong measure.

True it may be that we can never put down evil, but surely by our well directed efforts, just and equal laws and proper legislation we can minimise it to a very large extent as in the case of theft, murder and other immoral habits.

VIRTUE OF CONTINUANCE.

Scientific research and experience has proved beyond any doubt that continence is conducive to the physical and mental well-being of an individual and all extramarital relationships produce very serious consequences such as disease and disruption of family life and is opposed to the higher nature of man.

As such, we have to look upon sexual promiscuity as an anti-social act, a sin and a crime, nay our poets and philosophers have viewed it in that light only.

At the present day expert physiologists and psychologists have arrived at the following conclusion.

Firstly, in the interests of the race and the individual, it is essential that the stability of the family in marriage should be preserved and social habits and customs should be adjusted to that end.

Secondly, there is overwhelming evidence that irregular sex-relationship whether in man or woman leads to physical, mental and social harm. In the face of these experiences of expert authorities and conclusions based upon such experiences, how could we sanction the existence of any caste or class, however ancient it may be, to make a profession of prostitution.

Is it not the duty of parents and teachers to teach the boys as well as the girls the virtue of chastity and the benefits of continence to the individual and the race?
Iniquity has been exposed in all its true colours and attested to by the vote of our Council,

BFTHOL BILL

By the brothel bill, the authority expresses its disapproval that a certain profession on the part of certain individuals is illegal. No evil trade should be connived at or tolerated in the interests of both the individual and the society. So, the abolition of brothels is very necessary. One thing we should remember—offences are offences in whomever it may be. Till now our laws have been so framed to penalise women alone for acts which are also shared by men.

So, it is the unequal and unjust laws framed on the assumption of male superiority, the false and unfounded notion that a certain class of women should always exist to protect the honour and chastity of family women that are responsible for the continuance and increase of the vice of prostitution.

That day, when public opinion changes and comes to look upon male chastity as essential to the well-being of the individual and the society as female chastity, that very day we will see this evil lessen because we know without buyers there can never be sellers and without male chastity female chastity is impossible.

The fight against injustice and ignorance of the human laws has been declared even 100 years before by that noble woman Mrs. Josephine Butler and now has been carried on by enlightened women of every country and will never end till equality and justice is established between the sexes.

WOMEN’S RIGHTS

Even our sacred books, the Vedas and Upanishads, had accorded to women a high and honourable place in society as it has been well said by Louis Jaccollet, the celebrated French author of the Bible in India, India of the Vedas entertained a respect for women amounting to worship.

The Indian legislators realised that both sexes were equal and said before the world that women had equal rights with men for freedom, for the acquirement of knowledge, education and spirituality. So, the laws depriving Hindu women of her rights and privileges and assigning her an inferior place in society must be only of recent origin.

No enlightened woman, no woman with any self-respect can put up with such one-sided laws—laws which have placed us in an inferior position even to our Muhammadan and Christian sisters.

According to the existing codes the Hindu widow is not entitled to any share of her husband’s property; as a “matter of fact the mistress of the house to-day will become slave to-morrow to her daughter-in-law or her reversionary relations on the death of her husband and the daughters are left at the mercy of the brothers and sisters-in-law after the death of their father.

Again our marriage laws which render women a chattel or piece of furniture in the hands of her husband, the vilest sinner and hardened criminal as he may be, need revision according to the changed conditions of modern life. The mother’s claim to the guardianship of her children, to adoption must be recognised and be made equal with that of her husband.

To modify such unjust laws and to make it suitable to the needs of the present day society, a reformed society should be started for the uplift, protection and help of the Hindu women.

PURDAM

Purdah was never a Hindu custom and was adopted by the Hindus and Muhammadans as a means of protection for women during the turbulent period of our history; now to our great regret it has taken such firm hold upon our people. The sooner it is done away with the better for the nation. Men proclaim to the top of their voice that freedom is the birth-right of every human being and no one nation has any right to deprive another nation of its liberty. What do these men do for their women folk? If they imagine that when women are imprisoned and denied the education and enlightenment and liberty and equality, that they can win Swaraj and keep it safe, let me even to-day declare with the force of my conviction that they are entirely mistaken and they are taking a wrong path to freedom. How can man be free when women is a slave?

As a mother, she brings him up, as a sister she is his playmate and as a wife she shares with him, night and day, his joys and sorrows. So let our brothers give some thought to this situation and become wide visioned as to open their eyes to the real issue, before them. Before they even get Swaraj, to make their success doubly sure let them free their women that from this life of bondage. When the women of the country are given their rightful place in society, India’s redemption may still be brought about by India’s women, for freedom, education and responsibility evoke all that is best in the individual regardless of sex. Now one-half of India’s population, I mean her women, being kept in ignorance and servitude, not only are the nation denied their advice, co-operation and sympathy, but they are also a hindrance to the progress of the country.

INDIAN UNITY

It is much to be regretted that the ancient primary divisions into four castes have sub-divided themselves into 3,000 and odd, each caste characterised by a spirit of aloofness and exclusiveness with the sad result that not only the Hindus have become divided amongst themselves but also have begun to look upon each other, a brother on a brother with suspicion and distrust. Again the higher castes want to enjoy all the privileges of those castes without performing the duties originally enjoined on them in the Vedas and naturally the other castes resent at such an undeserved assumption of superiority.

If the Brahmins were surrounded with respect in those days it was because on his shoulders lay the burden of renunciation, sacrifice of poverty and learning. These were the qualities that distinguished him from other people. To take a case from the Mahabharata after reciting the qualities belonging to a Brahmana and the qualities belonging to a Shudra, the teachers declared that these qualities are seen in a Shudra and are not found in a Brahmana, then the Shudra is not a Shudra nor is that Brahmana a Brahmana!"

However it is impossible in these days for any one of these primary castes to limit their activities to the performance of those duties originally enjoined upon them by the Vedas such as the Brahmin to be only teachers of our religion, Kshatriyas to be
warriors. Vaishyas to be merchants and Shudras to be only tillers of the soil, owing to the changed conditions of life and the coming together of different culture, civilisation and diverse races. It is nothing short of ignorance, imprudence and short-sighted policy to think in terms of castes and communities when nations are aligning with each other into international unions and associations for greater safety, unity, and for more solidarity. Hence under modern conditions of life castes and communities are out of date and are considered as relics of a primitive age.

The sooner such differences disappear from our midst, the better it will be for the progress ofIndia, because, we Hindus, high and low, worship the same God, eat the same food and wear the same apparel, possess a similar contour and colour. What justification is there for us to be divided into water-tight compartments, one caste claiming superiority over the other for no valid reason, the differences between the Aryan conquerors and the conquered having long ago disappeared by the impact of age?

A wrong and foolish attitude on our part that deserves condemnation from every quarter is this, when the so-called low-caste people as long as they remain within the fold of Hinduism are treated as untouchables, but when they become converts to Christianity or Mohammedanism they lose their untouchability and ascend on the social scale. Further the caste people have no objection to send their children to mission schools where a number of ad-hoc eastern study, but they can never make up their mind to take those very same children into their own schools. This applies both to the Brahmins and the Non-Brahmins, as fact I have met with stronger opposition from the non-Brahmins in the mofussil than from the Brahmins.

Another flaw in our character that provokes criticism is when the high-caste people live outside India, they have no objection to interline and inter-mingle with each other, but on their return to their native land they relapse into the old habits and practice unapproachability and untouchability and blindly follow their ignorant and orthodox relations. Does this behaviour on the part of our England-returned people indicate any moral courage? Does it show that they are true to their convictions? Is there any principle involved in such actions?

To bring about greater solidarity among the Hindus themselves I am strongly of opinion that those caste distinctions must be made to disappear first in our schools, colleges and hostels, in all those educational institutions that train our students so that an atmosphere of oneness may prevail and it is high time that children belonging to any caste should be made to dine together.

Hindu-Muslim Unity

Again it is most deplorable, it is a thing that everyone of us ought to be ashamed of that in the name of our Creator, in the name of our Father in heaven that we Hindus and Muhammadans should be quarrelling with each other and shedding each other's blood. Those who quarrel in the name of religion are only disfiguring the beautiful work of their Creator and incensing His displeasure.

So, the great truth that there is only one humanity must be instilled daily into the minds of our children and our pupils in the schools through a course of comparative study of all religions.

So, let us not any longer waste our energy and our intelligence in mutual insinuations but let us sit down and think coolly and wisely of measures that would bring us all together—Brahmins, Non-Brahmins and Untouchables, Hindus, Muhammadans, Christians, Parsees, Jains and Buddhists that we may all love each other as a brother to a brother so that the name of the Indian nation may stand for unity, strength, peace and liberty.

Till that is achieved let me assure you, friends, that true freedom for India will be a far off thing and will be difficult of attainment.

Social Service and Western Sisters

Women of the West have shown admirable capacity for social work and they are playing a great role in the social life of their countries. Wherever you may go, whether to the Maternity and child-welfare centres, orphanages for children, schools for the blind, deaf and dumb, hospitals for the sick and the infirm, rescue homes, social hygiene centres, you will meet this devoted, selfless, enthusiastic band of women social workers, a very pleasing and inspiring sight for us.

Eastern women who have been brought up under different conditions in a confined home atmosphere. With their help not only diseases have been so successfully fought, but death rates both among the adults and the infants in their countries has become considerably reduced. Their love for humanity and their spirit of service is also demonstrated in our midst here in our own country as is seen in the lives of Dr. Besant, Mrs. Cousins, Miss Van Doren, Miss McDougall, Miss Mopball, Dr. Scudder and a host of others who have given their precious lives' service to our country in the capacity of doctors, teachers, nurses and social workers.

We Indian women with only 2, 5% of literacy amongst us, 8 out of 10,000 having the benefit of higher education, have been able to organise ourselves, have studied the country in such a short space of time with many women's associations doing enormous educational work on the various social problems that confront us to-day, in which work we are assisted ably and wholeheartedly by the progressive type of our Western sisters, who have endeavoured themselves to us by their self-sacrificing love and devotion for our cause. For one Miss Mayo who has done us harm, we have had and we are still having thousands of good and pure women from the West who have given their life service to us and who are devotedly attached to our cause. Let me on behalf of all those assembled here thank those good and noble women of the West.

Government's Responsibility in Social Reform Measures

Few of us, women who have come to the forefront of public life raise our voice on behalf of our suffering sisters and ask for reforms. We have memorialised and petitioned to the Government to strengthen the hands of our champions in the Councils and in the Assembly and we naturally expect a good and enlightened Government to respond readily to our call for help and even if they do not find their way to take initiative in such good, urgent and much needed reform, at least to embrace the very first opportunity given to them when private members bring any bill or resolution to improve the women's lot in this country, but to our dismay and disappointment, what do we find? We all know what the Government's attitude was when Mr. Sarda's bill was introduced. Even at this very last minute of our meetings, inspire of our memorials and petitions, the Government member Hos, Crear brought a dilatory motion to delay such a good and urgent legislation on the plea of religious
neutrality even after our Hindu leaders like our Lalaji Lajpat Rai, Mr. Jayakar, Mr. S. Sreenivasa Iyengar and Mr. M. K. Acharya have repeatedly assured that Hindu religion does not sanction child marriages and even after they found that enlightened Hindu opinion was in favour of the bill, even after the native states like Mysore Baroda, and Bharatpur legislated to that effect.

Again in the demand for the Devadasi legislation, the representatives of the Council have been asking for legislation for the last half a century or so to abolish the custom of dedicating young girls or young women to the temples for purposes of prostitution because now-a-days, whatever the original object might have been, dedication of a girl to a temple signifies nothing but dedication to a life of vice, and our revered late lamented countrymen Sir T. Sadasiva Iyer and P. R. Sundaram Iyer in their judgment at the Madras High Court have said that dedicating a girl means alienating her into the life of a prostitute and there is not even in our religion that sanctions such an immoral institution and again in the U. O. of Mysore it is explicitly stated that the Devadasi institution has been done away with in the Mysore temples because of immoral and vicious lives led by these women.

In 1912 and 1913 the three bills were brought by Menjor Dadabhai Nadoliker and Madame, to suppress this evil. In 1924 Dr. Gort's resolution to abolish dedication in the temples had been voted upon unanimously by the Assembly. The 1924 amendment is the penal code having failed to stop the evil why is the delay on the part of the Government to put down once for all with an effective legislation the most heinous crime on earth? Mysore has tackled this Devadasi problem most wisely even as early as 1909. Cannot the enlightened British Government follow in the foot-steps of the progressive native states even if they do not want to offend the orthodox feelings?

The other day what was the reply of the Government to the Hon. Mr. V. Ramadasa Pantulu's resolution to end the Devadasi system? Even to-day after 150 years of their stay with us, our Government seem to doubt the fact that the dedication of a girl amounts to her employment as a prostitute. Have we not given sufficient proof already by the vote of our Councils? I may also point out to them once more that a resolution recommending to the Government to put down this pernicious practice with a firm hand has been unanimously voted upon by the Madras Council at its last session. Again the Government advised the Hon. V. Ramadasa to refer the resolution of the public and women and public associations in the Presidentcy to prosecute the culprit.

"As for educating the public opinion, we have been doing it for the last 60 years and we have wide public support behind us. If people could be so easily educated; in these matters as to take the law in their own hands where is the necessity for any Government or Parliament. Therefore without the help of legislation we will have to wait till the Doomeday for getting rid of these social evils. Even we women have become discontented and have begun to grumble at the hand inaction and uselessness of our Government towards social legislation in general.

I can only quote the words of the social reformers to bring back to their memory the names of those eminent British Statesmen Lord William Bentinck who won the stroke of the principle so-called "Saty" and Mr. Grant who validated the widow remarriage act in the following words, "If he knew certainly that but one little girl would be saved from horrors of Brahmacharya by the passing of this Act, he would pass it for her sake: if he believed, as firmly he believed the contrary, that the Act would be wholly a dead letter, he would push it as far as possible toward the death name," Glory and honour to those eminent and high-minded British Statesmen.

In conclusion, Delegates and friends, regarding accommodation and other conveniences, if we fall short of your expectations, let me in all humility assure you, friends, that our love and respect for you is none the less and with your usual generosity and kindness characteristic of the Indian mind, we fully hope and trust that you would attribute such lapse on our part to our inexperience and ignorance, but certainly not to indifference or disrespect.

Let me on behalf of the committee thank you for your kind response to our invitation and hearty cooperation with us and for your patient hearing.

THE SOCIAL CONFERENCE AT BOMBAY.

The Bombay Session of the Indian National Social Conference was held, on the 30th December, in the Sir Cowasji Jehangir Hall, the Hon. Sir Shankarrao Chhatnivas presiding. There was a fairly large attendance. Among those present were Mr. Pais B. Teyekhi Mr. C. Y. Chintamani, the Hon. Mr. B. V. Fadare, the Hon. Mr. Justice Madgaokar, Mr. B. V. Jadav, Mr. N. M. Joshi, and Mr. V. N. Chandavarkar.

Mr. G. K. Devadas's Welcome Address.

Fellow-Delegates, Ladies, and Gentlemen,

It is with the greatest pleasure that I welcome you to this Session in Bombay of the Indian National Social Conference organized as for the purpose of and in conjunction with the 10th Session of the National Liberal Federation of India. I have no doubt that you will not only profit by attending it but also help it by active participation in its proceedings. I would now like to make a few observations as to how, there come to be held two sessions of this conference in two different places—one in Madras over which my friend Mr. K. Natarajan presided on the 27th instant and another in Bombay which you are attending to-day. Of late the active workers in the cause of organized social reform have begun to feel that time has arrived when sessions of social conference should be arranged independently. But till such policy which has been generally approved comes to be put into force, there has been a General agreement that meetings of the National Social Conference should be organized whenever and wherever large congregations of Indian people meet, so that systematic propaganda is given in social and political matters, and it is carried on vigorously. Thus the more we have such meetings the merrier and brighter it is for the advancement of enlightened thought on matters of social reform.

It is idle to deny the existence of some evident signs of an awakening in important directions of social betterment. And only those who share His Kathiravan's Mayo's pernicious critical spirit or undue pessimism fail to recognize the changes that are steadily taking place. It is a happy augury for India that her soul should feel stirred at the wrong imputations of neglect of reform and the alleged distance for working out desirable changes in the governing environment. The spirit of the age is a powerful factor in social evolution, and the leaven of Democracy is affecting the whole world. Our international position is bound to bring us under its sway. Moreover, the inevitability of social reform has begun to govern the thoughts of the people at large and it is no longer considered a necessary evil of foreign rule. Social reform and need for it, will continue to be an important channel of national activity irrespective of the position of a country, whether their labour under a foreign yoke and national governments so long as human beings aspire to reach a higher and better life. Thus, while on account of the changing environment the meaning and scope of social reform will undergo modifications, the need for it must remain constant. Moreover, Social Reform has today come to be placed on a much higher and wider platform.
and has assumed different forms. It aims at all-round social happiness. Full scope for individual and collective growth, progress, and equal rights and opportunities to work for the same. A reformer of to-day is not merely content with the advocacy for women's education or for remarriage of widows or permission to visit foreign countries. His activities now cover much larger fields of which the publisher recognizes only the large bulk of the improved women. It aims at the improvement of women, and works for the amelioration of the plight of labour, he tries to secure greater facilities for the betterment of the masses as a whole and desires to bring about a social revolution in rural conditions.

The most interesting feature about the recognition of the need for social improvement lies in the fact that a thoughtful social reformer clearly sees the necessity for influencing his propaganda and works the environment without breaking away from them; and the policy of cutting oneself adrift no longer finds favour with the large bulk of social reformers. He thus clearly perceives the necessity for starting institutions and making them active factors of the changing conditions and environments, so as to make the inevitable change less severe. It is a resolute sign of the modern Indian thought and activity that the spirit of enquiry is operating in the minds of the people at large. The readiness for introspection has of late become quite alive and active, and this healthy tendency, it is hoped, will not longer incline people so rest on the comfortable and convenient belief that all their ills are the outcome of wrongs done to them by others. The healthy growth of this habit of self-examination is sure to lead people to the right solution of the problems that confront them. Add it have no doubt that they will marshal all their resources to produce brighter and better conditions, recognizing the overwhelming need of self-reliant effort. In the dispensation of Providence, situated as we are, we are blessed with an opportunity for a great moral struggle and a social struggle to make the Indian a type to maintain the principles and ideals and are fired by the genuine love of humanity, they will have all the backing of the moral law.

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heaven and planted it on earth. This is merely a
mythological way of saying that cotton was intro-
duced in India from the East, the wife of Taruttu-
vardan being represented as a daughter of the
Sun-god. The Soutras migration to South India
was perhaps at the end of the sixteenth century,
after Christ. We have taken these facts from an
interesting little book entitled "the Madura Soura-
shtra Community: A study In Applied Economics," by
Mr. K. R. Sastri, M.A. Mr. Sastri has studied
of the Sourashtars of Madura as being better clothed,
more wealthy and better housed than their caste-
men in other parts of South India. The members
of the Sourashtra community, he says, were dis-
distinguished from other castes by their yellow
complexion, foreign accent and shy manners. They
speak Tamil but it is intermixed with Telugu, show-
ing that they emigrated to Tamil Nadu after a
temporary stay in Andhra. The community fact
ishes an interesting example of an emigrant group
which has managed to maintain many vestiges of
its origin amidst surroundings alien in language,
customs and manners. Mr. Sastri's book is pub-
lished by the Bangalore Press, Bangalore City
and may be had from the Manager, Mysore Econo-
ic Journal in that city.

Wagaries of Censorship: last week's Bom-
bay Government Gazette contains the monthly
Register of films dealt with by the provincial
Board of Censors during December 1937. One of the films
rejected is the cinema version of Nathaniel Haw-
thorne's "The Scarlet Letter." It is explained that
the film is prohibited on the ground that "It is
 calculates to bring the ministry of the Christian
religion into contempt." It is several years since
we read Hawthorne's powerful story, but we still
remember that the effect of it was felt from that
approached by the Bombay Board of Censors.
On the contrary, the book left on the mind, the
impression that the ministry of the Christian reli-
gion included some men who were ready to crucify
themselves to show the power of faith in them.
Bombay citizens have been deprived of the oppor-
tunity of witnessing the filmed version of one of the
most powerful stories written in a profoundly religi-
ous spirit by a great writer, by the crude "censor
and thumb" method of the Board of Censors.

Swaraj and Social Reform: Social Refor-
mers have found to their cost that a foreign bureau-
cracy is more a hindrance than a help; in their task
of the amelioration of the social condition of the
people. Mr. Andrews whose sentiments deviates to
the country of his adoption is well known to
express his considered opinion that progress in social
reform in India would be doubly and trebly rapid if
Indian statesmen had been at the helm, instead of
British. He has gauged the attitude and mentality
of the bureaucracy correctly when he says: "The
lack of intimate contact between the foreign ruler

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S despre, and its College.

NOTES

The Last National Social Conference: We are
sorry that Mr. O. Kandaswami Chetti should
have started a controversy in the Madras papers
regarding certain matters connected with the for-
tieth National Social Conference held in Madras
during Christmas week. He is mistaken in thinking
that the Conference ended in confusion after Mr.
Surendranath Arya's speech on the first day and
that the President bad to exert himself more than
he used to otherwise done in order that the rest
of the proceedings might pass smoothly. The ex-
clusion created by Mr. Arya's speech ended as
soon as it sat down, and but for the time-limit
placed upon the Conference for the use of the
Fandit the first day's proceedings would have cer-
tainly been continued after the incident. A point
raised in the controversy incidentally is whether
communal associations can send delegates to the
Conference or any of its constituent bodies. Cer-
tainly they can. Many of the Social Reform Asso-
ciations are communal and they regularly send
representatives to the Conference. The attitude of
a communal body to other communities is not
material so long as it has among its objects any
of the social reforms advocated by the National Social
Conference.

The Sourashtra of South India: Souras-
stra is the ancient name of Cutch and Kathiwar.
At some date, which is not settled, colonies from
these parts emigrated to South India and settled
down to 56 places. The most important centers of
these in South India is Madura and other important
centers are Kumbakonam, Salem and Coimbatore.
The Sourashtra in these places are known as
pathelters which in Tamil means silk-thread
people. Their main and only occupation is silk-
weaving, in which they have attained great splendor.
In accordance with Hindu tradition, the Sourashtra
of South India claim to have been descended from
Tartuvardana, the "inventor of thread," whose
wife is said to have brought cotton seed from

"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 renounce a single inch—and I will be heard." 

WILLIAM LLOYD GARRISON in the Liberator.
and those over whom he rules in reality paralyses action. Perhaps the only daring act of social reform, in a hundred years of British history in conquered India, was the abolition of sati. But that was due to the intervention of two men—Lord Bentinck and Raja Ram Mohan Roy. It has never been repeated. The normal course of events since sati was abolished, a century ago, has been for the British ruler to fear the disturbance that might be caused by any social change, wherever religious practice might be even remotely affected. For this reason, the foreign ruler is almost certain to throw himself blindly on the side of reaction. How often, of late, has this been seen when questions of "child marriage" and "age of consent" and such subjects are brought forward! During all the years that I have spent in India, numbering half a life time, I have eagerly watched the course of events seeking the true occasion for humanitarian and social reform. My experience has shown me, that the words "too late" might be written on the gateway of the Government Secretariat time after time. Only when irresistible pressure could not be brought to bear, was it possible to get Government to move. Therefore, without a question, my own conviction is that from the lapse of social reform Swaraj is already long overdue.

Inter-Communal Marriages: There was quite a commotion last year among the Hindus of Maharashta over the marriage of Miss Panandikar with Mr. Khan. The excitement has cooled down. It is announced this week that Miss Ganguli, a relative of Professor Ganguli of the Royal Commission on Agriculture, is engaged to marry Mr. Asaf Ali of Allahabad. It is announced this week that Miss Ganguli, a relative of Professor Ganguli of the Royal Commission on Agriculture, is engaged to marry Mr. Asaf Ali of Allahabad. The remarkable fact about these inter-marriages is that they come at a time when the Hindu Mahasabha and the Mahasabha movement to support the reformation of these subjects is nowhere more earnest than at the present time. During all the years that I have spent in India a hundred years of British history in conquered India, the British ruler to fear the disturbance that might be caused by any social change, wherever religious practice might be even remotely affected. For this reason, the foreign ruler is almost certain to throw himself blindly on the side of reaction. How often, of late, has this been seen when questions of "child marriage" and "age of consent" and such subjects are brought forward! During all the years that I have spent in India, numbering half a life time, I have eagerly watched the course of events seeking the true occasion for humanitarian and social reform. My experience has shown me, that the words "too late" might be written on the gateway of the Government Secretariat time after time. Only when irresistible pressure could not be brought to bear, was it possible to get Government to move. Therefore, without a question, my own conviction is that from the lapse of social reform Swaraj is already long overdue.

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Indian and British Marriages: We print to day the first part of the very thoughtful and suggestive address delivered by Mr. P. K. Sen who presided over the Twelfth Conference held at Serampore during Congress week. We reserve our comments on it until the whole of it has been published in the next one or two issues of this paper.
Jesus Christ has been a perplexing problem to India ever since young Hindus began to read the New Testament. The first result of the change of sentiment that any Teacher born outside the holy land of India should have been credited with so much which appealed to the inner consciousness as pure, unalloyed, spiritual and moral truth. We are not, of course, referring to those who accepted the Bible as the word of God and became converts to Christianity. The majority of Hindus who studied the New Testament in earnest spirit did not feel a call to join the Christian church. They made very early a clear distinction between Christianity as taught by Christ and Churchianity as taught by the European Missionaries belonging to various denominations. They accepted, as they cannot but do, the teachings of Christ, and the Raja Ram Mohan Roy who was perhaps the mightiest mind yet produced by modern India, compiled a book which he called the "Principles of Jesus" from which he exculpated everything in the New Testament which, to him, seemed legendary or irrelevant to the spiritual life and teachings of Jesus. This brought on him the bitter hostility of Christian Missionaries who resented a man who resented a Hindu to interpret Christ over their heads to his countrymen. The Raja's example has been widely followed and every religious reformat and, indeed, every Hindu who thinks about religion, has accorded to Jesus Christ a prominent place among his sources of inspiration. It is pretty safe to say that among religiously minded educated Hindus, as a class, the teachings of Christ have become a great constructive influence in shaping personal and national ideals. They see in it the reflection in a clear and crystallized form of the conclusions of the highest Hindu teaching. In fact, some of them have been impelled to trace historical and direct relation between Christ and Indian religions thought. The discoveries during recent years in Central Asia of vestiges of Indian civilization and culture, of which Dr. Lader of Berlin University gave a fascinating account in his lectures at the Bombay University a fortnight back, is sure to prove a stimulus to further attempts in this direction. One Indian at least has taken a bolder line and actually put forward the theory that Jesus Christ belonged to a Tamil colony which had settled in Palestine in prehistoric times. The most common tendency, therefore, has been for Hindu thinkers to try to establish that Jesus was spiritually, if not racially, a son of India.

We were, therefore, surprised to see that Professor Dhiraundranath Chowdhuri in his book "In Search of Jesus Christ" has taken a different line more in accord with the oristes of Christianity in Europe than with the prevailing tendency among Indian thinkers. "The present work sets forth," runs the publishers' note on the cover, "that the life of Jesus, is not historical but only a compilation of the Old Testament and other ancient and contemporary religious literature. It proves to the hilt that New Testament is a miscremon as the Gospel morality scarcely, if ever, goes beyond that of the Old, and always falls far short of the Hindu and Buddhist Ethics, theoretical as well as practical. The book brings to the limelight the startling fact that Christianity, to explain whose origin the tradition view totally breaks down, is, in both doctrinally aged biographically, a combination of older God-smites." This is a very correct summary of the contents of the book. Professor Chowdhuri's studies—no one who reads his book can doubt his sincerity, earnestness and painstaking and careful scholarship—have led him to an even more vehement conclusion. He feels justified in describing the Christian Bible as "a gospel of hatred, a byam of hate from end to end" against the Jews. "It is in the second century," he writes, "after the Jews made their final stand against Rome under Emperor Hadrian and the Christians side with the Imperial Government that a bitter enmty ensued between the parties (the orthodox Jews and the Christians). At this stage the Universal religion that was born of the dispersion of the Jews after the fall of the Temple—a new form of some Jesus cult—was wholly repudiated by the orthodox Jews, though at the outset no distinction could be made between the Chrisiains and the assimilated Jews even, in the metropolis. This repudiation of Christianity, in one interpretation of it, seems to have been dramatised as the crucifixion of Jesus by the Jews. Myths are multifocal. However, in order to save the face of Rome the Jews were painted in the lurid light, of veritable murderers making the New Testament a Gospel of hate. The Bible was engineered to generate a hatred of the Jew for the political reason mentioned above, i.e., to carry favour with the power that be. To render unto Caesar what is Caesar's was never the prevailing Jewish view in the first century."

In his preface to the book, Mr. Chowdhuri gives an interesting account of how and why he has written it. He is a member of the Brahma Samaj and was in earlier days sympathetic towards Christianity. But his regular attendance at the Sunday preachings of Christian missionaries convinced him that the religion which they preached was not a whit less idolatrous than popular Hinduism which he had discarded even from his childhood. "The more I heard them," he writes, "the more embittered I felt within and reaction set in. My disappointment created in me almost a personal grievance against them." But in the Brahma Samaj he found people sympathetically inclined to Christianity. "My bitterness grew from bad to worse when I found the educated people catch the contagion of the Samaj and take their cue in this respect too from the Brahmaos. The conviction gradually possessed me that the Brahma Samaj should undo the mischief unwittingly done by it. But to my utter chagrin I found quite the contrary tendency daily gaining ground in the Samaj. The Christian missionaries showed no sign of measuring
their undue orthodoxy in the light of modern scholarship, but they went on merely with their disgusting propaganda to which, against the spirit of the times, even educated Indians succumbed, and for which the misguided zeal for Christ of a certain section of the Brahmo is not a little responsible. Mr. Chowdhurys letter is a sign of a reaction within the Brahmo Samaj against Christianity. Some part of the book first appeared in the form of articles in the Indian Messenger, the English organ of the Sadharan Brahmo Samaj of Calcutta.

WINDOW DRESSING.
(Gr. N. R. Dhola, B.A., LL.B.)

It was said by a high placed British official, not long ago, that a subject nation has no politics. The remark is only too true so far India is concerned whatever be the occasion or motive of that observation. In fact for a great dependency like India tied to the car of British Imperialism, what possible go is there for us against the wishes and dispensations of our mighty rulers? As we cannot have any politics, so we can have no policy of our own. What is the use of initiating a national policy when it has not behind it the sanction of force? All our anger and all our inlust have to express themselves in no other way but in strong protests and big censure resolutions.

We do not know whether India is going to become one nation, or a federation of many nationalities. That is a question which time alone can solve. Let us try to solve our present day problems as best as we can. We have to adjust our conduct, individual as well as national, on a broad basis of self-reliance and self-respect. There is a region of conduct where no alien system of thraldom can bind us. We are free to choose our own lives, unhindered by outside forces. And what is true of individuals is equally true about their group activities.

To put it in plain language, our rulers by their system of government may make it impossible for us to have any other system out of their own choice. We have to submit to it, but let us not join to give it a formative shape in any way in any guise; why be caught in the whirlpool of a Commission that is going to visit our shores shortly? Co-operation, and non-co-operation are one and the same in principle, the opposite and the reverse of the same coin, the positive and the negative aspect of the selfish action. A storm bursts from the heavens—do we try to neuro-operate with it, as being a direct insult from the blue? Similarly, our rulers send us over a Commission which we do not like for various reasons; why be angry over it as being a storm-cloud of insult of the first water and try to boycott it? Our political slavery of long standing is a standing insult for us all. We are more galling in this coming Commission than our every day position of hewers of wood and drawers of water.

The Montague-Chelmsford scheme, embodied into the Government of India Act of 1919 is a judgment allowed to be passed by our British rulers against themselves, in which British honour is sought to be redeemed by extending the hybrid Diarchy.

This decree of 1919 in favour of India, is pregnant with meaning. 'Indian Swaraj' which was lost by us and won by them in 1857, was regarded by the British political counsellors as national honour as an outstanding trust; and hence after so many years of exploitation, the sad trust estate appears to have been squandered away! Our rulers are this day unable to give us back our swarajya! What if they had gone into insolvency?

So this half-way house built in 1919—this hybrid system of Diarchy manufactured in the British Political Laboratory, as being best suited to the infant Administrative genius of India, is shortly going to be examined and sentiied by these wise men from abroad! The Royal Statistical Commission is coming over us in all its Imperial glory!

We did not build this political palace in 1919; its windows and doors are not suited to our Indian style of life. It may show all the glamour of a western architecture; but as our various interests are any how squeezed in it we are bound to murmur at it while we are suffering. The beauty of foreign representative institutions may be there in this house, but there is no simplicity so necessary for us so also any utility. Though the name of self-respect has amply proved this fact beyond doubt.

Lord Birkenhead, the presiding genius of India's destiny for the time being, has ante-dated by two years the birth of Parliamentary inquiry with respect to our political palace built by our gracious rulers for our pleasure and habitation! The gentlemen of the announced Royal Commission, who are none of us, who do not know how Indians live and what sort of a house they require and who are not going to live in this house themselves, are to come here, leaving aside for the while their 'ruling class capacity,' and examine this super-structure from every side, and then make their own suggestion by way of a report to that sacerdotal body the mother of Parliaments! These architects from England therefore are coming to decorate our political palace; they may suggest the painting of a wall or the creation of a new hall. A story here or a terrace there may be one of their plans, though the very base of the edifice be false and insecure. We will have an elegant reading too, though there are big reads in our walls!

There is a suggestion from some of the Indian leaders of note, that a rival scheme be hurled in the face of this Commission; where is the use of it, one may ask? Why does India be allowed to make a copy of its rival scheme? Why then go on scheming for nothing? Sit silent, the Commission may come and the Commission may go, report it as it will, because that is the report of rulers. Though we have to live in the political House they reserve for us, let us take no part, in their sport or politics. By this way only we can keep our mental and moral independence. The body may have to submit, let our spirit be free.

Let us not catch at the straw of co-operation with the Commission, nor unwittingly be caught by the deluding cries of non-cooperation or boycott. In any scheme which our rulers will formulate for us, let not the whole British world say about us that we were seeking a place in it, or we sought our remedy in an ineffectual boycott.

Commissioners will be there in ample measure visiting us like political locusts from the cold-climate of our rulers, but our only mission is to build our own future with a keen sense of self-respect, entirely without the aid or interference benevolent or otherwise of a foreign agency. The process may be slow but the method is sure; and God granting us patience it will not be too much to hope that before long we Indians also will stand abroad as an independent nation of the world.
OUR TRAVANCORE LETTER.

(From Our Correspondent.)

Women Fight for Employment.

Travancore has the unique distinction of being the most advanced state in all India in the matter of female literacy. Whether this is a point for credit or discredit, it has given rise to a movement being started by the ladies of the station. About a dozen lady graduates circulated a notice for a public meeting of ladies and in pursuance of this notice the meeting came off at the Retta Girls' High School. The object of the meeting was to consider the present situation of unemployment among the literate ladies—including graduates and undergraduates—created by the system of education given to women. In the various speeches made pointed attention was drawn to the fact that boys and girls were being given the same system of education but there was not enough scope to make use of the knowledge they had acquired. The Educational and Medical Departments were thrown open to them. They are now filled by women and no more posts are to be found for women in these two branches of the public service. They, therefore, demand that the other branch of the public service should also be thrown open to them. There were already several graduates among them who, having knocked at the doors of the Education Department, have been told that for some time to come there would be no need for 'teachers'. In these circumstances they insist on being treated on an equal footing with men, the only test applied being qualification under the Travancore Service Regulations. With a view to having a persistent and continuous agitation, an association has been formed of which the members are graduates and undergraduates who are qualified under the Travancore Service Regulations.

The Co-operative Movement.

Every visitor has been congratulating the State on the marvellous progress made in the Co-operative movement. The latest additional testimony is from the two competent critics, Rao Bahadur Professor Harsu-manta Ray, late B.B. Presidency College, Madras, and Mr. A. Sivarama Menon, B.A., B.1.a., High Court Yakti, Madras, both of whom have been enthusiastic organisers and promoters of the Triplicane Urban Co-operative Union—the biggest distribution Society in India. In the course of the addresses they delivered at the fifth Co-operative Conference held at Sheshatalli in North Travancore at which 1,200 delegates were present besides 8,000 visitors, the former spoke highly of the enthusiasm of the Travancore Co-operatives and stressed the need for the wider spread of the non-credit co-operation and of consumers' co-operation. Mr. Menon who was elected President of the Conference eulogised the Travancorense on the admirable measure of success attained. But he pointed out one disquieting feature, namely, the communal basis on which co-operative societies were formed and conducted. That 44 per cent. of the total number of co-operative societies should be communal and distributed among 19 communities was a highly undesirable state of affairs. It was against the spirit of co-operation and militated against the very central and cardinal principle on which co-operation was based. He advised the people to have craftsmen's societies and not communal societies. He asked the Travancore Government to establish Land Mortgage Banks as the sole remedy to remove indebtedness of the agricultural population. In conclusion he appealed for continuous propaganda work being conducted in the rural area of the State. The Conference met for two days and was an undoubted success.

H. H. THE MAHARAJAH.

It is gratifying news to us to know that His Highness Sri Chithra Tirumal, Maharaja, who is now touring northern India, is winning golden opinions from every one as a keen-sighted, quick-witted and shrewd observer of men and things. No wonder that it is so, for he is being brought up by a Maharani who is highly enlightened, of broad culture, Catholic views and great powers of observation and adjustment.

The Future of Brahmo Samaj.*

How can you thank sufficiently for the great honour you have done me by asking me to preside over the deliberations of this Conference. I am by no means qualified for the task; and while my embarrassments on that account is almost overwhelming, my grateful appreciation of your kindness is equally true and deep-felt.

Is It a Retrograde Movement?

My first impulse on receiving the invitation from the Secretary a few days back was to say 'No'. Apart from my incapacity and diffidence there were other reasons why I hesitated for a time to accept the office so kindly offered. I think it right frankly to lay before you the doubts and questionings that arose in my mind on receipt of the invitation: 'Is it a conference of theists or is it only a conference of the Brahmo and Prarthana Samajas? Is it even the latter, so as to afford these Samajas a real meeting ground for a heart to heart converse on matters that vitally concerned them? Or is it only an occasion for social and intellectual amenities? I do not suggest for a moment that such amenities are in themselves unwelcome or void of all significance. Yet I cannot help feeling that if those were all, the Theistic Conference would hardly justify its existence before the world. Lastly, are we here for drawing up resolutions regarding Brahmo and Prarthana Samaj propaganda, or is there a wider or higher significance that must attach to it, namely, of drawing all theists closer to each other. I am not satisfied in my own mind that the Theistic conference has so far succeeded, or even attempted to offer a common platform for theists of all shades of thought, faith and discipline to meet and discuss their spiritual needs and aspirations. To my mind all who are not avowed atheists, the Hindu and the Muslim, the Christian and the Buddhist and the Zoroastrian, the Sikhs and the Arya Samajists, the Unitarian and the Trinitarian, the Bahai and the Vahbahnavas, the Shaktis and the Shaktas, have a legitimate place in the scheme of this conference. These are questions which have often distressed me. From the point of view that I have submitted to you, the Chicago Parliament of Religions of 1893 was a move in the right direction, a move forward, onward.

* The full text of Mr. P. K. Sen's presidential address at the All-India Theistic Conference held at Madras on the 27th December 1927.
heavenward; and the Theistic conference must stand
condemned as a retrograde movement. When I say
this, I obviously take the condemnation on my head as
one of you. But I owe it to you to express openly
what I feel so that in the deliberations that will ensue
we may, as fellow pilgrims, try and realize the position
and come to some understanding of each other’s views
on the subject.

A CAMPAIGN ON CONSTRUCTIVE EFFORT NEEDED.

This is not all. There are other doubts and difficul-
ties that arise in my mind. Let me make a clean blood of
them. The Theistic Conference has so far failed
to fall into line with our national endeavours. It has
kept aloof from the current of national life and con-
sciousness. The Brahmo and the Prarthana Samajas
will, I fear, fail to fulfill their destiny unless they fall
into line with the life of the nation and address them-
selves, in common with all, to the solution of national
problems. Pre-eminent amongst these are the campaign
against unreasoning orthodoxy and irrationality. In view of the
rising generation, the campaign against illiteracy and
indifferentism among the masses; the campaign against
intemperance and Abkari, the campaign against caste
and untouchability and, alas, as is unfortunately the
case in this province, even unapproachability, the cam-
aign against prostitution and destitution, the campaign
against all manner of evil and unreality. By this I do
not mean a campaign of agitation pure and simple, a
negative protest without being followed up by actual
positive work, but I mean a campaign of constructive
effort. Endeavours such as those I have mentioned
must necessarily be carried on with the hearty and
active co-operation of all, irrespective of the particular
religious communions to which they may belong. If
those of us who belong to the Brahmo and Prarthana
Samajas hesitate to join hands with any but those that
belong to our little communions we are undone.

Alas! this is how we have brought isolation upon
ourselves and, if we do not take heed betimes and throw
ourselves into the life of humanity at large, we are
doomed to die the death of isolation.

INDIFFERENCE AND INACTION.

Let me be more explicit. For, frankness is of the
essence of a Conference. If there is aught in what I
have said and am going to say that does not commend
itself to you, and if you do not see eye to eye with me,
may I not hope that you will take it as the spontaneous
expression of my deepest consciousness and therefore
forgive it if you cannot endorse it. There is a feeling
in certain quarters that in order to retain the integrity
of the Brahmo ideal we must keep clear of anything
that savours of idolatry and superstition—anything that
savour of unreasoning orthodoxy. Time was when the
Brahmo Samaj in the first flush of its protest had to be
sterilly uncompromising in its attitude in order not to be
misunderstood. That stage is long past. The Brahmo
ideal now stands out clear and unambiguous. What
was necessary then would be an anachronism now. It
is at the present day a mighty tree no longer to be
heded round with barbed wire fencing. It should now
give protection to all that need it. The Brahmo should
now go forth into all ranks and work for the service of
humanity unperturbed by the thought that the integrity
of his ideal will be affected by conjoint action with fellow-theists of other persuasions.

SOLUTION OF HINDU MUSLIM PROBLEM.

May I be permitted to advert to another phase of our
indifference or inaction? If there is any communion
well-fitted to take up the question of communal troubles
in right earnest, it is the theistic communion. If the
Hindu theists and the Muslim theists are not able to
solve their differences between themselves, what justifi-
cation has the theist who claims to be, on principle and
by tradition, Hindu as well as Muslim, to keep aloof in
indifference? Is not this the most vital question of the
hour? Do we not realise that no pact, no understanding,
no Congress-Muslim-League Scheme, no Unity Con-
ference, however well organised, can solve the difficulty?
What will solve it is a true and inward appreciation of
the mutual cultures and creeds, of a consciousness of
truth of Hindu theism, of the truth of Muslim theism
as real parts and parcels of the dispensation of God.
Then and then only will the Prophets of all religious
Dispositions stand out as the elder brothers of human-
ity in claiming the homage and reverence of Hindu and
Muslim alike. There was a remarkable manifestation
of the power of true mutual understanding at Simla
during the session of the last Unity Conference. The
difficulty arose there about the place at which such a
conference could meet. Neither a Hindu institution nor
Muslim institution would, it was thought, answer the
purpose. But they all unanimously decided on holding
Conference in the Nawa Vilhan Mandir at Simla. For
they felt that the New Dispensation made no difference
between one faith and another, but in its eyes all
religions were true. The point, therefore, is clear that
by our apathy and inaction in this regard we are
proving ourselves unworthy of our true place in national
life and abusing our position of trust and responsibility.

PROBLEM OF UNTOUCHABILITY.

Similar is the case with the so-called problem of un-
touchability. If there is any body or brotherhood that
should have taken the lead in this matter, it is the
Theistic Brotherhood. What claim have we to be
regarded as the inheritors of theistic traditions if we
have not done anything to kill untouchability? What
right have we to preach universal brotherhood from our
Mandirs if we have not as yet put our shoulders to the
wheel of that Chariot of Jagnath that is destined to crush
the life out of untouchability? With what face do
we approach our Father in Heaven when we have done
nothing to bring our neglected brothers by the hand
to the Shree Khetra the federation of humanity at large
from which they are cruelly shut out? Forgive me when
I tell you that our self-condemnation cannot be too
strong, nor our penance too great, for the culpable in-
difference we have been guilty of in this most emergent
matter.

Now let me ask to look at the other side of
the picture. Let me tell you what proved to
me an irresistible temptation to come and throw
myself into your midst. Even as a meeting ground
only for members of the Brahmo and Prarthana
Samajas this conference should offer inestimable advan-
tages. It is a season when all who have been nourished
by the food of the Brahmo faith—and I include our
brothers of the Prarthana Samaj within that descrip-
tion—may meet and exchange Ideas in true brotherly
fellowship. Many and varied are the precious truths
vouchsafed to us by the Brahmo Samaj and though we
may not all have been able to fling our doors wide open
and receive the light of that faith in the fullest measure,
yet, what we have received is enough to place us under
a deep debt of gratitude to Providence for his loving
kindness and for the wonderful unfoldings that have
taken place in the history of the Brahmo Samaj.
While it is on the one hand a season for united prayer
and thank-givings and spiritual fellowship, it is also
an opportune moment for severe self-examination. It is
meet and proper for us to hold, so to speak, a spiritual
stock-taking to cast up our figures in the credit and debit
columns and to ascertain our exact position in the
balance sheet. It is a splendid opportunity for examining
how far our friendships, our spiritual relationships have
slackened or cemented, how far they are founded on
truth and righteousness and on the other hand, how far
they are affected by blind prejudices: unfounded beliefs
and unloving detachment from each other. Must we
not ask ourselves as to whether we have in our heart of
hearts proved true to the best in Brahmo history and
traditions or whether we are drifting away from the real
ideal of the Brahmo faith?

I plead for a patient and prayerful reading of the
history of the Brahmo Samaj. "The past to be
known," says Eucken, "must be reappropriated in the
form in which it answers our questions. The appro-
priation of the past, or living into the experience of our
predecessors, is also the experience of our personal
freedom. The past has its true life as the perennial ins-
piration of our present experience. The fleeting past
is to be grasped spiritually within a timeless present.
The past relives in the conception of an eternal spiri-
tual present with a new spiritual meaning and value in
the consciousness that made it its own. A free appro-
priate activity sustains the immortalized past. History
is then a power in the present." History is indeed a
power in the present. Could we but put our hearts in
the true questioning mood in all matters that vitali-
antly affect us, could we but exercise our personal freedom
by reappropriating the spacious past of the Brahmo
Samaj; that past would no doubt prove the perennial ins-
piration of our present experience. That wonderful
history would then be an untold power for good in the
present.

WHAT IS BRAHMO DHARMA.

Many and varied are the phases through which the
faith of the Brahmo Samaj has passed in its rich and
gradual unfolding. To the ordinary observer, eager to
classify but loath to examine deep, every one of these
particular phases may appear on the surface to furnish
data enough for classification or description of the theis-
tic movement as a whole. The worship of the Ekama-
vadwilheyam and the brotherhood of man and
Fatherhood of God; or the apothecary of quiet contem-
plative Upanishadipoetry; or the emphasis on an
all round life of thought, feeling and action or the
insistence on iconoclasm and social reform, or the
spontaneous outburst of Draketi and revivified ritualism;
may thus afford an apparently easy standard of classifi-
cation or differentiation. But truth is thus at best but
half understood. What is devoutly to be wished for is a
close and careful study of Brahmo history as an
organic whole, as distinguished from partial phases of
thought, disciplines or activity that are but landmarks in
its onward march. Nor is it only the outside observer
who is prone to take a partial and one-sided view of
things. Even one within the pale of the modern
theistic church may be so completely under the influence
of a particular idea, doctrine or discipline that he is
apt to look upon it as the soul and centre of the Brahmo
faith. Hence it comes to pass that while one regards
the Brahmo Samaj as a mere movement of protest or
dissent from Hindu orthodoxy, another extols it as pre-
eminently a movement of social reform. A third
confuses it as merely a sublimated form of Christianity.
A fourth welcomes it as modernized Vaishnavism.
A fifth bewails the vanishing of Vedantic Jaanamargami
and a sixth pours cold water on it as the religion of
drought where there is naught that quenches the thirst
and the soul is left to wander on the Sahara of
negations. In fact, the truth, the whole truth is in none
of these and yet there is a particle of truth in each.
To tell the roots from the outspread branches, to distinguish its basic principles from the
varying manifestations, to examine its philosophy and
to see how well and truly the foundations of such
philosophy are laid in the depth of human nature to
watch the march of progress from negation to affirmation,
from meditation to devotion, from doing to being,
from doctrines to discipline, from the void waste of
rationalism to the fertile fields of revivified ritualism;
above all, to discern the hand of Providence shaping the
priceless gift of a New Dispensation is a priceless reward
worth the quest of every Brahmo true to his salt. With
a full sense of our shortcomings let us hope we shall
be able in the life of each one of us to undertake the
quest and press on with it till we reach our goal,
(To be continued).

WOMEN AND NATIONAL LIFE

The following is the presidential address delivered at
the Women's Conference at Madras on the 29th Decem-
ber by Mrs. P. K. Sen:—

Dear friends and fellow-workers, I regard it a great
honour and privilege to be with you and to open the
proceedings of this session of the Women's Conference.
It was indeed very good of you to have asked me to
do so. I wish some one else more fitted by knowledge
and experience than my humble self were called upon
to fill this place, instead of Mrs. Sarojini Naidu, who
had unfortunately to leave for Calcutta last night on
some urgent business.

At the same time I cannot but appreciate the kindness
which led you to extend to me your most cordial
invitation.

The subjects which we have met together to discuss
are all very important. They go to the very root of our
domestic, social and national life. I would prefer to
leave the discussion to the persons who are in charge of
them and also to other speakers who will follow. You
will perhaps permit me however to say a few words
generally on them. It seems to me that the most
important question of all is education. The more
widespread the education of our girls is the more easy
and natural will be the solution of our problems. By ed-
uation I do not mean a high standard of university
education. What I mean is that education which
gives the right equipment and the right attitude for
sacrifice and social service.
In all matters of social service,—whether it be maternity or child welfare, public health or prison reform, reformatory or rescue home,—one important question always comes up, namely how far we as mothers should go on behalf of others. I have often heard it said, "Charity begins at home. Let us look after our own families well—that is our first duty. The rest will follow." Or, "the rest will take care of itself." I do not deny that our first duty is to look after our own family, our own children. But it is also true that each one of us after doing our own duty by our own children can still find time and energy for serving our neighbours and thus adding to the joy of service. There are two things needed for it,—the will to do it and the knowledge as to how to do it. The education that we want for our girls is the right type of education which will make them develop the will to serve and also give them the ideas as to how to serve properly. Such education will not only make it possible for them to serve others, but to serve their own children also.

In my humble opinion right education is at the core of the whole education of the right type.

The Example Set by Madras.

In this connection I cannot help paying my tribute of respect to my sisters of Madras for the excellent manner in which they have set the example in matters of education and social service. I do not know whether I am partial to Madras, but to be frank it does seem clear to me that my sisters of Madras have not only made rapid strides in education but what is more important have kept faithfully to national ways of life thought and action.

A Crisis of the Present Times.

The great craving of the moment is to imitate and adopt western manners and customs. There are a great many things that we can with profit learn from our sisters of the west,—for instance we may learn to be truly practical.

Let us emulate their virtues in the fullest measure, but let us take good care to add them to our own and not lose our own national view-point.

The time has come when those of us who have seen social work in other countries, those who have received the advantages of that experience, should give of their best to their less fortunate sisters. We waste a lot of our time, energy and money on pleasures and luxuries which are neither profitable to ourselves nor to anybody else. Is it not possible to deny ourselves some of these and devote the savings of time and money to social service? Our motherland demands it from us and I am sure we shall not turn a deaf ear to the country's call.

With these words I have the privilege of asking you to begin the work of the day.

The Distress in Orissa.

(By Mrs. C. P. Andrews.)

It has been very difficult to get first hand information about the distress in other parts of Orissa. The areas chiefly affected by the flood are not easy to approach. But evidence is accumulating every day, and I am trying to give out that which is very carefully written by eye-witnesses. I have extracted from two personal letters the accounts which are given below. They corroborate much which is given in other letters and which I have seen with my own eyes. I shall be very grateful to the Editor of the Indian Social Reformer if he can find space for them in his columns.

The Rev. W. Boyd Tucker, on November 23rd wrote as follows:—

"I find that the reports of distress and poverty have not been in the least overdrawn. The first village we visited, Alai, has 25 families with only five or six men remaining at home; they have practically no crop, half of the houses were damaged by the flood and the rest in a bad state of repair, owing to inability to procure straw since flood has destroyed their crops for the last 11 years—so they said. This is in the Raia of Kanika's estate, and there are about 11 or 12 other villages in exactly the same condition there, besides miles and miles of others whose crops have been destroyed. Even their water in the tanks is salty since the flood.

In another part, Daspur, a village we visited, we found that out of a total acreage of 400 acres only 30 are producing a harvest and that not more than four annas owing to failure of late rains. In the vicinity of Khagang Bangalow we visited several villages where the crops have been destroyed. In Chataraf we found 30 out of 62 houses damaged and many men gone to Calcutta. These men are reported to have been unsuccessful in finding work and send back very little money. We met the Relief Officer in this area who is waiting now for the money to be distributed to the villagers in this area."

The Rev. H. W. Frost writes as follows:—

"I left here on November 28th and returned on December 1st. I motored as far as Pir Hat, about the 17th mile, and rode on a bicycle the remainder of the distance. From Pir Hat on to Misto the impression of the state of the land, West and South of the road, was that practically no rice had been raised. There were acres of fallow land. On the East side of the road replanting had been possible, but the paddy was on the whole short and the crop cannot be anywhere near a full yield as October rains failed and the kernels did not fill out well.

On the 30th November I went from Chandballi, on foot, nine miles to Chraridla, which is about one-half mile from the Metly River. Over the first two miles I saw that they were cutting rice. From there on, here and there, for the remainder of the distance there were a few patches planted, but for the last three miles I walked over dried mud flats on which there was not even grazing enough to support a buffalo. The area must be at least four miles square for which this can be said. Many planted twice and even three times lost their crop because of the rising of the salt sea water over the area. A reliable Indian friend who accompanied me estimates that the crop for those areas actually cut will be a four anna one. We heard that a very good crop was being harvested at Jagonia, across the Metly River, but a glance at the map shows that this is a small part of the area. It was remarked of one man who had 10 acres that he could not hope to get 11 pace worth of rice.

The Agarwallas and other societies have nearly stopped distribution of relief. Government relief is given once
In fifteen to some, but we met one group whose condi-
tion was abject and who had been turned away. There
are many people who have absolutely no crop and are,
of course, in debt for the seed rice they planted and
which was destroyed. I was chatting with one man who
has nine people to care for and has no rice nor any
work. The failure of rice means failure of work. I
predict that starvation conditions will exist before the
next ploughing in May-June, when the men can get
work. Then all will have to go in debt for seed for next
year's crop and for their food. My heart is wrung with
concern for the poor people. I believe that there are a
majority of the villages in which more than fifty
per cent of the houses are those of the outcasts. Even
many "well-to-do" men are at their wits' end. More
than once we heard it said that they had tried three or
four years and not got a decent crop. If conditions are
repeated next year they must leave the area.

In the areas which I visited houses are not down for
the most part. But from some inquiry I am convinced
that where houses are down no walls can be raised and
patched to withstand the rains of 1928. For less than
Rs. 15 to Rs. 20. This applies to a house about 9ft. x 12
or 16ft. It has to be borne in mind that the crop has
failed and straw will be excessive in price. So
many have no chance to work that they will have
nothing to supplement the grant which is to be given."

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CONFERENCES AT ASANSOL.

(By Mr. Siddharantra Roy Choudhury)

This year the Conference of the Methodist Episcopal
Church, held at Asansol, was marked by a distinct
tendency toward Indianization of the organization. The
Indian members of the conference showed plainly
their nationalistic tendencies when they made possible
the election of an Indian delegate to the General
Conference in America, and the lay delegates in turn
were elected an Indian representative. In past years the
Indians had failed to accept the responsibilities connected with
representation in the General Conference largely be-
cause there was lacking among themselves a spirit of
unity which would make the election of one of their
own number possible. Rev. E. W. Tucker, and Rev. H. E.
Dewey, Missionaries, wore dhoties, punjabi and chad-
dars most of the time during the conference. Their symp-
athy with the Indians and their love toward them has
made it possible for these two men to get very close
to the heart of their Indian fellow-workers and others that they come into contact with. Mr. Tucker spoke one
evening about the impressions he had of the Congress
meeting at Madras which we had visited during con-
gress week as a guest of Mahatma Gandhi. His por-
trayal of the fine spirit shown by the leaders, Pandit
Malaviya, Moulana Mohammed Ali, and Dr. Ansari,
showed a keen insight into the thought of these great
men, who through their love of their country, have
made possible the unity resolutions accepted by the con-
gress. Mr. Tucker also told fully the implications of
the deep religious life of Mahatma Gandhi, and gave
an outline of the bearing of the crafts movement
upon Indian rural life.

The president of the Conference, Bishop Frederick
Fisher, LL. D., Ph. D., F. R. G. S., already well known
in the Indian public, was a source of great inspiration
to the members and visitors of the conference. He
appreciates the spirit of the Indian Christians which is
making possible the introduction of new methods tending
a towar'd Indianization. The tendency toward reform in
which the Indians are taking the initiative, is believed by
him to mark a distinct advance in the Christian
movement in India.

The Indian Christians are limited very much in their
forward movement, because of a lack of adequate finan-
cial support. This support has been forthcoming from
the missionaries, and the countries from which the
missionaries come, and a shortage of funds has tended
to lead the Indians to be discouraged, and think that
their work cannot go on. Among some of the Indians
whose nationalistic tendencies have led them to a new
vision of the future of the Church in India, there was a
desire expressed that as far as possible the progress of
self support should be pushed. There are many of the
leaders among the Indians, who are looking forward eagerly to the day when more and more of the load
of support may be taken upon their own shoulders. It is
hoped that the spirit of self help will increase year by
year, as the Indians accept growing responsibilities, and
relieve the missionaries of many of their positions of
leadership.

An evening was set aside for the holding of a literary
programme and Mrs. Fisher was asked to take the chair. The Indians entertained the missionaries in a
truly Indian style as they sang songs written by Rabindranath Tagore, followed by Hindi songs. The
missionaries on their part sang and recited according
to their custom. Mrs. Fisher gave in a very interesting
manner, her impressions of Palestine, before the close
of the meeting.

On the morning of the eighth of January, the mem-
bers of the conference were entertained by the Asha-
 bure Schools, who sang for them songs of Dr. Tagore.

These incidents, together with others that might be
mentioned show that the Indianization of the Church is
taking place, and that the missionaries are anxious and
willing that it should take place. Uskagram, in the
midst of which the Conference was held, is a village
of a new day, a dream which is becoming a reality as
the boys seek training in the fundamental lessons of life
in the Indian village, and the missionary stands on
the sideline helping the Indian to find his place.

To one from the outside, who was simply looking at
the plans for the forward movement of the Church
were discussed, there seemed to be a spirit of unrest and
disaffectation with things as they are, and a desire on
the part of all present to find new ways by which more
might be done toward the upbuilding of the Church.
I was glad to note that both missionaries and Indians
are looking into the future hopefully, and I know that if
the tendency toward nationalization go on, there will be
a steady movement toward a greater church in the near
future.
THE SOCIAL CONFERENCE AT BOMBAY.

[January 81

THE INDIAN SOCIAL REFORMER.

In the course of his presidential address, Sir Shankarao Chitnavis said:

"We are living in days of intense political feeling when not only political issues appeal to the popular imagination. We have, however, to deal with the realities of life in our day to day relations; during the last few years even those who placed politics above everything else have been forced to admit that a very large measure of our political weakness today is really the outcome of the debilitated condition of our social structure. Had we tackled our social problems before, the task of uniting on the political issue would have been much easier if not quite free from all difficulties. After all those who in the early nineties of the last century insisted that social reform was really the enduring basis for political reform were in the right and that those who opposed them were in the wrong.

All this goes to show, that there is still great need for carrying on the social reform propaganda (of course understanding social reform in its wider application than was hitherto done) with great vigour and persistence. Many problems that loomed large on the reformers' horizon are either solved or mellowed down both by the force of time and the persistent and strenuous work of strong minded reformers and if the well-winners of the country would show strength and courage of conviction and be not awed by considerations of expediency, the ghost of the pernicious caste system would be laid low in a very short time.

It was Agarkar who said that the social reformer would not rest content until every wrong in society is righted, until every individual man or woman was rendered strong and a free agent which alone would make society and the nation strong. Our evils are of our own making and it is in our hands to unmake them. If we want to be stronger than what we are to-day, let everyone firmly believe that our strength lies in removing our weakness and that is the task before the social reformer. Golwalkar said that it is a land well-endowed by nature but ill-served by man. Let us as true reformers resolve and try to serve the country to the best of our ability, making all the necessary sacrifices. It is service and sacrifice alone that would enable us to achieve our desired goal."

The following resolutions were also moved at the Conference:

The Indian National Social Conference accords its wholehearted support to the object, namely of raising the minimum age of marriage, underlying the Bill recently introduced by Rai Bahadur Harballis Sarda in the Indian Legislative Assembly and urges upon all political parties in the country to support that aim. The Conference, however, is of opinion that the minimum ages prescribed in the Bill be raised to at least 18 in the case of boys and 14 in the case of girls. The conference is further of opinion that the provision in the Bill declaring the marriages of parties below the prescribed age as being illegal and recommending that the parties are being made in Hindu Law, is indissoluble. The Conference, therefore, urges that in order to attain the desired object it should be enacted that either of the parties of such marriages, if major, and parents or guardians and priests officiating at such marriage shall be liable to imprisonment, without the option of a fine, for not exceeding six months in each case.

The Conference expresses its dissatisfaction with the present condition of women in India in respect of their status, position and education. The Conference strongly urges Government and public bodies to recognize the urgent need for the speedier expansion of better and higher education among women so as to equip them for discharging effectively their responsibilities in the family and in the Society and for enabling them to play their legitimate part in the building up of the Indian Nation. The Conference further urges upon the attention of the people of India the great necessity of recognizing the rights of women in respect of property and status in the family. The Conference welcomes the great awakening among women for the amelioration of their condition and the efforts put forward by several organizations working for their educational and physical improvement.

The Conference encourages widow remarriage and is of the opinion that the Pandit system should be abolished.

"It is the considered opinion of this conference that the age of consent should be raised to at least 14 and that it approves of the attempts that are being made in the Legislative Assembly to get it so raised; and its considered opinion is that as against strangers, the age of consent should be raised to 18."

"This Conference while it does not think it right to interfere with the religious beliefs or the desire to change them in the case of adults, expresses its opinion that forced conversions should be stopped as far as possible and that in the case of minors conversions should be entirely disallowed."

"The Conference regrets lack of due appreciation, both on the part of the Government and the people of India of the urgent need of social legislation in several directions and, therefore, exhorts the leaders of public opinion to take full advantage of the opportunities afforded by the Reformed Legislatures for initiating measures of social amelioration and also urges Government to support actively such measures in consonance with their early tradition of bold initiation and vigorous action in such matters."

"This Conference commends the efforts that are being made in Madras with regard to ameliorating the condition of Devadasis by Dr. (Mrs.) Muthulaxmi Reddy; and it further urges that similar efforts should be made in other provinces to tackle similar problems."

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A Public School for India: As we have repeatedly stated in these columns the Indian Educational system is almost the only part of the British Indian Administration which has struck root in the social life of the people. Attempts on the part of the Government to interfere with its natural growth were strenuously resisted by Indian leaders of eminence like Telang, Ranade, Ferozeshah Mehta, Gokhale and Chandavarkar. An attempt was made from the non-official side by the leaders of the non-co-operation movement to upset the system on the ground that it fostered slave mentality and was therefore anathema to the growth of Indian nationalism. The promoters of this movement wished to found a national system of education as they called it, from which all alien elements should be excluded. This attempt too failed rather ignominiously. Now we have a scheme for transplanting boodhi in India the English Public School. The scheme has been sponsored by S. R. Datt, a Law Member of the Government of the India. The total cost of it is estimated, at rupees thirty lakhs of which Mr. Das has announced that more than half has already been raised and the rest is shortly going on leave to England to select head masters and assistant masters. We have no hesitation in saying that this scheme is entirely misconceived and is sure to prove a wasteful failure. The English public school system has come in for severe criticism even in England as fostering the spirit of an exclusive caste. No other country in the world, not even Scotland, has thought fit to adopt the English system. The idea of transforming Indians into brown Englishmen by importing lock, stock and barrel is one which cannot be entertained seriously. The English headmasters and the English assistant masters from whom Mr. Das proposes to appoint will be entirely useless for the purpose of training Indian youths to fulfil their duties to their country and their people. The experience of the Rajkumar colleges is a warning against such futile experiments. The alumni of Mr. Das's public school will at the end of their course find themselves like fish out of water. The large amount of money intended to be spent on this scheme can be better utilised in a hundred other ways in order to improve and widen the existing system. We can safely prophesy that in the course of the next few years Mr. Das's school will become a public purely for European and Anglo-Indian youths. Those Indian parents who want to have this kind of public school education for their sons would prefer to have it in the originals in England and not in the pale imitation of it in this country.

Marwars and the Sarda Bill: We commented a couple of month's back on the attitude of the Marwari community towards Mr. Sarda's Child Marriage (Prevention) Bill. We publish elsewhere the major part of a letter addressed to the Home Department, Government of India, by the General Secretary, All-India Marwari Agrawal Mahasabha. The Mahasabha is representative of the Agrawal Vaishyas and in this letter the Executive Committee has ratified the resolutions in favour of raising the marriage age passed by the various local Marwari bodies during the past two months. The Committee feel confident that there will be little opposition to the Bill seeing that it is a very moderate one. They, however, feel that the validity of marriages performed below the minimum age should be postponed since the orthodox parent or guardian who performed such a marriage will not be affected as this would lead to endless litigation and as, moreover, the very object of the Bill would be defeated since the orthodox parent or guardian will perform such a marriage without considering the possibility of its being invalidated later on. These two objections to invalidation of marriages below the prescribed ages are sound. The third one, however, is based on a misapprehension. The letter says: "In the statement of objects and reasons of the Bill it is mentioned that the main object, by declaring invalid marriages of girls below 15 years, is to put a stop to such girls becoming widows. If it is meant thereby that merely by such declaration the girl who has been once properly married and whose husband has since died will be regarded as unmarried and therefore not a widow, it is a pure misapprehension. Religious rites and civil law can be the ultimate sanction and support of Hindu marriages, particularly the vast majority of them. Therefore even if the marriage of a child widow is declared invalid she will not in the eyes of the Hindu public, by that reason, cease to be a widow. Thus this object also will not be achieved by this provision regarding validity." The Agrawal Mahasabha has here missed the point. There is no question of girls below 15 whose husbands have died being regarded as "unmarried and therefore not widows," because the very purpose of the Bill is to prevent such marriages taking place.

The Sanatan Dharma Mahasabha's Resolution: In strong contrast to the Agrawal Mahasabha's decision is the resolution adopted at the Sanatan Dharma Mahasabha held at Allahabad recently over which Pandit Malaviya presided. Pandit Malaviya has both in and outside the Assembly expressed himself strongly in favour of the Sarda Bill. It is all the more regrettable that a conference over which he presided should
have passed a resolution which, while approving of the purpose of the Bill, opposes the Bill itself on the ground of legislative interference in religious affairs. The Allahabad correspondent of the Times writes: "It was unanimously resolved that the Sanatani Dharma Mahasabha, the only representative institution of Sanatan Hindu of All India in which responsible and prominent religious leaders have gathered, considered child marriage detrimental to the religious uplift of the country and advocated its total abolition. But having in view that marriage being a religious ceremony and not mere contract, it strongly opposed the Sarda Marriage Bill introduced in the Legislative Assembly, considering it a serious interference in their religious rights which they could not tolerate." The attitude taken up by the Sanatanaists is difficult and prominent religious leaders. It is not only the women in favour of the principle underlying the Sarda Bill but they advocated the total abolition of early marriages. They do not, however, desire any interference in their religious rights. Marriage may be a religious ceremony but the fixing of the minimum age of marriage is more connected with custom than with religion. The people have every right to lay down the law on such a question, and here, if a religious issue, it is not, to say the least, straightforward for these orthodox gentlemen to advocate so drastic a reform while at the same time officiating at marriage ceremonies of children. The sympathetic attitude of the Sanatanaists to the principle of the Bill is only a ruse to placate an impatient public while, at the same time, they make every effort to retard social progress. For this reason, the Government will not be in a position to accept a reform which has long been overdue.

Madras Women's Home of Service: We are glad that the resolution moved by Dr. Muthulakshmi Reddi in the Madras Legislative Council, recommending to the Government to sanction a special and liberal grant to the Women's Home of Service, Mysore, was carried in spite of the Education Minister's opposition. The Home has been providing education and vocational training for indigent women and thus enabling them to be self-sufficient. It has a very good record of work and as it has been maintained so long by the public it is high time that the Government of Madras help to place it on a sure footing. Institutions like these have proved of immense value for the uplift of women. They particularly attract women who have passed beyond the school-going stage and are burdened with household duties. The Education Minister's opposition to the resolution was, so far as we can see, a technical one. He explained that the Government could not do anything in the matter as the institution in question had not applied for recognition and aid. There is every hope that such an application will receive favourable consideration.

Ideals of Indian Womanhood: Mrs. Sarojini Naidu, in her Kamala lectures delivered at the Calcutta University in the course of this week, dealt with the criticisms levelled against Indian men and women by foreign and interested people. Speaking on behalf of the women of India, Mrs. Naidu, true to her tradition and culture, gave the only and the most fitting answer to the critics when she said "No matter whether we are oppressed, imprisoned behind the walls, stilled behind veils, no matter whether we are treated as goods and chattels, our redemption is in our own hands. We shall break through the walls that imprison and tear the veils that stifle us; we shall do all this by the miracle of our womanhood." We do not ask any friend to come, nor any foe in the guise of a friend, merely to exploit while they pretend to interpret, to succour and solace our womanhood." Mrs. Naidu has shown us her own life and example what Indian womanhood can achieve by inspiring the spirit of freedom and remaining true to the ideals of Indian womanhood.

Indians in East Africa: A correspondent sends us from Mombasa a copy of Mr. Tyeb Ali's presidential address at the Seventh Indian National Congress in East Africa. A contemporary, commenting on Mr. Tyeb Ali's speech, says: "The increasing disabilities that are imposed on Indians in Kenya would seem to make their life unbearable. The land policy, which is aimed at dispossessing the Hindus and Africans of their lands in the country, and the constitution of the Defence Force consisting only of Europeans are too well-known to need mention. These were followed by the appointment of the Public School Commission whose proposals seek to introduce the policy of segregation into the domain of civic life. As if these were not enough the Governments of the East African territories, particularly Kenya and Uganda, are said to be consistently shutting out Indians from the public services. The education of Indian children has received no encouragement by the Governments, and it is surprising that in the High School at Mombasa, there are neither decent schools nor hostel for Indians in the whole of East Africa. The Kenya Government, for instance, says Mr. Tyeb Ali, has "placed the guarantee of free and compulsory education but is restricting its benefit to Europeans." The same racial spirit would seem to prevail even in the administration of justice. "The Madras Women's Home of Service: We are glad that the resolution moved by Dr. Muthulakshmi Reddi in the Madras Legislative Council, recommending to the Government to sanction a special and liberal grant to the Women's Home of Service, Mysore, was carried in spite of the Education Minister's opposition. The Home has been providing education and vocational training for indigent women and thus enabling them to be self-sufficient. It has a very good record of work and as it has been maintained so long by the public it is high time that the Government of Madras help to place it on a sure footing. Institutions like these have proved of immense value for the uplift of women. They particularly attract women who have passed beyond the school-going stage and are burdened with household duties. The Education Minister's opposition to the resolution was, so far as we can see, a technical one. He explained that the Government could not do anything in the matter as the institution in question had not applied for recognition and aid. There is every hope that such an application will receive favourable consideration.

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"IN SEARCH OF CHRIST." *—II.

We gave last week a summary of the contents of Mr. Dhirendranath Chowdhuri's book and of his own account of the circumstances in which he came to write it. That the Brahmo Samaj has been the means of spreading an appreciative estimate of the life and teachings of Jesus is true. Raja Ram Mohan Roy, the father and founder of the Samaj, himself set the example by publishing the "Precepts of Jesus." The Raja, however, was not an indorsentimate admirer of Christianity. On the contrary, he was a severe critic of the superstitions and dogmas of Christianity, and thereby incurred the animosity of Christian missionaries. It may be stated here that the Raja was not merely content with the study of the English Translation of the Bible, but had studied Hebrew in order to make himself sure of his ground in dealing with Christianity. Mr. Chowdhuri rightly called Raja Ram Mohan Roy the pioneer of the comparative study of religion, especially in the field of Biblical criticism. The Raja, though an admirer of Jesus, was dead against the proselytising work of Christian missionaries, and, in fact, the Brahmo Samaj was founded as a barrier against conversions to Christianity. It is due to the Raja's efforts to place before his countrymen the truths of Hinduism, the truths contained in the Hindu Scriptures, that conversions ceased practically among the higher and more "intelligible" classes of Hindus and became confined mostly to the depressed classes. Mr. Chowdhuri, in blaming the Brahmo Samaj for spreading an appreciation of Christ, should also have given credit to it for checking conversions to Christianity.

Mr. Dhirendranath Chowdhuri in his book denounces the historical character of Christ as well as the ethical excellence of his teachings. The arguments against the historicality of Christ are well-known. The only new point which Mr. Chowdhuri had brought forward is that the Jews in the times of Jesus Christ held ideas which were not so seriously in conflict with his, as to provoke them to lay violent hands on him. The author relies for this as well as for his other propositions on ancient Hebrew writers, from whom he quotes freely. The historical character of Jesus, however, is a comparatively minor matter. The more important question to our minds is, whether his teachings represent the highest spiritual and ethical truths known to mankind. We have always thought that the teachings of Jesus Christ give the net result of the highest philosophy of Hinduism to as to be intelligible to a people who were mostly illiterate and without any aptitude for metaphysics. There is nothing whatever in the teachings of Christ that is alien to the Hindu mind. On the contrary, by trying as far as possible to follow the precepts of Jesus, a Hindu is also putting into practice the highest teaching of his own religion.

This, we think, was originally the view of Raja Ram Mohan Roy, though latterly he seems to have decided that it was unnecessary to use the precepts of Christ as an interpretation of Hindu thought and that it would be preferable to base the Brahmo Samaj directly on the Vedas and Upanishads. This has been the plan subsequently followed in the Brahmo Samaj and more especially in the Prarthana Samaj of Western India. On the whole we are inclined to think that Mr. Chowdhuri's book is the outcome of the strong political reaction against the dominance of the West in every region of our thoughts and life. Mr. Chowdhuri's is perhaps the most extreme form in which the protestant movement against European dominance has so far taken.

Mr. Chowdhuri's book is based on a misapprehension of the role of India in the world of religious thought. We do not at all agree with him that the Brahmo Samaj has done a disservice to the country by disseminating a high appreciation of the life and teachings of Jesus Christ among the people. On the contrary such appreciation is essential in order that India may fulfil her mission. As we have said again and again that mission is to work out a synthesis of all that is best in the religious history and culture of the world. From this point of view the Islamic conquest was needed in order to provide a new ingredient, for the spiritual synthesis. But Islam and Hinduism alone were inadequate for the purpose of evolving the universal religion and culture which is the great need of humanity. Christianity and the civilisation of the West have also to be taken into account and their results incorporated into the future world religion. India has not undergone the toil of foreign conquest and alien domination for nothing. Western Civilisation and Christianity have not only made valuable contributions to Indian culture but they have also revealed to Indians the true method of understanding and utilising their own precious heritage for solving the problems which confront them in the modern world. With great respect for Mr. Chowdhuri's industry and enthusiasm we think that both might have been used to greater advantage in an enterprise more worthy of them. It is a mistake to attack Jesus Christ for the defects of Christianity and the mistakes of Christian missionaries. Gautama Buddha and Jesus Christ stand forth as the two most illustrious religious and moral teachers of mankind. Neither of them wished or claimed to establish a new religion. They lived and died in the religious traditions in which they were born and, if their followers, subsequently for their own edification, surrounded their names with a halo of myth and legend, it is unreasonable to lay the blame upon them.

POLITICS AND RELIGION.

(By Mrs. N. K. Vemathawar, B. A.)

Religion in India is a great force. Its tendency to over-power life in all its aspects is unmistakable. Whether it is the right kind of religion that wields this power is a debatable question. However, religion is to the vast majority of Indians ninety per cent of life. If religion is a thing that touches the spirit, that gives satisfaction to the soul, its practice must be marked by a certain reserve and calm. This is particularly needed in a country like India where different creeds, seemingly opposed to each other, are followed. But there are few countries where the practice of religion is attended with greater ostentation. The religions life of India is extremely exciting, dangerously liable to break into effervescence at every passing heat-wave. At such times false totems seize the mind, and harmony and proportion fly from the land. It is a truism that all religions are at bottom one. All seek the same. Just as all waters flow to the sea, all prayers tend towards the Absolute. But it is equally a truism that no two persons can be animated by the same religious feelings. Millions may profess the same religion, but each has his "way of life." The soul has its individuality, and refuses to be reduced to any Procrustean size and hold a severely regimented system of beliefs. It is the soul's birthright to seek its salvation in its own way. Every one is, to a greater or less degree, a religious rebel. There may be uniformity on the surface. There may be group-practice. Ten million breasts may heave with the same thought. Yet the essence of religion is that it functions differently in different minds. It is as well that it does so, because it makes tolerance imperative, and without tolerance the religious life of any country must become an impediment to progress. To unite peoples with the religious ligature is not always a safe thing to do. And this may be said without denying that religious unity has been one of the main levers of human progress.

Since with all men the quest is one and the same, although they may take different roads there is an undercurrent of unity running from each to each. If we forget this undercurrent and fix our gaze on the passing clouds which every wind that blows brings with it, suspicion and strife are ushered into the land. Religions practice to be worthy in the eye of god must be lifted above the contentious and contests to which material life must be subject as long as it suffers its imperfections. Our effort must be to eliminate these imperfections instead of lending them the religious zeal, the strongest of the forces that compose human conduct, to make them the more powerful. Of late politics in India has become charged with spurious religious ferments. With high intentions Mahatma Gandhi tried to alloy political differences by importing into them the religious spirit. He failed. He failed sadly, transcendentally, he might be. It was the noblest purpose that was ever conceived for India's sake. But why did it fail?

There is perhaps a reason, and it may be that the people of India at large, in spite of the very large space in life they devote to religion, are still some way from the correct religious ideal, the true perspective with regard to it. The appurtenances have overshadowed the essence. The great quest is often forgotten in the journey that follows various roads. The temple has thrown into the shadow the delity within. It is this tragedy that has overthrown religion in India, that has made it the cockpit of warring elements. When Gandhiji poured out the meaning of religion the majority of the people must have understood something different. They might have gone home with greater zest to adore the false idols of the heart to which they have been accustomed. True religion may 'spiritualise' politics and raise it to a higher plane. If it is something less than true, politics and religion had best be kept apart. Politics must from its very nature be imperfect. Give it the strength of an imperfectly understood and somewhat wrongly practised religion and politics will have become a curse thing.

Therefore the introduction of religion into public life must be a dubious experiment until religious ideas attain clarity, and make for the development and elevation of the people along united and peaceful lines. The prominence which is given to religious formulism to-day is certainly detrimental to progress. It is time that our leaders ceased to take religion to the political platform. If our missionaries devote their noble efforts to the spread of the true religious spirit which always makes for love instead of preaching stale formulas disguised in the robes of truth, the beginning of the end of a sad story will be seen. Would the people look within in peace of quest of ways pleasing to God and attain their actions to the measure of these ways a new day will break to dispel the darkness that now lies over the land.

Gujarat Women's Educational Conference;

The second Gujarat Women's Educational Conference was held on 8th last, Mrs. Salochana Desai presiding. After Lady Ramabai welcomed the visitors, the president in her address regretted the absence of the national instinct in the education at present given to women. True and national education moulds their individuality and helps them in accelerating their intellectual and physical developments. Self-help, self-respect and independence are the three fundamentals which comprise education in its real sense; The President condemned in vehement terms all marriages under 16 and said that they should be declared illegal. She pleaded for co-education and for opening of technical and industrial classes and including them in the present courses of instructions for women. "The spirit of self-help and self-respect inculcated in women will alone bring our political independence," thus concluded the President. The conference passed several resolutions requesting the Government to utilise the realization of entertainment tax for the purpose of education, recommending local bodies to open nursery schools for young children and to appoint women inspectors, requesting the Government to put into effect a scheme of free and compulsory education. The conference accepted the principle of co-education in primary schools in the first instance. Delegates were then elected for the Delhi Conference.
THE FUTURE OF THE BRAHMO SAMAJ.

1928]

THE INDIAN SOCIAL REFORMER.

... (Continued from the last issue.)

The theistic church in India is nothing but the history of God's increasing purpose writ in letters of gold. From its birth through all the stages of development it is a record of wonders—the Divine Message unfolding itself in an increasingly larger and larger measure, an unfolding through the thoughts, emotions and strivings of the spirit. It has broken down all altars that stand between God and man, uprooted all barriers that separate men into fenced acres, subordinated all authority to that of God alone, laid the axe at the root of all miracles and supernaturlam. But the one outstanding miracle it cannot ignore, the miracle of the spoken Word, spoken through the pages of Nature and History, spoken through the hearts of man, eye, spoken evermore in accents clear and unmistakable through God's own chosen message-bearers.

RAM MOHAN ROY: A DIVINE MESSAGE BEARER.

The first of such message-bearers in the history of modern Indian theism was Raja Ram Mohan Roy. His message was the simple message of divine unity. Ekamevadhitoam, and, as an inseparable corollary to it, the unities of all humanity on the common plane of the worship of one God without a second. But simple as it was, it was fraught with meaning for the future of theism. To appreciate the full significance of this message we have to turn for a moment to the era in which he was born and the various forces that determined the sphere in which he was called to work. The 19th century in its closing years was quivering with excitement at the trumpet call of a new era. The era in which he was born and the various forces that moved it was far-reaching. The century wrought an unconscious revolution in the religious outlook was far-reaching. The impact of theism on the social and moral, political, and spiritual frame of Hindu India had always occupied a place of honour. Though the modern idea of equality of woman never had an analogue in ancient India, it had in the Vedic times been a place of co-ordinate authority with man in the domestic and social economy. The name of Gargi, Maitreyi, Arundathi and a hoard of others are household words standing for intellectual and spiritual elevation attained by women. Many of the sacraments to this day are impossible of performance without the wife taking her distinctive part in it. But numerous circumstances, internal as well as external, had conspired to take away from woman the high place which has justly been assigned to her. We find in Manu and various other works a quite different view tending to reduce her to subordinate position. Moreover, centuries of subject and coordinate position and successive waves of foreign aggression had their inevitable effect on the social and domestic frame work of Hindu India. And woman was the greatest sufferer of all.

The Other Side of the Picture.

Such were the negative and positive forces of disruption at work. We have looked so long at the dark side of the picture, but every picture has its light as well as shade. Each of the diverse decadent faiths has its own peculiar excellence which could not fail to touch the soul of the true devotee. Behind the meaningless formulæ and festivals that form the crust there was a kernel, the un-
dying essence—that could not but tell. The nameless sacrifices and the gory worship of the grim goddess Kali could not hide for ever behind the veil the Awful, the Invincible though Dark and Incomprehensible Spirit that in all ages and climates has appeared before the human soul as the Slayer of sin and the Vanquisher of Evil—of the veritable Shakti that thrives throughout creation. The worship of Shakti in spirit and in truth can never fail to inspire the true devotee with Shakti from on High. Nor can true Vaishnavism ever die. The wealth of love and Bhakti in the heart of the true Bhakta is undying and inexhaustible. Despite the overgrown outwardness of rituals and festivals, of beads and rosaries and Sandal and Naamtul, and what not that engage the unregenerate, the supreme inwardness of Vaishnavism is unchangeable and cannot but live on as a leaven for all men. And the spirit of the great Mahadeva worshipped by the devoted Shiva in the numerous temples with which the land is studded, the spirit of the self-forgetful Siva, He that wanders about the outskirts of towns and hamlets, among the homeless and the hapless, the ill-omened and the unredeemed and the ill-visaged, He that swallows up all the poison of the universe to make his creation poison-free. He that with one flash of fire from his eye consumes all carnality as in an Instant—He the primal Bairagi, can He fail to touch the heart of the true worshipper and detach it from the snares of the world? Thus, the forces of Shakti, Bhakti and Vairagya Mukti were all in silent operation as undercurrents of faith in the perturbed stream of religious life in India.

There were yet other forces, we have to consider the unconscious influence of Islam—of its iconoclastic zeal and aggressive propaganda against the overgrown mythology and symbolism of Hinduism. Let us not forget that in the wake of Mohammed's fiery faith there came also the sweet Bhakti of the Sufi mystics and the compact communal life of the followers of the Prophet. All these made a profound impression on Hindu India which was then at the cross roads. Here and there among the many Hindu temples there rose up Musjids and Mosques. Muhammadan Pirs and Pakeezes like Hindu Rishis wandered over the land. Along with the conch and gong of the Mandir were heard the deep tones and solemn chant of the Azan. Beside the elaborate rituals of popular Hinduism, people saw the strange sight of Mussalmans passing in their work for Namaz on the road side, on the boat-top, in fact in any place where they happened to be at the time. Such simple prayers and praise of God made every spot, however secular, hallowed, every ground holy. It was verily the inspired Upasana of that Bhakta Advayseya—The worship of that Vishakara Bhashaya insculpted in the hoary Hindu scriptures. And then the unique fellowship, the beautiful brotherhood, the perfect democracy of the Mahamadan made a profound impression on the caste-ridden Hindus. It was, indeed, as Sister Nivedita says: "a perfect democracy in which the stains of birth, of blood, of occupation are all blotted out by the utterance of the formula of fraternity La Ilaha Illilla." The silent forces of good and evil, above indicated, told upon the fabric of society and brought on a veritable Jugantar and the religious genius of Hinduism was not too slow to take advantage of the new atmosphere in the national environment. In Ram Mohan Roy we see the spiritual genius of Hinduism waking up to the beginnings of a new life under the silent but sure operation of the forces mentioned above. Like the stream that issues from the mountain and yet rushes itself in fury against its mountainous home till it breaks down all barriers and finds an outlet for itself, the spirit of Ram Mohan, essentially Hindu, lashed itself into fury against the Hindutva of the day till breaking down the bonds of idolatry and meaning-less ritualism it found its own bed in the contemplative Reason of the Upanishads and the Brahma Sutras. With the heritage of Divine Unity coming down from the Rishi fathers of ancient India, with the unseen impetus of recent reform movements like those of Sri Nanak, Sri Kabir and Sri Chaitanya and with the unseeable dynamic forces of the environments in British India of the early 19th century there dawned a new era of reform. And Ram Mohan was called to play the part of pioneer in that movement. The essence of the new movement was "Bhakta Advayseya" in its threefold meaning. First, unity of God or Vedantic Monotheism purged of all Puranic contact; second, unity of all religions, in that at the core of them they are all monotheistic and unidolatrous, thus pointing to the universalism of pure theism, and lastly, unity of all humanity or universal brotherhood on the common plane of universal monotheism. This being the view point, how did it manifest itself in work and worship? Worship with him was two-fold in character, esoteric and exoteric. The mode of ordinary worship prescribed by him is a contemplation of the Author and Preserver of the universe who exists as the cause of the universe of phenomena around us. It was thus inferential in character. The other the exoteric, if I may so call it, it is "Atma Sakethkar" which is possible only to the few that can penetrate beyond the veil of phenomena and with whom the universe is naught that exists but mere illusion. The end or goal is to know oneself as the Self, and such a goal represents the vanishing point of the universe of phenomena. Resting his theism on this pre-eminent Vedantic foundation, the Raja, however, did not by any means preach or practise a life of passivity or retirement from the main current of human endeavour. On the contrary, his life and teachings abound with the lesson of Lokasraya, or the pursuit of universal well-being through a life of strenuous sacrifice and service to humanity. Criticise as you may this Vedantic beginning of the modern theistic movement as initiated by the Raja, criticise as you may the universa-lism of the Raja based on the universal of abstractionsthe least common measure that is to be found in all religions—criticise as you may the universal brotherhood which is rested on the common plane of monotheism to be extracted from all the faiths of the world, you cannot get away from the fundamental fact that the Raja represented the dawn of Reason and Freedom in the modern theistic movement in India. It was a courageous breaking away from deep-rooted traditions, from idolatry and superstition and represents the initial stage of the search after Truth which has characterised the Brahmo Samaj right through. Let us do homage to his memory and to the wonderful sublimity of his fruitful life. Verily, in him, modern theism has manifested itself in its primal stage: its stage of Thesis.

(To be continued.)
SARDA'S CHILD MARRIAGE BILL.

In a letter—containing the views of the Committee of the All-India Agrawal Mahasabha on the Child Marriage Bill introduced in the Assembly by Rai Sahib Haribdas Sarida—addressed to the Government of India, Home Department, the General Secretary of the above-mentioned Sabha suggests the following amendments to the above Bill:

1. The name of the Bill should be "The Hindu Child Marriages (Prevention) Bill.

2. In section 3 the words 'except as provided in section 5, shall be valid' be deleted and in lieu thereof the words 'shall take place' be inserted.

3. The expressions 'take place' and 'sixteen' be substituted for the expressions 'be valid' and 'fifteenth' occurring in section 4.

4. The following be substituted for Clause 5 of the Bill:

"A person who contracts marriage in contravention of the provisions of this Act shall be punished with simple imprisonment for not exceeding one month or with fine not exceeding Rs. 1,000 or both."

5. Clause 6 of the Bill be omitted.

Explaining the suggested amendments be says among other things:

While supporting the spirit of the Bill generally as an attempt to reform a most devastating social custom my Committee differ materially with regard to the method by which this reform should be enforced. The Bill lays down that any marriage celebrated in contravention of the Clauses fixing the marriageable ages of boys and girls be declared invalid. This is undesirable from every point of view. In the first place according to Hindu Shastras a marriage duly celebrated with religious rites cannot be challenged by any temporal authority. From the religious view point therefore, invalidation of a properly performed marriage is unthinkable.

IMPORTANT ISSUES.

This point of validity raises other equally important issues. Take for instance the revolutionary consequences it will produce on the laws and practices of inheritance. The Hindu Law on this subject will be essentially altered. Let us consider the case of an individual whose parents die after the proposed law comes into force, and leave to him all the estates and properties belonging to them. Suppose the right of such person to the said properties is disputed in a Court of Law on the ground that his deceased parents had not been married legally. The difficulties of such a person in proving the respective ages of his mother and father at the time of marriage can be easily imagined.

In the statement of objects and reasons of the Bill it is mentioned that "the main object, by declaring invalid marriages of girls below 12 years, is to put to a stop to such girls becoming widows." It is meant thereby that merely by such declaration the girl who has been once properly married and whose husband has since died will be regarded as unmarried and therefore not a widow. It is a widely comprehended. Religious rites and not civil law can be the ultimate sanction and support of Hindu marriages, particularly the vast majority of them. Therefore even if the marriage of a child widow is declared invalid she will not in the eyes of the Hindu public, by that reason cease to be a widow. Thus the object also will not be achieved by this provision bringing about validity.

Under the considerations such as have been briefly referred to in the foregoing paragraphs my Committee strongly recommend the words "be valid" occurring in Clauses 3 and 4 should be substituted by the words "take place." But there must be some sanction for the enforcement of the law. With this end in view the Committee suggest that Clause 5 of the Bill should be amended so as to provide that any person violating the law should be punishable with fine not exceeding Rs. 1,000 or simple imprisonment for not exceeding one month or both.

I have, however, to point out here that certain safeguard must needs be provided in the Act if its smooth operation is to be ensured. In the first place a provision should be added to the Bill that a complaint against a person celebrating or contracting marriage in contravention of the Sections of this Act shall be only within a year from such celebration, that is, no action brought after a year shall be entertained. Such a provision is required to guard against marriage becoming a perennial source of harassment and discord. If the marriage of a boy or a girl below the prescribed age is suspected to have been performed, the point should be settled within a year after the marriage. It should not be open to a disgruntled member of the family or any outsider to drag at any time he has a grudge to avenge, an innocent citizen to Court on the excuse of the breach of this Law.

Similarly great care should be taken to so frame this Act that all undue intervention of the Police or other agencies may be eliminated. As far as my Committee's reading of the public opinion on this question goes, one important reason of the opposition on the part of the orthodox sections of the Hindu public is the fear rightly or wrongly entertained by them that enforcement of such legislation may take away the individual's freedom in his private affairs. Wisdom requires that legislators take note of this fact and remove all grounds for such apprehension. My Committee, as laymen, do not feel competent to lay down a definite procedure by which this object may be achieved. But they would suggest that the form in which the Act finally enters the Statute Book should be such as not to restrict the inalienable rights of citizenship. At the same time the limitations and safeguards should not be too strict to frustrate the very aim of effective enforcement of the social reform in question. My Committee trust that the legal experts on the Select Committee and in the Government of India will please bear these points in mind and give shape to them in the most suitable manner possible.

My Committee now come to the consideration of the fixing of the ages below which marriage of a boy or girl must not be celebrated. It will be seen from the amendments that my Committee are of the view that the marriageable age of a boy should be fixed at 16 and that of a girl should be 12. As to Clause 6 of the Bill, my Committee do not favour its retention. In fact, the Mahasabha has definitely declared that the minimum marriageable age of a girl should be 12.

Then remains the question of fixing the minimum marriageable age of a boy. My Committee recommend that it must be 16 years. In their humble judgment 15 years are a little too low. The likelihood is that in the beginning people would get their sons and daughters married at the minimum ages allowed under the law. And it should be granted that the mate of the girl 12 or 11 years old should be a bit older than 16 years. Besides a few years at an early time of life is very valuable to a boy for his studies which are likely to be hampered by marriage. Having this point in view my Committee submit that the minimum marriageable age of a boy should be fixed at 18 years.
THE INDUS CIVILISATION.

The remains now laid bare at Mohenjo-daro cover an area of more than 15 acres and belong to the three latest cities on the site. The best built structures are those of the third city, the poorest of the first. All, however, are built of well-burned brick usually laid in mud, but occasionally in gypsum (plaster of Paris), mortar, with foundations and infillings of undried brick.

The remains are, for the most part, private dwelling houses or shops, which tend to confirm more and more our earlier impression that the amenities of life enjoyed by the average citizen at Mohenjo-daro were far in advance of anything to be found at that time in Babylon or on the banks of the Nile. At Ur, in Sumer, it is true, Mr. Woolley has recently unearthed a group of houses which afford a most interesting parallel with those of Mohenjo-daro and supply still another proof of a close cultural connection between Southern Mesopotamia and Sind. But even at Ur, the houses are by no means equal in point of construction to those of Mohenjo-daro, nor are they provided with a system of drainage at all comparable with that found at the latter site—a system by which the sewage was carried by drains into street tanks and thence removed by scavengers.

At Harappa, which is 450 miles up country from Mohenjo-daro, excavations have now been carried to a greater depth and a number of antiquities have been recovered of an earlier type than those found at Mohenjo-daro.

Owing to its close connection with the Sumerian civilization of Mesopotamia, the pre-historic civilization revealed at Mohenjo-daro and Harappa has hitherto been designated by the name "Indo-Sumerian." With the progress of exploration, however, it has become evident that the connection with Mesopotamia was due, not to actual identity of culture, but to intimate commercial or other intercourse between the two countries. For this reason the term "Indo-Sumerian" has now been discarded and "Indus" adopted in its place. We may confidently fix the date of the three uppermost cities at Mohenjo-daro between 3,500 and 2,500. The uppermost cities of Harappa are approximately contemporary, while the lower ones are referable to an earlier period.

Big cities with teeming populations like Harappa and Mohenjo-daro could never have existed save in an agricultural country which was producing its own food on a large scale. The specimens of wheat found in Mohenjo-daro resemble the common variety grown in the Panjab to-day. It is also noteworthy that there are strong reasons for inferring, (a) that the rainfall in Sind and the Western Panjab was then substantially heavier than it is now, (b) that Sind was then watered by two large rivers instead of one, and as a consequence was at once more fertile and less subject to violent inundations. The two rivers are, of course, the Indus and the old Great Mirman, otherwise known as the Hakra or Wbahindih, which once received the waters of the Sutlej and flowed well to east of the Indus, following a course which roughly coincided with that of the Eastern Nara Canal.

Besides bread and milk, the food of the Indo people appears to have included beef, mutton and pork; the flesh of tortoises, turtles and gazelle, fresh fish from the Indus and dried fish imported from the sea coast.

Among the domesticated animals were the humped Indian long-horned bull, the buffalo, a short-horned bullock, the sheep, pig, dog, horse and elephant. No trace has been found of either the camel or the cat.

The remains of wild animals are few; but among those frequently depicted on the seal stones are the tiger, rhinoceros and elephant, the presence of which may be taken as an indication that the climate was damper and the vegetation more dense than at present. The lion, which prefers arid and sparsely covered country, does not occur.

The Babylonian and Greek names for cotton (Sindib and Sindon, respectively) have always pointed to the Indus valley as the home of cotton growing.

Male attire among the upper classes consisted of two garments, a skirt or kilt fastened round the waist, like the primitive Sumerian skirts, and a plain or patterned shawl which was drawn over the left and under the right shoulder, so as to leave the right arm free. Men wore short beards and whiskers, with the upper lip sometimes shaven as in Sumer, sometimes not. Their hair was taken back from the forehead and coiled in a knot at the back of the head, with a fillet to support it. The one and only, head of a female statue that we possess shows the hair falling loosely behind.

The ornaments of the rich were of silver and gold or copper plated with gold, of blue faience, ivory, carnelian and multi-colour stones of various kinds. Some of the small objects is polished to a degree that would do credit to a present day jeweller.

The paucity of weapons at both Harappa and Mohenjo-daro is surprising. It looks as if these cities were but little acquainted with warfare.

Common domestic vessels were of earthenware. Their great variety of shapes—each evolved for some particular purpose—evidences a long period of antecedent development.

The presence of inscribed seals, sealings and other objects in almost every building is sufficient indication that their occupants must have been familiar with the art of writing.

The art of the Indus is distinct from that of any neighbouring country. The best of the figures on the engraved seals are distinguished by a breadth of treatment and a feeling for line and form unequalled in the contemporary plastic art of Mesopotamia or Egypt. The modelling is of a very high order.

That the Indus civilisation extended over Baluchistan and Waziristan as well as over Sind and the Panjab has now been established; and there is evidence to show that it extended eastward over Cutch and Kathiawar towards the Dekhan. It is almost a foregone conclusion that this great civilisation of Indus must have made itself felt far to the east as well as to the west. Whatever the extent, however, of the Indus civilisation, within India itself, there is no question that it formed part and parcel of the wide flung chalcolithic culture of Asia and Europe, which extended from Asia to Japan but was focused primarily in the great river valleys of the Nile, the Euphrates, the Tigris, the Kura, the Helmand, and Indus. This is an important point to have established; for it means that India came within the same cycle of culture as the rest of Asia.

So far as Mesopotamia is concerned, it is abundantly evident that there was much in common between the civilisation of the Indus and Sumer and Babylonia; and that there must have been close inter-communication between the two countries maintained partly by sea and partly by land across Seistan and Persia.—New India.
INeIAN WOMANHOOD.

I

Speaking on "The Ideals of Womanhood" at the Senate House on 23rd Oct., Mrs. Sarojini Naidu delivered the first of this year's Kamala Lectures. The Kamala Lectures were founded by the late Sir Asutosh Mookerjee in memory of his daughter.

Mrs. Sarojini Naidu said:—"At this moment, when no man knows who is a friend and who is a foe, it is all the more necessary that the ideals and aspirations of the Indian womanhood should be set in letters of fire against a sky that will not blot out the flame. Humble as I am, unworthy as I am, I am none the less an Indian woman, I am none the less a Hindu woman, a spiritual descendant of that woman of the past, who has been enshrined in legends and literature. I propose to speak to you this evening of all those things that are our heritage and that we have to do more that any other symbol of the woman in the villages, not the interpreter in accordance with an outside vision of our inward things. I am she, to whom Sita, Savitri, Damayanti and Draupadi have left a legacy to be handed to generations after generations, of that devotion, courage, fortitude, love, wisdom and sacrifice, which were the very pivot of Indian culture. Every woman, who sits on the floor of a lowly hut or on an ivory throne of a marble palace, is the custodian of that tradition.

FROD IN THE GEM OF PHILOSOPHY.

To-day we have amidst us busy people who come in the guise of friends to interpret Indian women to the world. They come with their hands dipped in gold and say, "we will interpret the cow-like patience of our women, the cow that has been trafficked in, the beast and brute, because we are oppressed, imprisoned behind the walls stilled behind wells, no matter whether we are forced on the funeral pyre, robbed, treated as beasts and brutes, as goods and chattels, our redemption is in our own hands. We shall break through the walls that imprison us, tear up the veils that stifle us, we shall do all these by the miracle of our womanhood. We do not ask any friend to come to our help, we do not ask them to lead us in the guise that the symbol to exploit while they pretend to interpret, to succour and solace our womanhood." This is the answer that we have to give. To-day India is in the throes of death, Terrifying Yama is seizing the soul of the manhood of India, and I want the spirit of Savitri, who wedded the man she loved, knowing full well that his death was to take place within a year, to be reborn in every hut and n eyel of this great country. I want the spirit of Savitri to come for the salvation of the Nation, for the courage that we lack to-day.

II

Mrs. Sarojini Naidu delivered her second Kamala Lecture on "Ideals of Indian Womanhood" at the Senate House on the 25th January. Professor S. Radhakrishnan presided. There was a great rush of students for admission. Mrs. Naidu said in the course of her lecture:

"To-day in the march of events, the spirit that is changing the face of the world is also changing the face of our country, and yet I want you to remember, however India may be changing, no matter what her destiny is, no matter what the form her evolution is, or the types of her creation are, that the womanhood remains immutable the same to-day. Be it said to the shame of those who govern the destinies of this country, that the illiteracy of India is one of the major crimes of the world but that imperishable inheritance which is in the heart of every woman like a living stream of water in the desert, has given even the illiteracy of our women the quality of spiritual culture which makes it possible for sons born of them to be heroic in the simplest, deepest, loftiest, and most abiding sense of the word."

Referring to the contributions of Islam to the ideals of Indian womanhood, Mrs. Naidu said that the history of Indian womanhood was to-day associated with the history of Islamic culture. The message of Islam that "Paradise lies under the feet of the mother" was not a new gospel. It was the gospel of a new race confirming the ancient knowledge of this country.

Prohibition League of India:—A reception committee has been formed to make the necessary preparations for the 1st biennial convention of the Prohibition League of India which will be held here on Feb. 18 and 19. Dr. S. P. Shroff is the chairman of the reception committee with Miss Mary J. Campbell, Sir. C. M. C. and Mr. Shri Ram, bar-at-law, as vice-chairmen. Details are now available of the programme which will be gone through on the 18th and 19th. The League will assemble in the Y. M. C. A. building in New Delhi which was opened on Dec. 3 by his Excellency the Viceroy. The meeting will commence at 10.30 a.m. and will last about two to three hours. A welcome to the delegates will be extended by Dr. Shroff and Miss Mary Campbell, the chairman and deputy chairman on behalf of the local reception committee. This will be followed by an address from the president-elect and the meeting will then settle down to the election of officers and executive committee for 1928-29 and the necessary routine business connected therewith. It is hoped that at the latter part of the meeting delegates will discuss the provincial aspects of the Prohibition movement. In the evening a public meeting will be held in Old Delhi either at the Simgham Theatre or failing that, in the town hall. The president of the League will preside and among the speakers will be, it is hoped, Dr. Ansari, Pandit Madan Mohan Malaviya Mr. C. P. Andrews, Maulana Mohamed Ali and others. On Sunday, Feb. 19 the League will continue its deliberations at the Y. M. C. A., Raisins, from 10.30 to 1 p.m. Plans for 1928-29 will be the chief subject of deliberations, and the delegates will be given an opportunity to discuss the special problems in their own fields. An open air mass meeting in the Queen's Garden from 3.30 to sunset will bring the public functions to a close. Suggestions have been made to arrange a prohibition procession, such as was successfully carried through two years ago, but the final decision in this matter has not been taken.
THE LATE MR. B. M. MALABARI.

Lady Wilson unveiled the bust of the late Mr. B. M. Malabari, the founder of the Seva Sadan Society, on the 26th instant in the hall of the Society at Gandraj, before a large gathering. The bust has been presented by Mr. Malabari's friends and executed by Mr. B. V. Talim, a sculptor of the city.

The proceedings opened with a song by some girls after which Mrs. M. D. Cama on behalf of the members of the Committee welcomed her Excellency in a brief speech.

Mr. K. M. Jhaveri, Chief Judge of the Small Causes Court, next gave a sketch of the life of the deceased. He said:

Your Excellency,—Mr. Malabari, whose bust your Excellency is unveiling this afternoon, died in 1912 and was born in 1853. The major part of these 60 years of his life were crowded with many events, all tending to the uplifting of his own country. A self-made man in every sense of the word, he knew how the poor suffered, and early in life he made up his mind to help them to the best of his powers. Born in Surat which had few educational facilities and having to be supported by a poor mother, he realised the handicap in his powers. Bora in his early career led him into paths of journalism and he started and edited the "Seva Sadan Spectator" which for many years successfully discussed the burning questions of the day—educational, social and political. Later he founded a monthly called "East and West," with the object of reconciling Eastern with Western conceptions and methods. It was a high class periodical and some of the best writers of India and Europe contributed to its pages.

As a publicist he could not avoid politics, and he had his own views on the relations of the British Government with Indian Princes, but the pivot of his political creed and the view to which he held fast was that the connection between the two nations—Indian and English—could not be severed. His educational and literary activities were many. He was a popular writer of Gujarati verse and prose, and the former has found an abiding place in the literature of his province. He was an idealist and a philosopher, leaning towards the Vedanta. His translation of Prof. Max Muller's Hibbert Lectures was an attempt to popularise the subject with those who did not know English. But the subject, that lay next to his heart amongst his manifold activities, was Social Reform, and he devoted whatever he possessed, of energy, of intelligence, of influence, of persuasiveness and money to the accomplishment of that one purpose. He had seen with his own eyes the disabilities of Indian women and the woes of Hindu widows and he tried his best to ameliorate their fate in various ways.

His friendship with Viceroys and Governors and high officials here and in England, was utilised only towards the fulfillment of this one purpose in his life, the betterment of the women of India. His extensive and frequent travels to England and all over India were undertaken in furtherance of this purpose, and it is his pioneer work which has no doubt facilitated the efforts of his successors in that direction. It is for keeping green the memory of such a patriot and philanthropist that Your Excellency has been requested to unveil his bust, which you have so graciously consented to do.

Lady Wilson then pressed an electric button and unveiled the bust amidst applause. Mr. Talim was introduced to her Excellency who shook hands with him and congratulated him.

Sir Lallubhai Samiladas proposed a hearty vote of thanks to her Excellency which was carried with acclamation.

PROHIBITION IN A JAPANESE VILLAGE.

We take the following from the January issue of the Young East of Japan:

"The people of Kawa-dani, village of Ishikawa Prefecture (numbering 4,000), are strictly observing teetotalism since February of last year, of their own accord. This village is a very small one, its inhabitants having no side work, except the manufacture of charcoal and the raising of silkworms. And yet, by dint of frugality, the village has become one of the richest villages throughout the country. There are in the village only 300 families or a little less. And yet, 672 men have some deposits with the post office, while 430 others have their money in the industrial association. The average amount of money deposited by the villagers amounting to 12,933 yen per capita. These figures show that they could easily defray forty to fifty thousand yen if necessary for the interest of the villages at large. Mr. MoriYMio, head of the self-governing body of the village was, however, not satisfied with the only fact that it was one of the richest villages. He wanted to banish the bad habit of drinking from among the villagers, besides making some substantial addition to the wealth of his village. On January 28, 1896, a Committee meeting, for the Improvement of the Autonomy of Kawa-dani was convened in his name and he laid his idea before them. To his delight, all the attendants readily promised their co-operation in establishing teetotalism among the villagers, and it was unanimously decided that no drink should be permitted in the village for five years beginning from February of last year, when Mr. MoriYMio thought of constructing a new school building for the boys and girls of the village, for the villagers had been drinking 80 koku of sake every year valued at about 9,000 yen, which would make 45,000 yen in five years—a sum large enough for the construction of a fine school building. There was a trouble in connection with the practice of the good resolution: it was 'How to dispose of the eight sake-shops in the village.' The proprietors of those shops were, we are glad to say, as good as any other villagers. They were quite willing to make any sacrifice of their private profits if for the common interest of the villagers. Having heard of the resolution reached at the conference, they at once gave up their business entirely at their own free will.
NEWS OF THE WEEK.

Lady Litleton's Condemnation: A Free Press message says: Adverting to Miss Mayo's denunciation of her attack on the Indian people. Lady Littleton states, in a letter to The Times that the publicity to 'Mother India' was in no way given by the Government, but by a private British citizen who elects to remain unknown.

Dr. Tagore's Disclaimer: Dr. Rabindranath Tagore has issued the following disclaimer in connection with false reports relating to his ancestry, says a Bolpur message to the Statesman—"It has pleased me to find a report persistently circulated in different countries to the effect that there is a strain of Portuguese blood in my ancestral descent. This report is entirely without foundation. I trust, therefore, that in future this false statement will no longer be published."

Young Thiet Union: The Secretary of the 'Young Thiet Union' of Indore sends us the following new item for publication. The members of the "Young Thiet Union" about a hundred in number, were entertained by their President Dr. V. A. Sukhatankar, Ph.D. at his country house, "Shanti-Kunja," at Patial Pani, fourteen miles from Indore. The party reached the place on the night of the 21st and sang "Bhajana," etc., under the mango grove. On the morning of the 22nd after tea, the whole party went out for an excursion to "Menidi-Kunda," a beautiful valley six miles from Patial Pani where breakfast was served. Throughout the day the party had an interesting time. On returning, the Union was served with a sumptuous dinner, after which Dr. Sukhatankar conducted a short service. The party then started back for Indore by the night train and reached on the 23rd in the morning. The outing was a complete success due to the untiring zeal and able leadership of Dr. Sukhatankar.

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Mr. Sen's Address: We print to-day the concluding part of the thoughtfull address which Mr. P. K. Sen delivered at the Theistic Conference recently held in Madras. The Brahmo Samaj began as a protestant movement and is such it has fulfilled its purpose. Its old watch words which once inspired its votaries to do and dare now fail flat more or less on deaf ears. Its social programme has been appropriated by social reformers and nationalists. Its religious message has been caught up by Hindu reformers like Swami Vivekananda and presented in the form of what he often spoke of as 'dynamio Hinduism.' Unless, therefore, the Samaj becomes a dynamic force, it must come to be regarded as an interesting stage in the history of modern India. In our opinion it can acquire this dynamic quality only by linking itself up in a more definite form than at present with the present spiritual culture of India. It is too often the case that preachers and writers in the Brahmo Samaj show a better appreciation of and interest in the Christian than in the Hindu scriptures. Hindus longed as much as the missionaries are realizing that Christianity, if it is to flourish in India, must have affiliations with the national culture. St. John's conception of God is profoundly interesting to the history of religious ideas, but it is not of much importance as an effective spiritual force in the Brahmo Samaj. The long and short of it is that the Samaj must produce great spiritual leaders and it can do this only if it throws itself heart and soul into the deepest currents of national life. This does not mean that it should join some political party, but surely its spiritual energies should not be denied the cause of the country's political progress. Unfortunately, Samajists are very sensitive to criticism even if it is well-meant, and, therefore, many sincere friends find it more pleasant to leave them alone than to irritate them by suggestions which disturb their complacency.

The Harvey-Nariman Case: The Bombay Development Department has been the subject of very general rumours regarding its administration and management, and Mr. K. F. Nariman, in giving evidence before the Committee appointed to enquire into the miscarriage of the scheme to reclaim the Bombay Back Bay, specifically referred to some of them. He was prosecuted for defamation by one of the officers of the Department and after a prolonged trial, the Magistrate has acquitted him on the ground that though he has failed to prove any corruption in the particular officer, the circumstances in which he made the statements were such as to bring them under the exceptions provided by the law. As a matter of general interest, the case has served to bring to light the great difficulties encountered in exposing the defects of Government Departments. The mistakes of the Development Department has involved the finances of the Bombay Presidency in a heavy embarrassment from which it will not be free for years. The poor sufferers in consequence are the nation-building Departments which will be starved for funds till the losses of the Development Department are paid for. The responsibility for this state of things cannot be fixed up on any one as responsibility under a bureaucratic system is so minutely distributed that it practically ceases to exist in any form or shape.

Film Censorship: The Cinema Committee we hope, will take note of the letter which we publish to-day from Mr. S. D. Nadkarni. It is obvious that the Bombay Board at any rate has no definite policy in fulfilling its duties and that it is often acted upon by a very narrow and medieval view of what is right and wrong. We do not know who the members of the Board are. The Secretary is a Professor in a Government College, who perhaps explains the pedagogic note underlying some of the Board's observations. We are not sure that the best thing would not be to abolish the censorship. There is no reason why the freedom enjoyed by theatres to select the plays to be put on their boards should not be allowed to cinema halls also. The public may be left to judge itself the kind of films which it would have, and we are sure that in the long run this would prove to be the best and most impartial form of censorship which can be devised.

South African Liquor Bill: The volume of opinion in South Africa has expressed itself against the Liquor Bill and particularly of clause 104 which prohibited the employment of Indians on licensed premises. Mrs. Roos, in direct contravention with the spirit of the Cape Town Agreement and as the Hindu says the clause should have been scrapped immediately after the settlement as repugnant to the new relationship between the two countries. Further our contemporary has taken the true measure of Mr. Roos and his profession of good faith when it writes: "Mr. Roos has deemed it expedient to make a show of concession by intimating that Indians at present employed on licensed premises would be excluded from the operation of the clause. But he is vastly mistaken if he thinks that he can disarm Indian opposition by this trivial change. The main objections to the clause that it creates a new statutory disability and closes on more avenue of employment to Indians in the Union—still remain. No measure that would have
the effect of detracting from the status and rights assured to Indians by the Agreement has the least chance of acceptance at the hands of Indians. A Reference is being prepared to appeal to the Viceroy and prominent men in India sent by the Indian National Congress. "See ind reading of Indian Bills is now going through Parliament notwithstanding the Bill itself is depriving three thousand Indians, their families and dependents of their livelihood and will ultimately drive them from country. The Bill is in direct conflict with the Agreement, and is a violation of the constitutional rights of India. The Government should be made to understand that the Bill is passed at the cost of its representation by its own representatives."

The Sarda Bill: When Mr. H. S. Sarda, after a delay of six months, was able to introduce his Bill into Parliament, it was found that the Bill was not in accordance with the views of the Government and the most conservative members on the one hand and the social reformers on the other. The amendment was in favour of referring the bill to a special committee, while the Government wished to collect public opinion. The bill was defeated and the bill was referred to the Select Committee. Public opinion, however, has been in favour of the principle of the bill. In fact, Mr. Sarda, in a statement to the Associated Press, said recently that many of the provisions of the bill are in accordance with the minimum age of marriage being raised to sixteen for girls and twenty-one for boys. The Hindu community, as a whole, support the bill. Various Indian States, moreover, have passed legislation on the subject of girls' education. We have published, week after week, reports of the various women's associations held all over the country and they have all with singular unanimity favoured raising the marriage age to sixteen. The Indian National Social Congress passed a resolution recommending the fixing of the marriage age at sixteen for girls and twenty-one for boys. In view of this it will not be inequitable to raise the minimum to four and eighteen for boys and girls respectively as we have suggested before. If the clause fixing marriage below the prescribed ages be removed and another rendering the parent or guardian liable to imprisonment without the benefit of a fine be adopted there will be no objection to this. Mr. Sarda in his interview says that the Bill may be lost if the Swarajists decide to abstain from the Assembly on that day. We hope that the Swarajists will withdraw their support to the Sarda Bill at this juncture.

A Tribute to Mr. Dayaram Gidumal: Mr. Javali's speech at the unveiling ceremony of the statue of Mr. B. M. Malabari at the Bombay Seva Sangh, a report of which appeared in the last issue of the Reformer, contained a reference to Dayaram Gidumal who was closely associated with Mr. Malabari for several years in social work. We regret that the passage was omitted last week from this report. Mr. Javali said: "It is a great satisfaction to me to look at the spirit of doing good to others, — of philanthropy, — in his friendship with great visionaries like the Rev. Dr. Taylor and the Rev. Dr. E. A. B. Lord. His heart was full of love for this side of India. The lessons of the Gita in urging men to be serviceable to the poor and not to sleep away their lives. He also had his influence on both and it was in his spirit that Dayaram conceived the idea of a Seva Sangh at home and in the larger community, he materialized it and founded this Home, to the benevolent work of which, your zeal and activity is no stranger."

Reform Among Dayavasi: Writing about the development of Coonada in Young India, Mr. G. F. Andrews, reports that on a visit to some of the villages in Young India, it was found that," it was as clear as possible to me, that those who spoke of the sick Indian and the Indian soul, and talk of the Indian spirit in life, have in their hands a purity of heart still unquenched, and that they are far more sinless against than sinning. The hideous monstrosity of justice was this, that the world's blame and shame fell upon them, while those men, who were the most deeply and most sincerely engaged in the noble work of society, were often blamed and expected of society. As far as I could gather, no society, no social body, was in the least poor innocent men and women. I have talked with them in anger, without any sense of knowing the evil, because the nearest evil did not lie with them, but with those who had brought such a system into being and had produced this sin. Within those who had been born. In one thing I could feel at once, that the consequences of those who have gathered before me and began to make them suffer deeply. They had with them little children of their own, and these children were born before me, seated with their mothers. When I asked the question, would not the mothers wish to abandon their life of misery, they unanimously said yes. Indeed, they told me that it was the very reason for which they had called me! We particularly wish to draw the attention of the Madras Government to the statement, that the state does not wish their daughters to lead a life of shame and misery.

Kanya Mahila Vidyalaya: We publish elsewhere an appeal issued by some prominent citizens of Bombay on behalf of the Jullundur Kanya Mahila Vidyalaya. The institution has been, at the appeal, points out, in existence for the last thirty-eight years. Free education is given in the institution to more than five hundred girls and various primary and secondary schools in the province follow the curriculum of this body. The workers in this institution are cooperative and they have been invited to appeal to the Bombay public to support them. We hope that the people of Bombay will give every help in this deserving cause.
INDIAN SOCIAL REFORMER
BOMBAY, FEBRUARY 4, 1928.

PROGRESS IN INDIAN STATES.

The progress of an early revision of the Indian Con-stitution has been stirring the minds of the ruling Princes who seem to take it for granted that self-government or virtual self-government for British India is in sight. They are anxious about the future position of themselves and their States in relation to a self-governing British India. Several Princes have publicly declared their sympathy with the people of British India in their aspirations for self-government. The Maharajah of Bikanir addressing his Legislative Assembly a few days ago warmly repudiated the allegation that Indian rulers were antagonistic to constitutional progress in British India. He emphatically affirmed on behalf of his brother Princes that they, with negligible exceptions were whole-heartedly in favor of the constitutional advancement of the people of British India. This is not the first occasion on which His Highness has given expression to these views. Similar views have been expressed by other ruling Princes, and, in fact, it may be stated without contradiction, that the trend of Indian rulers would reflect the great self-government in British India belongs to the region of political mythology. Bansi need not say that the heart of India lies in the Indian States, and he watched with great interest signs of progress in them. The people of the States have during the last quarter of a century become largely infected with ideas of social and political progress, and they are demanding, from their rulers a larger share in the administration. Some of the more advanced States are progressing steadily in the same direction as British India. Others are feeling the pressure of public opinion both within and without their borders, and even where nominal constitutional change has been made, the administration is gradually losing its personal character and taking on the attributes of a rule of law.

In several States Conferences that are being held, once or twice a year, testify to the working of the former of whose ideas in the States as well as in British India, Ve should think that the political leaders in the latter do not sufficiently recognize the great advantages they have in comparison with their compatriots in British India. The most perplexing factor in British Indian politics is the racial issue. The governing race is distinctly in religion, language and altars from the people with whom it governs. The Indi- nation problem which, so largely in British India, does not exist in Indian States. This conscious difference constitutes a venture similar to constitutional reformers in the States, which they do not seem adequately to appreciate.

We have before us the administration reports of two of the most progressive States—Mysore and Baroda. The lines of progress in the two States, however, offer distinguishing features which may be worth noting. In Mysore, where the administration is largely modeled on that of British India constitutional development has been long in the air, while in Baroda the social and educational transitions of national progress received earlier attention. The Representative Assembly of Mysore was established several years before representative institutions were thought of in British India. The constitution has been recently revised with a wider franchise which was extended to women last year. Baroda, on the other hand, pioneered by many years the introduction of free and compulsory education in British India and has all along evinced keen interest in social reforms. Both the States have laws for discouraging child marriages, but while the Mysore law receives associate support in the Administration, the Baroda law has been introduced with special emphasis in the working of the Baroda Reports every year.

The Baroda Act has been recently amended in conformity with the recommendations of the special Committee appointed by the Maharajah to report on the working of the law passed twenty years ago. Though, however, the initial impulse for progress came from two different directions in the two States, they have both now come up to nearly the same level as the more highly organized administrations in Indian India. The Viceregal in his recent speech advised the rulers of States to look for their honour resources outside and to fill all important places in their administration. Mysore and Baroda have both practiced this precept for many years, and are practically self-sufficient in respect of their Services. In addition, Mysore by its enlarged constitution has opened up large avenues of non-official leadership, and Baroda will have to do the same at no distant day in order to keep educated and energetic young men in the service of the State and its people. A ruling Prince in the Southern Maharaj country recently said that he did not care to advance higher education among his subjects as educated men left the State and sought wider opportunities of usefulness in British India.

This is a very short-sighted view. Educated men naturally wish to have wider spheres for their activities than those afforded by a medieval Indian State. If the State, itself opens out careers of public usefulness in different directions, for its people, educated men will not leave it, and would, indeed, prefer to remain in and serve their own people and State. The example of Mysore and Baroda are well worth imitation by all Indian and British rulers who wish to see their States taking their place at the head of the other progressive parts of India.

WOMEN'S EDUCATION IN C.P.

It is worthy of note that women's education is receiving the attention that it deserves in the Central Province and Baroda. Taking succession of the backwardness of women's education, the C.P. Government appointed a year ago a Panel on Education Committee to go into the question of women's education in the Province and to suggest ways and means for its improvement. The Committee which
consisted of men and women, who have had experience in the field of education has recently brought out its report, which might have been more comprehensive regarding the importance of the subject. Though disappointing in many respects, the report is not without interest specially where it deals with the growth of women's education in the province. As in other parts of India, women's education in G. P. has made much progress during the last ten years but it is only a tiny branch—a very tiny one at that—in the huge wall of illiteracy among the women. This has been fully recognised by the special Committee when it says that the advance has been both slight and slow and that much yet remains to be done. A comparison of girls' education with that of the boys only serves to show that so far as the former is concerned there is much less-to-do to make up.

The Committee's conclusions that "only 61 out of every 10,000 women receive school instruction of any kind and only one out of every 60,000 has yet got beyond the middle school stage," have been based on the assumption that the total female population which is taken from the census report of 1921-22 as 6,961,361 is of 'school-going age. It is absurd to expect the aged and the decrepit, the sick and the 'sorry—in short the total population of women to be in schools and no human effort can bring about this end. The usual method adopted to ascertain the progress or otherwise of ducation is to compare the number of children who are actually in schools with the total population of the school-going age. It does not require any elaborate calculation to get at the latter figure, 15 per cent of the total population being usually reckoned as such. If the Central Provinces Education Committee had taken care to arrive at the true estimate on the basis suggested above it would have found its conclusions more optimistic.

We do not agree with the Committee when it ascribes apathy as the main reason for the backwardness of women's education although we are at one with it in attributing the slowness of progress to social and economic causes. The need of women's education has never received so much attention as it is doing now though it may not be regarded from the utilitarian standpoint. The Committee has laboured hard to show that there is no demand for women's education in its province and endorses the observation, "Female education is carried on in response to a demand which does not exist." Apart from the validity of the proposition which defies the laws of demand and supply, the Committee has gone out of its way to exonerate the Government of all blame for the unsatisfactory state of women's education in the province. It has been observed that wherever facilities exist in the shape of scholarships, girls' schools and colleges, etc., women's education has made great progress; one has only to refer to the Madras Presidency as an instance in point. Yet the Committee maintains that the demand for education cannot be created by Government and should be done through non-official agency preferably by means of committees composed of enthusiasts of women's education and educationalists. In proposing well-organised propaganda for this purpose the Committee says "the kind of work which we have in mind is propaganda somewhat along the lines undertaken in the interests of child-welfare, or the various health-week campaigns which are now well-known in India," but conveniently forgets the Government's interest and participation in the movement. What Government with its enormous resources can do in a matter like this will be much more than a private agency can aspire to.

The Committee has done well to recognise that the same curriculum, without a lowering of the standard or quality, should be followed in the case of girls as that of the boys. While discussing alternative courses for girls who do not proceed beyond the high-school stage the Committee observes: "We realise, however, that although a great deal of lip service might be given to the advisability of instituting courses not leading up to an examination recognised by the University, such courses would, in practice, be unpopular." The reason assigned for the unpopularity is the "one of phenomena of social life of the present day is the value which young men, anxious to find educated brides, attach to the possession by girls of a matriculation or high school leaving certificate leaves altogether out of account the desire of girls themselves for such education. In these days of educational experiments, the Committee has done a great service to the cause of women's education by upholding the view that women's education should not be materially different from that of men. The other provinces will do well to follow the example of the Central Provinces and Berar to take stock of what they have done so far for Women's Education and devise means for its improvement and expansion.

An Urgent Need: For several years past the Bombay Representative Christian Council, representing about a lakh of Indian Christians and nearly thirty mission organisations in Western India, has been petitioning Government to build a Tuberculosis Sanatorium in the Deccan such as would meet the needs of sufferers belonging to all castes and creeds. Until recently a technical difficulty stood in the way which has happily been removed, and the intention is to carry out the scheme with all possible promptitude. Doctors are insistent that one of the most clamant needs in Western India is such a Sanatorium as is now proposed. Tuberculosis would appear to be increasing rapidly in Bombay City, whence it is spreading into the villages of the Deccan through the large numbers of mofussil people who visit the City. In the monsoons especially, with its excessive humidity, doctors frequently have to send tubercular patients out of Bombay, and a Tuberculosis Sanatorium would every year save many valuable lives. For this purpose it is proposed to raise a lakh and a half of rupees towards the detailed expenditure of which is indicated below. The reason why the sum asked for is not much larger is that the main structures required will be of light material and will remain open to the fresh air, and the intention is to begin on a modest scale with a plan capable of indefinite expansion. We regret that we have to hold over for next week the detailed sketch of the scheme sent to us.
VAGARIES OF CENSORSHIP.

The Editor, The Indian Social Reformer,

Sir,

You have done well in your issue of last week to call attention to one instance of the bat-like behaviour for which the Board of Film Censors in Bombay has been making itself so famous.

"The Scarlet Letter" happens to be the work of such a pious Christian of Puritan ancestry as Nathaniel Hawthorne (d. 1864), who is described by an English authority as "the most distinguished novelist which America has produced," and who held the post of an American consul in Victorian England; and the story of it was filmed by Christians, mainly for Christians, and probably in that land which is known as "God's Own Country"—albeit the U. S. A. These are the facts, and notwithstanding the n, our conscience-keepers have in their self-importance chosen to ban that film on the imaginary ground that it would "bring the ministry of the Christian religion into contempt!" A truly Gilbertian situation.

But one question is relevant. What, if their ground was not imaginary? Suppose their allegation was true enough in all conscience, as it would surely be if a work like the Rev. C. Kingsley's historical novel "Hypatia" or Reade's "Cloister and the Hearth" were to be filmed. Do the members of the Board consider it one of their functions to make Bombay safe for Theocracy? Or are they solicitous for one particular brand of it? I say so, because recently (it appears) these same Gilbertian censors were incensed at the title "Har, Har, Mahadev" of an Indian-made film and ordered it to be replaced by "Nimah-baram." Now you know, "Har, Har, Mahadev" is a theocratic invocation comparable to "St. George for England!" But only because it happened to be of another brand than its pet, censorial bigotry would not be satisfied till it saw it replaced by the opprobrious word "Nimah-baram" which means "A Vile Ingrate." Imagine "St. George for England!" being replaced by "To Hell with the Pope!" or "Hang the Kaiser!"

Below I am giving three other examples from our Censors' record published in one old issue of the Bombay Government Gazette which I have preserved for the delightful glimpse it affords into a mentality which may be characterised as more-loyalistic-than-the-King and more-papist-than-the-Pope:

(1) Film: "Lady Hamilton" by Richard Oswald. Film Co. The Censors' endorsement: "Omit the scene showing George Prince of Wales attacking Emma."

[The reference is evidently to an historical episode relating not to the present King George, but to one of the earlier Georges—the Fourth probably—as Prince of Wales; for Emma is the Lady Hamilton well-known to all readers of any unexpurgated life of Nelson. Still they ban it. How else could they show their loyalty?]

(2) Film: "The Santa Fe Trail" produced by the Arrow Film Co. The Censors' endorsement: "Omit the following title in Episode III, part 11—to My people, soon there will be no place for the Red Man. His treacherous, white brothers, step by step, day by day, are forcing his domain, slaying buffalo, and killing his people; how long will the Indian endure if he is driven from the plains?"

[The word 'Indian' seems to have been on the brain of the Censors. The film version of a chapter from American history, made in America, and digested by the Americans, White and Red together, is deemed too hard for the stomachs of the Brown ones in India—and apparently only because those Red ones in America happen to be called "Indians"]

(3) Film: "The Common Law" produced by Selznick. Censors' endorsement: "The title of the film has been changed from "The Common Law" to Beyond the Law."

[Vide the Bombay Govt. Gazette, Nov. 6, 1924, pp. 2726-30.]

[Here the Censors appear to be either lacking in the sense of humour—which is always the case with sour puritans—or desperately anxious, to cover up the weak spots of Western life. For 'the common law,' apart from its technical sense is now Anglo-Saxonism's euphemism for taking the law into one's own hands in certain circumstances, amounting to what Latindom calls 'crimes of passion.' The unwritten law' is also another slangish term of Yankee-land for that scandalous state of public opinion which is reflected in the extreme partiality with which its jurors treat the whites guity of murderous revenge for marital infidelity, on the other hand, and the extreme severity, on the other, with which it treats the 'coco ed,' if spared from the lynching mob, in similar cases.]

Keswar,

Yours etc.,

27.1-28.

S. D. NADKARNI.

THE FUTURE OF THE BRAHMO SAMAJ.

MAHARSHI DEVENDRA NATH TAGORE.

(Concluded from the last issue.)

The next march in the campaign of the Brahmo Samaj was entrusted to Maharshi Devendranath Tagore. Under him the Brahmo Saaj grew into a brotherhood bound together by a covenant. It was no longer the single voice of the N. j a crying as it were in the wilderness. It was no longer the trumpet call of one man only crying 'Awake, Aries.' It was now the sound of many voices going forth in unison to all points of the compass. The cry was the same: "Back to the Vedas. Back to the Upanishads. Back to the faith of the early fathers. Back to simplicity; back to the Rituals of old." Yet, while our cry was the same, in essence it was full of changed meaning. For while the Brahmo believed in the Puramatsam or Brahman, the Supreme "It," that can only be known to exist, but that was in itself unknown, unknowable and unsearchable, the Maharshi brought to the Brahmo Samaj the inestimable blessings of Brahmanajnanam, Brahma-Dikyanam and Brahmananda Rasopanam. He placed Brahmo Dharma on an essentially different plane of worship and spirituality. The Brahmo Samaj entered upon a new phase, the phase of Non-attachment that heralded the advent of thought and introspection, meditation and communion, love and worship. Not to speak of the God vision and God-intoxication of the Maharshi himself, the ordinary Brahmo deemed it the first and foremost endeavour of his life to go back into himself, back into the depths of his soul to find in Brahmo Jnanam, Brahmo Dikyanam and Brahmanandam Rasopanam his ultimate fruition. Such was the thrust for spiritual communion that, as the chronicler of those times says: Young men and old came after their day's hard work and sat up till two or three o'clock in the morning partaking of the sweet of spiritual converse with each other on matters of life, death
and eternity, taking care of naught else. Thus, there was a clear departure from the Vedantic Adwaitism of the Raja’s, and a conscious acceptance of the efficacy of prayer and communion with him that Rishis of old had known as Ram Mohan. This was indeed the stage of the Antithesis of the Brahmo Samaj. Did it involve the narrowing, down, of the field of revision? Did it mean a temporary eclipse of the universality of Ram Mohan? Did it involve the supremacy of Atma Pratyaya and the sacrifice of Bhagat authority? Did it yield the pain to quiet contemplative Upnishadjo piety, at the expense of fruitful pursuit of Lokahreyya? You cannot expect otherwise in the stage of Antithesis. Criticise it, as you may, I believe in the supreme inwardness of the second stage of evolution as much as in the stere Adwaitism and abstract universalism of the first stage. I believe in both as the gradual unfolding of the Providence in the history of the Brahmo Samaj.

RABHUNDER SEN

The third stage is marked by a grand synthesis, view- ing life as an eternity and bringing about a living organic union between all faiths, all forms of worship, all sacraments, all disciplines, all saints and prophets, all scriptures, all humanity. The Raja beheld the truth of Divine unity in all religions and therein founded his concept of universalism. The Brahmo Samaj, ever since, continued to call the truths that were in all religions a form of vivid intellectual eclecticism. Thus was achieved what has been called, by Doss Bandhu, “the universal of abstraction.” “There is truth in all religions, said the Brahmo Samaj of old. All religions are true,” said the new Brahmo Samaj under Brahmananda Kesub Chunder Sen. Is it merely, a jungle of words? Is it not a deeper, fuller, more concrete conception of the organic unity of all religious dispensations? It is not what is common to all religions, but what is uncommon and special to each that now appears. It is the crown of its glory, the badge of its authority, the trick of its Master’s voice—yes the patent of providential dispensation. Even as the material univer- verse is the perpetual unfolding of the Immanent spirit of the personal creation to the Master Artist, so is the spiritual history of humanity the daily, hourly creation the perennial dispensation, of the Divine Dispenser. All religions of the world take their place in this grand scheme of Providence, taking mea forward, onward, heavenward. If there is exult in any of the historic theism that savours of evil, discard it by all means. Prof, that is not of God. But discard not the special message of each dispensation for that is of God and, by rejecting it, you disown God and His Providence. There is the scheme of providence that works itself out and through creation, that unfolds itself gradually in nature and history. It may be we are not able to see its unfolding in its fulness, but it unfolds itself all the same and as it unfolds itself, we find these distinctive mes- sages of the world’s dispensations, the world’s prophets, the world’s scriptures, and indispensable parts of that Divine scheme. And all the sacraments and services, doctrines and disciplines, and penances and practices that spring up around each ideal are but the visible manifestations of it. Viewed without the spirit that animates them, they are of the earth earthy; but, viewed as the vestments of the spirit, they are of the heaven heavenly.

So must we discern the hand of Providence in the history of the Brahmo Samaj shaping it and piloting it in all its different stages. The Brahmo Dharma is also theVIDHANA or dispensation of God, the VIDHANA of the age—the New dispensation. As Pandit Shivanath Sastri puts it, “Brahmananda Kesub Chunder Sen has done untold good to the Brahmo Samaj by impressing on the minds of Brahmos the truth that the Brahmo Dharma is an instrument in the hand of God or His VIDHANA (Dispensation).”

“He that thinks that it is we who are doing Lila in the Brahmo Samaj is in essence an atheist. This idea of VIDHANA, therefore, must be accepted as Brahmananda Kesub Chunder Sen’s precious gift to the Brahmo Samaj.”

Is the Brahmo Dharma VIDHANA the New Dispensa- tion of the age? What infinite implications there are in this idea! Does it remain content with accepting all the religions, all the prophers, all the scriptures as VIDHANA of the Supreme VIDHATA? No. It beholds in life, individual as well as corporate, the daily and hourly VIDHANA of spirit, the Lila of Bhagawan. From the Vedantic conception of Brahma the Brahmo Samaj advances to the Puranic conception of the unfolding of God’s purpose in all things, great and lowly, in individual, national, nay, all human life history. This is demonstrated by the following among numerous other passages that may be quoted from Brahmananda’s sermon: “The world in agony,” says he, “saks nature and the Elemen ‘Could you lure our God show Him to us’? They all answered, We only proclaim the majesty of God, but we cannot show Him to you. And the answer? Instead of soothing the. smiting sorrowing world the Vedas and scriptures are powerless. Fallen man has always asked this profound question: ‘Cannot God be brought down to this earth?’ The Vedas cannot answer it; but the true Purana, the tree history of the work answers ‘Yes, God can be brought here. Out of the fulness of his love, God does come and dwell in this world.” And when the world hears this it is cheered and encouraged. The Puranas start with God’s advent to this world. The Purana says: “This world shall become manifest. The hidden God shall become the incarnate one.” The auspicious Purana speaks of this or that incarnation only; but in the true Purana there is no end of God’s incarnations. He who stops at believing in ten incarnations only may be called an idolator, but he is a true Brahmo who believes in countless incarnations. In fact faith will not attain its fulness till you come to this stage. Multiply the number of God incarnation till you find him in every relation of your earthly life.” Then there is now a harmony of the Vedas and Puranas of Yoga, Bhakti, lman and Karma a harmony between the religions of the scholar, between the life of the householder and the life of the devotee. It is no longer merely a concept of universalism, but stands out as the lesson of life for us all—a life lived by Brahmananda Kesub Chunder Sen and left as a priceless legacy to us all, a life that brooks no barriers of caste, creed or colour, annihilates distances of time and space and merges all into a Church Universal. Call it the Kingdom of God, or call it Nava Bra- mbhak or call it the City Celestial or call it what you like. It is all as one. The message is the message of harmony the message of the age.
Crying Need of the Hour.

Friends and fellow-believers, before I conclude, I wish to crave your patience for a few minutes more in order that I may submit to you what I feel to be the crying need of the hour. Each of these messages that have come in the different stages of the Brahmo Samaj through the three message-bearers raised a storm of protest and active hostility. No revolution in the world of the spirit can be a peaceful revolution. It comes with thunder and lightning so as to sweep away the refuse of ages of inertia and indifference and also the inevitable bar of hostile opposition until through the storm we find our passage to calm. As with individual so with social or national regeneration there is negative or destructive work to begin with and construction or synthesis must necessarily follow. In the life of each one of us there is a stage of dryness, of atheism and of synthesis and without a struggle, but it is not without a fight; no, without a storm that we reach from thesis to synthesis. Let each one of us welcome this storm that is awaiting us in the process and development of our individual and Samajic life. Differences in viewpoints there will be, there must be. Differences in the matter of methods of culture, methods of constitution, methods of church government there will be, there must be. The Brahmo Samaj does not believe in a dead level of uniformity. What it does insist on is a conscious-appropriation of truth, individual and corporate integrity and honesty, and in a conscious harmony of religious experiences we often talk of amalgamating the three sections of Brahmo Samaj. We often talk of re-Christening the Prarthana Samaj. Personally I do not believe in it. We often talk of too much of contemplative piety in the Ad Brahmo Samaj, too much of the Navavadhin in the Bharatavarshyana Navavadan Brahmo Samaj, too much of constitution in the Sadharan Brahmo Samaj. One criticises the over-growth of the idea of personality or of ceremonialism in the Navavadindam community, another speaks of the vanishing of Bhakti in the Sadharan Brahmo Samaj, a third dismisses the Ad Brahmo Samaj as antiquated and fossilised, a fourth brands the Prarthana Samaj. Personally I cannot help thinking there is much misunderstanding, much prejudice, much ignorance of each other. I plead for the exercise of our freedom, as Bucken put it, in re-appropriating the glorious past of the Brahmo Samaj as a whole in the form in which it answers our question. Let there be different communions endeavouring to carry on their spiritual culture according to their own lights, their own experiences, their own views as to doctrines and discipless. But let there be a true brotherly fellowship such as will lead each of them to understand and appreciate the viewpoint of the other and then only shall we prove true to the idea of harmony for which the Brahmo Samaj came to this world.

EAST AFRICAN INDIAN NATIONAL CONGRESS.

We give below a report of Mr. Tyeb Ali’s Presidential Address to which we made a reference last week—

INDIANS AND EAST AFRICA.

In view of the constant efforts made by some interested parties to belittle the services Indians have rendered in the development of this country, I feel compelled to give a brief history of the part played by Indians in opening up this great country. Indians were carrying on a prosperous trade with East Africa in the seventh century in which Jesus Christ was born. And as a matter of fact the first British Consulate was opened at Zanzibar to protect the interests of the Indian subjects of the Crown who were then already settled in East Africa.

When the Royal charter was conferred upon the Imperial British East Africa Company in 1888 by Queen Victoria, it was advanced in the preamble of that document as one of the chief grounds for the grant that the possession by a British Company of the coast lines above defined which includes the Port of Mombasa would be advantageous to the commercial and other interests of our subjects in the Indian ocean who otherwise would become agglomerated to reside and trade under the Government or protection of alien powers. Indians have pushed, forward and opened up trade in territories beyond the limits of British administration. In the early days of the Colony their advent was welcomed. They were brought from India in large numbers to construct the Uganda Railway and those responsible for the work have testified that it could not have been completed within any reasonable period without their help. In one instance at Kisii in the Kavirondo country, a settlement of Indians on the land was instituted and that settlement has proved a success. In the Great War the Indian Army was called upon to assist in the protection of Kenya and in the conquest of Tanganyika Territory long before the troops from S. Africa arrived.

INDIAN SETTLERS IN KENYA.

Whilst the Indians were still growing under the disabilities imposed upon them by the White Paper of 1923, Sir Edward Grigg, the present Governor of Kenya, appointed in 1926 the notorious Peetham Commission to make recommendations as to the establishment or extension of local Government in Nairobi, Mombasa and such settled areas as the Commissioners may consider suitable for the establishment of local Government. If one reads the report carefully, one cannot avoid the conclusion that the recommendations contained therein are not founded on the evidence tendered before the Commission or the materials placed before it. It is an unfortunate thing that the author of this report, Mr. Justice Peetham, comes from South Africa, a country which is saturated with prejudice and hatred against the Indians who are domiciled in that unhappy sub-continent. This Commission has enunciated the parasitical principle of predominant representation to Europeans on Municipal bodies on the ground that it is necessary to do so to avoid racial friction, and without paying any regard to the accepted canons of Municipal representation. It is probable that Mr. Justice Peetham in writing his report received inspiration from and acted on the recommendations of the South African expert whom he brought with him to assist him in his work.

HILTON YOUNG COMMISSION.

The absence of any Indian on the Young Commission has been the cause of the gravest dissatisfaction to the Indian community. In fact the dissatisfaction is so acute that some members of the community are openly talking of having nothing to do with the Commission. If, the Imperial Government intended to have and
unbiased and independent enquiry, I cannot possibly understand why they should not have appointed on this Commission at least one Indian, if not from this colony, at least from the races of the Indian Civil Service. This gives the Indian Community additional cause to suspect that even the Imperial Government does not wish to deal fairly with them. In my own mind I am firmly convinced that no valid reason exists for such a Commission being sent out.

In the White Paper of 1923 the present Conservative Government after protracted discussion laid down certain principles which were to govern them in their dealings with the Kenya Colony, and there they recognised that Kenya, was an African country and that the interests of the natives were paramount. They said that the Imperial Government was the trustee of the African population. I give below a quotation from the Report of the Ormsby-Gore Commission published in 1923:

"We found little, if any, support in East Africa for the idea of immediate federation, and in some quarters we found definite hostility. All shades of opinion in Zanzibar are hostile to federation. We came definitely to the conclusion that any attempt at federation would be premature."

I need not point out that only 4 years have passed since the White Paper of 1923 was published and only 2 years since the report of the Ormsby-Gore Commission was made public.

What has happened during so short a space of time which led the Imperial Government to appoint this Commission?

Not long after Sir Edward Grigg arrived in this country he probably discovered that the territory which he was appointed to rule was not large or important enough to satisfy his vast personal ambition. He conceives the idea of reviving federation scheme which was laid at rest by the Ormsby-Gore Commission. His first step was to enter into an unholy alliance with Lord Delamere and his henchmen whereby the Governor is promised the High Commissionerate of the proposed Federated States and Lord Delamere's party is guaranteed an Unofficial White Elected Majority in the Local Legislative Council. For confirmation of this view I refer you to the Manifesto of the Convention of Associations published in the East African Standard of 14-11-27. With this bargain concluded and the fascinating vision of a High Commissionership dangling before his eyes the Governor dashes off to London and by means which we can only guess coax or corce the gentle Jbr. Amery into appointing this commission. Ladies and gentlemen, this is not an imaginary picture by any means.

Personally speaking, I do not think our friends the European settlers care for federation. All that they are aiming at is the "grant of an Unofficial White Majority over all parties in the Legislature so that they could be free to pass whatever legislation suits them regardless of the interests of millions of Africans and thousands of Indians and Arabs. It does not require much imagination to foresee that so long as the prosperity of the majority of the European settlers continue to employ on a large scale native labour whereupon rests the prosperity of their agricultural pursuits, it would be something superhuman if not impossible, for them to pass any legislative measures or take any other steps calculated to encourage the Africans in engaging in agriculture or in other independent occupations which will have the inevitable effect of diverting labour into other channels.

I take this opportunity of warning the Imperial Government through the Secretary of State for Colonies against sanctioning the injudicious recommendations of the Feetham Commission. I also warn them, notwithstanding any recommendations that may be made by the Hilton Young Commission, against taking any measures which may be calculated to further infringe the rights of Indians or impair their political status in these territories.

Ladies and gentlemen, the interests of Africans and our own are indissolubly bound up together. In protecting our own interests we are also protecting the interests of the Africans. Quietly and without undue advertising we have done and shall continue to do our bit in the uplift of the Africans—in whose country we live and make money—both by example and by giving them practical training in various crafts and avocations of life. Large tracts of really fertile land are being given away almost daily to new European arrivals, and we very much fear that by the time the natives become sufficiently advanced to look after their own interests there would be little left to look after. There will be no security for native reserves unless and until it is done by Act of Parliament.

In the White Paper of 1923 the Imperial Government recorded its decision that the policy of segregation as between Europeans and Asians in the townships must be abandoned. In total disregard of this policy the local Government only about a month ago sold 29 residential plots at Mombasa restricting the sale to Europeans only, under a flimsy excuse. We strongly protest against the action of the local Government and trust that at least out of self-respect if for no other reason, the Conservative Government will insist upon its local agents carrying out its definite decisions.

Ever since the enunciation of the peculiar principle of communal (more appropriately called racial) franchise we have considerably protested against it. We have never accepted this injudicious measure which gives us an inferior status. We are determined never to rest unless and until we secure the reversal of this policy.

Defence Force.

Only about four months ago Sir Edward Grigg secured Royal assent to the Defence Force Bill whereby all male Europeans from 18 to 50 years of age are placed under conscription. Some two thousand Europeans who declare that they have anything to do with this measure denounce the action of the local Government in forcing it through the Legislative Council as a "rehearsed and staged discussion for the deception of Home Government and public." They declare that the Governor's statement that the measure is in no way aimed at the native population is intended only for "Home consumption" and say that it would be difficult to find words to describe sufficiently vividly the falsity of the impression which the Governor's statements on this subject must convey in England. If this Defence Force is designed to meet any common danger I cannot understand why the Indians are kept out of its pale. We emphatically protest against this invidious discrimi-
tion and demand as a matter of right our inclusion in this Force, if it is going to be maintained.

**Land Policy of Kenya.**

Under the thin excuse of administrative convenience, thousands of miles of rich fertile land in the so-called Highlands of Kenya have been reserved exclusively for Europeans. On the one hand Asians are prevented from possessing land in the Highlands and on the other hand Europeans are giving the liberty to acquire and own land wherever they like, Highlands or Lowlands.

**Government Service.**

For all practical purposes Indians are excluded from higher appointments under the Governments of these Territories. This is perhaps done from Policy but it is unjust both to the Indians and to the general body of taxpayers, Indian service which is as equally good and efficient as European service is much more economical and should therefore be employed in a larger scale. The recent tendency of the Kenya Government to squeeze out Indians from the Government Service and to fill their places by people who are not even British subjects is to be strongly deprecated. British Indians as subjects of the same Crown are entitled to a share in the civil service of these territories commensurate with their importance and interests. By this demand we do not wish to be understood to say that we want to supplant or come in the way of the Africans. Naturally they have the first claim on the Government of this country. But until such time as they become qualified by education and experience for employment in Government services we ask for a fair share in the administration of this colony.

**Education.**

With the exception of a High School at Mombasa there are neither decent schools nor hostels for Indian children anywhere in East Africa. People do not seem to realise the importance of this subject which has been, so far, entirely neglected. I need not point out here that no society which is not founded on the bedrock of sound education can ever hope to progress satisfactorily.

I cannot help mentioning here that the Government of Kenya has been niggardly in its contributions towards the educational needs of all communities other than European. The Kenya Government has accepted the principle of free and compulsory education but in restricting its benefit to Europeans only it has provided another instance of open partnership. A recent circular changing the conditions of service of Indian Teachers has already been the cause of very great discontent.

**Justice.**

It is painful to have to record that racialism in Kenya has not left alone even the domain of justice. Europeans are entitled to be tried by European judges but Asians are not conceded even this elementary right. It may not be out of place to give here an illustration of the solicitude of the so-called Trustees and Guardians of the Natives for the welfare and protection of the Natives. Some time back, an African native was accused of rape against a European Lady. This caused a great storm of indignation amongst the Europeans as the result of which the law was amended so as to create death penalty for rape. In theory this is applicable to all races, but in actual practice, crimes involving violence are tried before European Juries. This does not require any comment as any one who has the experience of colonies knows what it means. These are the people, who, it is desired should be more closely associated in the honourable task of Trusteeship and in whose hands the destinies of millions of African Natives will be placed by the proposed grant of European Unofficial Majority. If it is not all cant and hypocrisy, I do not know what else it is.

**Native Labour.**

Some of the objectionable methods employed by European Settlers to make the African Natives work for them are given below:

1. Generally speaking natives are being systematically driven out of their land. What is known as the Reserves or Locations is not large enough for their maintenance. The result is that for their very living they are obliged to go out and work for European Farmers.

2. Breach of his contract by an African Labourer is made a criminal offence. The offender is tracked down by the Police and every native labourer is compelled to carry with him identification papers which contain a record of his labour made by his employer.

3. The Africans are subjected to direct taxation which they cannot pay unless they go out to work on the farms.

4. No encouragement or facilities are given to cultivate their own land and in practice native production is actively discouraged.

5. Use is made of Government Officials through native chiefs to apply pressure on natives to go out and work on European Farms.

In 1915, Sir Edward Denham, Acting Governor of Kenya, made the following declaration:

"There is the strongest possible moral obligation on the Government of the country to give the fullest assistance it can in securing to the European settler in this country the benefit of the developments which he has created to the lasting advantage of the Colony. I wish to make it perfectly clear that such is the policy of the administration, and that Government expects every administrative officer to give all possible encouragement to the labour within their district to work on the lands which have been opened up by the settlers."—*The East African Standard.*

**An Appeal to India.**

I think it is necessary, nay essential, for the Government of India to immediately appoint an agent; preferably an Indian of the standing and experience of Mr. Sastrl to be stationed at Nairobi to safeguard the growing interests of Indians in Kenya, Tanganyika, Uganda and Zanzibar. I would also draw the attention of the Government of India to the fact that thousands upon thousands of rich virgin country in Tanganyika territory is awaiting development. There are plenty of people in India who would make very suitable colonists. East Africa has been considered and rightly so, to be the natural outlet for the surplus population of India. In view of this fact I would request the Government and people of India to seriously consider the advisability of opening Information Bureau at Bombay, Lahore and Rajput.

Local Government is maintaining an Information Bureau in London. It is only just that it should make a reasonable contribution for opening and maintaining a similar Bureau at one or two centres in India.
THE INDIAN SOCIAL REFORMER. [February 4

MEDICAL FACILITIES FOR INDIANS.

Nowhere in the whole of East Africa is there a Hospital where Indian patients could be admitted for treatment. The solitary exception is Karramba in Uganda where a mission hospital for natives receives Indian indoor patients for treatment when there is room. Often Indians have to go as far as India for treatment of serious diseases, whilst efficient hospitals are maintained at Government expense for Europeans.

In the name of Humanity I appeal to the Government of all the colonies and protectorates of East Africa to lose no time in providing suitable hospital accommodation for their Indian subjects and remove this blot on their administration.

TANGANYIA AND UGANDA.

The two sister communities of Europeans and Asians in the Mandated Territory of Tanganyika and the Protectorate of Uganda live side by side in peace and harmony. They prove that neither segregation nor reservation of any part of the country for any one community is necessary to avoid racial friction.

Legislative Councils have recently been established in both these countries but the Indian representation therein is not in proportion to Indian interests. I would therefore appeal to Sir Donald Cameron and Sir William Gower both of whom are able and far sighted administrators to set this matter right when the terms of the present councils come to an end.

ZANZIBAR.

It is indeed a pleasure to record that the relations between Indians, Arabs and the Government of His Highness the Sultan of Zanzibar are happy. Owing to the rapid development of various ports along the coast of East Africa, Zanzibar has lost her importance as a supplying base. Zanzibar had accumulated a large surplus but the ill-conceived harbour works scheme has swallowed up most of it. Only a few years ago Indians filled with distinction important posts as heads of departments under the Zanzibar Government. But all that has changed now. In 1927 the Government of Zanzibar raised the salary of its European staff at an average of about 40 per cent with retrospective effect from the year 1926 and the salary of Asiatic staff at an average of about 15 per cent but without retrospective effect. After raising its own salary the same wise Government within a few months appoints a retrenchment committee whose recommendations have more or less ended in smoke. To meet this additional expenditure import duty had to be raised from 10 to 15 per cent ad valorem in November 1927. The administration of Zanzibar is top-heavy and until the superfluous superior staff is got rid of revenue and expenditure will never balance.

KENYA.

Recently an Ordinance was passed in Kenya which gives the police and the administrative authorities power to refuse licence to possess arms to any person without assigning any reason. The practical result of this is that Europeans, as a matter of course, get licence to possess arms they like whereas Indian applicants are almost invariably refused. Unfortunately Tanganyika, Uganda and Zanzibar are imitating this policy.

Only recently some Indian shopkeepers in outstations were brutally murdered by armed thieves who could not be traced. These poor Indians were done to death simply because without arms they could not defend themselves.

Indian Traders in outlying districts without effective arms of defence are at a great disadvantage when dealing with lawless and dependent thieves who are not influenced by the knowledge of the helplessness of their Indian victims—tempts them to crimes of violence.

INDIAN WOMANHOOD—III.

Mrs. Sarojini Naidu concluded her lecture on the "Ideals of Indian womanhood" on January 29, at the Senate House when she spoke of the contribution that Islamic culture had made towards Indian womanhood, comparing it with the contributions that had been made by cultures of different old communities now living in India side by side with the Hindus. Speaking of the contributions to the Moslem culture Mrs. Naidu said—"When Islam came to India they had to write anew gospel of their evolution in accordance with the new land and in consonance with the new traditions with which they had to harmonise their ideas. They found that the peculiar glory of the Vedic ideal, the Aryan culture, as interpreted, was embodied and glorified by Indian womanhood and had surpassed all other ideals and traditions. Islamic women brought into the life of India the spirit of courage and independence—this might seem to them a paradox because of the Parda. That was used by the prophet to signify the modesty which every woman however modernised she might be, must value above all things. Parda as was then understood, meant the covering of the hair up to the edge of the forehead, the covering of the arms up to the edge of the wrist and the covering of the feet up to the edge on the ankle. But with the degeneration of ideals Parda had now become a piece of cloth hung 'before the door to stand between the virtue of women and the vice of man.'

Proceeding Mrs. Naidu said that the Islamic women alone had not made their contribution to the ideal of Indian womanhood. There were the Zoroastrian women, the Parsees, who had contributed the spirit of progress, comradeship and a responsible share equally with the men folk which placed the foundation of true citizenship and true nationhood.

After referring to the contribution made by Christian womanhood which she described as the spirit of freedom Mrs. Naidu addressing the young men said—"We talk of freedom but how dare you talk of freedom while those that create freedom out of their life blood are kept in slavery. I want you to realise that the word 'freedom' in your mouth would be a mockery unless there is freedom in your home. The only unit of freedom is in the home. When the woman is free the soul of the nation shall be free. I want you to realise that although Manu said "Woman is dependent throughout her life," he also said that 'where women are honoured there the gods live.'

JULLUNDUR KANYA MAHA VIDYALAYA.

An Appeal.

Founded by Lala Dwaraka in 1909, the Kanya Mahavidyalaya of Jullundur—running a School, a Hostel, a College and an Orphanage and Widows' Home—has grown in size and strength, activity and usefulness, and is regarded as a Model Institution in the whole of
India. Girls from all parts of the country and colonies flock to the college and the hostel in good numbers and they are taught besides Hindi, Sanskrit, English, Mathematics, History and Geography, Cooking, Sewing, Knitting, Nursing, First Aid, Gardening, Spinning, Weaving, Music; Drawing and Painting.

Distinguished Indians of all schools of thought have visited this institution, and have expressed complete satisfaction with all they saw there. Amongst them have been H. H. the Gaikwad of Baroda, Mrs. Sarojini Naidu, late Mr. Gokhale, Right Hon'ble Mr. Sastry, Pandit Malaviya, Lala Lajpat Rai Prof. Karve, Principal Rajas, Mr. V. J. Patel, Mr. Abbas Tyebjee, Dr. Kitchen, Mr. Satyamurti and Ministers and Directors of Education in the Punjab.

Free education is given to over 500 girls, orphans and widows on national and religious lines. Purdah is done away with and character building and social service are the special features of instruction. Over 70 ladies are now serving as teachers and preachers in different parts of the country. And 125 primary and secondary schools have sprung up in the province that follow the curriculum of this institution. All teachers use Khadi and all students wear Swadeshi cloth.

It is thus clear how this premier institution in the Punjab is serving the Indian womanhood in the cause of education and how it deserves all your support for its existence and expansion. We therefore, appeal to the citizens of Bombay to give their best help to this model institution and thus help in spreading the cause of women's education on which depends the real salvation of our Motherland.


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The late Mr. Ranga Rao: We deeply regret to record the death of Mr. K. Ranga Rao, the pioneer of the movement to raise the status of the depressed classes in the South Kanara district. For many years Mr. Ranga Rao struggled on almost single-handed with his schemes for the betterment of these classes. A few years ago, owing to his age and infirmities, he handed over the management of the settlement he had founded to the Servants of India Society. He then relinquished his work and became a Servant, known by the name of Jawarannah. Mr. Ranga Rao was no half-hearted reformer. He was a thorough-going advocate of higher education for girls, postponement of the marriage age for them, inter-caste marriages, and the removal of all those disadvantages that are in his own family. Notwithstanding his solid work for social reform, he was, owing to his retiring disposition, known to few outside his province. He has come to serve and to his country and his people, and his name will always rank high in the roll of Indian social reformers.

The Statutory Commission: The members of the Statutory Royal Commission on constitutional reform in India arrived in Bombay by the P. and O. mail steamer, Rawalpindi, on Friday the 3rd inst. There were demonstrations in Bombay and several other places of disapproval of the Commission. Public meetings were held—that in Bombay was attended by about 30,000 persons—at which speeches were made by prominent leaders of all political parties condemning the exclusion of the Indians from membership of the Commission and declaring that the Indian people should have nothing to do with the Commission in any form or at any stage. In addition, hartals were organized at several towns by the Congress party. Hartals in ancient days were the recognized means of public protest against arbitrary actions of rulers, and consist of closing of shops and the total cessation of business. Allied to this was the practice of stoning at the gate of the rulers and ministers, and that of inflicting wounds on one's own person as so as to excite compassion in those against whom one had a grievance. At the present day, hartals have only a general import as a sort of public demonstration of discontent. Hartals on the occasion of a public protest and the Commission seem to have been only partially successful in most places, and in Madras and Calcutta they were attended with scenes of disorder, leading to the former formation of the Police opening fire on the crowd. On the whole, the Commission is disapproved of by a large majority of the politically-minded section of the population, but there are sections which have welcomed the Commission. The latter are chiefly the depressed classes and Punjab Mussalmans. Some big landed proprietors like the Maharaja of Darbhanga have also welcomed the Commission. The Committee has a difficult task before it, as it will have to work practically without the co-operation of the classes who could afford it the greatest amount of help. The reasons given for excluding Indians from the Commission are very flimsy and unconvincing. To make up for this position, Sir John Simon issued last week a statement in which he laid down the constitution and powers of the committee of the Legislature which are to act with the Commission. The scheme is defective in some important respects, and has been rejected by the Swarajists, Independent and Liberal leaders in the Assembly. A group of two members of the Council of States headed by Sir Sankaran Nair have suggested to Sir John Simon some improvements in those respects.

All-India Women's Conference: The second All-India Women's Conference was held at Delhi on Tuesday. The delegates were welcomed by Mrs. S. K. Das, the Law Member of the Viceroy's Executive Council, and Her Excellency Lady Delhi opened the Conference with a short address expressing her sympathy with the movement. A report of the work done since the first Conference was read by Mrs. Kamaladevi Chattopadhyaya, the General Secretary, and after that Her Highness the Dowager Begam of Bhopal was elected president and delivered her presidential address. The Conference then held its sessions in pursuance of the resolutions relating to women's education and emancipation from hampering customs. One of these explored the effect of early marriage on education, and emphasized the attempt to pass legislation prohibiting early marriage, the Conference strongly protesting against his proposed ages of twelve and fifteen and called upon him and the
select committee to amend his bill in conformity with their resolution. The Committee also recorded that girls’ schools should be inspected by women who had general and technical qualifications.

A Right Move: In the course of the debate on Sir Hari Sia’s Bill to raise the age of consent, the Home Member of the Government of India announced in the Legislative Assembly that Government intended shortly “to appoint” a committee of officials and non-officials to enquire into the question. He incidentally remarked that the question of child marriages was the real problem. We think that the idea of appointing a Committee is an excellent one. It terms of reference should include all questions of marriage legislation which have been agitated in the country. On the basis of the report of the Committee, Government should bring in a comprehensive Bill applicable to the whole country and to all classes.

Religion and Marriage: The ex-Maharaja of Indore is still in Ceylon. Miss Nancy Miller, the American girl whom he wishes to marry, is also there. The Maharaja cannot marry her according to the Hindu law because he has already two wives living and civil marriages can be contracted only by persons who have no husband or wife living or have not been married previously. The conversion of the girl to Hinduism presented difficulties owing to the reluctance of Hindu Missionary organizations to countenance a third marriage to the prejudice of the two prior Hindu wives. At this time a Punja Musalman, according to a local vernacular paper, telegraphed to the ex-Maharaja suggesting that he and Miss Miller should both embrace Islam and thus cut the Gordian knot. This will be welcome by the orthodox in favour of this reform. But there is a crematorium in Bombay, care should be taken that the cost of disposing of the dead in this manner is not prohibitive. We are entirely in favour of establishing a general crematorium by the Corporation which will be open to all communities rather than communal crematia. There is no caste or creed or race among the dead, death being the great leveller.

Women Teachers and Mass Education: A "Professor" writing in Female Education in the Delhi edition of the Bombay Chronicle says:

"No knowledge is possible until there is mass education and for an entire nation the easiest and the surest means, as I have said before, of imparting education to the masses is to educate teachers. If they are educated they in their turn can go wherever they wish to, and see the whole world and the whole world will be glad to be educated as to the utility of the innovation. If there is a crematorium in Bombay, care should be taken that the cost of disposing of the dead in this manner is not prohibitive. We are entirely in favour of establishing a general crematorium by the Corporation which will be open to all communities rather than communal crematoria. There is no caste or creed or race among the dead, death being the great leveller.

Manager’s Notice.

Reminders have been sent to those 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 amounts due without delay.
The non-Brahmin movement in Southern India, if we look behind its superficial aspects, represents a Dravidian renaissance which has been in process for several years past. That the Dravidian civilization was the oldest in India and that it attained a high degree of excellence, has been recently made plain by the excavations at Mohenjo-Daro and elsewhere. Even the Rameswara which is to some extent a propagandistic work in the interest of the Aryans reluctantly bears testimony to the prosperity and splendour of the Kingdom of Ravana. Ravana himself is represented as a highly cultivated and capable ruler. Modern researches go to throw considerable doubt on the authenticity of the so-called Aryan conquest of India from the North-West. Pargiter in one of his later works maintains that if there was any migration, it was from India north-westward and not into India from that quarter. The Aryans, according to Pargiter, were a Himalayan tribe, a sort of fire-worshippers who descended into the plains and established themselves as the dominant sect in the country. They readily mixed with the Dravidians with whom, indeed, they had many affinities. The Dravidian influence permeated Aryan thought and life. The reverence for the cow, the recognition of certain trees and plants as sacred, the high respect paid to the mother among Hindus and Indians generally, transcending that paid to the father, are all the outcomes of Dravidian influence. Testimony to the fact that Dravidians at one time were spread over the whole country, is found in place-names such as Kumara-bhatti on the Simla-Kalka Railway, and in Gambuti, Assam, "bhatti" being a Dravidian word meaning town or a large village. The Brahmin in Baluchistan are a relic of an once powerful Dravidian regime in that country. It is on record that proclamations by the early British authorities in Bombay were issued in English and Kanarese.

That the whole of peninsular India, India south of the Vindhayas, was regarded as Dravida, is born out by the fact that even to-day the five linguistic groups of Brahmanas namely Gujarathi, Marathi, Telugu, Brahmi and Tamil, together constitute the Paibha-Dravida as distinguished by the Pancha Gaudas of Northern India. Professor Bhandarkar has found traces of Dravidian influence even in the language and vocabulary of the Vedas. It is an axiom of philology, that grammar and not vocabulary is the test of linguistic affinities. A distinctive feature of the Dravidian language is that the predicate agrees with the subject not only in number but also in gender. Modern Indian vernaculars, even in the South, have a largely Sanscritised vocabulary, but grammatically they are more related to the Dravidian vernacular. It was said of the Roman conquest of Greece that the captive Greek captured the conquering Roman by his culture and philosophy. The same may be said of the Aryan penetration into the South. Aryan religions and social ideas became profoundly modified by contact with Dravidian culture, and all the chief exponents of post-Buddhistic Hinduism were Southerners born and bred. The large majority of the canonical saints of the Great Saiva and Vaishnava sects in Southern India, were non-Brahmins. It was the late Sir William Hunter who wrote of the Indian emigration to Burma as the reassertion after an interruption of a thousand years of the Indo-Aryan expansion in Eastern Asia. A similar movement seems to be taking place in India itself. In Bombay for instance, Tamil and Telugu speakers were very rare twenty years ago. To-day they are to be found in every street. Not only have yootna of the middle classes poured into Bombay in search of employment, but a large and increasing proportion of the working classes are drawn from the South. In the building trade especially there seems to be a large contingent from Andhra.

The non-Brahmin movement of the present day is no doubt immediately and on the surface a movement to secure a larger share of offices in the administration. But there is a deeper significance underlying it of which even the leaders of the movement themselves, do not seem to realise. The genius of the Dravidian race is creative and constructive. The Dravidians invented the art of cultivation. They were the builders of the architectural monuments which are so numerous in the South. They were also the first Indian race to establish a regular system of schools for the young. A race so gifted, has a great contribution to make to Indian nationalism of which, indeed, it is the foundation layer just as the Saxons to British civilization and culture. The non-Brahmin movement has, therefore, a profound interest for all Indians of whatever caste or community, quite apart from its present-day political aspects. The virulent anti-Brahmin sentiments which are to be found in the speeches and writings of some non-Brahmin leaders, are utterly alien to the Dravidian spirit of which a wide toleration combined with a deep reverence for intellectual and spiritual things is the most distinguishing feature. We have, therefore, always felt and expressed much interest and sympathy for the movement in view of its immense possibilities, though we have not been slow to criticise its present shortcomings. We are glad to think that a new spirit is beginning to permeate the movement, a spirit of catholicity embracing Brahmins as well as non-Brahmins.
To say that India needs a comprehensive system of elementary education is repeating only a commonplace and obvious fact. But until we consider, in the light of scientific research and investigation, the object of such education we will be spending our days in the shallows of a shrinking educational tank. Just as it is necessary to keep an irrigation tank dredged out in order to maintain a large enough supply of water in the rice fields it should be evident that invalid reasons for educating children and young people must be uprooted and destroyed in order that adequate space may be provided in the fluid process of effective education. It will be essential to a good beginning to agree that our present system of education in India is unsatisfactory. It is not producing beneficial results. In view of the fact that nothing, comparatively speaking, is being done for the education of three hundred million people, if we still wish to move forward into the field of elementary education—that is, if we are possessed of the urge to teach—the questions certainly arise: What shall we teach? And why? Shall our object be that of giving a knowledge of history, of events of older years? Shall it be merely to continue the building of another nation? We have too many people already living on the reputations of their forefathers. Ancestry is not enough! We have too many nations which, by building up racial, economic, and political walls, have set up the whole world as an armed camp. Nationalism is not enough! What is necessary is the faking of the individual, the developing of his intelligent interest in his worth as a human being in relation to other human beings, and the giving to him of a universal horizon where the mountain peaks of fellowship are always visible. Unless this kind of a world citizen can be created do not care how much reading, or writing, or geography, or physics, or literature, the student may have cognizance of. What shall it profit a man if he earns a crore of rupees and cannot make a better world for himself and others to live in? What shall it profit the world if India becomes only another nation among nations which are reaching, more or less realistically, for each others' throats?

India, like all other nations, has a contribution to make in the world's pageant of progress. How can every child of India learn the best that India has produced and is able to offer to others and then build this knowledge into his own living action thereafter? India is not as diversified as we might be led to suspect. An underlying message is present that declares the moments of an individual life are but fragments of eternity. Since then, of necessity, the movements of human progress are slow a fine educational lesson is exemplified in India. The idea that time must be taken for the production of the highest good is a basic principle in the study of educational psychology. Recognising this a teacher in the India of today should not be simply a nettle ball for the preservation of outworn educational clothing. He must be interested in facts and how to get them acting in the thinking of the students in India. To continue the present stereotyped form of church and government education as found in India, thrust down from western sources, is to close our eyes to facts. Shall we not recognise that we are defeating our own aims, stop the waste of time, effort, and money while we may and go to work along constructive, creative lines? We need to lay aside standardized theories and preconceived notions. Thinking people everywhere are dissatisfied with what may be called the historical method of education—the method that intends to provide for students drinking at the superior wisdom fountain of the teacher. Ancestor worship is going out of date. The mistakes of the forefathers are too plain for us to think of them as beautiful successes. "We are in the midst of the greatest intellectual revolution that has ever over-taken mankind." I covet for India a new realization of the values that come through an educational process that keeps the child in touch with life. The idea is still being perpetuated in many quarters that education is a preparation for life. Education IS life—or it is nothing of social value. "Apart from active participation in the affairs of the community the school has no moral end or aim." Education is more than a pedagogical problem. When all the text books on science, history, and religion are written, studied, and cast aside it will be clearly obvious still that the real educational problem with which we must deal is that contained in the parable of Jesus when he illustrated his answer to the question: "Who is my neighbour?" by the story of the Good Samaritan. This business of living with folks is the most serious educational problem of our generation.

We live in an age of mass production. It seems to many that mass education is desirable. However much it may advisable from the point of view of economy it can never be effective from either a mental or social angle. In educational circles there has come in recent years a cry against standardized education of children against the running of each child through the same mould. The spirit of experimentation is abroad in the world. The assured formalism of the ordinary school must give way to a belief in trying the untried. Schools should no longer be artificial. Since the problem of education is concerned most deeply with the personality of the child it is necessary to bring to bear all the wisdom of modern, scientific, psychological knowledge on the adaptation of each child to his surrounding environment. This involves also the creation of better environments for child and adult. "The ability to meet new conditions intelligently and effectively, to fashion new tools when the old ones no longer do the work, is one sufficient evidence of genuine education." An American poet has a poem centering about the line: "Something there is that does not like a wall."

It is a story of the work of the frost in breaking down the old stone walls of New England hillsides. There could be no better motto for the development of a great new system of education in India. Shall we dedicate our efforts to the cause of destroying old
remaining barriers? As a practical demonstration of what can be accomplished by the use of new methods in education in India may I present "Ushagram" with its psychological background, its social environment, its methodology, its aims.

India is an unknown country without a knowledge of her villages. Through them run the currents of life. Within their thatch-roofed cottages center the activities that will designate the direction that India will travel as a nation among the nations of the world. The cities are great and powerful. But they are abnormal products of a machine age. If we are to see India surfacing the road she has been building for a thousand years we must keep our eyes fixed upon the villages. From the villages comes the flowing life of a nation. With over ninety per cent of her population living in and around her villages India is transforming her villages, can remake her national life and stand to make the world. To assist in providing a necessary and vital village leadership Ushagram is dedicated.

Ushagram represents the application of experimental education to the life of an Indian village. If there is one gift the West has to offer to the Orient, and particularly to India, it is that of spiritualized material progress. This involves the teaching of the worth of human personality. It deals with the lifting of the whole social structure of the village to a more comprehensive and practical place where progress will represent cooperative plus individual effort. A passive resistance to evil can never equal the constructive developments of positive efforts toward ends of social benefit. In Ushagram work by each is essential to the success of all. In seven hundred thousand villages-agricultural by nature—there is to be found a massing of the human resources of one of the great nations of the world. Great not only in the past but also great in potentialities for the future. Through the villages have swept religions, philosophies, social customs, taboos, until today there is represented no coherent unity. Only are found the possibilities that are confused alaow within the onlyling ranges of human personality. The sorting over of this mass of human material will require care. The searching demands keen intelligence. The assuming of a national entity demands the supreme effort of the total population. For all this is required leadership. From where shall this leadership come? Shall it come from men who live among the commonplaces—and see it as the commonplace? From young men who view the human race through sectionalised spectacles? From the haunts of political hucksters of outworn wares? Shall it come from sources uninspired and unattracted? From men educated by rote and dogmatic assertion, by memory and a desire for personal advancement? Rather a new leadership must come from those with Faith. Faith in India—her past, her present, her future. Faith in the elemental values of common humanity. Faith that "There's magic all around us, in rocks, and trees, and in the minds of men, deep hidden springs of magic. He who strikes the rock might find them where he will."

Faith in an acceptance of the reasoned good of any people anywhere. Faith that is proclaimed in the face of peril, of criticism, of failur·, of discouragement. In reality faith is the willingness to experiment. In the light of the need of modern India for a trained leadership for her villages we, of Ushagram, are willing to try anything that offers possibilities of serving the interests of village people, and through them India. To this end I am offering some results that are arising from our experimenting, always keeping in mind that an opening of our eyes to hitherto unobserved facts may change not only our conclusions but much of our practice as well.

Simplicity of beginning is essential in promoting a successful enterprise. Since we are interested in training village leaders we believe the boys should live in a village during their period of training. We also must register the belief that boys trained capably in a simple, rural environment will make strong leaders either for city or village, for London or Bombay. Therefore Ushagram is a village of mud cottages. The walls, white-brown against the surrounding hedges, are surmounted with corrugated iron roofs. The windows are arranged for good ventilation. The iron-sheeted ceiling with its over-coating of three inches of mud keeps the cottage as cool as a brick bungalow. Incidentally this method of roofing the cottages points the way to the industrial development which is now taking place in Bengal and indeed in all India.

The Panchayats of eight members elected by the boy villagers has charge of the village morale. In its weekly sessions are settled questions of discipline, assignments of duties, arrangements for taxes. Here the Head Man learns to direct a village, finds out the details incumbent upon him if he is to conduct his office successfully. Here are freely discussed matters of policy and action. Instructors, directors, and boys make their contributions at special meetings. With the gradual breakings of the Panchayats in the villages has come a long series of evils for which will vanish if a revised democratic panchayat system is built up. This is a method of self-development which might well be copied wherever groups of boys or adults are gathered together. A similar project is that of the cooperative store. The shares are held by boys, instructor, and director. A shareholders' meeting is interesting as a practical demonstration of the interplay of combined effort. We are carrying in the store only simple articles that fill the needs of the boys. The two managers of the store, elected by the shareholders, are doing the buying and selling of the stock in trade. Our plan is to train a boy who will expand slowly the store's sphere of activity into dealings with surrounding villages. This business of the boys learning to treat each other to the extent of working together for the group is most important. Each cottage has in connection with it a vegetable garden, a poultry yard, a flower garden, and hedges. The Head Boy assigns the task of the cottage family. Sanitation, ventilation, simple improved methods of gardening, orderliness, a sense of beauty are all
emphasised as the boys work side by side in their projects from which are derived cottage and personal bank accounts held in the village bank.

Carpentry applied to the improvement of construction is assuming a larger place in our experiment. Here the boys are learning to create with their hands. When they complete our course of training we are confident that they will be able to construct all the articles necessary for simple, growing life in a village at least from a carpentry angle. Our central agricultural projects are developed from the points of view of cooperative and personal initiative and effort. All the boys transplant rice until all the fields are planted. Then two members of the Panchayat assign a field to each boy. From then on the field is cared for and the rice is harvested by the boy. We are experimenting with selected seed of Indian vegetables, potatoes, peanuts, banana corn, etc. These special experiments are directly supervised by the Director working through the Panpshayat. A large vegetable garden is maintained as the village garden and in which director, instructors, and boys work. We are looking forward to installing a simple irrigation system that we may be able to conduct our farming experiments more successfully this year onward. As a part of the village life we have a middle English school. We are introducing better methods of instruction and extra-curricular subjects such as the teaching of the Bengal system of calculation. This is in line with our aim to make everything the boy studies in the classroom connect up very definitely with what he does in his every day activities in the village. May I risk repeating again that our experiments in this village-centred educational project are and will remain as simple as they can be made and still be effective. The simplicity can best be suggested perhaps by the idea that we have that it is easier to begin improving village agricultural methods by introducing a spading fork and a long-handled hoe in place of a short-handle kodal that it is to break down the slates of a series of rice fields and use a motor tractor for plowing. Or, again, it is better to teach boys to plant seed in a straight line than to insist on the use of a mechanical seeder.

To accustom boys to western standards of living and expenditure—on some one else's money—is a 'lost tragic and futile process, especially if there is no expectation of their return to villages for the building up of the village social atmosphere. It is easier and more effective to give a boy a sense of responsibility for a simple task if that task has about it an atmosphere somewhat similar to that from which he has come. A boy from a village will lose the floor of his own cottage with more understand ing of its value than if he is given the task of measuring the cottage by western arithmetical methods. This latter development should be secondary rather than primary in importance.

A sense of responsibility is necessary for the building of a virile leadership. Hard work, honest effort, apparent failure are essential in securing success. We, of our village, are working hard. We are doing the task nearest at hand, yet not forgetting its relation to the far-off goals. We are failing and building on our failures. As a result we believe that certain elements of leadership training must come our way.

Our village will continue to be founded on advice and experiment. Keeping these things in mind it is our belief that with a bit of land and creative enterprise Ushagram or its principles can be reproduced anywhere in India. The time will come when India will be dotted with Villages of the new day— villages that will be laboratories for experiments in the social and personal maladjustment of the village life about them. Such are some of the projected ideals and aims of Ushagram. There are, of course, other aspects of this educational experiment which are not even mentioned. We welcome reactions and suggestions. If you can visit us, come. Whatever the solutions may be for India's perplexing problems they will be discovered by mutually working together with a common interest.

THE KARVE JUBILEE SCHOLARSHIP FUND

It might be known to many that on the 18th of April 1928 Prof. Karve will be 71. It will be in the fitness of things if this auspicious day is observed with the joy and solemnity which it deserves. It is proposed by the Life-members of the Hindu Widows' Home, that, as in the year 1918, so this year too, (1) the 18th of April should be celebrated as a Jubilee day, (2) that scholarships should be instituted in the name of Prof. Karve to be given to deserving widows and (3) a gathering be held on a more or less large scale of the friends and admirers of Prof. Karve and of the past and present pupils of the institutions started by the inspiration and under the guidance of Prof. Karve.

We might here be allowed to note that the endowment fund of the institution allows us to maintain not more than 69 widows at present and that we have reluctantly to refuse admission to several deserving widows. "To maintain one widow's tree requires a minimum endowment fund of Rs. 2,500." We should like to appeal to the past and present students and the admirers and sympathisers of Prof. Karve to contribute to this Scholarship Fund so 'as to 'enable the Widows' Home to maintain a larger number of widows that it is able to do under the present circumstances. The following are hereby authorised to collect subscriptions on behalf of the institution and to acknowledge the receipt of the sums contributed—His Excellency Mr. V. G. Khadilkar, Esq., Secretary, Hindu Widows’ Home Association, Poona City: Prof. G. M. Chiplunkar, N. A., Superintendent, S. N. D. T. Kanya Bhavan, Satara City: Mr. Kamalrao Deshpande, G. A., Lady Superintendent Kanyashala, Belgium; Mrs. Banubai Abo, G. A., Lady Superintendent Mahila Vidyalaya, Sholapur: Mr. V. S. R. Modak, B. A., Gaj. Saraswati Mandir, Bombay: (1) Mrs. Sitabai Annagiri, G. A., Lady Superintendent, Kanyashala, Khetwadi, Girgaon; (2) Mrs. Malatibai Kalus, 10 Bhatwadi Road, Girgaon.

V. M. Joshi, President, Prof. Karve Jubilee Committee, Poona.

Mrs. V. M. Joshi, Secretary.
MADRAS SOCIAL CONFERENCES.

The Editor, The Indian Social Reformer.

Sirs,

Your editorial note regarding the National Social Conference is hardly fair to Mr. O. Kandaswami Chettiar. By implication you misrepresent this view on communal associations when you say that they can certainly send delegates to the Conference, as though he said they could not. The point he raised was whether the Madras Non-Brahmin Youth League, or for that matter any, Non-Brahmin Youth League is a communal social organisation such as you have, in view when you say that many of the Social Reform associations are communal and regular send representatives to the Conference. In fairness to him you should allow me to quote his statement which has a bearing on the so-called non-Brahmin movement as a whole not only in this Presidency but also in Bombay and Madras.

"I wish to say that I am not opposed to communal associations being recognised, as members of the Indian National Social Conference. On the other hand I regard social reforms as the legitimate work of communal associations. But one should distinguish between a communal association, which aims at the progress of a particular community, and a communal combination against a particular community. In a country rent by divisions of caste, creed it is one thing for a well-defined community to form an association for its progress; it is quite another for a number of loosely-knit communities or individuals belonging to these communities to form an association, the common bond of union among them being a desire to keep out of the competition of life-members of a particular community. To take a purely hypothetical case, there would be nothing wrong if the Shias formed a Shia association, but it would certainly be wrong if they formed a Non-Sunni association, inviting to its membership not only Shiias but also Hindus and Christians. I do not wish to expand the point further than to say that this is exactly what happens in the Non-Brahmin Youth League of which the leader is, as the local Arya Samaj President has pointed out, an Indian Christian. The legitimate communal associations have at least this to be said in their favour that they start with good will, however circumscribed in area, and need not necessarily degenerate into communal ill-will. But this cannot be said of illegitimate communal associations which start with jealousy and suspicion towards a particular community, and having no scope for raising to high levels of public benevolence degenerate into class-hatred."

It was in illustration of the passion engendered in the minds of young people by such associations that Mr. Chettiar referred to the storm raised by the vehement remarks, on Niles May's book by the leader of the Non-Brahmin Youth League, which resulted in the first day's proceedings ending in confusion and disorder. It is not a straightforward way of meeting Mr. Chettiar's argument to say that the proceedings did not end in confusion. Leaving aside this piece of dialectic tactics and looking at the facts alone—apart from the unintended testimony implied in the notification published in the local papers on the same day by the President of the local Arya Samaj, that "Mr. Arya whose commendation of Niles May's book led to the break up of to-day's sessions of the Social Conference was not an Arya Samajist but an Indian Christian," your own pronouncement from the Presidential Chair (read out from a prepared manuscript) at the outset of the next day's proceedings on "the unpleasantness caused at the previous day's meeting," "the storm of protests," "Mr. Arya's non-compliance with the Chairman's request," his "persisting in addressing the assembly amid loud shouts of protests," and his "failing temper," clearly indicated that the meeting had dispersed with a flush of excitement and a feeling of dissatisfaction which required for its appeasement a judicial and judicial, pronouncement from the chair the following day.

That Mr. Arya had at last sat down (having had to be gently dragged down by a lady) and that the resolution was put and declared carried—the protest against Mr. Arya, being proof of the acceptability of the resolution—therefore the meeting dispersed, does not alter the fact. Nor does the circumstance that the meeting had to be closed at the time the meeting was closed contradict the fact of the meeting dispersing in an unhappy and expressed state of mind. Your mentioning these circumstances for drawing a veil over an unfortunate incident of which we Madrasis are sufferer from the manhood, evils of a cooked-up communalism are utterly ashamed, speaks well no doubt of your chivalry in defending your hosts and hostesses in Madras, but comes as a shock upon those who have always identified you personally, with the motto of your journal—

"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 to the public opinion of my country, which I am bound to respect in any other case."

I should not have troubled you with this communication if you had not thought it necessary to comment on the subject. I may however take this opportunity of expressing our appreciation of the efforts of Mr. Kandaswami Chettiar in resisting the exploitation of the communal feeling of young men, in the name of Social Reform.

MADRAS.

S. H. SAEED MOHAMMAD,

Councillor, Corporation of Madras; Member, All India Congress Committee; Member, Reception Committee, Indian National Social Conference.

[We have nothing to add to what we have already written on this subject.—Ed. I.S.R.]

CHRISTIANITY AND THE REVIVAL OF HINDUISM.

If I were to be asked what I looked upon as the most characteristic and the most distinguishing feature of Christianity as a practical religion in India, I would answer at once, that to my mind the most characteristic and the most distinguishing feature of practical Christianity in India lies in its trying to live up to that noble precept—"Love thy neighbour as thy own self!" Translated into the terms of daily conduct, this brief precept is very comprehensive indeed. It is a noble and an exacting and almost an entire way of life. It means—Help up the lame and the maimed, the defective and the decrepit. It means—Uplift the downtrodden; lend a hand to the depressed the outcaste and the untouchable. It means—Bring the light of knowledge to the ignorant. It means—Enable the weak and helpless to stand alone by their own strength.
the downhearted to lead useful lives of self-help and self-respect, reclaim the criminal and the unemployed, serve man in society, and so raise humanity, and spread civilisation, and serve God. It is this gospel of humble and loving and intelligently effective service, which I look upon as that feature in practical Christianity, to which we in India to-day owe more than any human calculations can count up.

But although there is a mighty advance upon what prevailed up to the eighteenth century, it is by no means enough. And militant and rebellious reform, discontented and forceful reform, mainly economic or legal or political, however earnest and however pure in intention, is a double-edged tool cutting both ways. It elevates and it depresses. It removes old grievances and it produces new ones. It solves some problems, remedies some evils, but at the same time cannot but create others: Only the spiritual influence of religion is wholly curative. It heals and strengthens and uplifts, and whatever it does is pure gain. And in the course of the nineteenth century practical Christianity entered upon a crusade of social service, altogether different in kind from the destructive and hate-generating crusades of the middle Ages. Nineteenth century Christianity has carried the spiritual banner of fraternal love and service into the remotest quarters of the globe. From Greenland to New Zealand and from China to Peru, large-hearted Christian men and women are leading dedicated lives in the spirit of their Lord and Master, their Swami and Guru helping the depressed, raising the fallen, washing, teaching and with infinite patience civilising the backward races, healing and mending, reclaiming and serving, inspired by the pure faith that fraternal love is its own surpassing reward.

Look at some of the invaluable services they are rendering in our own country. I do not wish to repeat secondhand what you can read for yourselves in annual reports and similar publications. The work of Christian missions with our little tribes, forest tribes. The work of the middle class in teaching, civilising, helping the depressed, raising the fallen, dealing with old grievances, is itself a unique opportunity in India. This line of thought and such a point of view one does come across now and then. Loving helpfulness does involve any amount of intelligent and efficient scheming. Breathing soul into bodies requires both infinite love and infinite scheming. That is all I care to say in reply to such a point of view and such a temperament.

To return to my theme Vaishnava Gujurat and Hindu India are to-day what they have become through centuries of cumulative degradation and decay. But Vaishnavism and Hinduism were not always what we find them to be to-day. Time was when young Vaishnavas and Hindus were achieving out of it. It was the same with the unattainable Brahman who created them and elevated him. Time was when young Hinduisan was a Universal Religion, with ideals of fraternal love as noble as the Christian to-day. Let me refer you for an instance, to that immortal parable of Love, Charity and Selfcontrol in one of the most inspired scriptures of humanity, the Brhad Aranyak Upanishad.

Time was when this trinity of mutually purifying virtues were not mere precepts in Hindu society. And, in proportion as these virtues come to be realised more and more in individual and in social and in international conduct, Hinduism too will regain its ancient purity and vigour as the religion of fraternal service and sympathy. The concrete object lessons which practical Christianity gives before our eyes at our own doors by its noble and devoted work amongst the neediest of our own people, will in the fairness of time enable Hinduism to achieve this revival from within itself. Ram Mohan Roy and Vivekanand have been the great pioneers of such a revival and, to conclude with a Christian image intelligible in the bumblest kitchen, their leaven will leave the whole mass in due course. And that, to my mind, ladies and gentlemen, is the loftiest and most invaluable service the practical Christianity of fraternal service is rendering to us in our own country at the present day.
WOMEN'S EDUCATION CONFERENCE DELHI.

TRIBUTE TO INDIAN WOMANHOOD.

Lady Irwin opened the All-India Ladies' Conference on February 7th at the Royal Cinema Hall, New Delhi. The large and distinguished gathering including Sir John Simon, Lord Burnham, the Begum of Bhopal, Mrs. Naidu, Mrs. Kamala Devi Chattopadhyaya, Mrs. Sarla Devi, and a number of members of the Central Legislature, and about 150 delegates from all parts of the country.

Welcoming the delegates Mrs. S. R. Das, Chairman of the Reception Committee, referred to the illiteracy, which is attributable to the apathy obstacle. In the face of light, of courage, and of hope, and it was their work to remove. Women made better progress and about the education of their girls. Women made better progress and about the education of their girls.

The Repository of Tradition.

In her opening address Lady Irwin, who was accorded a rousing ovation, said that she had realized in the short time she had spent in India how deep and far-reaching was the influence of women. The were the repository of tradition, and long may they continue to be. They must not be blind leaders of the blind, but the bringers of light, of courage, and of hope, and it was their work to see that the best of the old to what was best of the new. One of the greatest needs in India was a continuous supply of suitable and trained women teachers. Women made better teachers of the very young than men, because they had greater patience and greater sympathy. They needed women with knowledge and vision and capacity for self-sacrifice and a high sense of the great responsibility that was theirs in a country, where the population was mainly rural. It was a problem which must be faced and surmounted before any real and fair spreading progress could be made. The obstacles in the way of women's education in this country were enormous. There were difficulties of language, poverty, ignorance, apathy and hostile public opinion and social customs, and even politics, but Lady Irwin declared that women the world over, were famed for their patience and their dogged courage in the face of daily adversities, and if they kept a stout heart and were determined to go forward steadily she was convinced that they should in due time overcome all their present troubles and win through to their goal. In one respect, India was favoured. Other countries had been pioneers, and had made mistakes by which India, if she was wise, might profit.

Mrs. NAIDU'S SPEECH.

In proposing a vote of thanks to Lady Irwin Mrs. Naidu gratefully acknowledged the illuminating words of her Excellency, which, she said, should be the keynote of their aims and ideals. Amidst loud applause, Mrs. Naidu declared that the East and West had met to-day in the kinship of womanhood, that indivisible sisterhood. India, she said, was the home of Lakeshni. Saraswati and Parvati and did not consist of Hindu ideals only. But ideals of all nationalities who had come into contact in this land. She strongly repudiated the charge that India consisted of narrow idealists.

Her Excellency and other ladies who were assembled then proceeded to the Municipal Hall, where a civil welcome was accorded by the Municipality in honour of the Ladies' Conference. After the guests had been treated with tea and light refreshments Messrs. Johnson and Abdul Rahman on behalf of the hosts welcomed the ladies. Respecting on behalf of the guests Mrs. Naidu hoped that Delhi would not only be centre of legislation but of the regeneration of the Indian nation. She prayed that after the next election the city fathers would also include city mothers in the Delhi Municipal.

THE WANLESS TUBERCULOSIS SANATORIUM.

A UNION MISSION ENTERPRISE,

COMMENDATION BY H. E. THE GOVERNOR OF BOMBAY.

Universal satisfaction has been felt throughout India at the graces of His Excellency to the Government of India in conferring upon Dr. Wanless a Knighthood in recognition of his great medical service among India's people. His Excellency the Governor of Bombay has also been graciously pleased to hand the subscription list of the present scheme with a donation of Rs. 1,000. When the scheme was first explained to His Excellency he sent a letter of warm appreciation. It contained the following passage:

"... I shall be glad to give any support that I can to the scheme, as was outlined to me at the interview, as I am quite certain that a Tuberculosis Sanatorium is very urgently needed. I trust, therefore, that the building funds will shortly be forthcoming, in which case the work can be started at once, as no funds for recurring charges will be required—such funds I am informed, being met from the generosity of those supporting the Mission.

If you will be good enough to let me know when you are opening a subscription list, I shall be glad to send you a donation myself.

I do not know whether the committee have considered the name which this institution should bear when it is completed, but I might perhaps suggest that it would seem appropriate for the name of Sir W. J. Wanless to be associated with it, as some small reminder—even though reminder will never be necessary—of the great self-sacrificing work which he has carried on in India for so many years."

SIR WILLIAM WANLESS.

The Joint Committee responsible for the scheme have unanimously approved of His Excellency's suggestion that the institution should be named after Sir William J. Wanless who himself initiated the scheme and who has set his heart on assuring its success before he had to steer in the right direction, the education of the girls.

The Wanless Tuberculosis Sanatorium.

In proposing a vote of thanks to Lady Irwin Mrs. Naidu gratefully acknowledged the illuminating words of her Excellency, which, she said, should be the keynote of their aims and ideals. Amidst loud applause, Mrs. Naidu declared that the East and West had met to-day in the kinship of womanhood, that indivisible sisterhood. India, she said, was the home of Lakeshni, Saraswati and Parvati and did not consist of Hindu ideals only. But ideals of all nationalities who had come into contact
The present appeal is, therefore, only for the amount required for buildings. As this is to be a Union Mission enterprise those Missiona joining in the organization are to undertake the raising of funds necessary for mainte-nance and upkeep. The Miraj Mission Hospital will provide the Physician-in-charge, and the Asistant Physician. The Miraj Hospital laboratory will also provide the laboratory facilities, required by the institution and will carry out such surgical procedures as may be called for in the treatment of the resident patients.

How You Can Help.

This appeal will doubtless fall into the hands of some of Sir William’s friends and grateful patients who may desire to make a distinctive contribution by providing some entire item in the foregoing list. Some individual donors may wish to provide ‘a Bungalow’, or ‘House’ or ‘Individual Cottage’ or some other part of the ‘Plant’ as a token of gratitude, for benefit received. The intention is that such donors shall have their names associated with the particular portion of the buildings which they donate to the Sanatorium. The Joint Committee will be deeply grateful for gifts from all quarters be those gifts great or small.

DOnATIONS.

Donors may send their contributions to any of the following who will be glad to forward prompt acknowledgments, all donations to be marked for ‘The Union Mission Tuberculosis Sanatorium’.

The basis of organisation will be similar to that of the Union Mission Tuberculosis Sanatorium at Arogyavaram, South India. The Physican-in-Charge of the Sanatorium will be ex-officio Chairman and Honorary Treasurer of the Committee of Management, The Sanatorium is intended for the treatment of in-patients only who will be admitted without distinction as to nationality, caste or religion. For the present the Sanatorium will contain fifty beds, to be enlarged if additional accommodation is required and as funds become available. Those patients unable to pay for treatment will be treated free of charge in the public wards. Small individual cottages will be provided at a small charge for patients able to pay, for treatment and who desire to have family attendants reside with them.

The Staff.

The Staff is to be appointed by the Committee of Management. It is the intention of the organization to secure a specially trained physician who shall be the Physician in charge of the institution under whom there will be a staff consisting of one Superintendent of the Nursing Department, one Registered Assistant Physician, a staff of ten nurses and compounders in addition to the necessary medical staff.

The Plant will consist primarily of—

<table>
<thead>
<tr>
<th>Description</th>
<th>Estimated Cost, Rs.</th>
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<tbody>
<tr>
<td>4. Administration Building</td>
<td>15,000</td>
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<tr>
<td>2. Bengalow for Physician-in-charge</td>
<td>15,000</td>
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<tr>
<td>3. Bengalow for Nursing Superintendent</td>
<td>10,000</td>
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<tr>
<td>4. House for Assistant Physician</td>
<td>6,000</td>
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<tr>
<td>5. Home for Nurses</td>
<td>5,000</td>
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<tr>
<td>6. Home for compounders &amp; male nurses</td>
<td>5,000</td>
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<tr>
<td>7. Quarters for attendants</td>
<td>5,000</td>
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<tr>
<td>8. General Open Ward for males</td>
<td>15,000</td>
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<tr>
<td>9. General Open Ward for females</td>
<td>15,000</td>
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<tr>
<td>10. Ten Individual Cottages (Rs. 2,000 each)</td>
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<td>11. Water Plant</td>
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<td>12. Lighting Plant</td>
<td>10,000</td>
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<td>13. Road-making and tree-planting</td>
<td>5,000</td>
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<tr>
<td>14. Other Buildings and contingencies</td>
<td>15,000</td>
</tr>
<tr>
<td>Total</td>
<td>180,000</td>
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</tbody>
</table>
The message adds: "We, the Maharrattas, being Khatriyas, must always be ready to protect our religion. The Hindu religion at present is really between two fires, one Christian and the other Mahomedan. We must some how fo ward it to the Sathyah-Shodhaka Samaj, and the Maharratta community generally have become prone to religious and social reforms. Your Highness' son, the Maharaja of Indore, has married the daughter of a Mahratta Sande, who was guided by Rajajish Shahi Shabaraj. Social reforms are not new to the Mahratta community. The Mahratta King, Shri Shivaji Mahrat raj, converted Bajaj Nimmalkar to Hinduism. The late Rajajish Shahi Maharaj received a Mahomedan lady and her sons into the Mahratta community. The late Maharaja of Gwalior, Aliya Bahadur Madhava rao Scindia, took into the Mahratta fold his natural brother Balwantrao Bhayya Shikib, whose mother was a Mahomedan, and married him to a Mahratta girl.

"We feel glad that the Maharrattas are not ready to marry Miss Miller, an American girl. We shall be glad that Your Highness wishes to convert her to our Mahratta caste. To fulfill that wish our Mahratta mission will place itself at Your Highness' service. Our mission has converted a Christian girl and married her to a Mahratta youth, who is one of the members of our mission. We will arrange wherever Your Highness wishes to convert Miss Miller. We are ready to convince our brethren in Maharastra to welcome such a marriage.

"It will be very convenient for us to perform it in Poona. We are sure all Mahrattas in the Deccan will feel extremely happy to welcome Your Highness and Miss Miller. Please be strong and do not abandon the Mahratta cause. We know that Your Highness dearly loves our religion. The Mahratta race is well known for its love of religion. We hope Your Highness will candidly think over our offer and communicate to us your approval."

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The Assembly Debate on the Simon Commission: The eagerly expected debate on the Simon Commission in the Legislative Assembly came off on Thursday. The "Times of India" correspondent has described the scene: "Never in the history of the growing parliamentary institutions in India has there been a debate of such widespread interest as that which is now to be heard in the Legislative Assembly to-day on the Simon Commission. This is not merely a rhetorical description of the crowded appearance of public galleries. They were crowded to the utmost. The Members of the Council of State filled every bench in their gallery and also sat on its steps and stood. The Distinguished Stra\'nger's gallery was similarly crowded with distinguished ladies and gentlemen from far and near. The gallery on the floor of the House to the left of the Chair contained a party from Viceregal Lodge, the President's gallery was filled and contained such prominent people as Dewan Bahadur Nangachiar, Mrs Benet, Sir Tej Bahadur Saphar and Mrs. Sarojini Naidu. Behind them and directly the Ladies' gallery and the large spaces reserved for the general public were packed with listeners. But the broad interest which the world at large feels in the situation in which the debate is taking part only reflects the most widely indicated by the occupants of the press gallery where, besides the gathering of correspondents, there were visitors specially gathered for the occasion from several countries outside India. There was one correspondent from America, another was an Austrian correspondent representing several newspapers in Austria, a third was the accredited representative of a trio of the most important newspapers in Germany besides one of the largest in the United States.\n
Lala Lajpat Rai moved the principal non-official resolution which was a vindication of the House and that this House will, therefore, have nothing to do with the Commission at any stage or in any form.\n
Lalaji made an outspoken speech in which he charged British rule in India as having been an utter failure in respect of nation-building achievements. He was followed by representative speakers. According to the testimony of the correspondent of the Times of India, the speeches were of a very high level. The proceedings were, however, abruptly cut short by the news of the death on his way in an ambulance car to the Assembly Chamber to take part in the voting of Mr. Harechandra Vishandas, a veteran public man of high character and great abilities, who represented Karachi. The debate stands adjourned to Saturday.

The arrival of the Statutory Commission in India has had an ominous influence. In his demonstrations organised in different parts of the country to express the public disapproval of the Commission, college students took a prominent part. They have been punished in several ways for doing so. As reported in the Times of India, Sir Stanley Jackson, so far forgot himself as to threaten in his Convocation address to withdraw the Government grant to the universities. The high handed way in which officials are prone to treat students in this country is in striking contrast to the consideration they show to them in England, as shown by the following extract from a recent English paper: "Ragging" which occurred in the West End of London on the night of the last Oxford and Cambridge Rugby match, when damage was done in theatres and performances were stopped, has been the subject of communications between the Viceroy and the Indians. The result of which warnings have been posted at both universities. The following was issued at Cambridge: The Vice-Chancellor has been greatly concerned by the reports in certain newspapers describing disturbances which occurred in some London streets, theatres, and musical halls on the evening after the Cambridge Rugby football match, and attributing these disturbances to undergraduate members of the two universities. No evidence has as yet reached the Vice-Chancellor to connect participation in these disturbances by under-graduate members of either University, except in a very few cases where under-gra\n
utuates appear to have been charged, and in some cases acquitted, in the Metropolitan police courts. At the same time, the Vice-Chancellor desires to warn most urgently all under-graduate members of the University against any participation in scenes of disorder, particularly such as involve injury to property or interference with the enjoyment of other persons, whether after inter-University contests or at other times. Any member of the University who takes part in such disturbances not only disgraces himself but stains the name of his University and brings its good name into discredit with the outside world. The Vice-Chancellor feels confident that this warning, which he now issues, will enlist the sympathy and cooperation of all undergraduate members who rightly value their position of members of the University of Cambridge.\n
Mr. Chowdhuri on Jesus Christ: We publish today Mr. Dhiren dranath Chowdhuri's rejoinder to our review of his learned work. We cannot claim the great erudition which Mr. Chowdhuri has brought to bear upon his subject. But we have bestowed much thought to it during many years and we hereby state in brief the conclusions we
have reached so far—they bear on Mr. Chow-
dhuri's thesis. We must say that the question of
the origin and date of a great teacher has never
approached to the same degree of practical impor-
tance. It is a wise saying of the Hindus that we should not
play too curiously into the sources of rivers and rivulets.
If the historical tests are applied to the great
Teachers of Hindooism, as ficundly as Mr. Chow-
dhuri applies them to Christ, bow few would emerge
unscathed? Because Sri Krishna's history
cannot be established are the teachings of the Gita and
Bhagavad Geeta. It does not follow as much
relevancy to an appreciation of Christ's teachings to
ascertain positively his date, his parentage and
other details of his mundane life. Jesus would be
a great Teacher whether he was white, black or
brown, whether he was born in the 1st or the 4th
Century, and whether he died on the Cross or on
his bed in his own home. As regards his teachings,
Mr. Chowdhuri says they were not his, that others
had taught the same before him. It is quite true
that no man is his own ancestor, and we can always
trace an idea to previous sources. But merely
Jesus is entitled to credit for having focussed in his
own person for the world the collective
wisdom of the ages,

Though truths in mankind daily join,
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him that made them current exist.

But Jesus did not merely reproduce the wisdom of
his predecessors. He made substantial contribu-
tions of his own to it, as when he rebuked the
self-complacency of the woman taken in adultery.
We do not think that Jesus held the last word in
ethics or religion. Neither do we differ from pro-
fessing Christians. But we think that he is un-
questionably one of the two greatest World-
Teachers, and that Gautama Buddha alone can be
mentioned in the same breath with him.

Muslim Girls' Education: No less distin-
guished a leader of the Mahomedan community than
His Highness the Aga Khan has given his considered
views in favour of the education of Muslim girls.

The Hindoo Widow Reform League: We
have received from the President of the a-sociation
the fourth report of the Hindoo Widow Reform
League which covers the period 1924-27. The
Society is registered under the Societies Registration
Act and has its headquarters in Lucknow. The
Institute of Hindoo Widow Reform is a separate
social organisation with the object of imparting
education to Hindu widows and remarrying
them if they should desire to do so. The
League gives monthly so-called "weddies" to
study in the local boarding Girls' Schools at
Lucknow. The President of the League, Mr. Kunj
Babari Sath, states in the report that the difficulties
in the way of widow remarriage are due mainly to
four reasons. The guardians insist on a higher
qualification in prospective bridesgrooms for widows
than for males; they desire to have the remarriages
before the widows have completed the age
of 18 years; they do not desire to educate the
widows; the various sub-divisions in a caste some-
times do not admit of marriages even within the
same caste; and, lastly, the pick and flower of
younger sons generally come forward as suitors
for widow marriages." The President has realised
that it is impossible to attempt any one reform
without touching on the other social problems that
exist in India. The Hindoo Widow Reform League
dow marriage being a drastic, serious and major
reform, other reforms, as for instance inter-caste or
inter-religious marriages, should, as a matter of
course, accompany it. The report agrees with
another peculiar notion. The ideal of the
League is to start 'Widows' Huts' but they have
not been able to do so for want of sufficient funds.
The Conference, as its name shows, is primarily devoted to women's education but the problem resolves into many factors of a social and economic character and it is impossible to deal with it without dealing with them by way of a preliminary clearing of the approaches to it. There is to begin with the question of child and too early marriages which effectively blocks the way to any real measure of women's education. The purdah is another great obstacle in a large part of the country. The prejudice against and opposition to the education of girls has largely died out and these two customs are at present the main impediments to a rapid spread of girls' education. The other great difficulty is the lack of a sufficient number and variety of educational institutions. This deficiency is common to the whole field of education, but it is far greater in the field of girls' education. In fact, until about a few years ago, the Government, both Indian and provincial, were indifferent to the claims of women's education. The credit of giving a lead in this, as in other social matters, belongs to the Indian States of Mysore, Baroda, and Travancore which many years before British India took up the subject, established institutions for the higher education of women. More attention is paid to the subject in British India at present and now that woman have started an Educational Conference of their own, we may expect rapid progress. There is one point, however, on which we would utter a word of caution.

Some of the speeches at the Conference seem to show that there is a feeling that women's education should proceed on lines materially different from that of men. This, we think, is a dangerous doctrine which must ultimately result in the undoing of all that has been done so far to advance women to a position of intellectual and social equality with men. Men and women are not two different species or even castes or communities, and there is no possibility of antagonism between the two. Radically different courses of study for men and women will not conduce to the intimate mutual understanding between the two sexes which is essential to harmonious social progress.

We may illustrate this by an example. It is often said that mathematics is not necessary for women and as many of them fail in their examinations in that subject, it is suggested that mathematics may be omitted in the education of girls. The subjects which are taught in schools and colleges are most of them of value chiefly as means of mental training. Mathematics is the subject which trains the mind in exact thinking, and to say that women do not need mathematics, merely means that devotional thinking is natural to the feminine mind.

Incidentally, we may mention that the daughter of the great Hindu mathematician, Bhaskara Charya, Lilavati, was a keen mathematician and his treatise in Arithmetic bears her name, and the problems are addressed to her personally. Indian women are sufficiently expert in domestic management, and what they particularly need is an outlook reaching beyond their families, castes and communities.
IN SEARCH OF CHRIST—A REJOINER.

(By Prof. D. Chowdhuri, Vedantaagis, M.A.)

Please accept my best thanks for publishing the review of my *In Search of Jesus Christ* in two successive issues (January 21st and 28th.) of your renowned paper as leading articles. But I am afraid I have been misunderstood on certain points. If I have denied the historical character of Christ as the reviewer rightly says then the charge that I have attacked Christ for the defects and mistakes of Christianity does not lie. I have actually contended that Christ is not the maker of Christianity but Christianity has made its Christ. Therefore the defects of Christianity mean the defects of Christ and it is no mistake to attack Jesus Christ for those mistakes and defects. So I still believe and hold fast to my belief that it is a disservice to the cause of spirituality to hold aloft a defective manufactured personage as a spiritual ideal to mankind. The reviewer contradicts himself when he says that the historical character of Jesus is comparatively a minor point but at the same breath stresses for the excellence of his teachings which I have pointblank denied and an historico-comparative study will show that the teachings of the synoptic Gospels instead of giving “the net result of the highest philosophy of Hinduism” fall far short of our puranas which we primarily designed for iliterate persons. And Raja Ram Mohan Roy gave the gospels no higher place than the puranas. The fourth Gospel, really a philosophy under the garb of a fictitious story, had nothing to do with the original Christian propaganda and the Pauline Epistles much less so. It is a mistaken religious enthusiasm that beholds a fictitious person as historical, and falsehood cannot produce good results. Ram Mohan only garnered some precepts from the gospels and those precepts could be collected from any other scripture given in the name of any other teacher. These precepts are common property of humanity. They are true not because taught by this person on the Mount or that person from the Chariot but they are given to the mouth of this person or that person because found true by the universal experience of humanity. This is the correct reading of history.

It is wrong to call my book “the outcome of the strong political reaction,” not because it is not a reaction but because it is not certainly a political reaction. It is a reaction due to the change of the angle of vision caused by the re-reading of history. Formerly we read history made for us by interested parties. Now we have disentangled truth from falsehood. The reviewer has confused the issues by taking Christianity and the Civilisation of the West together. They must be considered separately as they are antagonistic. I have severely criticised Christianity. But to avoid an obvious misunderstanding I must say with all the emphasis I can command that I yield the palm to none in my adulation for Western culture. Taken all in all I consider it to be the greatest current of civilisation that ever flowed in this planet in spite of some of its vital defects. There is no misapprehension in my mind as to the role of India in the world of religions thought, because it is in India that all the religions will be amalgamated into a synthetic whole and the West has to make important contributions. But Christianity proper is an obstacle in the way of realising this far-off end. The Western culture that is to make the contributions has grown in spite of this Christianity. Even today Christianity is opposing the Evolution theory that is by far the greatest discovery of the scientific West in the 19th century—the century that has added more to the stock of human knowledge than all the other centuries put together, as Henry Drummond has said. If I have shown that Christianity is not a thing dropped from heaven to lord it over others and destroy others to exclusively make room for itself but that it is also of the earth earthly and itself a product of amalgamation of other materials, then, Mr. Editor, has it not made Mother India’s path to play the role of synthesis easier? I hope, you will agree with me, that it is an enterprise worthy of much industry and enthusiasm which, if spent in this cause, have not been misapplied at all. My object is to show the origins of Christianity and not what it is to-day.

It is a common knowledge of history how all these ages Christianity has hampered human progress. It did not begin in a tabula rasa, but appeared in a highly civilised Graeco-Roman atmosphere to which it scarcely had anything to add. Christianity did a great disservice to the world by giving a misdirection to this culture in more than one point. It can very easily be shown and it has been shown in the book what mischief Christian fanaticism in its early stages had done by putting down the masterpieces of the Graeco-Roman art and setting on fire more than once the marvellous collection of the famous Alexandrian Library and latterly wholly driving out Greek philosophy from Europe to take shelter in the Islamic seats of culture. It is the return of Greek culture popularly known as the Renaissance that has made modern Europe what it is to-day. Since the Renaissance till Hegel it is the Greek inspiration that has developed Europe and that in spite of Christianity proper. Did not Martin Luther say that if Aristotle had not been in flesh he would have called him devil? Now what is the significance of all this? Christianity was a bankrupt movement from the start. It was its God-appointed mission to turn to the classical culture and begin the modern age all at once. But it abjectly failed in its mission, and instead inaugurated the dark ages, the darkest in the history of the world under which Europe had plied for long fifteen hundred years when the return of the expelled Culture came to its reason. Was Europe a whit better for fifteen hundred years after Christianity than it was for that period before it?

The reviewer speaks of India’s debt to Christianity. He evidently means philanthropic activities, democratic principles, liberation of women and the propagation of education among the masses. But I am sorry to say, if we had had to look to the Bibil-
cal Christianity, we would have been solely disappointed. Democratic principles were introduced into Christendom by the impact of Islam. It was necessary to set its house in order to successfully combat the new religion. The early Christians were taunted as misanthropes—the enemies of mankind. And it was Buddhism that really organised philanthropy on any large scale. But Buddhism degenerated and the early Christians copied it. As to the part played by Christianity proper in liberating women, the less said the better. Here also it was Buddhism that recognised no distinction between its male and female disciples, and the Buddha gave to his women followers equal status with men. The Church of England is undecided whether women should be allowed the pulpit. The Brahmo Samaj in this regard drew her inspiration more from ancient India than from anywhere else. Early Christianity had scant regard to show to women as evidenced by the utterances of Jesus, Paul or the medieval disciples. All yesterday women in Europe were mere slaves with no right to property which our women- folk enjoyed all along. Supernaturally speaking, if European women seem more emancipated, it is because Western women began to clamour for individual rights as early as the Roman days and Christianity had to surrender. Are we to say the better in matters educational taken as a whole since we have been under the spell of Christianity? I trust not. It is a proved fact that mass education was not initiated from Cambridge to Calcutta but only exported from Madras to Manchester as such. Here also it was Buddhism that recognised no distinction.\n
EVANESCENCE OF CASTE FEELING.

Sir,

From the ecclesiastical point of view, I may be wrong in my conception of the conclusion, but from the social point of view, I dare say that the day is coming nearer and nearer, when there would be no such thing like "Caste Feeling". Not many years elapsed there was an emotional discussion in every Christian home on the act of concubinage, inter-marriage and illegal relationships of our girls with non-Christians. Our brothers tried their uttermost to intercept such connections. But they adopted certain resolutions to obviate such occurrences from our community. They also protested against emancipation to certain extent, but they failed in their mission. It is not only happening in the Christian community but if my brothers care to read newspapers, they will see that the idea of "Caste Feeling" is obviously vanishing from the minds of girls of all denominations and inter-marriages are being approved of by girls of all nations; although at present the opposition to caste is in the minority.

The other day I was reading The Indian Social Reformer, dated the 21st ultimo, in which there is an announcement of two marriages. One of Miss Gasgul with Mr. Assaf Ali and the other of Miss Wadia with Mr. Maurice, (I am not in a position to say if Miss Wadia is Christian or non-Christian but this I know she is an Indian girl). Miss Wadia is marrying a Bachelors, but I must confess, it seems to me now, that sooner or later Christian boys will also prefer their marriages with non-Christian girls, and I do not doubt about it at all some day it has to come into practice. Now emancipation, and high education have been given to non-Christian girls, now they will come out in the light, and will participate with their brothers of all beliefs, in all their activities, and will choose their best husbands without distinction of caste and creed. It is speedily growing in the heart of Christian and non-Christian girls, to give up the idea of Caste Feeling.

Yours etc.,

Salvation Army,

Bombay.

W. HOWARD.

CHILD MARRIAGE REFORM: A deputation of the Women's Conference waited to-day (Feb. 11) on the political leaders at Dr. Anand's house, and pressed them to support in the Assembly the prohibition of child marriages below 16 years, and the raising of the age of consent to 18 years. It is understood that the leaders generally agreed to the proposals made by the deputation. The deputationists included Dr. Besant, Mrs. Naidu, Mrs. S. R. Das, Mrs. Pardasmi, Mrs. Amalal Sarbai and Mrs. Kamaladevi Chattopadhyaya. The leaders on whom the deputation waited were Sir T. B. Sapru, the Maharajah of Mughals, Pandit Malviya, Pandit Motilal, Sir Purushottamdas, Lalit Lajat Rai, Mr. Jinnah, Maulvi Mohammed Yakub and Musabib Ishaq. It is understood that a deputation consisting of 12 delegates of the Women's Conference led by the Raul of Mandi waited on H. E. the Viceroy to-day (Feb. 11).
Second All-India Women's Conference.

H. H. THE BEGUM-MOTHER OF BHOPAL'S PRESIDENTIAL ADDRESS,

The following is the full text of Her Highness the Begum-Mother of Bhopal's Presidential Address at the Second session of the All-India Women's Educational Conference held at Delhi on the 7th, 8th, 9th and 10th of February 1928:

The last session of your Conference which I regret I could not attend, was held at Poona. The selection of Poona as the venue for the Conference was indeed a happy one, the women of Bombay and Maharashatra being among torch-bearers of the educational movements in this country. Poona has besides, the credit of being the seat of the first University for Women in India, an honour which no other city can boast of.

This year the privilege of entertaining this Conference falls to the share of Delhi, the Capital of India. From the earliest periods of history down to the present time, Delhi has been the centre of various national movements, the scene, very often, of happenings which have during the last four thousand years decided the destiny of India, and last, but not the least, the birthplace of women unsurpassed for their great qualities of head and heart.

I thank the people of Delhi and hope their assistance in the accomplishment of the objects of this Conference will be as steadfast as it is bound to be fruitful of far-reaching results.

CONFERENCE STILL IN INFANCY.

Your Conference, ladies, is still in its infancy. This is but the second year of its existence. It is premature, therefore, to enter upon a survey of its work and expect any tangible results. But the mere fact of such a gathering of educated and broad-minded ladies representing all the different creeds is an event unique even among the assemblies of the stronger sex. Could there be a more hopeful sign for the future educational and social progress of India than that ladies from all parts of the country should have assembled here, without any distinction of caste or creed, to discuss the problems of education and to find out suitable means for its progress?

It is indeed most gratifying to see that a noble cause has wiped out differences which are the natural outcome of ignorance and narrow-mindedness, the two chief causes of friction and disunion now unhappily rampant among our brethren in India. Even if this Conference were to fail in the fulfilment of its objects, the comradship so much in evidence to-day will by itself be an achievement, the value of which cannot be easily estimated. But no, I am by no means a pessimist. This Conference will doubtless bring about useful results and I would assure you that, by the help of God, our feeble efforts will prove immensely beneficial to our sex and to our country, for anything that is done in perfect sincerity for the good of others carries the blessings of the Deity with it.

WOMEN'S EDUCATION.

The chief objective of our Conference is to bring about reforms in the present methods of female education and to remove the various drawbacks and obstacles inherent in the system. The main cause of the present unsatisfactory condition of female education is that, up till now whatever has been done for the education of women, has been done by men, and although we ought to be thankful to them, we cannot blink at the fact that men cannot fully realise our needs or look at them from the same viewpoint as we can. They simply cannot grapple with our problems to our satisfaction. Why, they have done on entering with our educational difficulties that face the women of India. We can do that ever so much better, and, should ever a situation arise where our needs must depend on men's assistance, let us readily place our suggestions at their disposal.

A COMPLICATED PROBLEM.

Owing to the various local conditions, the problem of providing suitable education for our young men is not free from difficulties and prominent educationists are still groping in the dark to solve it. The problem of the education of girls is far more complicated. While on the one hand the poverty of the people of India and their prejudices stand in the way of a proper settlement, on the other, there are old and antiquated customs clothed in the sanctity of religion which retard educational progress. Due to these reasons the question of female education stands foremost among our internal problems. You alone can solve it, as nobody else can. Our difficulties are two-fold. There are those that beset education itself and means of its progress, and those that are the result of outside influences and conditions. We shall not be able to reach our goal unless we were to tackle both, and it is for this reason that we are assembled here to think over and discuss the ways and means for the achievement of our object. For a detailed examination of the problem you will await the subsequent proceedings of the Conference, but I shall very briefly survey some of the aspects of female education in order to place before you my own ideas of their relative importance and interdependence.

I shall first deal with those difficulties which have to do with external conditions, and they are comparatively of greater importance.

POVERTY OF PEOPLE.

One of the stumbling blocks in the way of female education is the poverty of our people. Even the education of our boys is not free from the harmful effects of poverty, and the facilities for education that are to be met with in other countries are therefore wanting in India. It is obvious that in a country where the income per head is, as low as Rs. 2.40 per month there can be little hope of people taking their due share in the spread of education. That is too small a figure to enable a man to afford two meals a day at the present time when cost of living is so very high and it can scarcely leave a margin for any investment in education. Even so, however, something has somehow been done for the education of the boys, but the need for women's education has not been met so much as properly felt by our countrymen. Their lack of interest and, sometimes, their opposition have prevented the Government from paying due attention to the education of the
women of India. That accounts for the backwardness of girls in education in comparison with boys, and for the fact that the ratio of education between women and men is hardly 51:100.

Women's Responsibility.

The remedy for poverty lies mostly in the hands of men, but women too have their responsibility in this respect, the division of work in the society being that man produces wealth and woman spends it. To save society from the evil effects of poverty we certainly have to enlarge our sources of income, but we also have to cut down our unnecessary expenses. Now if women know how to run a household properly, they would keep their income and expenditure evenly balanced and would be able to distinguish between the necessary and the unnecessary items of expenditure. If they know some useful handicraft by the help of which they could supplement their income. If they could realize the national needs and sacrifice a little of their pleasures and luxuries to the adoption of the plain living of olden times, poverty would, to a great extent, disappear from the country. But all these things depend upon proper training and education, and even for this the proper remodelling of our educational system seems to be absolutely necessary.

Early Marriage.

Another handicap to the education of our girls is the custom of early marriage. The evil custom exists practically in every part of the country, and in almost all sections of the people. Owing to it the best part of life which ought to be devoted to the physical, mental and moral growth of a girl, is wasted, and, besides, she often falls a victim to various kinds of disease and physical disability. The rapid increase in disease and mortality, the fall in the average length of life, the poor physique of the children and the physical and intellectual degeneration so evident to-day are all traceable to this baneful custom. Nevertheless it is my firm belief that usage must have had its origin in the quest of something higher, in the exigencies at any rate, of the social order. We must not lose sight of that aspect of the question, lest we wrongly decry our ancestors. We should, on the other hand, examine it most carefully and try to adjust it as best we can. Our country owing to its climatic characteristics is so different from the countries of Europe and America, and our modes of living are not the same as theirs. The age of youth and adolescence in cold climates is very nearly the time when what is known as middle age generally sets in in this country. Probably this and other similar considerations were the causes that led to the adoption of this custom. It seems, of course, to have gone much beyond its limits and has thereby plunged millions of our sisters in misery. What is needed is a middle course, as that indeed is the best course. People have themselves come to realize the evil effects of the custom and I think the Government will not be wrong in finding out the proper means of dealing with it in a way that will satisfy all of us. Last year you discussed this question and passed resolutions on it, but we cannot stop at that. We must go on insisting on our demands till they are properly satisfied. Every part of the country should come forward with its protest and create public opinion in favour of complete reform.

Purdah Custom.

Another custom that needs readjustment is the purdah. Just as early marriage is largely common among the Hindus, the purdah is to be met with mostly among the Muslims. There can be no denying the fact that the present strictness of the purdah system among the Musalmans does not form a part of their religious obligations. It is based on purely local considerations and is not found in other Islamic countries. The motive underlying the system as it obtains in India was perhaps the prevention of an improper association of men and women. The idea was that women should not make a show of their charms, and it was with that object in view that the purdah was introduced in Islamic countries. In some of them it still exists, but nowhere is it as strict as in India. If the system were remodelled according to peculiarities of the environments and placed on a reasonable footing most of the evil effects which it has on female education would disappear, while, at the same time, we should be spared from the situation that is causing a great deal of anxiety in the West.

I have no hesitation to own that the purdah system as observed among the Musalmans of India is not exactly Islamic and is indeed very harmful to the progress of education among our girls. It is a hindrance moreover in the way of their physical and mental development. The Musalmans should coolly and calmly reflect and decide whether by respecting a mere custom they would keep their women in a state of suspended animation and whether they would sacrifice the prospects of their future generations at the altar of blind prejudices.

These briefly, are among the impediments to female education which I have classed as external. There are a number of social difficulties besides, which are in themselves the result of ignorance and lack of knowledge and do not very much affect the progress of education. I do not therefore propose to go into details about them and I feel that they will all gradually die out with the spread of education and the necessary reforms and the acquirement of rights very much in demand will automatically follow in its wake. No power in the world can stop us from getting our rights if we are capable and deserving of them.

Curriculum of Studies.

I now come to those questions that have a direct bearing on the educational problem. The foremost among them is the question of a suitable syllabus for girls, a question which has for a long time been under the consideration of those who are looked upon as leaders of thought in that respect, but it is a pity that nothing much has been done so far. Nothing definite has yet been decided upon and we do not know what to read and what not to read. A certain controversy seems to be going on as to whether the instruction of girls should proceed on the very same lines as that of boys, or whether there should be one system for boys and another for girls. There are some who favour an identical course of studies for both, while there are others who would keep the two systems totally distinct from each other. The former also advocate what are called mixed schools. Personally I am inclined to think of both the points of views as the two extremes to be avoided. I would chalk out a wise middle for the
conducted of women's education. I do not pretend to step into the role of an educationist. What I do want to stress is merely that in the choice of a curriculum, the peculiar needs and requirements of women and their mental constitution should not be lost sight of. It should also be borne in mind that the time our girls can afford to devote to their studies is necessarily very limited, and that therefore the course of instruction for them should be such as to admit of the necessary amount of the knowledge being imparted to them within that period. Such of them as have the means of prosecuting their studies still further or are inclined to enter any learned profession, need not be prevented from carrying out their intentions, but generally speaking, the education of girls in India should proceed on the lines I have ventured to suggest.

**Women's Domain.**

It is not commendable in any case to look upon education merely as a means of livelihood, much less should that be the aim in educating our girls. Woman was not meant by nature to take part in the struggles of life or to compete with men in the domain peculiarly his own. Her education should be such as may enable her, among other things, to help man in his struggles, to comfort him in his troubles, and create a happy home.

It is a pity that the fine arts should have been excluded from the curricula of the schools for boys and to leave them out from a scheme of girls' education would mean the neglect of their educational side the development of which is more important than the training of the intellect.

Due importance should also be given to the physical and spiritual well-being of girls. No system of education can be complete which merely aims at the growth of the intellect and ignores the spiritual and the physical sides of human life. The human mind is a complex of a number of faculties and care should be taken to develop every one of them in due proportion.

With the question of reform in the curricula of girls' education is closely interwoven the question of examinations. As at present conducted they are a source of enormous strain on the minds of students which sometimes leaves a permanent effect on their health.

The need for reforming the present system of examinations is universal and the more our girls are spared the strain by the provision of some other tests of proficiency, the better it would be for them. For until separate universities for women can be set up our national universities ought to take up these questions and do something to improve the situation.

**Efficient Teachers.**

The next great problem is the supply of efficient teachers. When good teachers are scarce even among men, their scarcity among women is not at all surprising. The reason is that the teaching profession is in spite of its importance and value, the least paying. The best minds have therefore no inclination towards this profession and only those take to it who are compelled by circumstances and to whom all other doors are closed. The teachers of our primary schools are usually very inefficient, although it is they who are entrusted with laying the foundations, both moral and intellectual, of the future generations, and their shortcomings and mistakes cannot be rectified by subsequent effort. To impart good education there should be good teachers from the very beginning, and those who see the standard of their children's education raised should try to improve the lot of their teachers.

For the progress of female education a large number of teachers is required. I would earnestly appeal to my noble-minded sisters to realize the poverty and helplessness of their country; and to contribute their quota of help in the advancement of education. They could easily devote some of their spare time to the teaching of the girls in their neighbourhood. In this way difficulty about teachers can be greatly relieved. I suggest it only as a temporary measure, for as soon as education becomes universal, the want of teachers will not be felt, and good teachers will be much more easily available.

We should never think that something is lacking in us and that we cannot shape our own destinies, or work out our own salvation. The gifts of nature are within the reach of everybody and if we do not take due advantage of them the fault is ours. The members of our sex have performed heroic deeds in the world and the pages of history are full of the records of the marvellous achievements of women, both Hindu and Muslim. Even to-day we are not without women in our midst who would take their place side by side with men in any walk of life. That the bulk of us are backward is due to want of proper training not to any defect in our intelligence and understanding. Given the necessary chances and scope, our girls would surely shine just as their progenitors shone in the pages of history in the days gone by.

**Plea for Practical Efforts.**

Ladies! Before I conclude, I would crave your indulgence to emphasise one particular point. Mere words are not enough to bring about success in any movement. Practical efforts are essential to the achievement of our objects. Most of the meetings and conferences in India do not go beyond the mere expressions of pious hopes. They are the scenes of some very interesting discussions, and of the passing of some very fine resolutions, but there the whole thing comes to an end, that, in fact, is one of the reasons that inspire of the last fifty years female education in India is still in its preliminary stages.

I admit that it is essential to crystallise and formulate our ideas before any practical steps are taken and this necessitates discussion but once a decision has been reached, let it be acted upon for otherwise success is difficult to attain. Let us make up our minds to act up to what we are saying to-day, and that to my mind is the secret of all success. I am so pleased to learn that meetings have been held in various parts of the country and that your resolutions are meeting with the most enthusiastic support everywhere. This leads me to hope that in the progress of female education this Conference will be an inspiring and stimulating power and will serve as a model of unity and co-operation for the best of the country, unity and co-operation on which every success is dependent. In the end I pray to the Almighty that He may shower His blessings on our efforts towards the attainment of the aims and objects of this Conference.
WOMEN'S EDUCATIONAL CONFERENCE, DELHI,
Second Day.

The second sitting of the All India Women's Educational Conference commenced after lunch at 1 p.m. on Wednesday the 8th February when the following important resolutions were passed:

"This Conference is of opinion that at every stage of education the spirit of social service should be inculcated."

The resolution was moved by Miss Manak Lal Prasad and was seconded and supported by Shirinshuni Bhayambl and Mrs. Munir-uz-zaman respectively.

"A complete course of physical training should be made compulsory in all boys' schools and should include much cheerful recreation out of doors as possible, so as to develop the spirit of outdoor recreations and girl-guiding on Indian lines."

Miss Laxmu moved the resolution in a striking speech assisted by Abraham and Miss Ornaboll. She supported the resolution.

"Systematic medical inspection should be made compulsory in all schools and colleges, and in the case of girls the inspection should be carried out by medical men. Where possible the school clinic should be started and arrangements made to deal with cases of malnutrition."

The resolution was moved by Lady Pannel and speeches were also delivered by Mrs. Baramji, Mrs. Shukla, Mrs. Thomas, Mrs. Kirt, and Mrs. Abre.

"This Conference deeply deplores the effect of early marriage on education. It emphatically condemns the custom of allowing immature boys and girls to become sraters. It calls for the Central Government, and the provincial Legislatures to follow the precedent set up by the Indian States of Baroda and Mysore, Rajkot, Kas.hmir, Gondal, Indore, Lumbi, Bundi, which have raised the legal age of marriage. This meeting demands that the legal age of marriage for girls and boys be made 18 and 8 respectively. While welcoming Rail Satchar Harbilas Sardar'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 Committees to amend his Bill in conformity with this resolution."

"This Conference also reiterates its demand of last year that the age of consent be raised to 16 years and supports Sir Hari Singh Gour's Bill as a step towards this."

Her Highness the Rani of Mandi moved the resolution as a next speech. Others who spoke on the resolution were Mrs. Rohm, Mrs. Perouz-dia, Shirinshuni Jamunadevi Bhatiri, Mrs. Basil, Begum Jafar of Bhopal, Shrimati Kansole of Indore, Mrs. Shantker Uma of Mysore, Shrimati Saravanadavi of Lucknow and Mrs. Shukla. The speakers criticized at length the evils of child marriage and urged the womenfolk to move heavens and earth and not to take rest till this blot was removed from the fair face of India. Shirinshuni Jamunadevi of Jaipur quoted Shastras to prove that the child marriage was against the dictates of Hindu Dharmas. She challenged the conservative Pandits to prove the contrary. Her speech was very much appreciated.

The following was the last resolution of the day:

"This Conference is of opinion that girls' schools should be inspected by women who have general and technical qualifications."

Mrs. Huidekoper moved the resolution, while Miss Raffi, Miss Dawson and a number of other ladies supported the resolution. The Conference session ended at 8-40 p.m., and loud cheers, when delegates left in a procession of cars to Qutub.

THIRD DAY.

The All-India Women's Conference continued its session on Thursday, the 9th February at Sarawati Bhawan. A larger number of ladies were present at today's deliberations than yesterday, including Lady Irwin. The backwash of women in education formed the main topic of today's discussion of a number of resolutions which were ultimately adopted by the Conference. It is understood that the level of the speeches delivered showed a spirit of earnestness and urged immediate and effective action. The most important resolution which was carried today held that compulsory primary education was essential for girls and urged upon the Government and local bodies to make necessary financial provision for this purpose and to make special grants for Moslem and other girls who suffered from the disability of purdah.

The Conference recognised the imperative need of a greater number of training schools for teachers and urged upon the Government to take immediate steps to start such schools in every centre where they did not exist. It was pointed out and finally passed that as far as possible women teachers should be engaged in the primary stage of education, both of boys and girls, which in fact be wholly the concern of women teachers. The organizers of classes were instructed to include domestic science, fine arts, literary, industrial, and general subjects, as also girl guiding, in their lessons.

The Conference recommended that all-India fund for the promotion of women's education be established, and appointed a sub-committee to collect funds and to submit a scheme for its administration to the standing committee.

Rs. 30,000 was collected today as a result of the appeal of the Begum of Bhopal, and herself and her daughter-in-law announced subscriptions of Rs. 5,000 and Rs. 2,000, respectively, while the two princesses of Baroda promised Rs. 1,000 each.

After the termination of today's session, the delegates were taken to the Assembly hall and special arrangements had been made to show them the working of the Assembly.

FOURTH DAY.

After the adoption of eight more resolutions and the election of office-bearers, the All-India Women's Conference concluded its sessions to-day.

The Conference appointed four sub-committees to carry on the work of the conference during the year.

Mrs. Cousin (Madras) introduced a resolution urging the Government to nominate at least two women in the Central Legislature to protect the interests of women, especially in regard to the pending legislation on Child Marriage and Depraved children. Mrs. Cousin pointed out that the need for such legislation was keenly felt by the delegates when they listened to the discussion on Sir Hari Singh Gour's Age of Consent Bill in the Assembly.

Miss Saraladevi Mehta (Bombay) supported the resolution, remarking that women were not content with
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...cradles only, but that they really wanted to rule the world.

Mrs. Rustamji (Hyderabad), who was one of those who represented the women's case before the Muddiman Committee, declared that women were absolutely necessary in the legislatures to safeguard their interests.

The conference then resolved to send a representative to Honolulu to attend the Pan-Pacific Women's Conference, for which an urgent invitation had been received. Mrs. Sarojini Naidu's name was suggested and finally accepted. It is understood that Mrs. Naidu will sail for America in May next.

Mrs. Das (Bihar) next proposed that women be given adequate representation on all educational boards which controlled primary, secondary and university education, and on all text-book committees. The motion was accepted. A desire was expressed to utilise cinema films for educational purposes in schools, especially in rural areas, and the conference passed a resolution to that effect.

The motion which raised a good deal of controversy and discussion was the one dealing with agricultural education, and which was proposed by Mrs. Saraladevi Choudhurani (Bengal). It advocated the introduction of teaching of agricultural subjects in schools, colleges and training colleges, the institution of scholarships for girls and the appointment of women agricultural officers and demonstrators.

The opposition was led by Mrs. Mayadas (United Provinces).

After much discussion, an amendment proposed by Mrs. Shastvedaker (Central Provinces) was passed.

The amended resolution suggested the introduction of agriculture as a compulsory subject in rural schools and as an optional subject in cities.

Mrs. Kamaladevi Chattopadhyaya was re-elected Secretary of the Standing Committee for the coming year.

Mrs. Besant, addressing the Conference, declared it had been one of the most hopeful signs for India that her daughters were taking an active part in public affairs. Women had not equal franchise with men in India; and India was one of those countries where the opinion of women was taken into consideration, and reverence for women was inculcated. She contended that the voice of Indian womanhood was of supreme importance for the welfare of the world. Woman, she said, saw far more than man, and was more practical than him.

PRESEIDENT'S CLOSING ADDRESS.

In her closing address to the conference, the Begum Mother of Bhopal paid a tribute to Lady Irwin for her wholehearted sympathy with the movement, which encouraged them to believe that their effort in the cause of education would bear fruit in the same way as Lady Dufferin's for the provision of medical relief. The speaker laid particular importance on the teaching of domestic economy, domestic science, nursing and hygiene, because it was a training which made good mothers and good wives. They should consider the question of establishing model schools for training of these particular subjects.

Alluding to the question of child marriage, the Begum Mother of Bhopal pointed out that the Law of Islam had also given the option of repudiating marriage to the child-wife on attaining the age of puberty. But modesty and renunciation were the essential peculiarities of India's womanhood; and this right was therefore seldom exercised by Mahomedan girls married by their guardians at a tender age.

Proceeding, the President expressed her disappointment that the conference was not alive to the need for encouraging their own mother tongue. She took exception to the conduct of the proceedings in English, which was not in keeping with the spirit of true national progress. Their progress would be very slow if they did not adopt a language which might be understood by all classes of people. She hoped the conference would be an accredited medium through which the women of India could approach the Government for the satisfaction of their claims.

SWAMI DAYANAND AND BRAHMACHARYA.

(By A Tamil Anta Kumari.)

There is a beautiful sentence in the Upanishads stating that if a Sage touches a dead wood, it sprouts while leaves and flowers spring forth from it. Metaphorically speaking there is some truth hidden in it. Hindu society was almost a dead one during the 19th century. When Dayanand Saraswati touched them especially in the Punjab, a new life has sprung. There is life and animation everywhere in the sphere of Hindu life. Thousands of enlightened Hindus will shortly be celebrating the Dayananda's Day of Illumination which coincides with Mahasivarathri Day. It will not be out of place to write a few words on the views of Swamiji on the importance of Brahmacarya. He felt the evils of early marriage when he saw the men of the country as the worst weaklings of the human race. He saw that unless the ancient Brahmacarya was revived there would be no hope for the country. He divided the Brahmacarya into three classes—The lowest, intermediate and the highest, lasting 24, 44 and 48 years respectively. During this period he should keep perfect control over his passions and devote himself to the acquisition of knowledge and of culture. These help to produce the noblest qualities in body, mind and soul. In the words of Upanishads he calls the persons who do not observe Brahmacarya as foes who rule their own career. By observing the intermediate Brahmacarya he says that one becomes a lion among men, a terror to the wicked and an asylum to the good. Apart from the future happiness, the worldly glory belongs only to those who observe celibacy. Any one observing the highest order of Brahmacarya acquires perfect knowledge, strength, wisdom, good qualities etc. He reinforces his arguments by quoting Susunatha an ancient medical authority. The human body can be divided into four stages—Period of Adolescence—from 16th to 25th year, period of manhood from 25th to 40th year, maturity about 40th year. He says that the 40th year is the fit time for marriage. A girl under no circumstances should be married before 16th year. Swamiji advocated neither the right asceticism nor the restrained asceticism. He compares the mind of a Brahmacaryi to a skilful rider who keeps his horses under control. He alone can achieve the heart's desire who is a master of his senses; he who allows himself to become their slave soon loses his character. He says the people of India, a the present day, who are involved in the aforesaid false practices, remain destitute of the advantages of Brahmacarya.
machiavels and education, are consequently sunk in igno-
rance and afflicted with diverse diseases. He calls upon
the Rulers also on their imperative duty of removing all
obstacles in the way of observing Brahmmacharya by
the students. To girls also he advocates Brahmmacharya
if they wish to bring forth heroes and learned men.
I think his advice is still fresh. I only wish that the
Aray Samaj who are now celebrating his day of
Dawn should now organise an order of Brahmmacharies
on the model of Scout Movement to revive the good
system.

NEWS OF THE WEEK

Prohibition in Bombay. - The consumption of
country spirit and of toddy has continued steadily
to decline, says the Government of Bombay resolution on
the administration report of the Indian States
department. Dimin-
ished consumption in the Presidency, the resolution
adds, is to be attributed not to the spread of temperate
habits but to the general depression and to the unfavourable
character of the season. The consump-
tion of foreign liquor on the other hand registered a con-
siderable rise due to the increased prices of country
spirit and also to a certain extent to the growing predilec-
tion of the working classes for beer, as steps on the
path of total prohibition. The Government can point
to the policy of rationing supplemented by such measures as
gradual reduction in the number of country liquor
shops and in the hours of sale, while the consumption of
country spirit has considerably decreased and the re-
venue shrunk proportionately. The Government how-
ever are unable to view the results achieved up to date
with unmixed satisfaction inasmuch as they do not rep-
resent the radical change in habits and inclinations of the
population. Failing to obtain country spirit at the
price which they can afford the people resort to cheap
foreign liquor in spite of its license fees having been
more than doubled. Smuggling of country spirit is also
on the increase and its total prevention is difficult owing
to the existence of several Indian States on borders
of British districts. All still worse counteracting factor
is the extensive and organised scale on which illicit
distillation is carried on. A further cause tending to
nullify the good effects of prohibition measures is the
newly acquired habit of ganja-smoking which is supple-
menting, if not supplanting, the drink-habit in parts of
Deccan.

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FORT.
The Conference in Nautch at The Late Maharaja's Palace, Madras.

A. W. Aiyar in December last during the Social Party in Madras, the Maharaja, it was said, had had two days of fever and had been taken on the platform of the Allahabad station for a train to go to Lucknow, when he was arrested and deported. The manner in which the arrest was carried out has shocked the public mind. The Maharaja, whatever his sins, was certainly entitled to be treated with consideration which was badly lacking in this case. The orders of Government raise important issues relating to their authority over Indian rulers.

We little thought when we met Mrs. Chandrasekara Aiyar in December last during the Social Conference in Madras that she would be taken away so soon from our midst. Her end, coming as it did in so sudden and tragic a manner is a great blow to the cause of women's advancement in this country for which she worked wholeheartedly and un sparingly. Besides her many and varied qualities, she possessed the rare gift of eloquence which was a happy combination of wit and practical common sense. Mrs. Cousins who was closely associated with her in all her activities writes in the Hindu as follows: "A sense of dédication will sweep across the hearts of thousands of girls, women and men to-day, particularly in South India, at the tragic news of the passing away of Srimati Parvati Ammai of Bangalore. The circumstances which led to her death were the culmex of the spirit of self-sacrifice which ruled her entire life. Everyone knows how she was the leader of every movement in Bangalore connected with the advancement of women and children throughout South India also for she was one of the Central Committee of the Women's Indian Association. She was one of the Vice-Presidents of the Mysore Constituent Conference for the All-India Women's Conference on Educational Reform and chosen last November as one of the Delegates to Delhi. She was undecided about coming but the possibility of the occasion being used to secure a Deputation to His Excellency the Viceroy about the prohibition of the marriage of girls under 16 and the service she could render that Deputation decided her to undertake the hardships of the journey. Her husband accompanied here and they arranged to stay with friends in Delhi. The morning after her arrival she faintened while taking oil bath and fell against the stove which badly burnt her forearm and leg. She narrowly escaped losing her hand. Qualified medical aid was secured at once and although she was unable to attend any of the Conference functions she phoned her daily accounts of all that was happening to keep the girls' interest tittered. She visited her a couple of hours before I left Delhi and she then seemed well on the way to recovery though she had had two days of fever and had been taken to the hospital. I visited her a week ago and the shock of her death has been quite unexpected. Her heart, her eloquence, her unerring energy her great intelligence, were consecrated to the upliftment of her sex and her country."

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NOTES

The Late Mrs Chandra Sekara Aiyar.
We little thought when we met Mrs. Chandra Sekara Aiyar in December last during the Social Conference in Madras that she would be taken away so soon from our midst. Her end, coming as it did in so sudden and tragic a manner is a great blow to the cause of women's advancement in this country for which she worked wholeheartedly and un sparingly. Besides her many and varied qualities, she possessed the rare gift of eloquence which was a happy combination of wit and practical common sense. Mrs. Cousins who was closely associated with her in all her activities writes in the Hindu as follows: "A sense of dédication will sweep across the hearts of thousands of girls, women and men to-day, particularly in South India, at the tragic news of the passing away of Srimati Parvati Ammai of Bangalore. The circumstances which led to her death were the culmex of the spirit of self-sacrifice which ruled her entire life. Everyone knows how she was the leader of every movement in Bangalore connected with the advancement of women and children throughout South India also for she was one of the Central Committee of the Women's Indian Association. She was one of the Vice-Presidents of the Mysore Constituent Conference for the All-India Women's Conference on Educational Reform and chosen last November as one of the Delegates to Delhi. She was undecided about coming but the possibility of the occasion being used to secure a Deputation to His Excellency the Viceroy about the prohibition of the marriage of girls under 16 and the service she could render that Deputation decided her to undertake the hardships of the journey. Her husband accompanied here and they arranged to stay with friends in Delhi. The morning after her arrival she faintened while taking oil bath and fell against the stove which badly burnt her forearm and leg. She narrowly escaped losing her hand. Qualified medical aid was secured at once and although she was unable to attend any of the Conference functions she phoned her daily accounts of all that was happening to keep the girls' interest tittered. She visited her a couple of hours before I left Delhi and she then seemed well on the way to recovery though she had had two days of fever and had been taken to the hospital. I visited her a week ago and the shock of her death has been quite unexpected. Her heart, her eloquence, her unerring energy her great intelligence, were consecrated to the upliftment of her sex and her country."

A Maharaja Interned: Monday morning papers contained the sensational news of the arrest and deportation of the ex-Maharaja of Nabha in the Punjab to Kodikanal, in the extreme south, the reduction of his allowance from Rs. 25,000 to Rs. 10,000 a month, and the deprivation of his title and the privileges associated with. An official communiqué stated that the Maharaja had been engaged in royal activities in contravention of his undertaking at the time of his abdication and that Government had, therefore, decided to take those measures against him. The Maharaja was waiting on the platform of the Allahabad station for a train to go to Lucknow, when he was arrested and deported. The manner in which the arrest was carried out has shocked the public mind. The Maharaja, whatever his sins, was certainly entitled to be treated with consideration which was badly lacking in this case. The orders of Government raise important issues relating to their authority over Indian rulers.

The curious part of it is that the matter cannot be raised either in the Indian Legislature, where a motion for adjournment was disallowed, or in any international tribunal. The Indian Princos's position is, indeed, anomalous. He has, it would seem, neither the rights of a private citizen nor the immunities of a foreign ruler in British India.

The Religion of Thomas Hardy: We always look to the Catholic Leader for some original comments and are seldom disappointed. The following will be of interest to our readers:—"We referred in a recent issue to the impurity of conducting a religious service in Westminster Abbey over the ashes of Thomas Hardy, the great poet and author. Canon Barry, writing in the Catholic Times, says Hardy was an unbeliever and asks what could have justified that Requiem, 'where every hymn and prayer implies dogmas that he rejected, hopes that he would not entertain.' He had long given up belief in religion and his books expressed a philosophy 'which even friendly critics termed pessimism, but the genuine name was atheism'. Yet an elaborate religious service was conducted over his ashes by the Anglican Dean and Chapter of Westminster Abbey. One wonders how the Anglican Church could pay such homage to an unbeliever. 'In Revelation,' comments Canon Barry, 'myth, sacred ritual just an aesthetic performance, the Gospel a legend? St. Paul may be buried in the pulpit of the Abbey; but Thomas Hardy's tomb is henceforth to be a shrine, a place of pilgrimage for those who deny God and despair of the life to come'. We do not know what proofs, except the opinion of another dogmatist, the Catholic Leader, has for calling Hardy an unbeliever, but so far as we have been able to make them out, had great points of affinity with the Hindu view of the soli-
darity of the universe and the inexorable sequence embodied in the law of *Karma*. Thomas Hardy was a thorough believer in the moral order of things, though he was no slave to dogmas and was full of the charity that beseeched all things, believed in all things, hoped all things and endured all things. He was a pessimist only in the sense that he realised that life was not only all beer and skittles and that sweetness and sadness follow each other like light and shade.

**Industrialism in India:** Modern industrialism has come to stay in India and it is futile to arrest its growth. This is only a proof that all countries are drawn into the vortex of the world forces whether they wish it or not. Industrialism when born of its evils is more a blessing than a curse. Sir Atul Chatterjee has rightly pointed out in an article, "On Indu-trialism and Indian Life" appearing in the *International Review of Missions* that industrialism is not incompatible with Indian ideas. While giving credit to the Government for the present laws regulating labour, Sir Atul has not a word to say about the part played by the people in pressing for those enactments. Then again we are not able to share the unbounded faith that Sir Atul has in the infallibility of the people of the West, when he says that Indians devote themselves to the improvement of condition of industrial workers are apt to make mistakes and calls upon men and women from the West to in-pipe and guide them. Clearly, there are few of the type of Sir Atul who suffer from infidelity complex.

**A Suggestion:** We publish elsewhere a short report of the interesting debate at Benares on the proposal of Mr. S. K. Das to establish a public school in India. The suggestion of Prof. Seshadri that the money collected be distributed among existing schools is good but Lala Lajpat Rai writing in the *People* has advanced a far better one. He says — "The All-India Women's Educational Conference held at Delhi during the past week was an event of great importance. In one of the resolutions they have decided to raise an all-India fund for the promotion of women's education. It seems to me it was the present Law Member to the Government of India, could be induced to devote the enormous fund he has collected for establishing a public school for Indian boys for the education of Indians. It would be most welcome if it were not the con-ent of the donors, but that can be easily obtained. A public school such as is planned by him and which will be presided over and managed by English teachers will be another white elephant feeding on the finances of India. The truth is that so far as boys' education is concerned we are not so badly off as is supposed by some. If anyone believes that English teachers will be interested in producing Indian patriots he is not only mistaken but possibly lives in a fool's paradise. The public school in England is the product of centuries of English history. To implant a school of that kind in India for the benefit of a few hundred boys is an entirely mistaken idea involving a huge waste of money and effort and energy. But if that money was diverted to the formation of those for which the facilities that already exist are so meagre and in dequate it will be a great boon to the country." L. Laj's suggestion is a timely one and we hope the Executive of the All-India Women's Conference will sanction Mrs. R. Laj's proposal.

**Nautch at Wedding:** We were under the impression that a nautch party at a wedding was a thing of the past but we have reason to believe that it is not so. It is not a little surprising to find that educated men and women should find nothing incongruous in requisitioning the services of nautch girls at a function to which so much sanctity is attached as marriage. Do they stop to consider the effect of the procuress of these girls of uncertain reputation on the minds of the young bride and bridegroom and also on those who grace the occasion with their presence? Great, indeed, must be the discomfiture of those who have consented to objection to such entertainments. It is for our young men to stand for all that is pure and righteous and to dissuade their parents from including undesirable items in the programme of their weddings.

**The Age of Consent Bill:** A Correspondent writes — The All-India Women's Educational Conference in its last week at Delhi demanded that the legal age of marriage for girls and boys be made 16 and 21 respectively. Instead of 12 and 15 as contemplated by Mr. Haribhakt Sarda. Sir Har Singh Gujaur urges in the Legislative Assembly the penalisation of cohabitation with unmarried girls below the age of 16 and with married girls below the age of 14. The Act of 1925 penalises cohabitation with unmarried girls below the age of 14 and married girls below the age of 15. If early marriage is a bad it has got to go. It has been proved beyond doubt that it is bad in so far as it leads to the certain decrease of the country's vitality and perhaps certain increase of the death-rate. No nation can afford to cherish a custom, however hoary and however decently attired in Sastri's garbs, which threatens its progress and even its continuance in enough efficiency. But the Brahmana Mahasabha of Madras evidently think otherwise. In a memorial submitted by them to the Viceroy they have made it pretty clear that they have little sympathy for any attempt that seeks to revise a 'domestic institution' such as marriage. They also deny the State's right of interference in such institutions especially in view of the fact that 'the British Government is bound by a solemn pledge of religious neutrality towards the Hindu inhabitants of this country. The memorial further supports the existing Hindu marriage custom by saying that even English marriage is not a sine qua non. The law of England is that no boy can be married before he is sixteen and no girl can marry without the one-parent's consent. But however it is not a marriage if she reaches the age of twenty-one. Of course parents or guardians of girls can put them through marriage as soon as they are in the world if they like, but such a thing is simply unheard of there. They have better sense than that. And suppose the law of England in this matter is what the memorial says it is a bad thing hardly becomes a good thing because the bad thing is found in more than one country. Sir Har Singh Gujaur neatly drives the point home when he says that should the Government refuse support to his Bill based, as it is, on elementary justice the idea would more widely get abroad that they are all the time thinking that the weaker sex is the easier it is to rule them. There is really only one solution to the question of this early marriage and that is to put an end entirely with to it. The deobulisation of young boys and girls is no laughing matter. One need not be a social reformer to see this. One need only be a lover of home. It must be put a stop to not because people of Miss Mavry's type now and then deride our jokes but because we ourselves are jesting at us in grim jokes with all knowing, we are. There is after all no fun in giving a slowly but surely killing thing a holy look. Ordinary is good but it is not always religious to simply shut one's eyes.
OBSTACLES TO SOCIAL REFORM

We reprint to-day from the English journal called "Foreign Affairs" a very forceful article from the pen of Mr. C. F. Andrews on the prospects of social reform under the present system of Government in India: "It is extremely difficult," he writes, "for people in England to understand that British rule in India constantly stands in the way of progressive social reform, acting as an obstruction." In Mr. Andrews' opinion, this is a necessary consequence of the foreign character of the Indian Government. He likens foreign rule to strychnine an injection which may stimulate a sickling patient, but an overdose of which will kill him outright. "Perhaps, it was for this very reason," he adds, "that John Stuart Mill characterised foreign rule as no rule at all but only a kind of anarchy masquerading under the name of Government. It lacks the primary requisite of growth, namely, organic assimilation." Besides this fundamental defect, there is the recurring kind of misunderstanding, intentional and unintentional, that the Government is not in a great social reform. India is extremely difficult," he writes, "to see the result of such speeches as to make the boycott of the Statutory Commission by a thoughtful patriots more certain than ever." He points out how in the early days of British rule in India some great social reforms were carried out by the Government with the support of enlightened Indian leaders like Raja Ram Mohan Roy. This came to an end when Imperialism and commercial exploitation became the inspiring motives of British policy. "Every day," writes Mr. Andrews, "my own conviction—slowly and painfully formed—has grown stronger, that the rule of the foreigner is now definitely standing in the way of healthy social reform." Mr. Andrews has been asked, as many of us have been, whether the lot of the depressed classes would be bettered under Swaraj. He answers unhesitatingly: "Unhesitatingly I would say that to-day the strongest forces working for emancipation are to be found outside Government circles. If the British rule were to cease to-morrow, the depressed classes would at once be brought into the foreground of the national programme." One example is sufficient to illustrate the truth of this proposition. Nothing will more powerfully help the realisation of the so-called sparrow classes at the present day, as the aboli- tion of the liquor traffic. The Hindu and Mahomedan religion strictly prohibit the use of intoxicating drinks, and the depressed classes are the greatest victims of the liquor trade. The bulk of the Excise revenue of Government is collected from the miserably small earnings of these classes. Indian opinion strongly in favour of prohibition. In his presidential address at the All-India Conference held in Delhi at week Sir Parsbovatnandas Thakur calls said that in India where millions of the inhabitants are total abstainers, to the shame of the Government of India, the most serious difficulty is the revenue consideration. If Government are ever set about the uplift of the depressed classes, they must at once set about preparing the ground for the introduction of prohibition within the next 10 or 12 years. If they do not do so, their professions are of little value.

The debate which took place on Thursday in the Legislative Assembly on the resolution of Mr. Jayakar asking the Government of India to send instructions to all Provincial Governments to provide special facilities for the education of untouchables and other depressed classes and for opening all public services to them, throws much light on the real situation. Mr. Jayakar stated that one of his reasons for bringing up the resolution was to clear up the impression that Government were anxious to help the depressed classes but that they were prevented from doing so by the people. He called attention to the statement of the Punjab Government in reply to a question from a Hindoo member why untouchables were not enrolled in the Police, and urged that Government should not wait till all sections of the community agreed to accept untouchables on an equal footing to grant them equal opportunities of serving in all branches of the Public Service. J. J. Lajpat Rai was not content with the general recommendation contained in Mr. Jayakar's resolution, and moved an amend- ment demanding that a crore of rupees should be set apart for the special benefit of the depressed classes. He said that the sum was not too much in view of the fact that these classes were said to number 60 millions "a figure put up arbitrarily by Government for political exploitation." This was at once corrected by the Government spokesman, Mr. Bajpai, who said that their number was twenty-eight and a half millions and not sixty as has been loosely stated. Mr. Bajpai gave a very encouraging account of the progress made in education by children of these classes. Their number at school had increased by 100 percent, while of others had risen only by 33 per cent. He explained the special measures taken by the several Provincial Governments to advance these classes, and declared that all of these had been initiated by Ministers since the introduction of the reforms. There was a dramatic incident in the course of the debate. When Mr. Thakurdaas Bhardwaj, who said he was an orthodox Hindu, was speaking, an English member asked him if he would shake hands with an untouchable. Promptly came the answer: "I will even eat with him." Mr. Lajpat Rai's amendment was rejected, and Mr. J. Jayakar's motion with slight amendment was adopted by the Assembly. There is, no doubt, that the spirit of nationalism is fast possessing the mind of the Indian people, and it is the true solvent of class and communal inequalities. A larger measure of political initiative to the people will greatly accelerate the pace of social progress.
The Brahmo Samaj of Mangalore is a dynamic entity. It came into being as a result of an eloquent and a silent Socio-religious revolt of the unprivileged Hindas against the vested interests of Brahminism which by making religion a close-preserve had denied them the elementary consolation of worship. To the late Mr. Arsappa belongs all the honor of having laid the foundation of the Holy of Holies fifty-seven years ago and gathered within its broad expense the religionless, the islic, the Brahmans, and the religionless Brahminism which by making religion a close-preserve had denied them the elementary consolation of worship. To the late Mr. Arsappa belongs all the honor of having laid the foundation of the Holy of Holies fifty-seven years ago and gathered within its broad expense the religionless, the islic, the Brahmans, and the religionless Brahminism which by making religion a close-preserve had denied them the elementary consolation of worship. To the late Mr. Arsappa belongs all the honor of having laid the foundation of the Holy of Holies fifty-seven years ago and gathered within its broad expense the religionless, the islic, the Brahmans, and the religionless Brahminism which by making religion a close-preserve had denied them the elementary consolation of worship. To the late Mr. Arsappa belongs all the honor of having laid the foundation of the Holy of Holies fifty-seven years ago and gathered within its broad expense the religionless, the islic, the Brahmans, and the religionless Brahminism which by making religion a close-preserve had denied them the elementary consolation of worship. To the late Mr. Arsappa belongs all the honor of having laid the foundation of the Holy of Holies fifty-seven years ago and gathered within its broad expense the religionless, the islic, the Brahmans, and the religionless Brahminism which by making religion a close-preserve had denied them the elementary consolation of worship. To the late Mr. Arsappa belongs all the honor of having laid the foundation of the Holy of Holies fifty-seven years ago and gathered within its broad expense the religionless, the islic, the Brahmans, and the religionless Brahminism which by making religion a close-preserve had denied them the elementary consolation of worship. To the late Mr. Arsappa belongs all the honor of having laid the foundation of the Holy of Holies fifty-seven years ago and gathered within its broad expense the religionless, the islic, the Brahmans, and the religionless Brahminism which by making religion a close-preserve had denied them the elementary consolation of worship. To the late Mr. Arsappa belongs all the honor of having laid the foundation of the Holy of Holies fifty-seven years ago and gathered within its broad expense the religionless, the islic, the Brahmans, and the religionless Brahminism which by making religion a close-preserve had denied them the elementary consolation of worship. To the late Mr. Arsappa belongs all the honor of having laid the foundation of the Holy of Holies fifty-seven years ago and gathered within its broad expense the religionless, the islic, the Brahmans, and the religionless Brahminism which by making religion a close-preserve had denied them the elementary consolation of worship.
some much-needed rest, Mr. of anonymous benefaction whenever cited into the work, the monumental Depressed Classes Mission.

The keynote of Mr. Ranga Rao’s lofty labors was his religion. Very early in his life, he sought the haven of Brahmosm from the parochial cult of Madras. Broadest of all broad churches, its plain ministry and its profound mysticism satisfied his soul and stirred up in him, what would otherwise have been vitiated, the desire to sacrifice his strength and his superiority secured by accident of birth for uplifting the weak and the lowly. In the name of the new faith, he first exemplified his household and his relations from the deadly operations of the early marriage regulation and in the teeth of biting alms allowed his three girl children to grow up into ideal maidenhood—the eldest of whom is Mrs. N. Subba Rao, the inspiration of the new womanhood of Mangelore, the second is the wife of Dr. Subbarayan, the Chief Minister to the Madras Government, the first Brahmin lady to break the hoary convention by marrying the non-Brahmin of her choice,—and the third a member of the Madras Educational Service who unlike other girls to whom marriage is something inevitable and not obligatory as it should be, remains in single blessedness. Under his guidance, all his relations and friends quickly followed his lead, so much so that before long he had the pleasure of seeing not only one but twenty more who took to the family life, and the peace and order of law.

It cannot be assimilated, It continues merely as something external. So it tends to come to grief, when it deals with internal affairs.

Mr. C. F. Andrews writes in the current number of "Foreign Affairs":

It is extremely difficult for people in England to understand that British rule in India constantly stands in the way of progressive social reform, acting as an obstruction. Yet so often has this happened of late, in practical experience, that most thoughtful Indians have bitterly come to the conclusion that without Swaraj being obtained, further social advance is almost hopeless. Even those who are most favourable to British rule are inclined to take this view, when questioned about the future relations of the two countries.

The tragedy of foreign Government, even when benevolent and efficient, is this, that it remains foreign. It cannot be assimilated. It continues merely as something external. So it tends to come to grief, when it deals with internal affairs.

Thus, while the rule of the foreigner may at times give the shock needed to startle into new activity a decaying social order, it cannot keep the inner life perpetually responsive. To take a convenient analogy, the injection of strychnine may stimulate the sinking patient, but an overdose of the same strychnine would be fatal.

Perhaps it was for this very reason, that John Stuart Mill characterized foreign rule as no rule at all, but only a kind of anarchy masquerading under the guise of Government. It lacks the primary requisite of growth, namely, organic assimilation.

Inevitable Misunderstandings

Since this aspect of foreign rule is not immediately apparent to those who view it from a distance, it may help readers in England if I give two illustrations that elucidate this lack of adaptability involving inevitable misunderstandings. The examples I take are extremely slight in themselves, but their consequences have been important.

The former of these happened twenty years ago, Lord Morley spoilt one of his finest speeches by calling Indians "natives". I can vividly remember, even today, the scene, when the leading professor in our college at Delhi read out in the Common Room Lord Morley’s words, giving a faint stress to the word “natives” wherever it occurred. There was a perceptible resentment on the part of all those who were present. The conciliatory object of Lord Morley in making that speech was altogether lost, though the college staff was not unkindly disposed. It is quite relevant to note, that this breach in modern etiquette in speech goes on quite unchecked in both House of Parliament, Lord Birkenhead commits the same offence to-day. No one takes the trouble to correct the offenders. Indians themselves say bitterly: “What can we expect. We are a subject people, and we must drink the cup of our humiliation to the dregs.”

Some illustrations, illustrating this misapprehension, may be of service in laying bare the nature of the misunderstanding.

Lord Morley held an address before the Missionary Society in 1882, when the leading professor in our college at Delhi read out in the Common Room Lord Morley’s words, giving a faint stress to the word “natives” wherever it occurred. There was a perceptible resentment on the part of all those who were present. The conciliatory object of Lord Morley in making that speech was altogether lost, though the college staff was not unkindly disposed. It is quite relevant to note, that this breach in modern etiquette in speech goes on quite unchecked in both House of Parliament, Lord Birkenhead commits the same offence to-day. No one takes the trouble to correct the offenders. Indians themselves say bitterly: “What can we expect. We are a subject people, and we must drink the cup of our humiliation to the dregs.”

ALBERT WILLIAMSON.
The second example is much more recent. It refers to Lord Birkenhead himself. Nothing was farther from his mind than to hurt the feelings of educated Indians at the very time when he wished to pacify them. Yet, reading his conciliatory speech, I could see at once that it bristled with provocations. He declared with unqualified conviction that he would never, never have omitted a re-presentative of the depressed classes, if Indians had been appointed to the Statutory Commission—blindly oblivious to the fact that when South African Dominion Status was granted, nothing whatever was done to represent the interests of the African natives, who are exactly parallel to the depressed classes in India. Indians are not slow in instituting comparisons, when hypocritical professions are made of a superior right- eness. Earl Winterton's speeches were equally provocative; but since he habitually indulges in haughty, offensive arrogance, nothing better was expected of him.

The net result of such speeches was to make the boycott of the Statutory Commission by all thoughtful patriots more certain than ever. This lack of intimate contact between the two countries paralyzes; high statesmanship can hardly exist in such a medium. The foreign rulers, realizing that they are disliked, try to rule cautiously. They lose that courage which is necessary for great enterprises of reform. The one outstanding act in India, where such reform was accomplished, was the abolition of Sati, or widow burning, owing to Lord Bentinck's cooperation with Raja Ram Mohan Roy. But this was due to the happy coincidence of two remarkable personalities. It was rather the exception that proves the rule.

PLAYING FOR SAFETY.

The normal routine, which has become a rigid convention, is for the foreign ruler in all social matters to "play for safety." He dodges the plain issue, fearing an upheaval. A Mustafa Kemal Ghazi can carry out sweeping social changes, because his hand is on the pulse of the people over whom his sway is almost absolute. He is their hero and supreme patriot. But a Viceregal, however noble-minded, is rather like a suspected enemy, who comes over from England to exploit India's weaknesses. This suspicion of British rule in India has become deep as life itself, and even noble acts come under its misname.

It has been my daily experience for nearly a quarter of a century to watch the course of events in India, with an eager longing for advance in humanitarian directions. Every day my own conviction—slowly and painfully formed—has grown stronger, that the rule of the foreigner is now definitely standing in the way of healthy social reform. Even with the very imperfect Legislative Councils, under the Reform Act of 1919, progress has been far more rapid than under the autocracy which preceded. But it has not been rapid enough; and the official vote is continually given for reaction. It has been a commonplace of these recent years to watch the British Government in India relying for its support on those nominated and elected members who stand out for black conservatism without progress. Government officials have been told to go into the lobby side by side with these conservative reactionaries.

A CRUCIAL QUESTION.

It may be asked, in criticism of what I have written, whether the depressed classes themselves would stand to gain or to lose under Swaraj. This is a crucial question. Unhesitatingly I would say that to-day the strongest forces working for their emancipation are to be found outside Government circles. By far the most powerful movement for their upliftment is the National Movement. If the British rule were to cease to-morrow, the depressed classes would at once be brought into the foreground of the national programme. Japan was able partly to solve its own "untouchable" problem, because it had the matter in its own hands from the very first. But in India the spirit of reform is continually defeated by a lagged administration. While writing this, I am not unmindful of the fact that the rule of law in India, without respect of persons, has been one of the most persistent causes of whatever upliftment has already been made. But here again the evil of foreign rule is apparent because the one person who claims exemption and privilege under the law is the foreigner himself.

All that I have tried to state cannot be reason out here. But what may carry conviction is the fact that the conclusions I have reached have been against the natural bent of my own mind, when I first came out to India many years ago.

THE DEAD HAND.

I can see that I have left three vital questions almost without a direct answer:—

(1) Will the acknowledged social evils, which have grown up along with the whole caste system, especially those relating to child marriage and widow re-marriage, be remedied more quickly under Swaraj, or will their removal be retarded?

(2) Will the purdah system, leading to the unhealthy seclusion of women among the higher classes, especially in Northern India, be brought more quickly to an end under Swaraj, or will it be strengthened?

(3) Will the existing absence of elementary rights of justice and civil freedom, noticeable in many of the Indian States, be relieved more speedily under Swaraj, or will its area increase?

My own personal experience has been that all these necessary changes are being retarded rather than accelerated under the present system of Government. It is true a slight "speeding up" immediately appeared, when the semblance of Swaraj was given under the Reform Councils. But the unsatisfactory and half-hearted character of those reforms soon led to the very real and ablest Indian statesmen giving them up, after having tried them, as being essentially unworkable. That initial impulse, which promised to lead to something, has now died away; and the suspicion of British rule has darkened every prospect. One of the finest members of the Indian Civil Service said to me: "The best that can be said for Dyarchy is this; it is absolutely impossible to continue it. By its very nature it drives us forward to something more responsible." The greatest of all hindrances to rapid social progress to-day is the almost complete lack of confidence between the rulers and the ruled. In such an unhealthy atmosphere no thoroughly healthy social reform is possible.
The more practical way of handling the problem is to go to the root of the matter by tackling the question of child marriages which really brought about co-habitation at an early age." I may here state that I am against declaring marriages contravening the Bill invalid. I would insert in it the penal provisions as in the Bombay Bill of 1887 or in our Bill by Dr. S. Muthulakshmi whether it is a 'Child Marriage Bill' or an 'Age of Consent Bill'; both must contain a penal clause punishing the parties who bring about such unions. To use the words in the memorial, the question is, which provision would "be found (more) difficult to enforce." The Mahasabha must admit that marriage is an act which is made public as soon as it takes place; and that consummation can take place without its being known to anyone besides the two parties to it. I personally know of three cases where such consummation took place in secret, and was known only when the girls were in an advanced state of pregnancy. Even assuming it is known soon after it takes place, how can it be proved when a prosecution is launched without a medical examination of the girl? And is the Mahasabha prepared to support such examinations? The bride has to go to her husband's house on various occasions; and the chances of their husbands meeting them are frequent. Owing to the segregation of boys from girls from childhood, the knowledge of sex relations is very negligible among us. Such is the fear of our law-givers that it is enjoined that even a brother and sister must not be together alone. How can our boys thus brought up, with their heads filled with sexual relationships contained in trash novels so widely read and with ideas got from cinema films, exercises any control over their passions, when they have the chance of meeting their child wives? Once the havoc now being caused by early consummations is admitted, the only proper remedy lies in the way of prohibiting early marriages. An 'Age of Consent Act' is bound to be a dead letter; a 'Child Marriage Act' is very likely to be a success and affords the only remedy.

The cry that religion is in danger is a myth. Do the Sastras anywhere say that marriages after puberty are invalid? There is an express statement in Manu to the effect that if a Brahmin is not invested with the sacred thread before his 16th year, he loses his right to wear it? Is there a provision to the effect that a girl forfeits her right to get married, once she attains puberty? The Catholic Church also views marriage as a sacrament and so there is nothing peculiar in our Sastras taking the same view. Even assuming for one moment that a Sastric direction is violated, humanity requires that there should be a transgression. How many other Sastric injunctions are Brahmins violating and why not add one more to it for the sake of checking a social cancer? The memorial, although emanating from the Brahman Mahasabha, speaks for all Hindus, and how such a right is arrogated is not clear." It is well-known that Brahmis, who make a living by officiating at and partaking of dakshina and free feeding given at marriages, are being exploited to raise a cry by telling them that the effect of the Bill would be to diminish the number of marriages during the next 7 to 10 years. It is a sign of the times that the other two twice born castes, and Hindus in general have not joined in this cry.
THE PUBLIC SCHOOL SCHEME.

The Benares correspondent of the Tribune reports the following debate—The Education Week and the Education Exhibition which have been organised under the auspices of the Teachers' Training College, Benares, were opened amid a representative gathering of ladies and gentlemen by Mr. V. N. Mibha, I. C. S., Collector, and District Magistrate, Benares, on the 13th instant. An interesting debate took place yesterday afternoon on the following subject:

"That, in the opinion of the House, India does not need the Public School proposed by the Hon'ble Mr. S. R. Das."

Prof. P. Seshadri presided. A large number of ladies and gentlemen, both Indian and Europeans, attended the function.

Rev. B. D. Deane in moving the proposition said: "In the first place, an English Public School with a foreigner as Headmaster is inconceivable, so that the scheme to employ an English Headmaster defeats from the very first the hope of creating a true copy of an English Public School. Even an assistant master in an English Public School if he is a foreigner, as for instance the French Master, gets well "ragged." If the true public school atmosphere is present in the proposed school, then there will be little chance of the foreign staff escaping their share of "ragging" as in England. India does not need this type of "Khichri" School, and to establish an institution that is a close copy of a Public school in spirit and tone a far larger foreign staff than that proposed would be necessary, and that would be most unwelcome in the general state of present day political feeling, and offensive to National self-respect. Furthermore, Public Schools are fed by the so-called "Preparatory Schools," schools run by private venture, with small numbers and high fees. From what sources the proposed school is to be fed, is not mentioned by the Hon'ble Mr. S. R. Das. Yet they are an essential part of an English Public School system. It is doubtful if India can supply men for superintendence of the boarding houses at the present stage. And yet boarding schools in every land are in danger of becoming sinks of moral looseness, unless there be great sympathy and thorough vigilance on the part of the house master. The dangers in India are not less than in England in this respect. This, however, is only a question of time.

"What Indian parents do need is a first class institution, the name of which carries prestige, and which will give a boy a start in life; equal to that of an English boy, a school near home and where Indian food is served and Indian friendships are formed, and all this along lines suited to the genius of India.

"Finally the proposed school is not wanted because it cannot supply the united religious atmosphere which is so characteristic of the Public School Chapel. The foreign Headmaster will have to suppress his religious ideals in dealing with boys of another faith than his. The result of this on those who are to be our future leaders will be to increase the materialistic, visionless atmosphere already spoiling our present education.

"In conclusion, the real need is for steady growth and development of present institutions by the generosity of benefactors and the self-denials of the teaching profession, by experiments and the formation of sound traditions and high standards. Along these lines any one of our present institutions may attain a position ever superior to the position of an English Public School."

Mr. H. R. Venal opposed the motion. She wondered at the position adopted by the Rev. Deane with regard to the public school scheme of Mr. Das. She did not look upon the scheme as one providing English needs to the Indian boys but one which would satisfy Indian needs as English public schools did in England. It was not satisfactory to send Indian boys to English Schools because they would not be able to appreciate English atmosphere and would come back filled with feelings and spirit which would satisfy English conditions of life only. But it was desirable to turn out Indians as Indians and not Indians as Englishmen. The present era was a great constructive era and therefore was an opportune time for the creation of a public school.

It was difficult to describe public school spirit. However, public school was always independent of "Party Politics" and was independent of State control. The training in citizenship and moulding of a youth's character on the right lines were the most difficult tasks before a Modern School and can be best given effect to by a Public School only. Therefore there should be at least one model school established in India in which all the conditions of a Public School should be secured. In this school boys would attain a standard of excellence which would enable them to play the part of leaders in various activities of the country. An attempt would be made here to remove the barrier of caste, creed and colour. The School would form within itself an atmosphere of one life and one common humanity, which would lend such influence as would be most beneficial to the students in the practical walk of life.

With regard to the controversy of the Headmaster in the scheme of Mr. Das she said that an Englishman was suggested to be appointed as a matter of expediency in the beginning but if an Indian was found out she had no objection to his being appointed. Concluding she said that instruction should be imparted through English but vernaculars should be made compulsory.

Prof. Puntambekar in supporting the motion delivered a vigorous speech during the course of which he emphasised that the factory type of education with foreign spirit all round it would not be suited to Indian conditions as had been suggested in the scheme of Mr. Das. The idea behind the scheme seemed to be to recruit men for Public Services from this School. The whole scheme was naturally wrong and if given effect to would denationalise the cause of education. Dr. Jadunath Prasad supported the motion. His contention was that even in England the Public Schools required overhauling and there was a feeling against these schools, Mr. Ramchandra Shukla opposed the motion.

After some further discussion in which opinions for and against the motion were put forward, the motion was put to vote and declared carried by an overwhelming majority.

Prof. Seshadri in expressing his opinion on the question said that the past history of public schools in India did not support the cause of any more attempts being made in that direction. The Rajkumar Colleges in India were failures and the influence of education
which these schools imparted was demoralising and did more harm than good to the country. He was emphatically of opinion that no such School as has been proposed by Mr. Das should be established but the money collected so far for the purpose should be distributed among the schools preferably at Benares.

After a vote of thanks to the Chair the function terminated.

THE DELHI PROHIBITION CONVENTION.

The Prohibition League of India which was founded in New Delhi on January 80th 1926, held its first biennial session on Saturday the 18th February in the Y. M. C. A., New Delhi but owing to an important Assembly debate the Chairman Sir Purshotamdas Thakurdas could not be present to deliver his inaugural address which has been postponed till next day's meeting and the Honorary General Secretary, the Rev. Herbert Anderson presented his report for the past year and some not very important matter was discussed.

The Secretary in his address said that the League though not having achieved very much in the way of total prohibition had distinctly shown its need and value in three directions. Firstly it has kept before the public the fact that prohibition is a religious, social and moral question touching Indian life in every direction; secondly it has been of value in giving prominence to the fact that the present arrangements in the excise administration of both the Imperial and provincial Governments are unsatisfactory though based upon a desire to prevent the evils of excess, actually protect the liquor traffic from the will of the country as a whole and thirdly the value of the leagues' work during the past two years is evidenced in the strong opposition it has aroused. Forty-one associations have been affiliated to the league and although there are some that have not as yet joined owing to financial or other difficulties, the present membership includes every large and important organisation in the provinces of Madras, Bengal, Bombay, the Punjab and the U. P. and such inter-provincial temperance associations as the W.C.T.U. and the I.O.G.T. He then briefly discussed the position in the provinces and Indian States crediting Bombay with leadership in an avowed prohibition ideal. The C. P. and Berar province next and the Madras Province next. Of the Indian States he said the Bhavnagar State was a prohibition state and one of the few that preferred Indian to British means of excise administration while Bhopal having lost Rs. 15 lakhs of revenue in five years to the benefit of neighbouring States had replaced prohibition with regulation.

The Secretary read a message from Lord Cley that the President of the Anglo-Indian Temperance Association of London expressed that the association though ceasing its activities in 1929 will however function as consultative body to the League here.

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The meeting for today concluded with the Executive Committee desiring to place on record its clear and considered judgment that the total prohibition of traffic in alcoholic liquors and poisonous drugs should be the goal of the excise policy of the Imperial Government, all provincial Governments and the Governments of the Indian states. Keeping in view the difficulties of the introduction of a national policy of prohibition, a period of ten years is sufficient, in the opinion of the Executive Committee in which to introduce the necessary changes in policy for the accomplishment of that end.

Continuing their second session on the 19th the delegates of the Prohibition League of India were welcomed at the Massey Hall, Y. M. C. A., New Delhi by Dr. S. W. Shirreff who as a medical man said modern science was hastening towards a complete agreement with prohibitonist views on the detrimental value of alcohol as a beverage. It was a poison from which India detained immunity.

PRERIDENTIAL ADDRESS.

Sir Purshotamdas Thakurdas in his presidential address said that watching the serious expansion of the liquor revenue at Bombay he had been some years ago a strong prohibitionist and his determination to help that cause was strengthened when in England by his connection with the Anglo-Indian Temperance Association and his president Lord Cley. In India where millions of the inhabitants are total abstainers, to the shame of the Government of India, the most serious difficulty is the revenue consideration. This has prospered in proportion to the degradation of the drinkers.

GOVERNMENT SHAME.

It is now time to call a halt and the first legitimate demand of the prohibitionists throughout India, both to the Imperial and provincial Governments that there should be no further expansion of excise revenue.

Their second demand was that the Central Government must come to terms with the provincial Governments towards a common goal of regulation and restriction with an ultimate view to total prohibition. A sane, sound, well thought-out policy is overdue if the present strong complaint against the Government is to go. The great illiterate masses must not be faced with the temptation to drink thrust upon them as it seems to be to-day.

THE EXAMPLE OF BHAVNAGAR.

The history of prohibition in the state of Bhavnagar where the Raja and the Dewas have succeeded in
setting an example to all Indian states and British India too has shown the splendid social benefits of a policy that refused to put temptation in the way of its people.

Sir Purushottamdas appealed to the many friends of the movement to see that it was more worthily financed and more heartily supported.

After the presidential address the meeting elected its officers and an Executive Committee for 1928-29, adopted the financial statement, referred its draft local option bill to the affiliated societies and transacted necessary business.

The public gatherings, two yesterday and two to-day, have been large and enthusiastic and although political excitement over the Simon Commission interfered somewhat with the meeting, the League continues its work in a spirit of hopefulness.

AN APPEAL TO THE CONGRESS AND CITIZENS OF THE UNITED STATES.

The present Immigration Law of the United States contains a clause which excludes all Asians. Interpreting the provisions of this law, courts have cancelled the naturalization papers of Indians who had renounced their British citizenship and received papers giving citizenship in the United States. As a result, three persons—approximately 45 in number—have become stateless persons. We believe that the cancellation of the naturalization papers of those, who in good faith have been admitted to American citizenship, is an outstanding national wrong which has done inconsiderable injury to America's moral influence in India and the East. In the interest of national good faith we urge the United States Congress to take immediate steps to restore American citizenship to this group.

We believe that the very existence of the Asiatic exclusion clause is an unnecessary racial discrimination. Restriction of immigration is justifiable provided it is fair. The application of the quota basis to Oriental countries would restrict immigration from those countries to so small a number as to constitute neither a social nor an economic problem. On the other hand, our intimate knowledge of India lead us to believe that the selective process applied to her applicants would add a valuable contribution to the life and culture of the United States. In view of the effect of such discriminatory legislation on racial relations throughout the world we feel that it is our duty to protest against the exclusion clauses.

As American citizens in the Orient we feel the gravest concern for the international position of our country. So long as the Congress does not enact remedial legislation, both in the case of the small groups that have been disfranchised, and in the matter of oriental exclusion in general, we cannot successfully repudiate the charges of insincerity in our national professions of equality of opportunity. We strongly protest against the discriminatory clauses, as we consider them a violation of good faith and of international ethics, an affront to the people of India, and a source of deep racial resentment and antagonism. They are therefore a violation of Christian principles which we hold to be the surest guide in international relations.

We urge the substitution for the oriental exclusion clauses of such legislation as shall apply without unfair discrimination to every people, granting privileges of citizenship in the United States to those who duly qualify regardless of race, creed, colour or nationality.

Signed,


The above signatories will be very glad to furnish any further information that may be required by citizens of the United States. Enquiries may be directed to Mr. D. F. McClelland, Young Men's Christian Association, Esplanade Madras.

NEWS OF THE WEEK.

The Maharaja of Nabha: The Foreign and Political Department have issued the following communiqué regarding the Maharaja of Nabha:—Under the conditions whereby the Maharaja Ripudaman Singh, now known as Maharaja Gurucharan Singh was permitted to sever his connection with the Nabha State he undertook to remain loyal to the Government. It was expressly laid down at the same time that in the event of his failing to act accordingly, the Government reserved the right to modify or annul the other conditions, attaching to his severance from the State. From the evidence in their possession the Government of India are satisfied that Maharaja Gurucharan Singh has repeatedly taken part in disloyal activities since his departure from Nabha. He has been clearly warned of the consequences which a continuance of such conduct would entail, but this warning has been without effect. The Government of India have accordingly been compelled to pass orders that he shall be deprived of the title of Maharaja and of all rights and privileges pertaining thereto, that his allowance be cut down from Rs. 25,000 to Rs. 0,000 a month and that he shall, until further notice, take up his residence at Kodainallur in the Madras presidency. His son Tikha Sahib who becomes Maharaja in his stead will be formally installed on the gadi of Nabha at the earliest opportunity.
TheSimon Commission and the Assembly;
In the Assembly Lala Lajpat Rai's resolution urging boyc	
cott of the Simon Commission was carried by 68 against 62 votes. An interesting post is revealed by an
analysis of the division list on Lala Lajpat Rai's resolution. 137 took part in the voting and 2 remained
neutral, namely Mr. Kabibuddin Ahmed (non-party) and Sir Victor Sassoou (European group), while three
who attended the session, but were absent at the time of voting were Mr. Parooon (Swarajist), Mavri Muham-
med Yalub, Deputy President (Independent), and Mr. Abdul Haye (Independent). Eight members have
dnot attended the present session of the Assembly. The majority to-day consisted of 67 elected non-officials
and one nominated non-official, Mr. N. M. Joshi. Ana-
lysed on communal lines it was composed as follows:
Hindus 51, Muslims 14, Sikhs 2 and Buddhists 1. The minority consisted of 26 officials and 36 non-official
members, of whom 13 were nominated non-officials and 23 elected non-officials, the latter consisting of 12
Muslim elected members, 9 Europeans, and 2 Hindu elected members namely Sir Hari Singh Gour and Raja
Hargobind Prasad. Commenting on this the Indian
Daily Mail writes:—"Attempts to minimise the signi-
cance of the overwhelming victory of the popular side
in the Legislature on the ground that there was but a
small majority of six votes will not bear scrutiny.
Indeed an analysis of the voting, and the circum-
cstances characterising the atmosphere of the
debate clearly show that the victory is a real triumph
for the non-officials. It shows also, as nothing else
could have done, that on the question of the Statutory
Commission the various political parties are completely
united, whatever their differences on other matters. The
voting on the resolution was 68 for and 62 against.
The fictitious nature of the Government's strength in
the Assembly is easily ascertained. Of the 62 votes which
they gained 25 were those of officials, 14 of the
European members and about a dozen of nominated
members. The 25 votes of the official members should
as a matter of equity, be treated as but a single vote
for those members are there to record their votes for
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Christian Missions in India: With reference to the letter which we publish to-day from Mr. Raghunath Row who writes from Geneva, we may say that Christian missions of the present day, at least in this country, are, with several exceptions, as a class, distinctly sympathetic to Indian nationalism. The exceptions are survivals from a past vanishing past, and are even now a not very influential minority. Many Christian missionaries, if we judge rightly, have become extremely sceptical about the method of organised proselytism as followed hitherto being the best or most desirable means of spreading the Christian influence amongst non-Christian peoples. They also realise that the profession of Christianity is often accompanied by the practical repudiation of Christ, and that the Christian nations of today are more heavily than some non-Christian races. Serious religious thinkers among Christians and non-Christians find to an increasing extent that while Christianity divides Christ himself, it is reconciling the nations and communities. The greatest influence for good in the future will be exercised by men of this class, and we think it is an influence altogether beneficial to the country. Mr. J. P. Andrews is the ideal missionary of Christ, though in order to become that, he had to renounce his character as an ordained clergyman of the Christian Church. We are, therefore, in entire agreement with Mr. Raghunath Row in thinking that India should not look at missionaries as a dispensable factor in her national life. If we had a hundred Andrews among us, our national progress would go forward with a thousand-fold greater velocity.

Amnesty and the Philippines: We take the following from the World Tomorrow, the well-known New York review. The observations have a deep significance for us in India as well: "And as the people of Nicaragua go to Managua, we congratulate Colonel Simon on the public spirit which prompted him to accept as difficult a mission. He has our best wishes and is likely to be in need of sympathy before many months. If he satisfies Washington, he is sure to be unpopular in the Island, as there is an irreconcilable difference between the policy of the present Administration and the desire of the Filipinos for complete independence. We have long maintained that the chief barrier to Filipino independence is the widespread conviction in this country that we are now governing these people better than they could do it. At least, that is the reason the American people give to themselves. Perhaps they are self-deceived. It may be that rubber and naval bases are the real reasons for prolonging American rule. But human beings usually cower self-interest with a cloak of idealism. It is so much more satisfying to seek personal gain when one is convinced that thereby mankind is being blessed. We repeat what we have said many times, that self-government is preferable to externally imposed good government. We hope that the new Governor General will throw the weight of his influence on the side of progressive self-government leading to complete independence for the Filipinos at an early date."

Kanarese in Bombay: Mr. S. D. Nadkarni in the letter which we publish to-day maintains that the Kanarese are a language with some other language allied to Marathi. He refers to a letter which he wrote to us in 1926 but we may refer him to the letter in which we cited our authority. Mr. S. M. Edwards (quoted by Mr. Malabari in his "Bombay in the making"), who was a student of old Bombay history, wrote that as a Bombay Consultation dated January 31, 1670 a Code of Laws was ordered to be drawn up, "But it is worth noting," Mr. Malabari adds, "that these laws were ordered to be translated into Portuguese and Kanarese. The reference given to Kanarese over the other vernaculars then in vogue in Bombay is explained by Mr. Edwards by the fact "that the early populations of these islands was in a large extent of some other Dravidian origin." We may add that Mr. Edwards knew the differences between Kanarese and Konkani, and, further, that the figures sculptured in temples have their counterparts in Bomh India, though their vogue has long ceased in Western India.

A Lady Member in the U. P. Council: We commend the action of the U. P. Government in nominating a lady member to the vacancy that occurred recently in the Legislative Council. Mr. E. Ahmed, a nominated member, representing the Indian Christian community resigned his membership as he was leaving for Europe. Mrs. Ahmed Shab, the wife of the member, was nominated to the vacancy. The United Provinces is the first State to enjoy the distinction of having a lady member in its Legislative Council. For at least some time to come, until they are well-organized, the only entry opened to women to legislative chambers is through the door of nomination. The U. P. Government have done well to recognize this fact which has been ignored by the Governments of the so-called advanced
provinces. The presence of a lady member in the council besides serving to keep the many questions affecting women in the forefront will inspire the women to do and dare. While welcoming Mrs. Ahmed Shah's nomination, we wish to point out that the task before her is clear. Women's education is still in its infancy in the pr.vince, and the lady director must work to direct it towards its improvement and expansion. Then again the twin evils of purdah and conunduriam, which are serious impediments to girls' education, should be removed by legislation.

Lady Sadasiva Iyer: The Indian Ladies Samaj, an association for the protection of the minor girls of the Devadasi community, was founded in 1924. The triennial report recently issued pays a warm tribute to Lady Sadasiva Iyer as the president of the Ladies Committee of the Association. The report says: "Lady Sadasiva Iyer, as the President of that Committee, has been the moving spirit of the association and directed the work with so much devotion and ability that her previous development has inspired courage, confidence and hope in the minds of the younger generation as to its future prospects and usefulness to the Hindu Society. Lady Sadasiva Iyer regards the cause of social reform has been based on love and sympathy, her tender and noble heart has been deeply touched by the sufferings and the degraded position of one section of the women population in this unfortunate land. She, as a good and pure woman having enjoyed the full benefit of an organised and a happy family life, has extended her helping hand to those deprived and fallen, not in a spirit of condolence, not with an air of superiority, but in that consciousness of a woman helping another of her sex who has been placed in an unfortunate position not of her own individual choice, not of her own free will but by the pernicious custom of the land and the unjust manumition of the Hindu Society. Let us also, sisters, inherit that spirit from that queen amongst women. Let us educate women as we call ourselves, many of whom being lacking in quality, take it in steps, take it in steps from her noble example and walk in her footsteps."

Anti-Indian Propaganda: It is usually found that propaganda of the nature carried on by the Christian missionaries is carried on in the West through every possible medium. In the December issue of the Medical Women's Journal, an internal and medical publication, contains accounts by two women physicians about child marriage, child birth and social corruption in India. The article in question is written in the vein of Miss Mayo's book but the conclusion which we quote below is interesting as it shows up the motive underlying it: "D. orbs are needed everywhere; nurses are needed; some one is needed to come out and devote her life to the training of these young women, and in teaching the people the danger of early and of dirty, and to try to prevent these children from being married when they are so small, and trying to bring forth before they are fitted by nature for this task."

We are further informed that the article contains an account of the good work carried on at Fatehgarh by the lady director of an agency staff, and that an appeal is made to the women in America who have had training to come to India to help in the work. Here is a splendid opportunity for the superwoman of the West.

The Baroda Marriage Bill: Mr. Nagindas Amulkhatri writes to the Bombay Chronicle: I have gone through the provisions of Child Marriage Prevention Amendment Bill of the Baroda State and I have come to the conclusion that it is most disappointing to a very large majority of the people. They believe that the law will not be an advantage to them unless unless the measure has been directly brought home to them. Hence and the silence in the matter on their part should not be taken as a consent to the Bill. Silence on their part is due to the people I am sure, is due to the people being disinterested in the measure as if it is not intended to be of any good to the people it is passed as it is. Provision of fine only for marriages of girls between 10 and 14 and of boys between 14 and 18 is meaningless. People mostly spending hundreds and thousands of rupees on each marriage will take pride in avoiding the law by payment of Rs. 100 if found guilty or on payment of bribe to the crime investigators and, therefore, by this provision the amending Bill will meet the same fate as the Samvat year 1920 Act has met. It is absolutely essential that no more, at least 24 hours impounding be done. It is only for the New Act for marriages of girls between 10 and 14 and boys between 14 and 18 to carry out the object of the Act, and if huge caste Clauses are to be prohibited for marriages of girls between 14 and boys under 18. As at present framed, the measure is considered by almost all right-thinking persons as if the State is some 50 years back taking into consideration Laws on his subject of Mary Rajot. Limbdi, Indore and other States. I believe, I am expressing the views of the mass of the people when I say that all marriages of girls under 14 and boys under 18 years of age should be made null and void. I request all right-thinking persons to protest against the present provision with a view to make it appropriate to the year 1924 A.D.

The Poona Seva Sadan Society: The wonderful progress made by the Poona Seva Sadan Society is recorded in the annual report published recently. The rapid growth and expansion that all the members of the institution are put up to the proof that if the women of India are backward, it is entirely due to lack of facilities. Many men and women activities are all carried on under an active and efficient direction and special importance is attached to social service. It is interesting to learn from the report that the institution had sent out more than 350 workers trained by itself, through the Presidency and outside, after securing for its own work at various centres women trained by itself entirely at its cost. In order that the women from castes can take full advantage of the Society's many activities, the Society opened branches at Baranati, Satara, Ahmednagar, Sholapur, Bombay, Alibag, Nasik, Nagpur and Guigar and conducts classes and classes at Daulat Waq, Indore and other places. Another hindrance of benefit that all the activities taken by the Society is the help required to the poor and the sick by the free distribution of milk, medicine and clothes. We hope the appeal for funds issue, by the Society will receive enthusiastic response from all quarters. It testifies to the popularity and also to the non-sectarian character of the institution that it has been receiving help from Government and private contributions as well as from all sections of the community and the lay public. In short, we once more associate ourselves wholeheartedly in its request to all men and women, whatever their means may be, to render such help as lies within their power and thus help to lighten the burden of Society.
CONVERSION AND MARRIAGE.

The ex-Maharaja of Indore's resolve to marry an American lady as his third wife while his two previous wives are alive, has raised three questions bearing on Hindu social and religious ideas. Can a Hindu contract a valid marriage with a non-Hindu? Can a non-Hindu be converted to Hinduism so as to be eligible for a valid Hindu marriage with a Hindu? These are the two main questions. The third is, can a Hindu take a second or third wife in the lifetime of his first wife? The question whether a Hindu, remaining a Hindu, can contract a valid marriage with a non-Hindu, has been raised more than once but, so far as we know, it has not been definitely settled. In one case several years ago, a Hindu who married an English woman while he was studying in England, subsequently tried to get out of the marriage by pleading that as a Hindu he could not get a valid marriage with an English woman who was moreover a Christian. A case for alimony was instituted in a British Court, but friends intervened before it came up for trial, and arranged a compromise. In another recent and very similar case, a similar plea was not upheld by an Indian Court and the husband, who believed, was ordered to pay an allowance to his English wife. There is a case now pending in India in which a Hindu ruling Prince is reported to have refused to give the same plea. Public opinion in this country has never looked with favor on attempts to get a marriage declared null and void on this ground. The ancient Hindu lawgivers threw the cloak of legality over every possible union between a man and a woman, even including what we should now call race, in their great anxiety to safeguard the legitimacy of the progeny. When the man—because it is the man who has most often raised the point—and woman enter conjugal relations into the woman, he certainly intended and led the latter to believe that they were entering into a legal relation. It should not be open to him after living with a woman as his wife for some time, to raise the plea that he was not legally married to her. The crux of the matter is the belief in the mind of the woman at the time of marriage. If Hindu law forbids the marriage of a Hindu with a non-Hindu, a Hindu who does the forbidden act, ceases to be a Hindu, and must, according to every consideration of equity, be held to have married the woman according to the law governing her. He cannot be allowed to claim the protection of his religion from the consequences of an act which he did wantonly in violation of its precepts and which has had the effects of changing the status of the woman.

But does Hindu law and practice forbid conversion of non-Hindus? We are not aware of any Hindu organised proselytising mission having existed at any time, though even the Vedas make reference to Rishis who established themselves as pioneers in lands which lay beyond the territories of the Aryans. In fact, Ashrams of the Brahmins often brought in their train the political expansion of Hinduism as the result of the social and religious assimilation by the outward tribes of the teachings and practices recommended by the religious pioneers. Within historic times, Greeks, Scythians and many alien peoples were taken into the fold of Hinduism. In fact, until the Mahabharata penetration of the country, Hinduism re-awakened many alien elements to its sacrileges. Even the Jews and Syrian Christians who settled in the country centuries before the rise of Islam, became Hinduised in all but their religious ritual. The process of admission was facilitated by the fact that each new group became a caste by itself, autonomous in all respects, and without producing any change in the internal economy of other castes. The method, in fact, was very similar to that of the British Commonwealth of nations, which may be called the political or autocratic part of the Hindu social commonwealth of caste.

In the present case, the American lady if accepted by the Dhanger caste, to which the Hokari belongs, will ipso facto become a Hindu, entitled in all respects to the rights of members of that caste. It may be mentioned that the Maharaja's second wife was similarly admitted to that caste before her marriage. Incidentally, it may be pointed out as an illustration of the democratic element in the caste system that the Maharaja's social position is subject to the rules of his caste in the admission of which the poorest man has the same votes as the wealthiest and most high-placed individual.

It is evident in the present case that his caste has raised objections to the admission of the American lady and it is, therefore, apparently thought better to have her conversion performed by a Shankaracharya who, however, has no authority to admit her into the Dhanger caste.

The third question is whether a Hindu is allowed to take a second or third wife during the life of the first wife? The answer is, he is, but subject to certain strict conditions, the best-known of which is if the first wife has not borne him a child, more particularly a son. Even then he could, under the strict letter of the law, marry again only with the consent of the first wife. These wholesome qualifications, however, have fallen into disuse, and the Hindu law as administered by the Courts, recognises a general and absolute right on the part of a Hindu male to contract polygamous marriages. The ancient Hindu law did not certainly contemplate a second marriage when a man had a son by his first wife. But, as we said, the wholesome restrictions of the law have become obsolete, and a Maharaja, especially when he is a ruler, can do much what he likes.

The Government of India at first would not recognise the marriage, but it subsequently changed its mind. The proposed third marriage is not approved by many people. But there are some who regard it, as the Shankaracharya of Kurukshetra does, as "a crushing reply to Miss Mayo." It is, however, also to be feared that the only result of Hindus refusing to accept the American lady, might be lead to the parties embroiling Islam as the only other means of having their marriage performed.
THE TASK OF THE SIMON COMMISSION.

(By Mr. Raghubir Narain Rowl.)

Some of my American friends have drawn my attention to the following passage in the dispatch of the London correspondent of the New York Times on the eve of the Simon Commission's sailing from England. It appears in the issue of January 20th of that paper: "In the background in England will be merchant and industrial interests--who hold that the experiment in modified home rule shows disastrous results and hope the Commission will recommend limitation. Their views are shared by the Anglican Church Missionaries who seem to feel that an Occidental bureaucracy is impractical when administered by Orientals. Conformist Missionaries differ, particularly on the wisdom of giving the Indians control of the educational system, 'Moslem and Hindu graduates from our schools have frequently devoted their talents in Indian Legislatures to curtail our religious teaching' is the way one leader phrases it." Obviously the author of this dispatch is unaware of education being in the list of transferred subjects and of the decision of an Indian Church. Possibly he is thickening of his reader's prejudices and participates in them himself. Considering that this is so and also that Americans make a great point of withholding the control of the education department from falling into the hands of the Filipinos it is needless to attach any serious significance to the above remarks. But it raises the important question of the relations of foreign missionaries with Eastern States. That is a topic of the hour not only with us but also in China, Japan, and Turkey. In the last mentioned country it is of the important and powerful missionary interests and the Government's earnest desire to acquire the goodwill of the United States, the policy of making every educational institution adobe to the State regulations is strictly exercised. I had occasion to take part recently in a meeting addressed at Geneva by the Secretary of the Institute of Pacific Relations (to whose Congress Sir Frederick Whyte went lately) and he said that the missionary question was one of the outstanding issues in the Far East to-day. To the eager enquiry of a Quaker girl as to whether the large number of American missionaries who had left China would return, this American's reply was: "Many of them won't, fortunately." Because, the political complications they unnecessarily bring into the situation had so wearied him. I have had personally some experience of the Protestant missionaries at least, in India, and during my stay in Europe I have welcomed every opportunity of contacting this excellent body of workers. I would add if I may that I should like to acknowledge gratuitously the greater understanding of life which not only Christ's teachings but also the mysteries of the Christian Religion have brought me, though I am technically a non-Christian. In viewing this problem, on account of Christianity as an influence against evil, on account of the Indian Christians amongst us, and the large amount of first rate humanitarian work which the missionaries do in India, we may not look at it as a dispensable factor.

The persons quoted by the American journalist are probably survivors of a previous age, but if Christian countries will send us cultural ambassadors, we are entitled to look forward to having adequately qualified persons. After first hand knowledge of a large number of Christian organisations out in the west my conclusion is that here also the West does not give us its best.

REFLECTIONS.

(By 'Rationalist')

1.—ON A "RELIGIOUS" LAMP-POST.

"The essence of religion is that it functions differently in different minds. It is as well that it does so, because it makes tolerance imperative, and without tolerance the religious life of any country must become an impediment to progress." Thus a contributor recently in these columns. The article was a plea for keeping "Religion and Politics" apart, and with its motif no thoughtful reader could disagree. But on reading the two above sentences in it I was reminded of a joke which a picnic party enjoyed some years back. Our boat was moored at night near the "ghost" (landing-place) of a riverside village. On top of the "ghost," in the middle of the road leading to the village, a lamp-post was standing, jagged and ant-eaten, supporting a lantern from whose cob-web-covered glass-panes a few dim reddish sprinkles of light struggled out, making the darkness around and the shadow beneath the post all the more dense by the contrast. One of the party struck by the scene wondered what else was the lamp so shabbily kept. Another answered: "Oh, don't you see? The lamp must be burning just to warn passer-by off the post, lest they run their heads against it." In other words, the lamp was there for the sake of the post (to warn people off it) and the post was there for the sake of the lamp (to support it). The lamp and the post were together calculated to foster the virtue of carefulness in walking; and without this virtue the village passer-by could not reach their destination in safety.

So, you see, we have religion, which must produce "religious" differences; these differences are necessary to teach us tolerance; without tolerance we cannot live in peace; and without peace we cannot progress. Therefore 'religious' differences are needed for peace and progress.

But religious differences make for peace and progress as truly as blisters make for health and the advancement of medicine. For, if you cause a blister on your body, you will have to learn how to pontilic it in order to get cured, and the knowledge is bound to advance medical science in your case. The blister is for the puss, and the pustule for the blister, and both for the sake of health and hygiene.

That is the result of the lamp-post religion lies in the condition of the lantern on the post. The lamp of religion may be all right, and quite useful, too, to guide
humanity on the safe way, safe at any rate for privilege and priestcraft; but its ill-kept condition—the soil-covered glass around—makes all the difference. The soil-covered glass is 'organised religion'. Almost all the departments of human thought and action lend themselves to organisation, but 'religion,' as we commonly understand it, is not one of these. 'Religion,' in its usual acceptance, is concerned with the Supernatural; and the Supernatural, being super-\[\text{\textit{s}}\]ensual, admits of no direct appeal to sense experience. Hence it is that all ideas of the Supernatural necessarily and admittedly differ from one another, in a manner and to a degree not possible to be predicated of our perceptions of Nature. So it comes about that there are as many 'religions' or 'gods' as there are men and women,—at any given moment; for the individual's religion or god undergoes changes as the mind of the individual himself (or herself) undergoes changes from time to time. Bearing these facts in mind, we can see how 'organised religion' is a contradiction in terms. Hence for any one to try to organise religion, i.e. to base human relations on any theory about the Supernatural, is either a fraud on others, or a self-deception, or a mixture of both. Here's the rub about 'religion'. Because 'religion' is organised, it makes for differences, as it cannot but. These differences go to embitter human relations, to a degree to which no other differences can go; for in these latter there is always an appeal possible to our common human sense, while in the matter of the Supernatural there is none that can be made. It is only a sample of our 'religions' differences, that the sanity of secularism dawns, i.e. the rigidity of religious organisation is relaxed—we learn the 'virtue' of tolerance by necessity—the lamp is cleared of the enveloping soil—the path is made safe for progress. What happens is, we begin our journey 'religiously' with a stumbling-block, the creation of our own ignorance, vanity or stupidity. That evolves, or we exercise, the self-discipline, prudence or foresight necessary to overcome it. We first let our bowels be clogged wilfully or negligently and then have to search for purgatives.

Now the attempt to regulate our natural, concrete, external, human relations by any theory of the Supernatural is what is generally known as religion. But it had better be called theocracy. Strictly speaking, it is not religion but theocracy, that is the mother of what are called 'religious differences.' And these are not only not inevitable, but are bound to disappear as fast as theocracy disappears. And theocracy recedes as Natural Science advances. And be it noted, Natural Science comprehends both the physical and the mental aspects of Nature. Natural Science is tidy, while theocracy is sooty, the negation of science. True religion, being one of belief in, or any sort of attitude (including doubt and disbelieve), towards the Supernatural, ought to be the affair of the individual's own mind or heart. To let the Supernatural interfere with the Natural is theocracy. As falsehoods are many, while Truth is one, so are ideas of the Supernatural many. So it is that we have the phenomenon of 'as many men, so many gods.' When one ambitious 'god' (i.e. the man behind the god, and working in his name) tries to bring or keep under his sway as many other 'gods' as possible, we have theocracy. And so come in the hateful differences of religion.

II.—On the "Lamp Post" at Phansavali.

"Prativadi-bhayankar," meaning 'Dangerous to Opponents,' is the title borne by a Swami from the South who has installed himself in a newly built temple in a quarter known as Phansavali in Bombay. It is the same that kept to fame in connection with the Natarajan-Ambedkar incident of some months ago. But the more one hears of that "dangerous" Swami and remembers the sanguine hopes entertained of him in some quarters, the more is one disposed to pity him. The Phansavali temple inaugurated with such dazzling tom-toms and glowing discourses on Vedanta, has only proved to be, as was feared a rallying-point for social obscurantists. What we now find is only a sample of the religious lamp-post transported to the soil of Bombay from that brightened quarter where Swamis and Acharyas have accumulated, and men 'and women decayed. Here is the Swami's latest, which must be rescued from oblivion for the use of any Mayo that may come along in future years to conduct investigations into our 'spiritual' heritage.

His Holiness Jagadguru of Prativadi Bhayankar Math has sent a memorial to the Viceroy, concerning the Sarda Bill. (Hindu Child Marriage—Bill), which was introduced in the Simla session of the Indian Legislative Assembly on the 15th September last.

His Holiness protests that the whole Bill is against the Royal proclamation, affects a most important ceremony of the Hindus, and threatens to take away their right of religious liberty and compels them to do things against their Sastras. He contends that marriage is not a contract for sexual love or life but to discharge debt to God, Rishi and Pitri, and cannot therefore be dissolved. The Legislative Assembly consisting of infantile and heretical religionists, is not competent to decide on such an important question to the Hindu community. If the Bill is passed into law, it would prove to be calamitous to the community and not a blessing. He requests His Excellency to be pleased to refuse to give his assent to the Bill and to take steps to prevent social and religious questions to be discussed by the Legislatures. (The Bombay Chronicle, Feb. 13, 1928, p. 10.)

We may note in passing that His Holiness has sent his S.O.S. call for the protection of the Sastras to one who is an 'imetical religiousist' himself, viz. the Christian Viceroy; and that he has done it in the 'Barbarian tongue,' English, in breach of the Sutra text which forbids one ever to resort to a 'Barbarian tongue', even though one were in imminent danger of death (न देवतावर बालसाहि को रहित करितील). In his hurry to protect the Sastras His Holiness seems to have forgotten this Sutra precept. It is not for a 'heretic' to quote Sastras to a Swami, but it is clear that His Holiness has also acted in clear breach of the rule that the
Sastras are not to be expounded to any but the "twice born"; for His Holiness has done it to the Mithecha Viceroys! Perhaps in this Kali age the privilege is reserved to Swamis, not only to expound the third of the three "debas"—the duty of begetting a son to put one's Eiris (forebear) at ease as regards the continuation of their line—but to violate the Sastras in the very act of calling for their protection!

Now for the S.O.S. itself. It is the old cry of "religion in danger," again. The tactic has served "obstinate conservatism" in perpetuating itself on a patient humanity so well and so long, that it is time all concerned were reminded that there are inevitable limits to the doctrines on which our holy slarmists claim to take their stand—the doctrines, namely, of the subject's right of "religious liberty" and the State's duty of "religious neutrality." As an eminent thinker of the last century put it, "if a Thug makes the strangling of travellers his religion, we do not allow him the free exercise of it." There is a significance in this remark to which some of us of this generation may not be alive. To the Thug, we must note, the practice of Thoggee was as much a "religion" as the practice of "child-marriage" is to the Swami of Phansavadi. That the exercise of his "religion" meant a horrible death to innocent travellers confiding in him, mattered as little to the Thug as it does to the Swami that his "religion" of "child-marriage" means the forcing of the hardships of premature motherhood on innocent little daughters of his confiding followers. Sutters, too, was a "religion" to the pandi of Ramohanan and Bentinck's days. But let His "Dangerous" Holiness of Phansavadi preach Sutte to-day, and he will soon know to his cost how very dangerous it is to his own peace of mind and body.

In his call to the Viceroys the Swami tries to conjure with the word "sacrament" and declares that marriages must be indissoluble, as if the Bill he was protesting against was a Bill for legalising divorce. But the Swami is not alone in this trick. Nowadays such phrases as "Sacrament" and "indissoluble tie," which are the least one could think of applying in their true sense to the orthodox Hindu marriage, are being strangely overdone in these very circles in the interest of reaction.

Well if the marriage tie is "indissoluble,"—what prevents such ties being added to one another, without "divesting" any? Is there anything in that phrase which prevents one from marrying as many times as one likes—divorce, of course, being out of the question? Apparently nothing. And neither the Sutras nor the custom of the "orthodox" prevents a man from having as many wives as he likes, not one after another, but any number at the same time. Still the tie, or rather ties, can continue "indissoluble" by the simple expedient of not permitting a divorce or dissolution of marriage to be formally effected. Yes—that "indissoluble tie" idea looks perfect—or almost so. It only needs to be applied to men and women alike. So, let each woman have as many husbands as she likes, not necessarily one after another (which is the modest plan of widow-marriage), but all at the same time—not even the Pandava precedent being allowed to limit the number of co-husbands to five. And of course, on the Pandava precedent, each of the co-husbands must be free to have as many wives as he likes. Well we don't expect the "indissoluble tie" advocate to be either inconsistent or solemnly partial to his sex or orthodox in practice of Thoggee.

He need not fear to be a wholebogger in pursuit of his own views. If only the word 'divorce' or 'dissolution' is not mentioned, these views can result in nothing worse than so many tangles of perfectly indissoluble ties!

To be plain with it, I have never been able to make out any significance whatever in that phrase as applied to Hindu society, about marriage being a "tie indissoluble even in death"—except only that a formal divorce is to be barred. For there is nothing at all in the phrase as it is worded, nor in orthodox Hindu thought, as it obtains to-day, which excludes the possibility of such "indissoluble" ties being added to "indissoluble" ties ad lib. As the phrase stands, we may have a cluster of ties, none of which may be taken as "dissolved"—even after nature's dissolution.

It is a phrase we have borrowed from the West. There the rule of monogamy (that a man or woman should have only one wife or husband at a time)—divorce in certain circumstances, as well as the death of either party, being held to 'dissolve the tie,' and hence to permit a second, yet monogamous, marriage) has already been established—thanks, however, not to the Christian 'Sastras,' but to Greece—Roman Rationalism; and the phrase 'indissoluble tie' is used to denote the further restriction advocated by the puritans, but not yet enforced, that an individual whether male or female (not the female only as, among Hindus) should marry once and once only—neither legal divorce nor the death of either party being held capable of 'dissolving the tie.' But among us Hindus, the rule of simple monogamy for both sexes having yet to be established, the description of marriage as an 'indissoluble tie' is one which our orthodox finds convenient to trot out only to ban the marriages, though monogamous of widowers, even of those so-called widows who have never been wives, but have been dubbed widows for no other reason than that some males with whom they were made to go through some 'religious' ceremony are dead. To our much-married Sastris and Pandits the "indissoluble tie" can mean nothing more and nothing less than this one-sided ban on monogamous remarriage. But it was reserved for the "Dangerous" Swami of Phansavadi to trot out the phrase to ban, not re-marriages, but any marriages except child-marriages!

TOLERANCE.

(Ex Dr. Clifford Markham, Ps. D.)

One of the most precious of human virtues is the virtue of tolerance. To totally disagree with a man and yet to respect him for the sincerity with which he holds his opinions is no easy matter. The most of us are not made that way. We have our pet prejudices and we nourish them with the same tender care.
that the gardener bestowed upon the plants in his garden. When another man presents an opinion at variance with our own it seldom occurs to us that this new opinion may be right. How can it be, it is not ours. And so we have cleavages in human society.

The history of intolerance is one of the saddest sections in world history. It has come to expression in the church, in politics, in science, in the arts and in education. It has led religious leaders to their death. It has dethroned kings. It has led seekers after truth into exile, and has destroyed both men and institutions. Tolerance is the product of no age and no country. It is found in every generation and in every land. It flourished in the civilizations of old, and it flowers in our more modern civilization. Wherever the mind of a people becomes fixed; wherever its loyalties become centered about some idea; whenever feeling is excited to a position above that of reason there is a fruitful field for the crop of intolerance. The world war furnishes the outstanding example of our own time. When a nation is plunged into conflict with another nation there is no time for halting between two opinions. He who is not with us is against us, and is so treated. There is no opportunity for analyzing motives. There is no place for the voice of reason. The war must be won, and to win the war it made a united front. And so we have our propaganda bureaus pouring forth their messages of hate toward the enemy and idealizing all that is connected with ourselves.

Unfortunately, however, that which might be justified in war has carried over to the time of peace. In every nation we have the 100 percent patriot who can recognize no good in any other nation. In every nation we have the self-appointed guardians of liberty and law seeking to save the country from so much seen or unseen menace. Witness the crop of post-war dictatorships, and the more recent campaign of the mayor of Chicago to save Chicago and the United States from the alleged machinations of the King of England.

The land of India has for centuries been noted as a land of tolerance. The genius of Hindustan has been declared to lie in its inclusiveness. Many of us in the West have looked to India with longing eyes, seeking to discover her secret. We have marvelled at the continuity of this great and ancient civilization. And to some of us has been given the opportunity of coming to India to learn.

The present strained communal situation has caused me to wonder. It has compelled us to dig down in an endavour to discover the actual roots of intolerance. And for one at least it has raised one question. Has not perhaps, much that has passed for tolerance been more passivity? Passivity approaches tolerance, but there is a difference. In the state of passivity I am unconcerned as to what my neighbour does. His beliefs and expressed opinions bother me not one whit. I do not care. My tolerance, if tolerance it may be called, is wholly uncreative.

But today the situation is different. Passivity is giving place to questioning. My neighbour’s thoughts and actions are submitted to careful scrutiny. It is a well recognized principle that we tend to fight the hardest against new ideas which seem to us to be most reasonable, but which if accepted would upset our established habits of thought. Perhaps this explains in some measure the bitterness of the communal struggle. Hindus and Muslims alike are each recognizing that there is good in the other. The night of indifference and passivity is passing, and the day of cooperation is dawning. A struggle is in process, but from the struggle there will arise a new nation, strengthened because it has been bought with a price—the price of careful questioning and the general appropriation of that which is good. In other words, tolerance is becoming creative.

"THE DRAVIDIAN RENAISSANCE."

The Editor, The Indian Social Reformer.

Sir,

In your leading article of the 11th February there are two statements which I believe you should like to see corroborated, and one which I am sure I should like to see corrected.

(1) You have cited the authority of Pargiter for believing that the Indo-Aryans were a race autochthonous to the Himalayan regions whose members migrated from the North-West of this country onwards rather than—a popularly believed by "orthodox" antiquarians—that they came in from that direction. It is interesting to note, and one may note the fact with-out committing oneself to either side of the controversy, that Pargiter’s view was also independently arrived at by Giacomo Bond, the renowned Italian researcher into Roman antiquities, who died in 1925. According to Wickham Steed, who wrote an obituary sketch of the archaeologist in his Review of Reviews (about October of that year), Bond believed that the Latins of the Aryan stock reached Europe from Northern India through Persia and Asia Minor. The belief drove him, Mr. Steed observes, ‘to the conclusion that he must look for light upon the religious beliefs and practices of the founders of Rome in ancient Sanskrit writings, especially in the Vedas. He made no secret of his belief which, to many, seemed to verge on lunacy. What could be more sinister than to link India with the Forum?” Bond found the guidance he sought in the Vedas. The dead were to be buried in ground sloping towards still waters. The sloping ground was there. All he had to do was to find in the Forum the early Latin burial ground, the protohistoric necropolis. It must be, he was sure, near the Sacred Way. He was right. He did discover prehistoric black earthware urns containing human ashes near the Sacred Way. “Blind scholarship may see madness in him,” remarks the obituarist; “but his achievements place him among the artists who have been the guardians of the treasures humanity has learnt to spell as culture.”

(2) You state that the British in their early days in Bombay used the Kanarese language along with English for their official proclamations on the island. If you will look up the Reformer of March 13, 1926, you will see in it a letter headed “The ‘Kanarese’ of Old Bombay—and Mr. Edwards.” In it, it has been shown how the ‘Kanarese’ we come across in old Bombay records does not mean what is now understood by the term but quite a different thing. There is no
evidence, in fact, that at any period within historical times Bombay was inhabited by any considerable body of speakers of the Dravidian language called Kannada or Kanarese. But a reference to Hobson-Jobson, that monumental work on Indo-European terms compiled by Yule and Burnell, will show you how the Portuguese, the predecessors of the British in the rule of Bombay, applied the terms Canari and Canarian (as they do sometimes even now in a derogatory sense) to the native Goanese and their tongue called Konkani which is a dialect of Marathi. Evidently the early Portuguese confounded the Konkani tongue with the neighbouring dominant language, Kanarese, of the Vijayanagar Empire of which Goa was once an outpost. Later, perhaps the Portuguese extended the term Canari to either the standard or the dialectal Marathi which was in use in and around Bombay and Sائette, and was nearly the same as the vernacular of Goa, their principal base on the Konkan coast. Their English successors seem to have followed the Portuguese in calling the Marathi vernacular of Bombay Island by the same wrong term anglicised to Canaree until after a few years they replaced it by the correct term. Surely the Kanarese of old Bombay has as little to do with the Kanarese of Kanara as Brittany has to do with Britain. It was a pure misnomer which misled even the official historian of Bombay, the late Mr. S. M. Edwards. Having taken occasion to correct him on the point through this journal, I had sent the cutting of it to him in England a short time before his untimely death.

(3) With regard to Dravidian borrowings in the supposed pure tongue Sanskrit of the Aryas, the late German scholar, Dr. Kittel, in his essay prefixed to his Kannada-English dictionary shows how Sanskrit is indebted to Dravidian languages for the names of many vegetable products, in particular the spices, cotton, rice and some other grains, and a number of animals, all of which in early times—there is reason to suppose—were peculiarly indigenous to the tropical or southern parts of India. (By the way, the fact is often overlooked that much the greater part of India lies outside the Tropics, in the temperate zone.) It is quite natural that the northern Aryans, when they adopted from the Dravidians such products of tropical nature as were new to them, should have adopted also the Dravidians’ names to denote them. In this they were no unlike our Swadeshi Pandits who insist on coining unmanageable mouthfuls to denote the scientific things and ideas they have borrowed from the West.

Karwar, S. D. NADAR, 20-2-21, Yours etc.,

ADIDRAVIDAS AND TEMPLE ENTRY.

The Editor, The Indian Social Reformer.

Sir,

I beg to point out to the public at large in the following few lines that the Adi-Dravidas as a body are not lagging behind caste-Hindus and others of various denominations in their faith in all-loving God and that, on the contrary, their devotion to the Supreme being is both deep and sincere; and that on these grounds alone, they have every right to claim the privilege of entering temples along with others.

I beg to allude to an incident in my own village North Elluppi which only goes to strengthen the position I have taken in this matter as follows:

In 1926, the Adi-Dravidas here before putting in their darkest application to the revenue authorities at Chuyan, North Arcot District, S. India, prayed before God Vinayaka that they would install a lamp at his altar, if their darkest affair ended most favourably to them. Such a vow as this made by these unlettered but simple-minded, honest men should not be treated by any stretch of imagination as one made in the spirit of bargain, pure and simple, but it should be viewed at as an incident in their life unfolding their deep but crude expression of their faith in the great Comforter. Indeed, He blessed them with 17-49 acres (dry) in August last and true to their vow so splendidly made, the Adi-Dravidas concerned installed a lamp on 16-1-25 before God Vinayaka and in the presence of the local gentry.

Mention should also be made, in this connection, of the practical sympathy evinced by Government in this matter which is also to be taken into account, if one is to be impartial.

Such incidents as the one cited above occurring daily in some part of the country or other, and illustrating their faith in the loving God, would, it is hoped, go a long way in solving the problem of Temple entry satisfactorily to the Adi-Dravidas in the near future.

North Elluppi, 11-2-21. B. Govindan,

THE CHALLENGE OF ISLAM,

Sirдар Iblal Ali Shah writes in the Indian Review, Madras—

The lessons of current history seem to have been lost upon those of us who still disbelieve in the existence of the Challenge of Islam. It is essential to appreciate the point that this modern movement is not synonymous with Pan-Islamism; for Pan-Islamism has been grievously misunderstood in Christendom, chiefly, perhaps because it was misused by its modern protagonist, Sultan Abdul Hamid, who gave it an aggressive tone. And although this “revivalism” has all the soul force of the former thoughts yet in conformity with its limited aspirations, it should be non-aggressive. It is exactly in this difference that its greatest strength lies. Bewildered by the fact that modern civilization is marching phalanx after phalanx into its very heart, it gives a clear call to the faithful to muster strong under the banner of Islam, and “revive” its ancient, but fading, glory.

After explaining the difference of the two movements, it might appear paradoxical, but it nevertheless is true, that the parent trunk of the “modern revivalism” tree is undoubtedly Pan-Islamism; the new had grown out of the old; in the nature of things it could not have been otherwise. Now, let us see how this phenomena evolved itself; and to do this, one will have to go back a little to the origin of Pan-Islamism.

The very first indications of Pan-Islamism date back to the declining days of the reign of Sultan Abdul Hamid; he perceived a rapid growth of public opinion, not only amongst the Turks, but also in the Arab race, which threatened his personal power and prestige.

The young Turkish party had passed the embryonic stage, and in the desert, the Pan-Arab movement was rapidly spreading. Observing these cross-currents he quickly organised a scheme of personal consolidation,
harnessed the sympathy of the clergy and inveigled Syed Jamaluddin Afghani—a great scholar and philosopher of my own country of Afghanistan—into his scheme. The necessity of the strength of Islam was preached far and wide; propagandists roamed from Bokhara and Java, to Morocco, and exhorted the faithful in the name of religion, to look to Abdul Hamid for moral and political resurrection. But under the pretexts of these events, a great movement of "awakening" due to western impact, had caught the imagination of the people; the clergy were fast losing their hold, because educated men would no longer swallow dogma. Democratic principles in the life of the people were weighing the scales against the thraldom of autocratic potentates; modern conception of liberty was driving the effete conceptions of the Eastern Governments to the wall. But whilst all these forces were at work, this battle was being fought behind closed doors, for Abdul Hamid was watching.

Forces of economic life had, however, become too great, and the cumbersome structure succumbed to its own weight. A Western wave passed over Turkey, and the Sultan was swept off the deck. Then the War came and completely revolutionised the ideas of men. old and young, Turk or Afghan. Age-long fetters were broken; the world of 1914 ceased to live; the priests of Islam continued to make desultory attempts to bring the flock back, but none would return to the old fold. Westernisation had won the day, even in the slumberous East. Empires rose and fell. Sultans, Khattifas, Shahs, Amiris, and desert Chiefains were dethroned. The social order was completely altered; with the result that the East became more Western than the West itself, the pup had outrun the instructor. The surging tide of scientific civilization of the West had carried everything before it, as it broke wave after wave upon us in Islamic Asia. And the matter of great concern was that it did not make us better men because the movement being essentially foreign to our mentality and outlook on life, struck us as spectaculær, overpoweringly fresh, full of economic allurements, and we drank of the stream much more than was good for us. We yelled for Nationalism where no nationalism existed; we striving after a representative form of Government in a land where generations had lived and died under benign autocracy; we spoke of religion but lightly.

In diplomatic affairs, Islam had been altered materially. The Nationalist Government in Turkey had led the way, chiefly through Western impact, and the ideals of French culture were beginning to be noticed in Angora. In Persia, the downfall of the Kachar dynasty proclaimed, led to uncertainty as to whether order could not be tolerated; in Afghanistan, likewise, the fact that the third son of the late Amir ruled the country, and ruled it well, was sufficient proof of the rising public opinion; and, above all, the idea of a Grand League of Muslim Nations—with the sympathy and co-operation, shall we say, of the Russians—was not devoid of potentialities both grave and wholesome. The ferment amongst the student community of India and Egypt was but the first sign of yet another superwave of Westernisation, which threatened to further rend asunder the heavy veil of dogma with which the priests in Asia covered the eyes of the younger generation. Last, but not the least important, was the question of the Khila.

The Calviniastic tendencies of the people of Nejd had been kept at white heat by the guiding spirit of their devout leader, with the consequence that Ibn Saud's zealots have not only wrested the power out of the hands of the Sharifian family, but have also been called upon to prepare a new interpretation of the "shirk". Ibn Saud's cult broke down the barriers which priest-craft has been increasing with each successive generation. Indeed, the guiding principle of the working of the Grand Muslim Conference at Mecca—which I attended in June last—
showed very clearly the thoughts that actuated the efforts of the Wahabi. What he does strive after is that there should not be any "break-away" from the true spirit of Islam. At the outset, many had feared that, as the guardian of the Holy Shrines of Islam, might perpetuate an orgy of iconoclasm, but recent events in the Hijas have shown that Ibn Saud was fully aware that, by assuming the reins of the Hijaz Government, he was committing himself to a gigantic enterprise, in which a disregard of the religious susceptibilities of respective Islamic sects would detract from his influence, and he marvellously stayed the hands of many a zealot pruse to go to excesses in "driving the liberalism out of Islam." He is fired by a formidable zeal for cultural reform, both in the Hijaz and amongst quite a large number of foreign Muslims who have learnt to value his advice. Nevertheless since his accession to the throne of the Hijaz a year ago, all over the Muslim World, frequent voices of dissent, even of vehement denunciation, have been raised against the advent of the Wahabi in Mecca. The Perisan Majlis once postponed its meeting as a mark of resentment, an "Indian Committee of the Clergy," styled Khudam al Haramain of Lucknow, made no end of noise and the affair leading to the return of the Holy Carpet of Egypt during the last pilgrimage season not only brought down the anathema of theologians of Alhasan, but also public opinion in Cairo was greatly excited. Feelings at one time ran so high that an Egyptian newspaper proposed that the Egyptians should immediately convene an All-World Muslim Conference, when a mandate should be secured to oust Ibn Saud from the Hijaz, and beat his army back to Najd. Campaigns of Mohammed Ali of 1819 were freely recalled to mind. In these connections, we must, of course, bear in mind the cross-currents of Islamic politics before crediting such anti-Wahabi movements.

There are now no competent observers of world diplomacy who cannot agree that a spirit of Revivalism has definitely set in in Islam after the first wave of the revolt has passed. It has also been shown that there has been no revolt against the essence of the faith but an insulation against the throned of the Clergy and the autocracy of Eastern monarchs. When once these two factors were destroyed, Islam has gained its strength and is fast assuming the solidarity of its former years. And it has been asked whether such the religion of the Prophet presents a menace to Christianity. I venture to answer this in a negative sense. For when the Christian faith itself is reeling under the impact of scientific materialism, which constitutes a very real danger to any system of morality, the Islamic danger to it, if any, can only be of a secondary significance. And I feel convinced that the modern conception of exclusive material gain is not bringing the life of men and women an inch nearer their original creed. Challenge there is in Islam to-day, but that is a challenge to the materialistic instincts of man, an instinct which never sustains peace in the world for long.

ALL INDIA WOMEN’S CONFERENCE.

The full text of Mrs. P. K. Sen’s address at the All India Women’s Conference held at Delb: ‘I deem it a great privilege to be with you all and to take my humble share in this Conference. I have

great pleasure in supporting the Resolution that women be given adequate representation on all Boards which control Primary, Secondary and University education and which control the selection of text books. I am by no means an educationalist. But I have had the privilege of being associated with several educational institutions and, while working for them, I have been faced with problems which I feel, must be problems common to us all. Coming as a delegate from Bihar my first duty is to press on this Conference the claims of primary education which is the foremost need of Bihar at the present moment. But I venture to think the day will soon come when we in Bihar will have to consider the equal claims of secondary education and all the ways and means for higher education of women. Thus the problem that faces us in Bihar is essentially the same as elsewhere in India, namely, how to view the education of women as a whole.

Nearly sixty years ago the late illustrious Keshab Chander Sen with the far-reaching vision of genius framed a comprehensive scheme of female education for the Victoria Institution which was founded by him and which still exists as one of the largest educational institutions of Calcutta. I cannot do better than any his words that what we have to do is to build up a scheme that would secure the development of the true type of Indian womenhood on a basis that should be both natural and national. But this lofty ideal of education was not accepted till recently. The main cause of the present unsatisfactory condition of female education is that up to now whatever has been done for the education of women has been done by men. Women alone would understand the needs and requirements of a girl’s education. Our ideas as to what constitutes true education of woman have been changing. About twenty or twenty-five years ago, the idea of passing University examinations and competing with men seemed to be uppermost in the minds of the progressives. The University and also the Government Department in charge of education—at least in Bengal, and Bengal then included Bihar—would encourage nothing else, and would withhold aid unless the curricula were the same as those prescribed for the other sex. The tendency was for all examinations to be shaped after the same model and not to admit of variation in the case of members of our sex. If I am right, the tendency is somewhat different now. It is rightly believed that as a matter of principle whatever is open to men should also be open to women. At the same time it is not, thought necessary to insist on the education of man and woman being uniform in every respect. On the contrary, it is recognised that woman has a distinctive place and function in the economy of society. Hence her education must be such as to enable her to fulfil that function to the best of her ability. Those who from special aptitude, or by compelling circumstances, wish to compete with man must find the path clear of obstacles. But the larger majority must be left free to equip themselves for the discharge of their duties as ideal mothers and homebuilders.

For the purpose of such equipment special emphasis must be laid on a change of curricula suited to the requirements of our sex and on the inclusion of such
subjects as Hygiene, Domestic Science, Motherhood and Child-Welfare, Music and Fine Arts etc.

But it is not enough to speak of woman as the mother and the home-builder. From home-building to nation building is but one step. And the Indian woman has to realise her responsibility in the building up of India's nationhood. The system of education that prevails in our educational institutions is in urgent need of reform.

As at present conducted, it is a source of enormous strain on the minds of students and often makes them life-long invalids. And as our illustrious President Her Highness the Begum of Bhopal very rightly pointed out to us yesterday in her most elevating Presidential address—"the need for reforming the present system of examinations is universal and the more our girls are spared the strain by the provision of some other tests of proficiency the better it would be for them." So we cannot do better than to lay emphasis on this most vital question of girls' education, and we trust the Boards controlling education will see their way to reforming the curricula so as to render them best fitted for education of our girls on national lines. The best way of attaining this object is to have women on the Boards of education to help them.

With these words I have much pleasure in introducing the resolution.

NEWS OF THE WEEK.

Memorial to the late Mr. Ranga Rao: The Public of Mangalore, in meeting assembled, places on record its deep sense of the loss sustained by the Public by the demise of Swami Tanwaranandji (better known as Jal Sahib Kud nai Ranga Rao) and its high appreciation of the invaluable services rendered by the deceased in the cause of the social and religious reforms including the uplift of the Depressed Classes in particular and hereby conveys its sincere condolences and heartfelt sympathies to the members of his family in their sad bereavement and irreparable loss. This meeting further resolves that steps may be taken and necessary funds raised to perpetuate the memory of the deceased in a suitable form and that a Sub-Committee consisting of the following gentlemen with power to add to their number be formed for the purpose. Members of the Committee, Dewan Bahadur N. Subba Rao, A. Shriivasa Pai, A. B. Shetty, N. N. Suvarna, M. Venkataappa, Pandit Dharma Dev, Rev. A. Schosser, and G. K. Davadar.

Poona Beva Sadan: The League of National Public Health Interchange Delegates, who numbered about a dozen and a half, devoted nearly two hours on Monday, the 13th inst. during their very brief stay in Poona, to pay a visit to this Society's Headquaters. They were received at the entrance in the absence of Mr. Devadiar by Mrs. Yamunabai Bhat, Miss Dwarkabai Bhat and Mr. Nateswar, and were taken to the Main Hall. Mr. Nateswar thus briefly explained to them the scheme of work and the distinguished visitors were then shown round the various Departments including the Training College, the High School, the Infant Welfare Centre etc. The fact that the Society mainly concerns itself with the education of Adult Women and that nearly 60 of women taking advantage of the facilities are widows trying to be self-supporting was vividly brought to the notice of the Delegation.

As the Delegates appeared very keen upon getting fuller details about the medical activities of the Society, Dr. Ranade and Dr. Gokhale made speeches detailing full account of these activities of the Society, which mainly embraced the training of Indian Nurses and Health Visitors as well as giving facilities for the women medical students taking up the L. C. P. S. Course. Thus about 36 women are receiving training in Nursing and an equal number are attending the Medical School. All the members of the Delegation appeared to be thoroughly satisfied with what they saw and one of them thanked the principal workers of the Society for having shown them round at a very short notice, Colonel Graham, Public Health Commissioner with the Government of India, after extolling the Society's work in his remarks, has expressed a wish to see such work multiplied two-fold and extended over India. A group photo was taken at the end of this somewhat hurried and unique function.

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The Late Sir Ramanbhai Mahipatram: We deeply regret to record the death of Sir Ramanbhai Mahipatram of Ahmedabad. Sir Ramanbhai had been alive for some time, but he went on as usual with his professional and social work. We did not expect that his end would come for some years yet. Sir Ramanbhai faithfully carried on the tradition of his family as one of the pioneers of social and religious reform in Gujarat. He was the life and soul of the Ahmedabad Prarthana Samaj. His simple and devout faith did not estrange him from the orthodox Hindu community which, notwithstanding that Sir Ramanbhai put into practice social reforms regarding marriage and caste, continued to regard him with great respect. Sir Ramanbhai was actively associated with the Municipalities of Ahmedabad of which he was President for several years. Sir Ramanbhai was a staunch Liberal. But he did not take a prominent part in politics which, in fact, had only a minor interest for him. In his social work, he was greatly helped by his wife and in his turn, he gave her all his support in her special activities for the upliftment of women. The most striking feature of Sir Ramanbhai's character was the total absence of all aims in the way in which he gave effect to his convictions on social and religious matters. He never adopted an attitude of defiance, and never cared to pose as one engaged in a heroic task at tremendous sacrifice. He did what he thought right, and never complained of opposition passed on him by friends or opponents. He was in all relations of life a model man, and his memory will be long cherished by his numerous friends.

The Late Lord Sinha: The sudden death of Lord Sinha which took place at Barampore in the small hours of Monday morning, has cast a gloom over the whole country. Lord Sinha has been subjected to somewhat severe criticisms in the Indian Press for sending a message of welcome to the Simon Commission. It was well-known that he was out of touch with more recent developments in Indian politics and both he himself and the public had come to feel that he was no longer an active influence in Indian politics. His message to the Commission, which the educated classes generally resent as an insult to India, was, therefore, regarded as an unqualified for intervention on his part into a sphere from which he had voluntarily withdrawn himself. Whatever little feeling there was on this account has, however, been totally forgotten and concessions have been quite prominent in rendering homage to his high character and genuine patriotism as Lord Sinha's personal friends. Necessarily realized more than he did himself that all the pretensions and honours that had come to him—he was the first Indian member of the Government of India, the first Indian Parliamentary Under-Secretary in a British Government, the first Indian Governor of a province and the first Indian to be raised to the British peerage—were due to the rapidly growing strength of Indian nationalism rather than to his great personal merits and abilities which but for it would have been allowed to waste their sweetness in the desert air. In his own quiet, way, he worked to advance the national cause in every direction. He took a keen interest in the progress of the social movement in particular and regarded that it could not proceed faster. In a letter written just two months ago, Lord Sinha expressed his pleasure at the success of the last National Social Conference, adding: "I wish the pace could be greatly accelerated; but take comfort when I remember the wise dictum of Lord Bacon that "if the forces of custom, simple and separate, be great, the force of union, populous and complicated and calculating, is far greater"; and only those who are actual workers in the social field can realise the enormous difficulties in their way. Patience must be our watchword. The difficulties were great as they seemed to Lord Sinha, and they have steadily diminished. The prospect of social reform was never brighter than it is today. To a certain extent, this is the direct consequence of the awakened political consciousness of the country, which enables it to see the details of social life in their proper perspective, and Lord Sinha's part in the great awakening is second only to that of none."

The Late Mr. S. M. Rajaram Row: The Wednesday Review was founded twenty-five years ago by Mr. S. M. Rajaram Row who died a few days ago. Before his paper was started Mr. Row was a regular contributor to the columns of this Journal. It was a special merit of Mr. Row's venture that he started it in his own native town of Siragam—the head-quarters of South Indian Valibnayam, but possessing very few facilities for successful Journalism. That Mr. Row established his paper and was able to make it what it has become, speaks volumes for his energy, perseverance and innate ability. Judging from the tone of the Wednesday Review, it is not surprising that he should come to have lost faith in the capacity of his countrymen to manage their own affairs, and to have been, therefore, lured into an almost gratuitous attitude to the present administrative and political system.
The ex-Maharaja of Indore’s Marriage: A valued friend asks why we have not strongly opposed the third marriage of Sir Tukoji Rao Holkar, the ex-Maharaja of Indore, with an American girl who is shortly to be converted to Hinduism. The reason is simple. The rulers and ex-rulers of Indian States are almost all of them polygamous—Maharajas who have only one wife can be counted on the fingers of one hand. Sir Tukoji Rao is not one of this small group. He married a second wife, whose Christian baptism and education are now disturbing the Hindus. This second woman is willing to become the wife of a Hindu. The Hindus have often opposed this, for it is a preliminary to her conversion to Hinduism with the knowledge that it is a preliminary to her marriage. We do not, as we have often said, approve of proselytism, in any shape or form. The Hindus are following the example of some Mussulmans and Christians and have organised missions to convert people of other faiths. There seems to have been difficulty at first in getting Hindus to convert this American girl, but it was resolved as it was reported that a Mussulman had invited the Maharaja and his bride to embrace Islam in order to remove all obstacles in the way of their union. We are informed that a picture of Miss Miller, a Hindoo, and the Maharaja should become a Christian, divorce his Hindu wife, and then marry Miss Miller! The lengths to which religious enthusiasts will go in order to add to their trophies is incredible to ordinary men. Martin Luther is reported at the second marriage of a friend of potestate on the ground that the patriarchs of the Old Testament were not monogamous and that Jesus Christ did not expressly repudiate them on that account.

A Reply to Miss Mayo: We reprint today the first of two articles which appeared in the first number of the Atlantic Monthly, the premier monthly review of the United States, giving a detailed and convincing repudiation of Miss Mayo’s calumnies against Indian men and women. The author is the Rev. Aiden H. Clark of the American Marathi Mission at Ahmednagar. Mr. Clark’s criticism has stung Miss Mayo to fury and she is reported to have attacked him in a speech which she made in New York since the publication of the article. In the course of her remarks, she made some statements in her characteristic, irresponsible way. With reference to them Mr. Clark sends us the following: “The article has been called to my attention by Mr. R. B. Bajpai in Miss Mayo’s New York lecture appearing in recent issues of various Indian papers. In this article Miss Mayo is reported as stating that she has received word that my wife, who is now in America, said about her book “every word is true.” Miss Mayo spoke humorously of the supposed disagreement between my wife and myself in this matter. Since I had written an article for the Atlantic Monthly, (reprints of which have appeared in the February Indian Review and the Young Men of India for March), pointing out some of Miss Mayo’s most glaring errors, whereas my wife was reported as saying, ‘every word is true.’ In this way she sought to discredit rather than frankly to meet the evidence of my article. Now it so happens that my wife wrote a brief statement about Mother India which appeared in the December Missionary World in which, while admitting the truth of the book she characterized it as “one-sided and out of focus.” She has thus put herself on record in print in a way to make it clear that she did not say ‘every word is true.’ It also happens that I wrote entirely through my wife’s efforts that my article, which has so greatly disturbed Miss Mayo, was published in the Atlantic. She not only secured its publication there but also had a reprint of it and is presently in position in her lectures. In fact she is absolutely at one with me in regarding Miss Mayo’s book as a gross caricature of India and in her whole-hearted efforts to do everything in her power to correct its errors and offset its evil effects. Instead of our disagreeing in regard to this matter we have been working together on it in closest cooperation.”

Brahmans and the Depressed Classes: At Mangalagiri, near Guntur, a Brahman young man has opened an Ashram for the education of depressed classes. He is a social worker and has nothing to do with politics. The Commissioners visited the Ashram and Sir John Simon added the following entry in the visitor’s book:—“The Indian Royal Commission paid a visit to the school today and will preserve a most pleasant impression of what they saw and heard. They wish to congratulate the headmaster and his staff on the good work being done and the pupils on the excellent singing and recitation. It must be a real satisfaction to every patriot in India to see this work done by Indians on behalf of their less fortunate fellow citizens and the Commission wishes to express its sincere admiration and sympathy.” Lady Strathcona, one of the Royal Commissioners, wrote:—“I am delighted with all I have seen here and warmly congratulate all their enthusiasm and talent.”

Social Hygiene: The Educational Review, Madras, writes:—“On the recommendation of the National British Social Hygiene Council whose General Secretary, Mrs. Naveen Koile, visited this country some time ago, arrangements are being made by some of the British Universities for one year diploma courses for Indian teachers in Social Hygiene. The Universities of Aberdeen, Liverpool and London have already issued special syllabuses and we hope that Indian teachers will take advantage of them in large number, especially as there is no special provision for the teaching of social hygiene in this country. In each University, the work of the course will be carried out by the co-operation of the Departments of Zoology, Botany, Geography and Anthropology and Education and would be arranged to occupy the full time of the students. During vacations opportunities will be provided for students to attend special conferences on topics suited to their needs; to visit special schools and institutions of suitable type, and to attend demonstrations of educational apparatus and methods. All communications from Indian teachers who intend to take advantage of these courses should be addressed to the Registrars concerned.”
TREATING SYMPTOMS.

We have received a copy of a pamphlet by Mr. F. G. H. Anderson, Commissioner of Settlement in the Bombay Presidency, on a Government Bill which has been introduced in the Bombay Legislative Council, known as the "Small Holdings Bill." The object of the measure is to stop the excessive subdivision of land and to promote the re-consolidation of holdings which have become excessively scattered and fragmented. It is a well-known fact that owing to the Hindu law of equal division of property among sons, and the break-up of the joint family system, individual holdings in many cases have become too small for profitable cultivation. Where they are not too small, they are often scattered, that is to say, consist of several parcels of land separated from one another. The Bill proposes to check this double process by facilitating the sale and transfer of fragmented land to neighbouring owners, and the consolidation of scattered fields in the same way, so as to make them economically paying. The evil undoubtedly exists. It is not due so much as Mr. Anderson says, to the increase of population, as to the disappearance of village industries which provided a supplementary work as well as income to cultivating farmers. We remarked above, to the break-up of the joint family system, which is going on under the stress of modern ideas. Even now it is not impossible to improve the economic condition of the cultivator by promoting village industries and, in fact, it can be better promoted in that way than by the present Bill. The chief thing is to enable the villager to remain in his village. So long as he is in the position of reconstructing village life, but if he is cut off from his moorings, which is often the case, his position is much worse, he will inevitably drift to urban areas in search of work, and go to swell the proletariat of our towns. The fragmentation of land is a symptom and not a cause of economic degeneration. If the cultivator were in a healthy economic condition, the normal processes of supply and demand will suffice automatically to check excessive subdivision of land.

The provisions of the proposed Bill will either remain a dead letter or will increase the already large class of absentee land-owners who spend their days in the towns and have their lands cultivated by hired men, probably, as very persons from whom they acquired them under the new scheme. The law of equal division of property among a man's children is a sound and equitable one, while that of primogeniture is an arbitrary and inequitable one which finds few favourers among social thinkers. In fact, there is a growing demand that daughters also should have an equal share with the sons of their parental property. That the fragmentation of and waste is evident from the fact that the same tendency has been operating in the social structure of Hindusism. The ancient four castes have become subdivided into nearly four thousand castes and sub-castes. Social disintegration sets in like physical disintegration when vitality is lost or at a low ebb. It has been found in practice that it is more difficult to get two sub-castes to unite than to get their members to give up caste altogether. The land question like the social question should be considered as a whole. The main defect of bureaucracy is that it has no faculty for appreciating the human factor in administration. If men and women were like the pawns on a chess-board, there can be no better system of government than bureaucracy. The methods of a business man and those of a statesman are very different from each other. It is only now, and that in very exceptional instances, that the importance of the human factor is beginning to be recognised as an essential principle of business and industry. And this, he is noted, is largely due to the influence of conditions—the act of a statesman.

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PERILOUS PROGRAMMES.

(By Dr. Clifford Manshardt Ph. D.)

One of the pleasant pastimes of civilized humanity is that of programme making. Of organizations there is no end, and each organization must at some time or other hold a conference, appoint committees, pass resolutions, and lay down a programme for making the world better. We have our social organizations, political organizations, religious organizations, scientific organizations, industrial organizations and organizations of every other kind and variety. And each of these organizations has a programme. From the earliest days men have dreamed of Utopia.

Some have hoped to make the world better through force. Alexander the Great and the Caesars of Rome are typical of those who have placed their hope for world improvement in a strong central state. Others have adopted peaceful programmes, and have sought to unify the nations through treaties, agreements and through arbitration. The Holy Roman Empire and the Hague Courts are typical of such endeavours. Others have brought forward programmes of political reconstruction, of substituting autocracy for democracy, or replacing autocracy by democracy. Others find the basis of social conflict in the economic situation and hence we have many types of economic adjustment proposed as panaceas for the world's ills. Others would improve 'the world through edenics, through religion, or by the propounding of a new philosophy. No matter what the ill may be, some individual or organization is ready to step forward with a remedy.

The difficulty with the most of these solutions is that they regard the world as static. Each group looks at the world as "It is," and then visualizes a new order different in many particulars, with each man occupying his place according to a pre-arranged picture. We have ten points, a constitution, or some other device which when adopted will bring about the desired end. But when things begin to get too clearly defined it is time to take a warning. The programme is becoming perilous. No matter how fine a scheme may appear on paper it is bound to fail if it is conceived simply upon the stationary relationships of space.

Speaking generally, men are divided into two classes of thinkers—the men who think in terms of completion, and the men who think in terms of process. There is a certain sense of satisfaction in conceiving the final. To be able to call a problem solved, and then to turn one's attention to something else affords genuine pleasure. But unfortunately the world does not then stay put.

One of the sensations of the last industrial season was the appearance of the new Ford automobile. Several years ago Henry Ford standardized his low priced car for mass production and prepared to receive the profits. For a time they came, but it was not long before other low-priced car manufacturers began to make improvements and the Ford sales began to drop. Mr. Ford did not hesitate. Despite the minute standardization of every part and detail, Mr. Ford embarked upon a policy of improvement—resulting in the replacement or re-designing of over fifty per cent of the production machinery. Approximately $22,000,000 went into factory preparations before the first new car was finished. And with a knowledge of the man and his methods, it is safe to say that Henry Ford is ready to receive yet more light, and to go on to new achievements. His way of thinking has changed from that of completion to that of process.

The process thinker regards each advance as but a step more on the way. A programme is not an end, but a means. Just as a man in climbing the mountains ascends one peak and then sees another hitherto, unknown peak awaiting him and calling him higher, so life is a continuous revelation and call to improvement. It provides no safe halting place where the social leader may finally hurl his banner and say, "Here I remain." Perhaps it is for the reason that the world possesses so many tired and retired radicals.

In his "New Machiavelli," H. G. Wells gives us the story of a young man's entrance into the field of politics. He was a candidate for Parliament and after a strenuous campaign was returned a winner. He went to Parliament with the highest ideals, but the first session with its attendant confusion was a great disillusionment. "It dawned upon me," he said, "that I wasn't particularly wanted in the House, and that I should get all I needed of the opening speeches next day in the Times... Whatever happened in this Parliament, I at least was determined to attempt something. 'By God,' I said, 'I won't be overwhelmed. I am here to do something, and do something I will. But I felt for that moment that I could not remain in the House.'"

"I went out by myself with my thoughts into the night. It was a chilly night, and rare spots of rain were falling. I walked along the river and as I leaned upon the parapet close by a lamp stand of twisted dolphins—I prayed.

"I remember the swiftness of the tide upon the water, and how a string of barges presently came swinging and bumping around as high water turned to ebb. That sudden change of position and my perplexity at it, sticks like a pin through the substance of my thoughts. It was then I was moved to prayer. I prayed that night that life might be in vain, that I in particular I might not live in vain. I prayed for strength and faith, that the monstrous blundering forces in life might not overwhelm me, might not beat me back to futility and a meaningless acquisitiveness in existent things.

"'Break me, O God!' I prayed at last. 'Disgrace me, torment me, destroy me as you will, but save me from self-complicity and little interests and little successes and the life that passes like the shadow of a dream.'"

May this be the prayer of all programme makers! —Hubbert Lectureship: We are glad that Sir Rabindranath Tagore has consented to deliver the Hubbert Lectures in the Oxford University this year.
INDIAN LABOUR IN CEYLON.

(By Spectator.)

I disembarked at Colombo with an Indian labourer. He was a bell-metal worker in the city. He played the good Samaritan to me in the boat in which I crossed over from Tuticorin. He continued his kind offices during my stay in Ceylon, indeed, longer than I needed, and sometimes even to my embarrassment. I liked his company, and he would leave me on no consideration.

We went together to his lodgings. It was a big house, but sheltered a population not quite unworthy of an ordinary village in India. If the challenge is made I can type here straightway the names of a hundred persons who lived in that house. They, however, made a delightfully happy family. They cooked their food, washed their clothes, fetched and carried and earned about a rupee a day each. They told me that on an average each saved Rs. 15 a month. Most of them did job-work and almost invariably found something to do every day. Some of them were permanently employed in big shops. As I lived with them for sometime I could see that they led extremely frugal lives and thrived on honest labour. Such of them as could read spent their leisure time in reading the "Ramayana," or "Mahabharata" while the others listened.

But the same thing cannot be said of all the labourers in the city. It takes all kinds to make the world of Indian labour in Ceylon, and as it is over seven hundred thousand there must obviously be things that sadden no less than things that gladden. But the Indian labourers in the towns of Ceylon can be better off in Ceylon than in India if they care.

It is however only a very small fraction of the labour that flows from India to the island that seeks or finds employment in towns. The bulk of this labour is recruited from India by agents called Kangani and is employed in the numerous tea and rubber estates of the island. These estates are mostly owned by European planters. There are about six hundred thousand Indian labourers working in these plantations. In fact, these estates mostly depend upon India for labour.

Of this India has plenty. Nearly all the labour required is drawn from South India. The poorer districts of the Madras Presidency and those suffering from scarcity yield most of the emigrants. In the year 1926, 104,746 estate labourers emigrated from India to Ceylon. Trichinopoly sent 35,300 hands, Salem 12,934, Tanjore 8,536, Madura 5,510, the State of Pondicherry 5,918, Travancore 611, Mysore 373 and Cochin 105. These figures are an excellent index of the economic conditions of the districts. Conditions in Trichinopoly and Salem must have been akin to famine to drive so many of their useful inhabitants for estate work in Ceylon.

The welfare of such a large number of labourers must naturally be of some importance. The Government of India have their Agent in Ceylon to look after their interests. The Agent has little power but great responsibility. He cannot lay down the law to the planters. He will be able to discharge his responsibility in the measure in which he possesses the power to persuade. On the other hand, it should not be difficult to prevail upon the planters to treat the emigrants justly as, since the existence of the estates largely depends upon labour from India, it is manifestly their interest to do so. Major J. W. Oldfield who, at the time of my visit to Ceylon, was the President of the Planters' Association told me that it was their ancient and just claim to treat the Indian emigrant labourers generously. I have bad little reason to doubt the sincerity of what he told me from all I heard and saw. The mind of the average planter is not, however, over-sympathetic to the labourer.

Mr. S. Ranganathan, M.A., I.O.M., who left Ceylon some months ago was the Agent of the Government of India for the last four years. Combining as he does real ability, persuasive reasoning and quiet tact he, I think, was able to make the estate labourers in the island much better than he found them. The trend of his mind can be best understood from a brief sentence in which he states the case of labour, "The criterion which matters is whether every Indian labourer is well off in Ceylon, not whether he is better off than in India." It can hardly be denied that he is generally speaking, perhaps, better off in Ceylon than in India. It can hardly be contended that he is yet well off in Ceylon judged by the standards that are prevalent in the island. But he is making good enough progress.

"Overcrowding on estates," says the late Agent, "was pronounced at the end of 1925. It is less to-day; but I have to repeat that on some estates housing arrangements are not adequate even now." Mr. Ranganathan has some vigorous words to say regarding the inadequacy of medical relief in the majority of estates. He speaks of "the utter inefficiency of the average estate dispensary and advocates the establishment of a dispensary for every group of 750 labourers under a trained apothecary and having a trained midwife. He, however, admits that the planters of Ceylon are becoming conscious of the need for change and allotments with approbation to the excellent improvements that have already been affected by some of the estates. Infantile mortality among the labourers is decreasing. "This year's rate is a striking improvement on the rate recorded in 1924," which was 256 per thousand births. Mr. Ranganathan says that almost every labourer suffers from 'hookworm.' "The Ceylon Government have," however, "instituted an extensive 'anti-hookworm' campaign in the planting districts." Every estate will soon have a school as a result of the movement inaugurated by the Director of Education in Ceylon. Nearly hundred estates have either started schools or will have them soon. This is certainly encouraging. But an equally disheartening thing to note is that in the year 1925 the Indian labourers spent Rs. 30 lakhs on drink supplied at the taverns. Mr. Ranganathan pleads that every adult labourer should be given the local option vote. The Planters' Association regarded the suggestion impracticable. "The last word, however, remains with the Ceylon Govern-
ment, and has not been said," remarks Mr. Rangathan. The Agent has also advocated the establishment of co-operative stores in the estates. The Standard Wage Ordinance which has now become law must greatly improve the condition of labourers. The Ordinance fixes standard rates of wages for the Indian labourers in the estates, makes the issue of a one-eighth basket of rice to each working man and woman with a non-working child obligatory, fixes the rates for piece work, makes the issue of good rice to the labourers at a fixed price obligatory, enforces regular payment of wages into the labourers' own hands and prohibits the employment of children under ten years of age. Mr. Rangathan hoped that the Standard Wages Ordinance would soon be followed by a Medical Wards Ordinance and a Housing Ordinance.

It would thus be seen that the condition of Indian labour in Ceylon is, perhaps, better than its condition in India itself, and that it might soon become satisfactory, wherever it has not already become for a country like Ceylon where the standard of comfort attained is high. It must, however, be remembered that a good many Indian labourers return every year to India with no intention of crossing over again. That means that the new Agent has to continue the work of Mr. Rangathan with the courage and sincerity that distinguished it.

LATE MRS. CHANDRASEKHARA IYER.
The Editor, The Indian Social Reformer.
Sir,

I have much regret to learn the sad news of the death of Mrs. Chandrasekhara Iyer of Bangalore at Delhi where she had gone to attend the second All-India Women's Conference held in the second week of this month. I first saw Mrs. Chandrasekhara Iyer in the last Indian National Social Conference at Madras when she made a homely and telling speech on Women's Rights in Tamil. To be sure there was no flash of rhetoric in the speech but she indubitably made out a strong case for the abolition of all inequalities in the matter of marriage laws, adoption and guardianship of children and inheritance of property between man and woman. Indeed, she focussed in herself the revolt of Indian womanhood in the South against any kind of inequality in all relations between man and woman. Her death is, indeed, a great loss to the women's movement in the South. It may be truthfully said of the late Mrs. Chandrasekhara Iyer that she died in harness. May her noble soul rest in peace!

North Bungalow, Nattary P. O. Yours etc.,
Via Arcot, 95-2-28. B. GOVINDAR.

TOWARDS SOCIAL REFORM.
The Editor, The Indian Social Reformer.
Sir,

It is a really healthy sign for the country that child widow marriage is gaining ground everywhere. Such marriages however have been very rare among influential families of the orthodox South Indian Brahmins. Under the social circumstances in which we are placed, it required indomitable courage and an iron will to break through old prejudices. The higher sub-castes of Brahmins have to this day consistently stuck to their old customs like a glorious heritage. The Bhargava community which is an admittedly advanced section of the Ghauri, Brahmins of the Northern part of the country realised the necessity of child widow marriage about 18 years ago and passed a resolution favouring that reform. But social prejudices die hard and even the most advanced members of the country did not evince the necessary moral courage to set an example in the matter. Now at last after 18 years, Pandit Gauri Shanker Bhargava of Ajmer, a leading member of the community, has set the example and arranged to perform the marriage of his younger brother Mr. Indra Bhan with a child widow in an influential Bhargava family of Rewari, the centre of Brahmin orthodoxy in this area.

The family of Pandit Gauri Shanker Bhargava is well known not only in Ajmer-Merwara but throughout India, specially owing to the unselfish services rendered by him during the non-cooperation days. His grand father, Munshi Ghansam Ram Bhargava was one of the leading legal practitioners of the Ajmer Bar. After him came Mr. Gauri Shanker's father, Munshi Phul Chand who is still remembered throughout the province for his sense of justice and independence as an Extra Assistant Commissioner in Ajmer-Merwara. This family is connected by marriages with some of the well-known families of Northern India, amongst whom mention may be made of the family of Mr. Nawal Kishore of Lucknow.

The bride-groom Indra Bhan is famous in Ajmer for his self-sacrifices. He has been a leading spirit of the Seva Samiti Boy Scouts. He has voluntarily undertaken the lead in this matter. Though himself a bachelor, he declined the hand of several Virgins for the sake of the Reform. We congratulate him on his noble resolve. The spirit shown by the ladies of the family is simply commendable. Pandit Gauri Shanker's mother cannot be praised too much for the great courage displayed by her in sanctioning the marriage.

Prominent leaders of the Hindu country like Dr. Moonje, Lalajal Rai, Dr. Gopinath Chaudhry, Shastri Pandit Shanker and others are expected to attend the marriage ceremony which will take place at Rewari on the 8th March, 1928; and thus give their moral support to the Reform. A few days ago the Sada ceremony took place in the presence of a distinguished gathering amid shouts of "Jai" in honour of Parvati Devi, the mother of Pandit Gauri Shanker Bhargava, Katchery Road, Ajmer.

Yours etc.,
2nd March 1928.
SHANKAR LAL KAH.

THE HINDU MISSIONARY SOCIETIES.
The Editor, The Indian Social Reformer.
Sir,

'To be out for conversion' for conversion's sake is not a formula which any responsible body will keep before itself as its guide. The orthodox group of a great religion has to keep watch and ward over the treasures of one's religion; while the reforming party who are the pioneers of the future have to use their direction in adopting measures and changes suited to the altered conditions of the times. The conversion movement of the Hindu Society, ought not to be a reckless experiment to secure questionable additions to
the Hindu fold as such. It will do us no good in
mimicking the exact methods of the Christian Missions
working in India. It is highly dangerous to imitate
'the follies, follies and incapacities' of the ruling race
in any matter whatsoever. Religious conviction must
be the basis upon which conversions should take place
as a rule in general. The main mission of the Hindu
Missionary Societies is obviously to admit people back
to Hinduisn who had lost it in various ways.
Our is not a proselytizing religion like Islam or the
brotherhood of Christ. Occasionally, people born
and brought up in other religions may be admitted to
Hindusm, but on no other ground except that of deep
religious conviction. There is no pleasure in counting
the number of people who follow a particular religion.
It is the quality of the individual unit that determines
the dignity of a particular corporate religious belief.

The social aspect of the question is equally delicate
as it is dangerous. Our differences—social as well as
religious—are not few and far between. Nor with respect
to these is there any definite solution yet in sight.
We are arranging our own houses, putting things in
order, minimizing differences and in fact adopting our
means to suit our altered circumstances. At such a
time like this, when the work of Hindu Missionary
Societies is proceeding in healthy channels there should
be no wild excursions. Let our missions keep at arm's
length such conversions. The Arya Samaj, the Brahmo
Sama, the Prarthana Samaj and the Hindu Missionary
Society of Bombay are some of India's leading Institu-
tions, that have rendered and are rendering valuable
service to the cause of Hindu religion. The services of
Swami Vivekananda in acquainting the Western world
with the subtlety and beauty of the Vedant philosophy,
are ever fresh in our minds. By means of his poetry
and drama, our world famous Dr. Rabindranath Tagore,
has well and, perhaps, almost conquered some of the mighty and deep
thinking beauty of the world and thus planted the banner of
Hindusm high up in the domain of religion. Though
the services in this direction of these and many more
great men and women of India are such that any great
nation may be proud of them, yet the work before us,
Hindus and especially before the Hindu Missions is of
a very complicated nature, demanding great caution
and an equal amount of patience. No Hindu Mission-
ary Society ought to use its dignity, and forget its
sense of propriety in undertaking the performance of
a religious conversion. It should lend no countenance
to legal quibbles and diplomatic differences. To cure
the defects of Hinduism, to supplement it by forms and
practices necessitated by the changing world of ideas
and relations and to aid and perform conversions with
a good motive behind—such is the chief work of our
Missions. Let it be remembered that conversions
are meant to be a cure for religious minds.

Baramati,
March 1928.
Yours etc.,
N. R. Dhole.

A REPLY TO "MOTHER INDIA."

The Rev. Dr. Alden H. Clark of Ahmednagar con-
tributes the following article under the heading, Is India
Dying to the Young Men of India?

In "Mother India," Miss Katherine Mayo presents
India as a sick man growing daily weaker, dying body
and brain, of a disease that only himself can cure.

What this disease is, she states, in the following way:—
"The whole pyramid of India's woes, material and spiri-
tual,............. rests on a rock bottom physical base.
The base is simply this, his manner of getting into the
world and his sex life thenceforward." To support this
contention Miss Mayo marshals a mass of quanta-
tions. India vividly of her own investigations during
some months of feverish activity in India, and
makes some startling general assertions which, if
proved, would go far to establish her claim.
"Are Miss Mayo's charges true?" This is the ques-
tion that a perplexed Western public is naturally
asking. What I propose to do in this article is to prove
beyond any reasonable doubt, that her basic assertions
are not true, that she has leaped with magnificent agility
from one-sided and limited evidence to her general con-
clusions and that India remains the same land of mingled
ed sorrow and hope, darkness and vision, weakness and
strength that she was before Miss Mayo made her very
American whirlwind tour. Above all, I shall show that
India is on the upward road with her face toward the
morning.

Miss Mayo's chief sin against India was her almost
complete blindness to every evidence of health and pro-
gress and her morbid over-emphasis on every evidence
of sickness and decay. The pity is that she has gather-
med material that, used discriminately might have stung
India to the speeding up of reform. It seems to me
that she had a fresh and very powerful message on the
hateful effects of sex exaggeration and on other out-
standing evils, if only she had been able to present it in
a balanced and friendly way. If she had pictured the
encouraging aspect of things with the same emotional
effect with which she depicted the discouraging aspect
we who have been working for decades for India's
physical and social uplift would have welcomed the
book as an ally. As it is, the net effect on India of its
publication is angry reaction rather than reform.

"Mother India" has struck a blow both against
truth and against inter-racial understanding and
good-will. By its extreme attack on Indian life
it has stirred Indians to bitter defence and has
opened the door for similar much-raking attacks on
America and Europe. Indian writers, smarting under
this "Drain Inspector's Report," as Miss Mayo cleverly
calls this book, are opening before the eager eyes and
noses of the Indian public the noble desire of our
own divorce statistics and nitelife. It is only human
if, profiting by Miss Mayo's example, they draw unwar-
ranted generalizations from specific instances and do all
in their power to cheapen Western civilization in Indian
eyes. So far as the influence of this book goes it is
calculated to lower the tone of civilization by stimulating
people in both East and West to interpret each other by
everything that is low and beastly.

Now let us go to the facts. In so doing we shall
emphasize those that form the first third of the book
and the heart of its argument—those in regard to sex
and motherhood. Still, in passing, one cannot forbear
point out that the letter part of the Mother India is
marked by the same emphasis on everything negative
and neglect of everything positive that make the first
part an offence. Omissions, misstatements and mis-
understandings bob up so frequently that, if one were to
try to hit them all, he would have to be a ten-armed
Irishman, with a shield in every hand.
Take, for example, the problem of food for cattle dealt with at some length in Chapter XVII, Miss Mayo speaks of grazing lands and the feeding of rice stalks, which have little food value, and clearly implies that, aside from some green fodder in some districts, this is all that the cattle have to live upon. "By January," she says, in regard to India's cattle, "starvation begins in earnest." In this statement she entirely ignores the millets which are reaped in October and February and which as the Indian Year Book rightly says—"constitute one of the most important group of crops in the country 'supplying food for the poorer classes and fodder for the cattle." Sorgum is the principal millet, has large thick stalks that make splendid fodder. In the farmer's eyes the fact that this is a fodder crop is as important as the fact that it is a food crop. In travelling through India Miss Mayo must have seen mile on mile of fields full of waving millet. In the villages she could not fail to note the great stacks of this fodder. In good seasons farmers sell much to the towns and store enough for two years' use of their cattle. It seems to me to keeping with the accuracy of other parts of this book for the author, in writing on the food of cattle, wholly to neglect to notice that Indian farmers, aside from great areas of grazing land, devote about 40,000,000 acres to good fodder crops and then to sum up the chapter with the assertion: "they will not raise food for their mother, the cow.

In Western India, to my personal knowledge, the farmer and his family have an affection for their cattle, each one of which is named. In times of scarcity the family deprives itself in order that the cattle may be fed. In her concluding chapter Miss Mayo asserts that this book states living facts and that "these can easily be denied but they cannot be disproved or shaken." But here her general assertion that "they will not raise food for their mother, the cow" has been very easily disproved. Nor do I recollect a single one of the twenty-nine descriptive chapters of the book which does not create the sombre impression by a similar method. Just as here Miss Mayo omitted the 40,000,000 acres of good fodder crops, so throughout she omits or minimizes the greatest margin of favourable evidence that is ready to her hand and concentrates on the ugly and nocuous.

Miss Mayo gives great prominence to quotations from Rabindranath Tagore which she presents as though in them Tagore expressed his approval of child marriage. In order to give this impression she has suppressed in her quotation the two all-important words "as said India." In the passages where she quotes as representing Tagore's own opinion he was, as these words clearly indicated, presenting not his own but the orthodox Hindu view.

Later in the same essay he gave his own exalted conception of marriage, in which he accords to woman a position of absolute equality with man. Yet Miss Mayo holds him up to scorn as the advocate of child marriage! Miss Mayo can offer Tagore no adequate recompense for this absolute misrepresentation. She quotes with great appreciation Miss N. H. Bose of Lahore. Miss Bose whose integrity no one questions, flatly contradicts three statements put into her mouth and calls a fourth "quite inaccurate." She says, for instance, that Miss Mayo's report of the pandit of tottering age teaching girls through a curtain used to be true 40 years ago, but that now pandits teach "without purdah." When the author deals in this cavalier and careless fashion with quotations from books and from persons named, what reliance can we place on the large number of her quotations from unnamed witnesses, especially when some of these quotations clearly bear within themselves the mark of misrepresentation?

Miss Mayo tells the story of the mixing of filtered and unfiltered water in Madras, as an indication of what can be expected from Indian control of affairs. How could she have heard this story without learning the striking fact that this water was universally known as "Molony's Mixture," that Mr. J.C. Molony, an able officer of the Indian Civil Service and Municipal President of Madras, was primarily responsible for it, and that he was backed in this war measure, which was so carefully done that it had no bad effect, by the Europeans of the Municipality? These facts Mr. Molony himself has made public. Her case against Indian political control is indeed in a desperate state when she is driven to use "Molony's Mixture" to bolster it up!


Mrs. Kamaladevi Chattopadhyaya writes—

The All India Women's Conference on Educational Reform marks a new era in the history of the women's educational movement in India. The unqualified success the conference attained when it met at its second session, points to its growing popularity and power, and establishes for itself a firm footing on the strength of its own importance. It was the most representative Women's Conference ever held in India, every province and also many of the Indian States being well represented. Women of every caste and creed worked with a unity of purpose, knowing no distinction, recognising no barrier, all filled with zeal and unbounded love for the great cause. The Muslim ladies attended in far larger numbers than they had ever done at any other public gathering and the presence of H. H. the Begum of Bhopal seemed to form a link between the two sections of the Indian community, each with its own culture and tradition, trying to synthesise the diversity and hand down the rich union to their posterity.

Two Resolutions passed at the conference dealt with various subjects of diverse interest. While reiterating the old demands of last year, it made considerable additions. Special mention may be made of the resolution asking that agriculture be made a compulsory subject in schools in rural areas and optional in all other schools and colleges. Women have now begun to realise how sadly divorced the present education is from the daily needs of the rural population, thus defeating its own end. It also recognised the value of cinema films in education and 'favoured their case,' in schools, particularly in rural areas, for educational purposes. The Conference once again stressed the necessity of giving a fuller representation on all educational boards as well as
Text-book Committees, for unless women have the fullest opportunity to study and investigate the matter and have a voice in the shaping of the educational policy, education will not progress on the right lines. It also requested the Government to nominate without delay, at least two ladies in the Central Legislature particularly in view of questions of social legislation, such as child marriage and Devadasi, coming up.

The question of child marriage was treated as one of great importance. Special reference was made to it in the Presidential address. The resolution as passed by the Conference condemned the custom in strong terms and called on the Central Legislature to support the ban by bringing in the necessary legislation. While welcoming PaI Saheb Sarda’s Bill on this question, it protested against the age limit in the Bill and asked the sponsor as well as the Select Committee to raise the age for girls and boys to 16 and 30 respectively. The resolution was followed up by the Conference women waiting on a deputation to the Viceroy and the leaders of the various parties in the Assembly.

WORK OF THE CONFERENCE

The conference has embarked upon its second year a very definite and clear cut plan of work. During the first year of its existence the Conference had devoted itself mostly to the task of bringing about a general awakening among the women, thus doing the spade work in creating the necessary soil in which the fruitful seeds of future work have now been sown. The Standing Committee of the Conference has appointed 4 Sub-Committees to deal with matters which it considers of vital importance for the general progress of education. The Committees deal respectively with the drafting of a special curriculum based on the ideal of the Conference, creation of new text books, the question of the training of teachers and to carry on a campaign for the raising of the marriageable age. The work of the Sub-Committee will prove of very great interest not only to educationalists but the country at large, since this is the first instance when women have come forth in their own independent capacity to investigate into these problems and give a definite shape to their views on these matters which are bound to bring in a fresh influx of ideas and add to the quality of education and particularly of women.

To put the Conference on a sound financial basis a Central Fund called the All-India Women’s Conference was started during the Conference Session itself and nearly Rs. 80,000 were subscribed on the spot. H. H. the Begum mother heading the list with Rs. 5000. The collections will be carried on by a Committee formed from among the delegates to the Conference, with Mrs. Faridoonji of Hyderabad (Deccan) as convener and 2 representatives of the Imperial Bank Hyderabad (Deccan) as joint Treasurers. A Sub-Committee has also been formed with Begum Habibullah and Mrs. S. R. Desa to start collection work immediately. The Funds will be utilized to carry on propaganda and other work of the Conference and also to help the work of the Sub-Committee.

The women had set to work with remarkable earnestness and a strong practical instinct, to create new destiny for their county and they seemed to have struck the right keynote when they laid it down that the spirit of social service be insulated at every stage of education.

One can almost see the day when they with their originality of vision and strength of purpose, will have attained their goal.

WOMEN’S RIGHT TO INHERITANCE

A mass meeting of the women of Baroda was held on Tuesday evening (6th instant) at the Maharajah Theatre to voice the opinion of the women of the State on the legislative measures proposed by His Highness the Maharajah’s Government for entitling to a certain extent the Hindu women to inherit the property of their husbands and parents. Mrs. Sharda Sumant Mehta presided. Her Highness the Maharani of Baroda, Shrimati Shaktunata Raje and several other ladies of the Royal family were present among others.

Mrs. Mehta, at the outset, explained the outlines of the measures proposed by the Baroda Government and said that it was the first time the women of Baroda had met to consider a problem of their rights. It was a red-letter day in the history of the movement of the emancipation of women in Gujerat. The condition of Hindu women as existed was simply abominable. Mrs. Mehta drew a vivid picture of the horrors of Hindu widows who in spite of some of them being wives of rich men had to lead a life of a pauper because the law makers of the land did not choose to include the wife’s right to inheritance. The law in the case of Muslim women was entirely different. They were entitled to inherit the property of both the husband and the father.

A DEPLORABLE FACT

Continuing, Mrs. Mehta said that it was deplorable that the Englishmen who were born of free mothers, in whose country chivalry was at its best, where women were considered equals of men, should have framed such laws in India as have deprived women of their rights as human beings. She deplored even more the attitude of Indian Nationalist leaders who were trying to establish Swaraj without the women of the country on their side. She concluded with an appeal to emancipate the woman first and give her the same rights as man. “This done,” Mrs. Mehta declared, “you will not have to go far to get Swaraj.”

MAHARAJA’S ADDRESS

Her Highness Maharani Chimanbai, addressing the meeting, condemned in very strong terms the contemptible manner in which Hindu widows were treated by the society. She said: “Unless we women are economically independent our fate is sealed. To fight for and get this economic independence women must educate themselves first. Unless you are educated, you would not be considered fit. Unless you are educated, you would not understand exactly the position in which you are rotting. I, therefore, insist on female education as the first and foremost step for the amelioration of our sex. I do not believe in repairing our past glories. It does not at all matter to me whether my ancestors thousands of years ago were sages or brutes. What we must think about is our present condition.”

BEGUN CHARITY AT HOME.

Continuing, Her Highness referred to “Mother India” of Miss Mayo and said that though most of the libellous allegations against the women of India in that book were absolutely false and unfounded there were some which deserved the careful attention of the well-wishers of India whose duty it was to do away with the wrong
done to women. Unless it was done, it was no use asking for national independence. It was always wise to begin charity at home and Her Highness reminded of it to Indian leaders who were clamouring for Swaraj. Unless social conditions of Indians improved there was little hope of a good government in the country.

Concluding the Maharani asked her hearers to take advantage of the many social legislations provided by His Highness the Maharaja Gaekwad such as the "Prevention of Child Marriage Act," the Compulsory Education Act, etc., and continue to fight for all the elementary rights of human beings.

WANTED EQUAL STATUS.

A resolution demanding an equal right for unmarried daughter to share equally the father's property with her brother or brothers and the 'right for the widow' to share equally the property of her husband with her sons and unmarried daughters was then passed unanimously.

The meeting then dispersed with a vote of thanks for Her Highness the Maharani and Mrs. Sharda Mehta.

WOMEN'S EDUCATIONAL REFORM.

To popularise some of the resolutions passed at the All-India Women's Educational Conference, recently held at Delhi, a public meeting was held on 29th instant at the Gokhale Hall, under the Presidency of Dr. (Mrs) Muthulakshmi Reddi. A large number of ladies and gentlemen attended the meeting.

Dr. Muthulakshmi Reddi said they were met to welcome back their delegates to the All-India Women's Educational Conference and obtain from them firsthand knowledge about the success of that Conference. She referred to the death of Mrs. Chandrasekhara Aiyar and hoped that they would follow her noble example in the cause of social reform.

LATE MRS. CHANDRASEKHARA AIYAR.

The following resolution was then moved from the chair and carried:

"This public meeting of women and men of Madras expresses its sorrow at the tragic and most unexpected death of Mrs. Chandrasekhara Aiyar of Bangaluru and offers its heartfelt sympathy and condolence to Mr. Chandrasekhara Aiyar at the sad bereavement and separation caused to him and futher records its appreciation of her services in the Women's cause and feels that her loss to the country at this juncture is irreparable."

Mrs. Lakshmana Rao, one of the delegates to the Conference, who could attend the meeting owing to indisposition had sent a message through her daughter, in course of the letter she stated that the Delhi Conference was a unique gathering of the womanhood of India. Within a short time the conference was able to gain the respect and esteem alike of the people and the Government and encouragement from the Native States. This was because women had come to realise the greatest need for reforms. They had faith and hope and confidence in what they had set their hearts to do. Educational advancement was at the root of the national well-being. When women progressed and helped men in all their activities there could be no doubt as to the future success. She then pointed out how the response from other provinces in the matter of funds for the Con-}

ference to carry on its work was fair and hoped that Madras would not lag behind in the matter.

Delhi Conference Resolutions.

Miss Baker addressed the meeting next. She said that it was a healthy sign of life amongst women of India that so many different aspects of education were touched upon at the Conference. The speeches made showed the breadth of outlook. The main important resolution passed was one relating to compulsory education for girls. If India was to go forward her masses should be educated. Difficulties were not impossibilities and difficulties should be overcome. The next resolution was regarding the raising of the marriage age. This had a close connection with education in that when girls were married they nearly always stopped away from school. In this matter public opinion was far more important than legislation. They should realise the evils of child marriage and the absolute necessity for compulsory education. Need for physical training for women was another matter discussed at the Conference. It was also urged that there should be women members on all educational bodies, not only to look after the interest of women but also to put forward women's point of view as regards men's education. They also passed a resolution for appointing women to inspect schools in country districts. Though it would be a hard task for women to go about in village parts it was very essential because they could understand children's mind better than men. It was also urged that at every stage of education the spirit of social service should be inculcated in children. Teaching of agriculture in village schools was emphasised. They discussed the necessity for starting nursery schools but did not pass a resolution to the effect. In conclusion, the speaker said that they wanted to put women's education on the same ideal as men's. They looked to the public to help them to carry those ideals into realities.

An Appeal to the Public.

Mrs. Cousins pointed out that the number of delegates at the Delhi Conference was more than three times the number who attended the Poona Conference the previous year. About 83 different constituent areas had sent their delegates. All creeds, castes and interests were represented. At the opening ceremony the women showed their power of organisation. All the arrangements were beautifully made. For the first time in the history they were accorded a public welcome by the municipality. A large number of men, including members of the Legislative Assembly attended their session. It was made clear that when women entered public life they would bring more beauty into it. There was much eloquence at the Conference. There were very few written speeches. Vivid interest was played at discussions. Another characteristic of the Conference was the spirit of comradeship and unity. They were able to know much of each other and each other's religious ideas. Every one felt the need for speeding up women's education so as to reach the same level as men. They felt that education was of vital importance for carrying forward every reform. The delegates visited the Legislative Assembly and it so happened that Sir H. Gour Bill was being discussed at that time. They were able to find out the attitude of Government in the matter and how they stood in the way of women's reforms. This
filled them with indignation and they waited on H. B. the Vicereiy for a deputation. They urged upon His Excellency the necessity for having an equal number of men and women on the Committee to which Sir. H. Gour’s Bill might be referred to. His Excellency had promised to put women in that Committee, though he did not specify the number. They next went in a deputation to the members of the Legislative Assembly. Phulji Motilal Nehru assured them that their cause would not suffer through any action of the Swarajists. In conclusion she appealed for public co-operation to carry on their work.

NEWS OF THE WEEK.

The Girgaum Co-operative Conference: The Hon. Secretary writes: The Girgaum District Co-operative Institute has decided to hold the Co-operative Conference on the 25th of March 1925, and Mr. B. S. Breif, Editor of the Bombay Chronicle, has kindly consented to preside on the occasion. This being the first Conference of its kind that the District is organizing it is expected that the ladies and gentlemen of the District will show great enthusiasm in making the Conference a great success.

Badakhshian Ashram: R. C. A. The Ashram, a branch centre of the Ramkrishna Mission, has, within the short period of a year of its existence, proved its usefulness by its silent activity. It has been holding regular classes on the Vedanta philosophy and has emphasized the harmony underlying all forms of religion by celebrating the birthdays of Buddha, Srl Khristos Jesus Christ and other world teachers. It has been helping with money a few deserving poor students. Lastly it has done splendid relief work in Cambay, Baroda and British territories affected by the last disastrous flood, which work has been highly appreciated by the local people and the newspapers. Now it proposes to celebrate the ninety-third birthday anniversary of Srl Ramkrishna on the 19th March, 1925. If sufficient monetary help be forthcoming the feeding of the poor will be a special feature of the occasion.

Widow Marriage in Bombay: Under the auspices of the Widow Marriage Association Bombay, the marriage of Mr. Shirechan, son of Garamwall, with Shrimati Keshba (widow) daughter of Bhadu Vandivelkar of Maharastra was celebrated with great pomp and show in the Araya Samaj Mandir, Kakadwadi, Girgaum, Bombay. The Hall was quite full with interested public. The ceremony was one of the most solemn and impressive part because it was intercaste and inter-provincial. The learned pandits of Aiyé Sinha] performed the ceremony according to the Vedic rules. The function was made interesting by beautiful songs just suiting to the occasion. Light refreshment was given to all present. The sum of Rs. 85 was contributed to the funds of the different institutions from the bride-groom side. The ceremony came to a close with the prayer for the long life and prosperous combination of the bride and bride-groom. In short it was one of the most important and highly attended ceremony in the Araya Samaj.

Prof. Raman’s Discovery: Prof. C. V. Raman, F.R.A., Calcutta University, has made a discovery which promises to be of far-reaching effect in the scientific world. Shortly after the publication of Compton’s discovery, other experimenters sought to find whether a similar transformation occurs also when ordinary light is scattered by matter and reported definitely negative results, Prof. Raman with his research associates took up this question afresh, and his experiments have disclosed a new kind of radiation from atoms excited by light. The new phenomenon exhibits features even more startling than those discovered by Compton with X-rays. The principle feature observed is that when matter is excited by light of one colour, the atoms contained in it emit light of two colours, one of which is different from the exciting colour and is lower down the spectrum. The astounding thing is that the unlike colour is quite independent of the nature of the substance used. It changes, however, with the nature of the exciting radiation and if the latter gives a sharp line in the spectrum, the second colour also appears as a second sharp line. There is in addition a diffuse radiation spread over a considerable range of the spectrum. Prof. Raman’s discovery is almost incredible as it is not indicated by existing theories of radiation.

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“The Mask Conversions, Shatras and Unsealability, Simon Commission at Mada. Widow Marriage Association, Lord Sima and Miss Mayo, Miss Miller’s Conversion, A Reply to ‘Mother India,’ Indian Statutory Commission, News of the Week.”

NOTES

The City College and Hindu Festivals: We are sorry for the trouble in the City College Hostel in Calcutta. The College is conducted as a Brahmo Samaj institution but the majority of students are Hindus as in many Christian Missionary Colleges. The Hindu boys in the College Hostel, it would soon, wished to celebrate the Sarasvat puja, in honour of the Hindu Minerva, but the principal, Mr. Heramba Chandra Maitra, who is a very distinguished educationist but a rather strait-laced Brahmo Samajist, prohibited it as an idolatrous function. A College is not a Church, nor a Hostel a Mandir. The boys go to the College for education and the Hostel for the time being is their home. The idea of taking advantage of the necessity of Hindu students to join the City College for secular education, to force on them the creed of the Brahmo Samaj, is not fair either to the students or the Samaj. We are sure that Keaj Ram Mohan Roy would not have approved of it. If prohibiting the puja in the Hostel, it is but one step to prohibiting it in the homes of the boys. The Principal knows very well that if he attempts to enforce his principles in the students in their homes, he will not succeed. To try to force it on them while temporarily under his jurisdiction in the Hostel, seems to us to be likely to produce either hypnotism or revolts. Many Christian missionaries have come to realise that it is better to be an idolator than an atheist, and they respect the sentiments of their Hindu pupils. It is surprising that Principal Maitra should adopt an attitude which, so far as the information available to us enables us to judge, strikes us as being narrow and out-of-date.

Lord Sinha’s Charities: We reprint elsewhere a letter written by Mr. N. N. Sirsar in which he points out, in repudiation of Miss Katherine Mayo’s calumny, the social benefits of Lord Sinha to his native village of Kairpur. We had not noticed this in our reading of Miss Mayo’s book, until Lord Sinha himself called attention to it. friends in England have been pressing for an English edition of the reprint of our articles in reply to that Lord Sinha should be requested. Miss Mayo’s book, and one of her suggestions is to write an introduction, in asking to be excused, Lord Sinha wrote: “I doubt if it would be of much use for me to write a foreword for the proposed English edition of your articles in reply to Miss Mayo’s “Mother India.” Personal rancour may be attributed to me, as she devoted half a chapter to vilifying me—an enronymously but sufficiently clearly to indicate whom she meant. I trust you will excuse me if I keep clear of the controversy, which is also getting stale now.” Mr. Sirsar says that Lord Sinha refused to have his benefactions advertised in order to robust Miss Mayo’s calumny.

Inter-Communal Harmony: Anglo-Indian officials and journals have been scoffing at the failure of the several Unity Conferences to find a solution for inter-communal differences. We do not believe in sudden panaceas and the slow progress that is being made in this matter is at least a guarantee that the steps agreed upon will not be retracted. That progress is being made, was well shown in the debate in the Legislative Assembly this week on the proposal to introduce in the Frontier Province an elected legislature and Ministers responsible to it for the transferred subjects as in other provinces. The question has been discussed for the last five years, but while Mahomedans were in favour of the reform, a section of Hindus hesitated to agree for fear that the Hindus who are a small minority in the province may not receive just treatment from the Mahomedan majority. The all-Parties Conference which has been sitting at Delhi, however, decided that the reforms be adopted, and when the matter came up before the Legislative Assembly, Lala Lajpat Rai, on behalf of the Hindus, gave his hearty support to the proposal which was adopted with a division. One question which has been creating controversy, is thus put out of the way, and there is every reason to hope that other questions too will be settled in the same broad and liberal spirit.

Statutory Commission and Nanto: The Simon Commission is evidently carrying on its investigations thoroughly. We publish a letter from Mr. George Joseph calling attention to the fact that in Tanjore and Madura the Commissioners were entertained at state parties by the Presidents of the respective District Boards, the one a Christian and the other an Eropean. Many years ago on the persistent agitation of social reformers nanto women were excluded from entertainments given to high officials. The advent of the Statutory Commission, however, has brought to the front reactionaries who apparently feel that they have now a clean slate to start with.

Catholics and Conversations: Referring to our remark in a recent issue that many Protestant missionaries have become sceptical about the method of organised proselytism, the Catholic Leader observes: “This may perhaps be true of some Protestant missionaries, but is wholly inapplicable to Catholic missionaries. They are not here
merely to spread the influence of Christ but to Christianise all those whom they possibly can. And Christianity does not mean a vague belief in Christ and a theoretical appreciation of His moral teaching but a practical acceptance of His philosophy of life. Christianity is a religious system, involving a rule of faith and a rule of conduct. Catholic missionaries never try to convert any one by unfair methods, force or fraud, but by persuasion—by exposing the truth and the excellence of the Christian religion." The implication apparently is that Protestant Missions are not equally against the use of objectionable means of making converts. That is a point which may be left to Protestant missionaries to answer. What we meant was that Christian missionaries are realising that mass conversions do not solve any problem, but merely transfer the responsibility for their solution to one group of religionists to another.

Who are Christians? The Leader in the paragraph quoted above says Christianity involves a rule of faith and of conduct. But in the next paragraph it writes in a different sense, "Many Hindus think that the precepts intended for the close followers and chosen disciples of Christ and those intended for all the faithful, though these latter too are not prescribed from continuing to the ideal of perfection. As for the so-called Christian nations which are they? Many European Governments and peoples have ceased to be Christian. In America there are to-day 63 million unbaptised people. Pr. Ronald Knox writing in the Universe says that one-eighth of England consists of Catholics and practising Anglicans, one-twentieth of Non-conformists and "the rest a nation without a God."

Statistics are not available for other so-called Christian countries. With large numbers of people unregistered by the waters of baptism, can these nations be called Christians? If we understand the acceptation, Christ's "counsels of perfection" are not obligatory on all Christians but only on his "close followers" and "chosen disciples," though even others "are invited" to conform to them. To be called "Christian nations", and many European governments and peoples have ceased to be Christian, notwithstanding that they are not obliged to follow Christ's "counselling of perfection"!

Lady Member in C.F. Council: We welcome the nomination of Mrs. Anusuyabai Kale to the Legislative Council of the Central Provinces and Berar. Mrs. Kale was sworn in on the 8th instant and received the congratulations of the President and other members. While acknowledging them in her maiden speech she said, "While I fully appreciate the compliment paid, I do not deceive myself into thinking that it is a personal compliment. I am too keenly aware of my many shortcomings. I have no value for it as a compliment paid to the cause which I have been called upon to represent. I interpret it as a signal of the fast changing spirit of the times. It is a sure recognition of the growing consciousness among the women of India about their own special needs, rights and privileges and a desire to be heard in all matters which vitally affect them. In accepting this responsibility I am only following the recommendations received at the All-India Women's Conference on Educational Reform. On behalf of the women of this province I sincerely thank the honourable members of this Council for the initiative they took sometime ago in removing the sex disqualification for the membership of this Council. But for that act, the women would not have been given the opportunity to make a report before the women could take advantage of the political rights. In these days of communal representation and the reservation of seats for the backward classes, it would be extremely doubtful if women will have a chance at the polls.

A Goa Donation: The following was published in the Times of India on the 15th instant. The voluntary recoveries of Gavada Christians to Hinduism, in thousands, in Goa territories has roused the clergyman there to action. The latest advices from Goa to the Hindu Sabha here state that Messrs. Anandmurti and Ganpatiboa, the precepts intended for the close followers of the local authorities of the Goa Government, the following members of the Bombay Legislative Council: We welcome the nominations of Mr. Lalji Desai, P. R. Rao Bahadur Kambli, Vice-President, Bombay Legislative Council; Mr. R. G. Savarkar, Dr. M. A. Chidchuk, Dr. N. D. Savarkar, R. A. Gore, S. L. Silam, S. K. Pupala, L. R. Fains, D. M. A. Voltar. The signatures include all castes of Hindus Brahmins, Marathas, Bhillas, Dambus and the Scheduled classes. Portugal is now a Republic and there is no state religion, and if the local authorities fail to give redress the matter should be taken up to Lisbon.

MANAGER'S NOTICE:
Reminders have been sent to those 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 amounts due without delay.
INDIAN SOCIAL REFORMER

BOMBAY, MARCH 17, 1928.

THE NASIK CONVERSION.

In admitting Miss Nancy Miller to the Hindu fold on Tuesday at Nasik, Dr. Kurtzoth maintained that the gates of Hinduism from the earliest times had been open to all new-comers but from some extraneous reasons they had been closed, the most important of which was the loss of political independence by Hindus. Owing to their position of dependence, he added, Hindus had been forced to close up their ranks and limit their society to those who were born in it. This, of course, is quite correct. It is a well-known fact that up to the time of the Mahomedan conquest, Hinduism received into its fold many different races who migrated from other countries. At the same time, there does not seem to have been any conversion, as evidenced by the existence of distinct communities such as Jews, Syrian Christians and Parsees who were certainly in India before the Moslem conquest. Dr. Kurtzoth said that there was authority in the Vedas for the admission of non-Hindus and that if Christians and Mussalmans were not specially designated as eligible for admission, it was because there were neither Christians nor Mussalmans when the Vedas were composed. In an important respect, conversion to Hinduism, according to Dr. Kurtzoth, was different from conversion to any other religion. When a person became a Mussalman or a Christian, he gives up his previous religion. Conversion to Hinduism, however, does not involve any such incident. "To admit Christians or Mahomedans to Hinduism," said Dr. Kurtzoth, "is not to ask those who seek it to give up their own faiths but rather to enable them to enlarge their outlook and widen their horizon and live a broader and more tolerant life doing what is in one's power to promote the happiness of the world. That is in short the essence of Hindu Dharma." In accordance with this view, Miss Miller, now Sharmiakt, in acknowledging the congratulations of the vast concourse which had assembled on the banks of the Godavari to witness the ceremony of her conversion, declared that in formally severing her connection with the Christian Church, she was not giving up Christianity. "For," said she, "I know nothing in the true religion of Christ that can be discarded without disadvantage. I hope the true spirit of Christianity will continue to be with me and be a source of inspiration in the days to come and it is indeed a great consolation to feel that the true spirit of Hinduism not only tolerates such an attitude as mine, but welcomes it as being essential for seekers after truth."

The conversion of Miss Miller has a significance apart from her contemplated marriage with the Maharaja Holkar. One swallow, it is true, does not make a summer, but it is also true that a straw shows which way the wind blows. The necessity for relaxing the bonds of Hindu society has been felt for several centuries past. The bhakti movements of medieval India all more or less aimed at reconciling the conflict of creeds. The Brahmo Samaj and the Arya Samaj did the same in modern India. The Rau akshbbta Mission under the guidance of Swami Vivekananda was the first movement towards universalising Hinduism without any break to its continuity with the past. Swami Vivekananda emphasised the Vedanta as the root-principle of the Hindu religion, and maintained that it was open to all to follow in whatever country, religion or social environment they might be born and brought up. Dr. Kurtzoth's exposition of Hinduism is substantially identical with that of Swami Vivekananda. The new Hinduism, as it may be called for convenience' sake, does not want to uproot any of the great religious. It wants Hindus to be true Hindus Mussalmans to be true to Islam, and Christians to be true to Christ, and it postulates that the brotherhood of humanity can be achieved and can only be achieved in this way. Curiously enough it was a highly valued Mussalman friend who made some years ago in these columns the suggestion that the term Hindu should be applied to all natives of India whatever their race or creed, as is being actually done in America at the present day. It is a noteworthy fact that the conversion of Miss Miller has aroused very little serious opposition from orthodox Hindus, though the prevailing opinion is not favourable to the marriage which is to be the sequel to it. It may be assumed that the consensus of Hindu opinion accepts the principle of admitting to Hinduism persons born in other faiths and in other lands. This is nothing less than a revolution involving fundamental and far-reaching social consequences. The consequences may not appear at once; it may be years before they fully disclose themselves. But there can be no doubt whatever that the direction has been irrevocably set of the future development of Hindu religion and society. It means the doom of the caste system and its inseparable incident of outcastes beyond the pale. That this stupendous result should follow from the seemingly trivial act of two individuals, will not surprise those who have made a study of the great movements which have lifted mankind from the rot of the past, and placed it on the level road of social and political progress. Takoji Rao Holkar and Miss Nancy Miller may be merely leaves blown about by the wind of their own impulses. But the wind itself has its origin and direction in sources and causes beyond the range of our present-day knowledge. Nor need we dismiss without a thought the fancy which imagines a relation between Miss Katherine Mayo's denunciation of Hinduism and Miss Nancy Miller's acceptance of it not merely intellectually but socially and spiritually as well. No reply to Miss Mayo could have achieved, for one thing, the publicity which Miss Miller's conversion has undoubtedly done. Open-minded people all over the world, who have read Miss Mayo's book, will ask themselves how another American woman has been chosen this very time to embrace a religious act so full of iniquities as Miss Mayo's Hinduism. Dr. Kurtzoth's address and Miss Miller's statement which we publish today will be scanned for the answer in millions of homes all over the world.
SAstras and Untouchability.

(Mr. K. A. Chandrasekhar.)

"Hinduism is in danger" is the cry which often one hears from all platforms of India to-day, social as well as political. There is no doubt much truth in this statement. There is something wrong at the bottom of our social life and if we are unable to adjust our social conditions in the light of one religion, then that religion itself may die. It should therefore be the endeavour of every citizen to make his religion pure, noble and healthy. How was Hinduism able to stem the tide of foreign invasions and attacks for the last so many centuries? It was able to do so by the timely arrival of reformers who purified Hinduism by removing all injurious to its healthy growth. To-day Hinduism is at its lowest ebb, and it is perhaps left to persons like Mahatma Gandhi to revitalise it. But it is an irony of fate that many pandits take cudgels against him for his advocacy of social reform, which, viewed in all aspects, is essentially a process of purification of Hinduism. It is a pity that these cultured pandits fail to grasp the situation and understand the true meaning of the sastras.

The genius of our ancestors consisted in their wonderful grasp of the situation and the consequent adaptation to the existing circumstances. When Upashishad became lost in dogmatic controversies Buddhism came to the rescue of humanity with its simplicity and morality; when canonical culture and useless learning made religion inhuman, the Bhagavadgita became the guide to all virtuous people; when ritualists succeeded in imprisoning the living faith in rigid creeds, prophets like Sankara and Ramana rescued the people from cant and false religion. Again what is the attitude of the Hindus to the Vedas? It is one of trust tempered by criticism, "trust because the beliefs and forms which helped our fathers are likely to be of use to us also; criticism because however valuable the testimony of the past ages may be, it cannot deprive the present age of its right to inquire and sift the evidence. Precious as are the echoes of God's voice in the souls of men of long ago, our regard for them must be tempered by the recognition of the fact that God has never finished the revelation of his wisdom and love." We are therefore unworthy of our ancestors if we fail to understand the true implications of our sastras.

Take the question of untouchability. According to our sastras, "one becomes a Brahmin by his deeds not by his family or birth; even a 'chandala' is a Brahmin if he is of pure character." Caste is there'ore a question of character, and as a matter of fact some of the great sages worshipped Brahmins were half-castes and brachydactylic. Vasiitha was born of a prostitute, Vyasa of a fisherwoman and Parasara of a chandala girl. All these facts speak out the genius of our ancestors. But, what do we find to-day? However great and virtuous an untouchable may be he is discarded and degraded. He is not allowed, even if he wants to reform himself. What is the guilelessness of the story of Nandanar? It is intended-ed as an eye-opener to the more arrogant among us. It is intended to show to us all the possibilities of even a chandala. Are there not rogues among Brahmin, to-day who are worse than untouchables? Are there not saints among untouchables who can be ranked with the highest of Brahmin? Is not the holy mission of Sri Ramana a violent protest against the tyranny of the so-called high classes? No pandit can deny all these facts. Sri Krishna says clearly in the Bhagavadgita, "Those who take refuge in me even of inferior birth, they also attain the highest state." The passion for perfection burns with as keen a flame in the desistute as well as the opulent, the weak as well as the strong. As Prof. Radhakrishnan says in his own inimitable way "love is not the possession of a class; nor is imaginative piety a commodity to be bought in markets." So the pandits who talk much of religion and God, have practically no ground to base their arguments. They talk much of sastras, but, as a matter of fact, they have not got the sastric sanction behind them. So both from the sastric point of view as well as common sense point of view we can boldly assert that untouchability is a blot on Hinduism. When there is no clear distinction between castes, when there is no clear allotment of functions among various communities, how is it possible to brand a considerable section of our countrymen as untouchables? Are the pandits prepared to brand all high class people who are vicious as untouchables?

Even questions like temple-entry and widow marriage can be solved by a true interpretation of our sastras. There is no doubt that the sastras are our guide. But even those who want to base their actions on sastras can solve many of our social evils, if only they enter into the spirit of our religion. It is high time for us to do away with the devil of superstition and face facts. Let not the obstacle to our progress be ourselves. It is therefore the duty of everyone of us, especially students, to raise our social status one more to the height of grandeur even as ancient India gave its torch of civilisation as a jewel on the forefront of Asia's pride.

SIR,

Since you have always stood for social purity, I venture to draw your attention to one of the features of the coming of the Simon Commission. In Tanjore and here in Madura, the presidents of the District Boards chose to entertain the Commission at social gatherings. That, however, is the business of the hosts and the guests. But with reference to one matter, the public has reason to complain. On both occasions, nautch girls were present. I submit we have the right to protest against the presence of these women at entertainments to a body that is supposed to be engaged in the task of adjudging us in the matter of civilization and good morals. The sadness of the performance is emphasised by the fact that Mr. Paniniśevam, the President of the Tanjore District Board happens to be a Roman Catholic, and Mr. Poulious here is a European.

THE INDIAN SOCIAL REFORMER.

Madura,

March 7, 1928. 

Yours etc.,

GEORGIO JOSHD.
WIDOW MARRIAGE ASSOCIATION.
The Editor, The Indian Social Reformer.

Sir,

Under the auspices of “Sir Gangaram Trust, Lahore” Widow Marriage Associations have been opened in various places of Gujarat province, in Ahmedabad, Broach, Surat, Madia, Ananda Dakore, Baroda, Navvari, Chikhil, Bulaer, etc. Those who are interested in this cause may correspond with the Secretary of local Association who will give you all the information required regarding the cause. Widows or Widowers who wish to get themselves remarried may apply to the Secretary of Local Association or Pandit Navarata Vidyalukan, Vidhva Vibh Sahayak Sabha, Bombay 4. The guardians of the widows are requested to take special interests in the cause.

Yours etc,

Navarata Vidyalukan,
Organiser V. V. V. S. Sabha.

Bombay, March 1928.

LORD SINHA AND MISS MAYO.

In the course of an article to the Englishman, writes the Leader, Mr. N. N. Sircar, one of the leaders of the High Court bar in Calcutta and a personal friend of Lord Sinha for many years, writes —

Lord Sinha’s public acts and his career are matters on which there will be many contributions by competent persons.

I desire to bring out an incident which shows a trait in Lord Sinha’s character, which, though well known to his intimate friends, may be beyond the knowledge of the general public.

I refer to his abhorrence of being in the limelight and a deep-rooted objection to publicity of any matter in which he was concerned. In Miss Mayo’s Mother India, a book which has received such publicity, mainly due to the utter lack of sense of proportion and want of judgment of those who arranged for Town Hall meetings and resolutions in Legislative Councils over the publication, there is a chapter headed ‘A Counsel of Perfection’ (Ch. XVI). In this chapter Miss Mayo narrates a conversation with a Hindu nobleman who is an ‘eminent lawyer’ and whose name Miss Mayo has not disclosed as ‘it would be a disgraceful requital of courtesy to name the gentleman just quoted.’

This Hindu lawyer is no other than Lord Sinha—a fact confirmed by him. It is known to some of his friends, that the interview took place at 17, Blyssum Row—Lord Sinha’s residence.

VILLAGE IN BENGAL.

At this interview Lord Sinha is reported to have complained about the condition of villages in Bengal—and the inadequate attention paid to them by the Government. Lord Sinha: it is stated, said:—‘But surely, surely, they could have done more and faster. And they let my people starve.’ Miss Mayo then proceeds to cover Lord Sinha with ridicule and sarcasm, by stating that this wealthy man, ‘with the income of an eminent lawyer of New York,’ has done nothing for his village (Raipur) though it is ‘but a comfortable afternoon’s ride away from his home.’

As Lord Sinha never cared to advertise himself, he did not care to inform Miss Mayo that the facts are that the pucca school building at Raipur has been constructed at Lord Sinha’s expense, that both the village school and the village dispensary have always been maintained by him, and permanent provision has been made for them, that he paid Rs. 10,000 to the Agriculture Institute of his district, and that his acts of help and charity to his village and villagers have been too many to be mentioned.

When Miss Mayo’s book was published in London it happened to be there. Lord Sinha’s attention was drawn to the gross injustice done to him by Miss Mayo—and in fact a contradiction, for publication in the press, had been drafted for him, but Lord Sinha refused permission for its issue.

MISS MILLER’S CONVERSION.

Miss Nancy Miller the bride-elect of Sir Tukoji Rao Holkar the ex-Maharaja of Indore was converted to Hinduism at Nasik on the 13th instant at 8.30 a.m. The ceremony of conversion was simple, Miss Miller squatted on the floor in Indian fashion opposite half a dozen priests who chanted Sanskrit hymns and mantras from the Vedas. Homa (fire offering) was burning near by to which were offering ghee (butter) and from time to time holy water was being sprinkled on Miss Miller signifying purification, Miss Miller nodding her acceptance of purification every time.

That Miss Miller was taking deep interest in every ceremonial was evident from the fact that a Hindu gentleman seated next to her tried to explain their meaning from time to time. She was wearing a necklace of small deep blue glass beads such as worn by ladies of Maharashtras, red glass bangles round her wrists, only one on each hand, and a diamond ring. All the time her aged grand-mother was seated behind her on a chair watching with interest all ceremonies. At the conclusion of “Homa” and Suddhi (purification), Miss Miller walked up to the place where Jagadguru Shri Shankaracharya was seated and received his blessing touching his feet.

Shankaracharya next presented her with a neecklace, sweets, brocade sari, bodice and red powder in a way signifying that her Suddhi was complete. Then priests one by one and also pandits gathered them and up and blessed her, Miss Miller gracefully acknowledging their offers with folded hands, “Hindu Dharmam kalyanai” or “God blessing Hindu religion” went up from assembled Hindus, thus bringing the functions of the morning to a conclusion.

CONGRATULATORY MESSAGE AT PANCHAVAT.

A public meeting attended by over twenty thousand persons was held this evening to bless Devi Sharmashita or Miss Nancy Miller as she was hitherto known upon her admission to Hinduism. Tremendous enthusiasm prevailed among the largest audience ever seen in Nasik. It was a vast sea of human heads stretching far away to right and left. The meeting was held on the bed of the Godavari river at Panchavati and presented a memorable scene. Beginning from the shamiyas the huge crowd rose in tier after tier right to the topmost point of vantage on the western bank of the river, besides occupying all the available vantage ground including house-tops and terraces. Among those present in the shamiyas were many European ladies and gentlemen. Hundreds of Hindu ladies also took part in the meeting. When Miss Miller in her Indian dress accompanied by ladies of the Holkar family and attendants arrived at the pandal she war
granted with applause. The same manifestation of love and goodwill was shown towards Shri Shankaracharya when he arrived a few minutes later. Though the speakers were hardly audible even a few feet away the audience remained good humoured throughout. After some welcome songs and poems had been recited Miss Miller made a speech expressing her gratitude to those who had helped her in the conversation. Dr. Savarkar also made a short speech in Marathi.

NEW ERA IN HINDUISM.

The Shankaracharya next spoke blessing Miss Miller and explaining his reasons for the unprecedented step in modern Hinduism that he had taken.

SPEECH OF A GITA.

Among the tokens of regard and appreciation presented to Miss Miller is a miniature Gita enclosed in a miniature silver casing. Miss Miller expressed her heart-felt thanks to the President and members of the Committee and the volunteers. She concluded by saying that service would be her greatest ambition and this announcement was received with applause.

A number of speakers paid eloquent tributes to the Shankaracharya who they declared amidst applause had unfurled the flag of remissive Hindu religion.

Princess Tarabai, sister of Sir Tukojirao, thanked the audience for the enthusiastic reception accorded to them and for admitting Miss Miller to Hinduism.

At the conclusion of the proceedings Miss Miller touched the Shankaracharya's feet in the Hindu style and said farewell since she and her party are returning to Barwaha by Calcutta mail.

SHRI SHANKARACHARYA'S SPEECH.

The following is the authorised version of the speech delivered by the Jagadguru, Dr. Kurtukoti at the monster meeting on Tuesday evening at Nasik in connection with Miss Miller's "Suddhi" ceremony.

We are meeting here to-day under the shadow of a great event in the history of the Hindu Dharma. The admission of Miss Miller to Hinduism is a historic event and you all have witnessed the great enthusiasm which marked the ceremony this morning. It has given me the greatest pleasure to have admitted her to the Hindu faith. It may seem to you the most unprecedented thing. For generations the gates of Hinduism have remained shut in the face of those who have sought its truths. It is no new thing. The gates of a religion are called revealed while others are dualistic and Christian philosophy is said to be another religion. But Hinduism teaches us to look upon the world as God, and to understand that all religions do not rest on the same truth. But why should one look upon others as ours? The Bible does not answer this question. Why should one do so? That is because it is essentially dualistic and Christian philosophy is dualistic. There is no philosophy in the world which is non-dualistic except the Vedant one. So other religions have to look to Vedant Philosophy for their support. Besides other religions maintain that the world was created by God. But Hinduism teaches us to look upon the world as God. It is no wonder that such a faith as ours should make a powerful appeal to others or that Miss Miller should have been attracted to Hindu philosophy.

Universal Religion.

In this connection I may refer here to a visit that a German professor, Dr. Otto, paid to me recently. He said to me how great was the need of a universal religion acceptable to all embracing the essentials of all religions in this world, less dogmatic and more humane, and he propounded his ideas in a manner that was bound to carry conviction. But I pointed out to him that there was already such a religion; only that its essentials had not been properly appreciated. Hindu Dharma is the most broad-based religion containing some of the highest truths that are required to make religion acceptable to the great majority.

Viewed from this standpoint it is hardly necessary to stress unduly the urgency of Hinduism once more being made a living and growing organism. Judged from this point of view the Suddhi-karma of Miss Miller which was performed this morning is full of greatest meaning to Hindu faith. Though it seems a small affair to some of you who are apt to connect it with an individual, and view it from different stand-points, I am fully convinced that it makes the beginning of a new era for Hinduism. The event has to be considered from four main points (1) the Philosophic, (2) Dharmic, (3) Historical and (4) Pragmatic or practical.

DIFFERENT VIEW POINTS.

I shall deal with these in their order. From the philosophic standpoint the ceremony that we have witnessed to-day is a matter of great rejoicing to me. It shows the inherent greatness of Hindu philosophy, for the simple reason that it marks out the Hindu faith from other faiths. It may not generally be known that all the religions do not rest for their support on their philosophies. This accounts for the fact that some religions are called revealed while others are dualistic. The Bible says: "Love thy neighbour like thyself." The Bhagwad Gita enjoins the same truth. But why should one look upon others as ours? The Bible does not answer this question. Why should one do so? That is because it is essentially dualistic and Christian philosophy is dualistic. There is no philosophy in the world which is non-dualistic except the Vedant one. So other religions have to look to Vedant Philosophy for their support. Besides other religions maintain that the world was created by God. But Hinduism teaches us to look upon the world as God. It is no wonder that such a faith as ours should make a powerful appeal to others or that Miss Miller should have been attracted to Hindu philosophy.

SIDDHIKARMA AND ITS SIGNIFICANCE.

There are some to whom Siddhi-karma may seem inconsistent and contradictory. But these are people who look upon Hinduism in a restricted sense. And because of this they hold that Hinduism is not a praelytying religion and that it cannot take new recruits. But such a view is an erroneous one. A discerning eye will readily see that the Hindu faith is far from being too narrow and limited is capable of absorbing new forces and withstanding new shocks. Some people ask what is your spiritual authority for admitting foreigners. If I may answer a question with
another question where has Vedic Dharma recognised the existence of other religions? There is a Vedic text which clearly says that Dharma is a foundation of the entire universe. Vedic Dharma embraces all points essential to human welfare, and it is therefore natural that it should cover everything conducive to the well-being of world. All other faiths are obviously extensions of isolated creeds comprehended within the limits of Vedic Dharma. For instance Christ enlarged upon the tenets of peace while Mahomed selected the creed of aggressiveness as the governing factor of its creed. In the same way of other faiths as for instance Jainism which lays stress on Ahimsa or non-violence. There is no need to enlarge upon this side of the matter. But Hinduism contains all these truths which are scattered among many religions and all faiths. It enjoins upon its followers to act according to special conditions keeping in view the welfare of the world and promotion of the brotherhood of man as the sole aim of their faith. This is not all, Chaitanya teaches that God is impersonal. Hinduism does not deny that God is impersonal. But at the same time it recognises that God is super-personal meaning thereby that He can be personal without losing His omniscience and omnipotence.

TOLERANT HINDUISM.

Thus you will see that Hinduism does not oppose those who hold the belief that God is impersonal nor do they exhort those who believe in His personality. People are free to offer worship to Him in his personal aspect. It is clear that Hinduism shows the greatest tolerance for both schools of thought—those who recognise the personal conception of God and impersonal character that is attributed to him. So there is nothing which is opposed in reality to Hindu Dharma or which does not fit in with its conception of Universe. There is about it no sense of difference in regard to Dharma. But those who think that the part is the whole may be taken into the fold of those who regard part as the part and the whole as the whole. At the same time Hindu faith affords the broadest platform to all those who possess different talents and wish to contribute to the sum total of human happiness and the perfection of their sibhs.

DHARMA ENLARGES FAITH.

Therefore to admit Christians or Mohammedans 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. That is in short the essence of Hindu Dharma.

HISTORY OF CONVERSION.

Now as to the Historical aspect of conversion of Sudhí there are innumerable instances of the admission of foreigners to Hinduism. From the time of Mahabharat to the time of Asoka and Chandragupta and even almost to the times of the Mogul invasion there have been many number of instances of such conversions. You might have heard about Arjuna's marriage with Ulipi and Ulipi according to modern historical research has been recognized as an American woman. Then there is Kaavya Muni who Bhavishya Purana relates went to Egypt brought 10,000 recruits and had them taken into Hinduism and absorbed within the four Varnas. It is related of Jarashag Rishi that he married a Naga Ranya and treated her as his Dharma Patni. Nor can a reference be omitted to Asoka and Chandrakesh which foreigner after converting them to their own faiths. There are innumerable inscriptions and coins and literature extant on the subject and these are published and some of these researches have been embodied in recent publications of Indian Antiquity.

IMPORTANCE OF EVENTS.

From the practical point of view it is hardly necessary to emphasize the importance of the event. Too much stress cannot be laid on the significance of the admission of Miss Miller to the Hindu faith. Some difference of opinion has been expressed mainly on account of the possible sequel to the Shuddi karana. Some people have taken strong exception on the score that Miss Miller is to be married to the Maharaja Sir Tukojirao Holkar. I have no wish to discuss the aspect of this matter which is purely personal to the parties concerned. The most important consideration would be the admission of a seeker who wants to be taken into the Hindu faith out of her or his inborn conviction and admittance for the faith. It cannot be denied that the ultimate intention has been bearing on the question, but the question cannot be solely determined on that ground alone nor can be allowed to reflect a sense of responsibility. I want those who are objecting to the conversion on the ground of the proposed marriage to consider whether a doctor would be justified in refusing medical aid to a sick man on the ground that if the man is restored to health it proves dangerous there. But that the man proves dangerous there are other agencies to take note of it and deal with it. Such should also be the attitude of all informed persons concerning the admission of foreigners to Hinduism if they seek it in a true spirit of devotion and sincerity.

The position today in regard to Miss Miller's conversion is not much different. She has conceived a great regard for Hinduism and has expressed a sincere desire to be admitted to that faith. Is it just or fair? I ask, to refuse her the solace of a faith which has appealed to her powerfully and evoked her intense admiration?

Exception has been taken on the ground that these mixed marriages should not be encouraged and the conversion of Miss Miller is said to be an encouragement in that direction. It is difficult to endorse the view though one may be inclined to sympathize with the doubts entertained by these people. It seems to me that there is some confusion of thought and a difference between this case and other cases. Here is a woman who sincerely desires to be taken into her new faith and it seems to be unfair to deny her the opportunity. The matter has to be judged on its own merits free from any preconceived notions or prejudices and it is no less important to bear in mind the fact that Miss Miller has given a categoric under-taking that she would remain true to her new faith and maintain its truth. In view of this if any undesirable consequences follow from such conversions, society would be able I am sure, to deal with these cases. But I do not think that anyone would be justi
realize my most cherished desire. It was during my school days that I read some of the most fascinating portions of your ancient books as translated into English. Obviously it was not possible for me to grasp their inner most meaning, but all the same they had for me a peculiar charm. My interest in the civilization of India was suddenly roused when I met nearly two years ago one who has been the primary cause of the change through which I am passing now. As our acquaintance developed into friendship my desire to know and understand India became stronger. Old impressions of her great religion, her beautiful mythology and wonderful philosophy were revived. It was a delight to read more on these subjects and I have since had the pleasure of discussing them with the few Indians whom I met from time to time. I soon began to feel a change coming over me.

Although I was fully conscious of the fact that my knowledge of Hinduism was very limited and that a closer study was essential for acquiring deeper knowledge of it, yet I had sufficiently realised that Hinduism could give me all I needed for guidance.

FIRM BELIEF IN CHRIST.

I must at the same time tell you very frankly that it is not without pain that I sever my connection with the Church for I know nothing in the true religion of Christ that can be discarded without disadvantage. I hope the true spirit of Christianity will continue to be with me and be a source of inspiration in the day to come and it is indeed a great consolation to feel that the true spirit of Hinduism not only tolerates such attitude as mine but welcomes it as being essential for seekers after truth. So far as my inquiry goes Hinduism allows the greatest latitude in matters of faith or belief such as conception of God, the purpose of the universe and the nature and meaning of life and indeed it was this fact more than anything else that enabled the sages of old to bring into existence that most marvellous philosophy which had been and will always be a storehouse for the world from which to draw wisdom and enlightenment. I have no doubt that Hinduism will enable me to live a larger and fuller life and I trust that with the help of your Holiness and other brothers and sisters I shall have in time to come a deeper knowledge of Hinduism and realise its great purpose.

HINDU AMBITION.

May I ask you all always to look upon me as one of you and for my part I shall not only be a Hindu but will ever strive to be not an unworthy member of this Hindu community, to which I have now the privilege to belong. Before closing I feel it a duty to offer my heartfelt thanks to your Holiness, to the President and the members of the Working Committee, to the local Dhanger community and all the volunteers whose sincere efforts have made the ceremony of my admission to the fold of Hinduism such a success. I realise how stupendous was the task not only in bulk, but also in quality and this fact makes the expression of my thanks inadequate. May I also take this opportunity of expressing my grateful thanks to all those who were so kind as to send me numerous messages of sympathy and goodwill and offers of help. May I conclude by saying that service will be my highest ambition.
A REPLY TO "MOTHER INDIA"  
(Continued from the last issue)

Let me turn now to the general presentation of the question of sex and motherhood which occupies the first third of the book and is the centre of Miss Mayo's position. She gives the kernel of the matter in the "Argument" when she says:

"Take a girl child twelve years old, a pitiful physical specimen in bone and blood, illiterate, ignorant without any sort of training in habits of health. Force motherhood upon her at the earliest possible moment. Rear her weakling son in intensive vicious practices that drain his small vitality day by day. Give him no outlet in sports. Give him habits that make by him, by the time he is thirty years of age, a decrepit and querulous old wreck and will you ask what has sapped the energy of his manhood?"

It is clear that Miss Mayo gives this as the typical picture of Indian sea life and as the source of most of the illhealth of "Mother India." Let us look at a few of the above statements:

"Take a girl child twelve years old, a pitiful physical specimen in bone and blood."

I have travelled in North India and South India but know best the villages and the towns of Western India. I remember vividly the first impressions of the village women of Western India, formed by my wife and myself in 1904. We were surprised by the fine physical development and carriage of most of them. Many of our American visitors have expressed the same idea. The frontpieces of "Mother India" show an untouched woman, probably of North India. So far as one can judge by the picture she is a perfect physical specimen with the light of health on her face and in her eyes. By the joint authors of the Census of 1901, say:

"No one who has watched the sturdy Jat women lift their heavy water jars at the village well is likely to have any misgiving as to the effect of their marriage system on the physique of the race." "Among the Rajput both sexes are of stouter build than the Jats but here again there are no signs of degeneration."

The vigorous were engaged in a large proportion of Indian women grinding grains, bringing water, working in the fields. It is not their great, but decreasing physical handicap. That there are in India millions of weak girls is an awful fact. That there are also millions of strong, healthy girls is also a fact. A fact, testified by the census official and by many observers. Characteristically, Miss Mayo ignores this second fact in making her sweeping generalization that the Indian girl is a "pitiful physical specimen in bone and blood."

But the main force of this first sentence in the "Argument" comes in its culmination in the second, which says:

"Force motherhood upon her at the earliest possible moment."

This is the thesis that Miss Mayo emphasizes and reiterates. It is clearly the most serious count in her indictment of India. On Page 22 she says:

"The Indian girl, in common practice, looks for motherhood nine months after reaching puberty, or anywhere between the ages of fourteen and eight. The latter age is extreme, though in some sections not exceptional; the former is well above the average."

The statement that motherhood at eight is in some sections not exceptional is simply fantastic. No proof nor even evidence for this is offered. The earliest case of motherhood that Miss Mayo puts in her book which she gives any record of was a girl in Bombay who was married to be nine and a half years old at the time of motherhood, a case so strange and unusual that it received much attention from the medical profession. If a child-mother of eight years old anywhere was to be found it is very clear that Miss Mayo would have gone a long way to see her and describe her condition. Even the credibility of the most uncritical readers will scarcely swallow this sheet, unbuttressed assertion. Probably the author makes it on the basis of stories which have arisen because, as the Census of 1921 states in Vol I, page 127, "There is a strong inclination (in giving ages) to favour certain numbers, such as 2, 8 and 12."

"Owing to the obloquy incurred by Hindu parents who have failed to marry their girls before puberty there is a strong inclination to understate the age of unmarried girls who have reached this age." In this matter Miss Mayo seems to have been the victim of parents who blindfolded to some troublesome inquisitor that their daughter was 8 years old.

To prove the general charge of very early motherhood Miss Mayo brings in a number of interviews with unnamed medical witnesses: some quotations from speeches in the Legislative Assembly, an account of a few cases seen by herself, and, most important of all, a quotation from an essay forming Appendix VII of the 1921 Census which reads: "It can be assumed for practical purposes that every woman is in the married state at or immediately after puberty and that cohabitation, therefore, begins in every case with puberty."

With this material before her it is not altogether strange that Miss Mayo should have come to the conclusion that fourteen is well above the average age of first motherhood. The speeches in the Assembly would seem to one who did not understand the ways of Indian speakers to offer strong evidence, but their influence is discounted by the two besetting sins of such speeches, which are exaggeration for the sake of making a striking effect, and a strong tendency to generalization from local experiences. Miss Mayo has herself commented on the conflicting nature of the evidence of the speeches and rightly stresses the above statement from Appendix VII of the Census as her most important piece of evidence. Yet here as elsewhere, her generalization ignores an important part of the evil denounced before her. Later, on the same page on which the author of the Appendix VII says that cohabitation begins with puberty, he states that his Punjab investigator discovered that "in the majority of cases the first child is born in the third year of effective marriage." Apparently he is the only Census investigator who studied this question, but there is no reason to suppose that this finding would not be true of other parts of India. Indeed I myself have examined the record of the Maternity Hospital of the Seva Sadan in Ahmednagar in the Bombay Presidency for the years 1923-27. Early marriage is more prevalent in this Presidency than in many other parts of India, and is the rule in Ahmednagar, yet of 90 cases of first motherhood of Hindus treated by the staff of this Hospital both in the Hospital itself and in the homes of..."
the people, none were younger than 14, only one was 14 and the average age of first motherhood was 18.3 years. 78 per cent of the cases were classed as "normal."

These facts go beyond those of the Punjab investigator in indicating that, even in cases of child marriage, first motherhood comes at an age when it can generally be normal.

It is clear that the author of the Appendix meant his statement that "cohabitation begins in every case with puberty" to refer to the part of the Indian population among whom child marriage prevails. In the tables of statistics which form the body of the report it is more than once stated that only 399 out of every 1,000 girls are even married at the end of their fifteenth year. Indeed, to call especial attention to this fact the Census officer has also presented it in the form of a graph. (See Vol. I, pages 164-5.) About 60 per cent of Indian girls are thus almost seventeen before motherhood is possible for them. They are seventeen or eighteen before it is probable.

Mrs. Margaret E. Cousins, Honorary Secretary of the Women's Indian Association, enumerates the different classes and castes in India among whom marriage later than the age of sixteen is the rule and estimates that the total is 200,000,000. This corresponds roughly with the Census figures of 60 per cent not married till the completion of their fifteenth year.

(To be continued.)

INDIAN STATUTORY COMMISSION.

Messrs. J. W. Shore and S. R. Stewart, the Secretaries of the Commission have issued the following notice:

The Indian Statutory Commission invites the submission of written statements or memoranda, both from official and non-official sources, from representatives of local bodies, and responsible individuals on any of the subjects which fall within the limits of the enquiry which it is about to undertake. Before the Commission returns to India in October a programme of its sittings in various centres will have to be drawn up. The written statements or memoranda now called for should be prepared and sent to the offices of the Commission as soon as possible in order that the Commission may appreciate the main issues to be raised and proposals to be urged before it hereafter, and in order that it may make arrangements beforehand for the orderly conduct of its subsequent enquiry.

Such written statements or memoranda as are ready before the Commission leaves India on March 31st should be sent by registered post addressed to "The Indian Statutory Commission, Camp, India." After this date the Commission will maintain its own Office in India, where further memoranda will be received on its behalf. They should be sent by registered post addressed to the "The Indian Statutory Commission, New Delhi Office, New Delhi," from which office they will be transmitted to the Office of the Commission in England.

Twelve copies of each memorandum are required in the first instance. Further copies may be called for hereafter, if the proposed Indian Committees are set up in time.

It is most desirable that these memoranda should be delivered to the Offices of the Commission as soon as possible, and in any event not later than June 1st next. If for any special reason particular documents cannot be delivered till later, the Commission will be glad to be informed of the circumstances and will do its best to deal with them, but the organization of the Commission's enquiry makes it essential that the written material, much of which has doubtless already been prepared, should be promptly presented.

The terms of reference under which the Commission is acting are as follows:

It is "to enquire into the working of the system of government, the growth of education, and the development of representative institutions, in British India, and matters connected therewith," and it is "to report as to whether and to what extent it is desirable to establish the principle of responsible government, or to extend, modify, or restrict the degree of responsible government then existing therein, including the question whether the establishment of second chambers of the local legislatures is or is not desirable."

The Commission has already had the advantage of informal interviews with important and representative bodies and deputations both at Delhi and in several Provinces, and has been much assisted by these interviews in appreciating the nature of some of the main questions it will shortly begin to investigate.

The Commission attaches special importance to the written material which it is now inviting, for in many cases the memorandum will speak for itself, while in other cases the Commission after considering the memorandum (with the assistance of Indian Committees if these are appointed) will intimate whether it desires to hear oral evidence in support of the memorandum and will endeavour to make the most convenient arrangements as to when and where this oral evidence shall be taken.

Every memorandum should be dated and signed by or on behalf of those who present it, and should give the address to which any communication from the Commission regarding it should be sent. As already stated, there will be many cases in which the memorandum submitted will themselves sufficiently convey to the Commission the view of those submitting them, but in cases in which it is desired to tender to the Commission oral evidence in support of any memorandum, the documents should end with a clear statement giving the name and address of the witness who will be ready to come forward, if required, for examination, and cross-examination.

Memoranda submitted in a representative capacity should contain a clear statement of the nature, extent, and membership of the organization submitting them. When a statement is put forward on behalf of a class of persons, the Commission wishes to have a sufficient indication of the number of individuals who actually authorize it.

NEWS OF THE WEEK.

Buddhist Temple for London: It is stated in a Reuter's message that the site for a Buddhist temple has been purchased near Regent's Park and will probably begin at the end of April. The temple will cost £10,000 sterling and will accommodate some three hundred worshippers.
Sir Hugh Clifford Carries His Tray: An interesting note on changing social habits as contributed by Sir Hugh Clifford, Governor of the Straits Settlements, in a message published in the magazine of the Singapore Y.M.C.A.: "Some weeks ago I had the pleasure of taking midday meal in the building opened to members of the Association for the purpose in Singapore, I personally inspected all the arrangements; filled my tray at the counter; and subsequently enjoyed an excellent luncheon at a moderate price. I have been told that some people do not greatly like the practice of having to wait upon themselves which is essential in an institution of this description which aims at providing a good meal at the lowest possible cost. I would remind those who have any feeling of this kind that the practice to which they take exception is universal in most business centres in America today, and that the habit of doing as much for oneself as possible, and of depending as little as may be upon others, is a thoroughly healthy one.

Twenty years ago, when I was Colonial Secretary of Ceylon, Tamil boys of good family could not be induced to go to school unless they were provided with some person of meaner degree to carry their school books for them through the streets of their native town. Today, I am glad to say such snobbery appears to the children of the present generation to be something altogether incredible. I suggest to any people who feel reluctant to accommodate themselves to the practice in vogue at the Y.M.C.A. Tiffin-Room, that a few years hence their feeling in the matter will be regarded as equally amusing by the generation which will by that time have grown up in Singapore."

Women's Rights: Mr. Kale and Mr. Bhatavadekar have arranged a series of lectures for the betterment of women, which will be given on a property, Mr. G. V. Deshmukh, bar-at-law, in opening the lecture series said that the Hindu widow's condition in a joint Hindu family of which the male members were living was helpless and pitiable. Her right to maintenance was not enough. A change in the law in this respect was necessary not only to improve her condition but for the propagation of Hindu society. Hindu Sangathanists knew that the most weak points in the structure of Hindu society were untouchability and the condition of Hindu widows, and to remove this helpless condition of Hindu widows remarriage appears to the children which is contributed to the Legislative Assembly and create opinion in the country in their favour. Women must start an organization such as an all-India Hindu women's rights to property league. A special feature of Hindu society was its joint family system, and it, in its turn, rested on the highest self-sacrifice of Aryan women. No Hindu can forget Sita and Draupadi, who left a bright heritage for Hindu women. He said it would be advisable to divide women into two classes, such as daughters and sisters, and the other class, viz., wives and daughters-in-law. The lecturer then briefly referred to the quantum of share enjoyed by each Mahometan woman and the extent to which the Parsi woman had a right to property.

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NOTES
A Point of Afghan Law: One of the most noticeable features of post-war European mentality, is the disposition overtly or covertly to cry down the social practices and moral standards of Asiatic nations which it is no longer possible to regard as social inferiors. The most lurid illustration, of course, was furnished by Miss Katherine Mayo, but the Mayo touch is observable on all sides. A recent instance is the story of the Afghan King's emancipation of a German woman who had married an Afghan. It was stated that when the husband died his widow, according to Afghan law, became the slave of his brother who offered to marry her but was rejected. Reuter's agent who sent the message from Berlin might have seen that a slave has no rights and that if the woman had become her brother-in-law's slave, there was no question of his offering to marry her and her refusing the offer. But in matters affecting Asiatic, European publicists as a class abdicate the exercise of the most elementary rules of reasoning. The Afghan King and Queen have been acclaimed wherever they went, and it is the fashion now to ridicule them as it used to be. But even in reporting an act of generosity the temptation to insinuate something discreditable to their rulers, could not be resisted. The experienced journalist can easily detect the propaganda current in an apparently matter-of-fact statement of news. The man in the street, however, is apt to take it at its face value, and in the involutions of the brains of many of them, the idea must have found unconscious lodgment, that Afghan wives become slaves of their husbands' brothers when they become widows. This will colour their judgment of Afghan men and things so long as they are not told that the whole thing is a myth.

A Contradiction: We are, therefore, glad that the Consul-General of Afghanistan in India has sent a categorical contradiction of the statement to the Press. His Secretary writes: "I am directed by the Consul-General his Majesty the King of Afghanistan in India to strongly refute and contradict the misstatement published lately in the Indian press under the heading "The Afghan King's Clemency about a German" The facts run as follows: - An Afghan named Abdulla married a German woman, and brought her to Afghanistan. He subsequently died, leaving four children behind. Now according to the Afghan Law, the widow was quite free in her movements, and she could go to her country if she chose to return, but the children being Afghans were taken under the care of the Afghan Government for their mother was not paid sufficient to meet her expenses which she could not afford otherwise in her widowhood. She lived in Afghanistan as other Afghan people. Nobody made her a slave, because there exists no law of any kind of slavery in Afghanistan at all, nor the German Legation at Kabul purchased her freedom. In such state of affairs it is absurd to say that the widow became the slave of her husband's brother, or was forced to marry him."

Sarda Marriage Bill: The Select Committee of the Legislative Assembly has made important changes in the Bill for the prevention of child marriage, introduced by Mr. Harbidas Sarda. All of them were suggested in these columns. To begin with, the Committee has extended the scope of the Bill to all marriages, and not only among Hindus but among all communities. Next, it has substituted fine or simple imprisonment as the penalty for performing marriages within the age-limit prescribed, and omitted the provision making such marriages void. The age-limit for girls has been raised by the Committee to 15 from 13 in the draft Bill. We presume that the clause obliging Magistrates to license marriages below the legal limit on the mere application of the parents or guardian, has been dropped. The revised Bill is to be re-submitted for public opinion, as the changes made are fundamental. We are sure that the revised Bill will meet with a very much larger measure of support than the original Bill. In fact, we cannot think of any reasonable person raising any objection to its provisions which are of a mild and moderate character.

Untouchables Sects: "Gayatri": It will gladden the hearts of those who have been working for the uplift of the untouchables that more than 1,000 untouchables were invested on the sand instant with the 'sacred thread,' which had so far been denied to them by the so-called high-caste or orthodox Hindus. They were later initiated into the sacred mantra of "Gayatri," the pronouncement of which by an untouchable or even a Saura was considered a sacrilege by the privileged classes. It is further stated that the whole ceremony, which was conducted at the Damodar Thackersay Hall, Fareed, under the auspices of the 'Samaj Samata Sangh,' or the 'Social Equality League,' lasted for about two hours, and it was no doubt a step in the solution of the problem of untouchability. This event is the right method of raising the status of these classes and we congratulate Dr. Ambedor, president of the 'Samata Sangh,' on their first attempt in this direction. The 'Gayatri' is the greatest gift in the most ancient prayer conceived by mortal man. It is a prayer for light. In his "Hymns from the Rigveda," Prof. MacDonell writes: "To Savitar is
addressed the most famous stanza of the Rigveda (III, 62, 10), which has been a morning prayer in Indian homes for the last 4,000 years. This is called the Savitri, from the name of the God invoked, or Gayatri, from that of the metro in which it is composed:

May we attain that excellent
Glory of Savitri the God,
That he may stimulate our thoughts."

Sir Narayan Chandavarkar made it the text of one of his most inspiring and eloquent addresses at the Indian National Social Conference in December, 1903.

The Marwari Social Conference: We print today a report of the work done by the Agrawal Mahasabha. The Marwari Community is a powerful commercial community and has all along been noted for its extreme orthodoxy. The record of its work which we publish shows that there has been a great awakening among its members and earnest efforts are being made by enlightened leaders to relieve the community of social abuses injurious to its health and prosperity.

The first Conference of the Agrawal Mahasabha began its sittings yesterday amid scenes of great enthusiasm. The orthodox section of the community did its best to thwart the holding of the Conference but the Reformers, headed by Seth Beniprasad Dalma, have shown a bold front and great credit is due to them for their courage and enthusiasm in the cause of social reform.

Girls' Education in U. P.: Thanks to the presence of the only Lady Member in the Legislative Council of the United Provinces, the question of girls' education is receiving the attention that it deserves. Mrs. Ahmed Sani in her maiden speech in the Council emphatically stated that the time had come when they could no longer neglect girls' education in that province. They are in complete accord with her suggestion that some means should be devised by which a gentleman who neglects to get his daughter or daughters educated should be prevented from becoming a member of the Council. That some such drastic step is necessary is seen from the fact that only 55 per cent of women are literate in the province. But it is gratifying to learn that there are various influences working for the expansion of girls' education. The Director of Public Instruction's promise to provide all necessary requisites for this matter will we trust, bring the province in line with the others which have made considerable progress in Women's education.

Indians in Guiana: How misplaced is the trust reposed in the British Parliament to safeguard the interests of Indians in the Colonies is evident by the passing of the British Guiana Bill in the House of Commons. The object of the Bill is clearly to restrict the measure of self-government enjoyed by the representative bodies in Guiana and vest the control of the Colony in the Governor and the Secretary of State. In other words, it is a move calculated to concentrate power in the hands of the Whites and to secure their supremacy. Such a step is bound to spell disaster to the Indian settlers there.

The Indians in the Colony constitute 45 per cent of the total population. Their presence is indispensable for the material welfare and the progress of the Colony. So far they have been on a footing of perfect equality with the other communities and their relations with them are not marred by humiliating disabilities as in other Colonies. If they are not left in the peaceful enjoyment of their rights, their resolve to quit the place is the only course, compatible with self-respect, open to them. It is for the Government of India to make representations in this matter without delay.

The Jaffna Hindu Education Board: This Association started four years ago has been doing excellent work. In the first year there was only one school with 110 children on the roll. In the second year the number of schools has increased to 23, with 2,450 children on the roll. In the third year the number of schools was 32 with 4,000 children on the roll. In the fourth year this number has increased to 40 with 5,900 children on the roll. At the last annual general meeting of the Board, Mr. M. S. Rasaratnam made a striking speech in the course of which, he said: The Hindu Board of Education was organised in a spirit of service, to serve their religion with the ultimate ideal of self réalisation. There was the field for the Hindus for service and realisation. In the palmy days of the Tamil, three organisations provided the field for such work. They were the school, the temple and the home—all linked together indissolubly for the service of an ideal. The school was at that time a noble and the home served both. That had been the state of things in the Hindu society of those glorious days. But now the schools are monopolised by foreign missionary societies, the temple by the managers of the houses by selfishness. The speaker went on to assert that the school, the temple and the home must be linked together and the family man, or Brahmin, to take his rightful and praiseworthy position as the connecting link of the Brahmachari (in the temple), the sannyasin (in the school) and the Sannyasin, the man who had renounced for worship, by giving the support and help necessary for their work.

Flood Relief in Orissa: Mr. Lakshminarayan Sahu the only member of the Servants of India Society at cuttack was entrusted with the work of flood relief in Orissa. He has issued a report of what he had done to alleviate the sufferings of the people caused by the unprecedented floods. Much has been done by way of distribution of cloths and grain but the chief difficulty lies in the reconstruction of houses for those rendered homeless. More than 5,000 houses have been reconstructed and they are estimated to cost Rs. 30,000. Mr. Sahu says in his report that if the houses are not reconstructed in two months' time, before the monsoon sets in, the whole problem will be more difficult. Indeed Mr. Sahu's appeal for funds should meet with adequate response from the people of all parts of India. The city of Bombay, as noted for its philanthropy, should lead the way in this matter.

We wish to draw the attention of the Local Central Relief Committee which came into being during the Gnejhar floods, to the needs of Orissa. The Committee should make a portion of the balance of the money at its disposal, available for the stricken in the sister province. There is not a moment to lose. Timely help is what is needed.

Delegates to Labour Conferences: The names of delegates to the International Labour Conference for the year 1922 are now available. The Government delegates will consist of Sir Atul Chatterje, who will also lead the delegation, and Dr. Paranjpe, Dr. Rayweg, Director of Industries, Punjab, is expected to be one of the advisers. The employers' delegate will be Mr. Narottam Moree, and his advisers are Mr. Shanmukkam Chetty and Mr. D. P. Khaitan. The Labour delegate will be Dewan Chanan Lal with Mr. J. C. Rose of Jharia and Mr. Mahbubul-Haq as advisers. It will be seen that the entire Indian delegation to the Labour Conference will be Indian.
THE HINDU REFORMATION.

THE HINDU REFORMATION.

BOMBAY, MARCH 24, 1922.

THE HINDU REFORMATION.

Even a casual observer cannot fail to be struck by the fact that Hindu society today is in a state of violent ferment. All the problems, social and religious, that have confronted it during ten centuries seem to have come to a head, and to demand that they shall be solved now and at once. The Brahmin non-Brahmin controversy, the revolt of the depressed classes, the Hindu-Moslem conflicts, and the women's movement are the most diabolical and outstanding problems of the hour. Faced with such an upheaval on all sides, the Hindu reformer may well despair of the society ever emerging as a living whole from the great turmoil in which it is plunged. Disintegration, complete and inevitable, may seem to loom in the near distance as the consequence of this sudden upheaval at the foundations. The fact that the political power for the time being is in alien hands and, therefore, not available for the purpose of composing the differences and conflicts of ideas in this social welter, may seem to aggravate the prospect. It is not only that political power is in alien hands, but the reformer is obliged as a condition of progress to engage in a conflict with its present repositories in order to get a proportion of it in his own hands for the purpose of strengthening them in the fight against ancient wrongs buttressed by bigotry, ignorance and superstition. The Indian Intelligentsia has thus to wage war on all fronts so to speak, without a sufficiency of resources either in men or money. The stoutest hearts may quail at the magnitude of the task. The Himalayas, however, can be crossed if the explorer had a map of the mountains to guide him. The Indian reformer, likewise, guided by a study of the several problems which beset him, may find that their multiplied and innumerable symptoms are apparent only and that there is the clue, which, if he gets of, will lead him safely through the baffling labyrinth.

No one, so far as we know, has done more to discover the clue and make it available to the Indian reformer, than the late BabuGovind Das. He, and his better known brother, Babu Bhagvan Das, have made contributions to modern Indian thought of first-rate practical importance and value. Deeply versed in the ancient Hindu as well as in modern European culture, with a sympathetic understanding of present day conditions, they have shown a genius for constructive suggestion possessed but by few at any time and particularly now. Their detachment from the activities of political and social agitation, lend serenity to their outlook on the national life. The late Mr. C. R. Das recognized this when he sought the help of Babu Bhagvan Das as the most competent adviser in framing a constitution for a self-governing India. In some respects his elder brother, Babu Govind Das, was a clearer thinker than Babu Bhagvan Das and had a surer grasp of realities. His books on "Hinduism" and "Governance of India" are most valuable contributions to a right understanding of the religious and political outlook of thoughtful Indians. These were published during his lifetime. His posthumous book "Hindu Ethics," lays down the principles of the religious and social regeneration of the Hindus. Babu Govind Das, so his brother tells us in his "Introduction", which in itself is a very thoughtful review of Hindu social conditions, felt that this would be his last work and wished that their two names might appear together on its title-page. The few details which Babu Bhagvan Das gives of the personal life and public services of his late brother, show that he was a man endowed, notwithstanding the handicap of an asthmatic complaint nearly all his life, with a vast amount of public spirit combined—a rare combination—with a sensitive shrinking from publicity of any kind. The present work, as Babu Bhagvan Das says, is a powerful plea, supported by concrete facts and practical suggestions, for the freeing of all the life of the Hindu from the octopus-grip of sacerdotal authority, hypocritical priest-craft and false religiosity.

We discarded long ago as untenable the view that a selfish priest-hood is responsible for all the evils afflicting the Hindu or any other society. The priest like the politician is a child of his time. Authority can be and has been abused by the secular monarch or Minister as by the sacerdotal hierarch. Hypocrisy is not a monopoly of priest-craft: state-craft is at best nothing but organised hypocrisy. Almost the only thing in this book which we find ourselves in sharp disagreement is the frequent references to the priest and his craft as almost the sole source of the corruptions of Hindu Society. Hinduism in the ultimate analysis is a religion of plain living and high thinking. It is by no means an exception in this respect to other great religions. Islam and Christianity, Buddhism and Zoroastrianism, likewise, are fundamentally at one in this respect. Whatever may be the sins of the priesthood—they are many for the simple reason that the priest like anybody else is a man with the weaknesses of men—it has been almost the only agency which has held up at least in theory the ideal of a life above and beyond this life, and but for which mankind would have long ago sunk to the level of brutes. Those of us who have outgrown the need of priestly guidance, to whom, in fact, it has become utterly intolerable, should not in our impatience overlook the immense service of priests for religion and civilisation in human history. Even now, though we do not need priests, we very much need consecrated lives devoted to the good of humanity. Babu Govind Das himself was just such a consecrated life. India wants many more of such men to lift her from the depression that has settled on her. The signs and portents which we see on all sides are the harbingers of a brighter day. Babu Govind Das tells us how we can quicken the advent of this day by putting aside all customs, practices and prejudices and ordering the details of our personal and national life on the broad principles of the higher Hinduism.
The Province of Gujarát in general and the city of Ahmedabad in particular are certainly poorer to-day by the death of Sir Ramanbhai Mahipatram Nlkanth. The late Sir Ramanbhai had worked in the fields of Local Self-Government, Gujarát Literature and social and religious reforms for more than a quarter of a century. To many superficial observers, the work of the late Sir Ramanbhai in the field of Local Self-Government may appear as pro-government work. But those, who think like that do bodies were jeopardized, no body fought for them fields limits, laid down for their powers. As everybody knows, the late Sir Ramanbhai held the appointment of the chief officer. Every jealons of the bad court and brought the appointment of the chief officer. From that moment the anti-noncooperators was taken out of the Ahmedabad Municipality and they were not make their own branch and they are bound to live so long as the Gujarát language lasts. Sir Ramanbhai held a unique place in Gujarát Literature. He was always free from the petty-mindedness and jealousy, which fortunately we at present notice in some of our literary men. He was like a bridge between the advocates of sanskrítized diction on the one hand, and those of simple homely style in the other. In his writings we find a happy harmony of the richness and beauty of sanskrítized diction and the simplicity and attractiveness of the homely style.

In the matter of Social Reform what the great Banade was to the whole of India, Sir Ramanbhai was to Gujarát. Though in his own life he was a radical and uncompromising Social reformer, he was by no means intolerant and aggressive. Not only had he full sympathy with many a small worker, working in his own humble way in any one or two items of the Social Reform programme, but he was also in constant touch and correspondence with almost all the workers in the field of Social Reform in Gujarát high as low. All sought his advice and he unenthusiastically gave advice to all and encouraged all. Nobody was too low or too insignificant before him. His optimism was unbounded and without caring for the derisive smiles of the sceptics, he often narrated the small achievements of humble workers as so many progressive steps for reaching the goal of Social Reform.

Great as the achievements of the late Sir Ramanbhai were in the fields of Local Self-Government, Social Reform and Gujarát Literature, they were not the sole factors of his greatness. Behind all that, was the man in him. Kind and gentle, obliging to a fault, Sir Ramanbhai was a true type of a perfect gentleman. He never did an unkind deed nor said
a harsh word. If there was any man in Gujarat, of whom we can say that he had no enemy, surely, that man was Sir Ramanabhai. He was deeply religious. His sermons in Ahmedabad Prarthana Samaj reveal to us the depth of his religiousness. Many a young man must have taken inspiration and moulded his life from these sermons. It is a great pity that these sermons are not available in a compact book form. If the members of his family or the members of the Sir Ramanabhai Memorial Committee try to collect these sermons and publish them in one compact book form, they will render a valuable service to Gujarati literature by adding something that is rich and beautiful to the religious literature of Gujarati.

ALL INDIA MARWARI AGRAWAL MAHASABBA
A BRIEF SURVEY OF ITS WORK

(By Mr. R. N. AGRAWAL)

Since the time the ball was set rolling by Baja Rammohan Roy, the father of Indian national movement or, strictly speaking, that of social reform its spirit has inspite of all the obstacles in the way so much affected the country that every section of the great Hindu community is seriously busy with the removal of evils from which it suffers.

The All India Marwari Agrawal Mahasabha represents this spirit. Although it is meant for all the Baja Agrawals in the country, its work so far has chiefly lain among the Marwari Agrawals. The Marwari community being mostly educated and worldly, old, old rotten ideas and superstitions it was thought proper consciously or unconsciously to start the movement for reform among the Marwari Agrawals. The credit to take the initiative in founding the Agrawal Mahasabha and then to carry it to far through all the storm and stress goes chiefly to that notable figure among the community—Seth Jansaldji Baja. It is no exaggeration to say that Jansaldji is the life and soul of the community. It is his shrewd vision, his catholicity and his sterling example of self-sacrifice that have set not only the Marwari Agrawals but all others among the community thinking seriously about themselves—the condition in which they are. He is who has thrown a bombshell among the Marwaris and their ideas about social reform are changing rapidly.

The old uneducated and orthodox castes may deride and denounce him, but the educated and the youth among the community see with him. We may not agree with some of his views but there is no denying the fact that his name will go down to posterity for the bold stand he has taken. In fact, it is men of his type that sow the seeds of revolution.

It was 10 years back that the All India Marwari Agrawal Mahasabha was started by him. He had seen fully that unless there was some organisation of the sort, the fate of the community was doomed.

Here one may naturally point out the w. righteousness of such an institution. It may be condemned as a sectional organisation and thus an obstacle in the way of national unity and progress. The in doubt that the multiplication of such organisations leads, to a certain extent, to the disruption of national life and it is in very few cases that while working for the reform of the community they keep the national welfare as their goal. They easily fall a prey to communal and sectional jealousies.

But the other side of the question is also to be taken into consideration. Although the social conferences both all India and provincial held annually and also other efforts have done a good deal in changing the atmosphere, it has often been found difficult and very difficult to interest all in the movement. Experience has shown that unless the various communities have their different organisations and through them carry on the work of social reform, the appeal from an All India Conference falls flat on them. Though the evils affecting the various castes and subcastes are the same as those affecting the Hindu community, it has been found to be more convenient to awaken them to a sense of responsibility through their respective organisations.

As a matter of fact, social reform among the various sections of the Hindu community leads and will lead to the breaking up of the barriers existing between one section and the other. The history of the national movement in India bears testimony to the fact that with the advance of social reform in the country fight for political freedom has also gone further. Doctor Besant in her book “India a Nation” has very ably presented this view. But for freedom from superstitions and rotten customs and beliefs, there would have been no national awakening in the country. Hence one should not feel pessimistic about the future of the sectional organisations striving for social reform. They are like rivers faulling at last into the vast ocean. Even they go astray, the forces let loose in the world to-day cannot allow them to do so. Either the Hindu community should reform itself and regain its pristine glory in a new form or it should go to the wall.

Happily, as one of its aims clearly lays down, the All India Marwari Agrawal Mahasabha stands not only for social reform among the Marwari Agrawals but also for the gradual merging of its identity into that of the vast national movement. And the history of the Mahasabha fully bears out this fact. It has, whenever occasions have arisen, always identified itself with the national movement in the country. Its resolutions besides dealing with the question of social reforms in the community also clearly speak of its views about political, economic and such other questions.

As regards the work it has done in the direction of removing the social evils from the community it has with the exception of widow remarriage and the removal of uncontinnshity tackled every other burning problem of the day. The question of foreign travel although not discussed on the platform of the Mahasabha has been practically solved because there is no opposition to it. And if there is any, it is a cry for
the wilderness. The way for every Marwari is now open for going to any part of the world and thus
enriching himself with new knowledge and new light.
Expenses that went to huge proportions on occa-
isions of marriage and other ceremonies and that in
many cases were the cause of ruin have been greatly
reduced. People have begun to realize that it is
sheer economic waste to spend so much money in
marriages and that the money so saved could be
utilized in a better way. The hardship and crying
anxiety that such marriages used to entail have led them to make them simpler and

worse.

It is very rare these days to find people
engaging maunth girls and even if one does so, he is
not looked with the same regard as it used to be
the case in former days. It is seldom that they have
fire works and such other paraphernalia used on such
occasions. Festes that meant an expenditure of
several thousand have been greatly simplified and an
effort is now made to see that unnecessary waste of
things does not occur. The wedding parties that
formerly consisted of two hundred to eight hundred
persons were like armies marching on an expedi-
tion contain now from thirty to hundred persons.

But the MahaSaba has achieved very great success
in the prevention of child marriages and marriages in
old age. As a matter of fact, these are the two evils
that have brought so much misery to the community.
But for these evils, there would have been no question
of widow remarriage. Since its very inception, the
MahaSaba raised its voice against them. Through
press and platform it impressed upon the minds of
the people the urgent need of removing them and it
is as a result of this consistent and constant propa-
ganda that these evils are severely condemned in the
society. And even if such marriages occur, the
MahaSaba grudges no expenditure in preventing
them.

Besides, it is impressed on the people that there
should be marriages between suitable matches, care
ought to be taken on both sides that the boy and girl
should be of proper age and that both should be
healthy and in no way deformed.

As regards the question of widow-remarriage, there
is unhappily lot of controversy over it. So far as the
attitude of the MahaSaba, circumstances as it is at
present, towards this question is concerned it has
declared it more than once. Still those who have
always been the opponents of the MahaSaba are de-
crying and denouncing it and declaring from home-
tops that the MahaSaba is the supporter of widow
remarriage. The fun is that in their zeal to oppose
and blame the MahaSaba they have mixed political
questions with social ones and it is really a pity that
the foremost among them have welcomed the Simon
Commission because thereby they hope to prevent
the passing of the Sarda Bill and such other
progressive measures of social reforms.

However, if widow-remarriage be condemned and
stigmatized as against Sanatana dharmas may we
humbly ask those who do so as to what they have
done for the protection of millions of unfortunate
widows whose miserable lot can draw tears from
everybody's eyes? It may be said without the least
fear of being contradicted that though lacs of
money has been spent over Punchaparas and over
the erection of Dharmshalahs which in many cases are
absolutely unnecessary, there is not a single
widows home maintained by the Marwari Agrawals.
No effort has so far been made to alleviate their
sufferings, to educate them and to prepare them for
the hard lot in which they have been thrown. Need-
less to say that the question of widows is such as
cannot be avoided so easily otherwise the community
must go to the wall.

Apart from the prevention of child marriages and
marriages in old age—the two root causes of the in-
crease of widows—every effort should be made to
alleviate their sufferings.

Besides there are other directions in which the com-
munity has done very little. Education is the
panacea for all evils but the community is very
backward in this point and sufferings.

There is, therefore, a very great need of spreading
and popularising education among them, particularly
among the females.

Besides, purda should be removed and there ought
to be a change for the better in our dress particularly
that of women and change in manners. The distinc-
tion between the Marwari and non-Marwari Agrawals
ought to be removed. There is no denying the fact
that the Marwari community of which the Marwari
Agrawals form an important part is very much un-
popular in the eyes of others for this backwardness.
They should, therefore, improve their condition to
enable themselves to vie with others in the struggle
for national freedom.

The tenth session of the All India Marwari Agra-
wai MahaSaba is going to be held this year in
Bombay on 23rd, 24th and 25th March. An earnest
appeal is, therefore, made to all the well-wishers of the
MahaSaba as well as those in any way interested
in the cause of social reform to muster strong on the
occasion and not to allow the reactionary forces to
have their own way.

STUDENTS AND POLITICS.

The Editor, The Indian Social Reformer.

Sirs,

It is a moot question if students should or should not
be allowed to bear a hand in current politics. Mr.
Jadunath Sarkar likes them to mind their studies
and cultivate self-discipline unimpaired of the events and
emotions of the times. In his address to the students
of the Calcutta University at its last Convocation Mr.
Sarkar said:

"It is a commonplace truth of economics that the
employment of immature lads in factories is not only
harmful to their health but also hinders the growth of
a class of efficient adult labourers. Similarly, the youth
who prematurely leaves his studies or practical training
incomplete, in response to the noble instinct of patrio-
tism, is sure to realize, in his hours of calm reflection,
that he is really showing reverence to our Great 
Mother by laying before her the cheap and use-
less offering of an undeveloped body, an immature mind, a 
bazily learnt art or craft, an undisciplined will. . . . 
Let him make his choice between the eternal verities on 
the one hand and the popular delusions and misrepresen-
tations of the hour on the other, between the away of 
reason and the insurrection of the passions, between 
holding his strength in reserve till the proper time for 
its use and making theatrical premature demonstrations, 
between self-discipline and moral anarchy."

This is a very picturesque and persuasive language and 
whether its logic be great or small it compels reflection.

On the other hand, commenting on the boycott of the 
Simon Commission Mahatma Gandhi wrote in his 
Young India of Thursday the 9th February 1928.

"I could not but admire the courage of the students 
of the government colleges in abstaining themselves 
from their colleges for the sake of the national cause. All 
the world over students are playing a most important 
and effective part in shaping and strengthening national 
movements. It would be monstrous if the students of 
India did less." 

This is a great and fundamental difference. The 
illustrious Vice-chancellor of the Calcutta University 
asks the students to make themselves perfect before 
starting to interpret their power and patriotism in 
action. The greatest living Indian patriot-prophet, no 
doubt, thinks that perfection is not to be had away from 
the schools and colleges of the day. Mr. Sarkar is 
a academic a noble aspirant after perfection, which, 
perhaps, like tomorrow may never come, Mahatma Gandhi is a worker amidst the dreams and hopes 
of living suffering men. It is easy to see why they differ.

But that does not afford any help in the solution of 
the question. Nothing, perhaps, will. For it is one of 
those things on which the last word will not be said 
until the last man says his last word. Meanwhile some 
students will take part in politics and some will not. In 
some countries, for example China, more students will 
take part in politics than in others, for example India. 
And the fact must remain that youth is a force, an 
energy untouched by pale thought, and if it could be 
safely harnessed to the problems of the day the result 
will be, for all one can see, satisfactory both to the 
students and to the country they represent. However 
one might as well call to mind certain underlying princi-
ples in this connection.

Pictorially, there is, there can be, no end to the educative 
process for education is co-extensive with life. You 
cannot ask a student to finish his education before he 
begins life, of which politics is a part. One cannot 
"complete" prosecute to the full, one's education if one 
does not enter life and stand, according to one's capa-
city, in its rushing stream. It is, therefore, at best a 
fictional comfort that we derive from the idea that 
education is ended when school or college education is 
ended.

Secondly, self-discipline seldom rises ready-made 
from the sort of education that our schools and colleges 
dispense. Experience is an indispensable aid to self-
discipline and that experience is best which one acquires 
from one's own life. It is in men of action that we often 
come across the greatest measure of self-discipline.

Thirdly, actions depend for their success on the under-
standing of those who attempt them. If one understands 
that one might handle it also. And since the greatest 
book on education is the book of life there cannot be 
any harm in permitting students to read its pages; if 
they are able to catch the run of its language. Indeed 
if they catch it well and wisely, they will have caught 
hold of the very best educational instrument that has 
even been devised.

Therefore, the question really is whether the students 
understand politics at all when they take part in them 
When a young man reaches the age of 18 or there-
abouts his mind, if it had not been systematically sup-
pressed, must be in a position to understand most things. 
It follows that rightly educated young men and women 
above the age of 18 can and ought to take part in 
the action and thought of the day. It is even the duty 
of educational institutions to give the young under 
their control the opportunity to take such part. This 
may not be the accepted academic idea but seems to 
be a workable idea still.

Vanchiyoor, Trivandrum, 
Yours etc., 
March 1928.

N. K. VARAHABHUM."

"BARBILLY CONVENTION."

The Editor, The Indian Social Reformer.

Sir,

During the Bareilly Convention of the American Mis-
ion, held from 7th to 11th March 1928, I have been able 
to experience one particular thing that, that an American 
is capable to conduct services to European as well as 
Indian congregations while an Indian cannot. Is it 
because of colour difference?

The Methodist had two speakers this time. 1. An 
American lady (Miss Caffray). 2. A well known Chris-
tian sadhu (Sunder Singh). The former had the oppor-
tunity of conducting services in both the Churches, but 
the latter in only one.........The Hindustani Church.

More than ten times, I would have heard the English 
Pastor announcing a good many things in favour of 
the Sadhu but the English audience never heard him 
speaking in their own language. No matter how much 
an Indian capable or spiritual be, he can never be 
thought capable to give any kind of assistance to Anglo-
Indian, European or American in methodism. Perhaps 
this is why, because they do every thing through the 
guidance of Holy Ghost and being perfect themselves 
spiritually.

Bareilly.

Yours etc.
March 1928.

S. W. H.

A REPLY TO "MOTHER INDIA".

(Continued from the last issue.)

These Census figures are in line with the only scientifi-
c investigation into the age of first motherhood that 
has yet been made public in India. Dr. Miss M. I. 
Balfour, M.B., of Bombay has been gathering data on 
this subject for two years. She herself kept a record 
of 304 Hindu mothers of Bombay delivered of their first 
babies and has gathered the regular reports of the 
Madras Maternity Hospital for 1922-24 and of several 
hospitals in other parts of India. She gives figures 
in the Times of India for October 10th 1927, of which 
the following form an abstract:- "Of 6,500 cases of 
mothers with first babies from many parts of India.
covered by these statistics none were under 13 years of age and only 42 were under fifteen. The average age for first marriage in Bombay was 18.7 years and in Madras 19.4 years. Both in Bombay and in Madras between 85 and 80 per cent. of first marriages were over 17 years old. This is in general what the Census figures would lead us to expect. I have consulted an American lady doctor of 24 years of Indian experience in regard to the applicability of these statistics to India as a whole. She thinks that the average age of mothers with first babies in such Maternity Hospitals would be at least as low as that of those in the ordinary Indian home. Maternally cases are generally brought to hospitals only in extreme need and the youngest mothers are most apt to be in extreme need.

Of Dr. Balfour's attested cases from many parts of India less than one per cent were mothers before they were fifteen. Our last Census shows 60 per cent of the girls of India not even married till they are sixteen or older. Yet Miss Mayo has asserted that fourteen is well above the average age for first marriage. Here again her extreme statement fails under the weight of the facts. Now first marriage at 18 years, or even 16 years, has an absolute different complexion from first marriage at an average of under 14 years. It is too young, but the entire physical vitality of the race is not measured by it, as it would be if the average were under fourteen years. Thus the investigations of Dr. Balfour and the Census figures of 1921 disprove Miss Mayo's most important assertion and the one on which, as she herself has made clear, the argument of her book largely rests. This disproof makes clear one reason why the Indian race is not dying. Its vitality is preserved in part because first marriage below fifteen years of age is rare, and at 16 to 19 is the rule.

The Census throws another interesting light on this same general subject. There are many more young boys than girls in India. Yet in the categories from 50 years on there are very nearly the same number of men and women. (See Census of 1921, Vol. I, page 328.) Now it is clear that if any large proportion of Indian women were forced to motherhood at the earliest possible moment and if the horrors of child birth were ordinarily what Miss Mayo paints them to be, Indian girls would be killed off in very large numbers by this terrible process, as she indicates that they now are. But the Census shows almost the same number of women as of men over 50 years old. It also shows that the chances of life of the Indian female are 237 as good as those of the Indian male. These figures are open to no other interpretation than that the cruel abuse of young girls, while occurring far too often and forming a terrible blot on the Hindoo social system, is proportionately rare and that the life of Indian women, as a whole, is almost as healthy as that of the men.

In this connection Miss Mayo ignores the vitally important fact, also pointed out in the Census of 1921, that the age of marriage is rapidly rising. The figures show that in 1911 there were 555 girls per thousand unmarried at the end of their fifteenth year while in 1921, there were 601. The movement to raise it further is constantly gaining strength. Here is what Mrs. Cousins has to say on the subject:—

"The awakened women of India have for the past ten years, through their organizations, been asking the Government to raise the Age of Consent; the Social Reform Conferences have been doing the same since Raja Ram Mohan Roy's day. Ten thousand women for one district alone have sent a petition to Government to raise the Age of Consent. The representatives of over 7,000 more women, who had assembled to discuss educational reform, also asked Government to enact legislation making marriage before 16 years old for a girl a penal offence. All these facts Miss Mayo fails to note. Instead she descends to untruthful invention, when she says: 'The Bill for raising the age of Consent to fourteen was finally thrown out, buried under an avalanche of popular disapproval.' There was not a meeting held all over India to express disapproval of the raising of the Age of Consent. The facts of the matter were that on the first voting on the Bill the section referring specifically to the raised age was passed by a majority of two, even against Government opposition, and it was disagreement regarding the amount of punishment and the Assembly tactics that broke the majority for the Bill as a whole."

Both in principle and in practice India is making marked progress in this vital reform.

Again let me turn to the statement in the "Argument":

"Give him no outlet in sports."

No outlet in sports? Did Miss Mayo not see the little children all over India with their tops and marbles, their kites and their various ball games? Did no one give her opportunity to witness the wild excitement aroused by a wrestling match in village or city? Wrestling is India's favourite sport in which the children and youth of every class but the highest freely participate. Did she nowhere come into some town or city at the hour when schools close in the afternoon and see every available open space crowed with children and young men playing football, cricket and other games? Was she not taken to see the fine, enthusiastic scouts, troops of boys and even of girls and groups of cubes that increasingly flourish in almost every city? Did she not visit any of the supervised playgrounds maintained by the Indian Municipalities of Bombay, Lucknow and Madras? I opened a little playground in the thickly peopled portion of Bombay into which an average of a hundred children a day crowded. Within two blocks of us were two other much larger playgrounds which were well used and even then the streets around us contained their groups of playing children. It is doubtless true that Indian children play less than Western children but they practically all play and millions of them play hard. It is as difficult for me to believe that Miss Mayo could go through India without coming into contact with the great and fast growing athletic development of her youth as it is to think that she saw none of the 40,000,000 acres of fodder crops, yet in all this book supposed to deal primarily with the health of India, aside from a brief statement in regard to the difficulty of getting school girls in Bengal to take exercise, the only reference to this subject which I find is this sentence in the \"Argument\":—"Give him no outlet in sports.\" Such a state of facts falls by its own weight.

"Give him habits that make him, by the time he is thirty years of age, a depraved and querulous old wreck—\n
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and will you ask what has sapped the energy of his manhood."

Sometimes I play in tennis matches against two South Indian Princes. Indian Rajas are supposed to have indulgence open to them from childhood. These men are 52 and 56 years old respectively, yet they play well through all the matches and tournaments of the season and have the ruddy look of health on their faces. In my own city of Ahmednagar I belong to the principal tennis club. Here we have a pair of Brahmans—a class among whom early marriage prevails—one 48 years old and the other 55, who can beat any pair from among the British military officers and civilians of the town, young or old. Up to the time when he was 45, for steel-nerved play, when the score was badly against us, I have never had a partner to equal the older of these men. There are plenty of active players among the Brahmans in our club who are over 40 years old. I have to do with an Indian who is still bale and hearty, an active force in the community, who goes daily about his business. He was reared in an ignorant Indian home and has always lived in the common atmosphere of India, but, at 82 years old, be to-day gives no signs of physical break-up. Almost anyone with experience in India could indefinitely multiply such facts as I have here given. That in India age often comes on too soon and that sex exaggeration, among other factors, probably plays a considerable part in this, I freely admit. But I personally have never met any "decayed and querulous old wretch" of thirty unless there were some definite disease like tuberculosis to account for this. The Census of 1921, Volume I, page 128, shows that out of every 1,000 of the Indian population 114 men and women in almost equal numbers were over 50 years old. The corresponding figure for the United States is 141. The number of Indians in this group is increasing, but even now is about 80 per cent of that of Americans and is an indication of fair vitality. (To be continued.)

Purdah System.

Mr. S. M. Fossati writes to the Non-Brahmin Youth:

"Woman has no soul"—is a charge which its enemies are never weary of levelling against Islam. A perusal of the Quran and the accredited saying of the Prophet Mohamed, will reveal to the impartial and unbiased student how baseless that charge is. I do not propose here to discourse on the status of woman in Islam. Such of my readers as are anxious to know anything about it may profitably refer to Moulan Khiwal's masterly treatise entitled " Position of woman in Islam." The following quotations from the Quran and the traditions speak for themselves: "Paradise is at the feet of thy mother." "The best of you is he who is best to his wife." "And surely ye have rights over your women and your women have rights over you." Islam is life to be lived and not a bundle of theories to be discussed. However ideal the position of woman in Islam might be in theory, in actual everyday life it is most unsatisfactory. Especially in India at the present time, the treatment meted out to Muslim women is a libel on Islam. Just as a tree is judged by its fruits, so is a religion judged by the life its votaries live. It is therefore small wonder that the treatment accorded to women by the generality of Musalmans in India has forced non-Muslims to the conclusion that woman in Islam has no soul.

I propose in what follows to briefly indicate that purdah system is quite foreign to Islam and does not have behind it any religious sanction.

The Arabs before the advent of Islam were a barbarous race who regarded their women as mere chattels and child-producing machines. The hatred of women in pre-Islamic Arabia was so implacable and deep-seated that when a female child was born it was buried alive. Whatever might have been the indignities, hardships and humiliations to which Arab women were subjected, they were never kept in seclusion. There was no purdah system. They moved about freely wherever they chose. With the advent of Mohamed, the status of woman legal, social, political and moral was raised. All the disabilities under which they were smothering vanished. The grant of equal rights and privileges to women, roused their sense of duty with the knowledge that emancipated Muslim women acquired a greater sense of self-respect and responsibility than their pagan sisters. This positive historical evidence conclusively proves that greater freedom for woman does not lead to immorality but makes them more moral. So long as the Arabs remained in their microcosmic desert world unphilosopically outside influences, their men and women enjoyed the utmost freedom. But with the expansion of the Muslim Empire, the Arabs came into contact with Byzantine and Persian civilisations. There is irrefutable historical proof to show that purdah system was prevalent in ancient Byzantium and Persia. It was specially in vogue amongst the ladies of the upper stratum of society. When there is an impact of civilizations and two individuals or nations come into contact with each other, there is mutual give and take. This was true of the early Moslem conquerors who emerged from the Arabian desert. The conquered Greece took the conqueror Rome captive. The Arabs adopted the purdah system from the conquered race.

City is the birth-place of civilization. Fashion is usually associated with civilization and flourishes in the city. Fashion has been defined as the eccentricity of the aristocratic woman hardened into fact. Purdah was regarded as a mark of civilization and was adopted by all those whose passion was fashion. It was only confined to the city. God made the country and the country folk refused to cover their faces with anything artificial. Man made the town and the townsmen muffled their faces with veils. The peasants are a practical people. They possess that uncommon commodity commonly called common sense. They refused to adopt the purdah as it not only interfered with their health but was also a hindrance to their work. So even in those days it was town women who appeared with a veil. The peasantry have consistently stood against that most unhealthy and inhuman system and even to this day they do not follow it. When town women went to the country they discarded the veil and when they returned to the town they donned it again. That is short is the history of purdah system in Islam.

Dr. Sulaiman in his presidential address to the social section of the All-India Mohammedan Educational Com-
fereance, has propounded another theory. He says that in the Middle Ages the minority of Muslim invaders of India found themselves in the midst of an alien majority and as they had to live an active outdoor life and could not always be by the side of their women, the only course open to them in that age of battle and brigandage was to keep their women in seclusion. He adds "Thus were Indian women denied that liberty which their sisters enjoyed in Turkey, Afghanistan and Egypt." But a moment's reflection will show how untenable this theory is. Turkey, Afghanistan and Egypt were not Moslem countries, They were conquered by Mussalmans. The first Muslim conquerors of those countries found themselves in the midst of an alien majority even as the early Moslem invaders of India, and yet they never kept their women in seclusion. No one with a modicum of historical knowledge can ever say that the non-Moslem populations of those countries were more civilized, docile and peace-loving than the inhabitants of India. I am inclined to think that the womenfolk of the early Malays of those countries, were exposed to far greater dangers than their sisters in India, in those remote days. So it cannot be said that seclusion in India was reorted to as a means of protecting women. Prof. Habib is emphatically of opinion that purdah system was in vogue in India, specially amongst the Rajputs from whom the Muslim invaders copied it.

When we examine the religious aspect of purdah system, we find that the Quranic injunction to women is not to display their (seenanath) that is ornaments. There is no mention of purdah. What is insisted upon is that women must not expose their persons in a very licentious manner. The dress worn by our Hindu and Parwee sisters is quite in consonance with the injunctions of the Quran. The following passage from Hamilton's translation of the Hedaya, an undisputed authority amongst Mussalmans supports my view. It is not permitted for men to look at strange women except in the face and palm of the hands, which is allowable, because women being frequently concerned in business with men such as giving, taking etc., it would therefore subject them to great inconvenience. If these pretensions are conceded, whence there is no room for leaving them bare. It is therefore transparently clear that purdah system has no religious sanction behind it.

A custom however absurd and alien it might be, when it comes to stay in a community, after the lapse of a few years assumes a religious air and is even invested with sanctity. The priest whose duty is to trade upon the ignorance of the gullible masses, by pre-pussuing old customs and practices, like the proverbial Devil who quotes the Scriptures, with his ingenuity and fertile imagination, so interprets the Holy Writ as to support his view. That is exactly what the Mullah does to-day with regard to this admittedly iniquitous and un-Islamic practice of purdah.

Purdah system whatever might have been its advantages in the past, it is admitted by every honest Mussulman, has now out-grown them. The Pasha or the Pasha in Turkey lived in a palatial buildings surrounded by orchards and gardens so that the denizens of the harem could move about freely, take exercise and enjoy fresh air and sun-shine. With the increase of Muslim population the middle class and the lower class came into existence and they could not provide their women with the same comforts and conveniences as those enjoyed by high class ladies. They had therefore to live in small tenements with no fresh air, no sun shine and no opportunities for recreation and exercise. Intestinal and pulmonary diseases took a heavy toll of life. Turkish nation was not only degenerating physically but was also dwindling numerically. The thinking section of Turkey was very much perturbed and the committee of Union and Progress put in the forefront of its programme for national reconstruction, emancipation of women which, as every one is aware, has been completely achieved under the liberal rule of Mustapha Kemal.

The condition in India to-day is much worse than what it was in pre-Kemalist Turkey. The recent Mortality Report of Madras ought to open the eyes of every right-thinking Mussalman to the conviction that if Mussalmans should live they must at once discard purdah. The one sure cause of the physical degeneration and intellectual decay of the Muslim community is purdah system.

It is argued that purdah system is a mark of chivalry and Mussalmans as a chivalrous people ought to preserve it. I am not prepared to admit that it is an outcome of chivalry for chivalry does not consist in shutting up women within the four walls of the house thus killing them with kindness which is much worse than killing them with cruelty.

There is nothing more mischievous than to suggest that the purdah system was instituted to prevent them from going astray. Trust begets trust. Shutting women up within the four walls of the house is a gross reflection on their good faith. Immorality is not peculiar to women. It is equally rife amongst men. If purdah system could be an effective check against immorality men and women alike ought to be kept in purdah.

It is a world of changing humanity is progressing. Mussalmans must either perish. The leading Islamic countries have discarded purdah. The croaking of the conservative Mullah can no longer stem the tide of Islamic progress. I believe in the inherent vitality of Islam which has never been opposed to human advancement. Just as in politics the sedition of one generation becomes the imperial loyalty of another, so in theology the heresy of one generation becomes the orthodoxy of another. If this generation were to condemn the protagonist of the feminist movement as heretics, the next generation would canonize them as saints. Signs are not wanting to show that Muslim women of India are determined to discard purdah. How glorious and chivalrous would it be for Mussalmans to assist their womenfolk in their efforts to emancipate themselves from this most perilous system which has wrought the physical, intellectual and economic ruin of the Muslim community!

**NEWS OF THE WEEK.**

**Memorial Services:** Rev. V. R. Subba conducted a special divine service in the Ahalyashram Hall of the Depressed Classes Mission Society of India, Poona Branch, at 8 a.m. on Monday, the 15th, in memory of the Late Lord Sinha and the Late Rai Sahib K. Ranga Rao of the Late Swami Ishwarananda of Mangalore and dwelt in his address on the salient features of the noble work they did during their life time.
Nautch Girls Banned: In the course of a detailed description of the marriage celebration of the ex-Maharaja, Sir Tukoji Rao Holkar with Devi Sharmishta, which took place on a grand scale at Barwaha on the 17th instant, the correspondent of the Times of India writes: A particularly interesting feature of the celebrations was the total absence of the nautch girls for which Indore functions have previously been so famous. From the very moment the marriage decision was made Sir Tukoji Rao Holkar and his future bride definitely decided that there should be none of that old time gaiety. It is true that half a dozen dancing girls of considerable reputation were present in the crowd, but I was definitely and authoritatively informed that they were there as invited and unwanted guests. At any rate their enterprise in looking for business went unrewarded for a further editor has gone forth that there is to be no dancing or singing at those celebrations."  

Austalian Girl Condemns "Mother India": An Associated Press message says: Diwan Bahadur T. Ramgacharia purchased several hundred copies of Sir, Natarajan's booklet, "Reply to Mother India," and circulated them to people to have had met in Australia. He received many interesting criticisms in condemnation of Miss Katherine Mayo's book "Mother India." This book is an insult—a deadly one—to an ancient civilization, and can only tend to produce racial discord among the boys and girls. Miss Mayo has done well to have remembered that: "There is so much bad in the past of us, and so much good in the worst of us, that it well behoves any of us, to talk about the rest of us." and so judged Indian life accordingly. For, if we search for evil, evil will not disappoint us by its non-appearance, to matter in what country we sojourner. The cheapness of this book, for it is indeed cheap and unworthy of a woman, is most clearly shown in the author's disgusting suggestions concerning Indian women's morality, how abuser to judge a whole nation of people by exceptional cases. An utter lack of rational thought and sportsmanship is shown throughout; and if people read this book with an open mind, realizing that so old a civilization could not have continued to exist under the moral conditions depicted by Miss Mayo, there can be no doubt that it will fail in its purpose, which seems to belittle India, Indian people, their moral and religious life in the mind of the world. It is very difficult indeed for us to judge a foreign people. Their ways are not our ways. To start out to write of a country as Miss Mayo did, one must have a very unbiased mind and that is where Miss Mayo failed. The social side of life so well illustrated in "Mother India" can be found in our own country, unfortunately. Nevertheless, that does not brand a whole country as immoral.

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1928]  

THE INDIAN SOCIAL REFORMER,  

475  

Mr. M. K. Jadhav, B.A., (Hons.) congratulated: The first youth from Depressed Class to hold the post of Deputy Collector, Mr. M. K. Jadhav of the Poona Depressed Classes Mission, who is appointed to act as Deputy Collector in the Bijapur District, was warmly congratulated recently in a public meeting at Poona, prior to his departure to Bijapur, by Col. H. C. Steen, President of the Mission and in chair, Col. Steen, Subedar Ghadge, Mr. K. G. Patade, Mr. Galkawad and others congratulated him on his success and thanked the Bombay Government for appointing him.

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- Mahatma Gandhi and Christianity.
- Penalising Married Students.
- The Simon Commission's Lapses.
- The Pass of an Empire.
- The Fall of the Leader.
- The Pillar of the Church.
- The Leader's Comment.
- The Pen of the Penman.
- The World of Cylinders.
- The News of the Week.

Notes:
- Mahatma Gandhi and Christianity—The Bishop of Manchester speaking at the Christian Missionary Conference at Jerusalem, says a Reader's message, expressed the opinion that if Mr. Gandhi who, perhaps, was the greatest man on earth, were a Christian he would better succeed in finding his ideal, and his energy would succeed in moralising and spiritualising Christian civilization. If Mahatmajji is in the least disposed to consider his converse to Christianity as a 'business proposition,' the great return promised by the Bishop of moralising and spiritualising Christian civilization would be a very great inducement for him to do so. He has publicly stated, however, that there was a period of his life when he seriously considered the question and came to the conclusion that it was best for him to remain and work as a Hindu, imbued with Christ's teachings, than become a Christian and cut out from his ancestral home and not certain of finding root in the new soil to which he would have transplanted himself. The fact that Mahatma Gandhi has become a Christian is due to the influence and spiritual forces in the world, without giving up his ancestral faith, while millions of Indians who have become converts have not yet produced a Gandhi, would seem to show that Mahatmajji's judgment was not at fault.

To our knowledge, there are hundreds of Hindus who have made a deeper and more fruitful study of Christ's teachings, in the sense that they have tried honestly and sincerely to live up to them, though, of course, few have come up to Mahatmajji's level, than any corresponding number of professing Christians. Why should 'Christian Civilization' refuse to be moralised and spiritualised until Mahatmajji enrols himself as a Christian? The Bishop, perhaps, did not mean this, and we shall gladly make any correction which may be dispensed with by a fuller report of his communications.

Penalising Married Students: We learn from the Educational Review for February that the Board of High School and Intermediate Education in the United Provinces of Agra and Oudh has resolved that Effect from the year 1928 no married students except those who are married before July 1928, will be admitted to the High School Examination from a recognized institution and mail only candidates may appear out of married candidates. It was also resolved to request the Director of Public Instruction to amend the Education Code accordingly. We do not quite understand the meaning of the resolution. Married boys are not debarred from joining a recognised High School but they may not appear for High School Examination except as private candidates. We do not know if there is any difference in the standards required of candidates from recognised schools and private candidates, and, therefore say whether married men will be put to any extra trouble owing to the rule. If so it is not as if forty years ago, most of the greatest Indians of our time, would not have found admission to recognised schools for that is evidently what the rule is intended to bring about. We hope the desire of the Board to advance social reform, but it has, we must say, not chosen the right method. Scholarships for unmarried boys will be perfectly unobjectionable, and will involve no injustice to married men. We do not expect that Government will sanction this rule which, as the Educational Review observes, will be penalising youth for the sins of their elders.

The Simon Commission's Lapses: The Indian Witness, which is the organ of the Methodist Episcopal Church, has some severe comments on the presence of Sir John Simon and other members of his Commission at music entertainments at Tanjore and Madura. Our contemporary regrets to see prominent co-operators, who are regarded by opponents of the Commission as political reactionaries, exhibiting themselves as moral and spiritual reactionaries. The Witness writes: "Dancing girls in India do not have good reputations, in fact, ordinarily, if not always, they are prostitutes. Not many years ago it was customary to entertain the guests at social gatherings in honour of important persons but sentiment against the practice has been growing steadily and is now very strong throughout the country. Protest has come from the better elements in all religious communities. Social reformers have held the custom responsible for retarding the movement for more social freedom for women as many men have been unwilling for their wives and daughters to attend public social functions where they would feel humiliated and disgraced by the presence and performance of women of ill-fame." Our contemporaries are quite right in declaring that the sinlessness of the performance is made more poignant by the fact that the Presidents of the District Boards are nominal Christians, the one an Indian Roman Catholic and the other a European. Sir John Simon is the son of a nonconformist clergyman and he and most, if not all, of the other members of the Commission are members of Christian Churches. It is to be hoped that they will soon know enough and care enough to refuse to permit exhibitions by dancing girls at functions in their honour." We are quite sure that it was the ignorance of the members of the real charmers of the employmen which led them to give countenance to this.
a poignant illustration of the disadvantage, to put it mildly, of sending out to India a Commission composed of men who have no previous knowledge of the forces struggling for mastery in the social life of the people. Incidentally, the Indian Witness expresses its opinion of the composition of the Commission and of the opposition to it. It says: “To us the appointment of a Commission and the decision of great parties and sections of the population to boycott it have been equally foolish; Lord Birkenhead threw away the opportunity a Secretary of State for India has had in twenty years and the boycotters have shown how futile and are throwing away their opportunities with equal recklessness.” This is the view of a Christian missionary organ who looks at the political situation from a reason for it was not hidden.

Conversion and Polygamy: The Indian Witness comments on the conversion of Miss Miller to Hinduism and marriage as the third wife of Maharaja Tukoji Rao Holkar, writes: Even The Indian Social Reformer in a leader entitled “The Nasik Conversion” has no word of protest against the conversion, though the sinister reason for which it was undertaken is not hidden, but seize the occasion for a homily on the alleged inclusiveness of Hinduism, and even points to the conversion as a reply to Miss Mayo’s denunciation of Hinduism.

Our contemporary has evidently not followed our comments on the affair. We have pointed out that two distinct issues are involved in the matter: Conversion to Hinduism and polygamy. As to the first issue, we have said that we are against all organised proselytism, though we cannot blame Hindus for resorting to it in self-defence in the face of Christian and Muslim propaganda. Polygamy we have condemned in any shape or form without number, and we have now made out that it is excusable in the Maharaja. Our contemporary claims that we had no word of protest against the conversion though the sinister reason for it was not hidden. To our mind, the fact that the motive was not hidden but perfectly open is rather a point in favour than against the parties to the marriage. Can our contemporary say that missionaries, who have condemned or have in the majority of cases been actuated by spiritual motives, though these, no doubt, are always alleged for their conversion?

The Rani of Mandi has started an All-India Child Marriage Abolition League. The objects of the League are to arouse and educate public opinion throughout India against the institution of child marriage, and to attain the goal of 16 years as the minimum age of marriage for girls, and 18 years as the minimum age of marriage for boys. In order to make the organisation countrywide, the All-India Committee shall appoint a member from each province and wherever possible from each State or States Agency to form provincial committees. Similarly the provincial committees shall appoint men and women to form District Committees, and urge on them the necessity of holding public meetings, arranging lectures at schools and colleges, distributing literature and get-brochure and similar organisations to go round singh propaganda songs. About the beginning of next year, an annual meeting of the All-India Committee and representatives of the provincial committees will be held for the purpose of discussing policies and reporting progress, etc. The headquarters of the All-India Committee will be situated at Delhi, or in Simla according to the season.

The All-India Committee of Child Marriage Abolition League is presided over by the Rani of Mandi and among its members may be mentioned Kunar Shri Fatteh Singhji of Limbdi, Mr. T. Rangachariar, Maharani Suniti of Patiala, and Mr. Cowasji Jehangir (senior). Our contemporary has evidently not followed our comments on the affair. We have pointed out that two distinct issues are involved in the matter: Conversion to Hinduism and polygamy. As to the first issue, we have said that we are against all organised proselytism, though we cannot blame Hindus for resorting to it in self-defence in the face of Christian and Muslim propaganda. Polygamy we have condemned in any shape or form without number, and we have now made out that it is excusable in the Maharaja. Our contemporary claims that we had no word of protest against the conversion though the sinister reason for it was not hidden. To our mind, the fact that the motive was not hidden but perfectly open is rather a point in favour than against the parties to the marriage. Can our contemporary say that missionaries, who have condemned or have in the majority of cases been actuated by spiritual motives, though these, no doubt, are always alleged for their conversion?

The Indian Witness has understood the point of our remark about the coincidence when a priest comes to celebrate Mass. As Dr. Goodier says, though we call them Christians, one does not appear to be purists. It appears, that at places where tourists were not dead in India.

The Leader’s Comment: The Leader’s opinion on the presence of Sir John Simon and his colleagues at nautch entertainments is not without interest.

Whatever the Simon Seven may be they do not appear to be purists. It appears, that at social gatherings organized by the district boards of Madura and Tanjore to welcome them, there were present nautch girls. Mr. George Joseph in a letter to the Indian Social Reformer has protested against the presence of these women at entertainments to a body that is supposed to be engaged in the task of educating the public in the matter of good conduct and good morals.” To him “the sadness of the performance is emphasized by the fact that the president of one of the boards was a Roman Catholic and of the other a House of Lords. Mr. Joseph is lacking in imagination, and appreciation of the resourcefulness of the organizers. The Simon Seven were perhaps not considered to be sufficientlyiert for getting together and indulging in nautch. If crackers and fire-works are used in one place to ensure a popular welcome to the commissioners why not nautch girls in another?

About 5000 people of all communities assembled at Gilder Tank Grant Road on the 18th instant, to welcome back Bombay jail bars, Russia-Bangure and Adi Hakim, Parsi youths, who left Bombay Gilder Tank, on 18th October 1928 on a round the world tour on bicycles. They cycled through 27 countries keeping as far as possible to land going, to the islands, then by sea again to Japan and back to India again, the entire portion of China and Burma. Lady Cowasji Jehangir (senior) in a speech, said she was proud to welcome these intrepid young record breakers. Then a message of appreciation from the Governor, Sir Leslie Gooden, was read out and short speeches by tourists themselves followed. Each stressed the fact that the trip was not undertaken as a wager but to show the world that the spirit of sportsmanship was not dead in India.
THE SARDA MARRIAGE BILL

The Select Committee of the Legislative Assembly has greatly improved the Bill for the prevention of child marriages introduced at the Simla session by Mr. Harbilas Sarda. The Bill as drafted by him proposed to make all marriages of girls below 16 years void. In order to meet the case of those parents who were not prepared to go so far, the Bill provided that Magistrates on application should grant licenses for the marriage of girls who were 11 years of age. These were the main provisions of the Bill which was published in the Indian Social Reformer of October 22, 1927. The Bill was referred to a Select Committee of the Assembly inspite of the opposition of Government who wished it to be circulated for public comment and criticism. During the interval of six months which has elapsed, several public bodies have expressed their cordial approval of the object of the Bill. Women's associations and conferences in particular have enthusiastically supported Mr. Sarda's Bill, while at the same time they have suggested the raising of the minimum marriage age for girls to 14 and even 16. The most remarkable feature of public opinion at the present day is the very general support given to the Bill by all except a few ultra-conservative and orthodox bodies. More than this, two Bills which have been introduced in the Provincial Legislative Councils of Bombay and Madras, have further helped to focus public support to legislative action to put an end to child marriages.

The main points in Mr. Sarda's Bill on which improvements were widely desired were, first, the scope of the Bill, secondly, the minimum age and thirdly, the penalty to be prescribed. As regards the first, it was pointed out that child marriages prevail not only among Hindus but also, though in a lesser degree, among other communities. It was, therefore, suggested that the scope of the Bill which was proposed to be confined to Hindus only, should be enlarged so as to apply to all child marriages irrespective of the creed or community of the parties. The Select Committee, we are glad to see, has accepted this suggestion and made the Bill applicable to all communities. The second objection was that the minimum age prescribed in Mr. Sarda's Bill, particularly for girls, was too low, and that it should be raised to at least 14, if not 15 years. It was urged with considerable force that there is already a strong tendency to keep girls unmarried up to 15 or 16 years, and that 11 and 12 years which was fixed in the draft Bill, was not sufficient protection against the evils of too early marriages. The Select Committee has seen the force of this argument and raised the limit to 14 years for girls. We are sorry to see that the veteran leader, Pandit Madan Mohan Malaviya, has dissented from this improvement and wishes to keep it as the age-limit. We hope he will see his way to accord his influential support to the change made by the Select Committee, which is a very moderate one in the present conditions of society. We would also suggest that those who are for a higher age-limit, should accept the minimum proposed by the Select Committee. When a girl remains unmarried up to 14 years of age, the Rabbon is cross, and after that it is a matter purely of family circumstances whether she is obliged to marry at 14 or is allowed to remain unmarried till a much later period. Orthodox opinion should not be unnecessarily ruffled by proposals which are far in advance of present-day practice. Even in Europe, the legal limit is comparatively low, but public sentiment sanctions only marriages far in advance of it. It will do the same in this country as education progresses, and as ideas of freedom, political and social, acquire a dominating influence upon our minds.

The third and, in some ways, the most important improvement which has been adopted by the Select Committee is the substitution of penalties in the shape of fine and simple imprisonment for the offence of absolute child marriage in place of making them civilly void as proposed in Mr. Sarda's Bill. In our comments on the Bill we laid great stress on the danger of making marriages civilly void or voidable, as the consequences of it may be very serious to the issue of such marriages even after the lifetime of the parents. Such cases have happened, and it is against public policy that any law should with eyes open increase the opportunities of their happening. So increase in the age-limit can be made if the consequences of an infringement of it are to be the utter and absolute nullity of marriages in which it may occur. Draetic laws which cut athwart widespread social practices produce almost invariably in their application a plentiful and prolific crop of perjury. There is only one point—one that is a very serious one—which the Select Committee has overlooked in its consideration of the Bill. We have urged again and again the vital importance of introducing the monogamous principle in the marriage law of the land. To raise the age of marriage to give education to girls, and at the same time leave the door open for polygamous marriages, without any sort of restriction, seems to us to be pave the way for grave trouble. It may not be possible to make monogamy compulsory in the Bill but a permissive clause may be introduced permitting parties who wish their marriages to be monogamous to tack on that incident to them. Once a declaration is made to this effect, it will, of course, be irrevocable and binding upon both parties during their life-time.

A Courageous Lead.—A Bhopal correspondent writes: "A noticeable feature of the session of the Legislative Council of the State which was opened by His Highness the Nawab Sahab today, (27th instant) was the presence of His Highness' daughter, the Heir-Apparent, who sat next to her father without the veil. The Princess is a mere young girl and her head in discarding the "Purdah" will have important reaction on the social life of Indian Musulmes."
THE FALL OF AN EMPIRE.

An Extract from Ernest Barker, British Political Historian.

(By Mr. Wendell Thomas.)

The Roman Empire will always elicit human interest and sympathy because of its huge majesty. The decline and fall of this vast structure is specially important because it marks the beginning of Western Europe. But the greatest significance of the fall of Rome for the present time lies in the warning it gives to its modern successor, the British Empire.

The Government of Rome was not an expression of the common will, but a ferro-concrete building containing one hundred and twenty million human beings. Administrative despotism was coupled with financial oppression. The ruling system was Civil Service plus favouritism. State officials lacked originality. The defect of any Civil Service is want of initiative. Only the Emperor had the power and right of initiative, and he could not use it because he could find no response in the enormous, sullen machine at his disposal. Wheels revolted, but made no progress. Any state needs social thinking playing upon the government organs. It needs democracy, with its parties, press, platform and parliament in which social ideas may be vented and social purposes discussed. Rome had none of this. Its society was not conscious of itself. There was no invention either in science or in every day life. Rome could have saved herself from the irruptions of the barbarians if only she could have invented some new military tactics.

The state was overburdened with a too expensive superstructure of administration, which regulated industry with meticulous care, and stereotyped society in general. Taxes were enormous. The later Empire was forced to adopt collective rule because of failure of individual enterprise. A gulf widened between the civil and military sides of government, to the detriment of both sides. The soldier class became a caste, and the country suffered the horror of an army putting the mailed fist into civil society. Generals became sleek household favourites of the emperor, and the populace was diverted with the spectacle of handsome boshed guards. In the third century the soldier became dominant. Two groups of soldiers arose: native Roman and foreign barbarian. The prime minister became master of both soldiers; often he himself was a barbarian, and the soldiers preyed on the citizenry. The only approach to democracy lay in the provincial councils, but even these were not allowed to vote taxes. Nationalism was unrecognized, and patriotism subordinated to the ceremony of worship paid to the ‘divine’ emperor. But nationalism survived with its language smothered underground, and finally burst into flame to hasten the fall of the imperial monster. One of Rome’s chief mistakes was her failure to recognize nationalism.

As in political regime, so also in social structure, Rome was a rigid ferro-concrete building. By the end of the third century, society had gone back to the system of payment in kind, for money had vanished. Gold, the most precious of precious metals, was exhausted, for East and West had been drained of its loot. The core of the empire degenerated into silver-washed alms of tin and lead. And even these were kept in bags which were not removed from the treasury. As might be expected, the result was a chaos of prices. During the reign of Diocletian, the government resorted to compulsory price-fixing, and for the same reasons, that held during the recent World War—a limit of money and a state seige. This policy was of course, unfavorable to the large middle classes whose trading business rests on fluid currency. This same class was moreover heavily taxed, taxed out of proportion to its means. The Government adopted the device of making a body of town councillors collectively responsible for the internal revenue of the town. And these councillors were of the middle classes. The vicious result was a great exodus from the middle class: its members tried to escape up into the privileged class of officials, down into the class of serfs, and even sideways into the Church and the army. And these attempts to escape were successful: the middle class disappeared. This was the fundamental cause of the ruin of the empire.

Classes deteriorated into castes. There was a tendency to let the town councillor be succeeded only by his son. The same with the serf and the artisan. The nobility also became hereditary, and society became divided into two huge castes, the upper and the lower. There was no natural or logical selection of professions or occupations, no incentive to advancement, no hope of progress. The articulate ancient world did not work: all mutual and executive labour was thrown on to slaves. There was little industry, and little room for industry. Agriculture was almost the only work. The over-large estates of the nobles were cultivated by gangs of slaves who were herded into work-houses and driven into the fields like so many hounds. Owing to the severe depression, these slaves did not multiply in sufficient numbers to maintain the stock, and so their numbers had to be replenished by new victims dragged in from wars of conquest. But when conquest failed, even this source of supply was cut off, and hence slavery ceased from sheer, death of slaves. Then serfdom arose. The slave was given family and soil to keep him alive. He was tied to the soil, and the soil, to him. And still society was clowen in twain; the idle rich oppressed the over-worked poor.

Perhaps at this time the empire suffered one of those climatic cycles in which the very land itself dries up. Cultivation becomes restricted, and the uncultivated areas breed malaria. Impoverished and infected, the human body ceases to reproduce in its accustomed way. Augustus, who ruled as early as the first century, offered special privileges of the state to any man who could achieve three children; and if by chance any man should reach to the supreme level of eight children, he was led in triumph through avenues of applauding crowds at times of festival. Rome sank to half its former population, only in Egypt, where the people basked in the bene
fit of the fractifying Nile, did the population remain stationary.

The fall of Rome is a chapter in the book of conflict between nomad and seafaring peoples. The Romans, in their faro-concrete building, were a seafaring people facing the nomads outside. The Arabian desert has been one perennial source of nomad movements of expansion, and the great flat and grassy steppe from the River Odor in Europe to the Great Wall of China is another. The nomad tribes of a sudden get on the move with their tents and camels, and something begins to happen in China, in India, and in the Roman Empire. The greatest problem of civilized nations has been how to keep out the nomads. If you build a wall, they will overpower it. If you post a garrison they will eventually overwhelm it. The Chinese managed to exclude the nomads by the very thickness of their population; the nomads could not find a way in! But the Roman Empire had become a vacuum, and 'Nature abhors a vacuum.' So the imperial shell was shattered by the impact of the mass of fertile Germanic tribes who in turn were pressed from behind by the Huns.

Such was the fall of Rome. What fell was not a nation, race or country, but a system. There was no extinction of Roman stock. Latin culture survived. But the empire perished. And the cause of its death was itself. Rigid bureaucracy, excessive taxation, militarism, caste, national suppression and slavery are the flesh and blood of imperialism, and imperialism dies because its flesh and blood are corrupt. The luxuriant and sexual vice of Rome have often been held up as the cause of her decay; but these are only symptoms. Given an idle ruling caste, such vices are bound to appear, but the root of the trouble lies in the condition that permits an idle ruling class.

We have here no conclusion with regard to the British Empire, but material for thinking. A superficial inspection of the modern world reveals that the present fanning empire is no exact replica of the past one. It is even doubtful whether the British realm can now be called an empire at all: many prefer the term Commonwealth, and many believe the term fits the facts. But on the other hand imperialism still persists to some extent, and its oppressive effects are only too evident. Our task is not to make condemnation an end in itself, but to use it as a means to clear up and improve the situation.

REFLECTIONS.
(By 'Rationalist')

I.—On the Education of the Sexes.

Our girls, they say, should be educated differently from our boys. It is urged that there should be one kind of education for our house-keepers, and another for our office-seekers—I beg your pardon, I mean our office-goers. Well, I say, let it be so. Let there be two kinds of education, and therefore two kinds of schools, one for each. Let all those who would be house-keepers go to the house-keeper school, and all that would be office-goers go to the office-goer school. Only let the principle of self-determination have its way here also as in high politics—which means that we should let our boys and girls choose what they would be, whether house-keepers or office-goers, and consequently which kind of school they should go to.

When this choice is allowed to both sexes, it may be found that most girls prefer the house-keeping line and most boys the office-going line. But what we are concerned with is the fact that there are bound to be some girls who will prefer to be office-goers, either because they have the aptitude for that line or because they have not the aptitude for the other line and think they would be more useful to themselves and to society as office-goers than as house-keepers. Similarly there may be some boys who will prefer to be house-keepers, either because they have the aptitude for that line or because they have not the aptitude for the other line and think they would succeed better as chefs, butlers, culinary artists, doctors, teachers, clerical artists. Now, what we men in our selfishness, and women in their foolishness, do is to seek to restrict all individuals of one sex, viz., the female, to the house-keeping line, whether they like it or not, whether they have the aptitude for it or not,—while the individuals of the other sex are allowed a free choice and have the run of both the office-going and the house-keeping lines.

It is this one-sided regime, this denial to one sex of self-determination in the matter of choice of life's profession, which all lovers of social justice are bound to condemn. They must do their best to set it right, not merely for reasons of violating an abstract principle like justice, but because the vindication of it in this case means the advancement of social efficiency. For the distribution of functions according to individual aptitudes in society means making the best possible use of all the available talents and energy of the units, as this alone can make for the greatest advantage of the whole. Sex monopolies, like caste monopolies, mean the sacrifice of the interests of society for the immediate good—the seeming gain—of a section. The enforced waste of talents, which must result when law or custom denies any member of society opportunities for the exercise of his or her talents in the spheres they are best fitted for, ought to be treated as a crime against society. No system of monopolies, whether based on caste, sex, race or creed, can continue long without lowering the morale, weakening the solidarity and sapping the independence of the whole body politic that is maintained on the system. So, our leading men and women, beware how you set a limit to the ambitions of any group by caste or sex within the nation, for you would not that a limit should be set to the ambitions of the nation itself.

II.—On the Religion of Thomas Hardy.

The Reformer had occasion recently for some stimulating remarks on the religious belief of the late Thomas Hardy. While I should think that the objection of both Canon Barry and the Catholic Leader to the form of the funeral service gone through for the Rationalist Hardy at Westminster Abbey was correct, at any rate from their point of view, I believe the Reformer's true description of Hardy's creed—evoked as it was by the Leader's remarks on the subj...
must go to provide the much-needed corrective to the habitual theocratising of its 'Catholic' contemporaries. My own opinion is that Thomas Hardy, as he was too hard-headed to believe, was also too self-respecting to pretend to believe, in a 'fool's paradise' with the fashionable crowd. As to the propriety of repeating traditional forms of religion over the body of a free-thinker, surely clergymen like posts may be allowed to use language inherited from a darker age, and give it the brighter sense suited to this. Does not doctors speak of 'lunacy' while disbelieving that the moon (luna) has anything to do with it, and astronomers speak of 'survives' and 'sun-down', though they be good Copernicans? Are not Christian theologians, aye, even fundamentalists of the Catholic Leader type, constrained to seek a 'modernist' interpretation for the Bible story about Jehovah creating 'in the beginning' a succession of days and nights and mornings and evenings and afterwards the sun? I suppose, even an atheist may, quite consistently with his creed, bid his friends a 'good-by' even knowing that the word was originally 'God be with you.'

**Knarese in Bombay.**

The Editor the Indian Social Reformer.

Sir,

In the note 'Kanarese in Bombay' in your issue of the 3rd inst., you mention a letter which I wrote to you in 1928 and to which I have referred in my letter 'Dravidian Renaissance' printed in the same issue, you refer me to one footnote to the former letter, in which you say you cited your authority. Please allow me to point out that there is no footnote to that letter, in proof of this, a minor point of more recent Bombay antiquities. I would refer you once more to the Indian Social Reformer of March 13th, 1928.

Well, you have cited your authority and I have cited mine. I say, it was up to Mr. Edwardes to ascertain what precisely was meant by the term 'Canarese' (the spelling with the initial K, by the way is quite modern) which he found in the early Bombay records. What he evidently did was to take the term in the only sense which he knew, viz. the modern sense of Kannada, and to ignore the contemporary literary evidence, in the so-called 'Canarese' itself as well as in Portuguese and English, which should have shown him how wide of the mark his observation lay. The inference he drew a posteriori about the race of the early inhabitants of Bombay from the mere circumstance of their vernacular having been at one time called 'Canarese' seems to me to be on a par with the inference, if such a one were to be made, that before the European advent the whole of America was inhabited by emigrants from India, from the fact that the Europeans called the inhabitants 'Indians.' Note that Mr. Edwardes' dictum that the early inhabitants of Bombay were of Dravidian origin is incorrect. It may be true by itself. But any attempt to deduce from racial origins, or to square with reference thereto, the notion that any considerable body of Bombay inhabitants at the comparatively late period in question spoke the Dravidian language called Kanarese must strike any one who knows all there is to be known on the subject as no better than the sort of antiquarian lore which Mr. Pickwick exercised on 'Bill Stamps His Mark.' I say, let us make sure of our facts and then speculate. Is there any evidence except the word 'Canarese' that the inhabitants of Bombay Island in the 17th century spoke the Dravidian language called Kanarese? The Portuguese records are clear on the point; and the fact that the laws were ordered to be translated from English into Portuguese as well as 'Canarese' is significant. The possible ignorance of the Portuguese language on the part of Mr. Edwardes cannot be pleaded as an excuse for such blatant supericialism as he has betrayed into on this point; for the relevant excerpts from the Portuguese records were available to him in English in the scholarly work, among others, of Col. Yulef and Dr. Burnell. I think, even the Encyclopaedia Britannica might have helped him on the point. If he had cared to go through the documents, he might have learnt that the Portuguese authorities themselves of the period had come to recognise that 'Canarín' was a misnomer of theirs for Marathi dialects of the Konkan coast. The misnomers of pioneers die harder than others: as witness 'the West Indies,' the American Indians the 'Cannikins,' on the East Coast—almost in the heart of Tamilnadu, 'Malabars' for Tamilians in Ceylon, and 'Moro's,' i.e. Moros or Moors, for the Mabasmands of the Philippine Islands in the Pacific. So the mere fact that a vernacular into which a law-code was ordered to be translated by the British authorities in Bombay was called 'Canarese' by them is not sufficient to indicate its nature. Is the code in the so-called Canarese available to-day? Possibly not. But there are many literary remains dating from that period concerning that 'Canarese,' including a grammar of the language entitled *Arte de lingua Canarín* whose contents leave not a shadow of doubt that by 'Canarese' (or 'Cansrin' in Portuguese) is meant some form of Marathi. To say that Mr. Edwardes knew the difference between Kanarese and Konkani is just not relevant. If he knew it (which is doubtful), the knowledge evidently did not help him to the truth; because he either did not care, or was unable to inspect the so-called Canarese version of the laws, on which he hastened to antiquarize. The early Europeans in India did almost all their writing and printing in Roman characters only. So even if Mr. Edwardes could distinguish between writings in the different Indian vernaculars by noting the scripts, even that much knowledge could not avail him if, as is likely to be the case, the 'Canarese' version of the law-code was issued in Roman characters.

Now let us look at this fact independently of such authorities? At the period in question the whole of Bombay Island or rather Peninsula was inhabited by various Hindu castes, Kolis and Kunbis predominating, and there were also some Parhbus and a few Brahmanas. All of these like their castemen on the mainland opposite have been Marathi in speech. 'There is no tradition among them that their ancestors spoke the Kanarese language (truly so called), as there would most probably have been if the language had survived on the island as late as the latter part of the 17th century. We know also that at that period large numbers of the inhabitants had been converted to Christianity by the Portuguese, and some of them made literate in Portuguese language. There were also some Portuguese and a large population
of mixed Indo-Portuguese descent who spoke Portuguese.

These facts account for the Portuguese version ordered to be made of the law-code. Though Marathi is their home-tongue and Portuguese a language of foreign introduction, a literary tradition of the latter language still lingers in the community of Catholic Christians at Bandra etc., on the island, to the community to which the genial and versatile "Kakha" Mr. Joseph Baptista, belongs, and which calls itself "East Indians"—rather paradoxically, seeing that they live in the West of India though not in "West Indies." Now the question is:

What language did the rest of the islanders speak and write? On the mainland opposite for hundreds of miles round the language spoken and written was Marathi and no other,—a fact there is no evidence to doubt, and all to support. The Portuguese called the language 'Canarin,' wrongly as they themselves recognised later on, when they were more advanced in the knowledge of the country, its people and languages. The Portuguese ecclesiastics and a famous Boghali Jesuit who was in their service wrote, their Christian missionary works in the same language. In the earlier days they called it "Canarin," later on indifferently 'Canarin,' 'Moratin' or 'Concanin,' and finally dropped the use of the first name, except as a rather derogatory nickname for the native Christians of Goa and neighbouring parts. But in no case do we find the actual language of those works to be the Dravidian language known as Kanarese or Kannada. No doubt Kannada is a language of great antiquity, which had a highly developed literature at a time when Marathi was yet in its infancy, and was once spoken over a much wider area than to-day. But in the face of the above facts to insist that the 'Canarese' we find mentioned in early European records of Bombay was the Kanarese truly so called is to imagine a colony of Kanarese people on the island who after a brief period of influence under the Portuguese suddenly, vanished soon after the advent of the British, leaving no other trace of themselves but the name which has become the subject of this correspondence, and which the Kanarese themselves are beginning to repudiate as an outlandish name, preferring to call their language Kannada, and themselves Kannadigas or Karnataka.

Kawar:

Yours etc.,

S. D. NADAR

CALCUTTA CITY COLLEGE INCIDENT.

The Editor, The Indian Social Reformer.

Sir,

Permit me to refer to your criticisms published in the Reformer of the 17th March on the recent incident in the Calcutta City College hostel on the occasion of the last Saraswati Puja. I am afraid the statement of the City Council published in the Indian Messenger of the 6th March has escaped your notice. From this communiqué it appears that it was not the performance of the Puja that was prohibited and it is stated that if the students had approached the authorities in a proper spirit the latter would have helped them. What was objected to was the surreptitious introduction of the image in the hostel compound and the subsequent attitude of the boarders. Your allusion to the Christian Missionary College is not clear. Is it meant that these Missionaries permit the boarders to worship Hindu Idols within the precincts of their hostels? In Upper India there are many Educational Institutions in charge of members of the Arya Samaj, and so far as my information goes the authorities do not allow idol worship in their hostels. There must be some Maharashtrian students in the Christian hostels and I am in charge of members of other denominations. Do you think the authorities will permit them the celebration of Maharram by bringing the fursans in the hostel compound? Where is the line to be drawn?

What would have the late Raja Ram Mohan done in such matters is only a matter of conjecture. Perhaps he would have, like the late Sanand Dayanand, made a clean sweep of the idols and the idolatrous ceremonies.

Yours etc.,

Jubbulpore,

24th March 1928.

G. K. M.

HARBILAS SARDI'S BILL.

SELECT COMMITTEE'S REPORT.

Details are available of the Select Committee's report on Mr. Harbilas Sarda's Bill against child marriage. The report is signed subject to minutes of dissent by five members.

In the course of the report the Committee says: The object of the Bill as introduced in the Legislature was to impose restraint upon the solemnisation of child marriages and the method adopted was, broadly speaking, that of declaring all marriages of boys or girls below a certain age to be invalid. The Bill has been circulated under the orders of the Government of India and has elicited a strong expression of feeling that it is objectionable, both on religious and other grounds, to interfere with the validity of a marriage which has been performed.

In our opinion these objections are at present insuperable, and we have accordingly acted upon a suggestion which has been widely made, that the Bill should effect its purpose of restraining child marriage not by declaring such marriages to be invalid but by imposing punishments upon those who participate in them. We, therefore, set ourselves the task of reconceiving the Bill with this object in view.

PRINCIPLE UNCHANGED.

To begin with we consider the propriety of our action in so materially amending a Bill whose principle had been accepted by the Legislative Assembly in referring it to us, and we came to the conclusion that the principle of the Bill which had been endorsed by the Legislative Assembly was the principle that child marriages should be restrained by legislation and that it was open to us to vary the method of imposing the restraint from that contained in the Bill to another which is undoubtedly in accord with public opinion and seems to ourselves the only method which is at present expedient. Nevertheless, we do recognise that the substitution in the Select Committee of what is formally a new Bill is an unusual step, and we desire that the further stages in the Bill should be undertaken deliberately and only after public opinion has been fully elicited on its details.

TO APPLY TO ALL CLASSES.

The Bill as introduced refers to Hindus, Jains, Sikhs, Brahmans, Arya Samajists and Buddhists and was a measure relating to the validity of marriage. As we propose to amend the Bill by making it a measure imposing criminal penalties on participants in a child marriage, it must be applied to all classes. The Bill, as amended, would include all religions, sects, and castes and would be based on a uniform principle of the invalidity of child marriages. This would give it a character of universality and would ensure that it would not be open to the objection of discrimination against one class of people or another.

The Bill as amended would be a measure of general application, applicable to all religious communities and castes throughout India, and would be based on the principle of the invalidity of child marriages. This would ensure that it would be fair and impartial in its application, and would be in accord with the wishes and feelings of the vast majority of the people of India.

The Bill as amended would be a measure of practical application, aimed at promoting the welfare of the community and preventing the practice of child marriages. This would ensure that it would be effective in practice, and would be in accord with the wishes and feelings of the vast majority of the people of India.

The Bill as amended would be a measure of religious application, relating to the validity of marriage. This would ensure that it would be in accord with the wishes and feelings of the vast majority of the people of India.

The Bill as amended would be a measure of moral application, aimed at promoting the moral welfare of the community and preventing the practice of child marriages. This would ensure that it would be effective in practice, and would be in accord with the wishes and feelings of the vast majority of the people of India.

The Bill as amended would be a measure of cultural application, relating to the validity of marriage. This would ensure that it would be in accord with the wishes and feelings of the vast majority of the people of India.

The Bill as amended would be a measure of educational application, aimed at promoting the educational welfare of the community and preventing the practice of child marriages. This would ensure that it would be effective in practice, and would be in accord with the wishes and feelings of the vast majority of the people of India.

The Bill as amended would be a measure of social application, relating to the validity of marriage. This would ensure that it would be in accord with the wishes and feelings of the vast majority of the people of India.

The Bill as amended would be a measure of political application, aimed at promoting the political welfare of the community and preventing the practice of child marriages. This would ensure that it would be effective in practice, and would be in accord with the wishes and feelings of the vast majority of the people of India.

The Bill as amended would be a measure of economic application, relating to the validity of marriage. This would ensure that it would be in accord with the wishes and feelings of the vast majority of the people of India.

The Bill as amended would be a measure of administrative application, aimed at promoting the administrative welfare of the community and preventing the practice of child marriages. This would ensure that it would be effective in practice, and would be in accord with the wishes and feelings of the vast majority of the people of India.

The Bill as amended would be a measure of legal application, relating to the validity of marriage. This would ensure that it would be in accord with the wishes and feelings of the vast majority of the people of India.
marriage it seems invidious that it should be restricted to these particular communities since child marriages do occur, though not so frequently in other communities. We propose, therefore, that the amended Bill, should be general in its scope and apply to all classes and communities in British India. The first provision which required our decision is also the most important, namely, the determination of the ages of boys and of girls below which participation in their marriage should be punishable. After much discussion we decided that this age for boys should be eighteen years. For girls we considered the ages eleven, twelve and fourteen, and finally came to the conclusion that we should adopt the age of fourteen. We recognise that these ages will be regarded by many people, whose opinion is entitled to great weight as being too high, but we also recognise that there is a strong body of opinion particularly among those who advocate social reform which will not willingly accept any lower age. We also gave weight to the considerations that there are communities in India among whom the marriage of girls under fourteen years of age is infrequent, and that backward elements in those communities might regard the fixing of a lower age limit in statute as a recognition by the State of that age as being a suitable age for marriage and even an encouragement to adopt it. These decisions that the limiting of the age for a boy should be eighteen and that for a girl fourteen are embodied in sub-clause (a) of clause 2 of the Bill as amended by us.

The next important principle to be determined was the interpretation of the phrase "Participates in a child marriage." In other words which of the possibly numerous persons in any way concerned with a child marriage should be liable to punishment. We decided that the following classes should come within the penal provisions of the Bill, namely, (a) male adults who marry young girls, (b) persons who perform any essential ceremony of a child marriage, and (c) parents and guardians who promote or permit a child marriage. Our decisions as regards (a) were not so simple and were arrived at only after much discussion. To begin with, we have concluded that it is not expedient to punish a woman who marries a young boy as cases of this sort are rare, and in most of them the woman is likely to be so young that she is entirely under the control of her parents and should not be made criminally liable. Further even in such marriages the new Act will not be imperative as the other contracting party will be a child and the guardian of the child and persons who solemnise the marriage will be punishable.

**Male adults and Penal clause.**

The first point to be decided as regards male adults is the age at which they should be regarded as responsible for their own actions and, therefore, criminally liable if they contract a child marriage. We have decided that the ordinary age of majority is a suitable limit in these cases, but we also recognise that young men between the ages of eighteen and twenty-one are still under the influence of their parents to a considerable extent and we considered it inexpedient that these boys should be sent to jail for undertaking a free course of action in which they might not have been entirely free agents. We have decided, therefore, that where a boy between the ages of eighteen and twenty-one marries a child he shall be liable to a fine, and that

where a man above the age of twenty-one marries a child he shall incur the full penalty prescribed for offences under the Act. We have, therefore, provided separately in clause 3 for a fine of Rs. 1,000 for offenders above the age of eighteen years and under twenty-one, and in clause 7 we have made a provision that imprisonment shall not be imposed on those offenders under any circumstances. Clause 4 relates to offenders above the age of twenty-one years.

**Punishments.**

The next point which we decided was the extent of the punishment to be provided generally for offences under the Act and this we have fixed at simple imprisonment up to one month, fine up to Rs. 1,000 or both. These punishments appear in clauses 4, 5 and 6 of the amendment Bill.

These decisions cover the substantive law contained in the Bill. We have added to them certain provisions of procedure which are designed to avoid the risk of frivolous prosecutions and harassment. We considered these provisions to be very important safeguards in a measure of social reform directed against a custom so long established and so widely prevalent as that of child marriage. It may be that in future these provisions may be abrogated and the penal provisions of the Act allowed to operate in a normal way, but for the immediate future at least we are strongly of opinion that we must go cautiously. In pursuance of this policy we have provided in clause 8 that only courts of Presidency Magistrates and District Magistrates shall have jurisdiction in cases concerning child marriages.

In clause 9 we have provided that cognisance may be taken only upon a complaint made within one year of the solemnisation of the marriage. In clause 10 we have laid down that a court, unless it dismisses a complaint, shall in all cases make a preliminary inquiry under Section 322 of the Code of Criminal Procedure 1898. In clause 11 we have added a provision requiring the complainant to give security for the payment of any compensation that may be awarded against him under Section 290 of the same Code.

**Title of Bill changed.**

In view of the altered machinery of the Bill we have re-drafted the long title and the preamble to the Bill. In sub-clause (1) of clause 1 we have also recast the short title and in sub-clause (2) we have provided that the Bill shall extend to all classes in the whole of British India. In sub-clause (3) in accordance with the policy of caution, which we strongly advocate, we have provided that the Act shall not come into force until the first day of April 1930, by which date we trust the provisions of the Bill will be widely known among all classes and communities. To this end we recommend that Government should take exceptional measures in publishing the Act as finally passed. The Bill, though it still carries on its original purpose of imposing restraint upon child marriages, has been so materially altered by us that in our opinion it requires re-publication. We propose that no further step should be taken to pass the Bill, in the present session of the Legislative Assembly and that between now and the next session the Bill should be published as widely as possible in Boghiai and in all important Vernaculars. We desire to emphasise strongly this need for deliberation and wide publication.
Mr. Crerar's Opinion.

Five members have appended their minutes of dissent. Mr. Crerar, the Home Member of the Government of India, makes it clear in his minute of dissent, that while the Government accept and support the principle of raising the minimum age for marriage of girls, and quote a resolution adopted by the Sanatan Dharma Sabha, under the chairmanship of Pandit Malaviya, in support, if any legal protection be necessary for girls in respect of the consummation of marriage, that may be afforded, says Mr. Sinha, by further raising the age of consent. At a time when a large number of people regard marriage as sacrament, it is necessary to put the marriageable age low, and await the success of the new law before further raising the minimum age.

Kumar Ganganand Sinha considers that twelve should be the minimum age for the marriage of girls, and quoted of respect to the consummation of marriage, that may be afforded, says Mr. Sinha, by further raising the age of consent. It is time, he says, to put the marriageable age low, and await the success of the new law before further raising the minimum age.

Child Marriage Bill.

When legislative business was taken up to-day (26th inst.) all the Swarajist members, except Mr. Acharya, left the House.

Mr. Harbilas Sarda moved that the Child Marriages Bill, as reported upon by the Select Committee be recirculated for eliciting opinions on it. Mr. Sarda said that the Bill, which had been for six months before the public, had received almost unanimous support from all classes of the public throughout the country. The Select Committee had dropped the clause relating to the invalidity of child marriages and had instead penalised such marriages. The measure had been made applicable to all the communities in India. He acknowledged the assistance given by the Home Member, in his sympathetic attitude of the Government.

Mr. Crerar said that the measure had the support of the Government as it was based on sound lines.

Mr. Acharya's Opposition.

Mr. Acharya opposed the motion for recirculation, and desired that the Bill should be reintroduced, as it had been considerably altered by the Select Committee. He, representing a large and influential section of the Sanatanists, was opposed to the measure, which furthered social reform through penal legislation. The Government had no right to interfere with the religious customs of the people. If they did disregard the opinions of millions of people, the latter would rise in revolt against them.

Mr. Muhammad Yakub supported the Bill, the provisions of which, he said, was to be applied to all communities. He said that a large number of learned Hindus believed that this Bill did not interfere with their religious tenets.

Mr. Acharya questioned the accuracy of this statement.

Mr. Yakub congratulated the mover on bringing forward this measure, and the Government, in their attitude towards it.

People's Approval Assured.

Sir Har Singh Gour said that medical opinion was agreed that about 80 per cent of the girls in this country did not attain puberty before the age of fourteen. Therefore, the age limit proposed by this Bill was right. He did not agree with Mr. Acharya's remarks. On the other hand, he opined that legislation which prevented infanticide and matricide would be received by the people with a chorus of approval.

Pandit Viswanarayan admitted that there was an influential section of the Hindu community which was opposed to this legislation but at the same time, there was a stronger body of public opinion which welcomed this Bill. Referring to Mr. Acharya's remarks he said. I am a keen Hindu than Mr. Acharya, but let me tell him quite plainly that his interpretation and conception of Hinduism is responsible for the degradation and weakness of our religion. Swami Ramanath had said that Hinduism was an aid to progress and was not a reactionary religion, but if this religion stood in the way of progress, then they should do away with it.

Mr. Birla said that although he was an orthodox Hindu, he was strongly in support of the Bill. Mr. Acharya had said that the Government had no right to interfere with the religious customs of the people, but said Mr. Birla, qutes was a religious custom. Would Mr. Acharya preach abjectism? Mr. Acharya had further said that if the Government voted for the measure, there would be a revolt against them. The agitation, in Mr. Birla's view, would be against those who voted against the measure.

The motion for recirculation of the Bill was carried.

A Reply to "Mother India".

(Concluded from the last issue)

Miss Mayo made the assertion that seven or eight out of every ten male Hindus who have means to command their pleasure are sexually impotent at twenty-five or thirty years of age. Anyone familiar with the fertility of Indian families would find it hard to accept this astonishing state of serious consideration, yet, like other repulsive assertions to "Mother India," is it of the sort that even when entirely disproved, easily fits in lotion in people's minds and poison their thought. In Vol. I, page 163, of the last Census Report it is stated that Mr.
Sedgwick, in his study of this subject in the Bombay Presidency, estimates the "productive age" for most of the population as from 15-40 and for Parisis, who marry later than others, as from 20-45. Child marriage, which doubtless lowers the productive age is more common in the Bombay Presidency than in any other part of India. In Appendix VII of this Census Report, to which Miss Mayo has annexed as an unquestioned authority, the author after widespread and painstaking investigation of "the fertility of marriage life," takes 40-45 years as the time of "the complete reproductive life" for India as a whole. These facts make it clear that the charge that the Indian man of 25-30 is often impotent and that at thirty he is a decrepit and quailing old wreck, is grotesque.

Thus the thesis of Miss Mayo's "Argument" upon which her "Mother India" is built falls to the ground. A fortiori contention is definitely disproved by statistics. Its most offensive charge she has wisely made no serious attempt to prove. Its sentence about "no outlet in sports" is so glaringly false that it requires no disproof. I have offered strong evidence that the statements in every other sentence are greatly exaggerated if not untrue.

Should I now add to my argument the weight of the most reliable opinion? Miss Mayo, in a naive and amusing way, guarded herself against any effect of expert opinion in India by disposing summarily of us all. We missionaries are looking for our support at home and to the effects our statements upon Indians and so cannot tell the truth. The position of the official imposes the "policy of the gentle word," Indians see the problem only partially. India is a dying man with no one, anywhere, enough his friend to hold the mirror up and show him plainly what is killing him. Miss Mayo regarded herself as the only one left to do this and so, single-handed, shouldered the task. Let me venture to call her attention to what a few, who know their India well, think of her effort, Mrs. Margaret B. Cousins, who is neither a Government servant nor connected with official or missionary circles and who for twelve years has lived in intimate friendship with the women of India, in an article in the October "Young Men of India," says:

"While my experience corroborated a large number of her facts and illustrations regarding sex, health, touchability, and the treatment of animals, I aver that the total impression she conveys to any reader, either inside or outside India, is cruelly and wickedly untrue. Unless read in conjunction with supplementary books on other aspects of India's life and culture, or unless it is withdrawn from circulation outside India, it will create nothing but race resentment and a fortune to its cleverly stupid authors. All the sins of India which Miss Mayo marshals with such weight of depres- sion are balanced by her own sins of omission."

Next turn to one of India's ablest missionaries, Miss M. M. Underhill, in a very temperate review in the "International Review of Missions" for October, 1927, she says:

"The book shows throughout a lack of any back-ground knowledge of India; and, what is more serious, it shows a lack of appreciation—one might almost say of, power to appreciate—in face of a civilization foreign to previous experience. For example, Miss Mayo quotes freely from Mahatma Gandhi, but has completely failed to understand either the man or what he stands for in India. One cannot help asking, "Does Miss Mayo know even now much more of India than she did before going? We doubt it,"

Mahatma Gandhi whom Miss Mayo seems to look upon as the one frank fighter against India's greatest abuses, says of "Mother India" in the course of a long article:—

"The book is without doubt untruthful. the facts stated even now truthfui .......Nor are all the authoresses' quotations of isolated facts truthfully stated, The book bristles with quotation torn from their context and with extracts which have been authoritatively challenged."

He says that Miss Mayo has taken liberties with his own writings and misreported his position. He warns Americans and Europeans against the book.

The Executive Committee of the National Christian Council of India, which represents all Protestant missions and whose Executive includes one of India's ablest woman doctors, has issued a statement on "Mother India" over the signatures of the Rev. Dr. N. Macnicol, a well-known authority on India Mr. P. O. Philip, an honoured Indian leader and Miss A. B. Van Doren, an American, who has lived in intimate contact with Indian girls and women for over twenty years. Here are a few extracts from this statement:

"Yet we, representing a body of men and women who are in close touch with the people and are conversant with their every-day life, unhesitatingly assert that the picture of India which emerges from Miss Mayo's book is untrue to the facts and unjust to the people of India. . . . . . Beauty and culture, kindness and charm, religion and piety, are to be found alike among the highest and humblest. Miss Mayo leaves no room for these in her picture. . . . If this unsympathetic recital of evils, which are deep-seated enough but not universal, as the book seems to imply, leads to despair of any progress or to embitterment of the relationship between the Indians and Europeans or any weakening of the joint effort being made for the betterment of the people of India, the result will be disastrous to both India and the West.

"We have faith in India and India's future. We have faith that she will be able, strengthened by the spirit of God, to obtain deliverance from these evils. We earnestly desire that East and West should co-operate to this end in a spirit of love and understanding. Our fear is that this book may, by its lack of understanding, its exaggeration and its falsity, make such co-operation more difficult for both sides."

I will cite only one more opinion. It is that of the acknowledged leader of the Social Reform Movement in India, Mr. K. Natarajan, Editor of The Indian Social Reformer. To those of us who have worked with him or followed his work for a generation know him as a fighter for truth and progress, a man of great understanding and balance of judgment and a consistent promoter of the cause of Indian women. How Miss Mayo could think of studying the condition of Indian women without consulting Mr. Natarajan it is hard to conceive. It is the sum total effect of the book on this man, who is the fearless leader of social reforms in India, that is to me most interesting. Because he thought that it was calculated to injure the cause of social progress in India that he devoted a series of articles to it. This
man, whose great life purpose Miss Mayo professes the desire to serve, is stirred by her book to such anger as I have never before known him to show. Far from being the only true friend of India he sees in Miss Mayo a sinister enemy. In his eyes she shows "mortal aversion to things Indian" and "bitter animus." In the "palpable fiction" of the story of the narrow-chested students and fly blows Russian leaflets he sees the purpose "to excite prejudice as much as possible in order to make her readers receptive to her horrors." He calls the statement about the rearing of children in intensive violent practices a "trigid, calculated lie." He says, "Not only has Miss Mayo grossly exaggerated the extent and nature of actual evils but she has, as we shall show, freely indulged in half-truths without any attempt to verify them." Now I do not associate myself with Mr. Natarajan's attack on Miss Mayo's sincerity, yet I cannot see how one can resist the conclusion that in this last statement he is in the main correct. Her casual assertions about the average age of motherhood are proved, both by Census figures of marriage and by carefully gathered medical data, to be mistaken. Her downright mis-statement of the absence of sport from children's life is only a glaring instance of the inaccuracy that pervades the book.

India is not, as this book would indicate, a human beast dying of its indulgences, its cruelties and its corruptions; she is a mighty and attractive people whose remarkable vitality is carrying her through many evil customs and mistaken ideals to a new day of hope and renewed vigour of life, in which she is purifying herself for her great and distinctive part in future world service.

ISLAM IN INDIA.

Under the auspices of the Madras University, Dr. J. N. Siccar delivered the fourth of the series of six lectures on "India through the Ages" last evening at the Christian College Hall. A large number of professors and students were present. After shortly recounting the subject matter of his previous lectures, Dr. Siccar proceeded to trace the rise and decline of Mahomedanism in India. He addressed the gathering as follows:

The Muslim conquest of India differed fundamentally from all preceding invasions in one respect. The Muslims came to India as a new element which the old inhabitants could not absorb. The Greek, Scythian, Mongolian and Parthian invaders had, a few generations after their settlement in this land, been completely Hinduised in name, speech, manners, religion, dress and ideas.

In the second century before Christ, a Greek named Heliodorus, the son of Dion, when travelling in India on an embassy, could adore Vishnu and escort a column in honour of that Hindu god. Men considered it quite natural that he should do so and take to himself the title of a Bhagavat or Vaishnav. [Scenographer pillar inscription.]

But Islam is a fiercely monotheistic religion. It cannot allow any compromise with polytheism or admit a plurality of deities. The God of Islam and of Christianity—like the God of Judaism, which was the parent of both these creeds—is "a living and a jealous God." He cannot tolerate any companion or sharer in the hearts of His adherents. Hence, the absorption of the Indo-Muslims into the fold of Hinduism by recognising Alla as another of the numberless incarnations of Vishnu and Muhammad as an inspired Saviour, was impossible. Therefore, Hindus and Muhammadans—earlier, later on, Hindus and Christians—had to live in the same land without being able to mix together. Nothing has enabled them to bridge this gulf. The Indian Muslims have throughout the succeeding centuries, retained the extra-Indian direction of their hearts. Their faces are still turned, in daily prayer, to a spot in Mecca, their minds, their law-codes, their administrative system, their favourite reading, sought models from outside India—Arabia and Syria, Persia and Egypt. All Muhammadans have the same sacred language, erudite literature, teachers, saints and shrines, throughout the world, instead of those being restricted to India, as is the case with the Hindus.

The Hindus were willing to absorb the Muslims; they wrote the Alla-punishad and went perforce into making an avatar of the Emperor Akbar. But the Muhammadans would not yield on the cardinal points of their faith, nor accept the few convention necessary for entering Hindu Society. They clung to the Quranic precepts: "The polytheists are unclean; let nothing unclean enter the Kabah."

This was the cardinal difference between the Muslim settlement in India and all the other foreign immigrations that had gone before it. Another equally important characteristic of the Muslim element in India was that from 1200 to 1600 their State and Society retained its original military and nomadic character—the ruling race living merely like an armed camp in the land. It was Akbar who, at the end of the sixteenth century, began the policy of giving to the people of the country an interest in the State and making the Government undertake some socialistic functions in addition to the mere police work it had hitherto contented itself with doing. Up to Akbar's time the Muslim settlers in India had been in the land but not of it.

MUSLIM CONTRIBUTION TO INDIA:

What were the gifts of the Muslim age to India? They were ten:

1. Restoration of touch with the outer world, included the revival of an Indian navy and sea-borne trade, both of which had been lost since the decline of the Cholas.
2. Internal peace over a large part of India, especially north of the Vindhyas.
3. Uniformity secured by the imposition of the same type of administration.
4. Uniformity of Social manners and dress among the upper classes irrespective of creed.
5. Indo-Saracenic art, in which the medieval Hindu and Chinese schools were blended together. Also, a new style of architecture, and the promotion of industries of a refined kind (e.g., shawl, inlaying, khanah, muslin, carpets etc.).
6. A common lingua franca, called Hindustani or Rekhta, and an official prose-style (mostly the creation of Hindu munshi writing Persian, and even borrowed by the Maratha chiniyas for their own vernacular).
7. Rise of our vernacular literature, as the fruits of peace and economic prosperity under the empire of Delhi.
8. Monotheistic religious revival and Sufism.
Historical literature,

(c) Improvement in the art of war and civilisation in general.

The intimate contact between India and the outer Asiatic world which had been established in the early Buddhist age, was lost when the new Hindu society was reorganised, and set in rigidity like a concrete structure about the eighteenth century. A.D., with the result that India again became self-centred and isolated from the moving world beyond her natural barriers.

Thus, the classical period, being a time when there were official records, etc., the Hindu no longer went outside, as they had done in the Buddhist age, only many thousands of foreigners poured into India and some Indian Muslims went abroad every year.

"Through the passes of the Afghan frontier the stream of population, and trade, flowed peacefully into India, from Bukhara and Samarqand, Bahlil and Khurasan, Khustain and Persia, because, Asafian belonged to the rule of Delhi, till near the end of the Mughal Empire (1739), through the Bolan Pass, leading from India to Quandahar and Persia, as many as 14,000, camels and of merchandise passed every year in the reign of Jahangir, early in the 17th century. The ports on our western coast were, so many doors between India and the outer world that could be reached by sea. From the eastern port of Masulipatam, belonging to the Sultan of Golconda up to 1637 and thereafter to the Mughals, ships used to sail for Ceylon, Sumatra, Java, Siam and even China."

The two hundred years of Mughal rule gave to the whole of northern India and to much of the Deccan also, an insight of official language, administrative system and coinage, and also a popular lingua franca for all classes except the Hindu priests and the stationary village folk. Even outside the territory directly administered, official titles, court etiquette and monetary type were borrowed, more or less, by the neighbouring Hindu Rajas.

All the twenty Indian subahs of the Mughal empire were governed by means of exactly the same administrative machinery, with exactly the same procedure and official titles. Persian was the one language used in all official records, etc. Officdials and soldiers were frequently transferred from one province to another. Thus, the nature of one province felt himself almost at home in another province; traders and travelers passed most easily from city to city, subah to subah, and all realised the imperial oneness of this vast country. (1) MUSLIM INFLUENCE ON FINE ARTS.

In the domain of fine arts, the richest contributions of the Mahomedans are a new style of architecture (especially palaces and tombs), the Indo-Saracen schools of painting, and artificial gardening.

1. The earliest Muslim paintings to reach India namely those from Khurasan and Bukhara, we see complete Chinese influence, especially in representing the faces, rocks, sheets of water, fire and dragons . . . . In the court of our truly national King Akbar, this Chinese or extra-Indian Islamic art mingled with pure Hindu arts—those traditions had been handed down unchanged since the days of the Ajanta frescoes and the Bharhat and tillora reliefs. Thus Muslim art in India under-
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... as the Akbarnava, Sapanavati, Kandaraeati, Madhu Malati, Uman's Chitravati (1613)." (2)

I do not here refer to the Hindi religious poems of an earlier age, like those of Kabir (d 1518), Dadu and Nanak (1469-1538) because they were not literature proper, but more in the nature of aphiroms intended to be committed to the memory and transmitted orally.

Nor do I refer to the Persian literature (other than history) produced in India under the patronage of Akbar and his successors, because it was an exotic. Many of the Persian poets of the Delhi Court down to the middle of the 17th century were emigrants from Persia. Such were Mahomed Jan Qa'da, Taliba Amuli and others. Their productions have no life, no value as literature.

Urdu came into being in the 18th century, but only as a vulgar spoken tongue, despised by authors and cultured society. It became a literary language in the north only in the late 18th century; Wall of Aurangabad (c. 1710) having been its first recognised poet of note. But the southern Urdu or Rekha had produced good poetry more than a century earlier.

The literary impulse given by the peace and prosperity of Akbar's long and successful reign and the patronage of that emperor and his vassal princes, led to a wonderful flowering of the Indian intellect at the close of the 18th and the first half of the 19th centuries. To this period belongs the curious corrupt Sanskrit history of Bengal entitled "Shahib-Subbadaya," the Persian writings of Chandra-bhan Brahman, a courtier and a diplomat of Shah Jahan, and the Hindu works noted in the "Mishra-Bandhu Vînud," I.

**Influence of Islam on Hindus.**

Let us now consider the result of the impact of Islam—both creed and society—on the Hindus and the reaction of Islam to its Hindu environment during the many centuries that these two faiths have lived together in the same land. Cunningham, the historian of the Sikhs, as early as the middle of the nineteenth century thus described the moral effect of the Muslim conquest—

"The influence of a new people, who equalled or surpassed Kastraityas in valour, who despised the sanctity of Brahmanas, and who authoritatively proclaimed the unity of God and his abhorrence of image—began gradually to operate on the minds of the multitude of India. New superstition emulated old credulity. Pars and shaibds, saints and martyrs, equalled Krishna and Bhairav in the number of their miracles, and the Mahomedans almost forgot the unity of God in the multitude of intercessors whose aid they implored." (3)

That was one effect, the growth of popular superstition; but something higher soon followed. I quote Cunningham again:

"The first result of the conflict [between Hinduism and Islam] was the institution, about the end of the 14th century, of a comprehensive sect by Ramanand of Benares. . . . He seized upon the idea of man's equality before God. He instituted no nice distinctive observances, he admitted all classes of people as his disciples. About 1400, the mysterious (i.e., mystic) weaver Habit assailed at once the worship of idols, the authority of the Quran and Shastras, and the exclusive use of a learned language."

But it is historically incorrect to hold as Hunter and some other European writers have done, that the monotheistic and anti-caste movements among the Hindus in the Middle Ages originated in Islam. We know that all the higher thinkers, all the religious reformers, all the sincere devotees among the Hindus from the earliest times, have proclaimed one and only one supreme God behind the countless deities of popular worship, and have declared the equality of all true adherents and placed a simple sincere faith above elaborate religious ceremonies; they have all tried to simplify religion and bring it to the doors of the common people. Hence, what really happened after the Muslim conquest was that these dissenting or reforming movements among the Hindus received a great impetus from the presence of the Mahomedans in their immediate neighbourhood. The example of Islamic society acted as a solvent on Hindu prejudices.

Many sects arose which tried to harmonize Islam and Hinduism and to afford a common meeting ground to the devout men of both creeds, in which their differences of ritual, dogma and external marks of faith were ignored. This was the averted aim of Kabir and Dadu, Nanak and Chaitanya. They made converts freely from Hindus and Muslims and rejected the rigid orthodoxy of the Brahman and the Mulla alike.

So, too, the Sufi movement afforded a common platform to the more learned and devout minds among the Hindus and Mahomedans. Unlike the above-mentioned popular religious movements of mediaeval India, Sufism never extended to the illiterate people. It was essentially a faith,—or rather an intellectual, emotional enjoyment—reserved for the philosophers, authors, and mystics free from bigotry. The eastern variety of Sufism is mainly an off-shoot of the Vedanta of the Hindus, and it rapidly spread and developed in India from the time of Albar, under whose fostering care Hindu and Muslim thought formed a close union, with help from many Persian emigrants of liberal views. Albar's mantle as an eclectic and peacemaker in religion fell on his great-grandson Dara Shukoh, who openly declared that he had found the fullest pantheism (tawhid) in the Vedanta only and prepared a Persian translation of fifty of the Upasnishads and another work bearing the significant title of Majmu-ul-baharain or "the mingling of the two oceans" which explains for Persian readers the technical terms of Hindu pantheism, with their parallels in Sufi terminology, in order to facilitate the study of the subject by members of both creeds.

In short the popular religious sects founded by the saints and the Saffi philosophy tended to bring the ruling race and the subject people closer together.

**Historical Literature.**

Another gift of the Muslims to India is historical literature. The chronological sense was very imperfectly developed among the Hindus, who are apt to despise this world and its ephemeral occurrences. Before the Islamic conquest, they produced no true history at all.

On the other hand, the 'Arab intellect is dry, methodical and matter-of-fact. All their records contain a chronological framework. The historical literature of the Mahomedans in all countries has been vast and varied and well furnished with dates. We, therefore

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(2) I do not refer to eighteenth century or very late 17th century poems like the popular metrical works of Al A'wal of Chittagong or Nur Mahomed's Hindi poem "Inde-wall" (1742).

(3) History of the Sikhs, 2nd ed, 30-31.
get a solid basis for historical study. The Persian chronicles which were written under every Muslim dynasty in India and in every reign under the Moghals not only preserved materials of study in themselves but had an example which Hindu writers and Hindu rulers were not slow to imitate. Thus a new very useful element was introduced into Indian literature, and in the 17th and 18th centuries it formed a magnificent body of all the histories, biographies and letters into account.

The cultural influence of the centuries of Muslim rule was necessarily widespread. Hunting, hawking and many games became Mahomedanised in method and terminology. In other departments also, Persian, Arabic and Turkish words have entered largely into the 'Hindu', 'Bengali', and even Marathi languages. The art of war was very highly developed by the Muslims, partly by borrowing from Europe through Turkey, and to a lesser extent through Persia. The empire Moghal army served as a model which Hindu Rajas eagerly imitated. The system of fortification was greatly improved by the Mahomedans in India, as a natural consequence of the general advance of civilization and the introduction of artillery.

The Muslim influence was naturally most felt on the system of administration, the Court ceremonials and laws, the military organisations and arms, the lives of the upper classes, the articles of luxury, fine arts, architecture (other than religious) and gardening. In social life and even the titles and office procedure of Hindu officials, the Moghal Empire set the fashion which the Hindu Rajas often slavishly copied. In Hindustan and Madras Hindu States, the official language even to-day is Urdu and the Persian script is used instead of Deva Nageri.

The basis of the revenue system was indigenous and a combination of the village organisation that had come down from before recorded history, but the official arrangements, titles and method of record keeping were due to the Perso-Sarasce model imported by the Muslim invaders, and these were borrowed by the Hindu States. [Mughal Administration, 2nd ed. ch. 6 p. 113]

The use of gunpowder was introduced and cavalry came to great prominence eclipsing the elephants of the old Hindu days. The animals now ceased to be so rare and continued as a mere transport agency.

The Muslims, leading generally a more luxurious life than the Hindus and being a predominantly city population (except in East Bengal), encouraged several manufactures and fine arts. They were more tasteful and elegant than the Hindus in their daily life and even in their ways—which the richer Hindus and particularly the official classes copied whenever they had the means. By the agency of the Mahomedans, new articles of food and new styles of cooking were introduced. In architecture, perfumed art, and (though not so completely) in music and dancing into the Muslim royal family guided the taste of the entire society.

Paper was introduced by the Mahomedans, as the Arab word "Kirash" proves. Thus, books could be multiplied, in a more attractive and durable form than by scratching on palm leaves. The illumination of manuscripts is an art which went to the Moghal Empire and from Akbar's time onwards Hindu and Sangekrit works were finely copied and illustrated for the sake of Hindu Rajas, while the Persian book illumination and calligraphy then done in India enjoyed deserved fame in Europe. We owe to the Mahomedan influence the practice of diffusing knowledge by the copying and circulation of books while the earlier Hindu writers, as a general rule, loved to make a secret of their productions.

The best musical men of the age were the yamani holkars or Muslim physicians practising the Graeco-Arab science and were daily progressing by keeping touch with the west.

The Muslim had seen the foreign traders of India (if we leave out the European sojourners in the land). This naturally resulted in a greater expansion of their minds in comparison with those of the stay-at-home Hindus. In the Persian language, a traveller man, mandal.djan.dada is rightly considered as a model of wisdom and culture.—The Hindu, Madras.

THE INDORE ROMANCE.

Columns after columns that are being devoted in the daily press to the Maharajah Halkar-Miller marriage, writes the Hilmada Nagara, seem to suggest that there is something phenomenal behind it. This is not the first marriage of this kind that has taken place. The instance of Dr. Ketkar of the Dayanandits Mandali, who married Miss Edith Cohen, a German lady, now Mrs. Shreekantbhai Ketkar, after her conversion to the Hindu faith, would readily occur to many of our readers and no great fuss was made about it then. Another marriage might be noted in this connection. Recently a poor Hindu maiden married a poor Mahomedan, we refer to the Kish-Pannaikar marriage of course, and there were columns of denunciatory writings in the press and Hindu meetings were held to condemn the so-called outrage. This latter was at least after all a purely personal affair. The Indore romance introduces an era of revolution in the ranks of orthodox Hindu Society and yet from the Shakinas and Shamas onwards there is a note of laudation running throughout in all their pronouncements on the topic, The conversion of an American girl to Hinduism by itself, and taken apart from its sequel is a unique event and is quite in consonance with the new evangelistic outlook of neo-Hinduism, such as that of Swami Vivekanand. But the sight of a marriage of a presumably cultured American girl and her connecting to be the wife of an ex-Muslim, not to mention the Muntax Begum interlude, spoils the effect of what may have been otherwise welcomed as the restoration to the Hindu faith and culture of its original elasticity in admitting aliens within its fold. It is a historical fact that aliens were once admitted as mazats within the fold of orthodox Vedic Hindustan. It is thus the ideal successors of foreigners like Kanbhiro and others came in the next generation to be called Hindu Durbar and Vihari Daman, distinctive Hindu names. Insoluble are the ways of Providence and very often great causes are promoted by unworthy instruments. It was thus in the reign of Henry VIII, known to English History, ushered in the era of Protestant reformation in England and inspired to his succession the title of Defender of the Faith. By Tukojirao and Miss Miller, now Devi Sharabai, might achieve similar fame in the history of Hindu sociology. Who knows?
**News of the Week.**

**To Perpetuate Sir Ramanbhai’s Memory:** At a meeting of the Gujarati Vernacular Society held on the 20th inst., a resolution was passed to set aside a sum of Rs. 5,000 in memory of the late Sir Ramanbhai who was for many years the secretary of the body. Out of the interest of this sum a gold medal will be awarded every year to the student who stands first in the B. A. examination of the Bombay University with Gujarati as a subject and a series of books known as Ramanbhai series will be published dealing with such subjects as literature, history, and social reform.

**Bombay Social Service Conference:** It has now been decided to hold the second session of the Bombay Social Service Conference on Saturday, 14th and Sunday, 15th April 1928, at the Malabar Memorial Hall, Harvey Road, Gamdevi, Mrs. Sarojini Naidu has kindly consented to preside on the occasion. Papers have been invited from competent persons on (1) Vigilance Work and (2) Village Reconstruction and it is proposed to print and distribute them among the delegates some days before the commencement of the Conference so that the delegates may get some time to consider the problems as they are presented before them in these papers and arrive at some mature and well-thought conclusions. Papers have so far been received from Swami Sambudhanand and Mr. R. K. Daslachani on "Village Reconstruction" and from Dr. Miss Jerbanoo M. Mistry on "Prostitution," Mr. H. W. Bryant of the Y. M. C. A. and Mr. A. V. Thakkar of the Bhil Seva Mandal have also promised to contribute papers on "Vigilance Work" and "Village Reconstruction" respectively. The following institutions have joined the Conference: (1) Social Service League, (2) Servants of India Society, (3) Seva Sadan Society (4) Y. M. C. A. (5) Y. W. C. A. (6) University Settlement, (7) Bombay Presidency Women’s Council, (8) American Marathi Mission, (9) U. F. C. Mission, (10) Arya Mahila Samaj, (11) Rashtriya Sri Sabha, (12) Knoresh Mandal, (13) Y. M. Zoroastrian Association, (14) Gokhale Education Society, (15) Bombay Presidency Baby and Health Work Association, (16) Nagpada Neighbourhood House (17) Shri Jain Mahila Samaj, (18) Bombay Ladies’ Branch of the National Association, (19) Bombay Vigilance Association, (20) Bombay Provincial Co-operative Institute, (21) Prarthana Samaj, (22) Social Service Training Centre for Women, (23) Society for the protection of Children in Western India, (24) Model Relief League, (25) Students’ Brotherhood, (26) Parsi Charity Organization Society, (27) Port Co-operative Institute, (28) Marathi Thespeological Federation, (29) Bombay Co-operative Institute, (30) Patheare Prabhu Mahila Samaj, (31) Gujarati Hindu Sri Mandal, (32) The Young Zoroastrians, (33) Grant Road Parsi Association, (34) Mutual Helping Society, (35) Kanara Catholic Association. Those institutions that have not joined already should do so without delay and thus help the Managing Committee to make the Conference a success. The subscription fee for institutions is Rs. 5 and for individuals Rs. 2. The Reception Committee Membership is Rs. 3. Invitations to the various social service institutions are being sent to co-operate with the Bombay Council of Social Workers under whose auspices the Conference is to be held, and it is expected that many more will soon join. For further information please write to Mr. D. S. Savardekar, Secretary, Social Service Conference, Servants of India Society’s Home, Girgamu.

**Purity League Formed:** The importance and necessity of rooting out the various evils of prostitution by removing the brothels in the City formed the subject matter of a number of speeches delivered in Bombay on the third day (17th inst.) of the anniversary celebration of the Bombay Prarthana Samaj when a Purity League was founded for the City to work in conjunction with the Samaj, Mr. K. Natarajan, Editor, Indian Social Reformer, presided over the meeting. Mr. V. N. Chandavarkar, Municipal Councillor, Mr. H. W. Bryant, Mrs. A. Gokhale and Dr. Khushal Nowrang were among those present. Mr. Bryant emphasising the importance of the work that the Purity League had to do, urged the necessity for legislation in regard to prostitution in the City and said that they should stand for one and the same moral standard to men and women, for rooting out international traffic in women and children and should labour for the emancipation of the slaves in the brothels of Bombay. Mr. Chandavarkar deplored that the status of Indian womanhood had been lowered and that Government were not taking action to see that prostitution did not exist in the City. He was not satisfied with the part the City Corporation played in the matter and wished that all the nominated members of that body should be ladies because in that case their case would be better understood and represented there. The Chairman in winding up the proceedings said that it was a matter in which he had taken interest for the last so many years. It was a very difficult problem to tackle because it was fundamentally a social question. Prevention was better than cure and unless the very source was touched there would be no salvation. One important work they should do in this matter was to introduce total prohibition in India, for, side by side with liquor trade, prostitution existed. That was the most vital point in the whole thing. Housing condition in Bombay was another matter which was equally important. Men alone could not be blamed when considering the evils of prostitution, women were also equally to blame. Men and women should co-operate in creating a high responsibility in social and economic matters. Otherwise no reform was possible.

**Shuddhi and Portuguese India:** An A. P. message states that in reply to the telegram sent by certain members of the Bombay Legislative Council to the Governor General of Portuguese India regarding the arrest of Shuddhi leaders, the Chief of the Cabinet says that the said telegram contains several incorrectitudes which His Excellency wants to elucidate. The three Hindus mentioned in the telegram namely Messora, Anandamurti, Ganapatibawu and Shastribawu, were not arrested but they were at the disposal of the police for enquiry, as the police were in receipt of a report regarding their being in league with persons who were acting in a manner contrary to law, coercing the natives who did not want to become Hindus, this being against the spirit of absolute liberty of creeds which His Excellency desires to be maintained. The following telegram has been received in Bombay from Mr. Khiragar of the "Masur Ashram" from London: "Anandamurti, Ganapatibawu and Shastribawu, the Shuddhi leaders were brought to Castlerock and released after being threatened with lifelong internment if they again entered Goa."
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**NOTES.**

**Women's Property Rights:**—Social reformers have not laid much stress on the property rights of women, generally speaking. It is not because they under-rated the importance of the question, but because they were afraid that to raise it prematurely would add to the volume of opposition to the reforms urgently needed to relieve women of the hardships which pressed on them most heavily. Thus, the reformers agreed to the disinheritation of a widow who exercised the right of remarriage conferred on her by the Widow Marriage Act. As the large majority of the people have little property to bequeath to their children, the question of the property rights of women affects only a small minority, and on this ground too the matter was not pressed to the front. The position now, however, is much improved. The opposition to social reforms has practically died out, education of women has advanced, and women enjoy the franchise on the same terms as men. The time, therefore, is opportune to bring up the question for settlement, and Women's Conferences and Associations have taken it up in right earnest.

Mr. M. R. Jayakar in an important address which he delivered at a Women's meeting at Delhi, pointed out that the ancient Hindu law was very equitable and that the disabilities of women in respect of property rights at the present day are largely due to the misinterpretation and misapplication of that law by British Indian Courts guided as they are by the rulings of the Judicial Committee of the British Privy Council which settles points of Hindu law six thousand miles away from India. This illiberal tendency of British Courts was commented upon by Sir Henry Maine over fifty years ago. We hope Mr. Jayakar and other eminent Hindu lawyers will draw up a Bill dealing with the disabilities of women in regard to property, which, we are sure, will receive the cordial support of educated opinion in the Country.

**The Sarda Marriage Bill:**—The *Modern Review* approves of the Sarda Marriage Bill as revised by the Select Committee of the Legislative Assembly. It will not, it says, materially affect the marriageable age prevalent among the educated classes. But as the illiterate and uneducated masses, it adds, form the vast majority of the people of India, strenuous and ceaseless educative work must be carried on them. Our contemporary proceeds to observe: “So far as Bengal is concerned, those who are or called political leaders and their followers must pay greater attention than they do at present to the prevention of outrages on girls and women. For, higher marriageable age for girls would mean the keeping unmarried of large numbers of girls of a mature age than at present. The risk to Hindu girls would be greater than Muslim girls, because purdah is stricter among Muslims and because statistics show that Hindu girls are victimised in larger numbers by Muslim and Hindu ruffians than Muslim girls are by Hindu and Muslim ruffians. In writing this we do not indirectly suggest that purdah should be made stricter among Hindus. What we suggest is that Hindus, young and old, should be more courageous, willing and able to protect girls and women than they are, and girls and women should also be taught the arts of self-defence.”

Coming from the organ of advanced social opinion in Bengal, we are surprised at these observations of our contemporary. It is not the business of politicians but of the police to prevent outrages on women. Does the presence or absence of the purdah materially affect the risk of such outrages? If so, there must be more outrages in non-purdah provinces, like Bombay, Madras and the Central Provinces than in upper India? We are not aware that this is the case. In fact, we think that this is not the case. Then, again, we should like to have a sight of the statistics which, the *Modern Review* says, show that Hindu girls are victimised in larger number than Muslim girls. **Prima facie,** we
should say that cannot be, as women not injured to the
purdah are likely to be able better to look after
themselves, and girls who do not observe purdah
or observe it less strictly are generally more
resourceful in an emergency than women who
are brought up in strict seclusion. If actually
a larger proportion of Hindu girls go astray, there
must be other counteracting causes, and the raising
of the marriage age and education of girls will
bring about in their train other necessary reforms
calculated to make women strong-minded and
self-reliant.

Parsi Law Reform:—So long ago as 1865,
two Acts were passed, one to regulate marriage
and divorce, and the other to deal with succession,
among Parsees. Before that, in both matters
marriage and succession in the community followed
the rule of custom administered by Anjumans or
Panchayats of the caste elders. Even now outside
British India, the Anjuman system is in force.
The Parsi Marriage and Succession Acts largely
reproduced the provisions of the Christian
Marriage and Succession Acts which, again, were
based on the corresponding British Acts. The
most important change in marriage law was that
monogamy was made obligatory on Parsees in
British India. Divorce was provided for in case
of adultery by wife or husband, but a peculiar
provision was adopted in the case of the latter to
the effect that the adultery should be with a
woman who is not a prostitute. If the husband
could show that his irregularities did not extend to
family women, and was wholly limited to prostit-
tutes, his wife could not get a divorce from him.
Public opinion has advanced, far beyond that
stage, and there has grown up among Parsees a strong
demand to have the law brought into conformity
with current ideas. A Committee of leading mem-
ers of the Community, was appointed four years
ago to suggest revisions in the Parsi Marriage and
Succession Acts, and the Committee has issued its
report. In the Marriage Act, the Committee
recommends the omission of the divorce section
and the substitution in its place of a new section
more in accord with modern ideas. In addition
to adultery, some other grounds are introduced
as grounds for divorce among which the most
important is change of religion on the part of
either husband or wife. To quote the exact
terms, divorce can be claimed "where the defend-
ant has exchanged his or her profession of
Zoroastrian Religion, for the profession of some
other religion". A marriage, according to this
clause, implies a promise on both parties to stick
to their religion or at any rate not pervert to any
other religion. If the two parties agree to live
together notwithstanding the conversion of one of
them to another religion, the proposed amend-
ment does not prevent their doing so. What it
does is to put in the bands of the unconverted
party the power to divest himself or herself of
conjugal obligations on the ground that the other
party has left the religion of their forefathers.

Mr. Satrty, In South Africa;—The Right
Hon. Srinivasas Satrty, we are glad to learn, has
agreed to an extension of his term, of office as
Agent-General to the Government of India, by
six months. He went there, on the understanding
that he would not be required to stay there for
more than a year. But the work has developed
so admirably in his hands, that it will be a pity
if he has to leave them unfinished. At the
eapest request of Indians in South Africa, and
with the ready consent of the Government of
India, he has agreed to stay on for a further
six months. New problems relating to the interpre-
tation to be put on the Treaty of Anglo-
Boer Agreement are cropping up almost every month,
and we should not be surprised if Mr. Satrty finds
himself obliged to remain longer than six months
in the country. He is not the man to turn back
after putting his hands to the plough. Mean-
while, his friends in India will be pleased to learn
that his health has greatly improved, that he is
taking long walks, and, according to the latest
information, he plays tennis without experiencing
undue fatique.

An Excellent Lead:—Writers the Bombay
Chronicle.—Her Highness the Heir-Apparent
of Bhopal deserves to be congratulated on her
courage in giving up the purdah at the opening
of the second session of the Legislative Council
of Bhopal by Her Highness the Nawaab, Sahib.
We have no doubt this royal example will be
widely followed. The purdah, as it is now in
vogue in India, has never been enjoined by Islam.
It is a pure convention based partly on "false
notions of respectability." Whatever may have
been its utility in the tumultuous medieval day,
it is in the present peaceful times a cumbersome,
unesthetic, and unhygienic fashion. That is why
we welcome any distinguished persons dropping
the fashion, as the rank and file then become bold
enough to follow their example. Doctors in Bengal
have attributed the wide spread of anemia
among the Muslim women of the province, than
among the Hindu women to the effects of the
purdah. We hope the next All-India Conference
of Muslim women will make short work of the
pernicious practice. In this connection, we call
attention to the striking letter which we reprint
from the Young East of Tokyo, on "Monogamy in
Islam."

Change of Press. The delay in the printing
of this issue of the Reformer is due to our
printing work being transferred from the Tata
Vivekchandra Press to the Bombay Vaibhan Press
from the current month.
THE CITY COLLEGE INCIDENT.

"Our comments on the trouble which arose out of the prohibition of Sarawati Puja by the students residing in the Ram Mohan Hostel attached to the College at Calcutta has called forth some protest. We print today a very courteous letter giving expression to it. We may say at once that we were wrong in putting the blame for the incident on Principal Ramkrishna Chandra Maitra who, it seems, only gave effect to the orders of the governing body of the college which, the Modern Review says, consists of Brahmo and Hindu members. The College Council in a communiqué dated 1st February, a copy of which has been kindly sent to us, points out that according to a Hostel regulation "boarders are free to perform their daily worship individually according to their own religious beliefs, but no festival shall be held in the hostel without the previous permission of the Principal." This is evidently cited to show that the students residing in the hostel were fully aware that they should not celebrate any festival in the hostel unless the permission of the Principal had been first secured. "No objections", the Council observe, "have ever been placed in the way of students performing their Puja outside. As a matter of fact, every year the authorities allowed the boarders to take part, without let or hindrance, in the celebration of the actual puja in buildings very near the premises of the Hostel. Not only so, the boarders always held the love-feast in connection with such pujas within the Hostel itself." We cannot help being surprised that the Council do not see that all this militates against the view that the performance of the puja is an act of idolatry incompatible with the principles of the Brahmo Samaj, a society whose members own the College. If the puja is objectionable to the Brahmo proprietors, it should be objectible whether performed within a particular building or in some other building "very near to it." The College authorities cannot take credit for allowing the students to do something outside their premises, since they have no power to prevent their doing so. The fact that they claim to do so, only shows that their objection to the puja is merely a local and technical objection and not one which affects any fundamental principle involving religious convictions. We quite recognise that the students in not obtaining the permission of the Principal, as laid down by the Hostel regulation, were guilty of a gross illegality, and, further, we join the Modern Review in condemning unreservedly the acts of rowdiness, indiscipline, disrespect to the Principal, and arrogance of their fellow students who did not leave the hostel in protest of the action of the College authorities. Any penalty which the authorities may think fit to impose on these disorderly students, will be thoroughly well-deserved and will evoke no feeling of sympathy in our minds for the misguided students.

We must nevertheless express our inability to follow the line of reasoning of the College authorities and their supporters in justifying the prohibition of the puja in the Hostel. The Modern Review understands that at present almost all the boarders of the Ram Mohan Boy Hostel are Hindus. For all practical purposes, therefore, the Hostel is a Hindu hostel for the time being, though technically it may be open to students professing other religious faiths as well. In our previous comment on the incident we pointed out that the Hostel was not a Church. The Modern Review reports that it is not a temple either. Quite true. But a Hindu puja is not solely a temple affair, and domestic worship is more important in Hinduism than temple worship. A Hostel in which almost all the boarders, for the time being, are Hindus, is, to our thinking, more in the nature of a Hindu home, whoever the owner of the building happens to be. The boarders presumably pay rent for their accommodation and fees for boarding charges. Can it be seriously contended that because the owner of a house is a Christian, those who tenant it must observe the practices of Christianity or at least abstain from observing those of any other faith? The Regulation cited above shows that festivals are not prohibited, only they should be celebrated with the permission of the Principal. The Principal, it follows, has full authority to give his permission to the celebration of festivals, and the second communiqué of the Council urges that "far from interfering with such pujas, the Principal has, for several years past, deputed some Hindu professors to help the students in these celebrations." We are sorry for having applied the epithet "street-faced Brahmo" to Principal Ramkrishna Chandra Maitra, because this shows that his hatred of idolatry is not so ingrained as to come in the way of his deputing his Hindu colleagues to help in the celebration of the puja. The Regulations of the Hostel do not lay down that the Principal should not permit idolatrous Hindu festivals to be held in the Hostel, as they should and would have done if the fundamental principles of the college authorities were opposed to such celebrations. We may say at once that we do not think that hatred of idolatry is by itself a sound basis for a religion. Indeed, there may be an idolatry in the hatred of idolatry. In Indian mythology heroes of gods often attained Suaages as well as lovers of gods. The psychological truth that hate is but a mask of love, was never more fully grasped than by the ancient Indian myth makers. Sarawati, the Hindu Minerva, is the proper patron saint of an educational institution with high ideals such as those for which City College and its devoted Principal stand, and it is a great pity that the trouble should have arisen about Sarawati Puja.

The repercussion of a controversy of this kind on the Brahmo Samaj itself, is a matter for very serious consideration. We know that there is a section of its members—and their good faith and high purposes are unquestionable—who would have the Brahmo Samaj
as distinct from Hinduism as Christianity or Islam. In passing, we may remark on the anachronism of this school when Christian Missionaries are striving hard to make the Christian Church in India continuous with the ancient religious culture of the country. For our own part, we are convinced that if this separatist tendency gains ground in the Brahmo Samaj, the Samaj must fade and wither like a plant whose roots have been severed from its stem. Raja Ram Mohun Roy, Maharishi Deendayal Nath Tagore, Banade, Bhandarkar and Chandavarkar regarded Brahmoism as the highest and purest form of Hinduism. There is another point. The Indian Renaissance is very jealous about conserving every particle of the past which has the slightest cultural or character value. The City College, if it is to play the part in this movement which its history and ideals qualify it so greatly to do, cannot set itself up against this conservative impulse which springs out of the instinct of national self-preservation.

BASAVA.

THE REVIVER OF LINGAYATISM.

(By Mr. V. C. Yagati, R.A., L.L.D.)

It is with a view to make the readers of the Indian Social Reformer acquainted with the life and character of one of the sublimest spirits that ever graced the ranks of high souls, that I have here chosen to write an article. Basava is one of those dazzling lights that bursting forth from amid the impenetrable cloud which enveloped the fate of a people, rose to lead his religiousists to a better type of national existence, and to display in his own life and character an example of mighty self-sacrifice, of noble self-endurance, of ardent love for mankind, of steadfast hatred for tyranny and of ineffable devotion to the Almighty. The Lingayats look upon Basava as the incarnation of Nandi, the vehicle of Shiva on his body. Shiva acted as a guardian angel to Basava in the form of Sangameshwar of Kappad.

In his boyhood Basava often resorted to the temple at Kappadi to seek instruction and inspiration. The riddle of the universe presented to him in a serious and solemn form “what is this universe? Where have we come from? Whither are we going?” were such of the problems that engaged his mind. He was not more than eight years old when he pondered over such problems and sat in contemplation of them for months together in the temple of Kappadi which was situated at the confluence of the rivers, Malapahari and Krishna. But this stage of scepticism was only transitory. A flash of light shone across his mind bursting forth divine splendour which fully enlightened him. It is amazing to know that as a boy of eight he had acquired mastery over the Vedas and Upanishads. The attention of the readers may be drawn to a close analogy between the life of Basava and Jesus of Nazareth. No one community can claim them as theirs but they are world-figures. Both of them came as saviours of mankind as a whole. Both of them suffered severe persecution for the cause of truth, right and justice. Basava was a son of God like Christ.

When Basava was playing with his playmates near a river a boy named Krishna fell into the river and was drowned. Basava was accused of drowning him. Krishna’s parents fell upon Basava with great rage. Basava pleaded his innocence in vain and at last called out Krishna to come out of the water. To the great surprise of the crowd the boy rose up and came to him. This miracle spread his name abroad. Basava often indulged In the worship of the Linga to such an extent that he became unconscious of surrounding objects and fell into spiritual ecstacy; His parents were much troubled at observing his peculiar habits. Now the turning point in his life was drawing near. As Basava had completed his eighth year, his parents thought of investing him with the sacred thread. Priests were called for the purpose but Basava made a stout protest against undergoing the ceremony. He said that he was bound by the Veerashaiva cult and not by the Brahmin cult. He showed his profound knowledge by expounding to his father the superiority of Veerashaiva doctrines. He resolved to forsake the comforts of a happy home for the sake of his faith. He made a fair bid for liberty with his elder sister Nayakambika and came to the temple of Kappadi. Here he is said to have become conscious of a call to revive Veerashaiva faith. Here he gained a large number of followers by his preaching.

Basava and Christ were both messengers of God. They had no attachment for worldly things. They had forsaken everything, even father and
mother. Basava said, "First believe in God and everything accompanies you of its own accord." When Shiva's votaries approached him for alms Basava gave even his wife's garment to them. He regarded worldly life with great horror, for he said, "I am like a frog taking shelter under a serpent's head not knowing that the serpent will make a meal of me." "I am afraid of two things" says he, "I am afraid of other's women and other's wealth for they are like serpents to me and I have no fear for anything else." Same is the attitude of Christ towards riches. When a young man came to him and asked him, "Good master, what good shall I do that I may have eternal life?" "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven." (Mathew 19) was the reply. Like Christ, Basava was accused of keeping company with publicans and sinners. But Basava making an emphatic defence of it, said, "The humble and the downtrodden and not the well-to-do that required good company." Even the thieves who on one occasion had entered Basava's house dressed like Lingayats wearing artificial Lingas on their body, were turned into real saints by the magnetic influence of Basava. They repented for their past sins and swore to follow the path of virtue.

Basava's intellectual qualities were undoubtedly of an extraordinary kind. He had a quick apprehension, a retentive memory, a vivid imagination, and an inventive genius. His ordinary discourse was lively and was abounding with aphorisms which are even now popular among all. He was abstemious in his diet, simple in dress and moderate in other habits. Basava had in him an attractive personality. His face was so symmetrical and beautiful that it disclosed his greatness. He had resolved to be jealous in discharge of the precepts of his religion, not to injure his coreligionists, never to swerve from promise, to be the steady friend of the pious, to be humble and benificent to Shiva's votaries, never to give room to the feelings of lust and to constantly defeat the six enemies, viz., desire, passion, hatred etc.

Marriage and Ministership.

The pilgrims that used to come to the temple of Kappadi spread the glory of Basava far into the corner regions of the country. Baladeva who was the prime minister to king Bijjala of Kalyan dynasty ruling at Kalyan, heard Basava's fame and sent an offer to Basava to give his daughter Gangambika in marriage to him. Baladeva being a Lingayat resolved to give his daughter to Basava who was also a staunch Lingayat. Basava accepted the offer and his marriage was celebrated at Kalyan with great pomp. Within a short time after marriage Baladeva died and the post of prime minister fell vacant. Bijjala having heard of Basava's genius invited him to accept the post in response to the king's offer Basava came to Kalyan from Kappadi. At that time when he paid a visit to the king a letter fell from heaven. All learned men of the court declared their inability to read the letter. But Basava was successful in deciphering it. The letter contained that eight hundred and eighty million gold coins were buried by the former kings beneath the throne. When the king caused the ground to be dug up, he found the treasure. His admiration for Basava increased and he confirmed his ministership. The king gave his foster-sister Nandambika in marriage to Basava who converted her to Lingayatism from Jainism before marriage. Certain Jain and Brahmin authors have thrown aspersions at Basava by inventing fictitious stories. One of them is that Bijjala had married Basava's sister, Padmanavati of whose existence no Lingayat writer has referred. Another story is that Bijjala had illicit connection with Basava's elder sister, Nagalambika. Nagalambika was a nun of high order and an authoress of a moral work. Another story is that Basava caused the death of Bijjala by a poisonous fruit. All these stories are based on grandmother's tales as the story-writers themselves say, e.g., Dharanipandit, a Jain author of Bijjalacharitram.

It was from 1160 to 1168 A.D. that Basava wielded the powers of premiership. During this period he introduced great reforms. He increased and stabilised the army. He started irrigation work, encouraged foreign trade, built bridges and canals, levied tolls, patronised great scholars and saints and brought finance to a rising condition. At the same time Basava was also vigorously carrying on his religious propaganda. He had great devotion to Lingayat priests, viz., the Jangamas and he was feeding 15,000, of them every day. Certain people became jealous of Basava's fame and they told the king that Basava had embezzled money from the treasury. The king listened to the words of the sycophants and took Basava to task. But Basava on every such occasion proved before the king that he was free from such corruption. But there were other forces at work that brought Basava into conflict with Bijjala. Basava's proselytising work was an eye-sore to Bijjala. But it reached its climax when Basava caused an inter caste marriage to be gone through between the daughter of Haralaya an outcaste and Madhuvaya's son, a Brahmin. The king, on hearing this, became mad with rage and caused the eyes of Haralaya to be pulled out. Basava could no longer bear to see his followers persecuted in such a cruel manner. While leaving Kalyan, the Basava Puran mentions that he directed his followers, Jayadeva and Bommaya, to punish Bijjala. A short time after Basava's departure from Kalyan, Bijjala was murdered. Basava went to Kappadi and became one with the God. (To be continued).
CALCUTTA CITY COLLEGE INCIDENT.

The Editor, Indian Social Reformer.

Sir,

I have been much pained to read your comments on the Saraswati Pujah affair in the City College.

I beg to send herewith two statements issued by the City College Council and, may point out that they have so far not been contradicted in the papers. From the statements it will appear that far from imposing the principles of the Brahmo Samaj upon the students of the City College Hostel, every facility was given them for the performance of the Pujah near the Hostel buildings. Nor is there any restriction placed upon individual religious worship even within the Hostel compound (vide Rule 15 of the Hostel Rules). You will also find from them that the boards of the Hostel were guilty— not only of breach of discipline with regard to the particular rule but also of rowdism and boisterous proceedings which, I am sure, you, like all sensible educators, will deplore.

The disciplinary measures taken by the Council were based upon this nearly and objectionable behaviour on the part of the particular boarders. I may also point out, other and more serious acts of intimidation and assault in which boarders of the Hostel took a very leading part. I hope you will condemn them as severely as it may be necessary for you to do.

The City College is an institution established by Brahmans and managed by the Brahmo Samaj Education Society. The first principle according to which it is guided is—

"To promote the cause of education in its highest and widest sense; to make that education comprehending of the mind, heart and body and founded on a theistic basis—conduce to the good of man and the glory of God" and therefore consistently with these fundamental principles, no image worship can be allowed within the College compound or within the compound of the Hostel which forms an integral part of the Institution. But the College Council has taken a very liberal and tolerant view of the whole matter as is evidenced by the following resolutions passed by it—

"The City College Council is of opinion that attached messes be established for orthodox students of any community; provided that at least 35 intending boarders belonging to the same community may apply for the same; provided also that no financial burden be imposed on the College funds.

"Subject to the supervision of the Principal and the Council in matters of discipline, such messes shall be managed by committees appointed by the Council consisting of three members of the staff belonging, preferably, to the same community.

"As a first step to the carrying out of these principles arrangements be made for the establishment, in the next session, of an attached mess for accommodation of orthodox Hindu students."

Some members of the Council and well-wishers of the College outside it, having very kindly come forward to contribute to the fund that may be necessary to raise for the upkeep of attached messes proposed, it resolved that their offer be thankfully accepted."

As your paper has made for itself a reputation for impartiality, may I hope that you will kindly reconsider the case in the light of new facts?

Yours etc.,

Calcutta, 21st-8-93.

—Member, City College Council.

BAREILLY CONVENTION.

(1)

The Editor, The Indian Social Reformer.

Sir,

The question of Mr. "S. W. H." in the Indian Social Reformer cited the 24th March 1923 is very interesting. In the first place the initials are a veil that hides the real man. If Mr. "S. W. H." is a Christian, I do not think he has acted in a Christian manner to complain of a second person as a third person. If the Methodists in his opinion had offended his notions of the orthodoxy of Christianity he ought to have told the Methodists about it in their own newspapers. The Indian Witness or the Kashi Hind.

I do not think Mr. "S. W. H." knows very much concerning the Methodist Episcopal Church in general or the Convention westwards Bareilly.

In the last Central Conference of the Methodist Episcopal Church held at Bareilly the leaders of the morning meetings were Dr. S. R. Chittabruna, Rev. James Devanesen, Ongole David and Mr. H. K. Mukarji, Miss Callisy and Bishop Titus Lewis. Were these all Americans? or was the Central Conference a purely Indian body? Methodism does not countenance any racial or colour bar. It gives equal rights to all and respects the talents in every individual.

Bareilly Convention is a smaller Convention as compared with the Kasik Convention. Sadhu Sundar Singh in his European tour of 1922 (in which he preached almost all over Europe to Europeans) spoke on 23rd July 1922 (Wednesday) at this big Convention at which fully 5,000 were present. How many Indians were there. Mr. "S. W. H." did not speak to Europeans? Look what that Convention said about his address—"Sadhu Sundar Singh at the Convention—A memorable and impressive meeting witnessed by the Indian public." It is not because of any racial or colour bar that the Sathu does not speak publicly to the Europeans in India. An Secretary of the Saharanpur Convention I asked the Sadhu once to speak at the English meetings, but he begged to be excused.

I am very much afraid that Mr. "S. W. H." has written without any serious consideration of the imputation he brought against Methodism.

He must be careful in talking about the Holy Spirit as he will commit an unpardonable sin. He tries to make jokes in the light manner. The
THE INDIAN SOCIAL REFORMER.

Sir,

I have read an article regarding the above written heading in your far famed and esteemed paper in its March 26 number, on page 474, by S. W. H.

In the first place, I am wonderfully shocked to learn that he could experience only one thing in particular out of that great Convention in which souls were lifted to higher realms in spirituality and whose main theme was to get a thorough vision of one's own self rather than to criticise this individual or that or look down upon this or that administration.

Secondly, if S. W. H. considers himself to be the greatest apostle of the world brotherhood he must be the last man to notice as to who spoke an Indian pulpit on who was the preacher in an English congregation.

Thirdly, I am sure he was not present in that Convention wherein the speakers for both the English and Indian congregation were appointed by no one to know the precise reason why Miss. Onslay and Sardam Bunder Singh were to speak as they spoke. Therefore, his particular conclusion, that this was done due to colour prejudice is altogether absurd. Sardam Bunder Singh having come after speaking at the Rajputana and other Conventions and suffering from some pulmonary trouble was too tired and weak to take more than two meetings and if in these two meetings he had spoken at the English Church the Indians would have brought a suit on Sardam's name saying, “Bunder Singh mingled with the European only but has broken our people.” Under the circumstances then, it was wise for the speakers to have acted what they were requested to do by the Convention Council of Arrangements.

As far as American Methodism is concerned, leaving out individual cases who may have colour prejudice in themselves, there is no such thing existing in the unit organisation. I can cite cases which are true to the fact, proving my statement.

There are two Indian Principals of two important Methodist institutions in U. S. A. under whom several well educated Americans are working; there are quite a few Indians; District Superintendents under whom there are working several American ladies and gentlemen. This can be applied to the whole of India. Then in the matter of other elections for responsible posts e.g., Secretaries and Treasurer, instances are not too few to be cited, where the Indians are working as chief and the Americans as their assistants.

If S. W. H. has expressed his last statement by way of sarcasm I can with certainty and sincerely say that the Holy Spirit is working in the hearts of both the Indians and foreigners to unite in the bonds of common brotherhood of man and fatherhood of God and the time has come where fault-finding and distinctive criticism will not take as far on the road to successfully seeing one Shepherd over one, look, but where real co-operation for the performance of noble things and heartfelt sympathy for the cause of others will work wonderfully.

Yours etc.,

HANDO SINGH ENTERS.

PLACE OF HINDU WIDOWS IN THE SOCIETY.

(By Mr. N. B. Dhola).

“A widow is preferable for the purpose of a marriage,” so chose Mahatma Gandhi as reported in an old daily of Bombay. Gandhiji by his own preference which at first sight looks rather out of the way has no doubt honoured the unhappines with lost husband, but at the same time he has evoked a fresh storm of ridicule and abuse upon his head.

“Who should marry whom?” is certainly an complicated question, and who can give a delicate and balanced reply? That widows may remarry if they choose, requires no serious mention; but to say and opine that a widow is a preferable partner in the marriage business, is to place an uncommon weight upon the ordinary appreciative powers of the general public. It is not possible for any one to understand the subtle implication involved in the opinions of Mahatma Gandhi as quoted above. Even a child may ridicule Mahatma Gandhi now-a-days. But how many are there who would first consider an unpleasant view point from all sides and then go in for a cogent criticism? Whatever is said out of the routine, is at once dubbed over-hasty critics as being outside the pale of pure rationality.

We are told times out of number that a Hindu marriage is a sacrament and not a contract. Its sacrosanct character may be a prominent feature at the time of the wedding ceremony. But afterwards, as time flies on, the married couple has to adjust itself and its affairs in a practical and business-like manner. The romance of sentiment, if there be any, wears away very soon. The colour of love has to fade in due course. What remains of a marriage for the most part and for the longest while, is the useful, practical and business aspect. And therefore as a matter of fact marriage does become a real ‘business’ of life of the wedded partners in its strict commercial sense. A wife must be such as would be capable of managing the house-hold in an economic and respectable manner, while the husband has to be good and sufficient enough to handle the earning and other side inside works. He must grant, at least usually, does ‘homa rule’ to his, better half. The more experienced and shrewd the minister of the ‘Home department’, the more happy, will become the family life of a man, meant by nature and his constitution to be a fit fellow to run after the roaming and outside concerns.
There is no use contending the proposition that experience as such—be it in any department of life has a special value of its own. What commercial man or for the matter of that any man of ordinary prudence and common sense does not know that "it pays" to have the services of an experienced and confidential assistant or partner? And in so far as the marriage affair is businesslike and commercial, we have to apply all these considerations to its which weigh with us in carrying out our various professions and concerns. That a widow should be preferred for a marriage means to us no more than another way of saying that an experienced partner at a wedding is better than an inexperienced one. Instead of two raw people running the dangerous race of a marital life, very many times it appears safe and desirable to have one of the two partners knowing the ills and pitfalls of life and some of the sure ways to meet them. What is experience except a practical acquaintance with life and its ways as such? And while dealing with the useful and convenient portions of a marriage—portions meant for wear and tear and not as a holiday gear, experience is bound to have a superior claim at least with those to whom a marital life is not all the while a romance and a joy-ride!

What is meant by the seemingly queer observation that a widow is preferable partner for marriage, is that the range of selection should not be limited. Tradition and custom should not be allowed an undue advantage over comfort, convenience and utility of a varied order. Time may teach experience but what of those who have little time to wait? A man or a woman of an advanced age if they have it in their mind to change their solitary (single) life for a marital, it does not matter if they choose young or inexperienced partners. They will be complimentary to each other; the deficiencies of the world's ways in the one will be supplied by the shrewdness and worldliness of the other.

Of course no body is going to pitch the claims of widows against those of virgins for marriage purposes. It is all an affair of convenience and mutual selection. A young man not having any elderly person in his household may find it more to his convenience to have a matronly (childish) wedding partner. While on the other hand, a middle-aged man wanting a wife, may not inapily choose a widow of advanced age as his re-marriage partner, with full experience to manage a household. So, speaking particularly of Hindu widows it will not be fair to restrict their scope of choice for a reorganized life. And if any one has the originality to recommend them in reference to intending bridegrooms who set more store by experience and convenience than to airy love and drowsy romance, no injustice is done to the differing tastes of society gentlemen at large who are perfectly at liberty to secure the company of virgin partners with capital experience of a negligible type. When in real life, we know that a young professional man has to seek the services of an experienced clerk or a senior patron, and that without such aid he comes to grief and fares ill, there is no wisdom in denying the dignity or deprecating the utility of 'experience' in all the vital concerns of life.

Why fight shy of the position when the simple principle, efficacious elsewhere, is applied in the important field of a marriage partnership? Marriage may be a sacrament amongst the caste-Hindus; none the less is it a contract and in that capacity 'experience' cannot but weigh and prevail.

**THE CHILD MARRIAGE BILL.**

Bao Sahib Harbilas Sarda, M.D.A., has issued the following statement to the Associated Press.

The Hindu Child Marriage Bill introduced by me in the Legislative Assembly on the 14th September 1927 and referred, after full discussion, to a Select Committee, was circulated to Local Governments by an executive order of the Government of India. The Bill has now been before the public for six months and during this time, public opinion has, in an unmistakable manner, given its strong support to it. Representative Conferences, Maha Sabhas, Associations in all provinces have supported the Bill. They include: The All-India Women's Conference held in Delhi, the Indian National Social Conference held in Madras, the Arya Conference of the Arya Samaj of India Bureau, Africa, the All-India Maha Sabha Conference, the All-India Jain Conference, the All-India Agarwals Mahasabha, Benares, the All-India Namdeo Samajwini Conference, the All-India Kshatriya Conference, the All-India Gour Mahasabha, the All-India Agarwals Mahasabha, the All-India Marwari Agarwala Mahasabha, the All-India Marwari Agarwala Mahasabha, the All-India Marwari Agarwala Mahasabha, the All-India Marwari Agarwala Mahasabha, the All-India Marwari Agarwala Mahasabha, the All-India Marwari Agarwala Mahasabha, the All-India Marwari Agarwala Mahasabha.

What of the position when the simple principle, efficacious elsewhere, is applied in the important field of a marriage partnership? Marriage may be a sacrament amongst the caste-Hindus; none the less is it a contract and in that capacity 'experience' cannot but weigh and prevail.

When I first introduced the Bill, it was a civil measure because Government then favoured civil legislation as stated by the Hon. the Home Member in his speech in the Assembly on the 15th of September 1927 and I, wishing to take the i
of least resistance and anxious to enlist Government's sympathy, did not make it a criminal measure. I confined the operation of the Bill to Hindus only as there is a fundamental difference of opinion between the Hindus and Muslims with regard to marriage, the former regarding it as a sacrament, the latter only as a civil contract and also because there is enforced widowhood amongst the so-called higher classes of the Hindus, while no such thing exists among the Muslims. Now, however, that the Bill has been made a penal one, it has been decided that it should apply to all communities, Hindus, Christians, Parsis and others.

There is an unanimity of opinion in the country and Government is committed to it that legislation should be undertaken to put a stop to child marriages in India. There is also general agreement that those who solemnise child marriages should be punished. The two outstanding points on which some difference of opinion exists are (1) up to what age should a marriage be held as child marriage and (2) what punishment should be awarded to those who perform such marriages. The Select Committee has decided that all marriages of boys below 18 and by an overwhelming majority that all marriages of girls below 14 should be made punishable. The Committee have also decided that in no case should a girl marrying below 14 is to be punished and boys under 21 contracting child marriages should be punished with a fine only but those over 21 with a fine or simple imprisonment not exceeding one month or both. The Hon'ble Member on behalf of Government is committed only to this that legislation to stop child marriages must be undertaken but will be guided by public opinion as to the age and form of punishment.

The Moslem opinion is dead against lowering the minimum marriageable age of girls below 14 and there is hardly any reason why Hindus whose interest in the well-being of their own community is as strong as that of Moslems in theirs should want the age to be fixed below 14.

As regards punishment, I may bring to the notice of the public, the opinion of the Bombay Social Reform Association of which the late Justice Sir Lalubhal A. Shah was President, communicated to me by Justice G. D. Malgachi, Vice-President of the Association. It says "The Council desires that the Bill should be modified penalising the performance of marriages below the prescribed ages by imposing imprisonment without the option of fine on any of the parties to the marriage if major and the parent, guardian and priest taking part in or facilitating the performance of such marriages." I may add that the Legislative Assembly of Baroda have found it necessary to impose imprisonment in lieu of the fine for breach of the provision of the Child Marriage Act.

It is apprehended that those who are opposed to all social reforms will start an agitation against the Bill, and it is therefore necessary that all Indians who have the good of India at heart should begin work in right earnest in this matter of the most vital importance as to the well being of the nation to educate public opinion and to focus it on the provisions of the Bill. I particularly appeal to the women of India to be up and working so that no stone unturned to see that the Bill becomes a measure of adequate marriage reform and to show that as it primarily affects their well being and their future happiness they are fully conscious of their power to shape their future destinies.

I must acknowledge here that the Government have rendered every help in facilitating the progress of the Bill and that the attitude of the Hon'ble Member has been sympathetic and helpful. We must offer our gratitude to H. E. the Viceroy who has taken great interest in the matter and whose kind help has enabled the Bill make such good progress.

DOES ISLAM ENJOIN POLYGAMY?

Mr. T. Kimura writing in the October (1927) issue of this review under the heading "Women in Buddha's Eye" observes: "Mahomet allowed the people to have five or six wives." Judged by the moral standard of the present day, writes Mr. A. H. Muhammad Zahir, such is unallowable violation of morality. Gross misrepresentation like this of Prophet Muhammad and Islam has been carried on for centuries in the West by the Christian missionaries. They, knowing that Christianity could not stand a day against the rational teachings of Islam, took care to keep the real Islam out of the reach of their flock and to present before their eyes such caricatures of Islam that would be repulsive even to look at. They began to misrepresent its belief, its marriage laws and its conception of marriage. It has been asserted that Islam degrades the female sex and that it enjoins polygamy. These Christian priests ought to have known that as long as the Holy Quran remains with the Muslims intact as it was revealed to Muhammad, it will not be possible to misrepresent it for ever. Anybody can go to the Holy Quran to see what rights it confers upon woman. It is deplorable to see that even the people of Japan have become victims to this anti-Islamic propaganda carried on by the unscrupulous Christian missionaries. This is due to the fact that the only Islamic literature available to the Japanese people is from the Christian sources.

It has been asserted by the learned contributor that Islam enjoined polygamy, whereas nothing could be further from the truth. To regard polygamy as an essential in Islam would be an unpardonable mistake. Islam is an universal religion. With its world wide mission comes the necessity of providing for the requirements of all ages, countries, and civilisations. Besides, the substantial laws—the Code of Islam, the Holy Quran—provide certain ordinances which are, in effect, remedial laws, depressing their abuse, and laying proper restrictions on their use,
The Indian Social Reformer

Prophet Muhammad found polygamy practised amongst the people of all countries. He with a deep insight into human nature, could not ignore any one of the aspects, least of all an aspect of such importance as this. If he had condemned polygamy, it would only have resulted in the misery and loose morality which have become—nay, have always been—prevalent in the monogamous countries of the world. He, therefore, under Divine inspiration laid down:

And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four, but if you fear that you will not do justice (between them) then marry only one or what your right hands possess; this is more proper, that you may not deviate from the right course (the Holy Quran Al-Nisar, ver 3).

This is the only verse of the Quran from which permission to marry more-than-one wife is derived. This verse neither enjoins polygamy nor permits it unconditionally. It allows it under certain circumstances only and that permission, too, is given on a very strict condition, that if you cannot deal equitably and justly with all, you shall marry only one. The extreme importance of this provision, more especially when we remember the meaning which is attached to the word ADAL, equity, should not be lost sight of. The condition amounts in reality to virtual prohibition.

But whereas polygamy is permitted, monogamy is commanded. Then again, according to the Holy Quran, if a man does not preserve equity between his wives, he commits a sin. There is, and has been since the beginning of the world, no other religion which has made polygamy a sin in certain circumstances.

The verse which permits polygamy, was revealed after the murderous battle of Chod, wherein many male members of the Muslim community were killed; thus seriously reducing the male population. Many young girls had been made orphans, many married women widows, and it was necessary to protect them all. Here then, was a situation which made polygamy a necessity. There were more women than men.

Muhammad, being a religious teacher and a moralist could not recognise any such thing as "unmarried mothers". Modern society may condone or wink at adultery, Muhammad could not. If he had not permitted polygamy, even under restrictions, then he would never have deserved that respect both as prophet and as social and moral reformer which he commands today, from all impartial and unbiased thinkers.

But the Holy Quran does not stand in need of any elaborate interpretations to make its meaning clear on this point that polygamy is allowed under strict, very strict, and limited conditions, and that the Holy Quran declines to give any sort of license for looseness:

And you have it not in your power to do justice between wives, even though you may covet it. (The Holy Quran, IV, 129).

This verse, read with the verse, that gives conditional permission for polygamy, leaves no room for any doubt that Islam has discouraged polygamy, and in so doing has adopted its usual course of appealing to human nature.

Christian missionaries in the West have not only attributed polygamy to Islam as if it were a purely Islamic institution, but have tried to make it an obligatory injunction upon every Muslim to have more than one wife. Mr. Kimura seems to have been more or less misled by these hostile writers of Islam in this respect.

In short in Islam monogamy is the rule and polygamy is the exception.

Task Before Indian Women.

At the concluding sitting of the Arya Samaj Anniversary held in Toliwara on Saturday, March 3d, Mrs. Ramaswari Nehru who presided delivered an inspiring speech. She referred to her old acquaintance with the Arya Samaj. At Bangalore she participated in the activities of the local Arya Samajists. She recollected with pain as well as pleasure her first meeting with Swami Shri Ramdas when he went on his long tour in Burma in the year 1920. They had both travelled together in the same train going to Mandalay from Rangoon as they were both invited to attend similar anniversary celebrations and had talked on various subjects of importance to the country at that time.

Address to the Country.

Proceeding she said that the Arya Samaj has been the greatest asset to the country in bringing about its renaissance. The great power generated by its founder Swami Dayanand increased in volume till it set into motion the great machinery of reform spreading out the length and breadth of the whole of the Punjab. No other organisation in the country, religious or political, has yet been able to touch the fringe of the wonderful organisation of the Arya Samaj. Every district and town in the Punjab has got a little Arya Samaj and one or more girls’ schools attached to it. These activities are not confined to the province or the country, but Arya missionaries have gone far to the colonies and Burma to preach the gospel of reform. The great Gurukul of Hardware, the Kanya Maha Vidyalaya of Jullundar, the Anglo-Vedic College of Lahore are the standing monuments of sacrifice and capacity for constructive work of the Arya Samajists. Much has been done by the Samaj but it is little of nothing compared to that which is yet left undone. There is no end of work to be done in India before India will be able to hold her own before the advanced nations of the world. And as it is the rule of the
world that more is asked of him who gives and
much is expected from him who works. I appeal to
you, the ladies of this Samaj to exert yourselves and
do yet more for the uplift of this most unfortunate
and especially for the amelioration of the
condition of its women.

TALK BEFORE WOMEN.

"It is only women who can best accomplish this
work for they only know where reform is needed and
what disabilities they are suffering from. It is the
women alone who best know where the shoe pinches.
We shall therefore have to take our reform into our
own hands. For this purpose we shall have to cul-
tivate a spirit of public service and of co-operation
amongst us. That is a great lesson which we have to
learn from the Western countries. Union is power
in every case and place. A single jute fibre is
extremely frail and can be blown away by a breath
of wind but many fibres twisted into ropes can chain
elephants and move ships. We must sink our indi-
viduality in work, think of the cause more than of
ourselves and forget and forgive and give and take.
These are qualities which every child is expected to
learn at home but nothing more than those simple
qualities are required for the success of our cause."

EVILS TO BE REMOVED.

Continuing Mrs. Nehru said "The list of the evils
we are suffering from was long. Ignorance, Purdah,
early marriage, enforced widowhood were a very few
of them." She pointed out how women in India
suffered from unjust marriage and inheritance laws.
There existed no restriction on men at present to
marry more than one wife. Even many educated
men kept their wives confined to the four walls of
the home. These conditions are most humiliating
for a woman and even if one woman suffered from
them it was a blow to the self respect of all. Mor-
over daughters were given no share in their father's
property, nor were widows entitled to a share in
their husband's ancestral property. All this hampered
the free growth of womanhood.

WOMEN'S RESPONSIBILITIES.

"But," she said "along with these rights which we must strive to attain we should never for-
got our own responsibilities. At the present stage
of our country's development much is expected of
us and nothing more is needed beyond the exten-
tion of ourselves from homes to our cities or
even localities. Much quiet and solid work will be
done if the residents of each locality take it on them-
selves to look after the needs of their own locali-
ty. If we look to the sanitary and medical needs of
such locality and help the municipality in supplying
the work of health officers will be much lightened.
The same can be done with regard to education.
If we cooperate with the Municipality with regard to
the every day work of our lives, we can do much
good to ourselves and to the country. But for this
perpetual watch and alertness much sacrifice is
needed. Let us hope we would not be found lacking
in these qualities."
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Women Students’ Hostel.
Sanatorium at Tanjore.
Indian Renaissance.
A New Book on Buddhism.
Dhondo Keshav Karve.

NOTES.
More Social Legislation:—It is stated, on what authority we have not been able to ascertain, that the Government of Bombay are likely to bring forward a Bill in the Provincial Legislative Council to penalise marriages of men of over 45 years with young women of less than 18 years of age. Marriages in which there is a too great disparity of age between husband and wife often lead to unhappy consequences, and it is desirable to avoid them as much as possible. But punitive legislation is hardly the most suitable means of bringing about a wholesome public opinion in this matter. Child marriages, that is, the marriage of girls of tender age, are on a different footing, and physiological and humanitarian considerations justify legislation to put an end to them. Even here, however, it is necessary to proceed cautiously so as to obviate impetuous reactions of alarmed conservatism. As the result of years of social reform propaganda, there is at the present time a strong public opinion in favour of legislation on the lines of Mr. Sarda’s Bill as recast by the Select Committee of the Legislative Assembly. When that Bill becomes law, girls will cease to be married under 14 years of age, and this will accelerate the growth of a strong sentiment against unequal marriages. Even now, such marriages are not the rule anywhere, and are often agreed to as a last resort by parents who are at their wit’s end to get their girls off their hands before they reach the age imperatively prescribed by custom or from the pressure of economic causes, or from pure avarice. There is no rule of caste or custom sanctioning unequal marriages and the public sentiment is decidedly deprecatory of them. The proposed law can be easily evaded by an elderly man bent upon marrying a girl under the prescribed limit by merely postponing the actual marriage until after the limit is past. Social legislation when it is well-considered and carefully devised is of great help to social progress, but it may become a retarding influence if it is based on sentimental and emotional grounds.

Education and Marriage Age:—Accurate Social Statistics are difficult to collect without a special organization; educational institutions can do this easily. The Deccan Education Society of Poona has been at work for several years past giving statistics of married students in the reports of the institutions which it controls. There are at present seven of these, including two important Arts Colleges and two High and three middle Schools. The report of 1926-27 gives the following figures, Fergusson College, Poona, had 1,261 students of whom 201 were married; Willingdon College, Mangli, had 386 students of whom 115 were married. The New English School, Poona, had a total of 1,927 students of whom 52 were married, 28 of these being under 15 years of age. The New English School, Satara, had 711 students of whom 25 were married, the number at and under 15 years being 14. The Navin Marathi Shala, Poona, an Anglo-Vernacular School with four standards only, had 617 students, none of them married. The highest age of students in this school was 12. There seem to be some girls also, as some of the prizes went to them, but the report throughout speaks of boys. The Mavji Madhavji English School at Umbergaon, with five standards had 58 students, only one of whom was married, and that one was 11 years of age and attending the first or lowest class. Out of 69 boys in the New English School Hostel, at ages ranging from 12 to 21, the number of married were 6. These figures show that in the places and among the classes who resort to the Deccan Education Society’s institutions, married students in Colleges are not a small percentage, and that they are exceptional in High Schools and practically non-existent in middle schools.

East and West:—We reprint to day from the Prafulla Bharad, the monthly organ of the Ramkrishna Mission, a striking letter from M. Romain Rolland to Swami Ashokananda in which the great French savant gently rebukes the Swami
for claiming the Vedanta as the special and peculiar product of the Indian mind. M. Rolland points out that this is not the case, "The two Vedanta principles which you mention to me", he writes, "have been familiar to me from my childhood without my having been able to have the slightest knowledge of India, and it's thought. Whence did they come to me? They are diffused throughout the world far more than you imagine." This is precisely what people in India feel about the truths of Christianity. The distinction between East and West, Europe and Asia, is a highly artificial— the creation, in fact, of the nineteenth century. The East is no more spiritual than the West, neither is the West any more materialistic than the East. In Asia the terrific aspect of European civilization is more in evidence than its benign aspect, it is because fear of Europe has for about two centuries been a dominating sentiment in Asia. We do not say that the fear has been groundless. Fear, however, is the offspring of conscious weakness, and a determined effort to be strong, is the readiest way of casting it out. The men and women in both continents who help both to realize that they are one in fundamental things, are doing the highest service to humanity, and among them stands in the first rank, M. Romain Rolland.

Women Students' Hostel:—The Bombay Presidency Social Reform Association has issued its report for the three years ending December 31st, 1927. During the period the Association had the misfortune to lose some of its leading spirits. Sir Narayan Chandavarkar, Sir Ramkrishna Bhandarkar, Sir Gokuldas Parekh, Sir Lalubhai Thab, Mr. B. N. Blajekar, and more recently Mr. Dayaram Ghumal and Sir Ramnubhai Mahapatram, have passed away. Mr. Justice Madgsonkar and Mr. Justice Patkar, we are glad, are keeping up the traditional connection between Hindu Judges of the High Court and the leadership of the social reform movement. Messrs. D. G. Dalvi, N. M. Joshi, Bhagwandas Machavandas and V. N. Chandavarkar, the present Secretaries, form an able and energetic band who should be able to put new life into the Association. The apparent slackness in its activities is largely due to the fact that social reform within the last few years has entered on a new phase, and requires to be approached from fresh points of view. Among the constructive work of the Association, is the Hostel for women students, a very much needed institution in Bombay. The funds available for the Hostel have reached a low ebb and the report calls attention to the need of finding means of continuing this excellent institution. It will be a great pity if the Hostel has to be closed for want of funds, and we earnestly trust that the generosity of friends will enable the Association to establish it on a permanent basis.

Sanatorium at Tambaran:—Dr. Muthu the eminent Indian Tuberculosis specialist has rendered a distinct service in the field of human hygiene by concentrating on the scheme of establishing a sanatorium for open air treatment of those afflicted with the fell disease, tuberculosis. Thanks to his strenuous efforts, an ideal site in Tambaran has been secured and the foundation stone of the first set of buildings, consisting of sanatorium hospital, convalescent blocks and quarters for the medical staff, was laid this week. Dr. Muthu's scheme is known as the Garden Colony Scheme and is the first of its kind in India. It has a four-fold aim in view:— (1) To treat patients in the curable stage; (2) to deal with suspected and pre-tuberculous cases so as to prevent tuberculosis altogether if possible; (3) to educate the people in matters of hygiene and sanitation and inculcate in them a love of fresh air and country life; (4) to show that it is man that makes disease, not microbes, and that given fresh air, good nourishing food, a quiet, healthy environment he can more or less banish disease. The scheme is the outcome of Dr. Muthu's 30 years' experience in sanatorium work abroad. It is increasingly coming to be recognized by the medical profession that drugs play a very small part in the curative process and that the wonderful recuperative power of nature is an all-important factor in the cure of the sick. Dr. Muthu has laid the foundation of the treatment on latest scientific lines for tuberculosis and thus conferred a boon upon his countrymen who can do no less than accord a liberal support to his scheme.

Indian Renaissance:—The Indian Daily Mail writing on the renaissance of Indian art as illustrated by music, dancing and dramatic performances given in Bombay in which cultured and educated Indian women took part, makes the following suggestion:—The new movement deserves encouragement and it also needs co-ordination. An Indian Renaissance Association with ample funds is needed for both purposes. Without such an organization, efforts are bound to be sporadic and to entail unjustifiable sacrifices on the part of those who, from wholly disinterested motives, are striving to revive and raise the standard of Indian art under modern conditions. The greatest credit is due in particular to the talented women who are taking a leading part in the new movement. They are rescuing the arts of music and dancing from the hands of professional mesh, and bringing them to their ancient high status in Indian life. Princesses and ladies of noble families sang and danced before the shrines of ancient India, and considered it a religious duty. They were the true mavaddas, a name which has now come to be applied to a very different class of women. The time is not distant when these great arts will once more flourish as valued accomplishments of women of education and refinement in every home in the land.

A New Book on Buddhism:—The April number of the Mahabodhi, the monthly journal edited by the Anngrika Dhammappa, reprints a letter from Sir Hari Singh Gour to Rai Babbadur Pandit Sheo Narayan, in which the former refers to his forthcoming book on Buddhism. Sir Hari Singh writes: "I have printed and sent out for publication in England a work on the spirit of Buddhism in which I have essayed a complete survey of the life of the founder and his tenets. It is in point of size the largest work yet composed on the subject, while in its scope I believe it will be found to be most exhaustive."
INDIAN SOCIAL REFORMER.
BOMBAY, APRIL 14, 1928.

DHONDO KESHAV KARVE.

We join cordially in the felicitations which a very wide circle of friends will offer to Prof. D. K. Karve on the 18th of April which is his seventieth birth-day. When the history of Indian progress during the last half-century comes to be written, Professor Karve's name will fill several illuminating pages of it. His one great aim in life has been to help the redemption of Indian women from cramping social customs. The position of the Hindu widow is the most outstanding of such customs. Young girls at tender ages are made to go through the legal form of marriage and instances are not a few when they become widows before they have been wives. Young Karve could not but feel for the lot of the young girls doomed to life-long widowhood. The remarriage of such widows was the obvious remedy. The most practical form in which the reform could be helped was to marry a widow himself. Professor Karve was not the man to shrink from sacrifices. He had already pledged himself to devote his life to the profession of a teacher by becoming a life-member of the Deccan Education Society. The income guaranteed to him was a mere pittance. Many men in similar circumstances would have hesitated to take up the additional burden of odium which marriage with a widow was sure to bring upon him. In those days the burden was a very real one, and if it has become very shadowy since, the credit belongs to pioneers like Professor Karve. By his marriage, he redeemed one Hindu widow from enforced widowhood, but this was not enough. There were thousands of others who needed help, and Karve's heart yearned to do all that he could to help them. He became an enthusiastic worker in the cause of social reform, particularly the remarriage of widows. He founded the Widows' Home at Poona.

After a few years' experience, it seems to have occurred to him that remarriage was not the only or the surest way of helping Hindu widows. Remarriages are liable to accidents as well as first marriages. The remarried couple may not hit it off well together. Orthodox Hindus were deeply prejudiced against the remarriage of widows, misrepresenting the reformers as aiming at the compulsory and wholesale remarriage of all Hindu widows. Karve's first step was to make it clear that all that the reformers wanted was that the ban on remarriage should be removed. The legislature had already made it lawful for Hindu widows to remarry. Social opinion lagged behind, and the performance of a few remarriages did not appreciably accelerate the pace of reform. Karve was thus led to think of a more effective way of advancing the cause of women's emancipation. It struck him that the best way to help widows was to help them to help themselves. Education was the master-key which opens all doors in the social citadel. He would devote himself to educating young widows though for the time being it meant the slowing down of the remarriage reform. The Hindu Widows' Home at Hinge was the outcome of this resolve. But in order to educate widows, he must first get them into the Home. Orthodox families would not send their widowed daughters to a Home which was conducted by a man who had himself married a widow, and who was one of the protagonists of the remarriage movement. Faced by an analogous dilemma, the Raja Ram Mohun Roy stood aside from the management of the first English school which he had been mainly instrumental in establishing in Calcutta. But there were others whose orthodoxy was beyond reproach to shoulder the management of the English School; while if Karve severed his connection with the Widows' Home, it would have inevitably collapsed for want of another equally willing and capable worker. The interests of the institution should not be sacrificed to personal scruples. By a bold stroke Karve declared that no widow who was being educated in the Home should be remarried while she was still an inmate of it. There has been and must continue to be a difference of opinion regarding the rightness from the strictly moral point of view of this drastic ruling. But Professor Karve is a man of action, with a clear idea of the distinction between morality and moral scrupulosity which paralyses action instead of compelling it.

Still Karve's mind was not at rest. Education of widows alone was a small corner of the problem of Indian women's uplift. Moreover, the emphasis laid on widowhood as a qualification for admission to the Home which had developed into a boarding school, was calculated to perpetuate the invidious distinction which Hindu society made between widows and other women. The great thing to do to relieve widowhood of its worst feature was to wipe out this distinction. The existence of separate institutions was itself a means of separateness. Some such considerations led to Karve merging the Widows' Home which for some time had been maintained as a distinct institution in the Girls' High School which he had established by its side. This step paved the way for the next and most important development of Professor Karve's work, the crown and consummation of it, namely, the famous Women's University at Hinge Badruk. This institution has been fortunate in attracting the sympathy and munificence of the late Sir Vithaldas Thackersey who has bequeathed: 15
lakhs of rupees as an endowment for it. The somewhat rigid lines of distinction, which were conspicuous in Mr. Karve's early plans of this University, between men's and women's education, have become softened by the lapse of time and as the result of experience. The Statutory Universities, moreover, are modifying their own courses in the direction of giving a larger scope for the vernaculars, which is now almost the only fundamental principle of the Women's University. The time is not, therefore, distant when the Women's University will become incorporated in the system of Indian education, and not stand out of it as a rival or antagonist. The co-ordination of all educational activities in the country is an urgent necessity both as a measure of economy and as a means of reaching a standard of maximum efficiency. The Women's University is a monument to the selfless devotion, the tireless industry and the ardent zeal of Professor D. K. Karve for the emancipation of Indian Women.

**OCCASIONAL NOTES.**

(By Ms. N. Lakhsmian)

The recent public utterances of some prominent non-Brahmins revealed a change of mentality among the promoters of the non-Brahmin movement in the Madras Presidency. Sympathetic and impartial observers of the trend of events during the recent session of the National Social Congress held at Madras were able to say that a new spirit is beginning to permeate the movement, a spirit of catholicity embracing Brahmins as well as non-Brahmins. In fact, *The Indian Social Reformer* clearly stated in January last that at an early date the basis of the party will be enlarged so as to make opinion and not birth the test of admission to its membership. It further observed that the responsible leaders of the non-Brahmin movement realise that there is a considerable section of Brahmins whose views are, in no essential respect, different from those which they themselves hold, and as patriotic men, they are anxious to remove from their party the stigma that it excludes any individual or caste on the score of birth. It was of course inevitable that, during the recent ministerial crisis, His Excellency the Governor of Madras should ask his chief Minister Dr. Subbarayan to select two gentlemen to act as his colleagues. It is however significant that the Raja of Penukalai should also be invited to take part in ministry-making and gladly agree to the inclusion of a Brahman in the Ministry that was hitherto a close preserve of non-Brahmans. The monopoly complex is also removed by the selection of a leading non-Brahman as Law Member of the Madras Government.

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The *Tribune* of Lahore says that the very fact that Mahatma Gandhi had got the Congress to adopt, first, the spinning, then the yean, and ultimately, the Khaddar-wearing, franchise was interpreted as showing that his attitude towards even truly indigenous cotton mills, was not so sympathetic as it might have been, as the mill owners themselves and a large section of the public have liked it to be. Gandhi's latest opinion regarding the true function of mills in our national economy shows that either that impression was wrong or the Mahatma has now changed his opinion. The creed of non-co-operation or the cult of the charka is not unalterable like the code of the Medes. The Tolstoyan creed has been adversely commented upon by some writers like Mr. Bernard Shaw. But can any one say that Mahatma Gandhi's message of non-violence will be unacceptable to War-weary Europe?

* * *

It has been pointed out that Miss Mayo's book is "an imitation of the scenario of a cinema show." In fact the film actress Miss Nazimova has done her part to the complete satisfaction of the author of *Mother India*. Miss Mayo is reported to be now travelling in France and planning to publish French, German, and other translations of her Indian Novel. This is the next stage in spreading her "international poison." By the time the Simon Commission returns to India Miss Mayo would have given a finishing touch to her nefarious work which began against the fitness of the Philippines for complete independence. An experienced publicist like Sir Sankaran Nair has thought fit to refer to the Mayo touch "in the Philippines in his recent article in the *Contemporary Review*.

* * *

It is very touching to be told that Lord Sinha refused to have his benefactions advertised in order to rebut Miss Mayo's calumny. There is no parallel in the world for the deepening poverty in India and the most poverty-stricken provinces in India are obviously Bengal, Bihar and Orissa. Lord Sinha had intimate and personal knowledge of the helpless condition of the masses in these parts of India and no wonder that he complained that Government "let my people starve." Periodical floods and the ever-present malaria in Orissa and, in Bengal, aid to the misery of the villagers. Nearly a quarter of a century ago, Poet Rabindranath Tagore started the rural reconstruction movement in Bengal and when I visited Sri-Niketan or the Viswabharati Department of rural reconstruction at Sarul last year, I was told that Lord Sinha was one of the active members of Sri-Niketan. The Sarul farm is near his village Raipur, and at the invitation of Lord Sinha the rural workers trained under such a well known expert as Dr. Rajani Kanta Das (now of the International Labour Board at Geneva) had just then begun an economic survey of the village of Raipur. Babu Kali Mohah Ghose of Sri-Niketan who recently toured in the Nisam's State will be able to furnish the latest information on the subject.
BASAVA.

(Concluded from the last issue).

HIS SOCIAL REFORM.

BASAVA was pre-eminently a social reformer. In him there was a rare combination of a religious reviver, a political genius, a great philosopher and a social reformer. His sole intention was to make Lingayatism a universal religion and bring all people into a single fold and thereby terminate their differences and quarrels. The miserable condition of the untouchable class made a strong impression in the heart of Basava. He converted most of them to Lingayatism and helped to make their life sublime. He was a close friend of the depressed and the suppressed classes and an indefatigable foe of the oppressors. He converted Champa a huntress, Upall a barber, Swati a fisherman and Sunita an outcaste. He converted to Lingayatism prominent Brahmans like Kesava Raja, Nachirajara Bacherasa, Jayadeva Nayak and Jains like Pushpanda and Neelambika. He raised the status of women to that of equality with men. He stopped child-marriage and encouraged post-puberty marriage. He condemned in strong terms the ill-treatment of women. He allowed women to study various sciences like men. He had admitted such learned women like Nagambika, Mahadevi, Neelambika and Muktaidevi to his academy of philosophy. These women were highly proficient in philosophy and each of them has written a book. The founding of the academy of philosophy is a monument which marks a new era in the history of the world philosophy. The distinctive feature of his academy was that he admitted untutored men to it. With regard to his social reform “The Times of India” in 1917 wrote: —

“...it was a distinctive feature of his mission that while illustrious religious and social reformers in India before him had each laid his emphasis on one or the other item of religious and social reform, either subordinating more or less items to it or ignoring them altogether, Basava sketched and boldly tried to work out a large and comprehensive programme of social reform with the elevation and independence of womanhood as its guiding point. Neither social conferences which are annually held in these days in several parts of India, nor Indian social reformers can improve upon that programme as to the essentials. As was in substance remarked by the late Sir James Campbell, whose knowledge of Indian history was phenomenal, the present day social reformer in India is but speaking the language and seeking to enforce the mind of Basava.”

HIS RELIGIOUS REVIVAL.

Basava is not the founder of Lingayatism but is only its reviver. Mr. E. F. Rice in his history of Kanarese literature has written as follows:

“Lingayatism or Veerashaivism did not originate as is often mistakenly thought with Basava in the 12th century. He was only the propagator and reformer of what had been from ancient times one form of religious faith and practice. Unlike some who call themselves Saivas, Lingayats are worshipers of Shiva exclusively. The one thing which is their peculiar characteristic is the wearing of Linga, a symbol of the deity on their person. The investiture with the Linga is the most sacred rite of childhood; the Lingayats are strictly vegetarians in diet, and on this account all other castes except Brahmins, will eat food cooked by them. As they do not admit Brahmin claims to pre-eminence, there is hostility or aloofness between the two. Basava indeed taught that men of all castes and even outcastes were eligible to enter the Lingayat community.”

In the latter part of Atharvavara Veda the system of wearing Linga has been elaborately treated. Renukas who elucidated the doctrine of Veerashivism to the sage, Agastya, is considered to have lived two thousand years before the Christian era. There is a reference to this in Chaitravodhaka. Anandagiri in his Shankeradigwijaya mentions that Shankara discussed with Jangamas who wore Lingas on their heads. We know that Shankara lived in 800 A.D. The king Jayasimha III of Chalukya dynasty ruled from 1016 to 1040, A. D. Mr. Flete in his “Dinasties of Kanaree Districts,” writes that Devandashimaya had converted Suggaladevi, the wife of Jayasimha III. Suggaladevi caused her husband too to be converted to Lingayatism through the same Guru. The five chief religious monasteries of the Lingayats are even now existing from time immemorial. One is situated at Kedar in the Himalaya mountain, another at Benares, the third at Srishalla mountain, the fourth at Ujjayani in Madras presidency and the fifth at Balehalli in Mysore State. From the situation of these places all over India it is reasonable to suppose that at one time Lingayatism was widespread. Neither Jain nor Brahmin writers have hitherto maintained that Basava founded these monasteries, nor have the Lingayat writers written so. The inscriptions at the Benares monastary show that in 631 A. D., Jayananda, the king of Benares gave Jangamapura as a grant to that monastery which is called Jangamwadi Mutt. There are so many other instances which go to show that Lingayatism existed before Basava.

The Basava Puran says that Basava incarnated on earth to uplift Veerashaivism which had decayed owing to the lack of a great teacher. Basava made no innovations either in religion or in philosophy. What he did was to preach and write its doctrines in a most easy and
attractive style. Like Buddha he won the masses through the instrumentality of the vernacular. Vedas and Agamas which were the backbone of the religion, were beyond the intellectual reach of the common people. Basava elucidated Vedic and Agamic doctrines in a very easy vernacular dialect. He wrote Shatashala Vachana, Kalajnana Vachana, Mantragoppya etc., which were popularly studied and acted upon. Thousands of people become the followers of Basava. There was such a religious upheaval that innumerable saints came to Kalyan to see Basava. Some sycophants told the king that Basava had gathered an army to rise into a rebellion against the king. At the same time many Lingayat scholars sprang up and they wrote books on religion and philosophy. The impetus that Basava gave to this new movement was so enormous that its force was carried up to the middle of the 19th century when Shadaxari, the great Lingayat poet commenced his "Rajasekhava" with an invocation to Basava. From the time of Basava up to 1650 A.D., there were nearly 330 Lingayat poets.

Basava only upheld the essential doctrines of Lingayatism rejecting dogmatic beliefs and practices. He fortified the foundations of a protestant form of Hinduism. He may be aptly called the Luther of Lingayatism. For the treatment of Lingayatism and its philosophy, it requires an independent article of which I hope to acquaint my readers later on.

FURDAH.

(A YOUNG MAHOMEDAN.)

Though the custom of Furdah is current in other countries, yet no race has adopted it so strictly as the Mahomedans in India who observe it to the extreme of caution. The Indian Mahomedan regards with reverence the custom of Furdah, and esteems it as most necessary, as though it were God's order. The longer I contemplate the custom the more I become convinced that it is an evil. In India if a strange person hears the voice of a woman, then it would be said of her, that her purdah had been broken. The face is hidden, but India has made the purdah of the voice. The evil custom of Furdah helps to keep the people uneducated, causes boys to be brought up in an unmanly way and it makes Indian women timid and superstitious and is a hindrance moreover to their physical and mental development.

Women thus living in Furdah, never get the fresh air which is very essential for health. Not a single time can it happen that they are able to take the fresh air when they are tired, after having finished the family tasks. The poor creatures are always breathing impure air; so the result becomes evil. It is ignorance that compels them to live in purdah. A good God can never have ordained such a custom. An educated woman will never like to live in purdah, because education has enlightened her mind and she knows all the evils of it, which uneducated women bear up under.

Do we forget our old history when the women took part in war, fought by the side of men with the forces? Often conquest depended on the schemes and proposals of the women. They appeared in hospitals, giving medicines, putting on bandages, and looking after the wounded. Women is the greatest and most faithful comrade of man, who will, if need be, give her life for the man she loves. When they were fighting and nursing the wounded, did they require a purdah as nowadays? No, they were the goddesses of chastity and modesty and were a pride to their country. Women were found side by side with men in all departments of life and their work found equal to that of men as regards merit. These were the women that at times encouraged disorderly forces, they changed death into conquest. Then what is the argument that men have taken away the freedom of such a good and useful living being.

Men made them so accustomed to purdah that they have acceded it as of immemorial usage. If now we give them freedom, they will not allow it as they are so accustomed to the purdah, and regard freedom as an indignity. Whenever one talks to older men, they answer, we are not ready to disgrace our women. It is a sorrowful time, did women require purdah as nowadays, or at that time did anyone say "We are not going to disgrace our women" no, there was no necessity for it. As we know the system was introduced in the first instance to prevent the improper association of men and women. The excessive use of a remedy may become a poison. Sati among Hindus was observed for centuries. When reformers rose to make an end of it, most Hindus resisted them, but now it is recognised as contrary to the Sastra. Hinduism is the same religion as before but Sati is illegal. When a religious reformer states his work, most are against him, but if he is sincere, in time his teaching is accepted. The same rule will apply to the system of Furdah.

Unfortunately we consider our women are only fit to clean the house, cook and wash the babies. We do not think that they have a place in the progress of our country. This is the reason our country is backward and full of ignorance and superstition. We have made them our slaves, they are bound by our orders and cannot disobey us. God can never intend this. When our women have their proper place along-
side of us, India will be happier, healthier; children be stronger and a more wholesome system of morality and national honour will come into being.

**PROF. KARVE’S LIFE-WORK.**

Mr. V. M. Joshi, writes in the *Servant of India*, Poona:

The 18th of April is to be gala-day at Hingne where the 70th birth-day of Prof. D. K. Karve is going to be celebrated with great joy and solemnity by his pupils, co-workers, friends and admirers, under the presidentship of the Hon'ble Mr. G. B. Pradhan, the Minister of Excise and Forests to the Government of Bombay. Prophets are rarely honoured in their own country and more rarely still during their life-time. But society in some of its lucid moments, after subjecting the prophet to prolonged and severe tests, sometimes, as in this case, recognises its heroics and honours them without waiting for their death. Prof. Karve, like other prophets, had his share of misunderstandings, micro-presentations and vilifications, but fortunately he has long since cultivated all these and won a corner in the hearts of his countrymen (who at any rate the cultured portion amongst whom) now see in him one of their greatest servants in the best and noblest sense of the word. It may not be inopportune if one avails himself of this occasion to review the achievements and gauge the potentialities of this remarkable personality. The book of his life has not had its *fais* yet and judging from his health, enthusiasm and previous record it has possibly several unwritten chapters recording developments full of interest and edification to future generations. But enough material is already with us to make its study profitable. For reasons of space (and time too) the present writer proposes in this article barely to indicate the incidents of his life and the main current of his activities and then to dwell at some length on what perhaps are the most interesting questions in regard to his life, namely,

1. In what sense and to what extent is it true that he repeatedly transferred his love from one philanthropic activity to another, and

2. Was or was not such transfer of love justifiable?

**MAIN INCIDENTS.**

Born in 1858 in a very poor family. (which, by the bye, was in the time of the Pun was rich enough to have thousands of rupees owing to it from the then Government of Berar), Prof. Karve passed his matriculation in 1881 and his B.A. in 1884, not without the obstacles and difficulties which poverty entails. Taking up service as a teacher of mathematics in the Cathedral School at Bombay, he sked out the meagre pay with private tuition which hardly left him any time or energy for the study of Master, does some degree. Without the half-mark of that degree he could however show abilities which led the late Hon’ble Mr. G. K. Gokhale to invite him in the year 1891 to work as Professor of Mathematics in the Fergusson College. The invitation was accepted and Prof. Karve joined that College in November of that year. In April 1892 he was admitted to the life-membership of Decan Education Society which he served till 1914, when he retired and devoted himself to the work of Hindu Widows’ Home, which he had already founded in 1896 and for which he had been spending all his leisure hours. Before proceeding further we must here stop a while to note how his attention was drawn to the question of the education of widows. Prof. Karve, who was married at 15, lost his wife in the year 1891, leaving a son behind her. Being too good and too wise to marry a virgin of 13 or 14 at the age of thirty-three he remained a widower until 1905, when, by a happy chance, he came across a father who thought of having his widowed daughter remarried and who persuaded her to marry Prof. Karve, whose consent he had no difficulty in securing. The significance of the step cannot be fully appreciated, unless one remembers that widow re-marriage was considered by the high-caste Hindus even in the last quarter of the 19th century as more or less a sin. The first widow-remarriage in Poona occurred in 1874, and for the next one which was Prof. Karve’s we had to wait for as many as 19 years. After his remarriage with a widow, he became an active member of the Society for the Encouragement of Remarriage among Widows, which he soon founded. In 1885 he got the name of the institution changed into “The Society for Removal of the Ba against Remarriage of Widows” with a view to placate the orthodox section of the people and also to leave no ground to have the motives of its members misunderstood, for as a matter of fact none really desired that all widows, irrespective of age, inclination or circumstance, should remarry, although all desired that there should be no artificial obstacle or restriction against remarriage.

An apparent transfer of love from one philanthropic endeavour to another followed three years after, when he founded the Widows’ Home Association. Providing facilities for the education of widows rather than encouragement of widow-remarriage or removal of the ban against the remarriage of widows henceforth absorbed almost all his energies and his attention, to the inevitable detriment of direct work in the cause of widow-remarriage. But Prof. Karve felt that the latter problem had better be tackled indirectly and that success was sure, more complete and more radical by means of a flank attack than by a frontal one. The Widows’ Home at Hingne, progressing from day to day and year to year, could however maintain and educate not more than 40 widows after an existence of eight years, and Prof. Karve thought that if he could open the doors of the
school at Hingne to virgins, he would be indirectly helping the cause of widows by broadening the minds and enlarging the outlook of the future women of India, without in the least adding to the expenses of the institution. Maidens were indeed being admitted to the institution but that was by way of exception to solidify and to give some idea of the institution. Maidens were indeed being admitted to the institution but that was by way of exception to solidify and to give some idea of the institution. Prof. Karve, believing as he did that the education of girls would facilitate and hasten the solution of the problem of the widows, started another institution—his new love—at Hingne, for the education of virgins. Two co-wives could more easily and smoothly work together than two such institutions, having similar aims and situated at a distance of a few yards only. Jealousies and petty bickerings followed and they were not certainly mitigated by the strained economic condition of both. Prof. Karve had indeed a band of workers who had pledged themselves to do selfless work but after all they too were human, and with all their sincerity and zeal (for none could deny them the credit for their work) they had to admit the force of the logic of Ahmedabad, the same logic of facts. The B.B. Society of the band of M. A. of the University, 80 years ago, ceased to be a mere group of like-minded workers who proposed to work like Jesuits supplying the need of trained lady-teachers, but those who were working in the direction of girls born and yet to be born in India, who wanted an education suited to them and to their environment, an education which was not to be an exact replica of what was meant for boys, but one which would take into account their peculiar physical and mental characteristics, and make for the fullest development of all that was best in them, without being carried off the right track by the unnecessary and unnatural emphasis on the teaching of English as a language and on its use as a medium of instruction. English, to take the last point first, was to be made a compulsory subject in the high schools and colleges affiliated to the new University, but overstressing it was to be avoided and as regards its use as a medium of instruction, it was to be discarded in favour of the use of the vernaculars, not chiefly with a view to their development but with the view of providing the most natural and the most effective means of learning the various subjects. The idea was taken from the Japan Women's University, a report of whose work had reached him in 1915 and had served to solidify and to give a definite form and colour to his more or less vague and indefinite views on the matter. The University had the good fortune in 1920 to secure the princely donation of Rs. 15 lakhs under certain conditions. Its finances are gradually improving, its accumulated fund now amounts to nearly Rs. 125,000 in 34 Government papers, and its income comes to Rs. 16,000 to Rs. 20,000 per year in addition to Rs. 52,000, which comes by way of interest on the late Sir Vithaldas Thackersey's gift.

It maintains a college of its own and gives grants-in-aid to another college conducted and maintained by an independent body. It finances and conducts two high schools for girls, one at Bombay and the other at Poona, and gives grants-in-aid to girls' schools conducted on its lines at Hingne, Satara, Belgaum, Malvan, Ratnagiri, Sangli, Surat, Baroda, Ahmedabad, Bhanvagar and Bombay. It has sent out 47 graduates, one of whom has written a highly commended thesis on Indian dramaturgy and has taken her P. A. degree, which corresponds to the M. A. of the other Universities. With a view to supplying the need of trained lady-teachers for primary schools, it gives substantial help to the Training College for Ladies at Hingne. The certificates were for some years not officially recognised by the Department of Education, which, however, has now consented to recognise them on certain conditions which the Senate of the University will in all probability accept. The entrance examination of the University (corresponding to the S. L. C. examination of the Bombay University) has been officially recognised so far as admission to the medical schools is concerned, on one condition, which is perfectly reasonable, namely, that the girl seeking admission must have Mathematics and Science for her matriculation. Out of the 47 graduates sent out from the University, about half a dozen are conducting, or are responsible for conducting, girls' schools and more than 25 are working as teachers in girls' schools, many of them aided by Government.

HINDUISM AND CONVERSION.

(By Sir Swaswami Aity, K. C. S. I.)

During the last few years an attempt has been made in Northern India on a considerable scale for the conversion of non-Hindus to Hinduism. The Shuddhi movement, as it has been called, is not apparently intended to be confined to apostates from Hinduism who have embraced other religions like Islam or Christianity. If the descendents of those who have lapsed from Hinduism can be brought back into the Hindu fold after some generations, there is no reason for any distinction between their case and that of persons whose
ancestors were not members of the Hindu community at any time. If reversion of the descendants of an apostate is justifiable, conversion also is equally proper. The movement raises a fundamental issue, whether conversion to Hinduism is possible or not. The most spectacular case in which this issue has been forced upon the public notice is the conversion of Miss Miller, an American lady, by the Shankaracharya of the Carvar Pith. The question whether conversion to Hinduism is legally possible has not, so far as I am aware, been the subject of any legal adjudication. It is open to doubt whether there is any textual authority forbidding such conversions. It would be, however, idle to deny that the Hindu Smritis or canon law proceeds upon the assumption that caste is a matter of birth and not of adoption. The system of Hindu law is a system of personal law binding upon the members of the caste organisations recognised by it. It is not a system of territorial law claiming allegiance on the ground of residence within a particular country. The applicability of the Hindu code to any particular person would depend upon the answer to the question whether he has been admitted by Hindu society, or is recognised by it as a member of their body. If Hindu society chooses to admit a stranger within its fold, it is not for the Courts to say that the society had no right to do so. It is essentially the right of each society to decide for itself any matters of this kind and it is not for the Courts to fetter the discretion of the community or tie it down by any rules or prescriptions. Here the question arises, what exactly is meant by Hinduism. Does it mean merely a body of religious tenets and ethical rules or a social organisation, or both? As a matter of fact, it is the social organisation with its peculiar characteristics that would seem to be connected by the term Hinduism rather than any particular religious belief. Far be it from me to say that Hinduism does not imply any religious belief of one kind or another, but there is no system of theology in the world which has allowed such a vast amount of intellectual freedom to its followers in matters of faith and doctrine, and sanctioned such large varieties of religious belief. We have all a more or less vague idea of what Hinduism is, but it would baffle the ingenuity of the learned to lay down a comprehensive and at the same time sharp and logical definition of Hinduism. It is the accommodating capacity of Hinduism that has enabled it in the past to absorb many communities and many religious beliefs and to resist the shocks of collision with alien and hostile races and religions. One thing that has enabled it in the past to survive the impact of so many attacks is the social structure to which it has tenaciously clung. But this very structure, founded upon the development of the caste organisation, which has been the strength of Hinduism in the past, is now proving to be a source of weakness to itself and to the country and Nation at large. No one can deny the right of any person or community to convert others by persuasion to his or its own religious belief or the right of any society to receive any stranger into its bosom. That the caste organisation of the Hindus was not always so rigid as it now appears is clearly borne out by history. That several of the tribes and communities with which the Hindus came in contact were gradually admitted within the pale is borne out by historical evidence. The enlagement of the Hindu pantheon itself is one of the obvious results of this process. Several members of foreign tribes which invaded the country like the Greeks and the Scythians became Hindus and of some of them received the Kshatriya status and rank. The means by which this assimilation was effected might have been conversion or legal fiction or some one or other of the devices familiar to us in ancient history. Evidence of the resort to fictitious theories may be found in one of the oldest Smritis. There is a text of Gautama in his Dharmasastra which states that according to some authorities, the Yavanas (i.e. the Greeks) were the offspring of mixed marriages between men of the Kshatriya caste and women of the Shudra caste. This interesting text is an illustration of the many fictitious theories which might have been employed for the purpose of reconciling society to the inevitable adjustments to new social environments. That society has a right to act for itself in these matters cannot be gainsaid by any reasonable person. Whether in any particular case, the action of any particular section of the community can be regarded as an expression of the will of the community is a question upon which it is impossible to lay down any rules. The first steps of the social reformers are like those of the men who start to establish a right of way through an enclosed field. After several successive instances, what was at first an unauthorised innovation tends to become a well-established right of the public. There is no doubt that the conversion of Miss Miller will be looked upon in many orthodox quarters as a flouting of public opinion and that it may be deplored as subversive of the very foundations of Hinduism. On the other hand, there must be large numbers among the educated sections of our countrymen who would welcome this event as marking an epoch and as a proof of the continuing adaptability of Hinduism to the conditions of the time. I for one am disposed to congratulate the Shankaracharya who sanctioned, and assisted in, the conversion of Miss Miller on his high moral courage and patriotism in broadening the foundations of Hinduism and promoting national progress. It is the first shot fired into the citadel of the exclusive organisation of Hindu society. The first faint cracks are visible and there can be no doubt that they are bound to widen into a breach sufficiently
to allow of its being stormed in the near future. We may be told by social die-hards that there is hardly any race or society in the world which has not got its colour bars and racial and caste prejudices, but the existence of such prejudices is no proof of their desirability or of their fitness for survival under modern conditions.

—New India, Madras

VEDANTA AND THE WEST.

Mr. Romain Rolland wrote in 1927 to Swami Ashokananda seeking information about the Ramakrishna Mission, its activities and progress. After expanding the principles of Vedanta the Swami concluded by saying that many Western authors of the 18th and 19th centuries showed traces of Vedanta influence on their thoughts. These be attributed partly to the dissemination of Indian culture by Western Orientalists and partly to the teachings and literature of Swami Vivekananda and his monks. Romain Rolland's letter which we extract from Prabuddha Bharata in reply to the Swami's letter is interesting in that it shows that Western culture is essentially the same as the Eastern.

Dear Swami Ashokananda,

I cannot thank you sufficiently for your excellent letter which has come at a time when you are suffering so greatly from your demands. Nothing could have better filled up the gaps in my knowledge and enlightened me on the actual position of the Ramakrishna Mission in face of the social problems which present themselves in India as in the world of to-day. I shall make use of these valuable reports in the final chapters of my projected work.

For the work is not yet written nor has even the preparatory outline been commenced. For a little over a year I have been collecting the essential materials; and (according to my usual custom for each of my works), I allow the fire to be covered by the ashes until all my papers be in order. It would be difficult to make up a quick collection of impressions on so great a subject; it is necessary to allow oneself to think over them in silence; I hope that, during this coming winter, I shall be able to devote myself entirely to this work...

My sister and I are extremely grateful to you for sending the numbers of "Prabuddha Bharata" Review, which we read with a keen interest, and for the "General Report" of the Mission. We have deeply valued the important books on the life of Sri Ramakrishna and of Swami Vivekananda. Here are those which we still need:

1. Jnana-Yoga
2. Bhakti-Yoga
3. Up Master
4. Abercrombie's European Travel

If it would be possible for you to send them to us we should be deeply grateful.

Your letter of September 11 has made me still more the great joy of your Mission and the fruitful wisdom of its calm and silent work. I shall imprint myself with these thoughts. On one point only I would present to you some observations. It is incontestable that a relationship reveals itself between the Vedantic ideas and many of the ideas and tendencies which are appearing now in the West. But I do not think that this is an effect (at any rate for the greatest number of them) of the modern diffusion of Vedantic ideas. In reality, unless this relationship rests on the identical foundation of human nature, and above all on the great Indian-European family. Whatever may be the agreements which unite the languages (and in consequence, the thoughts) called Aryana, of Asia and of Europe, these agreements are surely traced back to far distant times. Pascal has said these beautiful words in his Pensées (it is God who is looked upon to speak to men who are in despair at not having found him): "Thou wouldst not seek for me if thou hadst not found me."

When I happen to read in any of your sacred texts of India or in your philosophers and poets, one of these revelations, which goes to my heart, I do not discover it as a new thought, I recognise it as one of my childhood thoughts. It was written in me from all eternity.

It would be lessening the Divine, the Eternal, to imagine that there is a handful of grains in the hands of certain chosen men of a chosen race. The Eternal has sown himself with full hands over the whole field of humanity. The earth is not everywhere so fertile that the seeds may germinate in some places it grows and produces fruit, in other places it sleeps. But the seed is everywhere. And turn by turn, that which is sleeping, awakes; and that which was asleep, seek out the Sun. The Spirit is always in movement from people to people, and from man to man. And no people and no man holds it. But it is the fire of the eternal life in each one,—the same Fire. And we live to feed it.

The two Vedantic principles which you have expressed to me, have been familiar to me from my childhood,—without my having been able to have the slightest knowledge of India and its thought. Whence did they come to me? They are diffused throughout the world far more than you imagine, as well in a certain Christian mysticism (Eastern in origin) as in part of Hellenic culture (which she [Greece] also possessed through her great thinkers, from Pythagoras to Plotinus, passing through Plato until all men may think, and which place roots in the Vedas of Asia and Egypt as in Europe). And for us, men of the 19th century, we have had this magnificent fountain of idealistic pantheism—music—the powerful German music, and above all the heroic religious music of Beethoven. It was to us a metaphysic and religion without words,—a Yoga-revelator. If you know it well, you would see that the West has also in it its sublime discipline of being concentrated and absorbed in the Eternal. And the aspect of this German crowd of people swallowed up in the wonderful harmonies of a cantata or a mass of J. S. Bach is equal in its silence its intensity and its burning ecstasy to the most devoted religious adorations of India. Add to this, that in the domain of pure thought the strong current which comes from Socrates, the Dutch Jew of the 17th century, which has its full æsthetic century later in Goethe, whose substance we have not yet exhausted, and in the great German idealism of the beginning of the 19th century.

The Divinity of man and the Spirituality of life are two sets of faith for many of the highest spirits of the West and all time. One can even say that the first of these was the main inspiration of certain of the thinkers who made the French Revolution. And although that has, by the misfortune of every precipitated action, set human
Mr. KELKAR ON SHUDDI MOVEMENT.

The following extract is from Mr. N. Kelkar's presidential address at the recent session of the Hindu Mahasabha Conference held in Jabalpur:-

"The word Shuddhi movement is understood by many people to mean a movement for only re-conversion—reconversion to Hinduism of only those that were Hindus originally but were subsequently converted to another faith. But I take it that the word was never intended to possess that limited or restrictive sense. It implies the admission to the Hindu-fold also of those who were never originally Hindus, but seek for the first time to come into that fold. And in this respect I cannot but draw your attention to an event which recently took place at Nasik. That event is the conversion of an American maiden, Miss Nancy Miller, to Hinduism at the hands of Shri Shankaracharya, formerly Dr. Kurkitkki. There may be extraneous reasons for the worldwide advertisement which this conversion received in India, in England and in America. But the importance of that event is colossal enough by itself. This conversion has received the approval of the whole Hindu community, and I offer my respectful congratulations to Shri Shankaracharya, not only for his great imagination, but also for the strength of mind which His Holiness has shown in eschewing in a practical manner a great fundamental 'dogma' of Hinduism. We appreciate his courage at a time when other spiritual authorities, bearing the same title and enjoying the same eminence, have been fighting shy of coming to close grips with realities. They seem to know the spirit, if at all they know the letter of the Hindu Dharmastra. Wanting in self-confidence, they wistfully look for support in quarters which are dominated by an ultra-orthodox spirit. But the advisers from whom they seek guidance possess little knowledge and less responsibility.

Well, the glamour of a no-change policy cannot last long in religion as well as politics. In the first place, there is nothing in the religious texts against the admission of Non-Hindus to Hinduism. The essence of Hinduism is not only religion, it is social. It is not a mere dogma but a democracy. The correct idea about Hinduism is not deductive, but it is inductive. It is not the religion that makes the Hindu, but it is the Hindu who makes Hindu religion. It is not as if there was only one single body of revealed religious doctrine which was to govern the Hindu community to the end of time in the smallest detail. Physically, the Hindu race existed before what we call the Hindu religion came into existence, and the community which calls themselves Hindus, has perfect right to modify its religion as it likes in course of time. For the supreme purpose of Dharma is the ‘maintenance and well-being or the Dharma of the community professing it; and no community in this world can go on eternally with immutable laws and rules of conduct. In the heart of every religion, there is a small gyroscopic machine by God in the form of the instinct of self-preservation, and it never fails to react, when it finds the body of the religion and the community losing its balance and falling headlong to destruction."

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**PUBLISHED EVERY SATURDAY.**

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**Notes.**

The Future of Indian States: — Bombay has seldom had so many ruling Princes and their representatives assembled together as during last week. More than a score of them have come to Bombay to present their case to the Butler Committee (to enquire into the relations of the States with British India) which is leaving for England today. The people of the States have had no access to the Committee which has dealt so far only with the Chiefs. Perhaps another Committee may be shortly appointed to go into the question of the relations of the Princes with their people. The exception given to the Butler Committee has been in striking contrast to that accorded to the Simon Commission. The former has been lavishly feted in the States which it visited, while the latter in several places were confronted by black flag emblazoned with the motto “Go back Simon.” The Prince demand is briefly that they should be confirmed in their Treaty Rights. The British Indian demand is for self-government. In meeting the demand of the Princes, the British Government will have to devise some formula which will bring the -monarchical system of the States in line with the democratic spirit of the times. In refusing the demand of British India, they will have to satisfy the democratic sentiment of the world that bureaucracy is more consonant with it than self-government.

Another Conversion Case: — The Patna High Court has delivered its judgment in the case of Sita Devi against the Maharaja of Tikari. The relevant facts are that Miss Elsie Caroline Thompson, an Australian by birth, became a convert to Hinduism and married the Maharaja in 1909 according to Arya Samaj rites. In April, 1913 the Maharaja executed an annuity deed agreeing to pay her Rs. 3,000 per month for her life and the payment was charge on certain property mentioned in the deed. In July 1915, while Sita Devi was in England another deed was executed by the Maharaja whereby Rs. 15,000 per annum out of the annuity previously settled on her was settled upon her heir, successors in perpetuity. Subsequently her allowance was stopped and the present suit was brought by Sita Devi against the Maharaja for the enforcement of these two deeds executed in her favor in 1913 and 1917. The defendant, Maharaja admitted the execution of the documents mentioned in the plaint but pleaded that they were executed solely in consideration of the plaintiff being his wife and on her assurance that she would act up to the ideal of a Hindu wife. He also contended that according to Hindu Law the plaintiff being a Christian Lady could not by her alleged conversion become a Hindu and no lawful marriage could have been possible between them.

An Important Judgment: — Mr. Justice Kuilwant Sabay and Mr. Justice MacPherson delivered their judgment on Wednesday, the Associated Press has sent a bare summary. Their lordships held that the marriage was legal and valid. In regard to the first document, which granted a life annuity of Rs. 3,000 per month, they held that it was a maintenance grant made to a Hindu wife but she had forfeited it because she had been proved to have been unchaste. With regard to the second document, which was a grant of Rs. 1,250 per month, they held that this was not a maintenance grant but a deed of gift which was fully operative. Their lordships therefore gave her a decree in accordance with this document. It is obviously desirable to postpone comment on this document until the full text is available. But this much is clear that their lordships held that the conversion of a non-Hindu to Hinduism makes the latter a Hindu and eligible for a valid marriage with a born Hindu in the eye of the law. This point, so far as the Bihar is concerned, is now settled law, unless and until the Privy Council, if an appeal is carried to it, decides otherwise. If the Privy Council confirms the judgment on the ground that an Indian Court is the proper tribunal for judging the progress of social ideas among Hindus, the law will be settled for the whole of India on the lines of the Bihar judgment. Meanwhile, other High Courts in the country will be bound to take note of that judgment and if they think it necessary to differ from it, should give weighty reasons for doing so. In any case, an important first step has been taken and we may await the result with confidence.

Injunction Against Second Marriage: — We take the following from the Bombay Chronicle. “An application to restrain the husband’s second marriage was made before Mr. Justice Miran at the High Court yesterday by Harbadabai, a minor-Hindu girl. The defendant is Keshavlial Nathuall the husband,
and his father and mother. The parties are Agarwal Marwari. Narbadabai stated that when she was married to the first defendant, the latter had agreed that he would not marry again during her life-time. In breach of that agreement, her husband was going to marry another girl very shortly. She, therefore, prayed that an interim injunction may be issued against her husband to restrain the marriage. His Lordship ordered a notice of motion to be issued against the defendants with a short dated summons returnable on 8th May." An agreement in restraint of marriage is void on grounds of public policy, and the decision of the High Court in this case will determine whether that rule applies to a second marriage during the life-time of the first wife.

Indian Fiscal Policy:—Opponents of self-government for India, represent that there is no real demand for it on the part of the masses and that it is wanted only by a small minority of the self-governed. The object of the Indian policy is to exploit the ignorance of the people for their own self-aggrandisement. Assuming that this is correct, is it a conclusive argument in favour of foreign rule? It cannot be denied that the present rule is essentially foreign rule, because though there has been a considerable increase of Indian personnel in high offices, policy except in comparatively minor matters is framed in England by a member of the British Government. This system has existed from the year 1858 when the Government of India was taken over by the British Crown from the East India Company. Less than twenty years after this transfer of power, the British Government imposed on the policy of industrial "laissez faire" which had been adopted by Great Britain some thirty years previously. The policy suited British industrial conditions admirably, and British economists exulted it and proclaimed it as the only sane and sensible policy for all countries. No other country, however, was deceived by its rhetoric—for it was mostly rhetoric—but India was compelled to make it the basis of her customs policy to the detriment of her own long-standing industries. This brought about a complete economic confusion and India had to start a new on altogether new lines to build up a new system on a principle whose suitability to her conditions was never tested.

The End of Laissez Faire:—One result of the recent war has been to alter the industrial conditions in Britain in relation to the rest of the world, and British statesmen and economists have been obliged by the realities of the situation, to throw their cherished policy of "laissez faire" over-board. The British Liberals who were the special custodians of this policy have completely repudiated it. The repudiation of the Industrial Inquiry Committee of the Liberal Party, drawn up by influential Liberal economists like J. M. Keynes, W. T. Layton, H. D. Henderson, Ramsay Muir and B. S. Rowntree, and endorsed by Mr. Lloyd George, Sir Henry Samuel and Mr. V. V. Dhrivasra Iyengar, Advocates, made her first appearance in court on the 17th instant and that she declared to a press representative her intention to set up practice. We congratulate Miss Anand Bai on her personal success in effecting a breach in the old barriers of the profession of law. Now that the lead has been given, there will not be women wanting in the presidency, who will be eager to become lawyers. The gift of the gab that women are admitted to possess will be an asset to them in the profession. We particularly welcome the courageous decision of the young lady as widening sphere of women's usefulness and as evincing the determination on the part of women to be satisfied with nothing less than perfect equality with men. We wish Miss Anand Bai every success in the profession of her choice.

 Widow Marriage Helping Society:—We are asked to announce that a society bearing the above name has been started by some members of the Prarthana Samaj from the new year. The object of the society is to act as a medium between widows and gentlemen intending to marry and help them. Those gentlemen and widows who wish to marry through the Society are requested to correspond with the secretary, giving all particulars. All correspondence will be kept strictly confidential and should be addressed to Secretary, Widow Marriage Helping Society, Prarthana Samaj, Girgaon, Bombay 4.
The Social Workers' Conference was started five years ago as an All-India annual function. The need for such a Conference may be briefly stated. The Social reform movement in India began as a movement of domestic reform and has practically remained so all these years. It began with the suppression of sati which was not, as is generally supposed, carried out by a mere fling of the British Government but was strongly advocated and supported by Indian intellectuals headed by the illustrious Raja Ram Mohan Roy. Ishwar Chandra Vidyasagar by a logical sequence attacked the prohibition of the remarriage of Hindu widows, and he was followed up by later reformers with campaigns against child marriages, the illiteracy of women, and against other restrictions and hardships injurious to their physical and mental development. In thus concentrating their early attention on the education and emancipation of women, the reformers were guided by a sound instinct behind which was a practical necessity. A man can face the world more boldly in the maintenance of a cherished conviction, if he was not hampered by hindrance and opposition, active or passive, in his own household. Many great reformers, it is true, have had to struggle against both domestic and popular opposition. But their reforms began to strike root in the social soil only when as the result of their perseverance the conscience of their female folk was enlisted in their support. In fact, social reform is largely the bringing round of women in a society to the realisation of the need and advantage of a given change in the established order of things. When this is done, the reform becomes part of the national heritage and may be safely left to work its way through all the different social strata. To take a current instance, every American whom we have met recently says that the repeal of the Prohibition Amendment in the constitution of the United States is out of the question as the women of America are as a body convinced of its benefit as a means for safeguarding their home life and the proper bringing-up of their children. The Indian social reform movement could only carry on hesitatingly—deal with reforms which went much beyond domestic life because it had to wait on the progress of women's education to enable it to widen its scope so as to cover a larger field. Caste and the removal of untouchability have of late years been given prominence at social conferences, partly, no doubt, because of their political significance, but largely because they lie on the frontiers of the Hindu family, and are within the sphere of influence of new ideas which have begun to remould family life.

The questions included in the category of Social Service are of a different kind. Broadly speaking, they have arisen not so much out of a felt social necessity as out of an apprehended one. The apprehension itself has been imparted, so to speak, by external influence either of Christian missions or contact with Western ideas generally. Social Service, as distinguished from Social Reform, is understood to cover the whole range of social re-adjustment to modern sanitary and social ideals. What is known as Social Reform in Europe and America is, roughly speaking, tacitly understood to be the sphere of Social Service in India. Social Workers are workers in this field and the Social Workers' Conference is intended to be a Conference of such workers. Social reform, as pointed out above, growing out of a felt necessity has progressed along a continuous line steadily expanding at each stage to higher levels. Social work, on the other hand, has necessarily been patch-work by the very condition of its origin without any organic connection between its several parts. Rural welfare, labour organisation, and sanitary housing—to take three prominent subjects—engage the attention of many workers, but they have originated without any reference to one another and are being carried much in the same way. The object of the Social Workers' Conferences is to provide a common meeting ground for workers in all parts of the field who can compare notes and devise means of bringing their activities into sympathetic correlation. The first Bombay Social Workers' Conference was held last year and the one held this year on Saturday and Sunday last at the Malabar Memorial Hall of the Seva Sadan was the second. Most of those present were men and women who are actively engaged in some kind or other of social service, and who can, therefore, speak from their own experience on the subjects taken up by the Conference. In fact, these subjects, as will be seen from the resolutions placed before the Conference, were selected because workers who have devoted themselves to them particularly, took a leading part in the proceedings. The speeches at the Conference, in consequence, were almost without exception informing and instructive and while there was plenty of light there was a total absence of heat within.

The Conference was in no sense a communal affair. Hindus, Musalmans, Parsees, Christians, Europeans and Americans were there and cooperated without the least effort in the proceedings. Women were quite, as conspicuous as men in the gathering. The Conference was thus an object-lesson in public work which all could join without distinction of caste or creed.
RANDOM THOUGHTS

(By 'RATIONALIST')

'Adi-Dravidas', 'Adi-Karnatakas' and 'Adi-Hindus' are names of recent growth, which the Depressed Classes respectively of Tamilnad, Adbhra, Karnata, and Indi generally, have adopted for themselves. These names mean literally the 'original Inhabitants' of Tamilnad, Adbhra, etc., or of if you like, the 'original Dravidas'... and 'the original Hindus.' The propriety of these coinages has been called in question. But whatever one may think of it, the propriety of the old term 'Untouchable' has always been a puzzle to me. I shall show how this term 'untouchable' is untenable even from the orthodox Hindoos standpoint. Literally all 'untouchable' is one who cannot well be touched; and per sonata a 'touchable' is one who is well be touched. But we know that whether a 'so-called' touchable touches an 'untouchable' or is touched by him, something spiritually undesirable is supposed to result. It followed that both parties are mutually untouchable. That is, the propriety of calling one of them 'touchable' and the other 'untouchable'?

It might be said that the touchables are so-called because they all are (or are supposed to be) mutually touchable. If so, the untouchables also might be called touchables, as they too can be taken to be mutually touchable. It is not true as a matter-of-fact that all so-called touchables are mutually touchable, nor in fact are all so-called untouchables mutually touchable. There are gradations of untouchability—ranging, as it does, from untouchability proper to unapproachability, unapproachable, unseeable, and unmentionable.

(Cf. the Marathi euphemism—charya, the laity, &c.—of the big house—used by Brahmanes; especially when in the novels or ritually pure states, to denote the poor despised Mahar, the latter being unmentionable as such.) Unapproachability is in some form or other permeates Hindoo society through and through, being in fact the essence of the caste system. Yet it would be true to say that the line of division between the so-called touchables and the so-called untouchables is more marked than that between any two castes of either of those divisions. But the question is, if the touchables are so-called because of their mutual touchability (real or supposed)—why may not these 'untouchables' also be called touchables? because of their mutual touchability (real or supposed)? As nobody, I fear, either among the reformers or the orthodox can answer the question satisfactorily, I propose that reformers at least should, following a suggestion of Mrs. Saraswati-Chabitramma's, call all who are for observing untouchability, by the more appropriate term 'touch-en-more' while the so-called untouchables continue to be called 'Adi-Hindus'; the suppressed Clauses of the like.

Taking the other terms of this unthinkable Shastra of untouchability we may note that unapproachability denotes something mutual just like untouchability; and so if 'untouchables' cannot be used to—denote only one of two mutually unapproachable classes. But the rest, viz., 'untouchable, unapproachable' and 'unmentionable', may well stand, because it would appear that unapproachability, unseeability and unmentionability are not mutual in operation as untouchability and unapproachability are, e.g., a Nayadi is unseasleable by a Nambudiri, but the latter may well be seen (or peeped at) by the Nayadi from his duly distant concealment, without the Nambudiri being polluted thereby.

HOLKAM MILLER'S MARRIAGE

The Editor, The Indian Social Reformer.

Sir,

With regard to the Indore marriage one might let the matter pass as only another instance of the unpleasant vagaries of a certain type of Indian princes if it were not that it is difficult to refrain from expressing astonishment that this disagreeable marriage is being made a matter of rejoicing and self-congratulation among a section, let us hope, only a section of the Indore public, rather than a cause for lament and humiliation. Though the writer is neither a Hindu nor an Indian, yet his given beyond expression to have to believe that any Hindu ecclesiastic could be found to be a party in such a travesty of convention and propriety, which brings this divine and venerated religion into contempt. Moreover they do not understand that a western woman to whom countrymen polygamy is anathema, who can make a polygamous marriage with her very own, who can barter her spiritual honour by yielding an alien religion merely as a 'pike-oner' to enable her to carry out a contract, would not be considered by western society as an acquisition to its rank, and this society will wonder why her entree into their midst should be made a matter of complaisance.

Yours etc.,

A LOVE OF INDIA.

[While we share the correspondent's objection to polygamous marriage, we are unable, in view of the fact that religious conventions for marriage purposes are not unknown in European Royal families even in our own time and that no blame has been held to attach to the clergy who officiated at such conversions and marriages, to set up western opinion as a irreducible tribunal in such matters!]

BARELY CONVENTION—REPLY

Sir,

The Editor, The Indian Social Reformer.

Several objections have been raised in certain Methodist papers as well as in your valuable journal dated the 7th instant to my notice of 28th March, 1928, under the heading of "Barely Convention."]

My deduction as to the existence of colour prejudices in the Methodist Mission was not made from the fact that Sadhu Sunder Singh was not given an opportunity to preach in the English Church, but the fact of the existence of colour prejudices in
Methodist Churches and Mission was only strengthened by the instance of the proceeding of the Bareilly Convention. Indian Methodists Mission employees are certainly to be excused for their attempts to defend the mission policy for the simple reason, that the majority of them of their ancestors have been converted from the depressed class of the society and have been raised to the position which Indians in the past failed to give them. Well this is namad salat, and we must be glad for their expression of loyalty. On the other hand the expression of our American brethren, especially that of the Editor of the Indian Witness, Lucknow, in recognizing the fact of the existence of colour prejudice make us all feel happy. When the disease is realized and not ignored, there is every hope of its remedy.

I need not further dilate upon the point of colour prejudice as it is an obvious fact which no sincere and truth loving man can deny. The Editor of the Indian Witness speaking of my letter in its issue of 11th April 1923 remarks as follows:—"However it may be accepted, for it is not a fact that services for English-speaking congregations have been maintained in many cities of India for decades without an Indian ever occupying the pulpit? Are we sure that colour prejudice has not consciously or unconsciously contributed to this result?" The commentative fact is that this colour prejudice is not only found among European and American in India but is so very universal in Christian countries and Christian Colonies. In an American Journal, the Messenger, Prof. Hoffert, Chicago University, writing on the Mission propaganda quotes an instance as follows:—"When a white priest had a charge of the coloured church. At his death, men of colour married his tais to its last resting place. That "niggers" should carry the coffin of a white priest caused a stir in the town." The above professor further writes that a man seeing that stir in the city, exclaimed:—"If that is Christianity, I do not want it." Instances can be multiplied, for further reference, readers are requested to consult the Travel Diary of a philosopher by Count Herrman Keyserling, London, 1925, pp. 201 and "Europe and Islam" by Sir Thomas Arnold, in Western races of the World, Vol. V.

Will the readers of the Indian Social Reformer note that the Baroda Central Conference was an Indian Conference, and it had nothing to do with Anglo-Indians, Europeans or English Church, and hence it is not an extra-ordinary thing for Indians to lead the spiritual meetings, and yet I would ask Mr. Amar Dass, who were the real heads of the proceedings of this Conference, remembering the Conference exists for the Methodist Church in India? Is not this Conference under the sole guidance of foreigners, with Indians as mere puppets?

Further the complaint has been made that I should have told the Methodists my opinion of the convention and the names of two papers are given. I am glad to have this opportunity to reply, that I have sent number of articles to both these papers but they were always considered by their Editors not fit to be published. My last articles on "Protestant against protestant" was returned with the remarks "full of erroneous thoughts." If my initials are mailed to the ordinary readers of the I. S. R., at least they should not be mailed to the respective Editors of the above papers. Mission Editors are tied by their Mission policy and as such I pity them.

They cannot and dare not to write a word against, the general policy of their Mission, amen if they be expressed through a correspondence.

The colour question is the question for whole of India, and it is only right that when Mission journals refuse to voice my feelings, I should seek the aid and medium of our other Indian non-mission journal whose policy is "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." I would appeal to Messrs. S. W. H. and H. S. Peters to learn this lesson of bold policy from our non-Christian, paper and fear nothing.

Bareilly Cant. Yours etc.,
S. W. H.

With reference to the above, we extract below the comment of the Indian Witness, the Methodist organ:

We are confident that our brethren who have replied to S. W. H. are correct in their insistence that colour prejudice had nothing whatever to do with the fact that Sadhu Sundar Singh spoke only in Hindustani at the Bareilly Convention. We do not feel however that we can afford to boast that there is no colour prejudice in the Church. The process of purification has not reached such a stage yet as long as the Church is continuing to reach out and lay its hands upon unregenerate men and women, it will not be able to claim complete freedom from colour prejudice, unless such prejudice shall be reduced throughout the world to much smaller prevalence than is now the case but we are convinced that the Church has long been fighting this evil and is fighting it more vigorously to-day than ever before. Colour prejudice is not a disease from which only people with white skins suffer. Like other sins it is common to all races. Some African tribes consciou of the devil's skin white man and an old story current in Japan is that when God made mankind he first put too much colour in and made an African and then failed to put in quite enough colour and made a Caucasian and that it was only after considerable experimenting that he made a real success and produced the first Japanese.

It would not be right for us to attempt to say where colour prejudice exists in the Church for that would involve passing judgments for which no man is qualified but we believe that the correspondence initiated by S. W. H. should be made to yield benefit to the Church by easing pastors of English-speaking churches and those in charge of Conventions where English and an Indian language are
both need to consider whether the highest spiritual interests would not be served by a more frequent selection of Indian ministers as speakers in English services. However it may be accounted for, is it not a fact that services for English-speaking congregations have been maintained in many cities of India for decades without an Indian ever occupying the pulpit? Are we sure that colour prejudice has not consciously or unconsciously contributed to this result?

CALCUTTA CITY COLLEGE HOSTEL

The Editor, The Indian Social Reformer

Sir,

Allow me to thank you for the courteous treatment my communication received at your hands; and also for the unambiguous manner in which you have expressed your disapproval of the acts of rowdism and indiscipline in the City College Hostel.

I have not, however, been able to appreciate your criticism of the attitude taken by the City College Council towards the performance of image-worship in the Hostel. You have said that “If the puja is objectionable to the Braho Proprietary, it should be objectionable whether performed in a particular building or in some other building very near to it”. It is; but for Brahmos alone. The City College authorities have never questioned the right or propriety, of Hindus performing their pujas according to their religious convictions. They only refuse to be identified with such celebrations. As I have pointed out in my previous letter, allowing the performance of Saraswati Pujah within the College precincts or within the compound of the Hostel which forms an integral part of itself does tantamount to such identification and participation. The objection is, therefore, not mere local and technical but fundamental, involving religious convictions. The resolutions of the College Council as quoted by me in my previous letter are very clear and definite on this point. They allow orthodox students of any community perfect freedom of religious celebrations but, at the same time, safeguards the fundamental principles for which the College stands.

I am constrained to observe that you have not been able to differentiate between a hostel and a rented house. The hostels have been established for exercising general supervision over the student-boarders, a supervision which no landlord ever thinks of exercising over his tenants. The relationship between the Principal and his students is, surely, different from that existing between the landlord and his tenants. Even in the latter case we know of landlords making it a condition precedent that no religious observances antagonistic to his conviction should be performed within his house; and what will we say of a tenant who after renting the house on the above condition proceeds deliberately to break it? You have pointed out that the Hostel rules “do not lay down that the Principal should not permit idolatrous Hindu festivals to be held within the Hostel”; and that “they should have and would have done so if the fundamental principles of the College authorities were opposed to such celebrations.” Permit me to say, sir, that the Hostel was meant for students of the City College—irrespective of caste or creed—and with due respect to this fact only such rules as were of universal application were framed and no mention was made of particular religious rites.

I entirely agree with you when you say that a religious movement, if it losses touch with the ancient culture of the country, must fail and wither. I, however, hold that the Brahma Samaj has throughout its history made itself continuous with the highest and the purest in the real ancient religious culture of India. It has sought to revive the Upanishadic tenets of Hindu faith. We, Brahmos, worship the Supreme Being celebrated in the Upanishads. But we never forget that the Brahma Samaj has its universal aspect as well. Its development in Hindu India is bound to be peculiarly Hindu; but its development in Christian and Moslem countries must perforce be coloured by their own tradition and culture.

The Indian Renaissance may be “jealous about conserving every particle of the past which has the slightest cultural value”; and this conservative impulse may “spring out of the instinct of national self-preservation.” But renaissance is not mere conservatism; it brings new knowledge and rejects whatever is found untenable in the light of its new ideals, nor can every rite or ritual be regarded as full of character and cultural values simply because it is old. National self-preservation is necessary; but much more necessary is national uplift and development. No nation has ever progressed by self-preservation alone. Every nation has to keep itself in close touch with the thoughts prevailing in the world; it has to reform, conserve and adapt in accordance with the requirements of its regeneration.

As I have sought to explain the attitude of the College authorities in this letter I shall be highly obliged if you kindly publish it in the next issue of your paper and send a copy to the above address.

Yours,

Amitakumar Sin, 14-4-26. Member, City College Council.

VILLAGE RECONSTRUCTION IN GUJARAT.*

There were abnormally heavy rains over the whole of North Gujarat in the end of July last. This fall of huge quantities of water was spread over the four closing days of July, and measured from 30 inches to about 69 inches. The normal rainfall in this north part of Gujarat is only 25 to 30 inches spread over three months of the rainy season. The deluge of water had to find its way some how or other to the sea. But the streams and small rivers

* Paper contributed to the Social Workers’ Conference by Mr. A. V. Thakker of the Servants of India Society.
that drain the country side were all found too small, too shallow and narrow for the unexpected task put on them, and could not carry the immense quantities of water in the short space of four days. The natural result was that they all overflowed their banks and submerged the scores of villages situated on their banks. In many cases people of such villages had to run away for their life, leaving all their belongings behind, and seek shelter on higher ground. Fortunately big rivers like the Mahi and Sabarmati did not overflow their banks; they could contain the immense volumes of water that were thrown in them. But small rivers like the Meshwa, Vatra, Shedi, and Vishwamitra were simply huge torrents rushing past at a terrific speed destroying villages, uprooting age-old trees, breaching railway banks and road-bridges that came in their way, and devastating the whole country. The damage done was heavy beyond calculation and stupidized the people concerned.

Besides the damage due to floods in riparian villages there was the damage caused by collapsing of houses in all other towns and villages situated on higher lands in the affected area. The heavy rains were accompanied by very heavy South and West winds, whereby the rainwater was pumped into the joints of brick or stone walls, as if by millions of syringes at a time, thus weakening the cementing mud or mortar, and bringing down walls (especially on the South and West sides) and houses. Thousands of houses thus came down involving their owners in a loss, aggregating to lakhs and crores of rupees.

**IMMEDIATE HELP.**

The news of this disaster spread like wild fire all over the country. It moved the whole country in a way it had rarely done before, and every one was moved to do his bit to help the distressed people of Gujarat. Bombay, the greater part of the trade of which is in the hands of Gujrati-speaking people, not only sent money in thousands and lakhs, but sent men 'in hundreds to render what personal assistance they could. The immediate help rendered by Bombay and other towns was wonderful whether it was of the supply of cloth, grain, cooking utensils, eatables or blankets. Though means of communication were mostly cut off, helpers from outside ran to the ruined villages in whatever way they could by wading through miles of muddy water, or in boats, or by bullock carts. Gujaratis will remember for many a year to come the regular scramble made by benevolent people from outside to carry help to them in their hour of great need.

**CHEAP GRAIN AND SEED SHOPS.**

The one great relief that was given by the relief organisations to the distressed people was by opening shops for selling grain and seed at cheap rates, varying from 10 to 25 per cent. below cost. Lack of acreage of land had to be resown, and huge quantities of stocks of grain that had been carried away or submerged and made unfit for human consumption, had to be replaced. If all this work had been left to the ordinary market dealers, the prices of food stuffs would have risen considerably, land would have remained unsown and the disaster would have been doubly ruinous. But by spreading out a net-work of the Samitis' relief shops, the unofficial organisers were able to establish a sort of control over the market, without any compulsion or legislation, for a period of three to four months, when the worst period was tided over. From the cash loans advanced to cultivators by Government and by their wages, they were able to purchase their seed and grain from these shops, and thus they were set on their legs once more.

**REBUILDING OF HOUSES.**

But the next important question of rebuilding of houses was kept back till the end of the rainy season, i.e., till the end of October. The relief organisations, non-official and official, were planning in their minds how to begin it, but they had no time to go into the details thereof till the more urgent necessity of seed and grain was satisfied. Once they were free from that work, they took upon themselves independently of each other of damage to house property, to estimate the amount of total damage. These were compared and laid before Government with a view to see in what way relief could be given, and how much charity was needed for rehousing the poor resourceless people in villages, and how much money was necessary to be given as loan on easy terms to people for rehousing. Roughly speaking, a crore and a third was the estimated damage, about twenty lacs were needed to be given in charity to poor and indebted people, and about a crore in loans on low interest (3 to 6 per cent.) repayable in ten years maximum by instalments. This loan money was found by Government from the large famine fund, which is a cash reserve fund, available at short notice for purposes of famine relief, but diverted in this exceptional case of flood relief for an equally legitimate public purpose. The large amount of money required to be given in charity (20 Lacs) for housing of the poor, was found partly by Government and partly from the public funds, chiefly by the Bombay Central Fund. The loan money is being distributed at present, and reconstruction work is fast progressing. Wages of artisans and labourers in their building trade have risen, and the months of April and May 1928 will see hundreds and thousands of houses going up. But even with all the available assistance coming forward, a certain proportion of the houses will remain unbuilt for various reasons, in the details of which we need not get.

**CHANGE OF VILLAGE SITES.**

Villages situated on the banks of small rivers had learnt a very hard lesson during the flood. People of scores of such villages had not only lost their everything, but had to run away for dear life, with their cattle, to higher places. When they had recovered from the first shock, they began to talk of shifting their whole village to more elevated sites, so as to be beyond the reach of further
equally high floods. In many cases higher sites were found and purchased either by private negotiation or by recourse to compulsory clauses of the Land Acquisition Act. But it must be said that notwithstanding the Government help for acquisition and purchase many of the new land being found for the villagers, many villages have not taken advantage of the facilities given. Vested interests, specially the owners of substantial houses that were left un-affected by the flood, opposed the change and prevailed in many cases. Conservatism too was responsible for not shifting in several cases.

WELLS DESTROYED.

One disastrous effect of the flood was the complete destruction of village drinking wells. Wells in the alluvial soil of Gujarat are not founded on rock, but on soft sand, with the flood water several feet on the top of a well, and the bottom of the well was on unstable foundation like sand, the masonry wells collapsed like card houses, and in place of a fine-built well fifty or sixty feet deep you had left a hole or a pit only ten or twelve feet deep. Not only were they filled up by sand and earth but the masonry thereof crumbled like pebbles and made its own grave. Hundreds of such wells have been destroyed, village wells used for drinking and also those used for field irrigation. No relief from any source for repairing and renovating these wells has yet been given or is expected to be given, except for the drinking wells of depressed classes or untouchables. The Bombay Central Fund has allotted Rs. 53,000 for this work and work is in progress, whereby poor untouchables will be able to have a large proportion of their damaged wells restored by the next rainy season.

PUBLIC INSTITUTIONS.

Public buildings like Dharmashalas, schools, libraries, temples, mosques, village chowras (or chavdi) have also been destroyed in hundreds. Nobody has been able to make a complete census of this loss, but there is no doubt that it has been tremendous. Fortunately the Central Fund has been able to set apart for the work of repairing public Dharmashalas and schools and libraries a sum of Rs. 75,000 from which grant the work will be commenced shortly. But it is far from expected that the work will be finished in this working season. It will have to be carried on in the next season, i.e., after the next rains.

COMMITTEE CO-OPERATION.

It should be said with satisfaction and pride that in all the relief work that was done after the flood, there was good co-operation between the non-official workers, chiefly members of the Gujarat Congress Committee, the Bombay Central fund, and Government officials. In the first few months of the work the Gujarat Committee was much in evidence. It was that Committee, headed by Mr. Vallabhbhai J. Patel, which commenced and organized relief operation on a large scale, and set the ball rolling. The Government officers headed by Sir Chimanlal Mehta, thereafter toured in the affected areas, gained first hand knowledge of the effects of the flood and planned to give liberally out of the Provincial revenues as Tagavi to cultivators and from the famine Insurance fund for housing purposes.

SPECIAL SOCIAL SERVICE CONFERENCE.

The Bombay Social Service Conference held its second session on Saturday in the Malabar Memorial Hall, Harvey Road, Bombay, and was largely attended. In the absence of Mr. Naidi who has been away from Bombay on account of her daughter's illness, Mr. K. Natarajan was voted to the chair.

The Government helped by Sir Chimanlal Mehta, thereafter toured in the affected areas,
Miss B. A. Engineer, Chairman of the Reception Committee, in welcoming the delegates and giving the history of the movement said the first conference was held in Bombay in 1925 under the presidency of Sir Lalubhai Samaldas. Its origin was this. In 1923 the fourth session of the All-India Social Conference met in Bombay and on its conclusion its reception committee decided to form itself into a new association, known as the Bombay Council of Social Workers, with Sir Lalubhai as its President, with a view to strengthening the All-India Social Service League and keeping up its activities in the different parts of the Presidency. "This Council of Social Workers," Miss Engineer said, "aims at providing frequent opportunities to the social workers to meet and study important social problems, surveying the field of social work in the city and collecting information of the work that is being actually done by organizing conferences of the kind we are holding to-day. It is under the auspices of this Council of Social Workers that this second session of the Bombay Conference has been organised. At the last conference, Mr. Joshi, the chairman of the Reception Committee, had expressed the hope that similar Councils would be formed in important places like Surat, Ahmedabad and Poona, and the Bombay Council would develop into a provincial body, but that hope has not been realised yet and till that is done, it is not possible even to attempt a social survey of any city or town."

Programme of Work.

In 1925 the Conference was invited to hold its second session in Poona, and the invitation was accepted, but for some reason or other, it could not be organised then and the Executive Committee of the Council decided to hold it in Bombay this year. There are different views about the objects of such a conference. Some people think that it should be a deliberative body. We hold the view that its main object should be to educate public opinion with a view to concerted action being taken in regard to social problems and also to provide facilities for discussing methods and principles of social work. I admit it is too early yet to judge whether this is the correct view, but experience gained in this direction will serve for our future guidance. At the last conference held in Bombay the subjects taken up for discussion were housing, unemployment, adult education, untouchability, prison reform and village sanitation. This time the subjects selected were prostitution, village reconstruction, prohibition, unemployment and primary education, subjects equally important and demanding immediate attention. We are glad to say that as many as 33 different Associations have joined the Conference this year. This in itself is a great encouragement to the social workers. It is said that the ideal of social service is as old as humanity. Some 26 years back the gospel of social service in Bombay or for the matter of that in India, was but little known and less preached. It is only in recent years that a civilising wave, if I may be allowed to say so, has spread over the country, and social service has now come to be recognised as an essential part of our every day religion. It is a matter of great satisfaction that the spirit of social service is now abroad in this great city, and that our young men and women are becoming more and more imbued with a desire to be of use to those that need help. There are many aspects of social service and there is an immense field for social workers, but let it be borne in mind that the one essential element of true social service is a keen and live sympathy with the suffering humanity and an earnest desire to ameliorate its lot. True social service transcends all limitations of colour, caste, or creed. It is an offering made to humanity; in all humility, in the spirit of an ardent devotees without any expectation of reward or gain. Self-advertisement and self-gloration do not find any place in the code of a true worker.

Mr. K. J. Dubash, General Secretary, read messages of sympathy with the Conference, some of them being from Mrs. Naiden, who expressed the hope that the keynote of their deliberations and schemes of social service would be love, vision, faith and sacrifice.

President's Address.

Mr. K. Natarajan in his inaugural address pledged at the outset that there should be co-ordination in the work of this Conference and that of the National Social Conference. The difference between the two seemed to be that while one of them dealt with questions that touched upon the susceptibilities of a sect or creed, the other handled problems which had no reference to any sect or creed. That being the case the Conference of social workers would have a separate existence for some time to come. Proceeding, Mr. Natarajan said, in India at present there were several movements rising, but there was no co-ordination among them, and the result was that each of the movements was developing as a sort of revolt against the existing order of things. Take for instance the women's movement. He was impressed by the fact that among the most prominent women workers there was a bitterness of feeling against society as personified in men as the authors of all the troubles of women. He put it that if women were to lay all their difficulties at the door of men, men would also say that women were the source of their difficulties. He urged that this and other social questions should not be approached in a spirit of bitterness and revolt, but should be considered in a spirit of charity, toleration and reverence. It should be remembered that old customs and manners that had come down to them must have originally come into existence owing to the conditions of life which then prevailed at the time, and he thought that before trying to change them by a revolutionary method they should make themselves sure that the changes they sought to make were of a higher and a better kind. He concluded by suggesting that the authorities of the University should arrange for
the students of their School of Sociology now and then to go out in the different parts of the city as social workers and in that way acquire practical experience of the problems they were studying.

The Conference adjourned to Sunday, when resolutions were considered.

RESOLUTIONS.

The Conference met again on Sunday last when several resolutions were passed. The resolution that this Conference lends its whole-hearted support to the Marriage Bill of Rai Bahadur Harbilas Sarda as revised by the Select Committee was moved by the Chair.

II.—PROSTITUTION.

(i) (a) This Conference considers that the brothel is the chief ally of the procurer and the pimp, and without it, it would be practically impossible for them to carry on their nefarious trade. It further enables them to ill-treat, torment and to exert an overpowering influence over their victims. (b) This Conference while expressing its gratification at the action taken by the Government of Bombay and the Bombay Legislative Council for passing the Bombay Prevention of Prostitution Act of 1923 and the Children Act of 1924 is of the opinion that the evils of commercialised vice will not be adequately tackled unless (i) brothels are made illegal and (ii) steps are taken to remove the tolerated vice district in the City. (c) This Conference recognises at the same time the material difficulties in the way of suppressing brothels immediately. It, therefore, recommends that the policy of closing the brothels should be carried out by gradual stages, within a period of three or five years. It is further of opinion that the existence of brothels in crowded residential localities and on the main tram routes and in the vicinity of schools, is detrimental to the morals of young persons in so far as it leads to the immature arousal of the sex interest in children and young persons. Moreover it gives a glaring gratuitous advertisement to the haunts of commercialised vice. (d) Therefore this Conference recommends that Government be moved to take action in this matter by introducing necessary legislation and also to deport all foreigners openly practising prostitution in the City. (ii) This Conference also recognises the necessity for imparting knowledge about the facts of life (sex hygiene) and the intimate relationship between Prostitution and venereal disease. (iii) This Conference advocates the abolition of certain customs such as Devadasis which lead to this evil. Proposed by:—Mr. H. W. Bryant. Seconded by:—Dr. Miss Jerbanoo Mistry, L. M. & S.

III.—INTERNATIONAL TRAFFIC IN WOMEN AND CHILDREN.

This Conference records its appreciation of the work of the League of Nations in appointing a Body of Experts on Traffic in women and children. The Report recently made public of their investigation in 23 countries is a revelation of the scope and extent of the Traffic in the West and of its relatedness to Eastern Countries. This Conference records its satisfaction that 23 out of 43 countries who are members or non-members of the League of Nations have abolished licensed houses. In view of the world significance of this evil, and the necessity for co-operative measures to root it out, this Conference earnestly requests the League of Nations to extend the Enquiry of the Special Body of Experts to India. Proposed by:—M. Kanji Dwarkadas, M.A. Seconded by:—Dr. P. N. Darnawala, Bar-at-Law.

IV.—VILLAGE WELFARE.

(a) This Conference is of the opinion that with a view to attain effective village reconstruction it is desirable that life in every village should be gradually ameliorated and advanced through such agencies as Village Planning Societies, Village Social Service Leagues and Co-operative Literary and other Societies and Leagues. (b) A net-work of such Societies and Leagues should be spread out all over the Presidency controlled by one Central Board so that rural life might become a unit in the process of the growth and development of our Indian Nationality thus yielding the greatest good of the Country from every utilitarian point of view. (c) This Conference commends to the notice of the public and Government the experiment in Rural Welfare Work carried on by the Deputy Commissioner, Gurgaon District, for the last six years, and suggests that experiments on similar lines be instituted in consultation with prominent rural workers in the Presidency. Proposed by:—Mr. A. V. Thakkar, L. C. E. Supported by:—Mr. H. K. Dadachanji.

V.—UNEMPLOYMENT.

"This Conference urges that effective measures be taken for relieving unemployment by the following amongst other methods. (a) By organizing efforts so as to help boys towards the end of elementary and secondary grades of education to make a choice between further training and entering on a practical career (suitable to the brains and means of the boys) so as to provide for suitable bifurcation, by means of vocational training, at the right stage and prevent overcrowding in the literary, legal and medical institutions and professions. (b) By introducing and developing cottage industries in every District. (c) By establishing employment exchanges in industrial centres, launching schemes of unemployment insurance, framing programmes of public relief works for periods of trade depression and other measures." Proposed by:—Mr. F. L. Bharucha. Seconded by:—Dr. T. C. Khudawala.

VI.—PROHIBITION.

(c) This Conference appreciates the declaration of the Bombay Government for total prohibition as the goal of its excise policy and urges that with that end in view all intoxicating drink and drug shops be abolished, inspite of financial loss caused thereby, as early as practicable. (d) This Conference draws
public attention to the still existing menace of the liquor traffic in western India, to the large proportion of hard-earned money spent on liquor by the working classes, and to the close relation obtaining in so many cases between alcohol and prostitution as well as to other evils moral and social and appeals to the public to work in every direction to urge upon Government the necessity of carrying out of the above policy and so remove this great evil and social temptation. (b) This Conference, while recording its gratification at the fifty per cent. reduction in the consumption of country liquor in the Bombay Presidency during the past five years, urges upon the Government the imperative and immediate necessity of embodying in a definite statute an uninterrupted continuation of rationing as would yield a five per cent. annual decrease in the liquor supplied to the people of towns and ten per cent. to those of rural areas.

(c) This Conference also urges upon the Government of India the necessity of bringing its policy in regard to foreign liquor in line with the policy of prohibition in the Presidency until such supplies are terminated. Proposed by: — Mr. D. D. Gilder, Seconded by: — Mr. W. E. D. Ward, B. A.

VII. — PRIMARY EDUCATION.

"This Conference urges that in view of the profound state of illiteracy existing at present throughout the length and breadth of this Presidency and having regard to the far-reaching evil consequences thereof on the social, moral, political and economic life of the people, effective measures be taken by the Government of Bombay as well as by all the Municipalities, local boards and other public bodies concerned to introduce and spread free and compulsory primary education in the whole of the Presidency without any further delay." Proposed by: — Prof. V. G. Rao. Seconded by: — Mr. Keshav Desai.

VIII. — LIBRARY MOVEMENT.

"In view of the necessity of providing facilities for acquiring cultural and general information to the public and of preventing such persons as have received only a little primary education from lapsing into illiteracy, this Conference urges the Government, Municipalities and Local Boards to start public reading rooms and libraries in towns and large villages where they are not at present sufficiently in existence, especially, circulating Libraries for groups of villages in close vicinity, and to encourage private institutions and public efforts in organising reading rooms and libraries by giving liberal grants-in-aid for the purpose." Proposed by: — Mr. S. V. Phadnis, B. A. Seconded by: — Mrs. K. Shaff Tsyabji.

IX. — LEGAL AID.

"This Conference approves of the aims and objects of the Bombay Legal Aid Society, which is doing very useful work in rendering legal aid to such persons as are not destitute of money, seeks relief in a Court of Law, and appeals to the public in general and the members of the legal profession in particular to give their support to the Society in all possible ways." Proposed by: — Mr. N. H. Pandya. Seconded by: — Mr. B. G. Kher.

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Printed by Dahanukha Ramachandra Bahadur at the Bombay Vidyabhar Press, Servants of India Society, Bombay, and Published by Kamakshi Nataraja for the Proprietors of "The Indian Social Reformer," Bombay.
"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退, I will not retreat a single foot—and I will be heard." - WILLIAM LLOYD GARRISON in the Liberator.

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NOTES.
The Bombay Mills Strike—Contrary to the indications at the end of last week, the strike of mill workers in Bombay city has rapidly extended and on Friday, the 27th instant, practically all the mills had ceased working. The sinister feature of the present strike is the manifestation of a spirit of aggression which was so conspicuously absent in previous strikes during the last eight years. The originating cause of the strike was the introduction in a few mills of the reform recommended by the Textile Tariff Board, namely that each worker should mind his own interest and sentiments of his workers, the worker too must be absolved from the corresponding obligation. The immediate cause is that the Indian employer class needs to be educated to its responsibilities as much as the workmen. Government and the public cannot look on with indifference on the situation. Nearly 150,000 men are out of work, they are bitter and already there are signs that they are not likely to confine themselves to pacific methods. Mahatma Gandhi's gospel of non-violence might have had something to do with the peaceful character of previous strikes. That gospel has now worn thin. The situation is fraught with serious danger. The worst of it is, as in politics, the reactionary policy of people in power, has undermined the influence of moderate leaders, who find themselves superseded by others who favour extreme courses.

Economics of Khaddar.—This is a book of 220 pages by Mr. Richard B. Gregg (Ganesh & Co., Madras, Rs. 1-5-0) which we strongly recommend to serious readers as a model of scientific treatment of a popular subject. This is not to express agreement either with every step in the author's argument or every one of his conclusions. The book deserves a more detailed notice which will be given in a subsequent issue. Mr. Gregg has had seven years of practical work and study in industrial and labour problems in America (much of it in cotton mills) and he has devoted
nearly three years in India to the study of the Khojard movement. With his main conclusion that hand-spinning and weaving is the most suitable side occupation for the rural and agricultural population during seven or eight months in the year when they have practically little to do, there will be very general agreement. If the movement from the start has not claimed more than this, it would have encountered very little opposition. It is the well-meant attempt to push khadder forward, and that as the Khojar Association would support, and that as the university have come forward to continue the Hostel, and five students and Dr. Jagmohanda Jagadamba would have encountered very little opposition. Much of this prejudice has now evaporated and the promoters of the movement too have considerably moderated their claims for Khojard. To Mr. Maganialal Gandhi, whose sudden death at Patna has saddened many who had known him personally, belongs the credit of placing the new movement of Khaddar on a scientific and rational basis. His untimely death is a great loss to the movement.

A Touching Tribute—Mahatma Gandhi writing of Maganial in Young India pays a touching tribute to his many great qualities. He says:—"He was my hands, my feet and my eyes. The world knows so little of how much my so-called greatness depends upon the incessant toil and drudgery of silent, devoted, able and pure workers, men as well as women. And among them all Maganial was to me the greatest, the best and the purest. As I am envisioning these lines, I hear the sobs of the widow bewailing the death of her dear husband. Little does she realise that I am more widowed than she. And but for a living faith in God, I should become a raving maniac for the loss of one who was dearer to me than my own sons, who never once deceived me or failed me, who was a personification of industry, who was the watchdog of the Ashram in all its aspects—material, moral and spiritual. His life is an inspiration for me, a symbol of the dignity of the country and the supremacy of the moral law. In his own life he proved visibly for me not for a few days, not for a few months, but for twenty-four long years, now alas all too short—that service of the country, service for humanity and self-realisation or knowledge of God are synonymous terms."

A Hindu Ladies’ Hostel for Bombay:—While commenting on the last report of the Bombay Presidency Social Reform Association, we remarked in these columns that it was a great pity that the Association intended to close down the Hindu Ladies’ Hostel which it was conducting for some years, for want of adequate financial support, and that as the Hostel was supplying a great need, we expressed the hope that the Association would see its way to continue it. We are glad to learn that some ladies realising that a Hindu Women Students’ Hostel is a great necessity have come forward to continue the Hostel. The particulars available are as follows:—A Committee with Mrs. Jayakar as President, Lady Jagunohandas and Mrs. D. N. Sirur as Vice-Presidents and Dr. K. Kasabhi Novrange as Secretary, and five other members, has undertaken to look after its management. It is proposed to transfer the Hostel to a better locality, preferably New Gandevi side, but until a suitable house is secured, the Committee proposes to utilise the same building recently in the occupation of the Hostel at Thakurdwar. Students seeking admission to the Hostel are requested to communicate with Dr. K. Kasabhi Novrange, Labour Road, Gandevi, Bombay, who will be pleased to supply all the necessary information. From the above it is clear that the New Managing Committee has taken over the Hostel from the hands of the old committee rendered by these ladies to save the hostel from extinction will be appreciated by women students as well as the general public. Further developments of the Hostel will be watched with great interest.

Indian States Manifesto:—On Friday the 19th instant, on the eve of the Butter Committee’s departure to England, an important resolution was passed at a Conference held in Bombay, at which 35 ruling Princes and as many representatives of States were present. The resolution is in the form of a manifesto containing declarations regarding the policy of Indian States towards constitutional reform in British India and in their own territories. The most important of these are that the Princes undertake to the moral and material progress of their subjects the advantages resulting from an equitable adjustment of fiscal and economic issues between the States and British India; that they express their determination to ensure the rule of law in their States; and that they express their sympathy with the aspirations of Association, which they regard as legitimate. The first undertaking is not happily worded. It conveys the impression that the duty of the Princes to advance the moral and material progress of their subjects is to a certain extent contingent on the equitable adjustment of their fiscal relations with British India. The importance which the Princes attach to the “rule of law” as distinguished from personal rule which they are supposed to favour, is significant of the change of outlook which has come over many of them. Apart from these, the mere fact that the Princes, by adopting these resolutions in open Conference, have voluntarily invited the judgment of British India and the world at large on the future conduct of their administration, is of the happiest augury.

The Tikari-Sita Devi Case:—It is understood that there will be an appeal to the Privy Council against the judgement of the Patna High Court in the Sita Devi-Tikari case, which we noticed last week. The result of the appeal will be awaited with great interest throughout the country.

The Late Lord Sinha’s Fortune:—The Bihar Herald understands on good authority that the late Lord Sinha left about a crore and a half. The eldest son, the heir to the barony, has been left Rs. 55 lakhs, two other sons twenty lakhs each, another son and Lady Sinha a monthly allowance of rupees four thousand and each of his three daughters one lakh and the same sum, to charity. The entire accumulation, says our contemporary, was from his income at the bar. During his official career, he made no savings whatever.
INDIAN SOCIAL REFORMER.
BOMBAY, APRIL 28, 1928.

SERVANTS OF THE PEOPLE SOCIETY.

We have received a copy of the report of the Servants of the People Society of Lahore for the year 1927-28. Appended to it is a summary of the work done by the Society since its inception in 1920. The Society was started by Lala Lajpat Rai on the model of the Servants of India Society of Poona, in connection with the Tilak School of Politics which he had founded a year earlier. The school was subsequently merged in the National College, and when the college ceased to exist, the educational work of the Society has been confined to arranging lectures on different political and social topics. The main activities of the Society now consist of Social Service work and political propaganda. "The idea from the very first has been," writes Lala Lajpat Rai, "to produce a kind of national missionaries whose sole object would be to devote the whole of their time to national service, in a spirit of service, without hankering for promotion or for furthering their worldly interests. They are contented with the allowance given to them by the Society, and they live a life of comparative poverty, which is a noble ideal by itself. They do their work in a spirit of sacrifice and service and in their own way, they are a kind of beacon light and example to others." There are six life members, besides the Founder-Director, Lala Lajpat Rai, seven members under training, two probationers, one assistant, and four associates. Life members must be graduates of an Indian or foreign university or have some equivalent educational qualifications. They get during their training from Rs. 50 to Rs. 60 a month with an additional sum of Rs. 10 if they are married men. After training a member starts on Rs. 75, is allowed Rs. 90 a month after five years, and Rs. 100 after ten years. If married he starts on Rs. 100 and gets Rs. 110 after five years. A monthly allowance of Rs. 10 per child, runs a rule, shall be granted up to four children. In addition to these allowances, house rent from Rs. 25 to Rs. 40 a month is allowed. The lives of members are insured for Rs. 4000 and the premisses are paid by the Society. The rules provide for privilege, casual and sick leave for the members. On the whole, the Servants of the People Society's scale is on more liberal lines than that of the Servants of India Society, though we have not seen any recent rules of the latter to-day.

Besides the sphere of religious institutions, observes Lala Lajpat Rai, the Servants of India Society of Poona and the Servants of the People Society of Lahore are the only organised missionary societies engaged in general national service. The Sabarmati Ashram also trains workers, but the atmosphere there is semi-monastic, and hand spinning and weaving with farming are the main features of the training imparted in that institution. The Lahore Society, like its Poona prototype seems exclusively to be intended for men. Work for and among the depressed classes forms a large part of the work of the Servants of the People Society in the Central Punjab, the report says, the depressed classes uplift movement has created a wonderful awakening and has assumed all the characteristics of a mass movement. This it adds, is in a large measure due to the whirlwind propaganda carried on by the Achut Uddhar Mandal, the special committee for the elevation of the untouchables, appointed by the Society. The Society's mission strictly excludes religious proselytism. The Mandal's propaganda includes village tours, magic lantern lectures and practical efforts to relieve Balmiki, the sweeper class, from the burden of forced labour for officials and non-officials. Jathas or huge organised processions play an important part in rousing enthusiasm both among the depressed and the higher classes for the work of the missionaries. Their impressive march through numerous villages, it is claimed, engenders mass awakening among the people. Dewars or conferences are another effective means of creating interest in the cause. In the section on education, it is interesting to read that the Society does not favour special schools for untouchable children. "At Batala," says the report, "we tried the experiment of maintaining a special school for the sweepers. For a time it went on very well and was a great success but eventually it had to be closed. From the educational point of view, as from the point of view of removing untouchability the separate school is an unsound proposition." This has been our own view and we are glad to see it confirmed by the Society as the result of its experience with separate schools. To instil into the minds of children the idea that they are a class apart and can attend only institutions especially meant for them, is a great obstacle to the emancipation of the depressed classes. The Society, therefore, concentrates its efforts on getting children of these classes admitted into the ordinary schools, and we are pleased, but not surprised, to learn that its efforts are being attended with success and that hundreds of boys are being admitted into such schools. The Hindustan public, except in a few very narrow groups, is by now quite convinced of the necessity of removing the restrictions upon the untouchables, and requires only a slight pressure from men of influence to waive its objections to their free admission to public places. If we may make a suggestion to the Society, it is to devote more attention to the education of girls of the depressed classes than to those of boys. One educated girl as a factor of social amelioration is equal to a score of young men. The Society rightly lays stress on the drinking habits of these classes as one of the chief causes which keep them depressed. "Rural reconstruction and labour organization are other subjects which claim the attention of the Society. It runs a Girls' School in Bhavnagar, and maintains a circulating Library of books for women in Lahore. The Society conducts the English weekly, People, and the Urdu daily Bande Mataram both published at Lahore.
RANDOM THOUGHTS.
(By 'RATIONALIST'.)

"Widow-remarriage" presents another case where reformers should remember to reform their phraseology. We have been using that term where we ought to say "widow-marriage," simply. We might correctly say "widow-remarriage" when we mean the second (or third etc.) marriage of a widow who has already been married once as a widow. Otherwise we ought to say either 'woman-remarriage' or 'widow-marriage' only. What we have been doing is to make a confusion between the two as grammarians say—by taking a bit of both the expressions.

The same holds for similar other expressions like 'remarried widow,' where 're-married woman' or 'widowed woman' is meant.

On the occasion during last Christmas at Madras the Editor of this journal happened to remark on a certain incident of Maratha history. Having read it in a Marathi paper years before, I later had occasion to use it in a local campaign against untouchability. The following account is a measure one based on that in the Asam magazine:

At Kalambi, a village not far from Miraj the capital of one of the Southern Maharatta States, lived Shidnak the Mahar (i. e. a member of an untouchable caste of that name in Maharashtra) looking after a troop of fighting men drawn from his casta. It was Shahu Maharaj, grandson of Shivaji, who conferred on Shidnak the Inamari or hereditary chieftship of that village, which continues in his line to this day. A grandson of this Shidnak was present with his troop at the battle of Kharda in the year 1795 A. D. The Mahar captain had pitched his camp alongside those of other Sardars of the Maratha army. Some of them taking offence at the proximity of the Mahar encampment to their own, carried their complaint to Savai Madhavrao the Peshwa. But the Peshwa gave his decision in favour of the Mahar. In the battle that followed the Mahar troop conducted itself most gallantly. It was rewarded for its part in it with due honours and an Inam. Sardar Patvardhan used to treat the Mahar troop with great respect. And at Poona every year on the occasion of the Dasara ceremony this troop had the honour of leading the parade procession.

I have reproduced the story here not only that it may be better known to readers of the Reformer, but that I might know from the Editor of it the source as I got from, if he remembers it. In Telang's essay on the Marathi Chronicles which is appended to Ranade's Rise of the Maratha Power, an attempt is made to indicate on the strength of a number of anecdotes gleaned from Marathi historical records how a self-directed society such as that of Maharashtra in the days of its independence tends to use the political initiative it possesses to outgrow its cramping social inheritance, or at any rate how the exigencies of an active political and military life may galvanize for a time even the encrusted bones of a too conservative society. The incidents drawn upon in the essay might be mere 'straws', and Telang himself appears none too confident in drawing his conclusions from them. Yet it is certainly an optimistic note which he strikes on the whole with regard to the episodes he has discussed; as though "his hopeful draw" was his verdict for the self-governing Hindu Society of Maharashtra in its struggle against the inertia of blind custom. Be that as it may, I should think that among those episodes none might have more fittingly been included than the one narrated above. Indeed I have an impression that Mr. Natarajan referred his knowledge of this episode to his reading of Telang's essay. But when, come back from Madras, I went over its pages, I was much surprised not to find it there.

Well, I may add that the present holder of the Kalamari Inam, Sardar Khandnak, Rajbah Isamdar, appears to be a very enlightened and public-spirited gentleman, to judge from a letter of his which appeared during August last in Bakshirat Bidrat or "Outcast India," a Marathi fortnightly edited by Dr. Ambekar. If Mr. Khandnak has in his possession any striking facts about the history of his ancestors likely to be of interest to students of Hindu Social history, and the Editor of the Reformer could find room for them in his paper, many a Reformer reader, I am sure, would be indebted to them both.

Mr. N. Lakshmanan writes:—Sir Edwin Arnold in his preface to The Light of Asia says that the extravagances which disfigure the record and practice of Buddhism are to be referred to that inevitable degradation which priesthhod always inflict upon great ideas committed to their charge. It is however interesting to note that The Reformer discarded long ago as untenable the view that a selfish priesthood is responsible for all the evils afflicting the Hindu or any other society. The rank and file among the present-day reformers are not for taking such a stance and detached view of the role of the priest in the evolution of society. The priest is not to be tolerated even to play the part of a fossil. According to this school of thought the right method of raising the status of the untouchables is not to invest them with the "sacred thread." As for allowing them to recite, "Gayatri," well, this prayer is available to all in English transliteration and Post Tagore in one of his lectures on "Personality" delivered in America has enabled every seeker after truth to treasure this ancient prayer as the common possession of mankind.

A SILENT WORKER.

(by Mr. N. R. Dholak, B.A., L.L.B.)

A 'widows' pădă' jeeringly so-called in those bygone days is now transformed into 'A women's University.' And what was the power one may
ask which has effected this mighty change during living memory of many? Simple is the question and equally simple is the answer. It was no wizard's power that wrought this change. Pure, simple, whole-hearted, honest and straightforward work and faith in that work—that is the key of Prof. Karve's life mission at Hinagd. Gifted persons and industrious workers are there, but to few it is given to have the good fortune of seeing their ideas inhabiting healthy forms and shapes and running into working institutions. The task set before himself by Prof. Karve was by no means easy and its achievement by no means cheap. Nor is the work so far done by him nearing its end, much remains to be undertaken and much more is yet to be worked out. All the same, the base work being the most arduous of the task has been effected so very ably and selflessly, that the successors in this field of work will have henceforward a comparatively smooth sailing. When political work was regarded as the only work worth the name, when workers in the social field were styled as 'effeminate incapable', Prof. Karve commenced his campaign in the neglected corner of a widows' institution. How can one express and describe this day, Hindu society's angle of vision towards its widows—an object of divine displeasure and social persecution of a varied type? A widow—especially when she was childless was no more than a domestic drudge with no personal rights and pleasures of her own. 'Remarriage for widows' was looked upon with great disfavour. To dare to do any such thing in those days was to bear social and orthodox estracism of a virulent character. It was at such a time that Prof. Karve showed uncommon courage and fearlessness by marrying a widow, who has now proved herself to be a fitting and worthy partner in the high mission of his life i.e., regeneration of women and elevation of widows. Mrs. Karve also is a single-minded and strenuous worker in the aharam at Hinagd. Prof. Karve's words of wisdom and deeds of valour left no space for philosophical speculation.

The first and foremost aspect of Prof. Karve's life that strikes even a comparative stranger and which is well-known to his friends and colleagues is that he is a silent worker without the limelight of advertisements. When school-master is abroad along with his brother-in-arms the newspaper, one would have expected Prof. Karve to figure before the world as a mighty worker in the women's cause, trumpeting his selflessness, patriotism and what not. But we know, he has done no such thing. Public opinion—that shadowy, elusive and unsubstantial thing after digging his footsteps with ridicule, opposition and persecution has at last recognized his merit and is now hanging on the outskirts of his well earned fame. Booker T. Washington, that world famous figure may very well be compared with our Maharshi of Hinagd. The uplift of Negroes was dear to the one, regeneration of widows is near to the heart of the other. Subjection of women in India and slavery of Negroes in Europe and America will show many common points and sympathetic chapters in their history on a parallel scale. The simple life, the truthful ways and an unassuming personality—these had fallen to the lot of Booker T. with our Maharshi Anasasheb. Both are examples of a simple but remarkable phenomena rare in the history of the world. Prof Karve has done so much for Indian women and widows for which they cannot be adequately grateful to him. A new angle of vision with respect to widows and women is the creation of Prof. Karve; and however great he might be generally as a worker for the cause of Indian womanhood, our dear Anasasheb whose 71st birth day was celebrated appropriately at Hinagd on the 18th inst. will be remembered by generations to come as an unselfed and pure champion of widows, as the founder of Widows' Home.

**SEVA SADAN FOR MADRAS.**

We are glad to publish the following appeal of Mr. G. K. Devaher, Hon. Organiser and General Secretary, Poona Seva Sadan Society and Janakibai Bhat, Lady Superintendent, Poona Sevan Sadan Society.

Now that the Women's Home of Service till now managed by the Women's Indian Association, Adyar, has been taken over by the Poona Seva Sadan Society and is made the nucleus of its Branch at Madras, it may be of interest to our countrymen all over the Presidency to know in brief something of the work which the Society has been carrying on in Poona and Bombay and other towns in the Bombay Presidency and other Provinces of India.

The Poona Seva Sadan Society is primarily engaged in the work of Adult Women's Education. It has several Branches in the Bombay Presidency and in Nagpur and Gwalior. Besides, there are many Associated centres of work where work was started with the help of women trained by the Poona Seva Sadan. The number of Adult Women receiving practical instruction in various subjects and branches of work to render them useful for careers of social service is to-day roughly over 500 though the total number of women and girls on the rolls of various classes scattered all over the places is about 1,000 including some duplications. The number of women who have been trained as nurses, midwives, and doctors, is more than 100. Sixteen hostels are maintained in different places providing education, residence, boarding and training in Domestic Science, to women and girls numbering 400. In addition there is a Home in Nasik maintained for orphans and helpless women which serves also as a work of Rescue Home. The Society manages a small Maternity Home and two Creches in Sholapur to take care of children of about 300 women employed in two Cotton mills managed by a European Company (Bombay Company), in Sholapur. Five Maternity Hospitals,
Nursing Homes and Dispensaries are run in addition to Seven Infant Welfare Centres and Anti-natal Clinics. During its existence for 18 years the Society has been able to train over 350 women social workers who are rendering useful service in all parts of the country. Most of these workers amongst whom there are doctors, nurses, midwives, health visitors, governnesses, child welfare workers, sewing and singing mistresses and music teachers, have been trained at the cost of the Society. The enormity of the task undertaken by the Society to run the various institutions and maintain a large number of free boarders etc., will be evident from the fact that the annual expenditure incurred by the Society now exceeds Rs. 2,50,000 of which only Rs. 50,000 is secured from different sources including Government grants.

The Women's Home of Service Madras.

The Poona Seva Sadan Society has at the instigation of friends and wellwishers in Madras undertaken this further liability of running the Women's Home of Service in Madras. It is proposed to conduct the Home more or less on the lines of the Institutions conducted by the Society in Poona and elsewhere, of course making such modifications as are suited to local conditions. The Society cannot be expected to conduct the Institution on efficient and progressive lines such as those that have received approval and support from all quarters, unless sufficient funds are forthcoming. In view of the thoroughly non-sectarian character of the work we trust unstinted financial support will come forth from all quarters irrespective of caste, creed or race. Madras has won many laurels in various fields of activity and social work is by no means neglected. But the work of the training of adult women, which is a very important factor of social work has not, so far as our limited knowledge goes, received that emphasis and attention which it needs especially at a time like this. We have no doubt that the Madras Branch of the Poona Seva Sadan Society will be enabled to do its best to further this branch of social service particularly at a time when there is an ever-increasing demand for more trained and qualified women workers in several fields of national activity and country's advance along progressive lines.

Already a beginning in this direction has been made by one of the most leading and public-spirited citizens of Madras, the Hon'ble Mr. Justice Venkatasubba Rau, by placing at the disposal of the Poona Seva Sadan Society a munificent sum of Rs. 10,000 to be used by the Society freely for the development of such work in this part of the country on the lines of the work conducted by the Society in Poona and other places. There are also several other friends, whose names will be announced later, who have promised financial support in aid of this scheme. Our own view is that the normal development of such work in a big city like Madras will involve a large initial outlay in addition to recurring charges amounting to nearly Rs. 20,000 per annum for the first one or two years. Our Society's work in Poona alone costs it to-day not less than Rs. 1,50,000 a year.

We, therefore, appeal to friends of the cause of women's education in particular and social reform in general to extend to us both their moral and material support in enabling our Society to carry out the work undertaken here and thus to serve the people of this Presidency.

MUKUL C. DEY.

As a youth in his teens Mukul Dey attracted attention in the very limited circles in Bengal where artistic ability is prized, as a draughtsman of marked ability and originality. Not less remarkable was his unflagging industry and in early days at Shantiniketan—for, as is inevitable in Bengal, his talent found early recognition and stimulus from Rabindranath Tagore—he drew ceaselessly, and, in many cases destroying drawings as soon as they finished, for he had set himself a standard which did not permit scamped work.

Now of the treasures, then only vaguely assessed, of the Buddhist caves at Ajanta and Bagh awakened in him a resolve to study these masterpieces of Indian painting in an intensity never attempted before. His pilgrimages to the caves, the months he spent there in solitude and hardship while he made copies of the paintings, and the searching study which he gave to his task are described in "My Pilgrimages to Ajanta and Bagh," Published in London three years ago. The service which Mr. Dey rendered by introducing the cave frescoes to the Western world through the medium of his copies has been recognised by the foremost critics in Europe; apart from that important aspect, the venture showed that the young artist was capable of facing discomforts, for the sake of his art, that would have daunted all but a few.

He was to give further proof of this indifference to discomfort. Although he had, achieved a reputation as a disciple of the classic art of India's Buddhist period he was strongly attracted by the art of the West, and particularly by the medium which has hitherto flourished only in Western countries. This medium is etching. Mukul Dey decided that if he was to achieve mastery of technique of etching he must seek instruction elsewhere than in India. With very few resources beyond his indomitable enthusiasm and a few letters of introduction from friends in India to artists at Home, he set out ten years ago upon his travels.

These travels took him through Japan, where he worked for a time with Shimamura Kanae and Yokoyama Takanori, and America, but the most important period of his exile was spent in England. In London he studied both at the Slade and South Kensington, obtaining the diploma of the latter school and winning prize for printing in tempera and engraving—honours which no Indian had secured before. He was poor, a condition not uncommon in art students, but he had the advantages of youth,
seal, and one or two valuable friendships. Mr. Moirhead Bone, the greatest of living English etchers, and an unerring friend of youthful promise gave him advice and encouragement, and Mr. Laurence Binyon and Mr. Campbell Dodgson, of the British Museum, were others who appreciated his talent. Their faith was rewarded when Mulkal Day revealed his strength in a series of mural decorations at the Wembley Exhibition and in tempera paintings shown at the Royal Academy.

Finally the reward for hard work and labour was realised when the Indian artist gave an exhibition of his paintings and engravings at his own studio in London. Not only were the critics appreciative but the public gave practical evidence of interest by buying his work to an extent unusual in the case of a young artist's first exhibition. Mulkal Day might well have resolved to continue a career which had begun so auspiciously in London. But, in spite of his interest in Western art, the call of his own country was stronger than the comfortable assurance of further success in London. He has returned to India.—The Englishman.

JOSEPHINE BUTLER.

On April 24th was held in Westminster Abbey a service of Thanksgiving for the work and example of a woman who suffered during her life a greater measure of abuse, misunderstanding and actual physical danger than has often been the lot even of a Prophet of God. And yet, in spite of this notoriety, there are numbers of people to-day who ask: "Who was Josephine Butler, and what was her work and message?"

Josephine Butler was born on April 25th, 1812, and her hardy open-air youth was spent on the wind-swept hills of the Northumbrian Border. Her father, John Grey, Dilton, was a distinguished pioneer in agricultural matters, and his home was visited by Continental as well as English farming experts—and thus Josephine's childhood was open to early international interests.

But these were not the most important impressions that she received—for it was profoundly affected by the great movement for the abolition of the slave trade, in which he found scope for that moving passion for justice—that reverence for the value of cool human personality, however undeveloped or degraded, which his daughter inherited from him and which were the keystones of her life.

From John Grey and his wife, Hannah Annett, a descendant of the Hengkapts, she gained her intensely real consciousness of the Presence of God and her wonderful hold on the truths of religion, while at the same time she inherited the tolerant understanding of religious differences which made her, loyal daughter of the Church of England as she always remained, a friend and co-worker with members of other denominations—notably the Society of Friends.

The education of girls in those days was less systematized than it is to-day, and perhaps for that very reason it seems to have been very stimulating for women of exceptional ability. The home teaching which Josephine and her sisters received sent her forth into the world with a brain that had been taught to think clearly and logically, with a sound knowledge of history and a good command of modern languages—with cultivated tastes and considerable artistic attainments.

On January 8th, 1882, she married George Butler, a man in every way intellectually, morally and spiritually worthy to be her husband, son of the then Dean of Peterborough. The Oxford to which she went as a bride was an Oxford which to us seems almost as far off as that of the Middle Ages, but the new life was beginning to make itself felt, and George Butler was one of the early reformers. Educated women were few in numbers in a celibate Oxford, and the Butler's house soon became a centre for stimulating social intercourse, while Josephine enjoyed to the full the opportunities which her new life brought her of intellectual and artistic development. But, at the same time, she began to realize what was for her a new and tragic side of life. The double standard of morality which it was her life-work to fight against confronted her when she found that one of Oxford's wisest and best leaders felt that it would not only be inexpedient but wrong to attempt to bring home to a young man a sense of his share in the sin which had led a girl—mother to infanticide and a prison cell.

She was unprepared at the time to combat the larger issues, but she could help to save the victim, and, with her husband's approval, give to her and others a shelter in her own home.

After Oxford, at Cheltenham and Liverpool, as a schoolmaster's wife, she knew many young men intimately, and exercised over them the wonderful influence which caused Frederick Myers to say of her that she introduced him, not to the encumbering forms of Christianity, but to its heart of fire. Englishwomen were awakening to new aims: the struggle for the franchise had begun, the fight for entrance into the medical and other profession, the demand for greater facilities for Higher Education, and a share in the privileges of the older universities. With all these movements Mrs. Butler was in sympathy, and for some years was Chairman of a North of England Council for Women's Education, of which Miss Clough was secretary, and this made her one of the earliest supporters of Newnham; while Prof. James Stuart brought her into contact with the University Extension Movement.

It is usual to speak as though the great tragedy of her personal life was a turning point in Mrs. Butler's career—but her passionate love of justice and her recognition of the value of each human soul was already impelling her to the task of rescue and prevention. Still, it is true that the fatal accident which, in a moment of joyous reunion after a holiday, swept her one beloved little daughter from her arms gave her a peculiar tenderness for the girl-children to whom a worse fate than death had come,
In the days of her bereavement, when she longed to meet those who were more miserable than herself, she visited the oakum-picking sheds at Brownlow Hill, Liverpool, and her method of approach to the unfortunate girls there was that of a mother who had lost her daughter, and once more would carry them home with her to re-create by love.

At Liverpool came the call to her great crusade. The Contagious Diseases Acts had been passed successively in 1864, 1865 and 1869, almost without the knowledge of Parliament or people—but public opinion, medical, religious and social, was so much in their favour that it seemed as if the Government of England was to be prostituted by a system which made it the procurer of vice for her sons.

Josephine Butler had seen something of the working of the system of State regulation of vice on the continent, and she saw clearly that it was a negation of the Justice of God in that it implied that He had created men with natures incapable of obeying the moral law which nevertheless He had laid down for them.

In her life of her husband she tells us how hard was the struggle, and with what complete knowledge of all its implications she obeyed the call. Few pictures can be more pathetic than the one she draws of herself with her cheek pressed against the study door, praying for strength to enter and tell husband of her resolutions; and few nobler examples of Christian courage and chivalry can be found than the response of that noble man when he bade her go forth to her task in God's name, never heeding the results to his work or her reputation. Richmond's picture in the National Portrait Gallery shows us what the woman was like who went forth as the champion of the outcast and the degraded. Beautiful with a beauty which was as a transluent vase through which the utter purity of the nature shone forth, gifted with charm in no common measure, with a lovely voice and a gracious manner, she possessed also a sound judgment and an educated mind.

"When Mrs. Butler was there, no one could look at any one else—no one wanted to hear anyone else speak, says one who is still alive to remember those days. "No one who met her could ever be the same man again," says another.

Her first public meeting was at Crewe, where the railway men welcomed her with an intelligent appreciation of the position which was a forerunner of the unflagging support that through all the campaign was given her by English working men and women.

The Ladies' National Association for the Abolition of Government Regulation of Vice (which is now the National Association for Moral and Social Hygiene) was founded in 1869—and issued a Protest "That these Acts infringed the rights of Englishwomen—rights which had been theirs since the signing of Magna Carta; that they removed every guarantee of personal security as far as women were concerned—by placing them without trial, on suspicion only, under the power of the Police; that they were unfair in that they penalised on sex alone; that they made the path of evil more easy for young men by the removal of moral restraint, and were ineffective in combating disease. We hold that we are bound......to try to deal with the causes of the evil......and that with wise teaching and more capable legislation their causes would not be beyond control." Nearly 2000 women signed this protest, among them some of the best known names of the time, but the campaign was a long one, and it was not until 1888 that the final repeal of the Acts took place.

All through those long years Mrs. Butler was the soul of the movement, and against her the forces of evil did their worst—the Press was against her, and if her speeches were reported they were misrepresented.

It is almost impossible in our more tolerant or less excitable age to believe the lengths to which the opposition went. At the Colchester Election she was refused a bed in every hotel in the town even those belonging to the candidate whom she was supporting, and was only rescued with difficulty from the violence of the mob. At Pontefract, where she was speaking to women in the upper room of a warehouse, the straw in the floor below was set on fire, and a gang of hired rouges invaded the room in so threatening a manner that she had to leap down a trapdoor to safety.

In 1874 it was decided to carry the war on to the Continent, and Mrs. Butler went on a pilgrimage to France, Italy, Switzerland, etc.—finding everywhere men and women who were opposed to the state regulation of vice, and only needed the inspiration of such a leader to give their opinions public utterance.

In march, 1873, the International Abolitionist Federation was founded. And now a large number of countries have abolished State regulation of vice, from Norway in 1856, to Germany in 1927.

The International Convention of the League of Nations in 1921, and the reports on the White Slave Traffic of 1927, are a final justification and triumph of the policy of Mrs. Butler and her friends last century. But her achievement is something wider than the repeal of an iniquitous system. It is largely due to Josephine Butler and those who worked with her that there has been a healthy change in ordinary public opinion on moral questions and that a double standard of morals is no longer openly maintained by average people, or innocence, confused with ignorance. There is still need for her spirit among us—lest we level down the moral standard of one sex instead of leveling up, and we must still watch carefully against legal enactments and police measures which lead to the restoration of some system based on......false "principles." "Nothing endures that is founded on injustice." "There is no evil in the world so great that God cannot raise up to meet it a corresponding beauty and glory which will place it out of countenance,"
REPIES TO MISS MAYO.

Dr. Paranjpye's Refutation.

Dr. R. P. Paranjpye, in an article in the “Daily Mail” on “The Truth about India’s Women” replies to Miss Mayo’s “Mother India”, “the lurid pages of which have caused deep resentment among the people who feel that she has taken some isolated facts distorted others and shows altogether such disregard for truth that no reasonable person should attach any weight to her account.”

As regards marriage Dr. Paranjpye explains that the theoretical ban against girls remaining unmarried after puberty has virtually disappeared and as regards disparity in ages he says, “the evil is rapidly disappearing both because the marriage age of girls is rising and also because to a certain extent widow marriage is not as unpopular as it used to be.” He says that the castes totalling eighty per cent of Hindus allow both marriage of widows and divorce. If a widow leads a miserable existence it is the exception and not the rule.

The Foullest Lie

Dr. Paranjpye adds: “It is the foulest lie to say that widows in India habitually lead immoral life. Their general behaviour compares very favourably with that of spinsters and widows in any country in the West.” Quoting the phrase “the Hindu loves the woman he marries, while European marries the woman he loves” Dr. Paranjpye comments: “This has saved India from the practical breakdown of the marriage system we see in America where in some cities there is one divorce per two marriages.”

Dr. Paranjpye admits that there are evils and India welcomes the help of foreigners like Mrs. Annie Besant, Mr. C. F. Andrews and Sister Nivedita but resists “the wholesale condemnation of our social system and libel upon our women at the hands of a woman blind to similar evils among her own people.”

Problems for Miss Mayo’s native Home.

Referring to a recent press interview in Berlin in which Miss Mayo said that she wrote the book “from a sense of duty to India as well as to her own people,” Dr. Paranjpye asks “Is it too much to hope that she will next take up problems nearer home and use her undoubtedly abilities to turn fierce light upon the condition of the Negroes and the coloured races in America, to the state of law and order in Chicago, to the divorce laws in the various states, to the activities of the Ku Klux Klan to the administration of the prohibition law, to oil scandals to the various other evils in her own country and not to insult the manhood and womanhood of a whole country, simply because it is down.” Reuters.

BOOK OF LIES.

Mr. S. K. Ratcliffe’s former editor of the Statesman, Calcutta, delivered an address on “Mother India: A British View” at the Community Forum New York. The following summary of the address is extracted from the Bombay Chronicle:

“Reaching back 3000 years ago we find that the system of society prevailing among the Hindus was substantially the same as it is today, and this fact reveals to us the extraordinary and marvellous power of continuity and endurance of the social order we have under consideration. A system characterized by the vices and degeneracy Miss Mayo attributes to the Hindu Society couldn’t not by any means have lasted one-tenth as long as this one has. On a minute examination we notice three factors in the Hindu social system which arouse hostility of the Westerner immediately: 1—Caste System, 2—Untouchability, 3—Treatment of women, including child-marriage and purdah. And we shall look into all three to find out the truth about them.

An extraordinary system.

Now, caste-system is a most extraordinary and fascinating system that any student of history of civilization has ever known. It is peculiarly suited to the conditions; nature and temperament of the people of India. The system itself however is to be found among all people everywhere. Not a great many of you perhaps realize it but these very great and fortunate United States have one of the most acute and rigid caste-system prevailing here. My own country, the United States have it. Many of the European countries have it. To be sure it has a different form in other places, but its existence is undeniable. On arriving in India one finds that the Englishmen and women residing there observe the same attitude of distinction and discrimination towards the Hindus and Mahomedans as the Hindus do in their own community. Miss Mayo wrote an article in an American periodical in which among other things she claimed that ten of ancestors came to this country in the Mayflower and I fail to understand what other purpose she could have had in her mind in doing so but that of feeling some caste or class distinction. Now this system has been the foundation of which Hindu Society has rested all these centuries. It is true that in course of time its observance has added to it features which have caused some sort of harshness and worked injustice to certain sections of society, but it cannot be disputed that on the whole it has been exceedingly useful to the race, and has served some very laudable ends. As for injustices there is no social system so perfect that its adoption or operation does not cause injustice to a group in the community. Besides, of these faults none is more conspicuous or eager to remove, than the Hindus themselves. Any one can easily find out the amount of vigorous opposition there is in these days to the objectionable features of the caste system among the Hindus themselves. Mahatma Gandhi has been consistently opposed to it and his influence is bringing others into line.

What I have said of the caste-system more or less applies to the question of untouchability also, because the latter forms part of the former. Many Hindu organisations and leaders in India today wage unceasing war against this evil. Brabho Samaj, and Arya Samaj and the poet Tagore and
the Mahatma are the outstanding figures in this field. Tremendous progress has been made in that direction of late, and I hear that in many places the untouchables are being granted civic and social and even religious privileges like the members of the caste.

Early marriage is another one of the customs which though associated in the popular mind with only the Orient are practiced practically all over the world. Every one will admit that until rather recent years early marriage was widely practiced in Europe. In several of the European countries it still exists. In America itself, and direction of late, and I hear it against "Sutee" was abolished by law in India. But it would be all.conotries of Europe only the Orient are who know India that does not mean the same thing made possible. But after the marriage the child goes to her father's house and stays there until maturity has dawned on her. It is only then and not until then that the marriage of a Hindu is consummated. In this connection I am sure the thing that misleads and shocks the Westerner is the presence of a large number of child-widows whose bodes are as indissoluble as those of their grown up sisters. Hindus of the present and last generation have been awakened to the inequity of that practice and have made considerable progress in the direction of removing this disability from such widows. Some of you would know that the age-old system of widowhood was abolished by law in India. But it would be a mistake to suppose that British Government alone could have done it. It was a great Hindu reformer, Raja Ram Mohan Roy, who did most of the missionary work by which the enforcement of the law against "Sutee" was made possible.

Coming down to the other statements of Miss Mayo, one finds the book heavily documented. But reference to the sealed authorities quoted by her one finds that they are scores of years old. She has drawn heavily on literature which was old and out of date when I went to India twenty-five years ago. And the India I saw has changed with even a greater rapidity than before. When she quotes speeches from the reports of the Indian Legislative Assembly she almost invariably misinterprets them. In many cases she misuses and distorts them, in most cases she tears them out of their context thereby falsifying their meanings. An obvious example of her misinterpretation or misunderstanding is her misquotation of Tagore's view on early marriages. I know it for certain that Tagore's family has for generations been the strongest proponent of marriages of adults and if you were to look up the girls of the house of Tagore you would be surprised at the accusation of the poet by Katherine Mayo in her book. If I were to look at Katherine Mayo's book I should be surprised at the misinterpretation of the objects of present day according to the author. A great fault of the foreign writers on India is the fallacy of generalising in sweeping terms about everything Indian. Miss Mayo does that with a revenge. You know how many misguided India and particularly Bengal, but that country has not been consigned to the oblivion of Babylon or Nineveh. The secret of that lasting capacity is in the personal, moral and spiritual outlook of the Hindus. If you go to the holy city of Benares and watch the hundreds and thousands of the pious and devoted worshippers gathered there you would realise the source of the strength and endurance of the Hindu customs and laws. Miss Mayo's statements are fantastic, verging on wildness, when she charges the Hindus of being sex-ridden. She cannot possibly know the people if she really believes that to be true. If her charges were true the Hindu would have perished a millenium ago. In her article I just mentioned she says she wanted to gather root facts about Indians. I have no hesitation in telling you that she is the only person who has visited India and totally failed to hear and feel the people's extraordinary lovely character, their patience, their endurance, dignity, spirituality and the unmatched beauty of their lives. By chance she got her way into India. She went through the country incensed at the stories she was told by the English civilians against the Hindus, and with closed eyes, seeing only that which she has set down in her book. Her purpose was as is implied in her book purely imperialist, the same as she had in writing the "Isle of Fear," namely, to show that the natives were so low that they should never, or certainly not for a very long time, be given the reins of their own country's government. True to her viewpoint, she suggests that the British Government should plot out, if necessary by force, all the incitement she found in India. She would not hesitate in the case of bayonets for accomplishing her purpose. Does she know that a great many deaths caused in India are the result of what we and not India did. While we were engaged in fighting away our native diseases the plague and Influenza, India lost 6 millions lives by these diseases imported in India by Europeans.

The truth is that Miss Mayo's book has an obvious political purpose and has had certain very definite results. The chief of these results is that to-day the relationship between India and England has become more estranged than it ever was since the
Mutiny. Of course part of the fault lies with the present Secretary of State for India, who appointed a purely British Commission. I do not think Lord Bathurst is the best person to deal with India, for which he does not care a bit. But there should be no mistake about the fact that the unanimity of all parties that prevail in India in feelings of anger and resentment against West—end of course, England—was made possible primarily by the storm of indignation aroused by Miss Mayo’s book. She admits frankly that she is a friend of the British who have aided her and helped her in her work. But I am sure those very British who helped her must be curzing themselves for having done so, because of the results of her trip. She has done a direct act of colonial disloyalty, and thus, of course, England has done a grave and appalling injustice to India and created a moral feeling between the East and West that generations will pass before the injury done by her is repaired."

**NEWS OF THE WEEK.**

Colour Bar Act.—Mr. C. F. Andrews interviewed concerning the news that the Colour Bar Act will not be applied to the Indians in Natal stated that this announcement was of first-rate importance. If the Colour Bar Act had been applied it would have very seriously damaged the Indian interests in Natal and would have jeopardised the Indo-South African Agreement.

Mr. Andrews further said this represented the third important piece of good news which reached India since the Agreement signed in 1927. The first was the definite appointment of the provincial commission on Indian Education in Natal and the second was the withdrawal of Clause 104 of the Liquor Bill by which 16,000 Indian waiters were affected. This third piece of good news was of even greater importance than the second for while the clause in the Liquor Bill was restricted employment of the Indians in one trade only, the Colour Bar Act would have been applied to all trades in which machinery was employed. It would have thus affected far more the Indian workmen than the Liquor Bill and thus would have very seriously injured Indian skilled trade in Natal. It might easily have affected as many as 16,000 Indian workmen and also would have shut all avenues for the future. It was a matter of great relief to find that it will not be applied.

Brahmo Samaj Centenary Essay.—On the occasion of the celebration of the Brahma Samaj Centenary a number of medals and prizes are to be awarded to the writers of best essays on the following subjects:

1. The Brahma Samaj and Sramaner Moulani Roy.
2. The work of the Brahma Samaj during the last hundred years.
3. Open to boys and girls of High Schools.
4. Open to boys and girls of Higher Secondary and Middle Colleges.
5. Open to girls of General Education.
7. Malay.

The essays must reach the undersigned on or before the 30th June, 1921. H. C. Sarker, Secretary, Brahma Samaj Centenary Committee, 120-2, Cornwallis Street, Calcutta.

New India’s Example.—Secunder writes:—One refreshing feature of the New India is the first issue of which is before us, is the lead which, to ideals and traditions, it has given to Indian newspapers in excluding advertisements of alcohol and betting items. As our readers are aware Secunder has consistently followed the same line. The propriety of this procedure cannot be questioned. Newspapers, which stand for Prohibition and the suppressing of the betting evil, cannot accept any moral justification open out its columns to liquor advertisements or betting items. It would be a proud day indeed for India when every Indian newspaper accepts this principle and rigorously excludes all such objectionable matter from its pages.
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The Bombay General Strike:—The general strike in the Bombay textile industry continues and all the mills in the city remain closed. The two wings of the Labour leaders have effectcd a sort of compromise, and have formulated demands to be presented to the Mill-owners’ Association. There is no demand for an increase of wages: the demand is rather that there should be no cutting down of wages, either directly or indirectly, and that important changes in the economy of the mills bearing on workers should be introduced in consultation with them and with their approval. Some of the proposals are on the face of them extravagant and, perhaps, not seriously intended to be pressed. In discussion with the owners, the issues will no doubt be narrowed down, and there is good reason to hope that in the course of the next few days a satisfactory understanding will be reached. If the present strike leads to the setting-up of some permanent machinery to deal with industrial disputes by way of prevention rather than by curative treatment after an outbreak, it will not have been altogether an evil. It is high time that the public realised that this is not a matter between employers and workers and that its own interests are vitally involved in the avoidance as far as possible of the strike method of adjusting the relations between the two.

The Jamshedpur Strike:—The Bombay general strike has been thrown into the shade by the lock-out which the Tata Iron and Steel Company have been forced to declare in some departments of their works at Jamshedpur. A highly organised modern industry is very liable to be brought to a standstill by the action of a handful of workers whose labour keeps up the continuous supply of power needed to keep the works going. This is what has happened at Jamshedpur. The men who keep the boilers and blast furnaces at work having struck on grounds which are somewhat obscure, the Company had perforce to close down the section of the works which depended on them for power and production. The strike at Jamshedpur is all the more inexplicable as the Tata Steel Company had only recently announced a generous scheme of bonus to employees—the first of its kind in India. The Company issued last week a tract in which are enumerated the special benefits enjoyed by the employees. It is reproduced among the news items. The concessions are of a substantial kind, and are provided by few other concerns in India at present. Since the above was in type information by competent authorities has been received that sections of the strikers have returned to work. The strike of 20,000 men in the Railway workshops at Calcutta is also giving cause for grave anxiety. The men are other strikers of a similar character, the largest of them in the cotton mills of Jamshedpur. The agricultural industry is not unaffected by the wave of discontent. The Company issued last week a tract in which are enumerated the special benefits enjoyed by the employees. It is reproduced among the news items. The concessions are of a substantial kind, and are provided by few other concerns in India at present. Since the above was in type information by competent authorities has been received that sections of the strikers have returned to work. The strike of 20,000 men in the Railway workshops at Calcutta is also giving cause for grave anxiety. The men are other strikers of a similar character, the largest of them in the Jamshedpur cotton mills. The agricultural industry is not unaffected by the wave of discontent. The passive resistance movement at Bardoli, where the cultivators have organised an opposition to the enhanced assessment demanded of them, is becoming serious and if not dealt with sympathy and imagination, may develop into an agrarian movement which will not be confined to Bardoli or Gujarat or even to Bombay Presidency.

Child Marriages in Mandi:—The Mandi Child Marriage Act has been recently passed which places the minimum marriageable age at 13 and 15 for boys and girls respectively. The age limit of 13 years is low and the Raja Sahib in the firman in which he has given his assent to the Act, feels called upon to offer some explanation. The question of early marriages has been engaging his attention ever since he assumed the Government of his State three years back. He feels, however, that, although 13 years is not sufficiently high as a limit for girls, as there is some religious sanction behind early marriages, it is better to proceed circumspectly. He also observes that the age of 13 for a girl is not fixed "for all times", which shows that an improvement is contemplated in course of time. The other provisions of the Act penalise all the subjects who take active part in the performance of any marriage which is in contravention of the provisions of the Act, whether the marriage is performed within or outside the state territories. The Act further provides for the stopping of such a marriage by an injunction issued on reliable information by a competent authority. The Raja Sahib does not make any mention of the penalty indicated for a breach of this law. The reasons put forward for so low an age limit for girls are not quite convincing, and we are inclined to think that 14, which the Committee on the Sarda Bill have recommended as the proper age limit would...
that Egypt had ceased to be a protectorate and was thenceforth an independent sovereign State. Four points were reserved for future settlement, but in view of the categorical statements in the forefront of the declaration, it is reasonable to conclude, that the settlement, however it was and whenever it was made, would be compatible with the sovereign independence of Egypt. Now, if there are two things which are incompatible with the idea of sovereign independence, they are a foreign army of occupation and the possession of veto by a foreign power over domestic legislation. The British Government have ever since the declaration of 1922 been trying to get the Egyptian Government to accept a Treaty on the basis of a more or less permanent location of British troops in Egyptian territory, for the purpose of safeguarding the Suez Canal and European interests. This the Egyptian Government cannot see its way to do and even the late Prime Minister, Sir George Curzon, was most anxious to come to a friendly settlement with Britain, could not admit this demand. He resigned and was succeeded by Nahas Pasha, leader of the Wafd or Nationalist party.

Warship Diplomacy:—Great Britain was determined to force a settlement, and finding no other way of doing it, pounced upon a Bill relating to public meetings which was half way through in the Egyptian Parliament, and demanded that its further progress should be stopped as its enactment would endanger the safety of person and property of foreigners. The Egyptian Government took no notice of this overweening pretension, whereas British warships were ordered to Egypt. The Egyptian Government is no match for Britain in military strength or naval power, and Nahas Pasha, submitting to superior force, got the Bill adjourned to the next session of the Egyptian Parliament. The matter rests there for the present. Britain has gained its immediate point, but at the expense of the last shred of moral justification for its position in Egypt whose sovereign independence it had solemnly proclaimed to the world six years ago. The British method of dealing with Egypt is not very different from that of the grocer who offers attractive terms for his goods but when he secures them, he will not give cargo to the boy who offers custom tries to compensate himself by short-weight, adulteration and other devices well-known in his trade. The same has been the case with India where the Declaration of 1917, watered down into the Montagu-Chelmsford reforms, has been further whittled down in several respects and has been ostentatiously set aside in the constitution of the Statutory Commission.

An unsavoury Practice:—A practice in Bombay in which the general begrudgingly brought to notice is that workers of the untouchable classes are not admitted to the weaving department. This has been sought to be explained by the fact that men have to work in pairs at the looms, and that breakages of yarn have to be at right by fingers wetted by saliva. The workmen of other castes, it is said, draw the line at salivary contact with untouchables. The practice is insanitary in any case, and the substitution of a more hygienic one in its stead will incidentally eliminate this difficulty in the way of the untouchables.
PARSI SOCIAL LEGISLATION I.

Marriage and Succession among Parsis in British India are regulated by two special Acts passed in 1865 at the instance of the leaders of the community. Both the Acts, were framed on the general lines of the English Acts of the corresponding period. Dr. K. K. Dadachanjee in his minute, appended to the Report of the influential Committee which has drawn up proposals for the revision of the two Acts, says of the Marriage Act that, with the single exception of Ashirwad being required for the validity of Parsi marriages, there is nothing essentially Parsi about the Act. He makes a similar remark about the Succession Act also. Prior to the two Acts, Parsi marriages and succession were governed by customary law administered by caste panchayats elected by members of the community. The marriage customs of Parsis in those days were not dissimilar to those of the Hindus. Child marriages were common. The octogenarian veteran, Sir Temulji Nariman, said on a public occasion not long ago that he was married at the age of five to Lady Nariman at the age of three, and that their married life extended to a period of seventy-five years. The only exception was that widow remarriage and divorce were permitted by Parsi custom. The Panchayat was not bound by rigid rules, but exercised a wide discretion in keeping with the prevailing sentiments in the community and the sense of equity of its members. For example, Dr. Dadachanjee says that divorce was granted by the Panchayats for about fourteen specific reasons and in addition “any cause deemed sufficient” by them. According to the customary law of Succession, the father and mother of a person pre-deceasing them were entitled to double the share of his property which went to each of his children. These are two typical instances in which the Acts departed from the customary law. Under the Marriage Act, adultery was made the sole ground of divorce, in accordance with the English law. The right of parents to a share of the property of children who died before them, was likewise abrogated by the Succession Act, this also in keeping with English ideas of family relationship.

The Acts have been in force for over 60 years now, and there is a strong feeling in the community that they need revision in important particulars. It is noteworthy that the Marriage Act prescribes no age limit. The only reference to age is that in the case of persons under 21 years of age, the consent of parent or guardian is necessary for the performance of a valid marriage. The Act provides that marriages under it shall be monogamous. The only section which may be said to have a bearing on child marriage is that which provides that “in any case in which consummation of marriage is from natural causes impossible, such marriage may, at the instance of either party thereto, be declared null and void.” Child marriages have virtually ceased among Parsis in British India, the last Bombay Census reporting only a few stray cases. The actual proportion of married persons, 47 males in a thousand and 7 females in a thousand, under ten years of age, suggest that they were perhaps subjects of Indian States where the Act is not in force, temporarily resident in British Bombay at the time of the Census. Monogamy has become the rule. In these important respects the Marriage Act has been of much service to the community. The provisions which call most urgently for change are those relating to separation and divorce. Dr. Dadachanjee's suggestions need not be taken at their face value, but there seems to be a general feeling in the community that the rigid provisions relating to divorce have been the cause of much avoidable hardship. There is no majority report as such to show why certain changes are proposed in the Act: the proposed changes are merely shown against the present law in parallel columns with a few brief observations as to their nature and extent but it is plain from this statement that the Committee feel that a thorough overhauling of the law is needed in respect of separation and divorce. The Marriage Act provides for three forms of relief to couples who do not pull on well together, namely, separation, divorce and nullity. Lunacy or habitually unsound mind, is a ground for declaring a marriage null and void, as also the impossibility from natural causes of consummating it. Cruelty, serious personal violence, and openly bringing or allowing a prostitute to remain in the place of abode of a wife by her own husband, are causes for judicial separation. Adultery on the part of a wife is ground for divorce, but not on the part of the husband. It should be “adultery with a married or fornication with an unmarried woman not being a prostitute” or rape or an unnatural offence. Taking the separation and divorce sections together it appears that while her husband's habitual resort to prostitutes does not entitle a wife to get a divorce so long as they are not brought into her house by the husband openly, if he brings the prostitute “openly” to remain in the same abode where she lives, she can claim a separation from him. The tenderness shown by the Parsi Marriage Act to the association of married men with prostitutes, is stigmatised by Dr. Dadachanjee not a whit too strongly as an unique and abominable proviso, not found in the law of Divorce of any other people of the world and possibly repugnant to the spirit of Zoroastrianism.” How the provision crept into the Act, it would be interesting to know. There is no doubt, however, that today it is a stain on the community as well as a blemish on the Indian statute book, and the Committee rightly proposed to delete it in their amending Bill. The other proposals of the Committee in regard to separation and divorce, will be dealt with on another occasion.
MIDDLE CLASSES.

(By Mr. A. S. Venkataraman, B.A., L.T.)

In this short article, an attempt will be made to sketch the present condition of the middle classes in England and to compare incidentally the condition of the corresponding classes in India. Though the parallel may not be exact, there are some common, interesting but by no means negligible features of a comparative study.

Of the classes of people, that have been insistent in their demands on the public attention, two must be named, the rich by means of their power due to riches and the poor by reason of a possession of a formidable weapon. The voice of an increasing volume of protest against increasing taxation, more so after the war, has been effective, while the rebellion of the masses has not been without beneficial results. The middle classes of suburbs, as they have been called, have been neglected so long and have been patient so long that if they complain now at last, it surely means that their hardships have reached a limit, a transgression of which would spell ruin and disaster to ordered society. As it has been described by Mr. Greenwood in his book on "England to-day," "Suffering acutely and stung to activity by the knowledge that the rich and poor have succeeded in gaining the attention of the statesmen to the wrongs, men and women of the profession have leapt into the arenas to proclaim their wrongs and voice their wants."

The motives and grounds of complaint in each case vary. While the rich and the poor struggle to secure things likely to add to the sum-total of their happiness, the middle classes are engaged in a struggle for their very existence. The rich are petulant, the poor almost always discontented but the middle classes never complain except when the suffering is intolerable. Of late, there has been an increase in the level of prices. When it is accentuated by the wage demands of the workers, it is passed on to the consumer in the shape of increased prices. A situation is created in which prices are high and higher but incomes stationary. Unhappily, the remedy is not in the hands of the middle classes themselves. They cannot, like the manual labourers, strike, as they are 'above' such a course. The inevitable recourse for them is to effect 'cuts'. Economies are practised, little pleasures and petty indulgences abandoned and protracted unrest stalks abroad, notably in the professions of teaching and banking. That is this the state of things, both in England and India, few will deny. Very often, the Press is bombarded by means of letters from them. What else can they do? They can neither raise a strong protest nor use an effective weapon like the 'strike'.

Now, who are the middle classes? They are the men in professions, industry and services and directly or indirectly administer the nation's work. Among them there are two scales. To the upper, belong the doctors, lawyers, civil servants, businessmen and commercial men. To the lower scale, belong the clerks, journalists, teacher, trades, tradesmen and civil servants. As, Mr. Greenwood picturesquely describes it, "There is a life of undisturbed routine, fair leisure and demands rarely more than modest". They are employed in specialised tasks and work with the regularity of a clock. "They are rarely outstanding characters; their contribution to the world of genius is unusual; they are just a plodding, conscientious; industrious, an-imaginative body of workers with well-disciplined brains which occasionally break away from routine and develop a really enterprising spirit". They are interested, but not noisy in what they do. Their fear and dislike of the workers is increasingly manifest:—"who has conferred these benefits (good schools, increased wages, and rise in the standard of living) on the lower classes and elevated them to a position above our own, thus reversing the ordinances of Nature and contradicting the meaning of words. Alas! it is, we ourselves, who have done it. Have we not learnt it every time that the demand for rates came in? It is we, who have educated our masters. We who have supplied their houses below cost price. We who have provided them with the public baths wash-houses with playing fields, with innumerable and jolly work-houses, fitted with electric light and porcelain baths to comfort their old age. Remaining respectable, we are no longer respected." Almost every word of it is true of the position and mentality of the middle classes in England and India!

What are the points to their credit? They were and are the back-bone of England as of India. In the memorable words of Mr. G. A. Greenwood, "They are the people who take their religion and their politics seriously who officer the churches, chapels, the Sunday-schools, the Brotherhoods, and those organizations which organize and endeavour to educate the wider segment of the electorate. They are found also on officiating public bodies; they run the voluntary institutions, such as libraries, musical societies and literary clubs. They are the men and women who keep alive in the suburbs that association with the arts which lifts the lower middle class far above the intellectualism of the workers. Yet, they are the people who are least self-conscious of their superiority in knowledge and opportunity. They are the ones who drink fairly deep of learning from the facilities offered by our cheap literature and who in the spirit of free-masonry that knowledge nurtures, would open to the industrialists; gladly and without stint, the great secrets of learning which lie at the foundation of social equality. 'Theris the ability to discharge those executive functions of Government, commerce and industry without which modern life is nothing. "Visualise, if you can, the post office, the bauks, the schools, newspaper offices, the majority of our shops, of our counting houses, our factories, mills, railways and ship-yards, men and women whose administrative skill now keeps them in action."
A general strike would have results as paralysing as those of the manual workers.

That they two are becoming united, is abundantly clear from the several professional unions, leagues and associations formed by them in England as in India. The only difference between the conditions in the two countries is that, in the one country, the workers in commerce and industry are greater in numbers. The problem in either country is, are you going to improve the lot of such a useful, perhaps the most useful community of workers in the land or are they to become extinct in which case the country itself is doomed to ruin. The situation calls for a proper distribution of National Income and a revision of the systems of taxation and rates.

The following books will be found useful on this subject:

1. The New Labour Outlook.
2. The aims of Labour by Mr. Henderson.
3. England to-day by George A. Greenwood, with an introduction by A. G. Gardiner 6s. net. Published by George Allen and Union Ltd. London. This volume is a remarkable study of the social conditions in the Post-war era. The sections on the workers, middle classes, the new plutocracy y/n the old aristocracy, the revolution in the country side, England's place in the world's relations and the tendencies of the Post-war period, all reveal a depth of understanding, a keen insight into and a scholarly analysis of the present conditions.

VEDANTA AND THE WEST.

Sir,

I have read your note on M. Romain Rolland's letter which you have quoted from April "Prabuddha Bharata" in your issue of the 14th inst. It is unfortunate that you did not wait till the publication of further correspondence on the point at issue.

You do not seem to have carefully read the passages which I have reproduced from my letter to M. Rolland, in introducing his reply to the readers of "Prabuddha Bharata". Therein I mentioned four distinct sources from which Vedantic ideas spread in the West, namely, (a) Western Sanskritists, (b) Our Mission (c) Later teachers and literature and (d) Independent growth of Vedantic ideas owing to historical reasons. I also said: How did it (the west) get these ideas? I do not think that Christianity (as regards the first idea—the divinity of man) and the Graeco-Roman culture are specially favourable to them. I think, in the first stage, the industrial, social and cultural changes, especially the progress of science, drove the West to those ideas and was helped therein by Indian culture as disseminated by Western Orientalists. Many Western authors of the 18th and the 19th centuries showed traces of Vedanta influence on their thought. These he attributed partly to the dissemination of Indian culture by Western Orientalists and partly to the teachings and literature of Swami Vivekananda and his monks. You also say in your note: "...the great savant gently rebukes the Swami for claiming the Vedanta as the special and peculiar product of the Indian mind." This is no summary but a caricature of my views.

Any careful reader of my letter and M. Rolland's reply will find that M. Rolland overlooked the fourth source of Vedantic ideas, which I had mentioned in my letter. Had he not done so, he would not have written: "It would be lessening the Divine, the Eternal, to imagine that there is a handful of grains in the hands of certain chosen men of a chosen race." I never claimed that for India. I pointed out to M. Rolland in my next letter, extracts from which and from the reply I received from him, I enclose herewith. I hope you will publish them.

But though I do not claim a monopoly of what I call Vedantic ideas, for India, I do claim that in India these have been cultivated the most and that India has directly or indirectly influenced the West with them. The argument that because the Divine is immanent everywhere, therefore all peoples independently manifest it in their life and culture, is not so sound as it may appear. All men have all things, yet in most cases, the manifestaation of their potentiabilities require outside help. It is a question of history, not of a priori conclusion, how far one race is indebted to another for its spiritual ideas. M. Rolland gives two arguments in support of his view that the Vedantic ideas are of independent growth in the West. The one is that the Eternal is potential everywhere and as such able to express itself independently and that both India and the West, being predominantly Aryan, have inherited the ideas from their common source. The other argument is a historical one in which he points to Christianity Plato, Pythagoras, Socrates, Goethe, etc. as teaching Vedantic ideas. The first argument cannot stand by itself. M. Rolland himself repudiates it partly when he says: "The earth is not everywhere so fertile that the seeds may germinate. In some places it grows and produces fruit, in other places, it sleeps." [M. Rolland further explains this argument of his in his next letter. Please see the accompanying extracts.] His second argument however requires careful examination. What can be said in favour of India on this point will be partly evident from my reply to M. Rolland. My conclusion is that the facts are decidedly in favour of India.

You say: "The East is no more spiritual than the West, neither is the West any more materialistic than the East." No doubt you have reasons for thinking so, though I confess I cannot guess them and regret that I cannot accept you argument. I do think that India is spiritually superior to the West and in this I think I am upheld by many
thinking minds both in the East as well as in the West. I am glad that M. Rolland is one of them. He admits in his next letter: "But I do not hesitate to recognize in India the most powerful, perfect, and complete monument of the Divine Thought,—the Cathedral of Unity and of Identity—the Himalayas of Being."

We must remember that when we speak of a certain people being spiritual or material, we do not mean the achievements of a few solitary individuals. We refer to the general mental tendencies of a people. Can we say that the West even now believes in the principles which I have called Vedantic? I fear it does not. The Western culture cannot be said spiritual in the proper sense of the term; the Indian culture can be. M. Rolland himself admits in a recent letter to me that the Western culture lacks a proper intellectual understanding of spirituality. Writing about Beethoven, he says: "The only profound difference with India is that with us there does not exist a secular tradition, well-informed and rational, of this spiritual intercourse with God; so that each of our inspired ones is a solitary person who undergoes anew the Divine experience entirely without a guide, with its risks and perils, often very great."

Again, what do you exactly mean by this statement: "If in Asia the terrific aspect of European civilisation is more in evidence than its benign aspect, it is because fear of Europe has for about two centuries been a dominating sentiment in Asia." Should it not be rather," "Because the terrific aspect......therefore fear of Europe has etc......"

Advaita Ashram, Mayavati.
Almora U. P.
25th April 1929.

EXTRACTS FROM MY REPLY TO M. ROLLAND.
13th November, 1927.

"I read with great interest your observations on the growth of the Vedantic ideas in the West. I bow to the beauty of your thesis. You will find that I also expressed a similar opinion in that letter. I mentioned therein 'Independent growth of Vedantic ideas owing to historical reasons' as one of the causes of their propagation in the West. I think, in the first stage, the industrial, social and cultural changes, especially the progress of science drove the West to these ideas (that is to say, the West was compelled to evolve them), and was helped therein by Indian culture as disseminated by Western Orientals.' Far be it from me to maintain that the truths of the spirit cannot reveal themselves independently and that they are in the custody of particular men or race of men. But you will, I dare say, agree with me that does not prevent one race from helping another spiritually. If a people has cultivated them specially much more than other peoples, then, opportunity occurring, that people may certainly help the others. The West has specially cultivated the arts of Government, industrial development, etc. India or other Asian countries are behind it in these. And surely to lay we are being greatly influenced by Western ideas in these respects.........Similarly I think Indian spiritual ideas have helped the West. What was indistinct has been made distinct. Indigenous spiritual ideas of the West have been more systematised and clarified by the knowledge of Indian philosophy and religion. And in so far as this has been done, I maintain that our Mission has a share in it. I claim nothing more.

"I should mention, however, that the existence of Vedantic ideas in the West has been variously explained. There is a school of thought, which maintains that these ideas originally must have come out of India. This opinion still lacks complete historical proof. But some proofs there surely are. You say you find the Vedantic ideas existing in Christian mysticism, in Hellenic culture, e.g. in Pythagoras and Plato, in Spinoza, etc. Christianity in its origin owed certainly much to Buddhism; and Buddhism is nothing but the Vedantic thoughts made popular. Pythagoras, it is generally admitted, had been to India and his teachings evidently owed much to Indian thought. Only the other year an English Professor of Sociology, Prof. Urick, wrote a book, 'The Message of Plato', in which he maintained the thesis that Plato borrowed his principal ideas from Vedanta. Dwijendranath Tagore, elder brother of Rabindranath Tagore, contributed some years ago a series of illuminating articles to the Bengali monthly, 'Prabasi,' edited by Ramannanda Chatterjee, pointing out the indebtedness of some of the early European thinkers to Indian philosophy. Spinoza, it is well-known, was well-versed in his ancestral teachings. And who knows how much of the mystical teachings of the Zohar was owing to Indian influence? It is recognised that the Alexandrians used to visit Athens. It is also historical that Alexandria became a centre of the mingling of Indian and Mediterranean cultures and the Gnostic philosophy owed much to the Indian contribution. The fact is that in those ancient days when commerce was carried on mainly along land routes, the countries from China and India to Greece and Egypt were in much closer communication than we imagine now. The change of the commercial routes from land to sea meant not only great industrial, political and cultural revolutions in Asia and Europe, but also a death-blow to the close relationship between Asia and Eastern and Southern Europe.

"My own position is that there must be more or less independent growth of Vedantic ideas among all cultured peoples. But I hold further that some peoples have, for many reasons, given more serious thought to their development and understanding than other peoples; and they have, wherever opportunity has come, inducted those other peoples with their developed spiritual thoughts. India is such a people.

"The above I have written only to clarify my position. As I read your letter between the lines.
I find that you also substantially agree with my conclusion. For you have said: "The Eternal has sown himself with full hands over the whole field of humanity. The earth is not everywhere so fertile that the seeds may germinate. In some places it grows and produces fruits, in other places, it sleeps."

EXTRACTS FROM M. ROLLAND'S NEXT LETTER.

14th December, 1927.

"I have read with great interest your reply to my former letter. We are in agreement about the fundamentals. The only difference between us (if it can be called one), is that you call that form of thought Vedantio which I think to have been in all towns and in all countries, but which has found its most perfect realisation in Vedantio India. The full development is one thing, the origin is another thing. I do not think that in India or in any other country there has ever been the origin of a Divine revelation. I give the honour to God who is in every living being. He alone is the source and that source is in each of those living beings who have been, who are and who will be. All do not hear it sounding. But it is there in each one. And we do not know whether those of them who are silent themselves or make themselves silent, are not filled with his marvellous music. For God is in the silence, just as much as in the most powerful expression. In face of the Eternal there can be no question of priority; there is no commencement and there is no end. But I do not hesitate to recognise in India the most powerful, perfect and complete monument of the Divine Thought—"the Cathedral of Unity and of Identity—'the Himalaya of Being.'"

THE EDUCATION OF CHILDREN ON SEX.

(By Mme.)

In all religions the act of procreation is referred to as a sacred duty and the physical union of a husband and wife is generally considered one of the highest states attainable in this world. From either a religious or sentimental point of view this physical union of loving mates is the nearest approach possible on earth to a spiritual union, and, when looked on in that light, it is a beautiful and sacred act.

In spite of this in nearly all so-called civilised countries the act of copulation is considered as unfit for mention and is surrounded with an atmosphere of mystery and secrecy and it is only hinted at in coarse jokes and suggestive remarks. It is considered a subject of mirth in plays and novels, while the generative organs and their functions are regarded with shame. The act of procreation and the manner in which a child comes into the world are made a mystery to children as long as possible, and it is just this mystery that excites their curiosity and leads to so much harm. It is a very natural thing that a child should wonder how it came into the world and if the replies to its questions are not satisfactory it will not rest until it has solved the mystery. It is knowledge that cannot be hidden for long and when the child discovers that it has been deceived by its parents it will lose that implicit faith and trust in them which every child ought to have and it will also have received its first lesson in lying.

The above facts have been recognised by thinking people in various countries and there is a more general tendency today to face them and deal with them in a common-sense and practical manner. It will be generally agreed that since it is impossible, as a rule, to keep children in ignorance for any length of time concerning the sexual act, it is better that they should be instructed in the subject in the most ideal way and by the people best fitted to impart the instruction.

There is a very common idea that it is no use in teaching the child when it is quite young because it will not understand. As a matter of fact the earlier the education is commenced the better, only it must never cease.

Many think that when the child has once been informed of the use of the generative organs the subject must not be mentioned again, whereas if the child is to regard the creative act as one of sacred duty and love and not an act of shame, it should be encouraged to talk of it as naturally as it would discuss any other subject, so that by its very familiarity the subject will lose the erotic atmosphere usually connected with it.

Instruction should naturally be commenced, when possible, by the parents when the child is still quite young. If the child is familiar with the facts concerning sex and reproduction from its infancy it is obvious that these things will give it less cause for interest and excitement as it grows up. There will no longer be a mystery to be probed. There will not be things to be discussed on the sly with other children, nor will there be the excitement of finding out things which only "grown ups" are supposed to know. At this early age the knowledge can be imparted to children without their taking a personal interest in it. It is difficult at a more advanced age to convey the information without introducing this personal element, which is the very thing one wishes to avoid.

The method of instruction is through the medium of natural history and takes the form of lessons on the laws of reproduction first in plants, then in fishes and birds, after that in animals and finally in human beings. Thus the child learns of natural things in a natural way, and is armed with knowledge that will save him, or her, from shocks and unnatural excitement in later years.

If the full value of this education is to be obtained the attitude with regard to sex which has been adopted in infancy must be maintained as the child grows up. This is a point, and a very big one, that is not generally recognised,
Though known and practised by the ancient Greeks, the subject of sexual education is practically new to modern civilization, and although the need for it is now recognized, and the method more or less agreed on, its practical application in later life has not yet been insisted on. This, however, must come, or a great deal of the good will be undone.

It is impossible, or worse than useless, to explain the functions of the sexual parts unless the children are familiar with the human body of both sexes. So long as an atmosphere of mystery surrounds the human body curiosity will be aroused and sexual excitement induced.

This is where the duty of parents commences, and it is a duty that is being realized by them in ever increasing numbers. These parents realize that it is wrong to hide their bodies from their children or to create an atmosphere of mystery about them. It is their duty to appear naturally before them and to answer natural questions and not with myths and fairy tales.

As a beginning this is all very right and proper, but if when the child begins to grow up he, or she, is told "you are now too old to see your parents, or to let yourself be seen by them, in the nude", most of the early teaching will have been wasted and an atmosphere of mystery created. The child will naturally wonder "why am I no longer to be allowed to see what I have previously seen every day of my life, and why have I now got to hide certain portions?" Sexual curiosity will be aroused and sexual excitement with all its accompanying evils will follow.

The remedy is to be found in parents continuing to live with their children in a natural state of familiarity. This method has been adopted with the most gratifying results by hundreds of English and German families. It creates a state of complete confidence between parents and their children.

In some places they have gone to greater lengths. In Japan, except in the towns, clothes are regarded as a protection against the elements and not for the purpose of hiding the body. In warm weather the Japanese think nothing of working in their fields in a state of absolute nudity. To them it is natural and they see nothing wrong in it. Men and women will bathe in the same pools without shocking the modesty of anyone.

The Greeks of both sexes used to perform gymnastics in public, always in the nude. In Germany some thousands of men and women have formed societies, who have agreed to appear together in the nude with the object of the improvement of morals, and there can be no doubt that those nations who make a point of hiding their bodies are not the most moral.

There is evidence to show that in India in former times it was not the custom to hide the body. One of the great causes of sexual excitement and immorality at the present day is, not the uncovering of certain portions of the body, but the fact of keeping just the sexual parts clothed. This is suggestive, and suggestion is one of the means of causing sexual excitement. How well this fact is understood by those whose business or pleasure it is to do it!

All right-minded persons will agree that modesty in all things is desirable, but false modesty does more harm than good.

If sexual matters were treated as a subject for ordinary conversation, instead of being considered improper, then suggestive remarks would cease to be suggestive and would lose their savour and the world would be a cleaner and healthier place.

There are signs that a new era of candour in sexual matters may be approaching. At present we are only in a transitory stage, and it is only when a complete reform is affected that we can hope for really beneficial results.

There is a growing recognition for the necessity of educating children in the mysteries of sex. Several books have been written on the subject and articles on the same subject appear, from time to time, in various papers. Conferences of school teachers have been held in England to discuss the desirability of imparting instruction in these matters in schools.

The general opinion appears to be in favour of giving children instruction in sex knowledge, and the methods advocated of imparting the instruction are, on the whole, much the same. Most people agree that it is the duty of parents to impart this instruction, but it is realized that as so many parents will shirk the duty it should also be undertaken by responsible teachers in schools in the interest of public morality and for the benefit of the race.

Truly, the boy is father of the man and the children of today will be the parents, perhaps not of tomorrow, but a few years hence.

Whether the world is to be a better place than it is now or not, depends on the ideas that are created in the rising generation. If children are brought up to regard each other's bodies as a part of nature and not as a mystery, there is some hope that in the course of a few generations adults may have less false modesty and cleaner minds.

Mr. SHINDE'S 66th BIRTHDAY.

Karmavir V. R. Shinde's 66th birthday celebrations took place on Monday the 23rd instant at 9 a.m. at the Depressed Classes Mission, Abhay-

aham Hall at Irwin Road, Nana Peth, Poona City. Rao Bahadur D. L. Sahasrabhinde of the Agricultural College, Poona, presided. Mr. G. Jagga, P. L. S., Principal of the Shri Shivaji Maratha High School conducted a divine service on the occasion after which a fine song and dialogue by the Poona D. C. M. School children was gone through. Mr. G. H. Tankale, a local poet and worker of the Mission Sangha recited a poem of 68 verses specially composed by him in honour of Mr. Shinde which were highly appreciated by the gathering. Mr. S. R. Thorat, a vice-President of the Poona Mission, Mr. Rajabheja, Secretary of the Samaj Saras Sangha,
Subedar B. S. Ghate, Councillor of the Poona City Municipality, Mr. Govindram Gadgil, Bar-at-law, and Mr. K. G. Bajade, a. a. a. a. in their speeches paid glowing tributes to Mr. Shinde and the members of his family for their manifold services particularly towards the Depressed Classes and wished Mr. Shinde many happy returns of the day so that he would see the ultimate success of his work. Sister Janabai, life member of the Mission, (Mr. Shinde’s sister), then made a suitable reply on behalf of Mr. Shinde and herself (as Mr. Shinde could not be present there owing to illness) in the course of which she thanked the organizers of the function and referred to the cooperation they received also from the caste-Hindu ladies such as the late Mrs. Ramabai Rane, Mrs. Luxmibai Gadgil and others. And she earnestly hoped that the D. C. Mission would receive in future the same generous support in an increasing measure. Mr. K. G. Patade, Secretary of the Poona D. C. Mission, then read out the statement of results of the last annual examination of the Mission Schools at Poona which were all found to be in a fair condition, and thanked the Poona City Municipality for recognizing Mr. Shinde’s life work by naming the Bhkarwadi Road as Shinde Road. The President in his concluding remarks declared that the sympathy of all communities including his own will always stand with the noble mission work of Mr. Shinde, and wished the secretary to carry his message to him. Mr. D. V. Guikwad proposed a hearty vote of thanks to the chairman and others and the function terminated with distribution of sweets to the children and pan-saput and flowers to others.

“MAN BIOLOGICALLY MONOGAMOUS”

Nothing is the matter with the marriage institution, and monogamy will endure as long as the race, says Count Keyserling, noted German author and philosopher, who is on a lecture tour in America. By the same token Keyserling disapproves of companionate marriage, which he says has “no idealism, no stability, no looking to the traditions of the past or to the race’s future goal.” It is “just sexual satisfaction and sex experimentation.” In an interview with Vera L. Connolly, published in Good Housekeeping, the noted philosopher, whose “Book of Marriages” has attracted much attention, asserts that “marriage will outlive all theories which are made about it. It will outlast all efforts to abolish it. Behind marriage is a law that can never be overturned... Man is biologically monogamous.” There may be changes, Count Keyserling admits, but they will not be fundamental. “Nothing,” he declares, “can abolish monogamous marriage from the earth.” The Bolshevist system of easy marriage and easy divorce has not been a success, says the visitor, and the Russian women wish to return to the marriage ideals of their forefathers. American youth, we are told, should be warned that casual temporary unions “are not marriage at all in the true sense, and that any system which permits numberless marriages to one person is as destructive to a race’s spiritual sense as the Bolshevist custom of calling ‘legal’ a marriage which lasts only an hour.”

As a solution of the present marriage problem, Count Keyserling suggests, not the making of new marriage laws, but “the deepening of the spiritual consciousness.” “Personal responsibility,” he says, “must increase. This alone distinguishes man from the animals. The only way out is greater responsibility.” As practical steps, Count Keyserling suggests:

“Postponement of marriage. We need later marriages. And we must make marriage more difficult. We must place character developing obstacles and delays in the way of animal fulfillment. Only mature people, capable of judgment, and who know life, should go into marriage. No man and woman ought to marry until each has tested out his or her soul alone. Unless a man can live satisfactorily alone, he can not grow in marriage. And the same is true of a woman.”

“The custom in the United States is to rush into marriage before character is formed, before the sort of growth which can be achieved only if loneliness is attained. The result is the vast amount of unhappiness that we see around us. Companionate marriage encourages a union before the character is formed. That is another of its bad points.

“Consider the facts of marriage! They are bound to work changes in the individual. Unless the individual foresees this, and has some conception as to how they will change him, he can not make an intelligent choice of a partner. Another argument for late marriages!”

“Marriage is not a state of bliss. Some people expect too much of it. The best marriage is that one which takes care of the growth of the two individuals concerned. If both do not grow, the marriage is a failure.”

“Some claim that earlier marriages make for better health. But health is not all. We are not animals. Health, sanitation, happiness—these are not the ends of a man’s existence, or of a woman’s. The aim of existence, the purpose of it, is inner growth. The right kind of marriage promotes this growth of the soul. The wrong kind chokes it at its roots.”

Divorce is not a valuable aid in solving the modern marriage problem, Count Keyserling told his interviewer, though it may serve a good end for those who have entered into wrong marriages through carelessness and irresponsibility. “But it is an ugly way,” he says. “It always degrades. You can not make divorce anything but degrading. I have never seen any one,” he declares, “who has not been made worse by being divorced.” “But doesn’t the suffering caused by going through divorce sometimes aid spiritual growth, Count Keyserling?”
asked his interviewer. Hear his reply as she puts it down:

"'No!" vehemently, his blue eyes flashing. 'A great tragedy develops us. Noble sorrow develops us. But sordidness never develops any one. And a divorce is sordid, a terrible thing. Public. Cheaping! I say again, I have never seen any one go through it without deteriorating. If a man or woman is able to live through a divorce without being deeply wounded, he or she must have an undeveloped soul. And to me the idea of an individual passing through numbers of marriages and divorces is horrible! In the person who can do this, there is little that is spiritual or fine. No one of real value could do it.'

"And what is the solution of the divorce problem?" "Prevention! Not more or easier divorce laws. Postpone marriage and make it far more difficult, so that only two serious adults will enter it perhaps after years of waiting and self-sacrifice. If boys and girls were educated to a right view of marriage and the responsibilities it involves, they would not blunder into foolish early marriages when grown."

Count Keyserling is happily married, the father of two children, and he told his interviewer that he is "learning more and more every day what love is," which led him to reply to his interviewer's next question whether marriage should be a love-mate or based on convenience:

"Love is the only justification of marriage! There are too many people who marry because of momentary passion, desire for a home, or some other equally absurd and frivolous idea. Marriage should be based on unselfish love." - The Literary Digest, New York.

AMERICAN MARRIAGE.

Several important questions concerning American marriage are asked and answered by William F. Ogburn of Columbia University in "Social Forces" for September. Dr. Ogburn's answers are brief and statistical, a mere skeleton of the investigation that could be made. But they constitute at least a suggestive and interesting beginning of the scientific study of one of the three great events in the life of the individual. Is marriage a desirable state? he asks, and points out that the death rate of single men is nearly twice that of the married men; that there is more crime among unmarried men and that more single than married men—and women too—go mad. As to the extent of marriage, Dr. Ogburn shows that civilization seems to discourage marriage. At the maximum marriage age 35 to 45, two persons in ten are not living in marriage and one in ten persons over 45 years of age in United States have never married. As to the third question—"broken marriages"—in 1934, there was one divorce granted to about seven marriages performed. The main cause of divorce is cruelty, a rather broad term. In regard to sex differences in marriage, Dr. Ogburn finds that as marriage still means to many women a "livelihood" and to men an economic drain, women tend to marry earlier than men. The existence of prostitution also tends to encourage men to postpone marriage.

Under 35 years there are more married women than men; but more married men than women in the later years. This is not due to a larger death-rate of women, but to the greater tendency of men to remarry and to choose young women as second wives. The maximum percentage married is not, as one would suppose, where the sexes are about equal in numbers, but where there is an excess of men. As to age, besides the fact already mentioned that the marriage of women is earlier than that of men, Dr. Ogburn's study shows that of both sexes taken together the later twenties have become the commonest years of marriage, and this delay, while economically desirable he holds to be wrong for biological reasons. That the marriage rate has increased in the last thirty years is another fact Dr. Ogburn has gleaned from the Census. Another is that—probably because other occupations than domestic service, paid or unpaid, are open to the city woman—the city shows ten per cent fewer marriages than the country. Other questions bring out geographical and racial marriage rates throughout the United States.

Of Birth Control in this connection Dr. Ogburn says: "One is also curious to know whether Birth Control influences marriage. Some persons argue that it does, because then there is not at once the economic burden of children. Others argue that it encourages sexual intercourses outside of marriage. Cities with lower birth-rates have larger percentages of young people married, while the age of the wives is approximately the same from city to city. There is thus an indication that Birth Control may encourage marriage."—Birth Control Review.

NEWS OF THE WEEK.

A Profit-Sharing Scheme:—An Associated Press message says:—The Directors of the Tata Iron and Steel Co., announce the introduction of a profit-sharing scheme at their Works from the beginning of this month. The scheme was introduced at the recent Labour Conference held at Patna recently. Mr. C. F. Andrews, referring to this announcement, stated that the profit-sharing programme was a great step forward. He hoped that the announcement would do much to allay the present labour unrest, which was very acute. Mr. Andrews also made it clear, at a mass meeting held after the announcement, that the Labour Association would be consulted by the General Manager of the Company on the details of the scheme. This also, he regarded as a distinct step forward.

Bihar Women's Conferences:—The Bihar Women's Conference on educational reform was held at Patna recently. The Conference was convened by Mrs. P. K. Sen as a member of the Standing Committee of the All-India Women's Conference on Educational Reform, A
message of sympathy from the Educational Minister was read in the Conference, which was presided over by Mrs. Manchur Ltd. Resolutions passed were on Primary education, change of curriculum, and abolition of child marriage. The delegates who had come from different parts of the province took an active part in the deliberations of the Conference. The proposal for holding the next All India Conference at Patna was placed before the meeting by Mrs. P. K. Sen, and is evoked great enthusiasm. About 40 ladies volunteered to work for the annual session. A strong and representative Working Committee was formed to carry on the programme of the constituted Conference, and it is expected that work would be started in right earnest very soon.

Miss Rajabai’s Success.—Miss Rajabai Gujar of the Poona Agricultural College stood first at the Intermediate Examination in Agriculture at the Bombay University.

The Holy Carpet.—An event of considerable importance to the Moslem world happened last week at Delhi when the Holy Carpet and Curtain were opened to public view. Till two years ago the Holy carpet was manufactured and sent to Mecca by Egypt. The practice was stopped by the intervention of Wahabees. This year Ibn Saud got the articles manufactured at Delhi. The carpet and curtain were manufactured under special supervision by artisans from Iran. The carpet is one yard broad and sixty-four yards long and divided into sixty-four parts on which verses of the Quran are embroidered. Similarly embroidered is the curtain which is seven yards long and three and a half yards broad. The experts hold that all the articles were of exquisite beauty, fifty per cent. superior to that of Egypt. Both the articles, which are called “Mahamal”, would shortly be sent to Mecca under special care.

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Buddhism in India: The statement that Buddhism was driven out of India is very misleading. Buddhism was never expelled in the sense that Judaism was expelled from Palestine. Post-Buddhist Hinduism is in large part an adaptation from Buddhism. Animal sacrifices were given up and the monastic principle was introduced in Hindu religious organisation. Ascetic ideals became dominant. Women came to be looked upon as a hindrance to the spiritual life, and Hindu sociologists have attributed the restrictions imposed on them in post-Buddhist Hinduism as due to Buddhist influence. It is the fact that many of these customs were not common in pre-Buddhist times. These, of course, are contrary to Buddhist ideals, but Buddhism had become adapted to them in the middle ages. An influential school of Hindu sociologists also regard the 'untouchables' as Buddhists who refused to accept post-Buddhist Hinduism. However that may be, there is today a growing movement for the revival of Buddhism. The term 'renaisance' is perhaps more appropriate, as what is sought to be promoted is a purified Buddhism in accord with modern ideas. Last Friday, the triple anniversary of the birth, enlightenment, and dissolution of Gautama Sakyamuni was celebrated in many parts of the country. The motives behind the renaisance are somewhat mixed. Mr. Ganga Charan Lal in the Young Celt recommends it as a panacea 'for our so-called ills. Some others are attracted to it as a means of receiving the cultural and promoting the political solidarity of Eastern Asia. There are, of course, others who genuinely feel that the teachings of Buddha contain the essence of religion. Buddha and Jesus Christ, says Professor Hofding in his 'Philosophy of Religion,' divide the allegiance of mankind. The future world religion must be a synthesis of the two, and they, instead of dividing would unite the allegiance of mankind.

Racialism in Indian Services:—Nearly a century ago the British Parliament laid down in statutory form the principle that Indians should not be debarred from public offices on account of caste, colour or creed. Later, when recruitment for the higher Services was by open competition, the examinations were held in London and very few Indians could afford the costs. Apart from caste restrictions on sea voyage, of spending several years in England for passing the tests. As the years passed and the prejudice against sea voyage weakened, more Indians competed and got in through the competitive door which still was in England. As the number of successful Indians increased, complaints began from vested interests of the British element being swamped by Indians. Latterly, when admissions to these services are made in India as well as in England, the principle of racial equality has been openly given up and special pleas are being advanced for maintaining a high proportion of Englishmen in the Services. The most recent and the most far-reaching of this kind, is an order of the Secretary of State published this week, reserving the highest posts in the Indian Medical Service, exclusively for British officers who, however, are equally eligible with Indians for the posts not so reserved. The reason assigned for this invidious distinction is that European civilians require European doctors to treat them and their families. We suppose they would rather die than be cured by a coloured man. The facts that European practitioners have been practically ousted from private practice in important centres by Indian medical men notwithstanding the official prejudice against them, shows that Indians make quite as capable doctors as anybody, and are as unacquainted with the ways of life of the people. It is sheer race prejudice which underlies orders of this kind, and yet it is Indian politicians that are frequently charged with raising racial issues.

Japan and China:—There has been a serious clash between Japan and China. When the Northern and Southern Chinese nationalists were fighting last year, Japan followed a policy of admirable self-restraint, while it was Great Britain which by its policy of interference attracted to itself considerable odium. It is not easy to see why Japan has departed from her former wise attitude this time. Anyhow the fact is clear that she has got herself into a very tight corner and it is the wisdom of the statesmen more than the valour of her army that can extricate her from it. China is fighting for her national independence and the sympathy of the people of India are with her in her great struggle to emancipate herself from alien control. People in the position of the Chinese are entitled to be judged generously in respect of the measures they may feel called upon to take to secure freedom. The strict rules of war do not apply to a people who are engaged in expelling troublesome intruders into their affairs.
THE INDIAN SOCIAL REFORMER

May 12

Public feeling is not favourable to Japan whose imperialistic policy is responsible for her interference in the Chinese struggle to establish a strong national government in their country. Japan's position between Russia and China on the one side and the United States on the other, is by no means so assured as to make it safe for her to indulge in costly imperialistic exploits. China has asked the United States to mediate, and the latter has agreed provided Japan also joins in the request. We hope Japan will readily do so. By the way, it is significant that it is America and not Great Britain whose friendly services have been invoked by China.

An Inadequate Remedy.—We publish today an illuminating article by Dr. Clifford Manshardt on the American proposals to conclude a multilateral treaty between the United States, France, Great Britain, Italy, Germany and Japan to abolish war. One consideration, and an important one, which has escaped Dr. Manshardt's attention, is that all the six countries are wedded to imperialism, and that five of them—Germany having been dispossessed of her colonial possessions by the Treaty of Versailles—are actually holding down nations and peoples with whom they have no racial or cultural affinity by sheer military strength. Their imperialism is inextricably rooted in militarism and for them to join together to abolish war is to fix the yoke of subjection firmly on the necks of coloured races. In other words the abolition of war between these nations is merely entering into a compact to exploit the weaker races and is only a new edition of the old concert of Europe. Unless these nations begin by themselves renouncing the use of force in their relations with subject races, the proposal has no basis in reality. What should be outlawed is not only war which is but a symptom but also imperialism and all similar imposition by force of the power or trade of one country over another.

Viresalingam Pantulu's Autobiography.—Rao Bahadur Viresalingam Pantulu, the dauntless pioneer of the widow remarriage reform in the Madras Presidency, was also the creator of Telugu prose literature. His style is terse, vigorous and incisive and has scarcely been equalled by any other writer. Viresalingam published during the last years of his life an autobiography which is an illuminating record of the difficulties and dangers which he had to encounter in consequence of his social reform activities. Mr. Narasimmbacharya, a talented young Telugu lawyer who has settled down in Bombay, has undertaken an English translation of this very interesting work. The first few chapters are already in type, but the work is hampered by lack of funds. We urge our readers to assist in the completion of this project.

A Correction.—We had published a few weeks back a note on the decision of the Pama High Court in the Tikari case in which we had referred to the Raja of Tikari as a Hindu ruling Prince. The United India and Indian States contains a correction in its current number. It writes:—

"The Indian Social Reformer, a few weeks back, thus referred to the same case. "There is a case now pending in India in which a Hindu ruling Prince is reported to have raised the same plea (that a Hindu cannot contract a valid marriage with an English woman)." Our contemporary is mistaken in believing that the Raja of Tikari is a ruling Prince. He is only a Zamindar and any decision affecting him, will not affect the Rulers of Indian States, who are in these matters governed by quite other rules and conventions."

The Sikhs and Women's Education.—The Secretary, Sikh Istri Vidyaik Committee, Jullundur, writes:—"The Doaba Sikhs immigrants in U. S. A. and Canada: understand the importance of female education. It is through their financial support that the Doaba Sikhs have taken great strides in the field of education of boys. Now the U. S. A. Sikhs have provided money for making arrangements for female education in the Doaba. They have up till now collected about a lakh of rupees and it is hoped the Canadian (Doaba) Sikhs would by their efforts double this amount. A representative Doaba Sikh Istri Vidyaik Committee has been constituted, and after the addition of ten representatives of the U. S. A. and Canadian Doaba Sikhs, it will be declared duly and finally constituted. Pending the election of the remaining portion, temporary office bearers have been elected and a temporary Working Committee has been formed. A propaganda Sub-Committee has been formed to carry on a continuous campaign against those who are opposed to female education and to enlist sympathy of the general public with the cause.

South African Indian Education.—The Indian Education Inquiry Commission, formed as a result of the agreement between the Union Government and the Government of India, began its sitting in the Provincial Council Buildings on Monday April 2 and continued up to Thursday the 5th instant. The Commission will sit again on April 17 and 18 when the Natal Indian Congress will present its statement. The members of the Commission are Mr. J. Dysoy (chairman), Mr. C. P. Clarkson, Mr. J. A. Luigi, Mr. F. H. Aclott, Mr. A. L. Pretorius, Mr. E. Pelit and the terms of reference are as follows:—"The existing facilities as a whole in town and country areas; the conditions of service of Indian teachers in Government and Government-aided Schools, including salary, promotion, discipline, and pension; the present system of Provincial grants-in-aid, and many changes which may be considered to be necessary; the financial basis of Indian education, having regard to the resources of the Province, the various demands upon them, and adequacy of the existing Union Government subsidies in so far as they affect Indian education."

The Strike Situation.—The General Strike in the Bombay textile mills and the strike at Jamshedpur while results, have remained unchanged during the week. The Government of India are said to be contemplating the early introduction of a Bill for compulsory arbitration in trade disputes. This legislation has been long over-due.
The Parsi Laws Revision Committee have proposed wide changes in the sections of the Marriage Act relating to nullity, separation and divorce. The nullity section is altogether omitted and the two grounds, insanity and impotence, are made grounds for divorce." The committee explain their reasons for this proposal. The legitimacy of a child born of a marriage of which one of the parties was insane before marriage, is affected if the marriage is declared void for that reason. This is not just. In the case of insanity after marriage, their reasons are less convincing and, indeed, rather far-fetched. They observe:

"A Parsi marriage is not a mere contract. Interests of race and State are also to be considered. Persons who are, therefore, unfit to enter into the state of matrimony and propagate healthy children on account of mental infirmity should not be permitted to do so. For similar reasons measures should be taken to prevent intercourse between persons who become unfit after marriage to have healthy children. The incurably insane have usually to be removed from their own homes and confined and isolated in asylums. Anything approaching family life is therefore impossible. Insanity brings to an end nearly every phase of marriage."

The Committee in these observations make assumptions for which there is no proof. Insanity is an exceedingly general term. There are men and women who are normally sane, but absolutely lose their balance where some pet aversion is concerned. It is very difficult to say that any form of insanity is incurable. Scientific psychology is bringing many obscure regions of the human mind under investigation and control. At a result of this development, the institutions for the treatment of the mentally unsound are no longer called "insane asylums." They are now known as "mental hospitals." Insanity may be a good cause for temporary separation while the malady lasts. The Committee have unnecessarily embarrassed themselves by importing considerations of race and State into their conception of marriages.

The Committee do not favour judicial separation as a permanent remedy for marital incompleteness. "Permanent separations without divorce," they say "lead to immorality." They propose a new section for temporary separation for certain reasons. An order of temporary separation for three years is constituted a special ground for divorce. The idea is that if within that time the parties are not reconciled they should be divorced. The two grounds on which temporary separation may be obtained, under the Committee's draft proposals, are cruel treatment and venereal disease in a communicable form. Cruelty is also by itself proposed as a ground for divorce. It is left to the discretion of the victim whether in case of cruelty the suit shall be for temporary separation or divorce. Venereal disease is no longer regarded as incurable and a wife or husband who gets a separation order on this ground cannot ordinarily expect to resume friendly relations at the end of the term for which the order is granted. It is evident that the Committee have no great faith in the efficacy of separation orders and they would not much mind if this part of their proposals is dropped or divorce.

In the present Act, adultery is the only ground on which divorce may be thought. In the proposed Bill, this is increased to eight, namely: (1) adultery, (2) desertion for four years, (3) cruelty, (4) incurable insanity, (5) imprisonment for other than a political offence, (6) separation for three years, (7) conversion to other religions, and (8) pregnancy at the time of marriage by some person other than the husband. The Committee explain that they have purposely omitted making habitual drunkenness and mutual consent, as grounds of divorce in conformity with the principle that "no law should be so lax as to lessen the regard for the sanctity of marriage." Under the regime of the Panchayat, previous to the enactment of the present Act, drunkenness, forgazi (mutual consent) and other circumstances were recognised grounds of divorce. Of 95 cases of divorce granted by the Panchayat in five years, 61 or two-thirds, says Dr. Dadachanji in his minute of dissent, were granted on the ground of forgazi or mutual consent, which required only formal sanction granted after due investigation of the terms by the Panchayat. The Panchayats recognised 15 specific grounds, including the eight proposed by the Committee, and in addition granted divorce for any cause which they deemed sufficient. Dr. Dadachanji holds that the community under the Panchayat regime were quite content and happy, whereas the Marriage Act as described by the late Mr. Justice Davar is "a curse in disguise and a calamity to the community."

Dr. Dadachanji's passionate plea for social "swaraj" is out of date. Sixty years ago, the Parsis, like other Indian Communities, lived a self-contained life. The fact that even at that date the leaders of the community asked for and obtained special Acts dealing with marriage and succession, shows that the community had emerged out of the regime of custom. Dr. Dadachanji idealises the Panchayat system. As a rough and ready means of deciding village quarrels, it had its use, but it is utterly unsuitable to deal with the affairs of such a highly urbanised community as the Parsis. The Committee's recommendations are more moderate but it is doubtful how far the community will accept them. The recommendations for making divorce easier and cheaper. Mr. M. P. Khareghat whose long judicial experience and high character lend his views considerable weight, we see, reserves his opinion on much of the report, and several other members of the committee do likewise. Perhaps the Committee intended the draft only to be a basis for further discussion. As such, the report is of much interest not only to Parsis but also to other communities.
BUDDHIST RENAISSANCE IN INDIA.

THE BOMBAY CELEBRATIONS.

A marked progress in the annals of the Buddha Society is to be seen this year in the laying down of the Foundation Stone of the Vihara and starting a magazine, the "Buddha Message" with Prof. S. V. Phadnis as Editor. On the 4th of May 1928 a distinguished gathering attended the morning function when Dr. Nair laid the Foundation Stone of the "Sakyamuni Vihara".

The anniversary address was delivered by Rai Bahadur Pandit Shio Narayan (Adviser) of Lahore, at the public meeting in the evening. Panditji is one of the few persons who have devoted themselves to the cause of the revival of Buddha's teachings in this country. After Dr. Hydari of Hyderabad had introduced Pandit Shio Narayan, he delivered his address. To begin with the Panditji analysed the motto of Buddhism which is well-known as the Triple "Sharanas". "I come to the enlightened Buddha," does not mean that one has to surrender oneself to the worship of Buddha. It only shows the faith in true enlightenment, shore of dogmas and superstitions. The second sharanas, viz. "I come to the Dharma," refers to the duties and obligations imposed by the inexorable moral law. The third part of the formula emphasizes the brotherhood of man and asserts that the human race is one family.

Proceeding Panditji said that Buddhism was no label. The name did not matter. Teachings and doctrines were dearer to the Master than any consideration of personality however great. Call of the present age is for science, for liberty, for faith in reason, and that is why the lecturer thought Buddha's teachings were surcharged with a force of universal appeal. Coming to what Buddha thought for the first time in the history of mankind Panditji said that there were absolutely no malevolent and indignant powers in the universe whom you were called upon to appease by any outward ceremony, ritual, or sacrifice. Nothing was designed for evil and that the world was governed by laws and order. Another principle which we owe to Buddha is that life is a grand kinship and life is sacred. This idea not only embraced the human but also extended to the sub-human kingdoms. The lecturer claimed originality for this great teaching of Buddha to hold all living things as holy. The next fundamental teaching and reform of the Lord related to Brotherhood of man. He set no limits of an ethnic, territorial or communal or class character. "We have yet to act upon it," repeated Panditji. This great teaching is only partially carried out so far. No doubt in those days the making of slaves and taking of life was considered to be the privileges of man. Buddha for the first time condemned slavery, hymen and cruelty. Emancipation of slavery and kindness to animals are the corner stones of Buddha's doctrine. The next point that the lecturer developed was the supreme tenet that the law of Causation is operative. This is daily being recognized. Every action brings its own result. Every man, according to Buddha's teaching, is responsible for the manner in which he enters upon each life, for, his Karma determines how and in what state he shall be. It is therefore impossible for him to blame chance or circumstances.

"This was" the great Buddha taught "the land of misery," and therefore it was our duty to extricate ourselves from the tangle of rebirth. Misery existed and because it existed, it brought on a cycle of births. The extrication from sorrow and sufferings lay through what Buddha called a middle path, a life of sobriety, simplicity and morality. This was the Buddhism that the Lord gave to the world and it is an irony of fate that through the chequered history of Buddhism in different lands, its pristine purity came to be lost in some respects. Apart from the fortunes of rise and fall of Buddhist missions in different lands, the lecturer feelingly chronicles the recent achievements of archeology and the Buddhist literature. In the light of these achievements a time was come when a new history of India ought to be written. Paying a glowing tribute to Lord Curzon, the founder of the Archeology Department, he referred to the work of European scholars whose labours have thrown a flood of light on all these things. In his peroration, Panditji said with the warmth of personal tinge when he referred to places like Kapilavastu (the birth-place of Buddha), Buddha Gaya where he meditated, Nalanda and Sravasti where he preached. All these places are excavated or located and it was Mr. Carlyle a European scholar, who at a great sacrifice collected various fragments and putting them together has given us an image of the Lord in the Parinirvana posture at Oasis in Gorakhpur District. Panditji finally exhorted his audience to revive the old and pure Buddhism of the Buddha which he said might be delayed but could not be thwarted and he expressed his hope that the Buddhism will be the world religion in future, not in the shape of mass conversion necessarily but as a triumph of principles which the world eventually would recognize. He congratulated the Bombay citizens for their fellow-feeling and cosmopolitan spirit in which they assembled to participate in the celebrations of the Buddha Day.

Mr. G. K. Nariman moved a vote of thanks to the learned lecturer and incidentally corroborated citing the archeological evidence that was coming forward from countries like Afghanistan, after which the celebrations terminated with loud acclamations.

S. INDIAN BUDDHIST CONFERENCE.

The following is the Presidential Address of Prof. Lakshmi Narasimha at the Third South Indian Buddhist Conference.—

The First South Indian Buddhist Conference was held in the year 1917, the second in the year 1920. This is the Third Conference, which owes its sitting to the strenuous exertions of Mr. V. P. S. Manier. Between this Conference and the first eleven years...
Buddhism is the religion taught by Buddha. A Buddha is one who has attained Bodhi which means intellectual and ethical perfection attained through purely human means, without resort to any thing supernatural. Of the many Buddhist histories, it has preserved for us only the name of Sakyamuni. He is unnecessary here to speak of the life of Sakyamuni. We all know how he was moved by suffering, age and death, the grievance common to all mankind. He left his family and palace with a view to find the means of getting rid of these sufferings and sorrows of mankind. He retired to the forest, put himself under the guidance of various teachers, but found no satisfaction in their teachings. Then he had recourse to self-mortification to find if that would reveal to him the true way. But he found that self-mortification only weakened the flesh. Thus he arrived at the conclusion that all asceticism had no practical use in arriving at the truth. He therefore once again began to eat and drink, and after gaining sufficient bodily strength gave himself up to intelligent reflection. He clearly saw that only intelligence rightly used could reveal the truth.

By this intelligent reflection he arrived at certain definite results. These definite results together constitute what we call S ANY D H A R M A , A N A T H A D H A R M A or RATHVURUDHARMA as distinguished from the S A N T H I D H A R M A of the Brahmins.

The religion that was in vogue in India at the time of Sakyamuni was the Brahmin religion called the Saithi Dharma by the Buddhists. This religion, was wholly ritualistic consisting in the performance of Yagna and Homa to control the gods and remove pollutions. The Brahmins professed to be very gods on earth, because by their mantras and ritual they could control the gods in heaven. Sakyamuni saw through the falsity of these pretensions. He preached that these mantras and rituals were only a means of livelihood for the Brahmins. He pointed out that kindness (Ahimsa) to all creatures was the first step towards ethical improvement. As sacrifices involve the killing of animals they will only brutalise man instead of improving him. The Brahmins taught that they alone were entitled to salvation. But Sakyamuni taught that all could attain salvation without distinction of caste, sex, wealth or rank. The Brahmins made a secret of their religion, but Sakyamuni taught his religion to all desirous of knowing it. The Brahmins resorted to miracles for establishing the truth of their religion. On the other hand, Sakyamuni taught that conversion should be made only by instruction and not by miracles. All forms of Brahminical religion are based on authority, namely, the revelation contained in the Vedas. But Buddhism is based on experience (Pratyaksha) and reasoning (Anumana). Even the words of a Buddha are to be rejected, if they do not accord with reason. For a Buddha is only a human teacher and not a god.

In all other religions there is a belief in permanent entities. Buddhism is the only religion which denies all permanent entities. Every other religion speaks of souls and gods which are everlasting. But Buddhism denies that existence of a soul in man and also of an Isvara (creator of the universe). Buddhism regards the belief in Atman as the greatest stumbling block to progress.

The belief is the source of all superstition. So long as man believes in an immutable soul, there is no possibility of destroying the passions. So long as man is governed by Atmavidya, he will always be thinking of I and Mine. For perfect freedom from suffering and sorrow one has to renounce all idea of I and Mine. That is why Sanyasa is called S A N T H I N A, NIKUNDA PRAKAPA. The end and aim of Buddhism is to destroy the Atmafrakati, and the-ways which it aalopa are directed to this end. Nirvana, which is the goal of Buddhism, is the complete realisation of the nonexistence of soul, and living in accordance with that realisation.

Some say that Buddhism is not a religion, because they think that religion must have some sort of supernatural, such as ghosts, gods, devils, etc. But this is a mistake. If we examine all the religions, the feature common to all of them is this, namely, a feeling of dependence on the unknown in the struggle for self-preservation, and a theory and practice to get over the feeling of dependence. Were man omniscient, he would no have religion. So long as man does not know all about himself and his surroundings, there will be religion of some sort. The only difference between Buddhism and other religions is that all other religions believe in supernatural beings and make men seek their aid for getting salvation, whereas Buddhism discards supernatural beings and makes man depend on himself for his salvation. If man has to depend on himself for his salvation, he can do so only through the co-operation of his fellows. To attain salvation he must get rid of the ideas of I and Mine. He can effect this only by working for the good of others, forgetting of himself. Hence in Buddhism the ethical side is more prominent than the doctrinal side. Still the doctrinal side is no less important than the ethical side. For no one can attain Bodhi without the perception of the voidness (sanyata) of all things and the practice of Karuna.

While in other religions there are dogmas, which are accepted on simple trust, there are none such in Buddhism. Christianity loses all its value, if we deny the supernatural. The same also is the case with Judaism, Islam, and the various Hindu religions. But in Buddhism the supernatural plays no part as a means of salvation. In Buddhism the
purification of mind by the avoidance of all that is evil and the doing of all that is good is the only means of attaining the goal. This purification is possible for all who make a strenuous effort. Hence Buddhism makes no difference between man and woman, high and low, rich and poor, Brahmin and Chahala.

Buddhism is the very democracy of religion. For Buddhism the happiness and the good of all is essential. It teaches inordinate compassion for the suffering mankind, and therefore evinces a missionary spirit from its very inception. The greatest gift a Buddhist can give to another is the gift of Sathdharma. It is the duty of every Buddhist to propagate the Anatman teaching of the Buddha for the good and happiness of all.

The Anatman teaching of Buddhism leads to far reaching results. Everything is mutable (anitya); nothing is unconditioned (asa makeup). Everything exists by reason of cause and conditions. Everything is compounded of Dharmas. The production of all by reason of causes is called Pratityasamuthpada. The fundamental philosophical truth of Buddhism is therefore spoken of as Pratityasamuthpada dharma. He who perceives the truth of Pratityasamuthpada perceives the non-existence of Atman (soul). This Pratityasamuthpada as applied to man constitutes what is called Karma. The Buddhist doctrine of Karma is entirely different from the Brahmin doctrine of Karma. In the latter there is a soul transmigrating from life to life. In Buddhism there is no such transmigration. There is nothing permanent in man he is changing from moment to moment. Man consists of five akandas (Rupa, Vedana, Vijnana, Samgna and Samasrana). These vary from moment to moment. There is only continuity (aksanda samatana) but no sameness. This continuity gives rise to the illusion of sameness, just as in the cinema a ‘rapid succession of slightly different pictures gives rise to the illusion of one picture. Karma connects all human beings with one another. Whatever a man may do by way of thought, speech, or deed is never lost. It produces its result sooner or later, either in the man himself or in others who may be connected with the man through the Karmassanatha. The absence of immutable soul in each individual makes it possible to improve the individual by education, that is by training. The training and discipline afforded by the Arya Ashthaanga Margha brings about the necessary changes in the individual to attain complete freedom from sorrow and suffering. All methods such as meditation, dhikra, bhavana, samadhi, lead to the same result, namely, the non-existence of soul, and therefore the necessity of working for the good of others.

Buddhism offers a very simple solution of the problems of the present day. If each has to work for his own salvation, he can train himself and make him fit for the realisation of his own salvation, we have the best basis for a proper social, economic, and political life. There need be no quarrels between individuals, communities and nations. All should cooperate with one another for their mutual good. All commercialism, industrialism, nationalism will soon find their end, when the humanitarian spirit, so characteristic of Buddhism, becomes the patrimony of all. Ahankara is the source of all evil, and Ahankara will not cease its evil work so long as Atmadrhiti prevails. May we hope for the day when the whole world will accept the NAIBATMYA teaching of our compassionate and enlightened Master and obtain the peace which the world now clamours for!

BUDDHISM AND INDIA.

Mr. Gnga Charan Lal writes in the Young East, Japan—I have no patience with men who say that Buddhism had its days in India. For me to accept this assertion laying down will mean that I have no faith in myself, no faith in the message of the Master. If the message that the Master delivered in India two thousand five hundred years ago is as true today as it was then, if it can solve the problems that face us, if it can free us from the entanglements of castes and sub-castes, abolish the dreadful monster which goes under the name of “Untouchability,” if it can do away with Purdh, if it can emancipate the woman of India, if it can abolish child marriages and polygamy, there is no reason why Buddhism, should not come to its own in the land of its birth and the motherland of the Master.

It will be a foolish and vain attempt to transplant the Buddhism of China and Japan or Burma and Ceylon in India. It will not be possible and will not be useful to do so.

What we Indian Buddhist should do is to be the pioneers of a Buddhist Renaissance. We must spread our wings and cover the whole of India. We must not be tied down with the accepted or current interpretations of a particular Buddhist sect or country, but should be free to interpret the message of the Master to the needs of modern India. If we do this and are at the same time prepared for the sacrifices of a missionary life, success is bound to come. More acceptance of Buddhism as a philosophy, mere arm chair propaganda will not do. We must come in the field and work. There are seven cresses of depressed classes who have been kept in bondage by the cruel caste system, who are simply waiting for the life-giving and vitalising message of the Master. Is there one who will carry it to them? There are thousands and thousands of educated young men who are sick of the antiquated, dogmas and the soul killing social customs and who feel the shackles of castes and sub-castes. The spirit of revolt is in them and manifests in diverse ways. What can these young men do? They are embelishments of that power which can sweep off all obstacles. Is there one who will harness this power into action? The whole face of India can be changed by these young men, these very spirits, if only they are made to feel the power that is in the
The outlawry of war.

(By Dr. Clifford Manshardt, Ph.D.)

At the present time there is considerable discussion in the public press regarding the American proposals for the outlawry of war. To the people of America outlawry means one thing; for the people of Europe it appears to mean another. When the American speaks of outlawry he means the absolute abandonment of force as a means of settling international disputes. When the European speaks of outlawry he seems to regard it as only another form of arbitration treaty, marking an advance over the Locarno Treaties or the agreements within the League of Nations.

The outlawry of war was first proposed by a Chicago lawyer within the last six or seven years. As he examined the various proposals for lessening the chances of war he felt an underlying weakness, six, the reliance upon force as a means of preventing the resorting to force. Accordingly he set himself to draft a form of international agreement that would rely for its authority upon the moral conscience of the nations. Men need to kill each other in duels, he argued. Duelling was legal and was regarded as a gentlemanly way of settling disputes. But with the awakening conscience men began to regard duelling as wrong. Laws were passed against it, and today duelling with the intention of killing has become practically an outlawed custom. Time was when men need to take the law into their own hands and revenge themselves upon their adversaries. "An eye for an eye, and a tooth for a tooth," was the motto. But in the course of time men came to see that law was the only sound basis for a civilised state and murder was outlawed. Is not the time at hand, asked Mr. Levinson, for the outlawry of war?

The proposed plan for outlawry was first published in a religious journal with a relatively small circulation. Another journal took up the idea. It attracted the attention of an outstanding philosopher, of ministers and educators, and of a distinguished United States Senator. The movement spread, culminating in the proposal of Secretary Kellogg to the French government that "the government of the United States desires to see the institution of war abolished and stands ready to conclude with the French, British, Italian, German, and Japanese governments a single multilateral treaty open to subsequent adherence by any and all other governments, binding the parties thereof not to resort to war with one another." Today this proposal is being discussed throughout the world and is attracting the most careful consideration.

Writing in a recent issue of the Christian Century, (U.S.A.) Mr. Levinson discusses the confusion arising from the failure to distinguish between an arbitration treaty and a treaty to abolish war. An arbitration treaty "indicates the controversies that will and will not be arbitrated. The treaty to outlaw war says that whether the controversy is within the scope of the arbitration treaty or not, neither nation will go to war with the other about it. The gift of an outlawry treaty is the unconditional agreement of each nation that even if diplomacy, mediation, conciliation, arbitration, judicial procedure all fail, it will not attempt to 'settle' any dispute by force.... The outlawry of war as an institution needs no reservation."

The outlawry of war does not mean that arbitration and like methods of conciliation will be abandoned. The advocates of outlawry are "friendly to the processes of arbitration, conciliation, and conference, but they insist that none of these can operate effectively in time of crisis in competition with the war system....Nothing will so advance the efficacy of arbitration as the absolute renunciation of war. Judicial procedure is merely the extension into greater efficacy of the theory of arbitration. Conferences are vital to every process of making and maintaining peace. But the conferences should be held under the reign of peace and not under the reign of war. The conference table must not be decorated with loaded revolvers."

The advocates of outlawry realise that the various nations are committed by treaties to go to war under certain conditions, but they venture to believe that the general acceptance of the outlawry idea will obviate the necessity for the exercise of these commitments.

Another objection arises from the unwillingness of some of the nations to outlaw "defensive" war. But here again who is able to define the terms defence and aggression. Every war that has ever been fought has been characterized as a defensive war. "You do not outlaw an institution if you leave half of it remaining....The institution of war must be de-legalized, outlawed, abolished......" This is following the trend that civilisation has been compelled to pursue for its own preservation when other institutions have in the course of time
become insidious to society and altogether intolerable. This we did with international piracy, with the international slave trade, with duelling, feuds and private wars, with domestic slavery, with wager of battle, and with polygamy. When civilization has determined to get rid of an institution hitherto lawful, but which has become a nuisance, has it ever succeeded by using force, as we sought to do in a war to end war? No institution has ever been gotten rid of by force. And an international institution can be abolished only through the voluntary condemnation and renunciation of it by the sovereign nations in an international treaty culminating in international law. Then we will be rid also of the ghost of defensive war, which is surely a skeleton in the closet of the war system."

The idea of the outlawry of war is undoubtedly destined to become one of the most important issues that will be considered in this generation.

PREVENTION OF UNEMPLOYMENT.

Sir,

If we seek for the true reason for the great dimensions in India, political and religious, it will be found there is unanimity of opinion that the root of communal discord is due to economic causes created through unemployment among the masses in every community.

The numbers of unemployed in India run into millions living in misery and desperation for want of relief. Women and children throughout the towns and villages are crying for food and are dying, and vast areas of unused land are lying waste of a menace to the poor, while workless husbands and fathers have no means to earn a living.

A joint statement issued by Morarji Desai and Mohandas Karamchand, liberal members of Parliament, recently visited India states that "it is a very sad reflection upon civilization that there should be such great masses of people in India dying of lack of food."

A ghastly state of poverty, semi-starvation, sickness and diseases prevail which is almost inconceivable.

"Taking all the factors in India, for every 100 persons employed, there are three employed in the superior posts, 26 skilled and 77 unskilled workers. In other words, for every score of rupias which India could invest in agriculture and industry, there will be employment also found for the educated classes of India, as well as for skilled and unskilled labour.

The question, however, of prevention of unemployment is essentially one of finance to help the workless to undertake work in agriculture, or farming, or college industries to aid rural reconstruction, and it is feasible to raise funds for the purpose by holding annual lotteries, and it will be admitted that it is neither pernicious nor an offence against society to create funds for relief of the workless through the sporting spirit of the public.

India has the assurance of His Excellency the Viceroy in his speech before the Joint Legislatures—"I should welcome it as evidence of a firm resolve to leave no way unsearched that might dissolve the means of meaning India from her present unhappy state."

Help is needed from all in the form of active sympathy and support of the scheme which aims at well-being for every boy and girl that enters upon the battle of life, and for every workless man and woman this must mean a decent living by granting financial assistance to provide work in order to mitigate the starvation of the workless.

The present-day world has innumerable Leagues, but no League for Prevention of Unemployment has yet been created as a permanent institution in India. Would those who are willing to aid in establishing a League for Prevention of Unemployment, kindly send in their names to the Working Committee of the Indian National Congress at Delhi who in their next meeting will be considering the scheme.

Yours etc.,

Madras,

1st May 1923.

J. R. Roonai,
Correspondent.

THE CHILDHOOD OF VENKATASALINGAM PANTALU.*

Being one of the oldest of the towns in the Devaratvarshas, the capital of the Chalukya Kings like Baja Baja Narendra and others, the fountain head of Andhra poets and others, the fountain head of poetry, the native place of Nannayya and other leading poets is now the famous on the river Godavari in several ways, Rajamundry is the town which contains my ancestral home first owned by my paternal great-grand-father, where I was born in the year Kilaka Chitra Sud Trayodasa, on Sunday (Christian Era 1848 April 16th) 3 Ghatas after sun rise. Out is one of the biggest houses in Rajamundry. There were not more than 2 or 3 houses in that town which were equally big in that town which were equally big in that town which were equally big in that town which were equally big in that town. Although my paternal uncle and myself came to a partition and shared the house equally, even the half portion of the house that came to my share is much bigger than many houses in Rajamundry. The room of my birth is situated in the same part of the upstairs building which came to my share and which is in my own possession still. We have removed the partition wall between that room and the hall in our house, and converting the whole into a spacious hall, now use the same as our dining hall. The description of Rajasekhara's house in my Rajasekhara Charitra is more or less that of our house. The very fact of our inhabiting such an ancestral spacious house may itself be an indication of the high status of my ancestors. My grandfather who built that house led a very famous life, and was the Dewan of

* Being an extract from the opening chapter of his autobiography translated by Mr. N. K. Narasimha Acharya, Bombay.
under several native missionaries and Deshpandye to whom were dedicated many poetic works, most of which breathed the Satya faith. As I am not one of that numerous classes of people who believe, that without one's own inherent merit one could be respected wholly on account of the greatness of his ancestors, I do not attempt herein to describe the greatness of my ancestors. It would be just sufficient for purposes of this story if I say, that my grandfather Mr. Veerasalingam was very charitably disposed, and earned much fame by giving plots of his landed property in charity. But by an unaccountable fickleness or eccentricity of mind, I feel I cannot resist the temptation of relating here be it conceited, a small fact concerning the fame of my grandfather, which I gathered from my own personal experience. At the age of twenty-five when I was the head-master of an Anglo-vernacular school at Dhavaleswaran, I was returning home on a midsummer day in a boat from Coacanal, where I had gone to see an old friend who was also my class mate. There was not then enough water in the Coocanal Canal. The boat-men, with the greatest difficulty dragging the boat in water which was knee deep. It was midday when the boat slowly touched near a village, and the extreme heat of the sun made it appear as though red hot embers were being winnowed; and as the terrible hot wind blew from sea to sea, its extreme rigours began completely to parch up the throats of those in the boats, and children began to cry, as they could not put up with excessive hunger. There was, however, no chance of the boat reaching Dhavaleswaran before evening. Under these circumstances, the boat-men agreed to tie the boat at that spot and to stop it there on our estuary, until we went into the village, took our meals, and returned thence. I do not even now know how to prepare my own food and hence become utterly incompetent for the purpose by being brought up very indigenously from the very first by my people, who did not allow me to do any usual work. A Brahmin in the boat, however, told me, that he would cook for me if I fed him. Hence, accompanied by that brahmin in that hot weather, when it appeared almost that fire was raining, I repaired to the Karnam's house to that village, which was at a distance of four furbergo from there. I do not now remember the name of that village. It seems that in that village there was no other brahmin house save that of this Karnam. In that hot sun we literally carried each one his own body, rather than walked to that house, and seeing the owner of the house who was engaged in the recitation (Parayam) of the Ramayan, told him that we went there for a meal. Although at that time the inmates of the house had not finished their meal, he said, that they were not of that class who would serve meals for considerations of money payment, that they were not prepared to feed us freely and that there were no people who believed in their village wherein we could get even meal for payment; and in the end, he concluded by giving us the solitary advice to repair quickly to another village. But we beseeched the owner of the house to give us at least some space and the cooking utensils saying that we would fetch rice and other provisions from the local merchant's shop. He said, be reverent, that he would provide us with no more than permission to cook in one corner of his house on our procureing some earthen vessels. Hence while I stood there thinking them without knowing what to do, an old brahmin with big ear-rings who was seated on a plank explaining Valsikhi's Ramayan asked me what is your surname? I replied "Kandukurivam." He again questioned me What is your name? I told him my name. Then uttering the name of my grandfather he asked me Is he related to you? I informed him of our relationship saying He is only my grandfather. As soon as he heard these words, he at once got up from his seat, and giving me a seat, requested me that was standing all the while to be seated; and showing me the utmost honor praised my grandfather in several ways, informing the Karnam at the same time so to how he (my grand-father) gave him a piece of that in charity and honored him. The Karnam at once went in leaving the Ramayan which he was most devotedly reading through, on his seat, made certain arrangements came out within five or six minutes, and showing me excessive attention asked me to perform the aarti which he unknowingly showed me. As a result of this conversation, within less than an hour, a very hearty meal was vouchsafed to us with cow's ghee, hard card, two curries, and sweet-meats. Soon after meal, I saluted the old Brahmin and the owner of the house, and thanking them for their hospitality took leave of them, got into the boat over again, and returned home at Dhavaleswaran by the same evening. Although I do not know my grand-father who left this world within less than a year after my birth, I am usually put up with pride at my being, his great-nephew whenever I remember the above incident.

Although for my marriage as bef 0 every other auspicious occasion, my paternal uncle used to show my horoscope to all the astrologers to determine the exact astrological moments, as my faith in astrological predictions had been shortest a long time ago, after I attained the age of discretion. I did not see much or even to see her horoscope. I was not even aware of the fact that my horoscope was with me. But when I was searching the old papers in my house some years age for some purpose, I accidentally came across my horoscope written by Mr. Buddhviya Kanakrajju the father-in-law of my paternal uncle. Although in its consequences I have not the least faith, since I believe that for the investigation of the seekers after truth it may serve some purpose, I take care to give it elsewhere in this autobiography.

Although at the earlier stages of my life I had the utmost faith in astrology, the more I observed several facts such as, that many persons who were predicted
in their horoscopes to be destined to possess long lives have in fact become abortive, that many who were said to become very rich have in fact become poor, that many who were said to be destined to have children have in fact become childless, that many women who were predicted to lead a long period of married life have in fact become widowed at a tender age, that many an occasion celebrated after astrologically determining the right moment had in fact become ultimately frustrated, and similar phenomena, the more my faith in astrology had also become mitigated, until it became completely shattered after my worldly experience had increased. This is not the occasion for me to detail all the causes which contributed to destroy this faith of mine. Considering but one large question, I may ask, who is there in our country that does not scrupulously try to determine the right “Muhurtha” or auspicious moment? Who is there in this country that determines the moment without scrutinizing very carefully the horoscopes of the bride and the bridegroom? How is it that lakhs of brides that are married are widowed at a tender age when their marriages are celebrated on auspicious occasions, and only such bridegrooms are selected who are pronounced to live long on the basis of their horoscopes? Under such circumstances where is the astrological influence? Where is the efficaciousness of the moment or Muhurtha determined? In what way are the marriages that are celebrated with due regard to established rules of astrology amongst us more happy than the marriages celebrated amongst the Westerners who have no faith in astrology? My firm conviction is, that this science is an unreliable one considering how some at least of the results predicted in a horoscope are totally wrong, although some might as a mere chance or coincidence come true.

From the time-honoured name of my grandfather and from my name, one might properly guess that my ancestors were Saivites. Until the time of my great-grandfather, almost all my ancestors were Veerasavittes who wore the Linga. Besides being merely Veerasavittes by faith, the fanatics amongst my ancestors even went to the extent, prompted by the power of their positions, of converting many of the Smarthas to the Saivite cult by forcing them to wear the Linga. My ancestors belonged to the Aravala Neogi Sect of the Saivite Brahmins. Hence they continued to contract relationships and intermarry with the Smarta Neogis. A maiden of the Neogi sect that wears the distinguishing upright caste mark was given in marriage to my great-grandfather. The offering of this match, Mr. Veerasalingam my grandfather, first paved the way to reform, either perhaps inspired by his maternal uncles who professed the Vaishnava faith, or for some other reason, by first giving up the wearing of the Linga. It might be perhaps, because of this rich heritage from my grandfather that, named as I was after him, I early became influenced by the breath of social reform to some extent. The birthplace of my grandfather was Ellor. It was there that he owned whatever of ancestral lands and houses he had. It appears from my surname that my ancestors originally belonged to the village Kandakur in the Nellore District, whence they had emigrated to Nellore during the days of the Mahomedan rule in their official capacity. With the decline of the Mahomedan rule, the official power which my ancestors enjoyed also waned. The British Government which succeeded, assumed the Jagirs which my ancestors earned during the days of the Mahomedan rule, and provided them with pensions for some generations. The last of such pension holders died only after I attained the age of discretion. Although some stray descendants of my family own certain villages even now, yet their present position is far from encouraging, they being involved in debts. A collateral relative of mine appears to be the owner of a smallholding in the Ganjam District but we understood that the estate is more a recent acquisition than an ancestral one.

In those days, as there were no irrigation facilities, the lands yielded a nice crop or not, according as there was, or was not, a favourable monsoon. It was with the greatest difficulty that even the taxes payable to the Government were paid. My grandfather, finding that he had no choice of pulling it in his native place by depending on the uncertain income from his landed property, took service under the Government; and leaving his native village, went to Rajahmundry, where sometimes, but not always, during his early days, he not only became very powerful but made an immense fortune which enabled him to build a magnificent building fit to be called a royal mansion, in which he permanently lived. The magnificence of this mansion may perhaps be understood, if it is mentioned, that as far as it extends there are as many as six houses ranged in a line in its front on the northern side, and five houses similarly ranged on its eastern side. Although it is big enough to provide a comfortable living for fifty men, yet it appears that when my grandfather was at the zenith of his prosperity, he found it so insufficient that he even intended to extend it, getting and storing the necessary timber for the purpose. Just as flies cluster round a piece of sugar candy, so too would many persons hang on one of their relatives who is in an eminent position, taking advantage of distant connections sometimes running through several generations. It appears that with such kind of relatives my grandfather’s house was always full. During the time that my grandfather enjoyed the state of prosperity, he left some ancestral plots of land in favour of his august relatives and donated the rest to scholars. But days do not ever pass uniformly well for a person. Will not dark nights succeed the moonlit ones? In those days, amongst all politically minded Neogis, toleration for other’s prosperity was very rare. 

**NEWS OF THE WEEK.**

Indian National Social Conference.—Dr. S. Muthuswami Reddi writes—The Working Committee of the Indian National Social Conference met at Dr. Kesarí’s residence at 5 p.m. on Monday, the 23rd of April and adopted the following programme for their future work. On the 23rd of April and adopted the following programme for their future work. On the 6th of May the Conference requested to arrange for the printing of the proceedings of the Conference in such form as he deemed suitable and that the cost be defrayed from the funds of the Standing Committee. That the speeches of Mahatma Gandhi and
Lala Lajpat Rai on Social Reform during their recent tour in Southern India be published in booklets—English, Tamil, Telugu and Malayalam—and broadcast. That the A.I.H. India Child Marriage Abolition League pamphlets be translated into Tamil and Telugu and distributed free among the people, as extensive educative propaganda work on the evils of early marriage, dowry system, unctuousness, temperance and caste distinction is very necessary in the mofussil. It was resolved that a paid lady worker, recommended by a well-known social reform organisation may be employed for that purpose, if funds permit. That an appeal be made for funds. That Mr. C. Seshadri, B. A., B. L., be appointed the local Secretary of the Standing Committee to attend to correspondence and carry out the decisions of the Committee.

Tuberculosis peril in Calcutta: Between the ages of 15 and 20 years, for every boy that dies of tuberculosis, six girls die. In a recent report of the Calcutta Corporation, the Health Officer states: "I am convinced that it is the retention of the 'pardah' system in the densely populated gullies of a congested city that dooms so many young girls to an early death from tuberculosis. In less densely populated areas, where detached houses with compounds are possible, the 'pardah' system could be adhered to without seriously affecting the health of the inmates of the house; in a great city, it is difficult to secure absolute privacy without shutting out light and air, as houses in narrow lanes and gullies are almost certain to be overlooked. Consequently the men in the inner portion of the house, ill-lit, ill-ventilated and effectually screened from observation. Another very important factor in the aetiology of tuberculosis amongst girls and young women is marriage, which subjects immature females to the strain of repeated pregnancies and prolonged periods of lactation. Lastly, I would again draw attention to the many thousands of cases of tuberculosis always present in Calcutta. This is apt to be overlooked as these reports deal almost exclusively with deaths. A very modest estimate, assuming that there are four or five living cases for each death registered, there are probably about 10,000 cases of tuberculosis in the city at any given time. In the great majority of cases no precautions are taken against the spread of infection. To speak plainly, thousands of consumptives are constantly spilling all over the place. Can one wonder at the prevalence of the white plague in Calcutta?"

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CONTENTS.


NOTES.
The All Parties Conference:—The All Parties Conference which was held at Delhi to arrive at a working agreement regarding the national demand for constitutional reform, holds its adjourned meeting today (Saturday) in Bombay. Several leading men who took a prominent part in the proceedings at Delhi, are, either absent from the country or are unable for other reasons to attend the Conference. But it is hoped that Dr. Ansari, the President, will have sufficient support to enable him to announce as the result of to-days' Conference a substantial advance towards the common goal. It is rather unfortunate that the question of the future constitution should have been taken up before settling a programme which it should be the means of carrying out. The people as a whole are not interested in constitutional changes except in so far as they are calculated to improve lot in life. Assuming that India had full self-governing powers, what are the things those powers should be immediately used to promote? This is the most important question, and the answer to it should be the starting-point of constitutional reform. The belief that a Parliamentary form of Government is the most efficacious, is no longer held with the same fervour as before the war even in Great Britain. Several proposals have been put forward to supplement, modify or even to supplant it. In the Continent of Europe where it never had root, two countries, Italy and Russia, have formally discarded it, while in others it is virtually suspended or superseded by a dictatorship or an oligarchy. A mere reproduction of the British system, may not, therefore, give us real self-government. The constitution must be formed with reference to the work it has got to do, and that is why a programme should be first drawn up. Then, again, much time and energy is wasted in the discussion whether Dominion Status or independence should be the objective of Indian aspiration. The question cannot be settled on abstract grounds, and, indeed, there is no urgent need to come to a decision about it. Unless the Conference draws up a programme which will appeal to the people, its efforts at constitution-making, we fear, may not lead to any abiding result.

Social Reform and Politics:—An interesting controversy has arisen over the decision of the Maharashatra Provincial Political Conference to seclude all subjects bearing on social or religious matters from its programme. We have received a copy of a statement issued over the signatures of the President and Secretary of the Conference in which they have sought to explain their position, in reply to criticisms. They observe:—

"Quite a number of resolutions on social and communal questions had come up before the Subjects Committee of the Conference. Some of them were highly controversial in nature. The question of the separation of Sind, the reservation of the seats for Mahomedans even in majority provinces, permission to untouchables to enter into temples and make use of public tanks etc. were among such questions, in view of the radical differences of opinion among Congressmen in the Conference it was thought advisable by the Subjects Committee to drop all such questions which were likely to create social and communal controversies in the deliberations of the Conference. It was, therefore, decided not to take into consideration, for the time being, questions over which there was a sharp disagreement among Congressmen themselves. The principle of divorce of religion and politics recently advocated by Pt. Jawaharil Nehru, the General Secretary of the Congress, and further supported by the Chairman of the Reception Committee, the President of the Conference and other prominent Congressmen of Maharashtra, was found acceptable by the Subjects Committee. In the light of this principle all resolutions on subjects such as Hindu-Muslim relations, separation of Sind and so forth, as referred to above, along with the two items, namely, promotion of inter-communal and inter-caste unity and removal of untouchability, now in the resolution about the work of the Propaganda Committee were agreed to be dropped by the Subjects Committee. In fact, the Chairman of the Subjects Committee actually took the sense of the meeting and it was agreed unanimously, with only one dissenting voice, to delete the clauses and drop all resolutions on the question."

A Confusing Explanation:—There is a lot of confusion in the above. The inclusion of the topics mentioned is sought to be justified, first, on the ground that there was a sharp disagreement among Congressmen themselves over them, and, secondly, on the entirely different ground of the principle of divorce of religion from politics. The first ground is intelligible. Politics
is the science of compromise, and when there is a sharp difference of opinion on any question, it is not always easy to bring about a settlement of its composition; until there is the possibility of greater agreement. As regards the second reason, the National Congress from the first adopted the principle of not taking up social and religious questions, and that is why the Social Conference was started because it was felt that the people of India, as a whole, suffer but little from hookworms. We reproduce his statement: "Dr. Chandler, who has studied hookworm at the School of Tropical Medicine for three years, has established that the incidence of infection exceeds 400 per 10,000. In Asiam the conditions are not good and infection is particularly high in tea gardens owing to the filthy habits of coolies. Hill tribes appear to be almost entirely free from it, the incidence of hookworm is extremely low. Domestic animals help to spread infection, especially pigs and dogs. In the coal mines one factor which preserves the health of miners is the presence of cockroaches. Dung beetles, on the contrary, are un-help to spread infection, especially pigs and dogs."

**Sir H. S. Gour's Bills**—The Bombay Government Gazette of the 17th instant publishes three Bills which Dr. Gour has introduced in the Legislative Assembly. One of these has for its object to remove certain doubts regarding the dissolution of marriages of persons professing the Hindu religion. It provides that "notwithstanding any law or custom to the contrary, a Hindu wife shall be entitled to obtain a declaration of the invalidity of her marriage or its dissolution for any of the following reasons, namely, (1) impotency of the husband, (2) his immorality, (3) the fact that he was suffering from serious or ulcerous leprosy." Dr. Gour relies for support of the provision in this Bill on Nandana and Vasishtha amongst the Shastric authorities. The Bill, we are sure, will have the unanimous support of all Hindus and has not been introduced a day too soon. The second Bill institutes a simple Civil marriage, free from all conditions, and open to all persons irrespective of caste or creed. This also is a very necessary piece of legislation. We are unable to say the same of the Divorce Bill which, like the Parsi Bill dealt with in our leading article, is based on Lord Buckmaster's Bill.

The Hook-Worm Bogey:—One of the many indictments against the Indian manes is that they are afflicted by the hook-worm disease which renders those who suffer from it reluctant to work. Now that this fact is well known we are of the opinion that the/std to work has had a chance of coming out. The Times of India publishes in its Friday's issue a message from its Calcutta correspondent to the effect that an expert who has been working on this question for four years at the School of Tropical Medicine states that the people of India, as a whole, suffer but little from hookworms. We reproduce his statement: "Dr. Chandler, who has studied hookworm at the School of Tropical Medicine for three years, has established that the incidence of infection exceeds 400 per 10,000. In Asiam the conditions are not good and infection is particularly high in tea gardens owing to the filthy habits of coolies. Hill tribes appear to be almost entirely free from it, the incidence of hookworm is extremely low. Domestic animals help to spread infection, especially pigs and dogs."

**Released Prisoners**—The annual report of the Bombay Released Prisoner's Aid Society (founded in 1914) shows that employment was found for 52 released persons. Some instances are given of the nature of the aid rendered. One of these is worth noting, "R.P. was sentenced to imprisonment for forgery. Being anxious to better himself, he got into touch with the Agent some months before his release in order that he might be given shelter at the Society's Home and assisted in securing some work. On release, arrangements were made for his being employed as a tally clerk at the Docks on Rs. 60 per month. He has been instrumental in getting work at the Docks for other released prisoners also and has paid the Society a donation of Rs. 5 in gratitude." The Society is doing excellent work and is badly in need of funds. Many of us who have not been in jail owe our immunity to the accident of a good heredity or environment, or of not being found out or of greater capacity to elude the grasp of justice. "But for the grace of God, there goes John Bunyan," is a sentiment which should induce the public to contribute liberally to an institution like the Prisoner's Aid Society.

**Travancore's Popular Lady Educationist**—We understand that Miss D. H. Watts, B.A., Principal of the Maharaja's College for Women, Trivandrum, has gone on leave preparatory to retirement. Her name will always be associated with the progress of female education in Travancore. Her long period of connection with the College forms a remarkable record of efficient and highly appreciated work. Miss Watts, it is said, is an excellent teacher because, more than anything else, she is an excellent friend of young women. Her retirement, which was, as we understood it, unwelcome, is a real loss to Travancore education.
Parsian Social Legislation III

There is one section of the Parsi Marriage Act to which we have not referred in our previous articles. The Act as we have noted, does not fix a minimum marriage age. But it lays down that "no suit shall be brought in any Court to enforce any marriage between Parsees, or any contract connected with or arising out of any such marriage, if, at the date of the institution of the suit, the husband shall not have completed the age of sixteen years, or the wife shall not have completed the age of fourteen years". Marriage may take place at any age but the law can be invoked to enforce them or any contract arising out of or connected with them only after the parties have attained the ages prescribed as above. The Parsi Law Reforms Committee propose to retain this section without change, and do not propose to lay down any minimum age limits for marriage.

It is clear that the leaders of the community at whose instance the present Act was passed, were not prepared at the time when the Act was passed, to prohibit child marriages outright, and contented themselves with placing such marriages outside its scope until the parties reached the minimum ages prescribed in it. The lead thus given to public opinion was sufficient to bring about the virtual extinction of child marriages among Parsees. The considerations which were present to the mind of Parsi leaders sixty years ago have ceased to have force now, and we do not think that there will be any opposition from the community to the fixing of minimum age limits for marriages, as has been done in every other Marriage Act.

We have indicated our view that the Committee's proposals for multiplying the grounds of divorce require very careful consideration. The Committee have based their recommendations on Lord Buckmaster's Bill and the Report of the Royal Commission on Divorce and Matrimonial Causes in Great Britain, without, we suspect, sufficient consideration to the considerable dissimilarity of the social conditions of the British and Parsi communities. In this respect, Dr. Dadachandi's minute follows the right lines. He starts with a statement of the defects which have to be remedied and proceeds to formulate proposals for remedying them. Many of his conclusions as to both defects and remedies do not commend themselves to us, but his method is all the same the only right one. The Committee, on the other hand, give no reasons for their recommendations except that many of them are to be found in Lord Buckmaster's Bill which, by the way, has not yet become law and may not become law for a considerable time even in Great Britain for which it is specially intended, because it is too far in advance of British opinion which, in such matters, is far more conservative than many in India are apt to think. Despite the high authority of the Committee, we venture to think that the widening of the divorce sections according to their proposals is not in the best interests of the community. A large, economically self-contained and politically self-governing community like the population of the United States, may for a time sustain the impact of a system of free divorce without permanent injury, though even there thoughtful people are becoming seriously alarmed about its consequences. The robustly optimistic contributor in Keyserling's "Book of Marriage" on the working of the marriage system of America, is constrained to describe the present condition as one of chaos, though he hopes that it may ultimately lead to the evolution of a new and higher type of marriage. It is very doubtful if a small, almost minute, community whose economical and political fortunes are inextricably intermixed with those of a vast population whose ideals of marriage are as far removed as possible from those embodying Lord Buckmaster's Bill, would be able to emerge from the chaos which a widening of the divorce system may create as it has done in the United States.

Dr. Dadachandi, and the Committee also, seem to think that such marital unhappiness as there is in the Parsi community is due to a considerable extent to lack of sufficient facilities for divorce, and that to increase these would bring in the marriage millennium. The Doctor compares the statistics of divorce among Parsees during five years prior to the passing of the Act and since its passing. The annual average before the Act was 19 while since the Act it has been only 6, "thus," he remarks, "increasing married misery among Parsees, owing to the antiquated and unjust and harsh restrictions of the Act." The Doctor evidently holds that the larger the number of divorces the greater is married happiness in a community! Most people, on the other hand, think that the fewer number of divorces since the Act is evidence of a higher average of matrimonial harmony. And there are good grounds for this belief. Before the Act was passed, child marriages were common among Parsees, women were illiterate and ignorant, and men's moral ideas also were correspondingly ill-developed. With the spread of education and enlightenment among men and women alike, and with the virtual disappearance of child marriages, it was to be expected that there would ensue a higher average of matrimonial harmony, leading necessarily to a reduction in the proportion of divorces. And this is what has happened. So far from showing that married misery has increased among Parsees since the passing of the
Act, the small number of divorces show that it has greatly decreased. Dr. Dadachanji says that he instituted: "a sociological enquiry" in the shape of a private and confidential census of the separations and desertions etc. owing to married misery existing among ill-assorted Parsee couples; and that "as a result"—"it is perhaps in the sense of communion, at the sight of a Mahomedan knelling in prayer. The rejoicing of Christmas, conscripted to childhood and its innocence and glory, and summoning men and women to the duties of forgiveness and reconciliation, make an intimate appeal to: one whose every prayer includes a three-repeated invocation for the blessing of peace—that perfect peace of the heart which follows when all passion has been subdued. All desire has been conquered and all regret has been left behind. At the opening of a secret book or the beginning of a devotional exercise a pious Hindu joins his hands in supplication for the good of every fellow-creature: "Māy every one cross the difficult places of life, may everyone behold happiness, may everyone attain true wisdom, may every one rejoice everywhere." To forget wrong and admit the wrong-door to one's love is the sublime teaching of all the great religions of the world.

On one holy day of the year all differences are laid aside, the mind dwells on our common origin and our common destiny, and we all return, if we can, to the ways of simplicity and guileless mirth. But can we? Blessed is he who can cast off the folds of sophistication that overlay his soul. By constant use the words come easily to the lips; but how hard is the reality! The true sages of our race are few. The learning of books, the performance of rituals, the mortifications of the flesh—these lead nowhere. God's grace, according to Hindu teachings, has most often descended on the crude children of toil, on the unlettered denizens of the forest. What a rebuke to pride and pomp and power! By a supreme effort we suspend on a given day the outward manifestations of vanity and animosity, but the real chastening of the heart is not there; and the bawls and contending ambitions break out afresh on the morrow. Let us pray that the spirit of the Christmas season animates us at all times. When a man dies his worst critics remember only his good points and overlook his foibles. How much happier both he and they would have been if they had practised a little of this magnanimity while he was alive! This world would be a different place and Heaven would be all around us if only the lessons of these rare moments could be carried into the rest of our lives. A sudden shock should not be necessary to awaken us to the realities of life... The realities of life! In daily language we apply this expression to the phantoms and shadows which we pursue, and we dismiss as dreams and visions the revealing flashes of wisdom which come to us when striking events happen. Well was it said of old: "The sage is awake when the world sleeps; he sleeps when the world is awake."

Another snare from which the spirit of the Christmas season should save us is to suppose that one rule governs human conduct as between individuals and another rule as between communities, nations or States. Is life one whole or a series of unrelated fragments? Could it be that God meant the law of love and compassion only for individuals and not for organised groups? Many things, forbidden in ordinary social intercourse, are supposed not only to be allowed but to be enjoined.
in war and in diplomacy. International and intercommunal ethic falls far short of ordinary ethic. It is seriously contended by some authorities that the precepts of Christ were intended for the simple relations of private life and must not be extended to the larger sphere of inter-State relations. As if an evil multiplied thousandfold could by some subtle alchemy be transformed into good; as if virtue was but vice on a large scale! Surely this is a disastrous blunder of thought. Christ's commands, like the commands of other great teachers and exemplars, are universal in their range; they know no limit of race or colour, no more geographical or political boundary. They would discipline us into one brotherhood; they would constrain us by the gentle bond of love and mutual helpfulness into one family. We believe in the essential dignity of every soul in God's creation. That is the essence of every religion which is called a world-religion. You cannot please God by benefiting one set of His creatures at the expense of another set of His creatures. The fact that you regard yourself as belonging to the one set and not to the other is of no consequence. Injury to a part of humanity is injury to humanity, and a violation of the purpose of God, who is all goodness and all love.

WOMEN IN HINDU LAW—I.

THE VEDIC AGE.

It is remarked by Sir Henry Maine that the treatment accorded to women, the recognition of their rights and privileges, their status in law and proprietary rights, constitute a test of the level of the culture of the community and the advancement of civilization therein. It has likewise been stated that law is a reflection of life, the result of the social and economic forces of Society, and that the treatment of women in law may be taken to be a fairly accurate index of a corresponding treatment in life. If, therefore, we studied the position accorded to women in Hindu Law from the earliest times to the present day, we shall be able fairly to appraise the value of the advance or otherwise of the culture and civilization of the Hindu race.

In doing so, we find that the growth of Hindu Law in its treatment of women may roughly be divided into the following periods:—The Vedic age extending down to about 1,000 B.C., including the age of Upanishads, Epics and Puranas; the Sutra period extending from 1,000 B.C. to 300 B.C.; the age of the early Smritikaras from 300 B.C. to 300 A.D.; that of the later Smritikaras from 300 A.D. to 500 A.D.; the period of the Commentators from 500 A.D. to 1,700 A.D.; and lastly the British period from 1700 A.D. to the present day.

We find that the treatment of women was nobler during the Vedic age, that it was almost at its lowest ebb in the Sutra period, and slowly in the age of the early Smritikaras it rose up to a high level with the later Smritikaras, until in the period of the Commentators it had almost attained the Vedic level, only to be rudely shattered and pushed down during the last 200 years of the British administration of Hindu Law. Let us take you to the picture at somewhat closer quarters.

A study of the Vedic texts indicates that women had proprietary rights in those days just the same as men. They had the capacity of owning wealth. They were co-owners of property with their husbands; and whatever was acquired by the one belonged equally to the other. The proprietary rights of women extended so far that a husband could not make a valid gift of any portion of the property without the consent of his wife. Their right to acquire and own properties independently of their husbands' volition was so far recognized that it was a condition imposed on the husband at the time of marriage that he should not prevent the exercise of that right by his wife. The Vedic injunction by the father of the bride to the bridegroom:—"You should not prevent my daughter from acting meritoriously, from acquiring wealth and from performing sacrifices"—and the promise by the latter "I shall not prevent"—a ritual observed even to this day—is clearly indicative of the right. Not only could they acquire properties, but they could also claim a share of property in the parental home, as indicated by the text:—"As a maiden grown old in her father's house claims a share, so do I claim your support." This passage indicates again that marriage was not compulsory in those days, and that women could remain unmarried as in all probability they did in devoting their life to learning and knowledge.

The instances of Visvavara and Lopamudra, authors of portions of Vedic teachings, and later of Gargi and Maitreyi in the Upanishad period, the former of whom held an open discussion with sage Yagnavalkya in the Court of King Janaaka on highly philosophical problems show at once that women in the Vedic ages were highly learned and took their place in Society side by side with men. They were naturally held in great respect as is shown by the text beginning with:—"A friend thou shalt be; a friend thou hast become, may our friendship be everlasting." The proud recognition by the husband of the valued companionship of an esteemed partner in life. The high sense of marriage as a sacrament is indicated again by the text the husband addressing the wife as "the gift given by the Gods Bhaga, Aryaman, Savithar and Parasuram, to be the mistress of the house." The Vedic text, "let the wife unite with the husband and commence a brilliant and imperishable life," quoted by Sabara-swami is to like effect. The gods are invited to unite the husband and the wife, Visvavasun is invited to make to her husband the maiden well developed and attained of age," a text which shows that not only was marriage held a sacrament ordained by the gods but also that women in the Vedic times married at an adult age. Various passages in the Vedas and Vedic rituals confirm this view. The text, "Go to the house that thou mayst be the lady of the house, a mistress of the house thou shalt direct the sacrificial rites," he...
Saptpadi text and the Vedic accostation of the wife by the husband recognising in her a present ability to manage and govern his house, as also numerous other texts indicate that the Vedic bride was a grown-up and well developed maiden. The rituals observed even to this day point to the same conclusion though the significance of the same is not noticed. The Sushobha and the Grihapravesa rites and the partaking of the panchapuri by the bridegroom on the fourth day of the marriage indicating the beginning of wedded life and numerous other ceremonial rites may be cited. Not only did women marry at an adult age, but learned and freely moving in Society, they chose their husbands as indicated by the text: "How many a woman is satisfied with the wealth of him who seeks her! Happy the woman who is handsome, for she selects among many as her mate the choice of her heart." The dignity and nobility of married life is portrayed in various passages describing conjugal and domestic felicity. "Ahas the goddess of Dawn, for instance is described now as the "Beautous daughter of the Skies."

Then as "A lovely maidens by her mother decked. Disclosing coyly all her hidden graces."

And again as coming "Like a wife. Unveiling to her lord with conscious pride Beauties which, as he gazes lovingly, are seen Fresher, fairer, each succeeding morn."

The husband and the wife are but one soul, and the former could perform no sacrifices without the help and presence of the latter. The wife's proprietary rights are further recognised in the inability of the husband to make a gift either to the gods or men without the wife's consent—may, it was the wife that had to supply the material to be gifted, a ritual observed to this day, heedless however, of its significance. Women could study the Vedas and perform sacrifices; and if the husband died, the widow could remarry on performing the "ajya-panchoudana" sacrifice. "When a woman has lost her husband, she may marry another, and if they present the "aja-panchoudana" offering, they shall not be separated. A second husband dwells in the same world with his rewedded wife, he offers the "aja panchoudana" to the memory of the deceased husband." This is confirmed by the funeral hymn: "Rise, woman, then 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 the wife again of him who is willing to take thee by the hand and marry thee." The texts indicate that "Sati" was not an institution of Vedic times, and that there is nothing in the Vedas to support the immolation of the living widow on the funeral pyre of her deceased husband. Vedic women, who were childless, could take a child in adoption, not necessarily a son, but a daughter. Likewise the instances of Vadhrimati adopting Hiranyakshatha and Lomapada adopting Santha daughter of Dasaratha, shows that women could not only adopt but could also be adopted.

The Vedic texts indicate thus an equality of status and proprietary rights between men and women. Wilson, the eminent oriental scholar in referring to this period says: "In no nation of antiquity were women held in so much esteem as among the Hindus." Such was the condition of women in the Vedic period of Hindu Law over three thousand years ago, when the Hindus were a flourishing Nation, possessed an ordered system of commerce and administration, developed many of the arts and sciences, and traded with countries "beyond the perilous seas". Those were the days as much of the wealthy and gorgeous India as of the birth in India of the highest systems of Philosophy yet known to the world, and those the days when women were learned, highly respected and revered, took their place in Society side by side with men and possessed status in law and rights in property equally with men. It was the period of the zenith of Hindu civilisation.—New India, Madras.

MYSORE HINDU INHERITANCE BILL.

PREAMBLE.

Whereas it is just and expedient that the principles of the Hindu Law of Inheritance, as at present administered in the territories of Mysore, should be modified in certain particulars, it is hereby enacted as follows:—

CHAPTER I.

1. This regulation shall be called "The Hindu Law of Inheritance Regulation" 1928.

2. It shall extend throughout the territories of His Highness the Maharajah of Mysore.

3. It shall come into force on and from the 1st day of January 1929.

4. It shall apply to all persons of either sex, who being subjects of His Highness the Maharajah of Mysore are Hindus by birth, religion or persuasion, and all such persons as are governed by Hindu Law.

CHAPTER II.

5. No person of either sex shall by reason only of his or her being either dumb or deaf, blind, lame or insane, an incurable leper or all or any of these or afflicted with other physical or mental defects, be excluded from inheritance.

Provided that the District Court or such other Court as may be authorised in this behalf may or may be called upon to appoint a guardian of the person or property or both of such persons as may be deemed incapable of managing themselves or their property by reason of such defect or defects.

6. No woman shall be excluded from inheritance by reason only of her sex.

7. The order of succession in the case of separate and self-acquired properties of an intestate Hindu male shall be modified as follows:

After the father's father and before the sister's brother the order shall be: son's daughter,
dughter's daughter, sister, sister's son, daughter-in-law, brother's daughter, sister's daughter, stepmother, brother's widow.

8. All properties acquired by a woman by inheritance, gift, purchase, partition, seizure or finding shall be her Brijdhana enjoyable by her as her absolute estate.

9. Widows and daughters of a deceased undivided coparcener shall have the same rights in the family estates as if the coparcener had died divided.

10. Notwithstanding anything contained in Act XXI of 1850, a person who has ceased to be a Hindu shall forfeit all rights of inheritance under the Hindu Law; provided that he shall not be divested of any such properties as he may be already possessed of either separate or self-acquired.

11. Irrespective of caste all illegitimate children shall have the same rights of inheritance subject to the same conditions as are now in force in respect of only a class.

CHAPTER III.

12. Notwithstanding anything contained in this Regulation, no estate interest, property or right already vested before the first day of January 1909 in any person shall be divested except as far as it would otherwise be repugnant to the provisions of this Regulation.

13. Nothing in this Regulation shall affect any right to an office or any religious or charitable institutions.

14. Nothing in the Regulation shall affect any family custom or usage having the force of law or any of the principles of the Hindu Law of Inheritance not traversed herein.

STATEMENT OF OBJECTS AND REASONS.

It is a matter of common knowledge that many of the principles of Hindu Law, particularly in the field of inheritance, are unsatisfactory and opposed to a sense of justice and equity of modern Hindu society. The exclusion of women as a class and of such unfortunate persons as are afflicted by blindness, idiocy, incurable leprosy and the like from all rights of inheritance, the restrictions imposed on women in the matter of the enjoyment of property inherited by them, the postponement of the claims of such near relations as the sister, son's daughter and the like till after all the agnates are exhausted, the disadvantageous position of the widow and the daughters of a coparcener who dies undivided, the rights of an out-caste and the distinction between illegitimate children of different classes, are all matters over which Hindu Society has been agitating for reformation. With a view to modify the law and bring it into harmony with modern ideas and ideals, this Bill has been enacted, the ambit of the modifications being restricted to the law of inheritance.

It is proposed to alter the order of succession so as to give the nearer relations a better chance of inheritance. The sister and the sister's son, son's daughter and so on, shall be entitled to inherit in preference to all agnates beyond the father's father. It proposes to consider all estates acquired by a woman by inheritance or otherwise as her absolute estate in accordance with the dictum of Vigana-swarana. The disadvantage suffered by the widow and daughters of an undivided coparcener tending to disrupt the family are sought to be removed by declaring them entitled to all such rights as if the coparcener had died divided. The exclusion of the blind, the deaf and the dumb, lepers and the like, is removed; and every Hindu male or female is declared entitled to inherit. The anomaly of a person ceasing to be a Hindu and still claiming to inherit in a Hindu family is sought to be removed by declaring that he shall forfeit his rights of inheritance under the Hindu Law. It is, however, made clear that he shall not be deprived of such properties as he may already be possessed of, either separate or self-acquired. Illegitimate children of all classes are held equally entitled to inherit in the manner and subject to the conditions now obtaining in respect only of a few.

THE PRODUCTION OF A HEALTHIER RACE.

(By Mza.)

It will be generally admitted that one of the most pressing problems in India at the present time is the physical and mental improvement of Indians as a whole. No one will deny that among Indians are to be found as fine specimens of manhood physically, and as good brains as are to be found in any other country. But it is unfortunately equally true that there is a greater proportion of men in India who are mentally and physically deficient than in any other country. Throughout the ages all countries have had to tackle this problem and have tried various means, with varying success, for improving the race.

It may be of interest to take a short review of the methods that have been tried and to consider whether any of them can be applied to India with advantage.

In the primitive period, the males contends for possession of the females; polygamy prevailed, and the strongest and most courageous males were the fathers of all the children that were born, the males who were physically weak died unmarried and without reproducing.

From the point of view of eugenics this was most satisfactory, but there were many things against it.

When the period of brute force was succeeded by the period of Law, it was found that the men who were physically weak were often the most intelligent, as is so often the case today, and that they could make themselves useful to the clan by inventing weapons and traps, or at least by manufacturing them.

In return for their sedentary labour, they were given food; and as they were too weak to obtain wives by force, females were given; the system of
The existence of the clan depended on the number of the fighting men, and therefore on the number of children—thut were born. The birth of a male child was a matter of rejoicing; the mother was honored as a public benefactress. Then breeding began to be studied as an art; young persons were methodically paired. It was observed that children inherit the qualities and inclinations of their parents and so the brave and the intelligent were selected to be the fathers.

If food was scarce and children were difficult to rear, the new-born infants were carefully examined, and those that did not promise well were killed. Promiscuous intercourse on the part of females was found to result in sterility, and was forbidden. Cohabitation: during the suckling period, which lasted at least three years, was supposed to injure mother’s milk, on which the savage baby is entirely dependent; and during that period, the woman was kept apart. Premature unions among children were forbidden, and sometimes prevented by infibulation, but savages—seldom seem to be aware that: for the young to marry as soon as the age of puberty has been attained, is injurious to the womb and to the offspring: The ancient Germans, however, had excellent laws upon this subject.

The Chinese believe that a woman has no soul and therefore they have no hesitation about killing an unwanted female infant. In nearly all the Polynesian Islands girls babies were killed as the surest way of keeping down the population and so avoiding the danger of famines. In many of the islands the proportion of girls which might be raised was strictly controlled by tribal laws.

It was considered wicked among savages to kill a member of the clan because his services were lost to the clan. But even murder in the abstract was not regarded by them as a sin. They killed their sickly children and supernumerous parents without remorse; for the community was profited by their removal.

Finally the friars made a discovery from which has resulted one of the most universal of moral laws and one which all laws have been the least frequently inflected. Clans made war on foreign clans for the purpose of making female prisoners, as well as for other reasons. It was observed that the foreign wives produced more children and stronger children, than the home-born wives, and also that the nearer the blood relationship between husband and wife, the more weakly and the less frequent were the offspring. On this account a law was passed forbidding marriage between those who were closely related to one another, sometimes it was even forbidden to marry within the tribe at all.

Then we have the more recent doctrine of ‘niyoga’ or the temporary union of a man and woman for the procreation of children when marriage has failed to produce them, or during the enforced absence of the husband.

The Greek women placed statues of Apollo or Narcissus in their bed rooms, that they might bear children as beautiful as those on whom they gazed. Such children they prayed the gods to give them for the Greeks loved beauty to distraction, and regarded ugliness as sin. When the Lacedemonians were at war (3209 B.C.) the population was decreasing, so they sent a picked number of robust warriors to impregnate all the women at home.

In later days the Greeks frequently invited especially beautiful young men to cohabit with their wives and daughters so as to have the latter bear beautiful children—this was considered eminently proper and did not injure the reputation of the women to any degree whatever.

Plato advocated neither celibacy nor promiscuity; the unions of the sexes were to be regulated by the State, very much as they were in the communistic society organised by Mr. Noyes in America.

All laws, both civil and religious, have to be reformed from time to time in order that they may apply effectively according as civilization progresses. A good many laws, and especially religious laws, that still exist have been framed in a period of ignorance and superstition; moreover, they were framed for a people that no longer exist. The time has ceased when a teacher could tell his people that things were right or wrong without a question. In these days people will think for themselves, and they want to know the reason why, and they demand an authority in support of a statement, they must feel that there is a sound reason for a law, be it civil or religious, before they willingly comply with it.

For some years the French have been greatly concerned because of their declension: birth-rate and they have enacted several laws with the object of increasing the population.

In her wild rush to produce numbers, regardless of quality, it would seem as if France was likely to breed a race of criminals and invalids. If, instead of encouraging indiscriminate procreation she were to prevent certified criminals and imbeciles from reproducing, her future generations would have a far better prospect of surviving.

In all countries the production of children is looked upon as a duty to the State. Many people desire children merely to perpetuate their families, while others think they are necessary in order that they may pass on to them their stock of this world's goods.

Whatever the feelings are that prompt the desire for children they come to much the same thing in the end, that is the desire to keep alive the race to which one belongs oneself, in fact, a kind of selfishness. It would not appear to be a matter of ultimate importance if any family or even nation were to cease to exist entirely, so long as those which survived were the fittest in every way. It surely cannot be the right thing to do as the French are doing, to encourage the production of children as rapidly as possible.

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In all countries the production of children is looked upon as a duty to the State. Many people desire children merely to perpetuate their families, while others think they are necessary in order that they may pass on to them their stock of this world's goods.

Whatever the feelings are that prompt the desire for children they come to much the same thing in the end, that is the desire to keep alive the race to which one belongs oneself, in fact, a kind of selfishness. It would not appear to be a matter of ultimate importance if any family or even nation were to cease to exist entirely, so long as those which survived were the fittest in every way. It surely cannot be the right thing to do as the French are doing, to encourage the production of children as rapidly as possible.
regardless of the physical and mental qualifications of the parents. If a nation can only be maintained by breeding degenerates, surely it would be better for that nation to cease to exist.

It cannot be fair to posterity to start them in life with mental and physical handicaps. No doubt the intention is good, but it is a mistaken form of patriotism, and it is a form that the Indian Empire, or any other empire, will do well to avoid.

We can all do something for the benefit of posterity, and if we cannot do actual good, we can at least help by refraining from doing harm. In this lies our duty to posterity; if we know we cannot breed healthy children we can refrain from breeding unhealthy ones. We can also, by care before and after birth, give the future generation more reasonable chances of attaining physical perfection, while with a more practical and commonsense education there should be a corresponding improvement in their mental qualifications.

Those nations are more likely to survive who concern themselves with the quality of their posterity, and if only those misguided patriots would remember this they would be doing a greater service to their country than in saddling it with mentally or physically affected children. Not only would they do a greater service to their country, but to the whole universe and to posterity.

We should aim at a brotherhood of nations in order that nations may co-operate and work together for the good of the whole world, and it would seem that the spirit we ought to cultivate is a spirit of universalism. That whatever we do should not be merely for oneself, one's family, or even one's country, but for the whole universe. This surely is our plain duty to posterity.

Lyceums began with the care of children before their birth; he would have none born but strong and able men. In other countries great pains are taken to have the more useful brutes perfect in their kind. In England the science of breeding horses and dogs of the most generous temper and highest bodily ability has been carried to extraordinary perfection. Lacedaemon is the only country known in history where attention was ever paid to the breed of men.

It would certainly appear illogical that we should improve the quality of flowers and fruit and animals, but do nothing to improve the quality of the human race in which we have a more personal and vital interest.

Now how can India help to improve the race? First by abolishing child marriage. There are signs that this may shortly come to pass. Secondly by taking a greater care and consideration for children, before, during and after birth. Thirdly by giving the rising generation a more practical education. That is an education in hygiene, hygiene, and sanitation. Fourthly by adopting a form of constructive birth control, including the sterilization of certain classes of defectives. Fifthly by an organized campaign against venereal disease. Lastly, by making physical culture compulsory in all schools and colleges. There is tremendous scope for the reformer in all these things, and if we can achieve any improvement in the existing state of affairs we shall have the satisfaction of knowing that we shall leave the world a better place than we found it and that the results of the work we have done will be carried on and perfected by succeeding generations and our lives will not have been in vain.

PROSTITUTION IN BOMBAY.

SUGGESTIONS FOR REDUCING THE EVIL.

The following is the text of the letter addressed by the Secretaries of the Bombay Presidency Social Reform Association to the Government of Bombay, on the question of reducing the evil of prostitution in the City of Bombay.

"We are desirous of the Bombay Presidency Social Reform Association to invite the attention of the Government to the growing traffic in women that is being carried on in the City of Bombay. It is true that the Prostitution Act of 1903 was enacted with the object of checking; this traffic. The Act has been in operation for nearly five years, and although it has been successful to a certain extent, in minimizing the traffic in minor girls, it has not, our Council submit, resulted in putting an end to, or even checking the nefarious trade in women. Our Council are of opinion that the only way to deal with the problem is by making brothel-keeping an offence under the Prostitution Act. If there were no brothels, the importation of girls would not be a paying proposition. The girls would not find shelter for the purpose of earning on their trade, and it would then be very difficult to carry on the traffic in girls. The report of the special body of experts connected with the League of Nations for dealing with the problem of traffic in women and girls shows that the world opinion is now definitely in favour of abolition, and that countries which have regulationists are now introducing legislation to abolish the system. It is true that there is no regulation in Bombay, but it cannot be denied that there is in the City a vice district, otherwise known as the tolerated area. The existence of such a vice district supports, encourages and facilitates commercialized traffic in women and girls, and constitutes a great danger to the physical and moral well-being of the people in the City, and as such calls for urgent action on the part of the Government. At present only brothels kept by males are penalised, with the result that the problem is as bad as ever. Most of the brothels, though nominally kept by women, are legally controlled by men. Our Council therefore submit that the Government should take immediate steps to amend Section 5 by omitting the word "male" therein, so that brothel-keeping either by males or females will be an offence under the Act.

FETAL OFFENCE FOR LANDLORDS.

"Our Council are of opinion that in addition to the amendment of the Act as suggested above, a new provision should be included in the Act making
it a penal offence for landlords to let out their premises knowingly for the purposes of prostitution. It is a matter of common knowledge that landlords or rent-farmers of premises let out to brothels demand and obtain exorbitant rents, sometimes even 300 per cent to 400 per cent more than the market rent. For this reason the normal rate would be Rs. 6 per month, the rent charged to prostitutes is As. 8 to As. 10 per day, collected in advance, and in most cases daily before the business is closed for the night. No doubt if brothels are made illegal, the landlords who knowingly let out their premises for the purposes of prostitution would clearly be abetting an offence, but our Council agree with the recommendation made in the majority report of the Bombay Prostitution Committee that the offence of letting of houses should be separately constituted.

In conclusion our Council desire us to draw the attention of Government to Section 13 of the British Orphans and Agriculturists Act of 1888 (amended by Acts of 1912 and 1922), which in their opinion would meet the requirements of the situation in Bombay.

O Our Council hope that Government will be pleased to take action as suggested above as soon as possible.

WOMEN IN HONORARY PUBLIC SERVICE.

The Women's Industrial Association was largely instrumental in securing the civic and political enfranchisement of women. Two of its objects are:

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for women the right to be elected as members on all Municipal and Legislative Councils.

With a few exceptions the women in the following lists are members of the Women's Indian Association.

The names are in the order of the date of their appointment. Some have resigned for various good reasons. Those with asterisks have resigned for various reasons.

Members of Legislative Councils.—Dr. Pooneh Lakhoose (Travancore), Minister of Health for two years. Mrs. Madhavi Amma (Cochin). Dr. Mathew Lakshmi Ammal (Madras, Deputy President of the Council), 2 Ladies for Rajkot State.

Municipal Councillors.—Mrs. Devadaso (Madras). Mrs. Hodgkinson (Bombay)*, Mrs. saroqji Nasta*, Mrs. Gokhale*, Miss LotaWilla*, Mrs. Mackenzie, Mrs. Harish Chandra Mehta, Professor. Mrs. Anandabai Raja, Professor, Rajkot State.

Women’s Social, Industrial, & Agricultural Associations.—Mrs. D. K. Mistry (Cuddalore), Mrs. Lakshminath (Trichinopoly), Mrs. Lakshminath (Vellore), Mrs. Devasagayam (Madura), Mrs. Madras, Mrs. Madras, Mrs. Hinduja (Madadpally), Mrs. Jayalakshmi (Madanapally), Mrs. Lakshmi Ammal (Madras), Mrs. Subbarayan (Madras), Mrs. Subbarayan (Madras), Mrs. Malati Patwardhan (Bombay), Mrs. N. S. Subbarayan (Madras), Mrs. Subbarayan (Madras), Mrs. Subbarayan (Madras).

Honorary Women Magistrates and J. P.—Mrs. Cousins, (Madr.), Lady Sedativier (Madras), Mrs. Standord (Madras), Mrs. V. P. Rao (Madr.), Mrs. Bensely (Madras), Mrs. Hodgkinson (Bombay), Lady Cowasji Jambhvir (Bombay), Lady D. Tata (Bombay), Mrs. Tylaqi (Bombay), Mrs. Talyarka (Bombay), Mrs. S. B. Das (Patna), Mrs. Birtti (Madras), Mrs. Jayalakshmi (Madanapally), Mrs. Lakshmi Ammal (Madanapally), Mrs. Latha Krishna (Chingleput), Mrs. Devasagayam (Madura), Mrs. Madras, Mrs. Madras (Madras), Mrs. Madras, Mrs. Madras (Madras), Mrs. Madras, Mrs. Madras.

Women Barristers and Lawyers.—Miss Cornelia Sorabji (Calcutta), Mrs. M. S. Patwardhan (Madras), Mrs. Devasagayam (Madura), Mrs. Madras, Mrs. Madras, Mrs. Madras, Mrs. Madras, Mrs. Madras, Mrs. Madras, Mrs. Madras.

BUDDHA ANNIVERSARY AT RAJKOT.

Under the auspices of the Ramakrishna Ashrama, Rajkot, the birth day anniversary of Lord Buddha was celebrated with due pomp and solemnity, on Saturday, the 5th of May 1925.

The proceedings began with Bhajan by Mr. Chandi Lal Munir, a well known musician of the place. Then Mr. Motilal Mehta, Professor, Rajkot College, read out an informing and instructive paper on the life and teaching of Buddha. After dwelling at length upon the life-story of the great Master and his teachings, he arrived at the conclusion that if the Buddhist doctrines of Ahimsa, love, service and tolerance were practiced today by the people in India, much of the communal tension and the consequent troubles so widely rampant would end and, there would be peace in the land. He was followed by Dr. G. S. S. Desai, in charge of the Ashrama, who eulogised the three-pancadas of the day and tried to prove by quotations from the Upanishads and the Gita that teachings of Buddha were not at all different from the fundamental principles of Hinduism. The next speaker, Mr. S. S. Joshi of the local national school dwelt on the influence of Buddhism upon the whole world and especially India, in the domain of architecture, sculpture, painting, education etc., and referred to the great following secured by Buddhism covering about one third of the human race. Mr. Harishanker N. Pandya, Vakil, then invoked the blessings of Lord Buddha upon all on this auspicious day. With the recitation of Ramana-sutra and the devotional singing of songs the fuction of the day came to a close.

Saturday, the 5th of May was also consecrated to the memory of the great Master by Hari-kirtan performed by Shri. Bhaagwan Shankia which was much appreciated by the audience.
**NEWS OF THE WEEK.**

The Barbour Scholarships—The Levi L. Barbour Scholarships for Oriental Women at the University of Michigan Ann Arbor, Michigan, U.S.A. are open to College Women in India. The Barbour Scholarships, yielding $60,000 each per annum and University fees, are awarded annually upon a basis of merit by a committee consisting of the President Emeritus, the President of the University, the Dean of the College of Literature, Science, and the Arts, one of the Advisers of Women, and the Dean of the Medical School. The character of the candidate, her physical condition, her scholastic attainment, her fitness for university work, including the ability to use the English language for study and classroom purposes, marked ability in some special field, and her desire to return to her native land for service after suitable preparation shall have been made, are the chief factors considered by the committee in making appointments. 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 first 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. All courses of instruction offered at the University of Michigan are open to women students, and the Barbour scholars are not limited to women pursuing any particular course of study. The scholarships are open to women of any Oriental nationality, no definite, number being allotted to any one country. No race restrictions nor religious requirements are imposed. Those desiring application forms and bulletins with further information should write to the Chairman of the Advisory Committee in India, Miss M. N. Wilson, Ashutosh Mukerji Road, Calcutta.

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Bardoll Letters:—The Government of Bombay have published the correspondence between His Excellency the Governor and eight members of the Legislative Council on the subject of the enhancement of land revenue in Bardoli and Charati talukas of Surat district. The ministers put themselves out of court by speaking of "the impudence of government" in a letter addressed to the head of the Government, and they should be grateful to Sir Leo Winslow for the generous manner in which he accepted their grudging and half-hearted apology. The Governor in his reply took the ground that the revised assessment was 20 per cent. more than the one fixed thirty years ago during which period the value of land and the level of prices has increased by much more than that percentage. The eight members deny that, and ask for an apology stipulating only that it should be by an officer who has not had a hand in the matter. At one point in the correspondence, it seems that the Governor was disposed to grant this request, but he seems to have changed his mind soon, and refused to have any enquiry instituted regarding the equity of the revised assessment. In reply to the intimation that the members intended to resign and seek re-election in order to demonstrate that they had the support of their electors in their protest against the revision, the Private Secretary dryly observed: "It would prove that you are opposed to any increase in the land revenue in Bardoli Taluka and perhaps any other part of Gujarat and if you were re-elected, it would prove that the electors of Gujarat were equably disposed to any increase, because the desirous of avoiding any further taxation themselves. His Excellency has no doubt that any body of taxpayers in any country would be equally unanimous in their desire that some sections of the community, other than themselves should bear the burden of taxation." This argument would have weight if the land tax was levied in the same way as other taxes. In the latter case, a law has to be passed sanctioning the levy of a new tax or an enhancement of an existing one. In the case of land, however, the Executive Government is the sole judge of what is just and proper.

Indianising Christianity.—We are indebted to the Dayanand for the account which we reprint of the admission by the Bishop of Bombay of the Rev. A. Winslow to the degree of Siddha, third of the four instituted by the Chripta Seva Sangh or the Service of Christ Society, of which Mr. Winslow is the founder. This is the first attempt in our time to invest Christianity with an Indian garb and that the
Bishop of Bombay has been free to associate himself with it, is due to the passing of Church measure conferring autonomy on the Indian branch of the Church of England. The assumption of the Indian garb, however, is a small matter unless it is inspired by a desire to establish continuity between Indian religious culture and the religion of Christ. This, we know, is Mr. Winlow's tacit wish. Dean Parle observed some time back that Hindus cannot be converted to Christianity but Hinduism could be Christianised. If at the same time Christianity is also Hinduised, the resultant product will take us a big step towards the universal religion which is the goal of humanity. We, therefore, welcome the movement in the Christian Church of which the Christa Seva Sangh is a very interesting expression. There are one or two suggestions we should like to offer for the consideration of the Sangh. As far as possible, the Indian terminology should be used in its traditional connotation, as violent departures from it are apt to defeat the object in view. For instance, a Siddha in the Hindu spiritual gradation represents a far higher stage than a Sanyasin—the former being one who has attained perfection, while the latter has taken to renunciation as the road to perfection. The former stands for a positive, the latter is merely a negative, state. The Siddha has no need to renounce anything because nothing has any attraction for him. To the Sanyasim, on the other hand, renunciation is necessary, because the objective world has still a hold on him. There is no gleam of the dawn while the Sanyasin is still on the open road. Another point is worth noting. Only a Sanyasin can admit another to Sannyas. A Siddha, of course, attains perfection on his own right.

The Most and the Beams—The Indian Witness rebukes foreigners, especially Missionaries, in India for not exposing and condemning efficiently our social defects. "At the present time," it says, "the forces of conservatism that defend ancient evils are undoubtedly being encouraged by the silence of many Western people in regard to these evils." This is a very extraordinary observation to make so soon after the publication of Miss Katharine Mayo's book. Still, it is worth while analysing it a little. "There are people in India, both nationals and foreigners, who do not like to have social evils in India denounced in a Christian paper edited by a non-Indian. They believe, or pretend to believe, that a Christian from the West should be restrained by the fact that social evils still exist in Western countries. That opinion is utterly repellant to us. We are not in India as Missionaries of Western civilization nor to preach the morals of Western nations. We recognize no obligation to restrict our preaching in India to such parts of the Christian message as have found full acceptance in some Western land. If we did, we would have nothing to preach. If we denounce falsehood, it does not imply that every one in America or in England is truthful. If we commend justice it is not because justice reigns and injustice is unknown in London, New York, Edinburgh, Rome, Copenhagen, Toronto or Chicago." It seems not to have occurred to our contemporaries that if injustice is not unknown in New York and London, the love of justice of our foreign censors might first find expression in denouncing the evils nearer home. A certain saying of a great Teacher about the beam in the eye, was perhaps specifically directed to people of this class. Missionaries in order to be fair must begin their discourses upon India's frailties by acknowledging those of their own people, which they seldom do. The Indian Witness is mistaken about sati. The British Government could not have suppressed the custom but for the fact that it was confined to a small class, and that the community as a whole had never practised it; and that Indian leaders themselves supported Government in making sati a crime. We cannot prevent foreigners from criticising what they do not often understand and understand dimly, but such criticism is not helpful except perhaps to the critics themselves. The lines quoted by our contemporary is thus capable of a different application:

To compound for the sins they are inclined to

By damning those they have no mind to.

The smoker forgets all about his dirty habit when he abuses the "native" for their pan-jaipur.

Widow's Right of Adoption—The Director of Information with the Government of Bombay has issued the following communiqué: "At the last session of the Bombay Legislative Council leave was granted to Mr. B. V. Jadhav, M.L.C., to introduce a Bill to restrict the unlimited right of adoption of Hindu widows in the Bombay Presidency. The Bill provides that adoption by a Hindu widow shall not be valid except when she is authorised in writing duly registered by her husband or his father to adopt one or more sons; or when there is no male agnate (Sagotra Saplinda) descendant of the great-grandfather of her husband. The purpose of this proposed legislation is explained in the Statement of Objects and Reasons which is as follows: Adoption of a son is recognised by Hindu law throughout India. A Hindu widow without male issue may adopt a son at any time and her widow's estate, according to Hindu law, becomes exclusively her son's. But this right of the widow is restricted with various conditions in different provinces. In Bengal she cannot adopt unless she is authorised to adopt by her husband in writing. In Madras and the United Provinces she can adopt if authorised by the husband or by the consent of the nearest agnates. In Bombay she has great latitude. A husband's authority is presumed in the absence of prohibition and she can adopt even a grown up man from any family to the exclusion of the next-of-kin of her husband. This latitude is causing great injustice to the Bhaubana whose rightful property goes to another and a stranger is introduced into the family house and property simply on account of the whims of an inexperienced young man and many a time, misguided widow. This leads to quarrels and litigation. Such an adoption is brought about by interested persons and the widow is utterly ruined, as she is deprived of the enjoyment of her husband's property and becomes estranged to maintenance only. The right of adoption ought therefore to be restricted and the Law of Bombay should be made conformable to that prevalent in other parts of India."
ALL PARTIES CONFERENCE.

The Government of India Act of 1919 provided for the appointment of a Statutory Commission to enquire into the working of the reforms initiated by it, and to make recommendations as to what should be done next. The Commission was appointed about the end of last year and contained not a single Indian name among its members. The only Indian associated with it is Mr. Bhore a member of the Indian Civil Service who at the time occupied the post of Secretary to the Government of India in the Education Department. The selection is unexceptionable as Mr. Bhore stands high in the estimation of his countrymen as an able and independent officer with a sympathetic understanding of the non-official point of view. But Mr. Bhore is not a member of the Commission and his part in it extends at most to advice and suggestion. A capable Secretary can exercise great influence on the deliberations of a body like the Commission consisting of members whose knowledge of Indian conditions is negligible. But the principle that Indians should be associated on equal terms with British members in all enquiries relating to their country, has been set aside in the composition of the Commission, and this has caused a strong feeling of disappointment among educated Indians who believe that British co-operation is necessary for the further progress of the country. These men who constitute what is known as the Liberal party, took the exclusion so much to heart that they felt that they would be sacrificing their self-respect by appearing before the Commission to give evidence or by assisting it in any other way.

The Congress Party, on the other hand, rather welcomed the exclusion of Indians on the ground that any Indians who might have been appointed to the Commission, would necessarily be such as were known for their compliance to officialdom. Nevertheless, they also decided to have nothing to do with the Commission as they hold that the future Indian Constitution should be settled by conference between Indian leaders and representatives of the British Government, and not by a parliamentary commission. The agreement on the boycott of the Commission, though for different reasons, became for the time being common ground between all Indian Parties, and led to the calling of an All Parties Conference at Delhi in February last, to settle all outstanding questions and to frame a draft constitution.

The Conference, after a general discussion which lasted several days, referred the main questions to four Committees with instructions to report at a meeting to be held in Bombay on the 18th May. The Conference accordingly met last Saturday, but the Committees had not submitted their reports and several of those who took a leading part at Delhi were unable to attend. The Conference, therefore, had to adjourn after appointing another Committee to deal with all important questions and report to the meeting of the Conference to be held in August next. This Committee has Pandit Motilal Nehru as Chairman, and Sir Tej Bahadur Sapru and Sir All Imam among its members. It has a very onerous task and very little time to do it in. It has to reconcile not only the real claims of the Moslem League and the Hindu Maha Sabha, but also of those whose political goal is Dominion status within the British Commonwealth and those who want India to be entirely independent of the British connection. The Committee's instructions are to frame a draft constitution on the basis of Dominion Status. But Dr. Anari who, as President of the National Congress presided at the Conference last week, explained that Congressmen are not precluded from working for independence according to the terms of the resolutions of the Madras National Congress.

This explanation passed unchallenged at the Conference but it is impossible to interpret it in practice. The advocates of Dominion status aim at cementing the connection with Britain, while those who want independence frankly wish to dissolve it. Last week's Conference made it clear that the fundamental opposition between the two ideas is already beginning to be realised, and that the feeling is increasing among supporters of the British connection that they are being dragged much beyond their depth by the Independence party. It will not be surprising if, as the latter become aggressive in their propaganda, the former are driven to part company with them. Those who work for a close union with the British Commonwealth are not actuated by motives merely of expediency. The late Mr. C. R. Das, the founder of the Swaraj Party, understood that this might be a higher ideal than independence, and said so in his famous Faridpur address. As a part of the British Empire India has a world-wide organisation ready to hand through which as her medium she can have a fuller expression of her genius than as a self-sufficient country standing by herself. It is true that India's position in the British Empire is beset with obstacles to free intercourse with the other Dominions, but these are not insuperable and will disappear as the work and worth of Indians come to be better understood and appreciated by them. Indians who think in this way are misunderstood by British reactionaries and Indian radicals alike, but theirs is the right view and it behoves them to stick to it.
THE MAHARANI REGENT OF TRAVANCORE.

(Contributed).

Lying between hill and sea and rent by many picturesque lagoons, Travancore the most southern of Indian States occupies the south-west portion of the Indian peninsula and has the unique distinction of having for its apex the famous Cape Comorin. It has an area of 7,655 square miles. Although thus in point of size it can claim only the seventeenth place among the Indian States, in point of population, surprising as it may seem, it actually holds the third place. Mysore is four times as large as Travancore but its population is only one and a half times Travancore's.

The forests, in which extensive tea and cardamom plantations are reared, and the backwaters or lagoons, whose shores are literally covered with dense stretches of coconut trees, take up nearly a third of the area of the State so that its populated portion is only 5,070 square miles. Its present population is estimated at about 4,400,000, which gives a density of 880 people to the square mile. Thus Travancore is one of the most thinly populated regions of the world.

The history of Travancore for the most part yet awaits to be reclaimed from tradition. The English first settled at Anjengo on the coast as early as 1634. The real maker of Travancore as we see it today on the map was Marthanda Varma who ruled the country from 1729 to 1758. The formal treaty that bound the destinies of Travancore with the fortunes of the British in the East was concluded in 1795. The State pays an annual subsidy of 8 lakhs of rupees to the British Government in India in return for the protection that government affords it.

Owing to the minority of His Highness the Maharaja of the State who was born in November 1912 Her Highness Maharani Setha Lakshmi Bai, who along with His Highness's mother, Maharani Setha Parvathi Bai, was adopted into the royal family in 1920, was, on the death in 1924 of the great Maharaja Sri Mulam Thirunal, in whose memory in which his forty years' reign must long live, proclaimed by the British Government Regent to rule the Travancore State and control the administration thereof until His Highness the Maharaja shall have completed his eighteenth year and has been formally invested with ruling powers. Her Highness assumed the regency in September 1924. Her Highness was born in November 1896 and is, therefore, only 33 years of age.

Concluding his opening address to the last Sri Mulam Popular Assembly, one of the two chief representative institutions of the State, on February 27, 1928, Mr. M. E. Watts, B.A., Bar-at-law, said, "We have now travelled all round Travancore and its administration. 'Circles though small are complete.' That is what we proudly feel of Travancore. 'Set in the centre is our Maharani, radiating wisdom, courage, goodness and a warm love to all her subjects. The patient light is to me, her minister, a beacon ever showing the way to justice and to righteousness. Her Highness rules and so a blessing lies upon the land."

This might look like laying it on somewhat thick to those who do not know Maharani Setha Lakshmi Bai, her exemplary character or the noble ideals that animate her administration. Those who do, must, however, admit that the Dewan's appreciation is not only not undeserved but is also only modest. Those who know her must admit that in her are seen those great human qualities that have made the womanhood of India not only so famous, its patient, forgiving wisdom, its silent visions, its strenuous tranquillity. Patience, wisdom, tranquillity, these have already stamped their mark on her administration. Through them streams a quiet effort towards a certain vision of things. It may reach that vision or may not, but that it is there making its way towards some vision, however far must give the Regency a distinction. Maharani Setha Lakshmi Bai is a woman with an imagination, an extensive kindness, an born enlightenment which can see things in their true setting. That is why, in spite of certain apocryphal expressions of dissatisfaction, the response to her administration has on the whole been one of an unmistakably loving appreciation. Her Highness is a large-hearted woman with most of the qualities of the true sister and mother in her.

A quiet demureness, bright dreaming eyes, a face touched with a certain natural delicacy, her physiognomy conveys a solid impression of a deep brooding calm. Thus modestly equipped Her Highness seems to shed a composing, quieting influence on the land she rules. This is perhaps the reason that a tranquillity pervades the whole circle in whose centre it has pleased Providence to place her to-day. Not that there are no disturbances within it. There are, there must be. The untouchables are in a sense "up in arms," asking for the admission of an ancient injustice that denies them the most rudimentary social rights. The beggary of unemployment among the educated classes is abroad and brings distress to many homes. The standard of general welfare needs to be raised. There is a crying demand for doing this, that and the other, but still the State is, to some extent, tranquil, and too, in a manner of speaking, "a blessing lies upon the land."

One of the very first acts of Her Highness was to appoint a Christian as her Dewan. It was the custom in Travancore to appoint only high-caste Hindus to the post. This custom was defended on the plea that the care of many Hindu temples was merged in the administration of the State. The idea, however, was gaining ground for some years that no office in the State, a modern state ought to remain the 'appanage' of any one particular class. Moreover in Travancore more than a quarter of the total population are Christians. These considerations must have weighed with her in calling Mr. Watts to the Diwan's office, and she overcame the difficulty.
of the temples by placing them under a minister released from the Dewan's control and directly responsible to her. There was some opposition at the time both to the appointment and to the separation from the general administration of the temples which it involved. But it has now been widely recognised that it was a necessary and courageously rendered measure. It was in fact the separation of religion from politics.

Another, and perhaps a more important, measure in the ultimate values of life which she carried out at the beginning of her rule is the prohibition of animal sacrifice in all state-managed temples. It was a highly humanitarian piece of work. The gruesome practice of sacrificing animals on the altars of gods and goddesses was rooted in the traditions and customs of the land, and it was the more difficult, therefore, to pull it up. When a prohibition of this kind is made almost every one admits its necessity but does not always remember that the thing prohibited was allowed without any let or hindrance for centuries. The world is capable of much callousness and kind rulers have not always been too common.

The Regent's large-heartedness came again into striking prominence when about a little more than a year ago she abolished the system of levying tax in kind on the crown-lands of the State. These crown-lands called kandacakki lands in Travancore are the private property of the sovereign and are considerable in extent. Holders of such lands are tenants-at-will and possess no right of occupancy. The tax-in-kind system was abolished in respect of state-lands in the year 1908. The demand for the extension of the change to the crown-lands was appearing from time to time since that year. This act of amelioration shows the Maharani Regent to be not only kind but also keenly alive to justice. There must have been much grinding of the noses of the poor under the tax-in-kind regime because when the paddy for the payment of tax is produced it is always easy to reject it on one ground or another. It is not dry, it is not good, it contains chaff, any such objection comes easy to the guilty tempted collector. This compassionate commutation was a long overdue. The rate of commutation was fixed at 24 chackrams or 33 annas and 6.58 pies per para tentatively for six years. The average price of a para of paddy in Travancore is not less than a rupee.

The Maharani Regent has also prohibited the singing of obscene songs which was a customary nuisance at the annual festivals in some temples in Travancore. Such singing was so popular among certain classes in the State that a strong representation of the police had to be despatched to a certain "holy" locality to take the nonsense out of the errant minstrels. The enlightened way Her Highness's mind works inclines one to hope that she will interfere in some such divisive manner in the various and complications connected with the vexed questions of untouchability and unapproachability of which Travancore, progressive as it undoubtedly is, still so unhappily remains to a large extent one of the strongest citadels. She has the power to interfere thus and, what is more than that, the veneration and the courage too.

Although the ruler of Travancore like the king in England can do no wrong and is generally content with a strictly constitutional position that implies almost complete anonymity, one of her actions nearly brought thither a storm about half a century ago. It was the Press Regulation that Her Highness brought into force in 1925 by proclamation and that put a certain curb on the newspapers of the State. Such direct laws are not usually made in Travancore since there is the Legislative Council to supply the State's needs in this respect. The justification for the proclamation was that the majority of newspapers of the State were getting out of hand and corrupting public morality by an unrestricted use of insanities and obscene language. It was in truth like that and it is easy to gather any number of examples from the papers relating to that time. An immediate check had to be called for, but this aspect of the matter was not fully appreciated outside Travancore and there was some shaking of head at the law. Time has shown that the mere presence of this legislation has in some way exercised a wholesome effect upon the adolescent press in Travancore.

The Maharani Regent has married a nephew of the late Valia Koll Thampuran C. S. K., who is considered to be one of the brightest 'gurus' in the literature of Kerala. Valia Koll Thampuran is the title of the husband of the senior princess of the Travancore royal family. The present Valia Koll Thampuran, the Regent's husband, is also a scholar of no mean abilities and a true "sportsman" in either sense of the word. He has perhaps more sportsmanlike spirit in him than sportsmanship although he is admittedly the prince of big game hunters. There is no forest in Travancore which he has not penetrated and no rogue elephant which has defeated his courage and skill. He is a man with an animated face and decisive character. He is the father of two sweet princesses five and two years old. They all live in a beautiful palace on the eastern outskirts of the town of Trivandrum of which the Maharani Regent is very fond and whose amenities are now being rapidly enlarged. For example, good drinking-water conducted by pipes is coming from a distance of about 10 miles. Electric lighting, too, is coming, and there is going shortly to be built a magnificent railway station in the heart of the city.

Nature has endowed Travancore with various resources and many facilities. The soil is rich, the people are naturally industrious. There is rain enough and to spare. Travancore is a land intended by nature to be prosperous and peaceful. Such is also Maharani Sethu Lakshmi Bai's intention, and to a great extent Travancore is to-day both prosperous and peaceful, but should anyone think otherwise he may be told without hesitation it is due neither to nature's or the queenly Regent's fault.

WOMEN IN HINDU LAW—II.

THE SUTRA PERIOD.

As they grew in numbers, the Aryans of the Vedas times migrated to the plains, leaving their mountainous and snow-clad homes of the north. The changes in the surroundings and climate, and the
incessant fight with the original inhabitants led to results not happy to the high level of Aryan culture, and consequently of the noble treatment accorded to women till then. We find, therefore, in the Sutra period following the Vedic times, a falling off of women's rights. It first began with the sacrificial drinks. "Soma," the drink of the gods, which was a mild and useful beverage in the colder regions from whence they migrated, became, in the hot Gangetic Plains, a somewhat powerful intoxicant, particularly since the plant was not readily available and by the time it was brought from the distant hills, the juice fermented in great part. At the Vedic sacrifices and rituals, the drink was the essential partaking as the gift of the gods. Women, who stood the innocuous drink in the colder regions, could not stand the powerful intoxicant that it became. The enervating climate of the plains induced, on the other hand, a thirst for more of the beverage on the part of men, who discovered a stronger drink in 'Sura.' At every sacrifice the drinks went round, and women, delicate by nature, and rendered more so by the tropical heat of the plains, were soon found incapable of partaking them. They were gradually kept away from the drinks and eventually from the sacrifices altogether. The result of it was that they ceased to have any incentive to study the Vedas. Knowledge, the performance of Sacrifices and the only source then of learning and the study of the Vedas, became the monopoly of men, who multiplied the rituals and increased the ceremonial details. Women, on the other hand, with the lack of learning and knowledge, ceased to command that respect and esteem, which they did before, and got gradually immured in domestic affairs. Day after day the gulf increased between the intellectual man and the household woman. Men became learned and women remained ignorant.

As a natural result, women ceased to manage properties as they used to do and began themselves to be treated as properties belonging to men. Alitiasyana doubted first their ability, and later their right to manage properties. His reasoning was that the bridegroom when he gave presents to his father-in-law, did in fact pay the price of the bride and purchase her. The women denial of their rights was contested by Badarayana; and Jaimini followed suit with an array of Vedic authorities in favour of women's rights. "Women" he contended "are not purchased by their husbands. The present to the father of the bride is only a gift. Women could perform sacrifices and study the Vedas. They had proprietary rights equal to those of men." This he maintained, applied as much to women as to men; and there was no justification for the denial of the right. But the times were against them. The struggle with the aboriginal Dasys, the assimilation in some measure of their view of women in consequence of the close contact with them, the actual exclusion of women from the sacrifices and the lack of any incentive to them for the study of the Vedas, all resulted in the lowering of the status of women in law as in life. Harita and Yama, while holding with Jaimini that women could study the Vedas, declared that even as a master of abstract right they could not do so after marriage. Gautama went further and declared that women had no independence in the matter of the sacrifices or the study of the Vedas; and for purposes of proprietary rights classed them among land and other kinds of wealth. "A girl should be given in marriage before she attained puberty." He ordained and suggested that if a woman had no child born to her by her husband, she may beget one by another, though the husband was living. According to him a widow should not inherit her husband's property if he died undivided; and even if he died divided she could inherit only for the moment, but must beget a son by a kinsman of her husband, preferably the brother, and hand over the property to the son. Otherwise she was only entitled to share the property with the ascendants. If she had sons, they took all the property; and even if they divided, the mother was not entitled to any share. Vasishtha was equally hard. "Women are not independent," he declared and continued "Women are their parents' maids." A widow was not entitled to inherit under any circumstance, for he said "Let the ascendants divide the heritage of him who leaves no issue." In the matter of adoption he imposed the restriction "Let a woman neither give nor receive a son except with her husband's permission. Of all the writers of this period however Baudhavans was probably the most outstanding opponent of women's rights, and the most deadly were the blows he dealt. He found that women did not take part in sacrifices and did not study the Vedas. Straightway he declared that "Women have no business with the sacred texts." He found that women did not manage properties, and forthwith he declared that women had no right to share in properties. He went in search of a text in support and found one.

"Therefore are women incompetent to obtain a share" served his purpose. What though the incompetency referred to in the Vedic text concerned the ability to stand the intoxicating sacrificial drink, and what though the inability referred to concerned a share in the drinks? It caught the imagination of the people and women were denied all rights of property except the few baubles by way of presents; and to this day the evil has not been entirely removed. Girls were ordained to be married in their infancy and were given away in marriage for prices. According to him a wife who was barren or quarrelsome may be abandoned without scruple. Some may be abandoned without scruple. This was almost the darkest period of women's rights and status. Niyoga fell into disrepute as it deserved and remarriage was discouraged. Widows were ordained to lead an ascetic life meaning thereby that they must refrain from indulging in luxuries of life. But had not Vasishtha declared that an ascetic must remove the hair on his head? Thus appears to have originated the barbarous custom that disguises many a mother and sister of ours to-day. Coming last among the writers of this period, Apastamba echoed faintly the adverb of a period of
struggle for revival. He declared in the chapter on Expiation that a clipping of the hair by about two fingers' width at the end would suffice in the case of women. He agreed with the other writers of the period that women were incompetent to study the Vedas and that the widow was not entitled to inherit, the sapindas being entitled to the property in preference to her. "But," he added "the husband and the wife are one in all matters including the acquisition of properties. The wife has therefore a right of co-ownership with her husband during his lifetime." He included the daughter among the heirs and while ignoring or not recognising the praisaka form of marriage he admitted the validity of marriages by capture and by sale. Apastambha struck a note of revival of women's cause, but in the main he is among those who recognised little or no rights in women.

During the period of the Sutras, women's position in law suffered a great fall. Prevented from learning and acquiring knowledge, incapable of owning or managing properties, except the few nicknacks obtained as presents at marriage or from relatives, treated as mere possessions in law, compulsorily married at a tender age, and no longer commanding that respect and reverence, which they did in the Vedic ages, women were at the lowest ebb of their legal rights and status in the Sutras period. The battle of the cultures of the Aryans and the aborigines was at its height and the assimilation of the latter by the former marks the period of the fall of women's rights and privileges.

RAMKRISHNA MISSION, KHAH.

AN APPEAL.

The Ramkrishna Ashram of Bombay has been preaching the unity of all religions, and undertaking philanthropic works of various kinds for the last five years. The universal religion of Vedanta harmonising all creeds has been the ideal of the Mission. During the devastating floods in Gujarat last year, the Swamis of the Mission rendered help to thousands of people by distributing grains, clothes, medicines and by building more than 1000 houses for homeless people. The new cult of Seva-dharma as preached by Swami Vivekananda, ministering to the physical, intellectual and spiritual needs of the people is the keynote of all the activities of the Mission. Seva-dharms or Houses of Service have been established at Hardwar, Brindavan, Allahabad, Benares and Rangoon on a large scale. The need for a charitable dispensary is not less in a suburb of Bombay. At present medicine is dispensed to patients who crowd in the Ashram buildings. The dispensary has also to be equipped. A separate building for the charitable dispensary and the free school is a desideratum. With the object of materialising this scheme, a plot of land just in front of the Ashram premises has been purchased at a cost of Rs. 7000. The two buildings will cost Rs. 10,000. Of this amount, Rs. 8,000 have been realised. We appeal to the generous public of the Bombay Presidency to contribute Rs. 12,000, which will remove a long-felt want of this philanthropic institution. Contribution, however small, will be thankfully received and acknowledged by the President or Secretary, Shri Ramkrishna Ashram, P.O. Khar, Bombay.

TAGORE AT ADYAR.

Mr. C. F. Andrews writes in the New India, Madras:

Before leaving Adyar, I should like very briefly to say, with all sincerity, how delightful has been the time which has been given to us within the precincts of the Adyar Ashram, and how the peace of it has been realised.

Personally, when I came to Adyar, my mind was filled with very deep anxieties about the future. This will easily be understood by any one who has seen the frailty of the Pole Babindranath Tagore, and who was thus enabled to understand what it meant to the world whether he is able to get his health recuperated, or not. In spite of the heat, which on some days was very great, there can be no question that the Pole's own health has been remarkably restored by his short stay in Adyar. Every possible thing was done to give him entirely the rest he needed. The inmates of the Ashram were full of consideration and kindly tenderness towards him; because they felt that he was not only their guest, but their friend.

On one evening of his visit, under the great Banyan Tree, the Pole met the residents of Adyar personally, so as to be able to receive a kindly greeting from each one of them, and give them his blessing in return. He spoke to them, in most touching words, with a voice that was so frail with physical weakness, that it was difficult for some to hear what he said, telling them how he himself, as soon as he had come to Adyar had felt that it was the true spirit of the ancient Ashrama Life of India that had already begun to be realised here in Adyar itself. It was a life which had its own harmony and beauty; it was self-contained and self-supporting; it had realised within itself an ideal of Brotherhood which made it unmistakably great and true. Thus the truth of life was followed, which was to be, rather than to be incessantly occupied with external affairs. For, while there were clearly numerable activities which went forth from the Power House of Adyar, like an electric current, the Power House itself of Adyar was always well supplied with energy, stored up within, and running over from its inner fulness.

The poet told the residents at Adyar, that he regarded them as an Ashram. He also stated, that he in his own way had tried to build up an Ashram at Shanti Niketan, which should fulfiil his own ideals. He pointed out that, with the scope of those ideals, there was not only a place for culture, but also for the most necessary of all works—the work among the poor in the villages. He had realised from his earliest days, that the village life of India
was the central fact of Indian civilization. Therefore, in his own Ashram, the one thing which appealed to his own heart, perhaps most of all, was the silent effort now being made to reconstruct from within the village ideal and make it fruitful for the future.

If this could be done even in one centre, it would spread from place to place in turn. What he himself wished to do, in his own way, was not to set up some artificial activity, which only for a time might be stimulated and kept going; but, rather patiently, quietly and silently to sow the seeds from which slowly but surely the new life would develop and propagate itself from within.

It was a very delightful sight, after the Poet had spoken and Mrs. Besant had replied in gracious and eloquent words—saying to him that Adyar was his General's Council—when the glow lamps, the two white heads, bowed down with his hands spread to greet the Poet who stretched out his hands in return to greet her. In the light of the glow lamps, the two white heads, bowed down with age, came together, in a mutual salutation, and a hush fell on the audience as they realised what such a meeting of two, whose lives had been so devoted to India, meant not only for India, but for the world.

THE SPECIAL MARriage ACT.

Whereas it is expedient further to amend the Special Marriage Act, 1872; It is hereby enacted as follows:—

1. Short title.—This Act may be called the Special Marriage (Amendment) Act, 1922.

2. Amendment of preamble to Act III of 1872.—In this preamble to the Special Marriage Act, 1872 (hereinafter referred to as the said Act)—

(i) after the words "a form of" the word "civil" shall be inserted;

(ii) after the words "for persons" the words "domiciled in British India" shall be inserted; and

(iii) the words "who do not profess the Christian, Jewish, Hindu, Muhammadan, Parsi, Buddhist, Sikh or Jain religion" shall be omitted.

3. Amendment of section 2, Act III of 1872.—In section 2 of the said Act—

(i) the words "neither of whom professes the Christian or the Jewish, or the Hindu, or the Muhammadan or the Parsi or the Buddhist, or the Sikh or the Jain religion" shall be omitted; and

(ii) after the words "between persons" the words "domiciled in British India" shall be inserted.

4. Amendment of clause 2, Second Schedule to Act III of 1872.—In the Second Schedule to the said Act, for clause 2 in the Declarations to be made by the bridegroom and the bride, respectively, the following shall be substituted, namely:—"I am domiciled in British India."

STATEMENT OF OBJECTS AND REASONS.

The laws of all civilised countries provide for the contract of civil marriage by persons who may so desire. The disability to contract such marriages in India is merely territorial and there is no reason why a similar law should not be enacted for this country. The enactment, if passed, would be merely optional and leaves intact the existing personal laws which control the performance of marriages.

The reasons which have induced us to draft this Bill are as follows:—

Sir Henry Mayne as Law Member of the Governor General's Council had introduced a Civil Marriage Bill; but as the Government were then immediately concerned with an enactment to prescribe a civil form of marriage applicable only to Brahmans by whom they were moved for the enactment of a secular law to enable them to contract marriages, its provisions were so limited in the Bill which became Act III of 1872.

In 1909, the late Mr. Bhupendra Nath Dass and later on one of us had also introduced a similar Bill, but its provisions were eventually transformed into those of Act XXX of 1923.

The Baroda State have recently introduced a Civil Marriage Bill; while the Laws of other Indian States are understood to provide for the performance of such marriages. The advantages of the measure, if enacted, are obvious. The Bill would enable persons subject to polygamous marriage laws to contract monogamous marriages and remove the inequality in the matter of divorce. It would elevate the status of women. These benefits have already been assured to the Hindus, Buddhists, Sikhs and Jains by Act XXX of 1923, and there is no reason why the benefit that that Act confers upon the communities named should not be extended to other communities who might as regards succession be equally brought under the law enacted in the Indian Succession Act. A provision to this effect has not been inserted in the Bill, but it can be added at a later stage if public opinion favours it. The absence of a civil marriage law lends itself to perjury and artificial conversions; which is the policy of the State to prevent. It was so observed by Sir Henry Mayne who advocated the establishment of a non-sectarian marriage law in order to prevent the abuse resulting from such conversions (Proceedings Imperial Council, dated 27th November, 1888, pp. 496, 499).

To sum up then the advantages of such marriages are as follows:—

1. Such marriages are recognised and provided for by the laws of all civilised countries, and it is possible to contract such marriages outside the territorial limits of India. The disability is, therefore, purely territorial, and patriotic Indians
are naturally anxious to remove all such disabilities from their way.

2. The Bill is monogamous in its policy and would result in introducing monogamy where polygamous marriages alone are at present possible.

3. It would prevent artificial conversions resulting from the exigency of marriages.

4. It would give a wider field for selection and thus ensure a happier domestic life.

5. It would introduce a greater sincerity in marriages by dispensing with the subscription of a declaration which many desiring to marry under the existing Act have to subscribe to not without considerable mental reserve.

6. It would tend to the unification of the Indian races without at the same time interfering with their personal religion.

7. It would give the wife a more assured position and entitle her to exercise her right of divorce which may not be possible if married under her personal law.

8. And being merely optional it frees upon no one's rights, but merely prescribes a form to those who, while desiring to escape from the thraldom of their religious ritual, do not wish to renounce it.

It is believed that, with the growing strength of the rational sentiment, such a Bill has become a public desideratum, and it has therefore been decided to re-introduce it in the Central Legislature.

THE HINDU MARRIAGES DISSOLUTION ACT.

Whereas it is expedient to remove certain doubts regarding the dissolution of marriages of persons professing the Hindu religion in certain cases; It is hereby enacted as follows:

1. Short title, application and extent.—(1) This Act may be called the Hindu Marriages Dissolution Act, 1923.

(2) It applies to all Hindus, and extends to the whole of British India.

2. Grounds for dissolution of marriage.—Notwithstanding any law or custom to the contrary, a Hindu wife shall be entitled to obtain a declaration of the invalidity of her marriage or its dissolution for any of the following reasons, namely:

(a) Impotency of the husband;
(b) His imbecility;
(c) The fact that he was suffering from sanious or ulcerous leprosy.

3. Seeing of other rights.—Nothing herein contained shall be deemed to restrict the rights of dissolution of marriages otherwise existing.

STATEMENT OF OBSEVTS AND REASONS.

Under the Hindu law the main object of marriage is the procreation of a male off-spring. It was so necessary that that result was obtained by the practice of Niyoga, which provided the wife with a companion when the husband himself was imbecile or impotent. As that practice has fallen into desuetude, it is necessary that wives married to such persons should obtain relief; since if they can no longer practice Niyoga they should be free to adopt the only honourable course open to them of securing their release from the bondage of such marriages. This is all the more necessary, since under Hindu law both the husband suffering from any of these disabilities and his wife are excluded from all rights in property. It is, therefore, hoped that this measure will give the Hindu wife some relief to which she is so clearly entitled. The Bill is not intended to introduce an innovation in the Hindu law of marriages. If passed it will have the effect of merely restoring the old law laid down by Narad and Vashisth whose Smritis are of the most revered authorities on Hindu law:

"Narad: XII—8. The man must undergo an examination with regard to his virility; when the fact of his virility has been placed beyond doubt, he shall obtain the maiden (but not otherwise).

Ib. 16. For the wife of one who spils his semen, or whose semen is devoid of strength, though they may have discharged their marital duties, another husband must be procured after she has waited for half a year.

Ib. 19. Women have been created for the sake of propagation, the wife being the field, and the husband the giver of the seed. The field must be given to him who has seed. He who has no seed is unworthy to possess the field.

Ib. 24. When a bridegroom goes abroad after having espoused a maiden, let the maiden wait till her menses have passed three times, and then choose another bridegroom.

Ib. 37. Madness, loss of caste, impotency, insanity to have forsaken his relatives (affliction with a chronic or hateful disease, and deformity); these are the faults of a suitor.

Ib. 97. When her husband is lost or dead, when he has become a religious ascetic, when he is impotent, and when he has been expelled from caste; these are the five cases of legal necessity, in which a woman may be justified in taking another husband."

(Narad xli-B. E., page 161 of text.)

Vashisth—21. And she is called remarried who leaving an impotent, outcaste or mad husband takes another lord. (Vashisth XVIII—21; 14-S. B. E. 827.)

"CHRISTA SEVA SANGH"

On St. Mark's Day, April 25, in Christ Church, Mahabaleshwar, the Reverend J. C. Winslow was professed as the first Siddha or Superior of the "Christa Seva Sangh," (or Society of the Servants of Christ) whose headquarters are at Poona. In the Communion Service the Profession took place after the
 Creed. The Bishop of Bombay first gave the address printed below, and then the profession was made according to the form which is given after the Address. The whole service was invested with deep solemnity and the Church was nearly full. As the classes of the Marathi Language School are held in the compound adjoining Christ Church there were suspended for an hour, between 8 and 9 a.m., to enable the missionaries attending the School to be present and help Mr. Winslow by their prayers. Six of Mr. Winslow's English fellow-workers in the 'Sangh' have been students in the Marathi Language School this year and this solemn service in Christ Church helped to cement the bond between them and the remainder of the ninety students in the School. We understand that the vows taken by the Church was nearly full; the Service was invested with deep solemnity and the Church was nearly full. As the classes of the Marathi Language School are, to the Christian churches, going to make his profession as a 'Siddha.'

**BISHOP OF BOMBAY ON INDIAN WORSHIP AND ASCETISM.**

In his address the Bishop of Bombay said: "I am now going to ask your prayers for the first member of the 'Christa Seva Sangh,' to be professed as a Siddha. He comes here after a long preparation to take this important step. The 'Christa Seva Sangh,' or Society of the Servants of Christ, is a Society of Englishmen and Indians who desire to live together with a common simplicity and an equal fellowship in the service of their Master and of this country. All that they do they wish to do in cooperation the one with the other. It is by a happy coincidence that this profession is to take place on St. Mark's Day. St. Mark we are told became the 'interpreter of St. Peter.' You, my Son, are called with all your Society to be the interpreter of the ancient Christian Church to India, and of India to the Christian churches of the West. By such interpretation the 'Sangh' may do great service to the Indian Church. I pray God that it may help that Church to make great advances in the matter of worship. I do not think that this will be made by Western men giving their own forms of worship to India, nor do I think that it will be made by Indians inventing forms of worship copied from the non-Christian religions of this country, or inspired by a reaction against those religions. I believe it will be made by English and Indian men praying together and worshipping together and finding out together what portions of the inherited devotional life of this country are really compatible with the spirit of Christianity, as that spirit is known to those who have inherited its traditional form of worship. Again, I look to the 'Christa Seva Sangh' to interpret the Christian spirit of asceticism to India. Asceticism has always formed a great part in the religion of India. But there is something in Indian asceticism which is extremely dangerous. It is that it is founded on the belief that the world is bad, and that life in the world is bad, and that the one thing to do for the salvation of the soul is to escape from the world and even from all ordinary life in the world. Now, the tradition of Christian asceticism has been saved from this mistake by the constant remembrance that God made all things good. The man who in our Western Church stands beyond all others for this way of asceticism was St. Francis of Assisi, who loved all the flowers, and the birds, and the sun and the moon, and the beauties of the earth as good things which God had made "very good," and man has something which God had intended to be good and had given His Son to restore to goodness. That joyful asceticism of St. Francis is the hope of these brethren to follow in their lives, and it is that aspect of asceticism which may be able to make the Indian tendency to asceticism Christian in spirit and a benefit to the Indian Church. I commend therefore to your prayers the 'Christa Seva Sangh' and its ideal of fellowship and co-operation, and especially him who is now going to make his profession as a 'Siddha.'

**OFFICE FOR PROFESSION OF A 'SIDDHA.'**

[The Bishop of Bombay has very kindly supplied us with a copy of the Order of Service used by him on this occasion. The order of service was as follows.]

The Profession of a Siddha shall always take place during the Administration of Holy Communion. After the Great the Bishop's chair shall be placed before the Altar, and the Bishop being seated therein, the achatrya (or someone appointed by him) shall bring up and present to him those novices who are about to make their Profession. [On this occasion an Indian member of the 'Sangh,' Brother Shantuwarao Boole, acted as achatrya.]

**NEWS OF THE WEEK.**

Fellowships in Union Theological Seminary, New York:—B. W. Wendell Thomas, B.D., S.T.M., of Forman Christian College, Lahore, has been assigned a Missionary Fellowship in Union Theological Seminary. Other Fellowships were assigned—one to China, three to Japan, one to Persia, and one to Brazil. Applications for these Fellowships (750 dollars) and Scholarships (450 dollars) should be in by January 1st, preceding the academic year for which application is made. Twenty apartments in a building adjacent to the Seminary, within two blocks of Teachers College and Columbia University, are available for furloughed missionaries. Detailed information about these apartments can be secured by addressing the Chairman of the Committee on Missionary Apartments.
A Konty (Vysia) Widow Remarriage.—It is a significant sign of the times that the cause of Social Reform is making headway even in such a culturally backward and typically conservative community as that of the Konteas. An instance in point in proof of the above fact is the remarriage of a young widow belonging to that community which was celebrated on the 7th instant in the Bhandiyawazar, Hyderabad. The bride, Srimati Ramsyavati Belduri Shilavanshnannines, aged about 16, is a daughter of Mr Lingeyya of Mhasranabad. The bridegroom is Mr. Karjam Vearayya, son of Mr. Rajayya of Massep, aged 22 a motor mechanic by profession. The veteran social reformer Mr. T Rama Rao officiated as priest. There was a good gathering of ladies and gentlemen present on the occasion including several members of the local Konty community. The Dampathy (newly wedded couple) are now residing at the house of Mr. Baji Krishna Rao, B. A., B. L., the well-known Arya Samajist, at Secunderabad.

An Indian Lady Doctor of Literature.—A correspondent writes to the Leader, Dr. Gargi Devi Aastha, daughter of Rai Salib Munsi Jwals Prasad of Lucknow, returned home, early this month after taking the Ph. D. degree in English literature from London University. After graduating from Benares University she left for England in September 1925, attended the University College, London, and secured the Ph. D. degree. She was elected a member of the Royal Asiatic Society in London. She is the first Kayastha lady to achieve this distinction and deserves congratulations.

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The Goal of Indian Politics—The Congress leaders have set themselves the task of preparing a constitution for British India while they are not decided as to whether India should aim at Dominion status or independence. The British Constitution did not suit Pandit Motilal Nehru and Mr. S. C. Bose, the two most prominent among the younger Congress leaders, differ from each other fundamentally as to the contents of Indian nationalism, but they both agreed that independence is the proper goal. The National Congress at Madras and several provincial conferences since then, have adopted resolutions to the same effect. The older Congress leaders like Pandit Motilal Nehru and Dr. Ambedkar do not disown the independence resolution but seek refuge in temporizing phrases which mean nothing. The only precedent for a part of the British Empire framing a constitution on the basis of independence, is that of the United States, but when the founders of the States, sat down to the work, the British Commander, Cornwallis, had surrendered with his army to the “rebels” Commander at York Town. The recent case of Egypt, so far as it applies to India, is rather a warning than an example. Dominion status, somewhat on the Joint Free State pattern, will ensure to India all the advantages of independence together with those and they are of inestimable value—of partnership in the greatest commonwealth of free nations the world has yet known. These nations already include races other than British. The French in Canada, the Boers in South Africa, are non-British elements who show no disposition to merge their identity in British nationality, and the Irish, of course, have always maintained that they are a different race with a different culture from the British. India’s position, for good or evil, is for international purposes fixed permanently in the history of English speaking nations. It is wise to realise these facts instead of dividing time and energy between incompatible ideas.

Unwitting and Premature—Opinion is gaining ground against attempting to frame a paper constitution at the present stage. The Week, which applies the problems of the future to the facts of the present, says: “The move of presenting a ready-made Constitution has seemed to us from the first a wrong one. We do not believe in paper constitutions: for neither do we believe that human legislators are capable of turning out anything perfect or capable of meeting more than immediate needs; nor do we attach any magic virtue to the British model, which adopted a model from the Roman Catholic point of view, and the English language and literature to which it introduced us, belongs the chief credit for inspiring life into the dry bones of the Indian people in the eighteenth century. It is a sure sign of conscious inferiority to be afraid to acknowledge what we owe to others who have befriended and helped us when we were in need of friend and help. If some of our fervid orators understood that violent language always leads to strong reactions, they would, we are sure, be more discriminate in their criticism of British rule as a whole. By all means, let wrong measures be condemned, but let not undue recognition be withheld from achievements which merit it. These observations apply as well to the administration of Indian States which are often painted in the darkest colours by writers in the press and speakers in public meetings.

Overshootings the Mark—The people of Athens got tired of hearing Aristides being called the Just. Some of us are getting tired of hearing the British rule in India being condemned as satanic. British rule, it is quite true, has many sins of omission and commission to account for, and, as we have repeatedly said, it has now arrived at a stage when its usefulness cannot be maintained without vesting a large measure of initiative in Indian hands. British rule, in fact, should become Indo-British, the British element becoming an advisory and supplementary factor in the administration. We often think that the process of reform will be less difficult if we frankly acknowledge the fact that British rule and the English language and literature to which it introduced us, belongs the chief credit of inspiring life into the dry bones of the Indian people in the eighteenth century. It is a sure sign of conscious inferiority to be afraid to acknowledge what we owe to others who have befriended and helped us when we were in need of friend and help. If some of our fervid orators understood that violent language always leads to strong reactions, they would, we are sure, be more discriminate in their criticism of British rule as a whole. By all means, let wrong measures be condemned, but let not undue recognition be withheld from achievements which merit it. These observations apply as well to the administration of Indian States which are often painted in the darkest colours by writers in the press and speakers at public meetings.
not unsuccessfully during the last ten years. In two articles contributed to the Contemporary Review, the Right Hon. A. H. L. Fisher points out that the British model is greatly handicapped in dealing with industrial and economic questions and considers various suggestions for supplementing it by other institutions. To start at this time to frame a constitution for India on a British model is to justify the remark of a keen British observer who observed some years ago in respect of Indian industrial policy that we were trying to furnish our wardrobe with the old clothes of Britain cast off some fifty years back. The People of Lahore and the Servant of India of Poona agree that the time is not ripe for constitution-making.

The Statutory Commission's Committee:—

The names of the persons who are to form the Committee to enquire and report on the growth of education in British India to the Simon Commission, were published last week. They are: Sir Philip Hartog (Member of the Public Service Commission), Chairman; Sir Lewis Amherst Selby-Bigge, Bart., late Permanent Secretary to the Board of Education; Sir Selimul Ahamed, Vice-Chancellor, Patna University; Sir George Anderson, Director of Public Instruction, the Punjab; Dewan Bahadur Raja Narendranath, Member of the Punjab Legislative Council and Mr. Muthulakshmi Reddi, Deputy President, Madras Legislative Council. Mr. R. M. Satham, Indian Educational Service, has been appointed Secretary to the Committee. Most of these names were already known, the only new names being Sir Lewis Bigge and Raja Narendranath. The Raja is also one of the members of the committee elected by the Punjab Legislative Council to co-operate with the Commission when it visits the province. Four out of the seven members are Englishmen, three of them government officials. All the three Indian members represent the several communal points of view. According to provinces, two of the members, Sir George Anderson and Raja Narendranath are from the Punjab, two from Madras and the second, Mr. Satham, are from Madras, and two, the chairman and Sir Sultan Ahamed are ex-Vice-Chancellor and Vice-Chancellor respectively of Dacca University. It has evidently not been possible to make the selection on any principle—the Commission had to accept whoever was willing to serve on the Committee. The task of the Committee, it is said, is to report on the growth of education in British India. All the necessary information is available in the annual and quinquennial report of the Provincial governments and the Government of India, and all that the Committee has got to do is to put them together in the form of a single report, unless, indeed, its work is really more than what is conveyed by the press communiqué.

Indian States and Reform:—What purports to be a scheme prepared by Indian princes for submission to the Butler Committee which has been appointed to enquire and report on the future relations between British India and the states, was published some days ago. On the face of it, it is at best a very rough draft and we have reason to think that it has already undergone revision and is to undergo further revision in important parts. The Butler Committee's terms of reference are restricted and it is possible that much of the contents of the draft may be found to exceed them. However that may be, there is no need whatsoever to assume that the Princes as a class are anxious to antagonise opinion in British India which, by the way, is whole-heartedly in sympathy with them in their demand for more equitable arrangements in regard to customs duties, currency, defence and other matters which concern the whole country. Questions of social legislation too should be included in this category. The present tendency for each state to pass laws on marriage and succession without reference to British India or other states, is bound to break up the social homogeneity of the Indian communities, and to introduce fresh divisions in the country going deeper than political and administrative questions.

Cow Protection:—One of the outstanding differences between Hindus and Mussalmans is that relating to the killing of cows. The sanctity of the cow is much attenuated but every Hindu, however heterodox in other respects, feels a thrill of repugnance when cow-killing is mentioned. The feeling against cow-killing has perhaps in fact one of the deep-seated instincts of the Hindu people. Like many other instincts, this on examination is found to be rooted in a practical necessity. To a predominately agricultural people, a considerable proportion of whom is vegetarian by habit, cows and oxen are essential to their very existence. From the economic point of view, therefore, cow preservation has an appeal extending beyond the pale of Hinduism. Unity conferences have tried hard with but limited success to bring about an understanding between Hindus and Mussalmans on the subject. Far more effective in achieving this object, is the work done by institutions such as Jivadayya Gowshala at Ghatkoper, a copy of whose annual report has been sent to us. It is well-known that many of the cows sent to the slaughter-house will not be sent there if the owners were relieved wholly or partially of the cost of maintaining them when they get dry. The Ghatkoper Gowshala does this and it has thus the means of saving hundreds of animals from the butcher's knife. If there were more of such institutions, this particular matter of controversy between Hindus and Mussalmans would solve itself without the help of any conference.

Women's Economic Independence:—

Writes the New Republic: “So much is said and written nowadays about the new economic status of women that some of us may have an exaggerated idea of the position of the feminist wage-earner. A useful study which will help to correct such notions is that recently made by Mrs. Chase Woodhouse of the United States Bureau of Economics. More than 3,000 unmarried women, with full-time jobs, were included in the investigation, and it was found that those with a salary of sixty dollars a week or more are in a highly exceptional minority. Education engaged the efforts of four-fifths of those studied, and the best paid of these were a group of three presidents of women's colleges, with average salaries of $3,200. Next to them came nine principals of junior high schools, who averaged $3,859. The college teachers earned, on the average, $3,457, and those in the high grade schools, $1,542. Business women, with the exception of two occupations, averaged less than $3,000 a year.”
THE INDIAN SOCIAL REFORMER.

THE INTERNATIONAL TRAFFIC IN WOMEN.

The League of Nations has been devoting attention to the subject of international traffic in women and we earnestly trust that its efforts to stamp it out will meet with complete success. An inside view of the traffic has been lately published in the form of a book entitled "The Story of a Terrible Life" by Mr. Basil Tozer. The story, it is stated, is the actual narrative of the whole of her amazing career, told to the author by "perhaps the most notorious procurers in Europe." Mr. Tozer tells us in a brief introductory note how he came to know her and to get the story from her. "I met her first," he writes, "many years ago in New Orleans. Afterwards we came across her in many lands, but not until the War, when I had occasion to be in close touch with her at a French base for over a year, did she gradually relate to me, bit by bit, the whole story of her extraordinary career." This Messaline, as the author names her in order to spare the susceptibilities of relatives bearing her name who are still alive, amassed a large fortune during the five years that the War lasted; she died recently. She seems to have been born with a strong bent towards depravity, and was a willing victim to the seducer early in her teens. In a short time she came into touch with "Countess X" who maintained a big fashionable brothel in an aristocratic castle in German forest. The account of how innocent young girls were inveigled into the castle and broken to the trade is fearfully realistic. Drugging is a part of the method and the least sign of rebellion was at once punished by chastisement and there was a room set aside for this purpose from which girls of all nationalities who were not disposed to the place were temporarily excluded. Almost all of the girls were daughters of bourgeosie and had become discontented with their homes and set out in search of adventure and excitement.

Few of the inmates in the castle were British. "Apparently," observes Mr. Tozer, "British girls were the most difficult to decoy, also the precautions taken in England, particularly in London, Liverpool and Manchester, by the police and by private societies to prevent girls being taken out of the country unless certain credentials of the persons in charge of them were forthcoming, interfered considerably with the traffic here." Messaline gradually learned the ways of the trade and became in course of time herself the greatest and most successful trader. "How long do your girls last?" Mr. Tozer asked Messaline one day. "From eight to ten years" was the reply. "After six years they begin to fail even when free from disease. We transfer them then to the low-rate establishments, where they last for another few years—some I have known to be productive for twelve years, but that only seldom happens." "And after that?" "We get rid of them." "What happens to them?" "Where do they go?" "God knows. It doesn't concern me. Into the gutter, I suppose, some into the river, in some countries, judging by the number of bodies that are dragged out of the rivers from time to time." Alcohol is an indispensable concomitant of the brothel. "A fruitful source of revenue in her houses and in the places of entertainment of the tingel-tangel type which she opened at her own expense as her profits rolled up" writes Mr. Tozer, "was the sale of intoxicants. In the houses the cheapest champagne was sold at two and three guineas a bottle—the price depended on the customer and what he looked like and if he seemed willing and in a position to pay the higher prices—and whisky and cognac at two guineas a bottle." Messaline's experiences are of an interesting character. Her best patrons, she said were men of over fifty—It is men above that age who generally had much money to spend and they seemed to want to squeeze every ounce of pleasure out of life before the end came. Russian Grand Dukes, Indian Nabobs and American millionaires, were among the most lucrative of Messaline's customers. Coloured men, we are told, have a special attraction for "a lot of white women (though not many young girls) of all nationalities or not in the least attracted by white men." So much is said nowadays to the detriment of the coloured man, but Messaline's testimonial to him comes as a surprise. "Men of colour are the most discreet people on earth," she told Mr. Tozer. "I have known white men have recourse to blackmail when Society women had been so injudicious as to have secret dealings with them. I have never known a coloured man try to extort blackmail under similar conditions. In illustration of the fascination exercised by coloured men, Mr. Tozer states that "at some of the great exhibitions held in Europe and in America, where native villages were included among the attractions, women of the class referred to crowded into their villages and their compounds and made almost open overtures to the natives." Among such customers, we are told, was a powerful and fabulously rich Oriental potentate whose appetite was never satisfied. He never bought less than ten girls at a time, and generally many more. "It was a red-letter day" Messaline said "when an order came from this native. There was keen competition among her girls when it became known that an order from this man had been received." There are things said in this book beside which Miss Katherine Mayo's stories in "Mother India" pale into insignificance. If half of these are true, Europe is a greater menace to humanity than India as seen through Miss Mayo's highly coloured spectacles.
"CONSTRUCTIVE CITIZENSHIP".

(Dr. W. S. DEMING, Ph.D.)

What is the basis of constructive citizenship? This is a question which has interest for the whole world today, both East and West. Principal L. F. Jacks, of Manchester College, Oxford, answers this question by saying that constructive citizenship today consists in good workmanship. He is a great believer in the gospel of work, and at a time when various social panaceas are regarded by many as bringing in the Millennium, his writings are indeed refreshing. There is something rugged and courageous about his outlook. Before publication in book form, "Constructive Citizenship" was given at the University of Glasgow as the "Stevenson Lectures on Citizenship." In the main, the book is an elaboration of Jacks' philosophy of life for an industrial era and carries still further the position which he advocated in his previous book, "The Challenge of Life."

He begins his thesis by defining his use of the term 'constructive' as pertaining to method or spirit rather than as a programme or a system. He makes an interesting distinction between space thinking and time thinking; the former in terms of a stationary goal, the latter in terms of direction. Prof. Jacks is very critical of the pathological attitude toward society in which the community is regarded as sick with multitudinous diseases and for which the social physician, after diagnosing the case, prescribes appropriate remedies. Such an attitude takes little account of the enormous fund of vitality in the social organism. The author says that the three-fold aim of constructive citizenship in an industrial civilization should be skill, trusteeship and scientific method. He is very much opposed to the "Cult of Happiness" so-called and avers that what is needed today is not a search for a soft-job, but a social value which is willing to accept pain along with pleasure, in a co-operative world. In a human society which is always in flux, never static, he suggests the use of the word Challenge in place of problem and experiment in place of solution. Skill is defined as "knowledge completing itself by doing the thing that it knows," and one of the greatest injuries done by our industrial order is the devitalization of labor through the loss of personal skill. If labor is the chief instrument for the education of mankind, there must be a minimum degree of skill sufficient to furnish the worker with a reasonable interest in what he is doing. Prof. Jacks insists that the distinction between work and play has been drawn too finely. Rather than viewing work as a mere money-making process, we must think of society as an organized association for co-operative work, both in times of leisure as well as labor. After taking issue with Bertrand Russell about the "boredom of labor" he discusses the necessity of vitalizing leisure, and of developing industrial morality. Trusteeship he defines as the performance of a trust, not in a manner legally correct, but rather personally honourable, and he says that it involves duties as well as rights. He portrays mutual insurance as an example of fiduciary trusteeship. The last chapters of the book are concerned with a discussion of quality as preferable to quantity, the importance of material things as the means through which spiritual things are attained, the necessity of continuous willing in all co-operative enterprises, and the inevitable permanence of social tension as a factor in all civilization.

Prof. Jacks does well to point out the limitations, not merely of mechanical science and of our industrial order, but of social science as well. His view of society as a continuing process is undoubtedly correct. Although he recognizes the gradual passing of the military era, yet he turns with longing and a growing hope to the League of Nations, and this is not surprising when one remembers the terrific rivalries now being engendered in industrial affairs. The author is right when he asserts that the busiest citizen is often the happiest. There are numerous other statements with which I find myself in substantial agreement. In showing the unhappy effects of coercion, in stressing the wise use of leisure, and in pointing out the worthlessness of matter, he is undoubtedly a modern prophet.

There are other features of his book, however, which give rise to questions. In his seeming idealization of the past, he tends to forget that many great architectural monuments have been built by slavery rather than by skillful co-operation. He says very little about the genuine improvement in industrial morality during the past two decades, at least in the West. He sometimes refers to the "go" of society but seldom speaks of its inertia. It is right when he asserts that the oldest human institutions have been organized on a service basis. I am inclined to think that quite as often they have been the fruit of effective discipline. But my main criticisms are two-fold; first, that in setting forth this high ideal of citizenship, he does not demonstrate how it can be attained, and second, that in pleading for an increased skill he does not specify in detail how it can be assured. In other words, he seems to leave his theories up in the air. We can take it for granted that the enemy of good citizenship is often nothing less than sheer selfishness; a desire to get as much as possible out of life at the expense of others. To eradicate this we need something more than advice or instruction. In failing to stress the religious implications of citizenship, Prof. Jacks has missed an important factor in the situation. Similarly in regard to factory employees, it is assuredly desirable that they be interested in their separate tasks, but the author has not pointed the way for this achievement, again failing to be specific.

In the midst of the increasing industrial unrest now prevalent in India, and in view of the close connection between India's growing industrialism and her political well-being, Principal Jacks' book...
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stparate politics and religion,-11!ter 1 faebion, it will
not be pouible to construct a healthy political life·
on ao on,ooo•l ind01trial baaia. There ie oo doubt
tbat for India the development of akill among all
cia.• see of worker1 is greatly to be desired. Just as
in tbe West, so it is alao true here that industries
1hoolJ b' on a. oo·operative !Msia of interest.
Finally, this basis should centre around i. united
programme, calling forth mutual loyalty. Merely
talking co-operation ia not enough, there must be
active p11rticipation as well. Assuredly Principal
Jacks is right when he maintaiua thRt constructive
citizenship involve& duties as well_ as privileges and
that it is vitally concerned with the day'• work in
fteld or factory.
WHAT PRICE INDUSTRIAL PEACE?
(Br Da. CLIFFORD MANSHAilDT, PH.D.)
lo his recent book, •• Beliefs That Matter" (New
York 1928), Professor William Adams Brown
devotes 11 striking chapter to an interpretation of the
world in which we live, The small world of our
futbers " has become a univeree, or rather a whole
series of universes, stretching out into reaches of
1pace that dizzy the imagination. As there seems
no limit to the distance to which the telesoope ca.o
penetrate, so there seems no limit to the tiny worlds
to which the microscope may introduce us. The
'world of the In 6.nitely great ie matched by the world
of the loftnitely small." In this world we see the
uniformity of law. Thioga are related to one another
as parte of a system. But at the same time the
world Ia plastio, -lending itself to the use a of mao.
]~very part of the universe ie in motion, and. not only
ie there cunstant chango, but development. " Oae
form of existence succeeds another. Life appears,
coosciouso!es awakes, epeciea multiply, and the
individoala within each epeciea. The story _of the
world is the story of a ceaseless evolution from the
''simpler to the more complex."
Operating In this world are two parallel laws
"the law of cooftiot, 11 and the" law of 1aoriftce."
On the one hand we have the Btroggle for existence
a11d on the other the altr11ism that is willing to
eacriftce itaelf for others.
Through the tool of Hclence mall learns both to
deecribe and to control biB world. The more we
learn about our world, the more oeetul it becomee
to .us. " The titanic forces that oeed to be our
maaten have become our servants. Electricity runs
our errands! steam carries our burden~; water drives
onr mills1 the aun painta our piotnres. "
Psychology ia ebowing ua bow to change the life
of the lodividu111, and aooiologista are nudertaking
to ohange the life of ecciety.
And yet despite all our advance in knowledge we
have etill to learn how to use the powere that we
have mast.re.t. To luveot a machine ia one thing.
To learn bow to lin In a machine civilisation ia
anothor,

.633

-·

H ia now qnittr genera.lly acoopted that three'
facton moat enter ioto every satisfactory iodn!trial
situation-management, labour, and the publio.
When managers strive for their ends alone there ia
bound to h!' conllict. When labourers think only of
rigbte, they are quite certain to neglect duties.
But when management and la.bonr seek to CQ·operate
not only ror tbe gains that they may secure for
th&fllseh·es, but also for the best interests of' the
con~01ping public, we are on the way to progress.
If labour is to-speak with an a.ntboritative voioe,
however, it most have both organintioo and
leadership. The vital oee.t of lndia.n ioJustry today
is a lea·lership that is not only prepared to make
demands on behalf of the workers, but so to· elooate
the worker that he ma.y be an intelligent.pa.rticipa.tor
in the total indllBtrial situation. The problem is
difficult, bat by oo means impossible.
In the meantime there rests upon the employers
a special oblig~tioo. Discnssing " Recent Gains in
lncl nstrial Relation, " in the current issue of the
World Tomorrow ( U, S. A.), the writer tells .the
story of an American cotton mill mana.ger who baa
achieved rem"rkablo success io that industry.
Speaking before the Thir.t International Maoa.ge•
ment Congress, held in Rome, Italy, last September,
he said, " This prosperity has not been achieved
through a lowering of manofacl uring costs by
<Jepressing labour below proper standards of living ;
it has been achieved by paying wages above the
market and securing ec~nomies through waeteelimin~ting metbo<ls of m11na.gement. The managemeat believes that good wa.gee an l low costs are
not incompatible, and it bas mainta.iued a corres•
ponding policy. The management believes also
that with ao increasing opportunity io industry
there is increaaing responsibility,
While not
unmindful of the importance of the stability that
is coupled with material success, .their interest Is
quite aa much in producing better citisens as io
securing profits. "
Has not this statement an application ta the
present situation in India. P
WOMEN IN HINDU LAW-Ili.
THB JIAllLT BUBITIIJB,
The period of early Bmrithia, chief among which
may be mentioned are those of Manu and Katyayana,
marks a continuation of' that struggle for £he
emancipation of women, which was but remotely
Celt in ~pasthambha. At one stage Mann declares
himself one with the Suttrakara, " Women are •
f'oo I a a falsehood. This is certain " he says .and
oootinuea "They cannot study the Vedas" and are
"inc9mpetent to perform sacrifices." But it is he
again who
Where women are not honored,
there the houses perish, '.' an 1 a<ld~ that a -" Wife
ia like unto the GoddeSB of, Fortune, " "a giR of the
Gods.'' 11 Slander of a woman" B\id Manu "shall
be punished wilb floe. " But Mann waa bridging
the gutr. He -~arka back to the Butras in declarinJ,

•Y• "


sons.

includes among the list of heirs, the widow, widow

Sister, and mother and sister. At one stage he says that a widow

must not remarry but must lead an ascetic

life: while at another, he says that a virgin widow

may remarry, and speaks of "Punarbhau" and her

He declares in imperative that a "Kanya"

meaning a girl of eight years of age, should be given

away in marriage, but refers also to a girl, marrying

of her own choice after attaining womanhood and

proceeds to say "Let a girl rather remain unmarried

than be mated with an unworthy husband.

The contradictions in Manu are, no doubt, many

and glaring; but they are not inexplicable. The Mann

Smithith, as we have it, was composed at different

times by different writers. By the time that Bhrigu

gave it the modern shape in which it appears, the

original Manava Dharma Sutra of the earlier period

had been largely improved upon, and women were

regaining their lost ground, though but slowly.

Vyasa declared that a widow was entitled to two

thousand penas of her husband's properties. Brihas-

pathi extended it by declaring that she was entitled to

all the moveable properties left by the husband.

Katyayana went further and said "Let the childless

widow preserving unseilled the bed of her lord, enjoy

with moderation the property till her death,

and let the heirs of the husband take it after her.

" This she may do although she did not intend to

beget a son as ordained by Gantar Vridha. Mann

placed no such restrictions and stated "A widow

who had male issue, who keeps the bed of her lord

unseilled, shall alone offer oblations and succeed to

his entire estate." According to Katyayana,

a woman may earn independently of her husband's

volitions, but all her earnings belonged to him.

He inveighed against polygamy and questioned:

"What home is there for that person, who having

a living wife, wishes for other wives?" A wife

could contract debt for family necessity either

individually or along with son, husband and the

like. Slowly thus were women regaining their

rights. "There is no deity equal to the mother," said

Usana and ordained "seeing the mother, eldest

sister and the like, one should get up and salute

with folded palms and by touching their feet."

"A wife" declared Vyasa "is more valuable than

the world with all its virtues, wealth and enjoy-

ments." The respect and esteem thus regained by

the women, side by side with the recognition of their

rights in however small a measure, was further

developed in the succeeding period.

THE LATER SMITHITS.

The later Smithiths, chief among which are those

of Yagnavalkya and Parasara, show a marked

advance of women's position in law. Mann had

allowed six kinds of Srtibhadra; Vishnu extended it

further, and Yagnavalkya made it cover almost all

the acquisitions by women. He said, "What was

given to a woman by the father, mother, husband or

a brother, or received by her at the nuptial fire or

presented to her on her husband's marriage to another

wife, as also any other property separately acquired

by her is termed "Women's property." The

mother, who according to Gautama was not entitled

to a share was declared ex ille al partition. Women

could contract debts not only for family benefit they

could stand surety for others, the only exception

being that a wife cannot stand surety for the

husband. They could dispose as witnesses, but they

could not be compelled to do so, or be cited as such.

Slender of a woman was made severely punishable,

even if the imputation were true. Assault on a

woman was made punishable the more severely,

if she happened to be the wife of another. In the

case of improper desertion of wife, "she should be

given one-third of her husband's property" says

Yagnavalkya. So too the wife who is ceded.

Narada Parasara allowed widows to remarry. The

text, "A second husband is ordained for a woman

whose husband is lost or dead or has turned

an apostate, become impotent or an outcaste,"

indicates clearly that not only was widow remarriage

allowed, but that even during the life-time of the

husband a woman could remarry under certain

conditions analogous to the grounds of divorce in

other countries. If the husband was not heard of

for a prescribed time, the wife could remarry there-

after. The text further indicates that the later

Smithiths did not countenance "Sati." It appears to

be a later institution, though some of the Smithith

writers like Parasara himself refer to it approvingly,

and that the Rajput women brought up in an atmos-

phere of heroic courage and self-respect preferring

self-immolation to the indignity of falling into the

conqueror's hands, began the institution.

The practice was sought to be supported by the Vedic

text. "Aum, let those women not to be widowed,

good wives adorned with calyrium, holding clarified

batter, consign themselves to fire. Immortal, not

guiltless, not husbandless, excellent, let them pass

into the fire, whose original element is water." This,

however, is an interpolated version of the

original Vedic text which means: "May these

women who are not widows who have good husbands,

who are mothers, enter with ungues and clarified

butter without tears, without sorrow, let them first

go up into the dwelling." The word "Agri"

meaning house was altered into "Agni" meaning

fire and the practice was given a Vedic sanction.

The word "Agni" would be perfectly inconsistent

with the Vedic passages relating to the remarriage

of widows. This right of remarriage was again

recognised by the later Smithiths during whose

period women's rights were once again recognised in

a large measure. "Strike not a woman even with a

blossom, although she is guilty of a hundred faults," 

indicates the high sense of respect shown to women.

This was the period when the court of King

Vikramaditya flourished, with its advance in arts

and sciences, the period when Kalidas and Bhava-

bhatti, Banabhatta and Bhatrithari lived, when

...
Varahamihira and Bhattacharya contributed to the development of the Sciences of Astronomy and Mathematics, when Charaka and Susruta added considerably to the human knowledge of the physical and chemical sciences, the period when King Harsha and the Gupta kings flourished in the heights of their glory.

THE COMMENTATORS.

During the succeeding period of the commentators, women’s position in law advanced a great deal. Living about the beginning of the present millennium, Vijnaneswara, the author of Mitakshara, led the movement. Vigorously contending against the age-long conception of dependence of women based on the erroneous interpretation of the aphorism he declared that it only meant that women could not be physically independent of all other help, and that therefore the real meaning of the text was only that women, who are physically delicate and incapable of great strain, should not be left to shift for themselves, and that it is the duty of the father, husband and son, to protect her, that is, afford her every help and protection. As Vyasa said, “Under no circumstances should women be left unprotected. It is the duty of the fathers, husbands and sons to attend to them in succession.” It certainly did not mean that women were incapable of either owning or acquiring property.

“Besides,” he argued, “the very fact that they were trusted with Stridhana shows that Hindu Law-givers never doubted their capacity to own property at their absolute disposal.” He thus removed the restrictions regarding women’s ability to inherit, acquire and own properties. He went further, and explaining the word “Adya” in the text of Yagavalkiya declared that “Whatever is given to a woman…… and whatever is inherited or obtained by partition, gift, purchase, seizure or finding are termed women’s wealth.” The term Stridhana, he declared was to be taken in its etymological sense and not in any narrow restricted meaning. According to him, therefore, everything that came to the ownership of a woman became her absolute property as Stridhana. This was a clear and unambiguous restatement of Yagavalkiya’s text. Vijnaneswara’s contribution, however, lay in exploding the theory of the perpetual tutelage of women, and their incapacity to acquire, own and deal with property. His dictum that a widow of an undivided coparcener does not inherit her husband’s share in the joint family properly was controverted by Jimutabhavanah, who in his Dayabhaga declared that the status of the husband in the family, either joint or divided, did not affect the widow who was entitled to inherit her husband’s share in any case. This, no doubt, went further than Mitakshara, but whereas under the latter anything inherited by a widow was her absolute property, it is under the Dayabhaga but a limited estate. This was based on a text of Katyayana, which does not entirely support the view. The text says:—

“Let the widow, keeping the bed of her lord unsoiled, enjoy his share. After her the heirs take it.” Katyayana nowhere suggests that she should leave anything at all, but only lays it down that, if she left anything, it must descend, not to her own heirs, but to those of her husband. Jimutabhavanah not only laid down such a restriction on the widow, but extended it also to all other females he referred to in the texts. Nelaakanta of Bombay went farther than both, and declared that all females were entitled to inherit although not mentioned in the texts, and that Gotraja sapindas, such as sister, daughter, etc., took absolute estate of inheritance, the limited estate theory being restricted only to such females as were married into the family, such as wife, mother and the like. He held also that widows may adopt even though no consent of the husband or consent of the sapinda was taken. This was assented to by Ananthadeva, who pleaded, “A widow needs no consent for performing Nitya and Kanya Vratas. The adoption of a boy is one such. Why then is consent needed?” According to Nandanda not only sons but daughters, also could be adopted. This may be objected to as being opposed to the very object of adoption, that is the offering of spiritual oblations. According to the Vedic texts, however, as interpreted by Parva Mimamsa of Jaimini, women appear to be quite capable of performing religious ceremonies and offering oblations. Any way it shows the recognition once again of the right of women to be adopted after the lapse of several generations. In Mithila, Vachaspati Misra went so far as to state that a mother was entitled to the custody, and guardianship of the child in preference even to the father, and in the order of inheritance, Mitakshara placed the mother, in proximity over the father. Vijnaneswara’s dictum that inheritance was based on propinquity or blood-relationship was accepted all over India except in Bengal, where Jimutabhavanah declared that the right of inheritance depended on the ability to confer spiritual benefit. The importance of the difference lies in the fact that according to the one, women are not allowed to inherit except those mentioned in the texts, whereas according to the other, all female relations became entitled to inherit in law. Viramitrodarya, however, while generally following Mitakshara, holds with Dayabhaga in this matter. It declares also with Dayabhaga that a widow acquired but a limited estate so far as immovable properties are concerned. It may, however, be noted that even according to both, a widow’s alienation is not held altogether invalid or even voidable and that alienations even by way of gift for the spiritual benefit of the husband are valid. Jimutabhavanah declared that a coparcener may not alienate his share; and also admits that such alienation, if effected, is however good.
DIVORCE LAWS IN EGYPT.

A man with sixty wives can "get away with it" in Egypt, it seems, provided he takes them in succession. This is due to loose divorce laws, but now, we are told, reform proposals are under way, and if they are carried out it is predicted they will constitute the first step toward the emancipation of women in Egypt. In the district of Tanah, in the Delta, relates W. E. Drakeford, Cairo correspondent of the London Daily Telegraph, there lives an Egyptian gentleman, named Isawi el Sharif, who was lately condemned by the Assis Court to pay substantial damages to each of two women whom he married and divorced under false pretences. In fact, no fewer than sixty women have been victims of El Sharif's marrying propensities, it appears, but whether any action will be taken by the remainder, according to this correspondent, is not known, and we learn further that:—

"The recent case has been before the courts for considerably more than a year, and if the other ladies come forward two by two, El Sharif will probably be gathered to his fathers before they all receive satisfaction.

"This good gentleman's procedure was perfectly simple, thanks to the ignorance of his victims and the laxity of Egyptian laws and customs concerning marriage and divorces. Koranic law allows a man to have only four legitimate wives, and when El Sharif wanted to get rid of a spouse he would persuade her to sign a paper, deceiving her as to its contents, which would eventually prove to be a bill of divorcement. In this way he was able to repudiate any of his "wives" whenever he felt inclined, simply by producing the bill of divorcement with the lady's signature. Some of the ladies were apparently not legally married at all, for El Sharif recently protested against published statements to the effect that he had had sixty wives, and declared that he had had only thirteen, but it is unlikely that he will take proceedings for libel in this connection.

"That such a case should be possible is explained by the fact that in Egypt a man may divorce his wife by the simple expedient of taking an oath that he will be divorced if he does not get his hair cut within twenty-four hours. The fulfilment of such an oath forthwith dissolves the marriage. Or a man may inform his wife three times that she is divorced, and the matter is thereby settled. In such circumstances it is not surprising that Cairo, Alexandria, and other large cities are teeming with waifs and strays resulting from casual unions which may be dissolved with the utmost ease. It is fortunate that the average Egyptian, notwithstanding the impression created by the unsavoury case of Madame Ali Tahmi, who killed her husband in a London hotel two years ago, is a good husband and an indulgent father."

The waifs who swarm in the streets of the big Egyptian cities, Mr. Drakeford goes on to say, are mostly children of Sudanese from the Northern Sudan or natives of Upper Egypt, who come to Cairo or Alexandria to be employed as domestic servants, and are known generally as Berberines. These individuals, he writes, spend a year or two in such employment, and, having saved a certain amount of money, return, to their villages to idle away the time until their money is spent. In the meanwhile, they contract temporary unions, it is stated, and the offering of these unions becomes homeless little vagabonds, who often give the police a good deal of trouble as accomplices of drug dealers, pickpockets, and other criminals. Having spent his money, the Berberine returns once more to domestic service and contracts a fresh union with the same results, according to this Cairo correspondent, who adds:—

"This state of affairs has long exercised enlightened Egyptian opinion, and about two years ago a special commission was appointed by the Ministry of Justice to draw up proposals for the reform of marriage and divorce laws. The principal objects of this reform are the restriction of polygamy and the limitation of divorce. It is proposed to make polygamous marriage subject to a magistrate's license, which will only be granted upon proof of means to support more than one wife. In regard to divorce, the thrice-repeated verbal repudiation is to be considered only as a preliminary to proper proceedings, such repudiation on the part of a drunken man or one under constraint to be void, and the divorce by oath to be abolished.

"It is also proposed to accord to women the right to divorce in certain circumstances, and also
a right to alimony, but not for more than one year. Hitherto no Moslem woman has been able to obtain a divorce without the consent of her husband, which is equivalent to depriving women of a right entirely. Furthermore, if the proposals become law, a woman will be able to insist upon embodying conditions in the marriage contract, the infringement of which will be a legitimate ground for divorce.

"These proposals will have a far-reaching effect if they are carried out, and will constitute the first step toward the emancipation of women in Egypt. The draft law was approved on January 10, by the Consultative Committee of Legislation of the Ministry of Justice, and the Minister of Justice is expected to submit it to the Cabinet in the near future. It will then be submitted to Parliament, when the real battle will begin, for the ulama of Egypt are strongly hostile to the introduction of such reforms, which they condemn as heretical and contrary to the Koran."—The Literary Digest.

"CHRISTA SEVA SANGH"

(Concluded).

Acharya.—Right Reverend Father in God, I present unto you these persons who desire to make their profession on Siddhas of "Christa Seva Sangh".

Bishop.—Have all the members of "Christa Seva Sangh" consented that these novices shall make their profession among you?

Acharya.—They have so consented.

Then shall each novice in turn stand before the Bishop who shall examine them after this sort:—

Bishop.—My son, what is thy desire?

Reply.—I desire to be consecrated to a life of service to our Lord Jesus Christ in this community under the conditions of poverty, chastity and obedience.

Bishop.—Wilt thou endeavour to live in accordance with the rule of this community and to observe its customs?

Reply.—I will so endeavour, the Lord being my helper.

Bishop.—Wilt thou give diligence to live in humility and love with all thy brethren?

Reply.—I will so do by the help of God.

Bishop.—For as much as God hath put into thy heart these good desires. I do now require thee to make open profession of the same with thy mouth.

Novice.—I..................make my profession to Almighty God before the whole company of heaven, and to you Right Reverend Father, in the presence of this congregation, that I desire to be consecrated to a life of service to our Lord in "Christa Seva Sangh" under the conditions of poverty, chastity and obedience; and in accordance with the permission given me I now promise to continue in this community under these conditions for three years from this day, and to endeavour to live faithfully according to its rule and in humility and love with all my brethren.

Then the novice shall kneel, and the Bishop shall say:—

We accept thy profession and admit thee as a "Siddha" of "Christa Seva Sangh" in the name of the Father and of the Son and of the Holy Ghost. Amen.

Then shall the Bishop present him with a girdle knotted with three knots, saying:—

Receive this knotted girdle in token that under the conditions of poverty, chastity and obedience thou hast bound thyself to the service of Jesus thy Lord and of His brethren in the world for Jesus' sake.

Then the Bishop standing, and laying his hand on the newly-proposed Siddha, shall say:—

The Lord bless thee and keep thee, the Lord grant unto thee to know His will, strength to accomplish it, and perseverance unto the end, the Lord prosper thy work with fruitfulness, the Lord preserve thy going out and thy coming in from this time forth for evermore.

When all the novices have made their profession, the Bishop shall desire the congregation secretly to make supplication to God for them, for which purpose silence shall be kept for a space.

Then shall the Bishop say:—

LET US PRAY.

O God, who hast prepared for them that love Thee such good things as pass man's understanding pour into our hearts such love towards Thee that we loving Thee above all things, may obtain Thy promise which exceed all that we can desire through Jesus Christ our Lord. Amen. After this the rest of the Order for Holy Communion shall follow.

[Visitors to the Ashram at Poona will always be welcomed. The members are willing to enter into friendly discussion or correspondence on religious subjects. Any further information may be obtained from The Acharyas, Christa Seva Sangh, Ashram, Agricultural College P. O., Poona.] In an early issue we hope to set forth some of the aims and ideals of the Christa Seva Sangh, Editor Dnyan.]

THE SOVEREIGN'S FAITH.

Cardinal Bourne preached on the English martyrs at the Church of Our Lady and the English Martyrs, Cambridge, in mid week. The occasion was the Feast of Blessed John Fisher and his companion martyr.

The preacher argued at some length that the case of the Catholics put to death by Henry VIII, Elizabeth, and her successors was vastly different from that of the Protestants executed for heresy under Mary. The latter he said, were innocent...
who brought new and subversive doctrines into the country; they might well be described as "the religious Bolshevists of that period," and suffered by the application to them of the old laws against heresy. The Catholic martyrs were law-abiding upholders of the ancient religious traditions of their country, and new laws had to be fabricated to condemn them for a "newly fashioned treason." No Englishman had ever shown loyalty to the Crown more faithfully or in more difficult circumstances than their Catholic forefathers. Queen Elizabeth, by her coronation, contracted with her people to be a faithful Catholic; in ceasing to be such she lost clearly all legal claim on their allegiance. It was the duty and right of the Pope to declare that she had incurred excommunication, and her deposition was the natural consequence; but English Catholics, though freed in conscience from their allegiance, remained loyal in obedience to her on all lawful matters, while refusing absolutely to obey her bestial in matters where their duty to God was concerned.

By the present Constitution of England the Sovereign was obliged to declare himself a faithful Protestant; and, were he to cease to do so, he would thereby forfeit his legal right to the allegiance of his subjects. A day might come when an English Sovereign would feel unable any longer to declare himself a faithful Protestant. What then would happen? He supposed some means would be legally taken to declare that the bond of allegiance had ceased. But many Englishmen would certainly declare that, having a Sovereign whom they respected and revered, they did not wish to be governed by any other. They would concede him liberty of conscience and the right of private judgment, and though legally he might have lost his claim to their allegiance, that allegiance they would voluntarily renew, whatever the religion that he professed. Then they would have some analogy between the attitude of Catholic Englishmen under Elizabeth and of the hypothetical Englishmen of the future with this great difference: that their Catholic forefathers renewed and maintained their allegiance when every kind of injustice was being inflicted upon them.

The contingency to which he referred would undoubtedly arise some day. While Englishmen might then still insist on the Protestant character of their King it was extremely unlikely that Canada and Australia and New Zealand and South Africa, with their wholly independent Governments, would attach the same importance to it. When that day came the subjects of the Empire would do well to take for their example the English Catholics of the days of Queen Elizabeth.

PROTECTION AGAINST CHOLERA.

The Chief Medical Officer the Protective Self-Vaccination Campaign, Calcutta, writes:

You are perhaps already aware of the world's greatest medical discovery to-day which has at last enabled one year's immediate protection against Cholera, Typhoid and Dysentery to all persons alike and at any time by merely swallowing a Bilivaccin Tablet each day on three successive mornings.

The League of Nations after the most serious investigations and experiments has recently issued a comparative scientific report proving that one full dose of Bilivaccin (3 tablets) swallowed by mouth is equal to two injections of Anti-Cholera Vaccine, and as such various Governments, Municipalities and other Health Authorities throughout the world including that of His Majesty's Army Medical Service, War Office, League of Nations Epiemio Commision, Directors of Public Health, Bengal, Madras, Bombay etc., are all using it now in an extensive scale for epidemic control purposes.

The Calcutta Corporation has already issued an Official Notice ordering a free distribution of these Bilivaccin Tablets to the whole population from the various Health Offices here, and as similar notifications are expected early from the Health Authorities throughout the country, this Campaign has for its immediate object Mass Self-Vaccination by Bilivaccin as speedily as possible.

Therefore feeling confident that you will not hesitate to help an early achievement of this goal which saves an average of 5,000,000 human lives annually thereafter, we anticipate your co-operation cheerfully for the preliminary propaganda essential and enclose herewith a copy of an article from a series to follow from time to time, and which we hope will be readily published in your columns for general public information.

We also enclose detailed scientific literatures for your own further information about Bilivaccin obtained from its Agents here, and we shall thank you to record our address for sending a copy of your respective issues whenever such articles are published by you on receipt from this Office directly.

NEWS OF THE WEEK.

An Indo-European Wedding in Mombasa.—On the 6th May one Miss Lily Schwartz, an European lady aged about 19 years adopted Hinduism and married Mr. Isher Dass, a Hindu from the United ProvinceS who came to this country last year. The marriage ceremony was performed by Dr. Bhagatram, the Arya Samaj Missionary who is at present here in East Africa. Dr. Bhagatram was assisted by Mr. U. K. Cram the Honorary General Secretary of the Eastern Africa Indian National Congress at Nairobi, Mr. Isher Dass is a sincere worker in the cause of Indians in this country.

Widow Marriage Society in Lucknow.—On the 25th May, 1928, the widowed niece (daughter of late Baba Hargovind Dayal, an eminent social reformer) of Baba Iswari Dayal, Advocate, Lucknow, was married to Baba Kisho Kumar Mathur, D.A., LL. B., Advocate, Bhikhabad, district Mainpuri. It is a case of very valuable social reform in as much as in addition to the
being a widow marriage it is also an inter-caste marriage, it is hoped that many other Hindu gentlemen will follow the noble and admirable example set by Babus Jwari Dayal and Kish Narain Mathur.

Ramakrishna Mission Relief Work. Bankura. (Bengal). The people are aware by this time that acute distress due to the failure of crops is prevailing in a considerable portion of the Bankura District. The Government of Bengal through its Gazette has issued a circular about the area affected and the nature of relief required. The District relief Committee under the guidance of the District Magistrate has already started relief measures and asked us to join immediately. We have sent workers to the most affected areas. The Mission has placed the whole balance of its Provident Fund for the relief, but it amounts to about Rupees one thousand and two hundred only which is quite inadequate for the purpose. Our workers will visit the area, locate the distressed families and try to relieve them to the best of their abilities but unless we are immediately provided with adequate funds by our generous countrymen all our efforts will be of no avail. So we earnestly appeal to all, on behalf of the poor and afflicted people of Bankura to send their generous help in money or in kind to any one of the following addresses. Contributions and donations will be thankfully acknowledged, 1. President, B.K Mission, Belurmath P.O. Howrah Dist. Bengal. 2. Manager, The Udhodhan, 1 Mukerjee Lane, Budgezor, Calcutta. 3. Manager, Adwart Ashram, 164 A. Mukteram Babu street, Calcutta.

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A Timely Warning—We reprint in this issue the thoughtful editorial in the current number of the Prabuddha Bharata headed “The Situation in Bengal.” Swami Asokananda’s observations are as true in the main of the rest of India as of Bengal. The three features which the Swami marks out as characterizing new Bengal, are noticeable elsewhere too though in varying degrees. Underlying these and other movements is an undiscriminating spirit of revolt against everything which exists merely because it exists. Pandit Jawaharlal Nehru voiced this in his presidential address at the Punjab Provincial Conference some days ago. The reason for this attitude, he said, was half-hearted, slow and of date. It is the revolutionary attitude that could save the country. This extreme view was not yet permeated the Indian mind much below a few superficial inches, and its immediate effect has been to alarm the traditionalists into opposition to all reforms, with equal lack of discrimination. As the Swami says, there is no need to take a tragic view of the situation as the logic of events will soon bring about an adjustment of theory to fact.

Asiatic Studies—Among the subjects transferred to the Provinces in the scheme of the Montagu-Chelmsford reforms, are Universities. A year or two after the introduction of the new arrangement, the need was felt for an agency to help Indian Universities to keep one another. The Inter-University Board was established in 1926. It is still in its infancy, and its further growth will be watched with interest. We have received a copy of useful publication which the Board has just issued containing information about the facilities for Oriental study and research at Indian Universities. The Board is trying to foster a spirit of cooperation among them and to promote a genuine interest in Oriental studies.

Mysore Infant Marriage Bill—A Bill, introduced by Mr. Mahomed Abbas Khan in the Mysore Legislative Assembly to amend the Infant Marriage Prevention Regulation of 1894, was withdrawn by the mover after discussion. Mr. Khan stated that he made note of...
existing regulation, the marriageable age of girls was fixed at eight years. He proposed that the
minimum marriage age should be fixed at sixteen
for girls and twenty-one for boys and that the
scope of the existing regulation should be extended
so as to apply not only to Hindus but to members of
certain other communities also. He also supported Mr. Khan’s amendment. It must have
been most discouraging to the mover when even
those members on whose support he relied opposed
his bill on the most trivial grounds. One of the
speakers suggested that the limit was too high
and that it should be fixed at fourteen for girls
and eighteen for boys, but he did not think it
worth his while to put it forward as an amend­
ment to Mr. Khan’s Bill. Some of other
objections put forward were that Mr. Khan was
not a Hindu; that the best way of achieving the
raising of the marriage age was not by legisla­
tion but by propaganda; and that a better method
of preventing early marriages was by passing
legislation to prohibit married girls from entering college. The usual arguments of the
non-interference of the State in religious ques­
tions were advanced by Mussalmans and Hindus
both of whom agreed that such a bill was against
their religion. We regret that the Mysore Assem­
bly has not been able to give its support to the
popular demand for raising the marriage age. We
hope however that reformers in Mysore will make
every attempt to see the bill through at the
next session of the Assembly.

Maharashtra Co-operative Conference—
“ The Conference of the Co-operative Societies in the
division of Maharasth,” writes the Maharasth
of Poona, “was a signal success from more than
one viewpoint. Mr. V. L. Mehta who presided
over the Conference is one of those few who
stand in the first rank of co-operators in this
presidency. His presidential address is full
of constructive suggestions which, if they are trans­
lated into action both by the Government and the
societies, will lend to the solution of many of the
problems in the movement. According to him the
rural problem in the Deccan is the deep-seated
poverty which has to be eradicated. Compared
with the efforts of governments in other countries
that are mainly industrial, the British Government
has done nothing although it is an agricultural
government. Mr. Mehta asked the Government
to come forward to take its responsibility by
contributing freely from its resources to the
solution of the problems. In his thought-prov­
oking speech, he threw out many practical hints to
the co-operative banks and others concerned.
The Conference freely discussed many problems
and the results are embodied in resolutions which
will guide the movement in proper channels.”

The Jerusalem Conference—The Interna­
tional Missionary Council at the recent Con­
fERENCE held at Jerusalem recognised the policy of
self-determination in religion. Mr. Stanley High
writing in the New Republic says:—“Jerusalem of­
cially declared the giving-receiving era of
foreign missions at an end. A new period, con­
cerned by South and East is established in which
the isolation of power was not Western but Oriental. The old
conception of a Christian, meaning Western,
versus a heathen, meaning a non-white, world
was discarded. At Jerusalem, for the first time,
representatives of world Christianity sat down
together to consider their common message and
the common paganism that, in the West, as in the
East, confront it. Specifically, the program of
readjustment outlined at Jerusalem proposes to
make Christianity abroad an indigenous enter­
prise, under the leadership and direction of
nationals. This was held to require the creation
of churches which shall be, not mechanically,
duplicates of the churches of the West, but the
expression in architecture and organisation,
thegogy and worship of the aspirations and
experiences of the peoples of Africa and Asia.
It was held, further, to require the elimination
of denominational competition in favour of
church unity. The reasons for the duality of
Protestantism, however binding in the West,
were agreed to be of little significance among
the Christians of the East. It was declared, there­
fore, that Western churches should lend their sup­
port to the growing movement for unity which, if
freed from the psychological authority of the
West, would almost certainly advance more rapidly.”

A Welcome Move:—Commenting on the
appointment of a Commission to enquire into
Indian housing conditions in Durban and its
environs the Bombay Chronicle observes:—“It is
gratifying to note that in appointing a Commission to
enquire into and report upon the health conditions among Natal Indians, the Union Government have approached
their task in a spirit of good-will. The provision
that two Indian assessors to be nominated by
Mr. Sastri should assist the Commission will be
welcome in this country though justice and fair­
play require that the Indians should not be merely
assessors but members of the Commission. The
conditions in which Indians are forced to live in
Durban and in other Natal towns have needed
impartial inquiry for a long time. We hope the
inquiries will be thorough and will lead to
practical results.”

A Word of Caution:—There was a time
and that not long ago when every proposal of social
legislation aroused unthinking opposition. We
seem to be drifting to a reverse state of things
when every such proposal evokes from certain
sections an indiscriminate support. Many people
hardened to support Mr. Sarda’s draft Bill against
infant marriages, before they have seen it. The
Bill has had to be recast fundamentally in the
Select Committee. Sir Hari Singh Gour’s Divorce
Bill demands close scrutiny. His two other Bills,
which we reprinted in a previous issue, are
unobjectionable and, indeed, necessary.

Personal:—The death of my brother, Jagadisam, which occurred on Friday morning, is a
heavy blow. In all our many trials and tribula­
tions he stood by us like a rock, and his
charge, courageous and resourceful personality was a
source of constant inspiration. Deeply affec­
tionate by nature, and endowed with a wonderful
capacity for friendship, he was the main link
which kept our somewhat isolated family in touch with the wider world. His death creates
a gap in our lives which is truly grievous.

N.
THE MAHARAJA OF BURDWAN IN ENGLAND.

The Maharaja of Burdwan is one of the biggest zemindars of the Bengal Presidency holding under the Permanent Settlement introduced by Lord Cornwallis. The Maharaja, unlike many of his class, holds broad views on social and religious subjects and has had considerable experience of public life in unofficial and official capacities. He is besides distinguished for the high standard of his personal and private life. The Maharaja is not a ruling prince and the question which has been recently discussed in the British Press whether he could stand as a candidate for election to the House of Commons does not therefore arise. He is a British citizen like Mr. Shapurji Saklatvala and has the same status in regard to eligibility for election to the House of Commons as that gentleman. We need hardly say that otherwise the two are as poles asunder in their political and economic ideas. Just before the appointment of the Simon Commission the Maharaja of Burdwan, who happened to be in England at the time, gave a timely warning to the British Government that there would be a boycott of the Commission in India if Indians were excluded from its personnel. Government, as usual, paid no heed to his warning and thereupon the Maharaja has turned completely round and has been denouncing in scarcely dignified terms those of his countrymen who in accordance with his first anticipatory warning have refused to have anything to do with the Commission. He has thereby become very popular among retired Anglo-Indians in England, who are putting him forward as the one representative Indian who accurately voices the sentiments of the Indian masses. It is curious that when the same Maharaja protested against the exclusion of Indians from the Statutory Commission, his words were totally disregarded by those in authority.

The Maharaja told an interviewer recently that he intended to make a stay of some years in England and that he hoped that one of his sons who is in school there would in course of time permanently settle down in that country. The Maharaja is thus contemplating founding a branch of his family in England. A political connection is very useful for the purpose, and the Maharaja has been appearing on Conservative platforms and has been recommended by the Morning Post for a life peerage. The Maharaja is rich enough to make a handsome trust in favour of his son who is to settle down in England, and the sovereign can make a British peerage descend to any son, daughter or other near relative of the holder. A hereditary peerage, therefore, is perhaps not outside the purview of the Maharaja. The zemindari of Burdwan may also be converted to a State, as that of Benares was during Lord Minto's time. A ruling House in India with a branch affiliated to the British peerage, will command great influence both in India and Great Britain. These ideas may not be consciously present in the Maharaja's mind but if they were he could not shape his political course very differently than he seems to be doing. The Maharaja declared in a recent paper read before the East India Association in London that the salvation of India depended upon the maintenance of the British connection, which as a general proposition will be accepted by a large section of Indian opinion. If the terms "safeguard" and "connection" are understood in a sense not incompatible with an equal and equitable conception of India's position in the British Commonwealth. Even those who stand for "independence" do not intend a clean-cut but only that the relations between Britain and India should be defined, as in the case of Ireland and Egypt, by a treaty between the peoples of the two countries.

Putting an extreme interpretation on the term "independence" the Maharaja prophesied that if the British left India the country would come under the domination of some other foreign power. In that case, self-govern ment would mean the domination of a community other than the Hindu. If we may venture to follow the Maharaja into the region of what is really more or less speculation, we should say that the possibility of another foreign power newly establishing its control over India has to be weighed against the probability of an international convention such as now protects the independence of Belgium, Switzerland and, to some extent, China. If Britain is not ruling India, Britain must in her own interests see to it that no other foreign power takes her place. As for the question which community will come to the top under a system of self-government, we think it quite immaterial. The great thing will be that it will be a Government with its centre of gravity in the country itself and not at a point several thousands miles away from it. The Maharaja's opinion of the political standing of Hindus under self-government will not find endorsement in Western India whose history prior to British rule has not evidently come under the Maharaja's purview. The Maharaja and others of his class seem to be apprehended that a self-governing India will not tolerate the permanent settlement of land revenue. On the contrary, we do not see why that principle should not become the basic principle of land revenue policy throughout the country. The extension of it to the cultivator throughout the country, will be the best means of securing his good-will and co-operation with a self-governing India.
THE NEW ERA IN BENGAL.

Swami Ashokananda writes in the Prabuddha Bharata:

To one visiting after an absence of years, Bengal evinces signs of some remarkable changes in its outlook. These changes in their basic form may not be so apparent to the habitual residents of Bengal. But the visitor has the advantage of a sense of vivid contrast between his last memory and the present actuality. Bengal is seeking to come out of its accustomed grooves, nay, has already partly come out, and is reaching towards new spaces of freedom and realisation. The outline of a new national being is emerging clearer and clearer with here a line, there a dot, all apparently unconnected. The casual observer often finds them crude and ugly and meaningless. To the dreamer of creative dreams, however, they seem full of purpose and significance.

Bengal is just now faced with at least three facts which it is finding hard to cordially accommodate: (1) the so-called youth movement culminating at the present time in the revolt of students, (2) the sex-obsession of a section of Bengali writers, and (3) the freedom of women. (We leave the political and economic stragglings out of our review, because, they do not seem to evince any interesting features.) These three facts face many of our countrymen like ugly spectres. Others are unreasonably enthusiastic over them. Are these to continue and grow? If so, in what form? What about our accustomed thoughts and ideals? What relation have they to these? Whatever may be the right answer to these questions, it surely cannot be a gesture of denial and condemnation of the new features. That way lies sterilisation and conflict. We must be patient with these new growths and have an understanding sympathy for them and carefully guide them towards greater fruition by our loving encouragement.

We may state our attitude at the very outset. For two reasons, we are not at all pessimistic about them. Not that we endorse all their details. But we surely do not entirely condemn them. First of all, it is our firmest conviction that Bengal, and of course, India, is sure to rise to the very summit of spiritual, mental and material prosperity, such as has not been witnessed before, and that this upward climb has already begun. This is a postulate of our thought and activity. It may be hard to prove it, but we are content to accept it as proved. We can therefore look at every new development with composed feelings. Secondly, with such an outlook, it becomes easier for us to discover signs of hope even in the darkest hours of despair. We know, mountain climbing is not a continuous ascent; there are hills and valleys. Through rise and fall, we proceed and progress all the time. Life’s progress, individual or collective, is like mountain-climbing. Over hills and dales we go. And all the time we create and realise broader and nobler visions. What if there are ugly excesses now and then? Do we not know that the power behind is a beneficent one and is sure to eliminate all evil features gradually from its actions and expression? So we can be patient and sympathetic.

But our very sympathy entitles us to be critical. If we know we were destructive, we would leave things to nature and God. But criticism, when it is meant to help, does not hurt. Besides all growth is impersonal; persons are but instrument. Just as the spring season has made all our hills burst into a riot of verdure, even so the new energy evoked from the Heart of Things is making men manifest themselves in variegated forms. Our study should therefore be of active forces, not of persons. It is ideas and ideals that count, not the persons who represent them.

Now, when we study an epoch of history and take a bird’s eye view of its rise and fall, we notice certain fundamental ideas and ideals working themselves out through the centuries of the epoch. They appear to thread all the vicissitudes of the age and lend meaning and fruitfulness to the passing events. These ideas and ideals are sometimes found to be represented and preached, at least in their fundamental forms, by certain individuals, at the beginning of the historical epoch. Or they may be only the unrealised dreams of the whole race or nation. As the realisation progresses, we find individuals or organisations rising up, claiming to be the mouthpiece of the Time spirit, wielding immense influence for a time, but finally yielding place to new claimants. Under these transient leaders the work of new creation goes on. None of them are wholly right. Oftentimes, their emphasis is wrongly placed and their vision is from a wrong angle. But through all these twists and acute angles, we slowly reach the summit of achievement as along a zig-zag mountain pathway.

The three outstanding features of the current life in Bengal, which we have noted before, have to be understood, in our opinion, in the light of the above observations. They should not be considered to be final. They will undergo many changes, even perhaps beyond recognition. The present sponsors of the movements may claim finality. They may think they have found the thing and represent the ideal. But such egotism is a part of the plan of the Great Creaatrix. This egotism makes us try our utmost to make the best contribution to the new creation. Without this, most of us will be despirited, unconvincing and unconvincing. Those of us who are hopeful may patiently wait for the next act to unfold manifesting fuller and greater understanding.

This fact does not, however, necessarily lead us to that audacious philosophy of unlimited and planeless progress, which is so much in vogue among a section of our people who ought to understand better, and which is now almost discredited in the West. There is no such thing as unlimited progress, nor can it be planeless. There are periods of
progress and then there is a dark age such as Count Keyserling is talking of as being again imminent in the West. Progress is bound by the limits of each age of prosperity; and each such age is agitated and dominated by certain prominent ideals.

It so happens that almost each such historical epoch in India had not only its representative ideals but also its representative men. This is perhaps a remarkable and unique feature of Indian history. He, the representative man, stands at the head of the evolving epoch and the succeeding centuries with all their various struggles and achievements seem to be the unfolding and amplification of the purpose of his life. Details may vary, but the fundamentals are the same. Expression may be different, but the essence is the same.

Do we have any such representative man at the start of this new epoch of our history? We say emphatically, Yes. And that is Sri Ramakrishna. Perhaps all will not agree with us. We shall only remind them of what Swami Vivekananda said on this point in his reply to the address of welcome that the citizens of Calcutta gave him on his first return from the West. But it does not matter whether the name of Sri Ramakrishna is forgotten. Sri Ramakrishna is great because of the great ideal that was a reality in him. It is this great ideal that matters. It is to this ideal that we would draw the attention of our countrymen at this juncture of our history. Yet, why do we mention his name? Because this name indicates the point at which the ideal, now scarcely realised and very vaguely imagined by many of our people, has been made to condense and take luminous form accessible even to the common understanding.

The ideal that is Sri Ramakrishna is nothing else than the eternal ideal of India made suitable to the needs and tendencies of the present age. This ideal is the harmony and union of the static and dynamic aspects of God, of the Transcendental and the Immanent, of Brahman and Shakti. Sri Ramakrishna and Swami Vivekananda did not emphasise merely the transcendental aspect of spiritual life, but also its dynamic, immanent aspect. The Reality is not merely beyond the world of relative life, but also within it. All life, in whatever form, is Divine. No honest activity of man is to be spurned. No manifestation of Shakti is insignificant. All is suffused with the loving radiance of God. This outlook at once releases us into illimitable freedom and makes all activity a pilgrimage to the Holy of Holies. Under the impetus of this ideal, the nation will burst into tremendous activity and fearlessly court untried experience, but will also soar gradually into the radiant empyrean of Divine Realisation.

The validity of the present state of things may be thus judged by a reference to the ideal we want to reach. We must not be too strict in our judgment. For we do not yet know.—no man can be audacious enough to prescribe to the Creative Energy,—what forms the evolving spirit will take. Many unthought-of expressions there will be, especially when we are convinced that the new ideal ensures almost freedom to people to work out their destiny. But certain basic facts must in all cases be acknowledged. In our opinion, these are: Consciousness of one's spiritual nature, faith in and practice of chastity as a necessary means to the realisation of one's spirituality, and confidence in oneself as being endowed with infinite power, infinite knowledge and infinite joy. These thoughts and actions which fundamentally militate against these basic facts can never be encouraged, and must in all cases be shunned. Here again, we must be very cautious in our judgment. We must not forget that truths often work themselves out through their very contradiction. What sometimes may appear to militate against one fact may be a means to the realisation of another. Thus, to refer to the present conditions of Bengal, we are inclined to think that the excesses in certain spheres are really a crude expression of the sense of freedom gradually being acquired and tasted by the people. From the standpoint of the realisation of a higher freedom and greater responsibility, it is better there are such excesses through freedom than an artificial puritanism through fear and compulsion. Then again, we must remember that the higher ideals are realised through the negation of the lower ideals. That means that the lower ideals—the negation sometimes of the higher ideals—have to be realised first. There cannot be any japa (remediation) without kriya (enjoyment). So we must not condemn those who are busy realising the lower ideals.

From all these considerations it does not follow that we are to sit in idleness looking on the passing events in apathy. Nothing of the kind. For though we have the firmest faith in the approaching glory of our nation, we do not forget the fact that Nature does not grant anything except through the untiring activity of men. We have to be active. Nothing can happen of itself. The best thing that we can do for the good of the nation is to try to live up to the highest ideals, without condemning those who are after lower ideals, showing, on the other hand, every sincere sympathy for their honest efforts. There need not be mutual conflict or condemnation. This striving after the highest ideal has a tremendous significance even for those who are not so striving. We have observed before how through sectional movements the ultimate ideal is gradually realised. Even such gradual realisation depends a great deal on the presence of a body of men within the community, who are the actual and concrete presentation of the ideal. Their presence acts as a stimulant and a beacon; it energises and warns of dangers; it hastens the progress of the nation; it eliminates waste of time and power through haphazard experiments. Nothing so important and valuable to a growing nation than the efforts of men who are seeking the highest. That is to say, we have to assert the positive ideal in every sphere without condemning
the lower ideals. Always after the positive, and
never the negative. To Bengal at the present time
there is no duty more urgent than the silent reali-
sation by a larger and larger number of people of
the ideal which is absolute freedom, which knows
nothing but as the spirit, which looks upon all men
as Divine personifications and which therefore con-
siders their efforts as the very unfolding of the
Divine purpose. This worshipful attitude towards
others, combined with the resilient consciousness of
the inherent Divine in oneself and everything else,
has to be cultivated more and more. And this way
lies the solution of all our problems, and not through
condemnation.

Thus we do not see any use in uttering long and
furious diatribes against young Bengali ladies danc-
ing before the public. We do not say we support
this practice. On the other hand we confess to a certain
doubt about the correctness of it. But we refuse to
take it at its face value. We feel at least the par-
tial justification on the urge that a section of Bengali
women are feeling to find wider and more joyful
scope for their faculties. We also cannot ignore the
fact for social life, to be made more cheerful,
requires a much greater amount of aesthetic culture
than at present. Besides, we must not forget that
whether the practice is right or wrong, it will pre-
vail more and more with the passing of days.
So it would be futile to be furious against it. What
we should do is to find a form in which the
tendencies underlying the practice may have a
nobler expression. Art when it is cultivated in the
ture spirit touches the footstool of God. Why
cannot art in family and social life be so perfected
that it will lose its vicious aspects and make life
more joyful and shed over it the light of the Divine
smile? We want those artists who can achieve this
supreme task. And they shall be not only artists,
but also saints with hearts filled with conscious
presence of the Divine. They alone can give the
sure turn and touch to the growing aesthetics of the
nation. No crypto-sexualists will do.

Take next the case of sex-obsession in the present
Bengali literature. The fight that is going now
over it appears sometimes amusing to us. The two
parties seem to be arguing over a distinction without
a difference. The fight is unreal. In essence both
parties are guilty of the same offence which in one
has taken a subtle form and in the other gross.
But the attitude of both parties towards sexual life
is well-nigh the same. We do not claim expert
knowledge of literary art. But we can surely
express our views as readers. The main tendencies
of the present Bengali fictional literature have been
in our opinion, more or less against the cherished
ideals of the people. Obscenity in Indian literature
is not a new thing. The one great difference
between the past and the present is that whereas
the ancient writers, while being frank, did not
idealise sexual instincts, our present writers are
building up a philosophy of life over them. And
of this philosophising even the greatest of our
writers are guilty. This philosophising is at the
root of all the trouble. Men have sense-cravings.
And it is nothing to be wondered at if these find
occasional expression in art and literature. In fact
it is often a question of convention. French and
Italian literatures are more frank in these things
than the English. It will be silly to argue from
this that the French or the Italian mind is less
refined or noble than the English. The north Indian
literatures are similarly frank, not so the Dravidian
languages. Yet who can deny that the joys of the
senses and a discussion of them are gross and loth-
some? So there must be a limit, we must not philo-
osphise over and idealise the gross. Here again
the need of a positive realisation of the higher ideals
becomes urgent. We want a literature which will
stimulate our higher faculties and respect the reali-
ties of the superior art of life. Mutual bickering
will only lengthen the conflict. The growth of a
superior literature will put a gradual end to the
obnoxious undergrowths, or rather relegate them
to their proper, dark, sphere where they will grow and
flourish so long as men will have lower instincts.

Then again the question of the students’ revolt.
The immediate cause of the revolt of the students
of some Bengal colleges need not be discussed here.
We will content ourselves with indicating that the
days are rapidly passing away when simply because
there are certain rules, students should be made to
obey them. The rules cannot be absolute. If the
rules are found contrary to the growing ideal and are
against the general well-being of the people, they
must be changed. The question as to who will find
out the nature of that ideal or that well-being is
futile. Time will find out. We do not deny that
students sometimes have gone to extremes. But for
this others than the students have also been re-
 sponsible. We have not yet realised the wisdom of
the constant emphasis on youth. Day after day the
young men of Bengal have been told that they are
the only hope of the nation that all greatness and
all achievements of the nation depend on them. It
short they have been made to feel that others that
the young are of no worth and that it is they who
have to take up all responsibilities of the nation's
work. Politicians also have found it necessary an
 advantageous to flatter the strength of the young.
The ludicrous part of the procedure has been that
often grey-haired gentlemen have come forward as
leaders of the youth movement claiming that thoug
their exterior may show signs of age, their heart is
as green and young as any callow youth’s. No doubt
the underlying motive is all right. But the empha-
sis on youth has been too heavily laid. We con side
it injurious to make any such distinction between
youth and non-youth. Both are equally useful for
the life of the nation. All that is required of the
energy and enthusiasm of youth can be had without
making this mischievous distinction. The conse-
quence of this overstressed distinction is found in
the regrettable happenings of the present day. But
here again, we must remind ourselves that we must
not judge the students' movement by its superficial success. The motive lies deeper. It is the tragedy of a transition period that succeeding generations find little sympathy from their predecessors. The new ideal takes clearer and clearer form with the passing of generations. The preceding generations are always found poorer than their successors. This gives the youth an advantage. The older persons cannot provide the necessary inspiration to them. Therefore the actions of the young generation often appear as a revolt against the old. In this way, our only salvation lies in aspiring after and living the highest ideals. For by so doing we will become objects of reverence even to the young who will find in us their dreams actualised even though we were advanced in years. This is the only way to check the revolt of youth—the practice of the highest ideals by a larger and larger number of people. We have already indicated the nature of that ideal.

In our opinion the danger to society or national life does not lie so much in the practice of the lower ideals as in the absence of higher ideals. When the lower ideals usurp the place of the higher, then there is real danger. There is no harm if women dance or youths become irreverent, or if some sensualists parade their low tastes in literature. But when people begin to think that they have reached the highest simply because they can dance and sing and write poems or sentimental stories, then the nation must beware. These may be good things; but we must never forget that they are far short of true manhood. The way to the realisation of true manhood lies through manly struggle, through acquisition of mental and moral power, through achievements in all fields of life, and not through dance and song. No mere artists can everlead a nation and stand in the van of the aspiring people, their place is behind the spiritual men and the men of noble action and achievement. Is Bengal straying from the path of renunciation and the struggle for manhood? Let us then beware. But even then, the right procedure is not the condemnation of dance and song, but the making of manliness the leading virtue of the national life. That is to say, let manliness be cultivated more and more; the so-called art will then automatically readjust to its correct position and will be kept from developing ugly features.

As we study the conditions of our country and its many problems, we feel more and more strongly that the only sure and effective way of guiding the nation to its goal, minimising waste of energy and safeguarding the nation from a bankruptcy of ideals, is to assert the highest ideals of the nation in life and practice by a large number of people. They will create the atmosphere in which the ideal can flourish. In art, literature, society or religion, the atmosphere is a very potent thing. It is this that checks excesses and execs the unseemly to proper restraint. Devoid of that, a nation loses the saving sense of reverence. Most of our sufferings are due to the lack of such ideal people. Problems also rise out of this bankruptcy. Partly due to this bankruptcy and partly due to their own aggressiveness, the lower ideals of the West have assumed tempting forms before our young people; and they often rush after them in the levity of their newly realised freedom, bragging all the while of nationalism. From this aggressive "Occidentalism" who, the atmosphere erected by a strong body of ideal people one can save the rising generation.

THE "UNTACKABLES" OF AMERICA.

Zora Neale Hurston writes under the heading 'How it feel to be coloured me' in the World Tomorrow—

I am colored but I offer nothing in the way of exhorting circumstances except the fact that I am the only Negro in the United States whose grandfather on the mother's side was not an Indian chief.

I remember the very day that I became colored. Up to my thirteenth year I lived in the little Negro town of Eatonville, Florida. It is exclusively a colored town. The only white people I knew passed through the town going to or coming from Orlando. The native whites rode dusty horses, the Northern tourists chugged down the sandy village road in automobiles. The town knew the Southerners and never stopped care chewing when they passed. But the Northerners were something else again. They were peered at cautiously from behind curtains by the timid. The more venturesome would come out on the porch to watch them go past and got just as much pleasure out of the tourists as the tourists got out of the village.

The front porch might seem a daring place for the rest of the town, but it was a gallery seat to me. My favorite place was stop the gate-post. Proscenium box for a born first-nighter. Not only did I enjoy the show, but I didn't mind the actors knowing that I liked it. I usually spoke to them in passing. I'd wave at them and when they return my salute, I would say something like this: "Howdy-do-well-I-thank-you-where-you-goin'?", Usually automobile or the horse passed at this, and after a queer exchange of compliments, I would probably "go a piece of the way" with them, as we say in fistest Florida. If one of my family happened to come to the front in time to see me, of course negotiations would be rudely broken off. But even so, it is clear that I was the first "welcome-to-our-state" Floridian, and I hope the Miami Chamber of Commerce will please take notice.

During this period, white people differed from colored to me only in that they rode through town and never lived there. They liked to hear me "speak pieces" and sing and wanted to see me dance the nigger-mass, and gave me generously of their small silver for doing these things, which seemed strange to me for I wanted to do them
so much that I needed birthing to stop. Only they didn’t know it. The colored people gave no dimes. They deplored any joyful tendencies in me, but I was their Zora nevertheless. I belonged to them, to the nearby hotels, to the country—everybody’s Zora.

But changes came in the family when I was thirteen, and I was sent to school in Jacksonville. I left Eatonville, the town of the oceloters, as Zora. When I disembarked from the river-boat at Jacksonville, I saw my face, I was no more. It seemed that I had suffered a sea change. I was not Zora of Orange County any more, I was once a little colored girl. I found it out in certain ways. In my heart as well as in the mirror, I became a fast brown—warranted not to rub nor ran.

But I am not tragically colored. There is no great sorrow dammed up in my soul, nor larking behind my eyes. I do not mind at all. I do not belong to the sobbing school of Negrohood who hold that nature somehow has given them a low-down dirty deal and whose feelings are all hurt about it. Even in the helterskelter skirmish that is my life, she was no more. It seemed that I had seen the world is to the strong regardless of a little pigmentation more or less. No, I do not weep at the world—I am too busy sharpening my oyster knife.

Someone is always at my elbow reminding me that I am the grand-daughter of slaves. It fails to register depression with me. Slavery is sixty years in the past. The operation was successful and the patient is doing well, thank you. The terrible struggle that made me an American out of a potential slave said “On the line!” The Reconstruction said “Get set!” and the generation before said “Go!” I am off to a flying start and I must not halt in the stretch to look behind and weep. Slavery is the price I paid for civilization, and the choice was not with me. It is a bully adventure and worth all that I have paid through my ancestors for it. No one on earth ever had a greater chance for glory. The world to be won and nothing to be lost. It is thrilling to think—

· to know that for any act of mine, I shall get twice as much praise or twice as much blame. It is quite exciting to hold the center of the national stage, with the spectators not knowing whether to laugh or to weep.

The position of my white neighbour is much more difficult. No brown spector pulls up a chair beside me when I sit down to eat. No dark ghost thrusts its leg against mine in bed. The game of keeping what one has is never so exciting as the game of getting.

I do not always feel colored. Even now I often achieve the unconscious Zora of Eatonville before the Hegira. I feel most colored when I am thrown against a sharp white background.

For instance at Barnard. “Beside the waters of the Hudson” I feel my race. Among the thousand white persons, I am a dark rock surged upon, overswept, but through it all, I remain myself. When covered by the waters, I am; and the obb but reveals me again.

Sometimes it is the other way around. A white person is set down in our midst, but the contrast is just as sharp for me. For instance, when I sit in the drafty basement that is The New Word Cabaret with a white person, my color comes. We enter chatting about any little nothing that we have in common, and are seated by the jazz waiters. In the abrupt way that jazz orchestras have, this one plunges into a number. It loses no time in circlumlocutions, but gets right down to business. It constricts the thorax and splits the heart with its tempo and narcotic harmonies. This orchestra grows rambunctious, rears on its hind legs and attacks the tonal veil with primitive fury, rending it, clawing it until it breaks through to the jungle beyond. I follow those heathen—follow them exultingly. I dance wildly inside myself; I yell within, I whoop; I shake my assagi above my head, I hurl it true to the mark yeocoustes! I am in the jungle and living in the jungle way. My face is painted red and yellow and my body is painted blue. My pulse is throbbing like a war drum. I want to slaughter something—give pain, give death to what, I do not know. But the piece ends. The men of the orchestra wipe their lips and rest their fingers. I creep back slowly to the vender we call civilization with the last three and find the white friend sitting motionless in his seat smoking calmly.

“Good music they have here,” he remarks, drumming the table with his fingertips.

Music! The great blobs of purple and red emotion have not touched him. He has only heard what I felt. He is far away and I see him but dimly across the ocean and the continent that have fallen between us. He is so pale with his whiteness then and I am so colored.

At certain times I have no race, I am me. When I set my hat at a certain angle and saunter down Seventh Avenue, Harlem City, feeling as snooty as the lions in front of the Forty-Second Street Library, for instance. So far as my feelings are concerned, Peggy Hopkins-Joyce on the Boule Mitch with her gorgeous raiment, stately carriage, knees knocking together in a most aristocratic manner, has nothing on me. The cosmic Zora emerges. I belong to no race nor time. I am the eternal feminine with its string of heads.

I have no separate feeling about being an American citizen and colored. I am merely a fragment of the Great Soul that surges within the boundaries. My country, right or wrong.

Sometimes, I feel discriminated against, but it does not make me angry. It merely astonishes me. How can any dony themselves the pleasure of my company? It’s beyond me.

But in the main, I feel like a brown bag of miscellaneous propped against a wall. Against a wall in company with other bags, white, red and yellow,
Four out the contents, and there is discovered a jumble of small things priceless and worthless. A first-water diamond, an empty spool, bits of broken glass, lengths of string, a key to a door long since crumbled away, a rusty knife-blade, old shoes saved for a road that never was and never will be, a nail bent under the weight of things too heavy for any nail, a dried flower or two, still a little fragrant. In your hand is the brown bag. On the ground before you is the jumble it held—so much like the jumble in the bags, could they be emptied, that all might be dumped in a single heap and the bags refilled without altering the content of any greatly. A bit of colored glass more or less would not matter. Perhaps that is how the Great Stuffer of Bags filled them in the first place—who knows?

WOMEN IN HINDU LAW—IV.

With the advent of the British administration, women's position in law suffered a serious fall owing to the ignorance of the early administrators and to the indifference of those that followed later. It was declared by Regulation IV of 1793 that the Hindus were to be governed by their own law as regards succession, inheritance, marriage, religious institutions and caste. European judges relied upon pandits for a time to expound for them the law applicable to each case, but such opinions became slowly discounted as being interested, and translations of Hindu Law books were attempted by European scholars. The Institutes of Manus were at once translated by Colbrooke and enforced as law. This led to a sudden deprivation of all those rights which women had regained since the time of Manus. The Privy Council, which had laid down the law for us to follow, pinned its exposition of Hindu Law on the exploded theory of the perpetual tutelage of women. In this they were supported by such sages as Maine, Cowell, Mo. Naughten and Strange brought to bear on the subject. Mo. Naughten, for instance, declared that under Hindu Law "Concubines incapacitated women from contracts," basing his conclusion on the text of Manus, "an act or transaction entered into by a person, who is not independent, cannot be valid." He failed to recognise that Manus only meant that a person who is under the protection of another cannot be bound with a contract with the person in authority. This is explained by Yagnavalkya in the text "A contract by an insane person, drunkard, deceased person, gambler, a boy a person threatened with fear, etc., cannot be enforced," that, such contracts are improper owing to the dominance of one party over the will of the other. This is further explained by Vignaneswar, who says that the contracts referred to are such as those between Teacher and Pupil, husband and wife master and servant, and the like, which are, therefore, voidable. The theory of perpetual tutelage was thus misconceived and made a basis for denying the contractual capacity of women, even though the right and the capacity were recognised by Narada, Yagnavalkya and other Smritikaran. This theory was, however, very early exploded in Bombay, where the judges recognised the contractual rights of women. But women in other provinces were not so fortunate. In spite of the clear and emphatic statement of Vignaneswar that the property inherited by a widow is her absolute estate, their Lordships of the Privy Council refused to follow it, and on the basis of the tutelage theory and Katyayana's dictum declared that a Hindu widow governed by the Mitakshara Law acquires only a limited estate in the property inherited. In so doing, their Lordships contravened the very principle which they had laid down, namely that "the duty of a European judge, who is under the obligation to administer Hindu Law, is not so much to inquire whether a disputed doctrine is fairly deducible from the earliest authority as to ascertain whether it has been received by the particular school and has there been sanctioned by usage." Even in the matter of disposition, they held that a widow cannot alienate, unless forced to do so by "legal necessity" or some "pressure on the estate," which could not otherwise be avoided. Even Jimutavahana and the authorities he relied upon, namely Narada and Katyayana, never mean this. An alienation for the spiritual benefit of the deceased husband was perfectly valid. But their Lordships of the Privy Council would make no distinction between a Hindu widow and a guardian. Even as the latter was bound to handle the property in the best interests of the minor ward so apparently had the widow to handle the estate in the best interests of the reversioners. This was never meant by any Hindu law-giver. Latterly, however, the Courts relaxed the grib a little and permitted the widows to alienate for the spiritual benefit "only a small fraction" of the inherited property. Wherefrom this theory of "small fraction" is deduced, it is not possible easily to discover. Not only so, in deciding what is "spiritual benefit" very strange dicta have been laid down. Building a Dharmaala is held to be no act of spiritual benefit, and going on a pilgrimage to Kaikō is none either, though a journey to Gaya is. A widow may not borrow on the security of the property even though for investment of the properties. All this in spite of Vignaneswar's emphatic declaration to the contrary. Not only so, the imitation has been imposed on all female relations other than those mentioned in the texts, were refused to be recognised as heirs. In Madras and Bombay, however, more liberally in the latter, than those mentioned in the next have latterly been recognised. Yet, to this day, in our province the daughter-in-law, the step-mother, the brother's widow and the like are denied the right of inheritance, so that according to the law as administered now, the property escheats to the government in preference to any of them. Even among such of the female heirs as are recognised by law, most of them have no decent chance of
The barbarous enforcement of conjugal rights by arrest under degree was in force until lately, when after the soothing indictment of it by Sir Norman McLeod, the rigor of it was removed. The rights of bond fide purchasers in Court sales so far protected that women who have rights of residence or maintenance often lose them by collusive Court sales. By Act XIX of 1850 a mother, whose son becomes a convert, loses the son and yet cannot adopt another. By Act XV of 1856 a widow, who inherits the property of her husband, continues to enjoy the same, however unchaste a life she may lead, but the moment she marries and begins to lead an honourable life, she loses all the property.

Various bills have been sought to be introduced to mitigate the rigor and remove the anomalies of the law, but by the restriction makes act bastardi it is more pre-occupied with revenue and military matters, takes refuge under the neutrality clause. Thus, in spite of the abolition of the “Sati” and of the well-intentioned but ill-framed socio-legislative enactments as referred to above, women’s position in law has been greatly reduced within the last 200 years, female heirs. Jamutsavala’s doctrine is unsupported by any text on this point; and in any case there is no justification to apply it to provinces governed by the Mitakshara. All women were to be perpetual dependants; and it mattered, little whether they were wives, daughters mothers or sisters. It may be remembered that Katyayana’s restriction referred only to the widow. In Bombay however, the restriction is limited to those female heirs, who have entered into the family by marriage such as widow, mother and the like, whereas such female as are born in the family as sister, daughter and the like take absolute estates. Even in the enumeration of female heirs, the theory of perpetual tutelage has played an unfortunate part, in spite of Vignaneswara’s clear statement that there is no disqualification, and that propinquity is the sole test of the right of inheritance. The only redeeming feature is that law is no longer a true reflection of life as it was in the earlier periods. In the guise of proponding the law of the Rishis, great sages laid down the law suitable to and prevailing in their times. Law was then an organic growth, the result of the social and economic forces of society, and reflected truly the life of the nation; but now the laws are not of the existing society but of several centuries ago, applied with little or no regard to the changing conditions. It has become petrified and fashioned more according to the old misconceived interpretations of texts than according to the present conditions of society. The result is that law is unkind towards women, has cut down their rights and privileges, and lowered their status a great deal, but has not touched society wherein women continue to be held in the highest honour and veneration entitled to great respect and esteem.

All the same the economic result of the injustice in laws to women has been unfortunate. Women cannot have free proprietary rights as of old, and...
that is a blow to their social independence. They cannot hold their heads high; for the sense of power and responsibility, from which grow all virtues, is denied to them. Slowly, though imperceptibly, they have gone back in social status. They have ceased to be learned as of old and cannot appreciate the currents of thought that mould the nations of to-day. Want of learning keeps them narrow in vision, and problems of life and progress do not find response in them. Our generation for them compels us to yield to them in their conservativeness, and uncomiously they constitute a huge barrier to national progress. In the advance of culture and civilisation of the nations of the world we are nowhere, because half the country is not with us.

There is a great necessity for reform of the laws in consonance with the needs of society to-day. Hindu women are capable of managing not only properties but huge commercial business, have distinguished themselves in arts and sciences, in politics and in administration; and to an Indian audience I need hardly mention distinguished and eminent names. There can no longer be any justification to deny them the rights in law, to which not only are they naturally entitled, but which they were enjoying in the fullest measure during the heyday of our civilisation and in a large measure indeed, immediately before the advent of the British administration of Hindu law. We must give back their rights and privileges in law, of which we have robbed them. The injustice perpetrated on them in the name of the law should be remedied, and even as we honor them in life, so must we make them equal to us in law. Then shall law be really a reflection of life, a handmaid to society, as it ought to be, helpful to the growth and progress of the nation and conducive to the building of that robust and powerful Hindu civilisation.

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The good faith of the missionary is not questioned but the inevitable tendency of education under his auspices, it is pointed out, must be to undermine the affinity between students and the nation. It is true, says the Horst, that every Turk has the right to choose his own religion. He may become a Catholic, a Buddhist, remain a Moslem, or be an atheist. "But we must not forget," says Horst, "that every religion is an idea which can be applied to life. A young Turk who has become a Protestant can no longer find satisfaction for the thirst of his soul in the society of Turkey. He looks to the great social order of Protestantism, whereas the eyes of every young Turk should be fastened on his own (Turkish) society. Therefore, foreign schools are not only abnormal institutions but also obviously dangerous agents to our society. Those who prepare the young people of a society must be only the thoughtful and cultured men of that society. It is not possible for the foreigner, with the greatest good-will, to influence the youth of a country according to the ideals of that country. The foreign teachers of the foreign schools in our country, with their great 'good-will,' are trying to separate the Turkish youth from Turkish society. Do they desire to do evil to Turkey? Evidently not. But the net results of their work are undoubtedly evil." 

The English Succession Law—While some enthusiastic Indian innovators wish to have social legislation in India framed wholesale on the English model, Englishmen are considering the desirability of altering their law in the direction of Indian ideas. Thus, the Liberal Nation and Athenæum observes:—"An interesting point will be raised by Lord Astor in the House of Lords on May 16th, when he will move a motion asking:—That a Select Committee be appointed to see whether a change is necessary in the laws governing testamentary freedom for wives, husbands, and children, based on the experience of Scotland, Australia, and the other portions of the Empire." The present law, allowing complete testamentary freedom, undoubtedly bears hardly in cases in which a wife is left penniless, after having devoted many years of her life to her husband and children, thereby frequently rendering herself unfit to compete in the labour market. Outside England, few countries in the civilised world allow complete testamentary freedom where there are dependants to be considered, and several different types of legislation have been evolved to deal with the problem."
either his wife or children entirely, out of his will as in modern England. The widow's right of dower was long ago paralysed by the eighteenth century, and her right, together with 'the chief right to an insensible share of personality (preserved to day in Scots law and under the Napoleonic Code in nearly all Continental countries), vanished before the Reformation. Lord Astor is now raising the point in the House of Lords.'

Prohibition and Afghanistan:—Statements have appeared in the Indian press to the effect that His Majesty the King of Afghanistan has prohibited the liquor traffic in his dominions in accordance with the injunctions of the Koran, but these statements have hitherto lacked confirmation. Some friends of temperance in this country have therefore approached the Afghan Minister on the subject, and at his request the following authoritative announcement is now published:—"In accordance with the Afghan Law, based on Mohammedan Law, all intoxicants are strictly forbidden to be imported into Afghan.

But for the more facilities of the Europeans now engaged in work in Afghanistan, in some capacity or other, the importation of alcohol is allowed under very strict supervision of the import and customs authorities in restricted quantities only for the exclusive use of these foreign Indians and Europeans. The sale otherwise is prohibited. "It is a fact, that His Majesty King Amanullah, without any single exception, invariably drank the toasts in this and any other country with water." It is not intelligible why the Afghan Government which has set such an example in the matter of prohibition should go out of its way to make an exception in the case of foreigners sojourning in the country. The laws of a land are as binding on aliens residing in it as on its own people. Hence the solicitude of the Afghan Government for foreigners in the matter of drink strikes us as altogether unwarranted.

"The Country League":—The "Country League", has been almost unanimously condemned by the Indian Press, and public men. The Hindustan Times' comment may be taken as typical. It writes: 'Adversity brings strange bed-fellows. The unrelaxed rigours of the boycott saw the Simonites at their wit's end to rally Indian support for a desperately unpopular cause. The Commissioners' extremity thus became the toadies' opportunity. Under the inspiration of the bureaucracy several mushroom bodies began to spring into existence, all pledged to support the Commission and the existing order of things. The latest and most ambitious of these mushroom bodies is the Country League, whose formation has been heralded by pompous manifestoes in the Anglo-Indian press. The long and meandering statement in which the Country League tries to justify its existence is signed by fifty-five signatories among whom one can easily pick out the most confirmed loyalists and tuff-hunters in India and add the rank of recalcitrants. Our country cousins of the Country League must have extremely rustic brains if they imagine that the rest of India cannot see through their despicable game of self-deception and assign them their due places as enemies to the progress of the country."

- Servants of India Society Anniversary:—At the annual gathering of the Servants of India held on the 12th June, Mr. G. K. Devadhar, the President, delivered as usual an address sum- marising the main features of the year's activities. We take the following from it:—Mr. Devadhar referred to the absence of the Rt. Hon. Sastri and Kodanda Rao in South Africa from where the Society had received a cable this morning conveying their best wishes for the successful and harmonious session, of Mr. Bakshie in Ghent and of Mr. Suryanarayana Rao in Madras. Last year saw the death of Mr. Deole, a prominent member of the Bombay branch, of Mr. Mankar of Sangli a valued associate and Mr. J. B. Sen who, it was hoped, would one day join the Society. As for additions to the Society's membership Mr. Devadhar mentioned the admission on probation of Mr. Parsrekar, M.A. who was giving every assistance to Mr. Joshi, M.L.A., in his labour work and it was hoped a few more would be taken on probation soon. Mr. Devadhar then referred to the principal activities in which the Society had engaged itself last year and made prominent mention of Mr. Sastri's work for South African Indians, Mr. Kodanda Rao's achievements in the Assembly and Mr. Joshi's work for labour inside and outside that body. The Society's humanitarian activities included flood relief work in Gujarat and Sind which occupied the President himself, the late Mr. Deole and Messrs. Thakkar and Chitalia for a long time. So far as political work went Mr. Devadhar remarked that the Society was committed to Simon boycott so long as India's wishes were not met by the addition of an adequate number of Indians. In conclusion the president dwelt upon the need for admitting more members if the work already undertaken was not to suffer. He spoke of the Society's financial needs as its financial condition was anything but satisfactory.

A Tribute to Mr. Sastri:—Professor R. Clarke of the Capetown University, in an article in the Daily News, expresses the opinion that the Right Hon'ble V. S. Srinivasas Sastri has not only, by his valiant stand in South Africa, added to the popular identification of the "Indian" with the "Coolie," but has furthered the salutary process of dissociating the possession of a dark skin from the immediate suggestion of a low level of life which custom imputes to the average African. The Indian problem has in no way been solved yet, but it is in a much better way towards a solution than anyone would have believed two years ago.

A Curious Definition:—According to Indian Opinion, the following definition of "Coloured" person has been given in the Old Pensions Bill which is to be introduced in the Union Parliament:—

"Coloured" person means any person who is neither white nor:—
(a) A Turk or member of a race or tribe whose national or ethical home is Asia, nor
(b) A member of an aboriginal race or tribe of Africa, nor
(c) A Hottentot, Bushman or Kaffara, nor
(d) A person who is residing in a native location under the same conditions as a native, nor
(e) An American negro,
and includes a member of the race or class commonly called Cape Malay or Griqua.
"THE SYNTHETIC VISION."

The June number of Prabuddha Bharat, the official organ of the Ramakrishna Mission, has an illuminating editorial headed "The Synthetic Vision." Our contemporary begins by calling attention to the great variety of problems which at present confront India. They include all conceivable forms, it observes, from the purely domestic to the extremely metaphysical. The solutions proposed are equally variegated.

"Some profess frankly materialistic views. Some look at the world (and also perhaps God) from the economic point of view. Some are trying to resolve the difficulties of mankind by an interchange of ideas. Others find the panaceas in art, others again in religion. Just as their problems are various—domestic, social, industrial, political, literary, aesthetic, national, international, philosophical, spiritual etc.—so their solutions are also equally various,—materialistic, intellectual, aesthetic, philosophical, spiritual."

Without "the synthetic vision," this variety must appear bewildering. It is the purpose of the article to supply this. No one is better qualified to undertake this task than one who is well trained in the philosophy and mental discipline of the Vedanta which is the search for the One behind the manifold of phenomena. Swami Ashokananda rightly apprehends that all our various problems today arise out of the contact between the East and the West. It is well to be more precise and say between India and Britain. Because India has as distinctive a character in the East as Britain has in the West. The Indian mind is differentiated from the rest of India by its strong metaphysical bent as the British from the rest of Europe by its political or pragmatic genius. "India is temperamentally metaphysical," writes the Swami. "To us all problems have a metaphysical import. We cannot understand or solve them except through relations with our inner being and philosophy of life."

There are many people who hold that it is the metaphysical bent of the Indian mind which unfit it for the practical tasks of national and individual life. It is so, so long as the metaphysical remains floating, so to speak, in the air and is not brought into active contact with the world of fact. "It must be clearly pointed out here," says the Swami, "that the realisation of this grand harmony is not a question of intellectual assent only. More intellectual apprehension is little better than talk. It is a hollow, unsubstantial attitude towards life. A spiritual ideal—and all ultimate ideas are spiritual—unless it is practised and realised carefully, is nothing. The ideals, therefore, should be practised and realised." It is only when earnest efforts are made to realise them that "ideals do add a cubit to a man's stature." On the other hand, there is a class, and a large class, who regard ideals as not meant for practical life. "It is all well," they say "to talk of ideals but this is a practical world and we have to deal with things as they are." If all men had at all times acted on this principle or rather policy, mankind would have progressed but little from the brute stage. There have always been, thank God, a few men who have contemptuously rejected this comfortable philosophy and gone forth undeterred by hardship and suffering in the great quest after the ideal. These men, in fact, found their highest happiness in thus surrendering themselves to the sway of their ideal. There have been several such at all periods of Indian history, but as the Swami says to most of them, the secular implications of spirituality have seemed distasteful. "Their mind longs to abide in pure spirituality; they naturally ignore the other aspects." Or it may be that they first wanted to test their beliefs on their own lives, just as the scientist wishes to prove his theories in his laboratory, before applying them to national problems. The cultural unity of the whole of India which had been achieved before the Mahomedan conquest, shows that there was a practical genius in the composition of the people and suggests that if they had had sufficient time to develop that culture in the secular sphere undistracted by external influences, they might have reared a civilization which would have been complete and vital in all its parts. But this was not to be and the question for us at the present day is to find the synthetics of all the various factors internal and external, of the problem of fitting India to play her part worthily among the nations of the world.

"India," writes the Swami, "has a peculiar way of solving her problems. It is futile to undo its effect on the Indian mind. For it is not a pose, learnt through long repetition. It is spontaneous in its origin and confirmed by the experiences of millennia. What is the special feature of this way? It is a preference for the slow process of assimilation as distinguished by the comparatively quick process of absorption. Other races and nations have either actively or passively adopted the method of either not admitting alien races, or of admitting them only under conditions which rendered the maintenance of their identity as a distinct community difficult, if not impossible. India, on the contrary, has not only not sought to absorb other races but actually placed barriers in the way of their being so absorbed. Some of the most perplexing problems of the day are due to this policy which nevertheless was the right and just one. It is in the same spirit that India will solve her modern problems, economic, political or social. The article should be carefully studied, as it gives us the key to national progress."
NATIONAL CULTURE.
(Mr. M. B. Dalal-)

As the intellect of the Hindus, which scorcs the help of modern science and pretend to have solved all problems by a logical-antithetical process of reasoning hindered out by spiritual insight, and communion with the Divine, is merged in samadhi and disdain to use up its mighty energy during this terrible and unimportant Kali-Yog, poor India is still waiting to come into her own.

It seems to be our desire to have our national culture, religion and art not in a living form, but mummified in their pristine and now worthless glory. If any one thinks this will pull us through either as a nation at present or as a race of men in the long run, they are mistaken. The preservation of national culture certainly seems a laudable object, it is possibly an ideal that leads many to the salvation that comes of having an object in life. However, like all activities that affect large portions of humanity the successful practice of it requires vital thinking.

The days are gone when nationality and national culture were almost synonymous. International culture is now possible through the help of scientific thought. India can adopt no better culture than that of science. Science can unite us as nothing else can. In the past, having a particular culture meant choosing between the different portions of a knowledge more or less true, the excellence of the culture depended on the edifying qualities of the portions chosen. Owing to the fact that all knowledge in those days lacked width, all the cultures based on it had in them an element of futility. It is to this type of culture that we owe the dreaminess of outlook and the love of emotional attitudes that we so wrongly pride ourselves on.

Science is our only hope. Even science in the early Victorian sense. The idea that India will one day save over-materialised Europe by supplying the necessary Spiritual ballast and that we had a foretaste of it when Gandhi came to the fore is merely the mad fulminations of national vanity.

We have potent reasons to adopt scientific thought on a large scale. One of them is that communal disensions cannot be removed by religious arguments and absurd projects to reconcile the tenets of opposing religions. Also in case of need, a scientist would in my opinion, be more able to judge than one of the faithful the amount of offence given to the Deity by the playing of music at odd hours.

The whole system of Hindu thought is so preoccupied with the spiritual aspect of things that the coming into power of the human mind without any accompanying thunder of soul or spirit is something that it cannot accept. Science has revolutionised every phase of thought. Within the next hundred years the indirect implications of science will so undermine the basis of Hindu cosmology and thought that either by that time we shall have entered into a phase of involution or only a lunatic will be able to defend the Hindu position. One thing is certain that working traditionally the Hindu cannot cover fresh ground. Not only has their thought fixed the limits of human advancement but it has also reached and fixed its own limit. As to soul-values they have clearly failed to achieve the millennium they have promised all through historic times. While mind-values in spite of their comparative youth have already done better.

It is unfortunate that Hinduism, in its widest sense, although it comprises such a vast store of ideas of every shade cannot adapt itself to all the larger tendencies of Modern Humanity. The Hindus have a very large part of the gamut of human speculations to choose from. Unfortunately they have chosen the poorest combinations. Of the idea of spiritualism they have made a cause celebre out of all proportion to its importance. By the rejection of a faith that they have made a cause celebre out of all proportion to its importance, slaughtering men to prevent the slaughter of animals. They have changed healthy rules for peaceful domesticity into pretence for the slavery of women. They have changed the system of caste into an efficient social tyranny.

Our Panditijeas, Shetias and Rai and Raja Bahadurs fulminate against ideas of individual freedom. Do they think they can put a spoke in the wheel of time and change? Those that believe, that individualism and the system of caste are alternative directions along which a race can progress indefinitely, could not have observed that education, the granting of the franchise, love, pity, true religiosity, material success and the ideas and conclusions of modern science are to a greater or less degree the enemies of caste.

The Hindus are undermined by their otherworldliness. They must learn to love this realm of Maya, then alone will they become a nation worthy of their past. If they desire to belong to death even when in life then they must be consistent and forego asking in a loud voice for the earthly, benefits which are certainly their due. But, in spite of obvious insufficiency national vanity takes curious forms amongst us. We believe that we are a nation specially gifted with spirituality, metaphysical capacity, mathematical capacity, occult powers, hospitality, pity for dumb animals, and women and children and peace. We believe that we possess a vision of the universe unique for its completeness and absolute in its truth. We believe that we have fighting capacity, chivalry, honesty, morality, religiosity, artistic capacity, faith, respect for tradition, respect for our forefathers and for women unique in the world.

Both vanity and Nationalism makes the Hindu avoid to swallow piecemeal this stuff of his being different to all other men in intellect, which is disted up to him so often and so shamelessly. Granting that the religious feeling and the religious understanding of life have done yeoman service to
India in the past, it is still doubtful if dogmatic religion can even be of secondary importance in the future. That is, if objective knowledge is to play its part, to the full. As it must, if we are to advance.

Religion in its inherited form must begin to lose its place as a motive of action in every day life as scientific knowledge spreads and paths to material success open up before those who have technical knowledge.

We resent all criticism of our religious, customs or arts. We want to revive our national culture of a few centuries back in toto. We have not sufficient virility to harmonise it with the energetic tunes of present day activities. We desire to go backwards, to bring the dead back to life through past phases of development. We want to devote ourselves to being the proud pall-bearers of the revered dead. Better than this is to desecrate and despising it. These deadly desires to resurrect the dead is merely the result of mental inertia. It is the desire of those that find themselves incapable of grappling with the present. The ideals of those that find the pressure of using the will and the discomfort of constant adaption too much for them.

Certainly nothing can be achieved by aping the Europeans in little peculiarities. In these be as national as you like, but where scientific thought and love of this passing existence is concerned ape them for all you are worth. If you hate them hate them intelligently. You merely lay yourself open to just ridicule by sticking to obsolete thought and obsolete customs simply because they are national. Moreover, where is the sense in trying to get the better of your enemy by flaunting before him things natural to you that you should be ashamed of. There is no culture that is unchanging and no philosophical nostrums that are eternal. The spice of life is the attainment of fresh positions which are an advance on those of the past. This is true of both personal and corporate existence. One severe form of suffering is to be overhauled against our will by time and change. The open and courageous mind escapes most often. Our besetting defect is the brittleness of our minds.

The principal weakness of our national mentality is the despising of reality. Of one, who objects to the traditional scorn of worldly things as a tendency likely to weaken the unavoidable tussle with reality, it could be said by the Mayaist that he is mistaking the greatest strength for the most abject weakness.

Before we can take sides on this question, it is necessary to recognise that the strength that the Mayaist is talking about can only be pitted if a sense of proportion is to be preserved against the most dire extremity. On the other hand what we require for a successful struggle against reality is the enthusiasm of a lover rather than the strength of a creature-beyond-reality. The success or failure of a life cannot be judged so well by the success of its fight against disaster but rather by its power of constructions and creation during normal times. If this were not so we would rate the adventurer above the scientist.

Be that as it may, it is quite possible that the Mayaist may disdain to join issue if this question were discussed from the point of view of its reality value. A discussion on the value of Maya being of course absurd. However, by refusing to discuss the question from the point of view of reality he really proves to ordinary mortals his disqualification for the life of human endeavour and human happiness. But, at this juncture he could claim that the word happiness was used in a sense completely superficial and narrow. However, we must make up our mind as to what we call happiness. Is it the tangible happiness of peace, comfort and ample opportunity of physical and mental development that we want, or is it a life of slipshod endeavour during existence, and impersonal glory and complete forgetfulness after death?

We are the most religious, the most mystical, the most hospitable, the deepest visioned and the kindest nation in the world and yet we are certainly at present the most commonplace. Putting it in a nut shell our intellectual difficulties are as follows.

First of all, there are the few that constitute the brutes of the nation. They are far above the masses and yet they are of them. So strong is the belief in a tradition that is supposed to be something unique that in times of crises when these few ought to stand out by their realistic and original attitude, they fail miserably. The point to notice here is that when the time comes for a severe break with tradition they are as little able to break with it as their humbler brethren.

Then there are the masses almost completely ignorant of sound objective knowledge and filled with monstrous superstitions. They are of course completely unreliable where intellectual co-operation or moral support is necessary in any progressive activity. By their numbers their ideas and, one is almost tempted to say, by their barbarity they are a dead load on any attempt at active progress. Thirdly, there are the semi-educated business and professional men. These form the second and least vocal class in the country. Their activities are sometimes beneficial and sometimes harmful to the nation according to the particular matter in hand. Although they are more enlightened than the masses they are so whit less superstitious as a class. And, generally speaking unreliable in matters that affect the nation vitally.

All this clearly points to the fact that we need more and more scientific education. Direct attempts at removing their superstitions or shaking their beliefs in dogmatic religion only result in letting loose their religious fanaticism which is a quality they pride themselves on as showing their wonderfully strong faith. The slow but sure effect of objective knowledge in removing the tendencies
to hyperbole and fanciful thinking would do the same work without bitterness.

It is for the few who help in legislation and who by their unique position are more seriously burdened than the trustees of any other nation, to understand and legislate against age long defects of mentality which are daily nourished by the excessive dwelling on religion and superstition. For the next hundred years at least it should be made a penal offence to preach religion in India.

Dogmatic religion, traditional mythology and almost complete ignorance of sound objective knowledge has so blunted our minds that we have no conscience where thinking is concerned. Extreme inconsistancy, random thinking and prejudice of every kind may almost be called our national traits. We do not want education but a special kind of education. We are mentally a lop-sided nation. We are mentally a lop-sided nation. We do not attain a mentality that raise us to the level of civilized people, appreciating scientific knowledge. We are mentally a lop-sided nation. We are mentally a lop-sided nation.

We do not automatically resume our pristine position among the nations. It is plain that a general liberal education does not have a one-sided effect on the mind. It is just here that general education fails in our case. What we require is a scheme of education that will correct our tendency to random thinking and give us that passion and respect for facts that is essential to our success as a nation. I do not think that any one would be mad enough to suggest, specially after the events of the last hundred and fifty years, that a knowledge of the other world is the only true requisite for success in life, although it would be far from impossible in this nation of effete dreamers to unearth such an individual.

We should cram ourselves with objective knowledge and pay no attention to social and political problems. When we have attained a clear view of the material universe as it is so far seen to be then a clean and vital social life and political independence will automatically be added unto us.

THE BHANDARIS.

(By Sitaram).

The Bhandari community is wrongly supposed by the members of the advanced communities in India as the only community among the Hindus that extracts toddy from the palm-trees and deals in toddy and wine. In one sense the interpretation appears to be true to some extent, but considering other virtues and occupations of other people belonging to the Bhandari community, the above notion peremptorily turned out to be absurd and silly. There are some nominal sub-castes in the Bhandari community that exist to-day which are, (1) Kitta,

(2) Hethkari, (3) Sindhe, (4) Gavad and some others of less importance. Some illiterate persons of the sub-castes deal with toddy and wine and the remaining few follow on their part, the profession of agriculture—the very profession followed by advanced communities in India who avowly boast of culture and civilisation. There are some who are sailors in merchantile crafts, contractors and agents of various firms and companies, school.masters in Municipal and Local Board Primary Schools, Medical and legal practitioners though few in numbers, painters, sculptors, musicians, wrestlers, engineers and politicians, thus comprising the full claims of the loyal citizenship of the British Empire.

Prof. Javkar, Prof. Redkar, Mr. Surve and the Legislative Councillor Mr. S. K. Bole are leaders of the Bhandari community, whose fame have reached the ears of all. Prof. Javkar is the famous musician in Bombay whose melodious and scientific music has won great popularity for him, giving him the appellation of a professor from the people, appreciating scientific music. So also there is the renowned athletics and wrestler Mr. Redkar, who has established an athletic institution at Girgaum—the heart of Bombay—which aims at imparting physical and athletic education to the energetic youths who love to develop and strengthen the body. The institution is formed of young persons belonging to communities backward and higher in education. With the growth of the institution there have also sprung up similar kindred institutions, whether small or big in various localities, which owe their existence to the institution in question. Mr. Redkar is thus instrumental in creating a liking for physical education in the minds of persons renowned for culture, who appear to have overlooked the education referred to, for considerably long time. Presently, when there is a general cry from the people for the same education, either for physical growth or self-defence, Mr. Redkar can safely be said to have fulfilled the long-felt want concerning the same.

On account of his being perfect in wrestling and athletic games, the public of Bombay have at present begun to style him as "Prof. Redkar", which act is incentive both to him and the Bhandari community to which he belongs—Mr. Surve, who was a member of the Bombay Legislative Council and has shown himself to be an expert in the study of Indian Politics. The honour of being an Ordinary Fellow of the Bombay University is conferred upon him by the Syndicate of the Bombay University as a sign of scholarship witnessed in him by the experienced educationists. Mr. Sadasivrao Mungekar, the renowned artist of Bombay, who by his skill in clay-modelling, has arrested the attention of the public of Bombay, who eulogise him beyond measure, for his talent in painting and this fact can well be borne out by the exhibition of clay pictures lately witnessed by the public. The late Mr. S. H. Golatkar, the renowned historian and the able editor
of the weekly, Pratinidhi, who lately expired, has made a stamp in the Indian History by his conspicuous ability in composing two volumes of history of the Bhandari community, which the members of the enlightened sister-communities would do well to go through, in order to get a thorough idea of the spirit and staff the Bhandaris possess, so that they would no longer form the ill-conceived opinions that the Bhandaris are the toddy extractors and liquor-sellers only but form the correct estimate to the effect that the Bhandaris are the extractors of the best stuff that has produced the two historical naval officers, Sarnya Tandel and Mayank Bhandari, during the glorious reig of Shree Shivraji whose fame and glory are sung to-day by the people to demonstrate the long-felt sympathy they have cherished for them.

Mr. S. K. Bole and Mr. A. K. Surve are doing their level best to raise the status of the Bhandari community to the level the cultured communities in India have reached, and in doing so they are voicing forth the grievances of the community, through press and platform, before the public to give proper heed to them for getting them solved correctly and satisfactorily. To give vent to feelings and expressions, Mr. Bole has started the weekly, Newday, and Mr. Surve the monthly magazine, called Bhandari-Vijaya, to discuss the communal and social problems.

Besides, in short, there are different people of different tastes in the Bhandari community who can vis and ve compe with the best type of people advanced in western education on account of the all-round genius and to understand the truth of this statement the people of other communities should make an attempt to mix and move with us the Bhandaris, by attending the occasional meetings of our Sumaji, which are advertised in local newspapers from time to time. The members of the educated classes in India, in particular, appear to form an erroneous idea of the Bhandari community so as to belittle its significance and, in this connection, explanatory lines referred to above, have been written to eradicate the prevalent wrong beliefs so as to get a clear insight into the activities of the Bhandari community which has been hitherto misjudged and ill-estimated by the responsible sister-communities advanced in education, from the sound experience we possess.

MISSION SCHOOLS AND NATIONALISM.

We find Mahmoud Asim Boy, editor, writing in Vakut that "a foreign institution which has been opened in our country with the promise of helping the education of Turkey has mis-used the confidence which the State and people have placed in it." Through its Constitution the Turkish Republic, we are informed by this writer, respects all religions existing and profess in Turkey, but "Turkish laws do not permit any discrimination in dealings as between Muslims and Christians. Any one may profess any religion he chooses. Such matters of conscience lie outside the duties of government. The fact that the educational system of the Turkish republic is based upon secular principles," add Asim, "is not an excuse for making Christians out of Turkish children."

Turkey is still passing through the crisis of rebirth, writes Yusouf Nadi Boy, editor of Djuvaarit, in a moving appeal, tinged with some bitterness, that Turkey be permitted to work out her destiny in her own way. Freedom of conscience, he says, is proclaimed in all progressive countries where the real spirit of democracy is understood, and he insists:

"The Ministry of Education has done its duty in closing the American School at Brussos, and in handing over the guilty to justice. Religion is a personal matter. Modern society condemns any attempt to impose foreign religion into the consciences of the young. It is a terrible crime and the most shameful thing in the world, so society ought to prevent it."

"Leaving the responsibilities of the foreign schools to themselves, let us for a moment consider our own responsibilities for the creation of a national culture. Great responsibility lies on Turkish society and Turkish educational institutions. We are in a state where we must consider seriously, more than ever before, this problem of national culture. The life of Turkish society can no more stand on the old values. We destroyed the old values and progressed towards better national Life in a new civilisation. But did we replace the old with the new values? Ought we not to do so, and do it firmly? The real problem is this; and the crisis is on us."

It may seem that in a secular republic where freedom of conscience is permitted such an incident should not occasion so much anxiety, writes Khalil Nimattullah, professor of logic in the University of Constantinople, in Vakut. But, acknowledging that religion is one of the recognised institutions of society, and that religious education is a part of the whole system of education, he argues that religious training should be according to the religion of the society to which the individual belongs, and insists:

"To-day our social and national life must be Turkish. An ideal society is one which is composed of the individuals of kindred minds, living the same culture. The vitality and power of a society depend exclusively on the harmony between the life of the individual and that of society, and on the strength of the social consciousness of its individual members."

"In spite of this fact some poisonous microbes have crept into our society with the humanitarian end of helping the education of Turkey and have tried to implant their religion in the simple souls of our youth in order to separate them from our society. They want to strip them of their national character, and thus to strike at their very souls. It seems they do not know that the religion of Turkey is Islam, which has a supreme loftiness in its essence unparalleled in other religions."
"It is the most sacred duty of the generation which brought forth the national revolution to proclaim a general protest against these thieves of conscience, and these houses of infection. We must put an end to the seal of these poisonous institutions which have established themselves in Turkey under the name of foreign schools, trying to deprive the spirt of our youth of its deepest feelings and engrafting on its nature an anti-national spirit."

"To be westernized, to be civilized, to be modernized," exclaims a fervid editor in Karagucu, "does not mean to become Giaour (unbeliever)!

And we read an appeal that has not an unfamiliar ring to our western ears: "Hold firm your nationality and beliefs, and then enter into any form you like. Open your eyes! Don't send your children to Giaour schools before you give them a good national and religious education. Otherwise the fault is not with the children; it is with you!"

"The inner life of the boarding-schools especially is very far from reflecting the life of Turkish society. The National days of the Turks, which are the main sources of national enthusiasm and elation, cannot be observed in these schools; whereas the religious and national days of the country which the mission schools celebrate in a most impressive and inspiring way.

"The aim of the educational activities which are carried on in these foreign schools under the watchword of 'unnamed Christianity,' is to infuse Christian beliefs and doctrines in the minds of children in a subtle and pedagogical way; for example, to inject Christianity gradually, unconsciously, and even without mentioning its name.

"Foreign schools exert political influence also on the youth. They teach history from foreign sources and foreign points of view... The freedom of the persecuted nations from the yoke of Turkish tyranny!... are ideas which are frequently met in these sources.

"In short, these schools with all their aims and methods of education are institutions which sever the soul of the Turkish child from his own society and bind him to another society which is not Turkish... The occasional instances of conversion which break forth now and then are obvious manifestations of the indirect influence which these schools exert on the minds of the pupils who attend them. The most powerful influence of a foreign school is the one which is exerted indirectly..."

"Character is very largely a national matter. It can be formed only in a national environment, through the good and bad influences of that environment. Character cannot be imported from outside, because it cannot have a foreign nature. Foreign schools will build character after the pattern of their foreign homes only; whereas such a character is dangerous for the Turkish national ideals, whether it be a political or a religious thing...

"However, writes The Missionary Review of the World, "the distinction between religion and national loyalty should not be an impossible one for Turkish minds," for, runs the argument:

"A Christian can be a good citizen of any country whose laws are based on righteousness, truth and brotherhood. But Christian mission schools lose sight of their main reason for existence if they fail to put first the training of youth to know and believe in and follow Jesus Christ, and to put into practice His principles and teachings in all relationships of life. This should produce better children and better citizens—unselfish, friendly, faithful and intelligent servants of God and man."

WHAT JUSTICE MEANS.

Mr. R. B. Eliaus of Atlanta writes in the Federal Council Bulletin:—

Concerning certain phases of race relations there is undoubtedly room for difference of opinion. In this class fall such questions as those of inherent-racial inequalities and social intermingling. But for the most part these are academic issues, debatable only on the basis of personal opinion. Consequently their discussion usually develops more heat than light.

If people desire to make real progress in their thinking on this subject they will do much better to seek some ground of agreement from which to start—some simple principle about which there can be no question. Such a principle is found in the demand for common justice. Even the most prejudiced will admit that white people should a
least be just to Negroes. This admitted, we shall find the road open far in front of us. For here we are in the realm of facts, not that of speculation, and with a little effort we can go forward confidently on solid ground.

At the first step we confront the fact that in most states which provide separate Negro schools the average expenditures for public education are from four to eight times as great for the white child as for the Negro. I know of one county, for example, which spends on its white schools an average of dollars 87 per child and on its Negro schools an average of dollars 1.82 per child!

"But Negroes do not pay as much taxes as white people." No; and poor white people do not pay as much taxes as the rich. But for whose benefit were public schools established in the first place—for the rich which can afford to pay or for the poor who cannot? Is not the Negro's relative poverty handicap enough? Shall we further penalize him for it by denying education to his children? No academic question here. Just a practical issue of simple justice on the one hand and of human destiny on the other.

Is it just to bomb or burn the house of a Negro who moves into a white community? Or late that has happened repeatedly in cities of the North and Middle West. One may honestly think residential separation of the races desirable, but are the torch and the bomb justifiable means of bringing it about? And in these sections, chiefly in the South, where such separation is taken for granted, is it just to deny to the colored districts the common decency of civilized community life—street paving, lights, sewers, proper housing? In states which provide for the separation in public carriers, is it just to give Negroes for the same money a poorer grade of service than is provided for whites?

Do the courts always do justice when Negroes are involved? Has an accused Negro an equal chance to establish his innocence, or a complainant to win his case? No need to accept anybody's opinion about it. Merely sit through a session of a police court and see for yourself.

Does justice demand that Negroes be protected from economic exploitation—that they be permitted to work for a living, be paid decent wages, and be settled with honestly? What about the "barber bill" enacted by a certain city some months ago forbidding Negroes to cut the hair of white people? What about certain state laws which legalize even yet a form of debt slavery? Get the facts, if you don't know them already, and apply the standards of justice.

What has justice to say about lynching—about mob shootings and hangings at the stake? There have been more than 4,000 such affairs in America in the last forty years. Is there room for difference of opinion about that sort of thing? If not, is it not high time that we should do something about it?

Justice may have something to say about citizenship rights, also. Not all Negroes are competent to exercise the right to vote, to be sure. But is it justice that those who are should be illegally excluded, while incompetent white men are allowed to vote? We must protect the ballot, of course, by suffrage limitations. But should not such limitations apply equally to both races?

What has justice to say about our conventional attitudes toward the people of other races—our assumption of superiority; our consequent arrogance and lack of consideration; the limitations of opportunity which we lay on those we count inferior; the petty humiliations which we visit upon them? Can these be defended on the basis of justice?

Not that the Christian should be willing to stop with justice alone. "Not the letter that killeth, but the spirit that maketh alive", means the spirit of Jesus, who saw infinite value in every human being and enjoined upon all the obligation of mutual love and service. The Christian, therefore, is expected to be generous as well as just. But justice is a good starting point and, if we follow the road honestly, we shall have quite enough to do for a while.

CHILD MARRIAGES.

Child Marriages in the East stir Western pity and indignation, but some Englishmen think a little of this might be spared for the same subject at home. Of course, it is admitted by E. Arnot Robertson, in the London Daily Mail the English do not marry their girls when they are actually children, but according to sociologists, the development of a twelve-year-old Eastern-bred girl living in a tropical climate is equivalent to that of a girl of sixteen or seventeen in the West. At eighteen or nineteen, he goes on to say, numbers of English girls, with the full approval of their parents, make the choice which is supposed to decide the whole course of their lives, and we read:

"Not only are these nice young things not legally of age; they are not even considered of an age when their opinion on any matter of importance would be thought worth listening to for a moment. And yet they are expected to discern among the jolly youths who dance with them and take them about in cars or on the backs of motor-bicycles, the ones who will settle down into the most suitable companions for the very different women they themselves will become in ten or twenty years.

"During the last hundred years or so the average marriage age for girls has advanced a good deal, but not in proportion to the drastic changes in woman's outlook and position. In the days when English girls of sixteen were pledged in marriage by their fathers without being consulted at all, women were entirely household chattels. 'They were brought up to hope for the best in the matter of their husbands' occasional sobriety
and fidelity, but not to expect too much; and in any case among the leisure classes they would not have been allowed to get to know the man well before marriage, however old they were, so that it made no difference to the choice how young they were pledged."

"Moreover, once married, there was no escape for them; a fact which made, if not for contentment, at least for endurance. Nowadays, with divorce always a possibility, marriage must be far more satisfying than it used to be, in order to endure at all—which emphasises the importance of the choice.

"Neither in England nor India would legal interference be advisable; there are some girls of eighteen in this country who are admirably fitted to make the most important decision of their lives, though the majority are not; and, on the other hand, there are plenty of young women of twenty-two and twenty-three who are still too immature."—The Literary Digest, New York.

PROSTITUTION IN BOMBAY.

The Law, Procedure and Elections Committee of the Bombay Municipal Corporation have recommended the Corporation to approach Government for the amendment of the Bombay Prostitution Act so as to make brothel-keeping illegal. The Committee is reporting on the subject say that with a view to ascertaining all the points of view, a sub-committee of the committee appointed to consider the question invited representatives of the Bombay Vigilance Association and the Commissioner of Police at their meetings, ascertained their views and discussed with them the various aspects of the question. The representatives of the Bombay Vigilance Association strongly advocated the amendment suggested to be made in the Bombay Prostitution Act in regard to making brothel-keeping illegal. The Commissioner of Police informed the Sub-Committee that owing to the heavy criminal work of any Police Station it is not possible for the staff to give special attention to offences connected with prostitution; they deal only with specific complaints made to them; he therefore had recommended to Government that a special staff should be appointed to deal with offences under the Prostitution Act so that some effort could be made to carry out the main intention of the Prostitution Act, viz., the suppression of the pimp and the procurer; this staff had been sanctioned in May 1927 and was now engaged in this special work; some good work had been done but much remained to be done.

The Commissioner of Police was of opinion that the problem was as much the concern of social organisations as it was of the police and that through the duty of investigation must remain in the hands of the police as trained investigators, much help and information could be given and ought to be given by voluntary workers such as the Vigilance Association, etc. He was not opposed to the proposal to make brothel-keeping illegal, but he was doubtful whether legislation to this effect would prove such a remedy as its advocates claimed. The Sub-Committee have after careful consideration recommended that it was not desirable at this stage to make brothel-keeping illegal in the case of females. The Committee, however, disagree with the Sub-Committee's views in the matter and are of opinion that time has come to request Government to amend the Bombay Prostitution Act for making brothel-keeping by males or females an offence under the said Act on the ground that the existence of brothels encourages and facilitates commercialised traffic in women and girls. Unless brothels are closed it will be impossible to stop this traffic. If there were no brothels the importation of girls would not be a paying proposition and it would be very difficult to carry on the traffic inasmuch as these girls would not find shelter for the purpose of carrying on the trade.

The Committee also desire to draw the attention of the Corporation to the opinion emphatically expressed in favour of the proposed amendment of the Act at a public meeting held on the 18th November 1927 under the auspices of 29 public associations in Bombay and presided over by Sir Purabhotamdas Thakurdas. Moreover it may be mentioned that the majority report of the Bombay Prostitution Committee had strongly recommended that keeping of brothels whether by males or females should be made illegal and an offence under the Prostitution Act. Experience has shown and it has been acknowledged by the Commissioner of Police that under the present law it was impossible to take any action as brothels though really controlled by men were nominally kept by women. The Committee are unable to see how an act can be an offence in the case of males and not so in the case of females. Such distinctions make the provisions of law inefficient and inoperative. The Committee therefore recommend that Government be approached with a request to undertake legislation in this matter.

NEWS OF THE WEEK.

Naidu Widow Marriage.—A correspondent writes:—The re-marriage of a widow belonging to the Naidu Kshatriya caste, which does not permit re-marriage of women, was celebrated last evening in the Arya Samaj Mandir at Kolatam. The bridegroom was Mr. Narsa Narayana Obbety, son of Babu Obbety, a Kshatriya young man of Mangalore, aged about 26, who is employed as a clerk in the Imperial Tobacco Company of Bombay. The bride, Shriwati Bobbhyawati Venkata Subbamma, aged about 20, is the daughter of Mr. Akula Kotayya Naidu of Manlipatnam. Prior to the commencement of the marriage ritual, the bridegroom was invested with the sacred threads after appropriate ceremonies in the course of which he solemnly undertook to live a life of righteousness and to realise the grand ideals represented by the sacred symbol. About 50 persons, both ladies and gentlemen, partook of the dinner given to celebrate the social side of the function.
Prof. Raman's Notable Discovery — A notable discovery concerning the action of light on matter is the latest contribution by Prof. C. V. Raman, F. R. S. to the advance of science. It is believed that the discovery will profoundly influence the progress of several branches of physics and chemistry, including some direct practical importance. Prof. Raman and his collaborators are hard at work in his Laboratory following up the discovery which is already attracting worldwide attention in scientific circles. Already, several papers have appeared in scientific journals discussing its explanation. A French writer in the *Comptes Rendus* of the Paris Academy of Sciences refers to the discovery as an "extremely remarkable" one, and its fundamental importance as opening out entirely new regions of research in the relations between matter and radiation has been promptly recognized by the leading physicists abroad.

Campaign against Social Evils — Under the auspices of the Social Purity League, writes the *Champion*, a public meeting was held at the Malabart Kerra grounds, Calicut. Mr. F. G. Manivallaman Rajah Balfour praised. In his opening remarks, the president urged the removal of caste and religious distinctions. Mr. K. Chalubuty spoke next on the need for inter-marriages, inter-dining etc. Muvvur P. Kunhiraman, F. Keravan Nair and P. H. Das also delivered speeches against the existing social evils like uncleanliness, animal sacrifice and drinking. Several resolutions were passed at the meeting. The Government was requested to punish all those who carry fowls, head downwards, for sacrifices in temples and to grant permission to all castes to enter and worship in temples taken under the management of the Hindu Religious Endowments Board. Another resolution urged the people to try to secure for all castes and communities common rights and privileges in temples and other institutions under the Maharajah Zemorin, as they were established from public funds. All the municipalities in general and Calicut in particular were requested to put a stop to the inhuman practice of clubbing dogs to death in public places. The meeting strongly urged for legislation prohibiting animal sacrifice in municipal area.

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CONTENTS.

Legal Rights of Hindu Women:—Mr. K. T. Bashyam Aiyangar has done well to publish in book form (S. Ganesan, Madras) his Mysore University Extension lecture on “Women in Hindu Law,” Sir C. P. Ramaswami Aiyar contributes a Foreword, and the book is dedicated to Mr. Mirza Ismail, the progressive and broad-minded Dewan of Mysore. Sir Ramaswami commends the book as valuable to the lawyer, legislator and social reformer. The author, he adds, takes the view in which he has been supported by many thoughtful students of Hindu Law that “a partial study of Hindu law-books and scriptures and the natural reluctance of the European translators, lawyers and judges to trespass on private and sacred territory have contributed to fossilise the law and depress the women’s cause.” He quotes with approval the author’s observation that law in the old days was an organic growth, “but now the laws are not of the existing society but of several centuries ago applied with little or no regard to changing conditions.” The same view was expressed by the late Mr. Justice Telang in his paper “Gleanings from Maratha Chronicles,” in which after giving several instances of social changes, great and small, freely introduced under the pressure of military and political necessity by the then rulers, he observed: “speaking broadly it would appear that the general effect of British administration has been to render feeble the various forces which were, in old days, working from within the community itself as a community. The old rules would, by common, if tacit, consent, have been gradually relaxed, and in process of time custom would have sanctified everything. But such a process hardly takes place at our present stage of progress, or at all events is incomparably more slow and tedious in its operation, wherever British influence is in other respects powerful.” This is the kind of fact which the Simon Commission has to get access to, and which, owing to the abstention of those who can help it, it will not find it easy to do. We may add that the activities of Christian Missions are directed to short-circuiting the social forces which in their natural operation would, to use Telang’s phrase, be “working from within the community itself as a community. Just as the Bolshevists attribute all the ills of society to capitalism, the Christian Missionaries attributes it to Hinduism. Educated men have ceased to be persuaded by the proposition that a man has only to become a convert to win his freedom. Even the illiterate classes are not readily taken in by such specious talk. Hence, the modern movements within the Indian communities to reform their own abuses.

How Christianity is Spread—The Baptist Missionary Review for June gives the first place to an article by Miss Brenner headed “Touring Nollore after the Cyclone,” with the commendation, “it is not merely an exceptionally interesting narrative but a valuable study of the conditions governing rural evangelism.” When Jesus Christ sent out his apostles to preach he warned them not to encumber themselves with much luggage. Miss Brenner does not believe in this injunction. “Some missionaries,” she writes, “very conscientiously feel that the less equipment we use the better, for they are afraid of detracting the attention of the listeners from the Gospel story. This is certainly a worthy reason, but it has been my experience that almost everything can be used for the glory of God. Curiosity is after all a natural operation which the writer is trying to attract their curiosity and thus bring them within reach of the message.” Missionary work of this sort is really advertising Christianity, Miss Brenner records that she was able to make great inroads on the belief of the villagers by means of vinegar bottles filled with water! “Even over little for terrier dog and the new canary bird we bought in China have been the means of drawing people to the tent. No matter for what reason they came to our camp they never go away without having heard the word of salvation.” Miss Brenner nevertheless had small success in converting the people. This she naively attributes to the activities of Satan whose bonds lie heavy on the Indian people. Hinduism, she says, is a religion of fear. It was not a Hindu who said of old that “the fear of God is the beginning of wisdom.” Nor was it a Hindu who called his people to repent. But, says Telugu people, may or may not have the mind of children but Miss Brenner’s methods are certainly very childish.

Vernaculars and English—Professor Karve’s Women’s University at Poona uses Marathi as its medium of instruction; the idea being that
whatever may be the exigencies which require English to be used in the statutory Universities, they do not exist in the case of women who may, therefore, be taught throughout in the vernacular. This is something like the practice in certain cases of men eating fresh food while women are strict vegetarians. We are of opinion that, having regard to the inferiority which has come to be attached to women's position in society, it is essential that the equality of the sexes should be asserted in the educational as in other spheres and that notwithstanding its obvious disadvantages, English so long as it is the medium of instruction for men should also be that for women. We do not, however, assume an attitude of antagonism to the Women's University, as every institution, which adds to the number of women under instruction, is helpful in increasing the forces which make for social regeneration. Professor Karve himself has declared that he has not started his institution in a spirit of rivalry to the existing Universities. It is to be expected that any one who undertakes to speak to the graduates of the Women's University on the Convocation day, should support the principles on which it is conducted but we cannot help thinking that Nawab Ross Masood who delivered the last address rather overshoots the mark. This is particularly surprising as he acknowledged that immeasurable benefit has been derived by Indians from the use of the English language as the medium of instruction. He did not specify the advantages though he enlarged at somewhat lugubrious length on the harm which it has, in his opinion, done in various ways. Starting with the proposition in which the abstract is incontrovertible that a child is best taught through its mother-tongue—which, in passing, is actually done throughout the country—the Nawab implied that any one of the Indian vernaculars was as good as a mother-tongue as a medium of instruction to Indians in any part of the country. This, to take one extreme case, would mean that the Telugu or Maithili boy may be taught through Bengali or Gujarathi more beneficially than through English. There is, of course, a good deal of ideas and sentiments common to all the vernaculars and that makes the learning of a vernacular other than his own comparatively easier than learning English. The main purpose of the study of English, however, is to acquire culture of social and political freedom which is peculiar to it and which so far as it has found its way into the vernaculars is still an alien element in them. It is worthy of note, in this connection, that all the present day leaders among Indians are English-educated men, many of them educated in Europe and that even those who decry, English education themselves belong to this class.

A Solution for Communal Troubles:—The best way to overcome communal troubles is to create opportunities for the intellectual and mental appreciation of the ideals of different faiths and culture. It was a happy idea of the citizens of Patna to inaugurate the Prophet Day on last Sunday in which men of culture, education, irrespective of religion, participated. Mr. Abdul Aziz struck the right note when in the course of his presidential address he remarked that if really Hindus, Muslims, Christians, Jains and Buddhists and other people belonging to the various faiths made it a point to know the view points of one another, to understand the life, achievements and creeds of the different Prophets who came to the world from time to time, they would find that the object was to better mankind by setting up ideals and to lead exemplary lives by which the whole of humanity could benefit. In paying a fitting tribute to the Prophet of Islam, Mr. P. K. Sen observed:—It would be lunacy whether in science or in religion to imagine that truth was one for one country and different for another. The sovereignty of science had dispelled such illusions. It would be a sad day for India if they were to shut themselves up from this universal consciousness and were to stick to narrow, territorial and tribal consciousnesses. He made bold to say that the prophet's life was not an ideal only for the Arabs, but for the world, old or new. What did his life teach? Continuing he dwelt on the God-consciousness and God intoxication of Muhammad, the very essence of his being and the message that he gave to this world. He described graphically his frequent resorts to solitude to be in communion with God and how ultimately he emerged from the solitude after hearing the mysterious voice, “There is no God but God.” With this message, he fought the evils of his time and came out triumphant when everything round him was unpropitious; and hostile. He never used sword except in self-defence. He knew no mortal so tender, so full of mercy. The greatest charge of cruelty was unfounded. Great mischief was being done on account of ignorance and on account of wrong standard of judgment. Such ways of approach led them to disaster. A superficial knowledge of religion is the root cause of communal discord.

A Case of Sati :—We reprint in another column the none-too-strict sentence passed by the Allahabad High Court in a horrible case of Sati which came before it. It is a strange reflection on a hundred of years of British rule that such an instance of savage superstition should still linger in a settled province like Bihar. The Brahmin community must feel ashamed that the criminals in the age of consent case as well as the sati case belong to it. We should have much wished that some one of the main abettors in the sati case should have been hanged as an example and a warning. It is high time that persons who inspire such outrageous barbarities were made to realise that they are guilty of murder and nothing less.

A Defect of Law:—We print in another column the judgment of the Allahabad High Court in a peculiarly odious case of rape by an adult husband on his child wife. Such cases are usually hushed up, and when one comes to light it is but proper that stern justice should be meted out for the delinquent. In their judgment the learned Judges call pointed attention to the defect in the law which provides no punishment for the parents who hand over their female children to elderly husbands. This is an omission which should be supplied.
THE MARATHA UPHEAVAL.

There has been no more striking instance of a complete reversal of the estimate of a historical character than that of Shivaji, the founder of the Maratha Empire. Anglo-Indian historians had stigmatized him as a bandit who by treachery and sharp practice managed to hoist himself into the position of the ruler of Maharashtra. To-day the Prince of Wales and following him the whole of official and semi-official Anglo-India pays tribute to him as the greatest soldier-statesman of India. This is partly no doubt the result of the desire, which found expression in the separate Coronation of King George V at Delhi, of British India to regard itself as being in historic continuity with the pre-British governments, as being in some sort a natural evolution from them. The removal of the seat of the Central Government to Delhi was inspired by this sentiment which has much to justify it. The revised attitude of British towards pre-British rulers is a necessary corollary to this doctrine of British rule. The rehabilitation of Shivaji, if we may so call it, has been greatly assisted by historians like Principal Rawlinson, Jadunath Sircar, Kincaid, Farnissi and others, who have shown that the charges brought against him were merely a repetition of those of hostile Mahomedan writers. The unveiling of the equestrian statue of Shivaji at Poona by the Governor of Bombay last Saturday puts the seal upon the restoration of Shivaji to his rightful niche in the Indian Temple of Fame.

Shivaji was not by temper or tradition an anti-Moslem. His father, Shahaji, was named after a Mahomedan saint whose shrine was held in reverence by the Bhonsle family. Shahaji was a grandee of the Muslim Court of Bijapur. Shivaji’s dress was modelled on that of Mussulman courtiers. In the ordinary course, Shivaji would have succeeded to his father’s estates and position in the Bijapur Court. Ranade has told us that the Decan Mahomedan Kingdoms differed from those of North India, in that they were essentially national rather than communal in their organisation and outlook. He mentions under ten heads the influences in consequence of which about the commencement of the seventeenth century, “the nominal Mahomedan rulers of Golconde, Bijapur, Nagar and Bedar were virtually controlled both in the civil and military departments by Maratha statesmen and Maratha warriors, and the hill-forts near the Ghats and the country thereabout were in the hands of Maratha Jahagirdars, who were only nominally dependent upon their Mahomedan sovereigns.” The attempts of the Moghul Emperors to upset what Ranade calls this “balance of power” in the Deccan led to the rise of the Maratha power. This danger (of the Moghul invasion), he says, “was felt to be formidable alike by the Mahomedan rulers of the Deccan and their Maratha nobles.” The Marathas sided with the Deccan Mussulman Kings so long as the latter were able to stand up against the Moghuls. It was only when they failed to do so, that Shivaji rallied the Marathas under the Hindu flag. “He (Shivaji),” writes Ranade, “did not create the Maratha power; that power had been already created, though scattered in small centres all over the country. He sought to unite it for a higher purpose by directing it against the common danger. This was his chief merit and his chief service to the country, and in this consists his chief claim upon the grateful remembrance of his people.”

Though originating in conquest the Moghul Empire was no absentee government. Under the far-sighted statesmanship of Akbar and his immediate successors, it acquired the character of a national government and was accepted as such by a large part of India. Shivaji too did the same as shown by the readiness with which he sought for and accepted high rank in the Imperial army. It has been said that he did so as a ruse, but we see no reason to suspect that he was not quite sincere in the loyalty he professed to the Emperor in his early days. It was Aurangzeb’s gross breach of faith with his Hindu subjects that drove the latter to withdraw their support from the Moghul Empire, and later to rise against it in self-defence when it degenerated into an openly and aggressively communal regime. The Hindu community is not organised for aggressive action. Its general tendency is to live and let live. It is only when a serious danger threatens its very existence that it is roused to resistance, and as soon as the immediate danger is past, it relapses again into its normal passivity. The Sikhs in the Punjab, the Rajputs in Central and the Marathas in Western India stood up to challenge the Imperial power when it departed from the wise liberalism of its founders. Ranade in a famous address to the National Social Conference at Lucknow traced the process of which fusion was going on between Hindus and Mahomedans and which was interrupted by the short-sighted policy of Aurangzeb. The history of India, he said, would have taken a different direction if Dara and not Aurangzeb had succeeded Shah-Jehan on the throne of Delhi. Such accidents, however, do not turn the course of history and when they do, it is because antecedent conditions have prepared the ground for the change. Prince Dara represented advanced Indian nationalism for which neither Mahomedans nor Hindus
were ripe at the time. The result was that while
the Moghul Empire fell, the Hindus failed to raise
a national State on its ruins. The political
genius required for the purpose, was lacking and
the English who supplied it easily established
their rule over India.

MUTUAL SERVICE vs. EXPLOITATION.
(By Dr. Clifford Mannhardt, Ph.D.)

The corner stone upon which a stable and happy
society is built up is that of mutual service. A
works in the fields; B toils in the mills; C practices
as a peader; D heals men's bodies; E is a capita-
list; and so it goes. Each makes a contribution
and each in turn is dependent upon the other. If
several hundred mill hands were suddenly taken
out of Bombay and settled upon the land it would
be but a question of time until some of them would
be raising grain, others would be doing blacksmith-
ing and carpentry work, while still others would be
doing hand weaving and following the other occu-
pations that are essential to the well being of the
whole. Ideally each individual would make the
contribution for which he was best suited in order
that the total welfare of the group might be
furthered in the most effective manner.

But in practice the ideal differs from the actual.
As the situation works itself out in our cities very
few men are allowed full freedom of choice. A
young man either follows the occupation of his
father, or seizes the
opportunity for work
of one of our most difficult industrial problerus.

We have industrial unrest because men suspect
that whereas
there exists a certain
and profit-sharing, group management, intelligent
co-operation in
operation is also true for the lesser forms of exploitation,
even to the attempt to get without equivalent giving.
Fortunately, however, there are indications that the
cooperative movement is gaining. Works coun-
cils, profit-sharing, group management, intelligent
cooperation between labour unions and employers-
all are signs of the new day. If the signs fail, over
the ruins of our wanted machine civilization future
historians will write the epitaph: "The Age of
the Machine. It had every opportunity to prove
itself a social benefactor, but it died by its own hand,
a victim of human greed."
The appointment of the Minister Sir Ghulam Hidayatullah, member of the Bombay Executive Council, is open to grave objections. Time and again, the translation of a High Court Judge to the Governor's cabinet has been opposed on the grounds the independence of the judiciary will be impaired when the bright vista of the Executive Councillorship is opened out before him. With greater emphasis, it applies to the Minister's being appointed as member. A minister, as a servant of the Governor, is bad enough but to make him an Executive Councillor is worse still, as it subjects him to demoralising temptations, encourages unscrupulous ambition and as it enables the bureaucracy to keep the ministry servile by helping sycophants to become Ministers with prospects of a more permanent, if less independent office of the Executive Councillorship. Under these circumstances, it is moonshine to talk of clean politics and purity of public life.

The Indian High Courts Bill has not evoked as much criticism and opposition, as it should, from enlightened and responsible bodies like the Bar associations in different parts of the country. Under colour of Indian Vakils being ineligible to be Chief Justices as at present, the bar against civilians also is being removed. It will be evident that the object is to subordinate the judiciary to the executive, by making it civil minister's being appointed as member. An effective protest has been entered by the Bombay Lawyers' Association and the Times of India. Will the Indian Government open its eyes and consider or reconsider the situation? Either the bill was inadvertent or deliberate. If it is the first, the suspicion that the bureaucracy is being patted on the back, is irresistible. If it is the other, louder must be the protest and stern the opposition.

The Consolidation of Holdings Bill in Bombay and a proposal for consideration of the same subject by the Madras Collector's Conference at Coiy, would make it appear that the move is from the Central Government which had so far put a damper on the land-revenue-forming propitiities of the provincial Governments. It is hoped that the two Provinces will become alive to the fact that forced legislation towards consolidation, will be a remedy worse than the disease and that success lies in the way of an extension of educational facilities, spread of co-operation and a permissive legislation. After all, the Bill would only touch the outer fringe of the Land Revenue problem.

The appointment of a Physical Education committee in Madras to investigate into the need for compulsory Physical Training in Schools and to explore the possibility of providing additional facilities for play-space, recreation, gymnastics and the necessary equipment, is again a move after the Bombay Government's example. Many of the reforms and changes proposed, omit the essential pre-requisite viz. finance. Secondary education is in either province is crippled for want of it. If it is supplied, every defect will disapper.

The Madras Local Boards Amending Bill is provoking a bitter opposition from the several Local Boards. The proposal to do away with the existing Taluk Boards, to enlarge the sphere of activity of the District Boards and to appoint an Executive officer for each District Board, must be welcomed by all sane critics and wise administrators. At present, the Taluk Boards have dis-proportionately large expenditure, little income and less work. They are in no way useful. It is time that they went unwept, unhonoured and unsung.

The resignation of two Ministers in the U. P. was rather late in coming. The Simon Commission has created searches in many a heart and cost the Ministers in the U. P. and Madras their offices. As if communal divisions and party squabbles are wanting, there is to be a further division of Simonites and Anti-Simonites. If the said test of loyalty to the Government, is an adoption of the Simon creed, whatever it is to be, the prize of such loyalty is an Executive Councillorship, to quote an example from Bombay. The Provincial Governments are preparing the way for Sir Simon by getting rid of the un-desirables and gathering the desirables. If a Minister is capable of thinking, he must clear out. If he does not, elevate him. An accommodating, compromising, half-hearted and nondescript puttyman is marked out for an imminent ministership.

MEMORIAL TO SHIVAJI MAHARAJ.

The unveiling ceremony of the All-India Shivaji Memorial equestrian statue took place on the 16th instant, and was staged amid scenes of oriental splendour in fine weather. The Governor and Lady Wilson arrived in a magnificent procession from Shaniwara and were accorded a cordial welcome by the Maharaja of Kolhapur and the Deccan Chiefs. Unprecedented crowds lined the routes and cheered their Excellencies.

After the speeches, his Excellency, accompanied by the Maharaja, proceeded to the statue and unveiled it amidst thunderous cheers from the crowd. A salute of 19 guns signalled the auspicious event.

On his Excellency's return to the dais, a vote of thanks by the Chief of Saangli concluded the function. Messages wishing success were received, among others, from the Prince of Wales, Lord Irwin, Sir William Birdwood, Lord Lloyd and Lord Goschen. Representatives of Indore, Gwalior, Baroda, Butlam and Dhar and hundreds of civil and military officers and members of the Bombay Government participated in the function.
The statue, weighing 10 tons, stands 13 feet on a granite pedestal 17 feet high and was designed by Mr. Karmarkar, artist. Shivaji is represented in a martial pose. A marble panel representing Shivaji receiving a sword from godless Bhawani adorns the front of the pedestal. The cost of the statue is Rs. 70,000. The national character of the evening function was stressed in the speeches and applauded. Those present included the Chiefs of Anand, Bhor, Jamkhandi, Mirej and Mudhol, Raja Sahib Bhonsale, Pandit Malaviya, Mr. Kelkar, Mr. Jayakar, Mr. Kamat, Mr. Deshdar, Mr. Jadhav Mr. Jagtap. Over a thousand ladies were conspicuous by their presence.

The following extracts are from the Maharaja of Kolhapur's address delivered at the unveiling of the statue of Shivaji the Great: It is my proud privilege to-day, as President of the All-India, Shri Shivaji Memorial Committee, to welcome you here to take part in the unique function of the unveiling of the statue of Shri Shivaji Maharaj. The movement for raising this great national memorial to that hero was started in 1921 by his Highness the late Maharaja of Gwalior and my late father of revered memory: and about the end of that year, his Royal Highness the Prince of Wales laid the foundation on which the statue will be to-day unveiled. It is certainly many years since the work was begun. But no one who knows the difficulties through which we had to pass will be surprised that so much delay was caused in the fulfilment of the object with which the movement was launched in 1921. To-day's ceremony marks the completion of the first part of the Memorial. Remembering vividly, as I do, the many difficulties which beset our path in the past, I feel very great pleasure to see that we have to-day reached the end of at least one part of the journey. My pleasure is greatly enhanced by the fact that I have been able to request your Excellency to take the leading part in to-day's function.

TRIBUTES TO SHIVAJI.

I have no doubt that every true heart in this Country, Indian or British, will feel a thrill of joy at the sight of the Memorial which we are about to unveil. A time there was when the memory of Shivaji was used as a political party weapon in Maharashtra and many people were afraid of being associated with the movement which bore that great name. As the descendants of Shivaji, myself and my ancestors have always considered it our duty to worship his memory. But it is a matter of pride, such as I never felt before, that I am able to lead a movement to perpetuate the memory of my great ancestor on behalf of India as a whole. His Royal Highness the Prince of Wales paid a noble tribute to Shivaji by consenting to lay the foundation of this Memorial. Our gratitude to him for thus associating himself with a movement which arouses the most patriotic feelings throughout the country, no words can adequately express.

I WILL NOT DETAIN YOU BY ATTEMPTING TO TELL YOU WHAT A GREAT PART THIS MEMORIAL WILL PLAY IN THE LIFE OF GENERATIONS OF INDIANS YET UNBORN. THIS STATUE WILL NOT ONLY REMIND INDIA OF THE HEROISM OF SHIVAJI AND OF THE MAGNIFICENT WORK WHICH HE DID IN HIS DAYS BUT IT WILL BE A SOURCE OF NOBLE INSPIRATION FOR AGES TO COME. CIRCUMSTANCES MAY CHANGE AND THE FIELDS ON WHICH OUR LABOURS LIE MAY CHANGE, BUT THE GREATNESS OF A HERO LIKE SHIVAJI REMAINS UNCHANGED. "STATES FALL, EMPIRES BREAK UP, DYNASTIES BECOME EXTINCT," BUT TO USE THE WORDS OF THE GREAT INDIAN HISTORIAN, "THE MEMORY OF A TRUE 'HERO AS KING' LIKE SHIVAJI REMAINS AN IMPERISHABLE HISTORICAL LEGACY FOR THE ENTIRE HUMAN RACE."

The pillar of a people's hope,
The centre of a world's desire, to animate the heart, to kindle the imagination and to inspire the brain of succeeding ages to the highest endeavours."

In laying the foundation of this Memorial to "One of India's great soldiers and statesmen" as he described him, his Royal Highness the Prince of Wales observed six years ago that "from this spot the statue of the Founder of Maratha greatness will look with pride at the pillar across the river which commemorates the latest exploits of the abiding valour of his people." May this Memorial help to keep the spirit which animated the people of Shivaji burning, bright and clear, for all times to come, and may it long serve to keep the memory of Shivaji Maharaj and his work green in the hearts of his grateful countrymen.

I now request your Excellency on behalf of the Shri Shivaji Memorial Committee to unveil the Statue.

GOVERNOR'S SPEECH.

PRINCE OF WALES' MESSAGE.

Unveiling the statue, the Governor read a number of messages. The Prince of Wales' message read:-

"I shall be glad if you will convey to his Highness the Maharaja of Kolhapur my thanks for the invitation to attend the opening ceremony of the Shivaji memorial, the foundation-stone whereof I laid when I visited Poona, and my regret that I am unable to be present on the occasion of the completion of work begun during my visit to India. I feel sure this occasion will be worthy of the memory of the great Indian statesman-soldier and the monument will stand for all time as a testimony to Maratha greatness in the arts of peace as well as those of war."

His Excellency said he proposed to send a reply conveying on behalf of the Maharaja of Kolhapur, president, and members of the All-India Shivaji Memorial Committee, their dutiful respects and grateful thanks for the gracious message and adding that while it was deeply regretted that his Royal Highness was unable to be present the message and its tribute to the Indian statesman-soldier, who had been commemorated in the memorial, had been a source of great satisfaction to the committee and the.
president and would be deeply appreciated by the people of Maharashtra.

VICTORY'S MESSAGE.

His Excellency read a message from the Viceroy—

"I send your Highness my congratulations on the occasion of the unveiling of the statue of Shivaji, the renowned Mahratta leader and statesman. I trust this memorial may stand both as a lasting token of the pride of the Mahratta people in their national hero and as a reminder of how in recent years, particularly in the Great War, the Mahrattas have shown by their deeds that the traditions of the past still inspire them."

COMMANDER-IN-CHIEF'S MESSAGE.

The Marquis of Reading, Lord Lloyd, the Governor of Madras and the Commander-in-Chief had also sent messages. The Commander-in-Chief's message concluded:—"That the qualities of courage, hardiness and disregard of danger, which were so conspicuous in Shivaji and his Mahratta warriors of 600 years ago are still alive in the Maratha soldier of today is plainly written in the records of the 'Great War.'"

SATI IN BAHIL.

"We do not pretend to know if there be any survival after this life is finished, but, if so, and if God be just and merciful in the scene that we very imperfectly understand justice and mercy, then such of these men as survive their earthly punishment may well go on humble pilgrimage to Sampati's flower decked shrine and, with ashes on their heads, cast themselves down and invoke her gentle spirit to intercede with the Almighty to save their guilty souls from everlasting damnation."

These remarkable words were contained in a judgment passed by Mr. Courtney Jerreil (Chief Justice) and Mr. Justice Adami in passing sentence on ten persons who had been convicted at the Patna High Court of abstention of suicide. The story told in court was a moving one. It was stated that Sampati Kher, a young Brahmin widow of the Bahar sub-division of the Patna division, accompanied the 'dead body of her husband to the cremation ground on the banks of the Ganges. There she was made to bathe and was supplied with articles of toilet which, according to the old custom, a woman must use before she commits 'suttee.' Her feet were painted and she was obliged to change her dress.

After undergoing this preliminary ceremony Sampati sat on the funeral pyre of her dead husband and soon afterwards her clothing burst into flames. The people around, who thought that a miracle had been performed before their eyes, set up a cry of 'Suttee ki jai!' and threw chips of firewood on to the burning girl.

POLICE TO THE RESCUE.

The humiliation of the girl was interrupted by her springing from the burning pyre and rushing into the river, apparently in utter perplexity and agony. One of the accused pushed the body of the husband after her into the river and she dragged it after her, but could not do so for any considerable distance. Two constables endeavoured to get the girl to return to the bank, but she evaded their attempts to aid her and returned herself. She died two days later from the burns she had received while on the pyre.

Their lordships, in the course of their judgment, said that to satisfy their dues, the crowd, the "pandit" in this affair knew that the fire must appear as if by magic. Also, the poor girl herself expected the fire to be miraculous. The "pandit" were prepared for the emergency.

A SIMPLE TRICK.

Not for a moment continued their lordships, had the girl been left alone: She had been closely surrounded. The trick was more simple than any conspirator's trick at a country fair and it was the "pandits" who propounded it. At the torture of the flames the poor creature leaped from the fire and rushed into the river. The "pandits" were now in a serious difficulty. If the woman was rescued the method in which they had set fire to the pyre would be revealed. They could not start the fire again: they could not repeat the trick. The apparatus was gone and therefore Sampati must drown.

The judgment continues:—They threw her the corpse of her dead husband, which slipped out of her grasp, to the Ganges crocodiles, but no such merciful fate attended Sampati. They shouted to her to drown herself. Some police put out in a boat and tried to rescue her. They were threatened and told that they were not to stop her as she had been told to drown herself. However, with the assistance of the police, she was ultimately helped ashore in a shocking condition. For two days and two nights she lay there in agony. Then the Sub-divisional Officer, who had been away on tour, arrived with armed police, swept the rabble aside and took the poor woman to the jail. Subsequently her sufferings came to an end. It is stated that on the 'bank of the Ganges there was a little shrine to perpetuate her memory.

THE JURY.

As regards the defence taken that they should respect the verdict of "not guilty" of the jury because they were learned men, their lordships observed that "learning connotes neither wisdom nor courage, and, in our opinion, these jurors are deficient in both these qualities, qualities which are necessary to citizenship."

Their lordships found all accused guilty and sentenced—Bamantar (kha driver) and Lakhi (who acted as maid) to one year's rigorous imprisonment, two young boys to five years' rigorous imprisonment each and Jugdeo (an older youth) to seven years and the remaining five accused (pandits) to ten years' rigorous imprisonment each.

A CASE UNDER THE AGE OF CONSENT ACT.

An interesting story of how a husband of 34 years of age committed rape on his child wife of 11 years
old was told in an appeal by one Kalra Prasad, Brahman, who was sentenced by the Sessions judge of Farrukhabad to three years' rigorous imprisonment under Section 376, I. P. C. His Lordship upheld the conviction but reduced the sentence to two years.

His Lordship in his judgement said: This appeal exposes in a marked degree the evil effect of the pernicious custom of early marriages, which unfortunately prevails among the lower classes in this country. A man aged 54 years was married to a child of 11 years about a year ago. Her parents, who cannot under the existing law be touched at all, have exhibited in almost incredible callousness in not only getting the marriage performed but in sending the girl to her husband's house to live with him. One cannot use too strong a language to condemn such reprehensible conduct. The result has been what might well have been feared by any man of sense. On a night when the other inmates happened to be away from the house the child wife was raped by her husband. The medical evidence establishes beyond a shadow of doubt that the injury caused to her person were due to sexual intercourse. The evidence to establish the offence is overwhelming, and there can be no manner of doubt about its commission. Partly due to modesty and partly to her being under the control of her husband's relations, the girl does not admit what was done to her and has been tutored to put forward the defence story that she got hurt by falling on a peg to which a goat used to be tied. In face of the evidence of the two lady doctors who examined her internally, this cock and bull story is ridiculously absurd. I am satisfied that the finding of the learned Sessions Judge on this point is correct.

"The learned Judge has imposed a sentence of three years' rigorous imprisonment on the finding that the girl is 10 or 11 years of age. He has remarked: "The matter of her age was especially within the knowledge of her father and her husband and under Section 108 of the Evidence Act the burden of proving this fact was on the defence." They have miserably failed to discharge this burden. The age of the girl may be within her father's knowledge, but the father is not under trial. I agree with the judge in rejecting the evidence of the father who makes out her age to be 14 years. It is obviously to conceal his own disregard for the health of his daughter that he is trying to shield his son-in-law. But her husband's knowledge would be based only on what he might have heard at the time of the marriage since then. I would, therefore, not throw the burden of proof on the defence.

"The learned Judge has also remarked that the prosecution evidence shows that the girl is 10 or 11 years of age. This evidence is that of medical experts. But medical evidence as to the age of a girl under puberty cannot be exact. It is, after all, an estimate, especially when the girl is physically weak and of a delicate constitution. In such a case I think it would be safe to allow at least a margin of one year. It follows that the prosecution evidence is insufficient to establish that the girl was under 12 years of age. In this view the sentence of three years, which exceeds the maximum provided by Section 3 of Act 29 of 1925 (Indian Penal Code Amendment Act) cannot be maintained.

"The limit of the age of consent has been raised to prevent the premature consummation by adult husbands of marriages with children who have not reached the age of puberty, which is undoubtedly productive of grievous suffering and permanent injury to child wives. The act of the accused was brutal and deleterious to the health of the girl and even dangerous to her life. In addition to causing her injuries it brought on fever and unconsciousness. The defence which was put forward was no ignorance of the age of the girl or a misrepresentation by the father as to her age, but a totally dishonest and impossible defence as to the way in which the hurt was caused. There are no extenuating circumstances which would justify me in imposing any sentence smaller than the maximum prescribed.

"I accordingly maintain the conviction but reduce the sentence to one of two years' rigorous imprisonment."

**VIEWS ON PURDAH.**

In a long letter to Babu Brajeshore Prasad, Babu Ganesh Dutt Singh says that he holds very strong views on Purda and other social matters. "In my opinion", he says "social improvements, specially those directed to improve the physique of a nation are to be attended to first." "In order to stop race deterioration care should be taken of the existing and the future mothers. For this purpose the people may be divided into two sections viz:—

1. Those who have given up all manual labour on account of health and manual position.
2. Those who have to work for the living. The first suffers from excess and second for want. I confine my note to No. 1 because they supply the brain power to the country."

Babu Ganesh Dutt Singh then proceeds to dwell at some length on the causes of this unfortunate result, the most potent of which he thinks is that both men and women have given up physical labour and exercise and the latter are confined within the four walls of the house behind the Purda. The case of womenfolk behind the Purda, he says, is still worse. He draws a picture of their miserable existence behind the Purda and then suggests as to how to ameliorate their existing condition. "In my opinion physical exercise in open air is the only remedy. If this exercise takes the form of work it is still better." Therefore the first thing which you are to do is to tell the people of all ages that they must take care of their health and for it, physical exercise is more essential. Exercise is to be regulated according to age and condition.
Then you are to tell them to be more careful of the health of their womenfolk. In order to improve their health they have to take into consideration these matters:

1. They should be allowed to enjoy pure air and sun light. The first thing which we require in this connection is that the daughter-in-law should have the same position as daughter in the family. Here I again tell you that the condition which I have described is that of the daughters-in-law and not of the daughters. The trouble begins with the marriage. It is a known fact that all females as daughters are almost quite healthy, because they are free to move in their courtyards and have to do some work also. But the moment they become wives the position is changed. Therefore all the daughters-in-law should be given the position of daughters in domestic circles. There is no reason why we should put restrictions upon the daughters-in-law which is not upon the daughters. This is one thing which will improve the health of the females in higher circles 50 per cent.

2. The second thing, which he suggests, is that women should be asked to do some work. Domestic works give them very mild exercises suited to their health. Just see the health of female servants who do all the work of the house. In old times the health was not so bad because the females did something. The females of higher classes not sufficiently rich do these works and their health is quite good. I know that a lady doctor who visited the house of a Raja whose wife was almost invalid and all cases of conception ended in abortion advised him to make his wife work like maid-servants and give some exercises which was essential to improve her health. Her advice was not quite accepted but some arrangement was made for physical exercise and her health improved.

3. The third suggestion is as the time is quite changed, females should be prepared to take part in all matters concerning welfare of the country. The Parda stands in their way. It should be gradually slackened. The first step should be that new and then the female should come out with their husbands or other relatives to walk or drive or go for bath in the Ganges.

4. The fourth is to remove Parda altogether and make them as free as women of the lower classes. I think the province is not prepared for this, though personally I am quite in favour of it. Sometimes the gradual changes take years to produce its result and revolution is much better than evolution.

I have personally advised all the young people who come in touch with me to get rid of it at once. I shall be glad if a Conference is held at Patna and all young men go in a body with their wives to attend it. This Conference should be joined by men of all communities, Hindus, Mahomedans, Bengalees, Bhaarases, Oriyas and so on. In order to achieve it mere notice won’t do. Some of you must go round to convince the young people of its utility and persuade them to be a bit courageous. If they have not sufficient spirit to fight social wrongs in which there is very little risk, you cannot expect better things of them in other directions in which the path is thorny and risky. I see no harm in following the example of Maharatta or Madras.

**A Rude Awakening.**

My host was a famous English Bishop, well known for his missionary zeal, and a very spiritual personality. My fellow-guest was a full-blood African Bishop, with a deep, impressive, musical voice, a charming man. How could you help liking him? It was a great heartening experience to see the two Bishops, a contrast in the colour of their skins, sitting side by side, and yet so united in their purpose for this world. It was fused an impressive object-lesson of the catholicity of the Christian Church. As this African divine appears in his full episcopal robes in the various cathedrals of this country, the hearers of his spiritual discourses would have no room for doubt in their hearts about the valuable results of Christian missions. "The descendant of Pagan ancestors," as he called himself, now preaching the faith delivered to the saints.

I sat in this interesting company, enjoying the luxury of a heartening Christian experience. How wide and universal was the love of Christ, and how He broke down barriers, how He makes races new, how He makes diamonds from rough stones! But I was soon brought down to this every-day world. I was to realize in a real way that the City of God was not yet built on earth. It came about in this way.

When the African Bishop and I were alone, we talked about various racial problems. For that, to my mind, is the great crucial point that the Church is faced with. The Bishop's words and experience are enlightening. "I may dine to-night with the Lord Mayor of Liverpool, and to-morrow when I go on board the ship I am not fit company for my fellow white passengers. We cannot all of us be like the late Dr. Aggrey and just dismiss the question by humorously pointing out that while the white people had one waiter between two of them, he had one all to himself. This will not solve the problem." From his native land to Plymouth he was alone at a table, and the Britiards would have nothing to do with him. Such isolation is not observed on either the French or German steamers, and this is verified by many other African and Asiatic passengers. Somehow it is left to the Anglo-Saxons to give expression to their racial prestige in this manner! But what "stagerrated and shocked" the Bishop more than anything else was that on the same steamer there were two English missionaries, whom he knew quite well, and in whose houses during his tours in his diocese he had been invited for meals, but these two though they saw him sitting alone at a table, never thought it advisable to sit by his side. It would have been against the conventional attitude of the others and not the thing to do. And yet those men will talk
at missionary meetings when on deputation about their great love for the African! The incident makes one think furiously, and one may well be reminded that "all our doings without charity are nothing worth." That African servant of God to-day is a disillusioned man and carries a wounded spirit. It was a rude awakening indeed, and challenging in its call to build Jerusalem here on earth in our generation. But it demands a great cost. The Christian World London.

SOCIAL WORKER'S TRAINING CLASS.
Assistant Secretary writes—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 7th July 1928. The class will be held at the Head Office of the Social Service League, Girgaum. Lectures will be arranged generally on Thursdays 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 subjects mentioned against their names—

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 requested to register their names at the Office of the Social Service League, Servants of India Society's Home, Sandhurst Road, Bombay, on or before the 7th July 1928. Students are required to pay the entrance fee of Rs. 2 only. Names should be registered at the office of the League at any time from 12 to 6 P.M. For further particulars apply to Mr. D. S. Savardekar, Assistant Secretary Social Service League, Bombay.

D. S. SAVARDEKAR,
Assistant Secretary.

NEWS OF THE WEEK.

Indian Music Conference, Bareilly—InRemingting Jill on the theological Seminary campus a Bangi Sammelan or Indian Music Conference was held at 5.30 p.m. on the 8th May. Mr. Sardar Pad Murerji, B.A., L.L.B., Vakil, High Court, was the President. Mrs. prominent Hindus and Mohammedans were present. The Hall was appropriately decorated. About 250 people attended the descent and were rewarded by hearing an exceptionally interesting and high class programmes. Special features were Ustad Mehdi Hassan's Tabla tarang, Mr. Inayat Malik's Dhrupad and Prof. E. P. Chansky's Harmonium playing. Indian classical music is not frequently heard in public gatherings in these days and the excellent rendition gave music lovers a treat for which they were enthusiastically grateful. A Committee was formed to take charge of the Sammelan and plan occasional gatherings of this sort. Mr. Sardar Pad Murerji was elected President, Prof. Chansky of the Sammellany, Raja Chitrakot patron. The Rev. J. Devaldass, Principal of the Seminary was active in arranging the Conference. It could not have been so successful without his help. The audience felt greatly indebted to him and to Prof. Chansky for their part in starting what we believe will be one of the most delightful features of inter-community social life in Bareilly in the coming years. Such Conferences are not merely entertaining, they raise the standard of music appreciation and exert a finely cultural influence.

Shivaji Memorial—Standing over 16 feet, the Shivaji statue unveiled at Poona on the 16th Instant is regarded as the largest bronze cast erected in India. The working committee decided that such national memorial of a great national hero should be national in every possible way and entrusted the work to the Indian artist, Mr. Karmerkar. The statue is only one part of the memorial, which includes a historical museum and a library for Indians especially Maharashtrian history, with provision for research work and publication of works on Maharashtrian history. By the next year it is expected that the statue will form the centre of sixty lines of buildings to house the historical material. A feature of the list of donors to the funds is the co-operation of Muslim as well and Hindu sections of the public in contributing to it. The generous scales of contributions is also remarkable and it is expected that a sufficient surplus will be left for a large all-India fund to organise a research scheme.

Prevention of Child Marriage Bill—The widespread interest which is being kindled throughout India by Haji Bubhar Fatehali Sada's amended Bill called the Child Marriage Restraint Act 1918, is an indication to the great change in public opinion, which is everywhere evident. Throughout India educated women are organizing meetings in support of this Bill. The Bombay Presidency Women's Council in co-operation with numerous other women's societies is holding a public meeting of women to support this Act, at the Wilson College Hall Chowpatty at 4.30 p.m. on Wednesday June 27th. The amended Bill is general in its scope and applies to all classes and communities in British India. The first provision determines the age of boys as 18, of girls as 14, below which age marriage should be punishable.

The following classes come within the penal provisions of the Bill:—(a) Male adults who marry young girls. (b) Persons who perform any essential ceremony of Child Marriage, and (c) Parents and guardians who promote or permit child marriage.
 provision has been made in the Bill to avoid the risk of frivolous prosecution in such a measure of social reform which is directed against customs which have been so long established and is so widely prevalent in India. We are confident that the great majority of thinking women in Bombay are strongly in favour of this Bill—indeed many women would have preferred the age to stand at 16 and 21 respectively—and that they will do their utmost to make the meeting on the 27th a success. It is not enough to merely wish Godspeed to the Bill, women must attend the meeting in large numbers and thus show Government and the Public that they are really in earnest and wish to see the Act become Law. The Women's Council office, Town Hall, will be held to receive signatures of all who desire to support this Bill.

Anti-Purdah Campaign.—A movement has been set on foot in Bihar for the abolition of the time-honoured custom of ‘pardah’ and discarded the veil by a number of prominent Brahmin men and women. A strong appeal has been signed and addressed to the public on this question by some influential people including Babu Braj Kishore Prasad, Hon. Babu Mahendra Prasad, member of the Council of State, Hon. Babu Angrah Narayan Singh, member of the Council of State, Babu Jagat Narayan Lal, M. L. C., Babu Daulat Sahay M. L. O., and Babu Chandrakumar Prasad Narayan Ghose, M. L. C. The signatures to the course of their appeal state that “we have arrived at the conclusion that the purdan or an undeniable institution, being responsible for inveterate. Our growth and progress in many directions and it should not be allowed to continue a day longer than it can be avoided. Whatever may have been the justification for its introduction into the scheme of our life, it is difficult to defend it now on any grounds, rational or human. We hold that the system is repugnant to the genius of our culture. We want that the women of our province should be as free to move about and take their legitimate part in the life of the community in all particulars as their sisters in Kashmir, Manerashtra and Madras in an essentially Indian way.”

It is proposed to start an ideal institution in the province for training the women in domestic economy, hygiene, midwifery, literature, music, etc., and making them useful citizens and worthy mothers and at a preliminary step meetings will be organised all over the province on 8th July next in order to launch a regular campaign for the abolition of purdah.

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NOTES.

Age of Consent Committee—As the result of the debates in the Legislative Assembly, the Governor-General-in-Council has decided to appoint a Committee to inquire into the law relating to the age of consent as contained in Sections 375 and 376 of the Indian Penal Code. The Committee, which will start work at an early date, will be composed as follows:—Chairman: Sir Morepant Vishwanath Joshi, late Home Member of the Executive Council of the Governor of the Central Provinces. Members: Ral Bahadur Pandit Kanhaiya Lal, late Judge of the Allahabad High Court, Mr. A. Ramaswami Mudaliyar, lately Member of the Madras Legislative Council, Khaq Bahadur Mahabub Mian Imam Baksh Kadri, lately District and Sessions Judge in the Bombay Presidency and now Chief Judicial Officer of Junagarh State, Mrs. M. O'Brien Beudon, Superintendent, Victoria Government Hospital, Madras and Mrs. Brij Lal Nehru. The Secretary to the Committee will be appointed hereafter. The legal and Judicial elements necessarily predominate in the composition of the Committee. The principle of communal representation in this Committee or in the Auxiliary Education Committee of the Statutory Commission has been followed, to the neglect of that of territorial representation which is tending to take a back place in Indian politics. There are three Brahmins, including the Chairman one non-Brahmin, one Mahomedan, one European and one lady who is also a Brahmin. The Chairman is from the Central Provinces, and the Mussalman member is a Bombay official. Madras supplies two members, the non-Brahmin, the European lady doctor and the United Provinces the same number. Bengal, Bihar and Oudh, and the Punjab have no representatives. Sir Hari Singh Gour who, it had been announced, will be a member, has evidently not found it convenient to join the Committee. The composition of the Committee cannot be said to be satisfactory. The subject of endogamy is one in which an intimate knowledge of social conditions in the castes, and areas in which child marriages are most prevalent, is necessary to arrive at just conclusions. This consideration has not been kept in view in the composition of this Committee.

Bhavnagar Administration—Among the Kathiawar States Bhavnagar has always been pre-eminent for its interest in educational advancement. It has nearly 500 institutions of all sorts for a population of 45,000, and spends about 4 lakhs out of an average annual revenue of almost one rupee per head of the population. About one crore on education. Its educational equipment includes a first grade Arts College and four High Schools. Girls' education receives a fair share of attention. The Dakshinamurti School receives special mention in the Administration Report. It is a hostel and school combined where experiments in new methods are freely tried. It is one of the few institutions in India where the Montessori method has been introduced. It is conducted by a band of life members. The Report notes as a significant indication of the awakening among the classes that hostels for students are being opened by various communities. Bhavnagar is a Prohibition State, the manufacture, import and sale of country liquor having been prohibited several years ago. The import and sale of foreign liquor is now prohibited except for medical and special purposes for which a store of liquor is maintained by the Medical Department. Purchasers are kept showing names and castes of purchasers together with a record of quantity purchased. The sale is confined to Bhavnagar town only, and the liquor is issued in small quantities and only in cases of real need. There is no complaint of any difficulty in enforcing the prohibition policy. The fact is that the Durbar sincerely believes that it is for the good of the people and the State to prevent drinking and as public opinion tends the same way, the working of the measure encounters little opposition.

Bhavnagar Women Support Sarda Bill—The women of Bhavnagar mustered strong in the Wilson College Hall on Wednesday evening to register their cordial support to the Bill of Mrs. Sahil Harbhuja. Sarda for the prevention of child marriages, now pending before the Legislative Assembly. The speech of the evening was that of Mrs. F. N. Sifar who condemned in strong terms the pernicious custom of child marriages and the mental and physical deterioration resulting from them. She challenged those who opposed legislation on the ground that Hindu marriage was a sacrament to show how it could be under the existing conditions, she observed: "One wife for a man, a woman, that is the highest condition of married life, then alone can it be called sacrament. But what do we see, a man has the liberty to marry..."
as many times and discard as many wives and a woman is supposed to marry once and worship her husband as God. If either of the two parties retain the idea of a sacrament it is woman. Well, I do not want the woman to come to a lower standard, but what I would like to emphasise and where I would like to appeal to the Government is that women by upholding the higher standard have earned the privilege to demand that a change be made in the age of marriage when they are convinced that such a change is absolutely necessary for the well-being of the country.\[81x124\]Child-marriages were in vogue in all communities and in all countries but they had outgrown this custom and adult marriages are the order of the day. Hindu society alone has clung to it with superstitious veneration. Signs are not wanting that there is also an awakening among the Hindus to retard the marriage of girls till they are long past the ridiculous age at which it was claimed that shastras required them to be launched into marriage. It is a matter of common knowledge that shastric injunctions are made a convention of being cited to set up a dead wall against the progress and to the winds where they affect the material progress of the community. The very shastric people who quote chapter and verse against the raising of the marriage age for girls should be reminded to their discomfiture that they have given the go-by to shastras whose own profession is concerned! Then why make a fetish of them and condemn thousands of girls to immature wifehood, and motherhood and to the cruellest of "hoods"—widowhood—even before the meaning of marriage has dawning on them.

Separatist Movements:—The great achievement of British rule in India was the political unification of the whole country for the first time in her history. A common system of laws, administration and education, which knew no caste or creed, did much to consolidate thepolitical unity. Suddenly, however, the process has been reversed, and the separatist tendencies are again in full swing. The first set-back was the differentiation between communities for franchise purposes. This virtually abolished the common citizenship in British India, and introduced a communal one. The older generation of Indian leaders protested against this retrogression, but a later and more expedient generation accepted and endorsed it. Under the influence of the Non-Co-operators, the National Congress adopted the principle of dividing up the country into language areas and now we have a similar claim urged on communal grounds. It would seem as if the work of British rule is gradually falling into pieces and that the post state may not likely be worse than the first.

Mr. Andrews' Reply to Miss Mayo:—Mr. C. F. Andrews has been contributing a series of articles to Young India setting the truth from falsehood in Miss Mayo's book. His opinion should carry weight as his love of India and insight into things Indian is far from the common. Mr. Andrews cites authorities to prove that the significance of marriage is not the same in India as in the West. He takes the opinion of the Census Commissioner of the United Provinces, where he says "Marriage among the Hindus means no more than irrevocable betrothal. The parties do not begin to live together as husband and wife, but after the lapse of an indefinite period, generally not less than one and not more than five years." Mr. Andrews' diagnosis of the evil custom will throw further light as to why it has persisted so long. Unlike Miss Mayo, Mr. Andrews takes due recognition of the fine of reforms along which it is sought to medley this evil. The reason why Hindu parents are often in such a hurry to get their children married is very simple. The caste divisions have become so elaborate that now they number well over a thousand with all the subdivisions reckoned in. This limits the area of choice to a very considerable degree, because inter-caste marriages are very rare, up to the present time. Therefore the father is anxious to obtain a suitable match for his daughter and cannot brook delay. For it is commonly regarded as a social disgrace in India to have a daughter reach womanhood without marriage. Two things would immensely accelerate the movement towards that abolition of child marriage, which every reasonable man in India desires. The former is the encouragement of intermarriages between subdivisions in the same caste. The second is the spread of women's education.

Mahatma's Ashram:—We make no apology for giving much space in this issue to an account of the Satyagraha Ashram at Sabarmati. It is the first full and authoritative account of this world-famous institution that has been published, and will, we are sure, be read with interest and preserved for future reference by many readers. The Ashram has grown from small beginnings to its present proportions comprising numerous constructive activities, besides being one of the foremost institutions in the country for training men and women in social service.

New University for Madras:—A press communiqué says:—The Government have had under consideration for some time the project for a university teaching and residential college at Chidambaram. placed before them by Sir Annamalai Chettiar who has offered to transfer the collegiate institutions founded and managed by him at Chidambaram together with an additional sum of twenty lakhs of rupees towards the endowment fund for the new university. Considering the unique nature of the generous offer and the fact that the best educational opinion in the country has since the publication of the Sadler Commission Report steadily favoured the growth of residential and teaching type of university, Government have come to the conclusion that they should not miss the opportunity of encouraging private effort in the cause of public instruction and establishing new university of the type admittedly the best though yet unknown in the presidency. Government will make an endowment of twenty lakhs towards the scheme, 75 lakhs for building and equipment and a recurring grant of one and a half lakhs per annum. The proposed university will include faculties in science, arts, commerce and oriental learning and provide for residence and instruction for about 1,000 undergraduates at a total cost of five lakhs per annum of which about two lakhs will be met from fees and one and a half lakhs from provincial funds. The Bill, incorporating the scheme, will be published at an early date and Government expect to be in a position to take it up for consideration at the next session of the Legislative Council.
THE ROYAL AGRICULTURAL COMMISSION'S REPORT.

The Report of the Royal Agricultural Commission is a harmless, unnecessary but at the same time bulky document. Its swift passage to the dust and oblivion of the upper shelf is assured. The Commission took two years and six months to produce it. The most energetic reader can scarcely hope to peruse it with understanding under two or three months. It is evident that the Report is meant for the information of the hardy and scarcely hope to read it. They fully realize the importance of the subject in question, the Report is vitiated by the all too common vice of foreign schemes for improving a country, namely, ignorance and neglect of the value of experience even as the basis of research. The Report is compiled a huge mass of information, relevant and irrelevant. There can be no doubt that it was meant honestly to make a solid contribution to the problem of the Indian cultivator. But it was handicapped at the start by some of the most vital issues bearing on the question, such as land tenure and assessment, being expressly excluded from their purview. The Indian complaint is that the land tenure has been progressively trammeled by harassing restrictions, and that the methods of assessment are arbitrary and inequitable. The Commission has nothing to say on these questions which are exercising the minds of the cultivating classes. The Report is too abstract and too detached from the most pressing questions of the day, to be of interest to the workaday world of India. The starving man is told that if he applies himself to scientific research, he will in course of time be able to entertain himself and his friends and relatives to sumptuous feasts whenever he wants. The British press as in duty bound extols the monumental Report of the Commission. Some new appointments will be created at high salaries and some third-class British scientists will be installed in them with a great fanfare of trumpets. The members of the Commission will get titles in the New Year's Honours list, and some of them may get something more substantial in the shape of office. But the cultivators, working as much as he has done all these years. His lot can be improved only by an administration which realises that its first duty is to India and Indians.

The contrast between the point of view of the practical administrator with an intimate knowledge of Indian conditions and that of a Commission consisting mostly of amateurs, is very striking in the matter of improving Indian breeds of cattle. The Royal Commission almost despairs of doing this and, indeed, thinks that the Indian climate is not favourable to cattle-breeding. Hume's view is markedly different: "The Indian climates, varying as these do, appear to be specially favourable to cattle. Every one who has kept cattle here, knows that if moderately fed, and given plenty of work, and kept away from contagion, they never seem to be sick or sorry, but work on hardy and healthy from youth to extreme old age. They are very prolific too. If our poor hearts had only reasonable fair play, the whole Empire would swarm with cattle, cattle able to work the heaviest ploughs, and, in soils and situations where this was necessary or desirable, to plough as deep as you like."
THE INDIAN SOCIAL REFORMER [June 30

CRITICISM
(By Dr. Clifford Manshardt, Ph.D.)

"He took the suffering human race, He read each wound, each weakness clear; And struck his finger on the place, And said, 'Thou art sin and there.'" Matthew Arnold.

One of the most cherished rights of the free citizen is the right of thinking for himself and the right of expressing his thoughts. Throughout the ages of history there has been a long struggle between reason and authority, which in spite of certain modern indications to the contrary, seems to have issued in the general acceptance of the principle of freedom. The nation that lays claim to being civilized must submit its claim to this onetouchstone and must be judged in accordance with its success or failure to meet the test. Outward evidence of material prosperity are not enough, the real test of a nation's greatness is found in the freedom of its peoples. A nation that restricts the press, that restricts public discussion, and tries to prescribe the limits of its citizens' thought, fails to that degree in fulfilling the possibilities of its nationhood. Suppression never has provided and never will provide the basis for a sound and healthy society.

But criticism, although of value, also has its limits. We need desperately men who will point out the weaknesses of modern society. We need social diagnosticians—men who will touch their fingers to the place and tell us where we are. We need "calamity howlers" for though the pictures that such men present may be much overdrawn, they generally contain enough of truth to set us thinking, and to see if we can discover a way out. Visit a book-store and note the large number of titles dealing with an impending crash of civilization. Scan the better grade magazines and note the number of articles devoted to the same subject. There is a general feeling abroad that something is wrong with the world, and that strenuous measures must be taken to ensure civilization's recovery.

A man would be foolish to deny the general truth of this contention. All is not well with us. It takes neither a particularly wise man nor a philosopher to recognize it. But at the same time one cannot but feel that the tendency today is to deal too much with social disease. In the last few years we have changed many of our ideas about the function of medical men. The doctor used to be regarded as a man to heal the sick. If a person fell ill he generally accepted first the advice of his friends and neighbors about his ailment, tried a few home remedies, and then if he appeared to be getting worse, sent for a doctor as a last resort. There the job of the doctor was to cure him. But today we are placing a great emphasis upon preventative medicine. We call our doctors not simply when we are sick, but we consult with them as to how to keep well. We undergo systematic treatment for the purpose of maintaining our health and strengthening our bodies.

The figure seems to carry over to the social field. Our writers have poor old society stretched out on the table and are doing their best to save her. One wants to amputate a limb, another wants to take out her tonsils, and another lays the entire trouble upon the teeth. And in the meantime the patient suffers. We must not disparage the efforts of the diagnosticians. We need more and better ones. But it would seem that we also need preventative doctors.

Instead of always asking the question, what is wrong with society? let us change the question to what is right with society? Instead of seeking to discover the ailments, let us seek means of strengthening the heart, lungs, and other vital organs. What is good in society? Well obviously we have our schools. Alright, let us strengthen our schools and make them better and better. We have the great potential power of religion. Let us use religion as a vital agency in the development of a better world. We have our social and political organizations. Let us develop them and make them of a better and higher character. We have much latent idealism, waiting to be captured and turned into creative channels. Let us make a bid to enlist this idealism in the service of the nation.

Let us not lose the critical faculty, but let us emphasize still more the faculty of construction.

EMPLOYMENT OF WOMEN IN INDIAN MINES.

The Government of India have followed their draft regulations, published last week, for prohibiting the employment of women underground in mines, by a communiqué, announcing detailed proposals indicating that from 1st April 1929 the number of women employed in the exempted mines (the coal-mines in Bengal, Bihar and Orissa and Central Provinces and the salt mines in the Punjab) should not exceed the average number employed in 1926 and thereafter a ten per cent reduction in numbers would be made annually, so that all women will be excluded from 1st April 1939. In all other mines it is proposed women will be prohibited from working finally from 1st April next.

The regulations relate only to underground workings and do not interfere with employment of women labour in quarries and other open workings.

Objections and suggestions, relating to the regulations, which are received before 1st October, will be considered by the Government.

MINES UNSUITED TO WORK.

The communiqué points out the draft regulations were framed in May 1927 and, as required by the Mines Act, were forwarded to the mining boards for their views. In referring the question the Government of India, after discussing the arguments...
against excluding women from the coal-mines in particular, observe: "But these considerations, important as they are, do not, in the opinion of the Government of India, outweigh the serious objection to an indefinite continuance of the employment of women underground. The physical conditions in the majority of Indian coal mines are no longer such as to make it desirable that women should be employed in them. In only a very small percentage of such mines is there any arrangement for artificial ventilation. Workings are growing on an average steadily, deeper and more extensive, temperatures are in consequence increasing gradually, and in many mines the humidity is very high. The use of explosives has greatly increased of recent years and the risks run by women in mines are increasing. In 1925, 28 women were killed in mining accidents and the number of the injured every year must be large. The character of work and conditions under which it is done make it undesirable that women's employment underground should be continued for longer than is necessary to enable the industry to adjust itself to the new conditions."

EXCLUSION UNIVERSAL.

"The public opinion in India, apart from those directly interested, is strongly in favour of the exclusion of women. The principle that women should not be allowed to work underground in mines has long been accepted in nearly all civilized countries, and there are no sufficient reasons for continuing in India a practice, generally abandoned elsewhere. Nor are economic arguments entirely on one side. The exclusion of women has the support of a large number of those persons, closely acquainted with mining conditions, who hope that it will tend to increase the efficiency of labour, and there is reason to believe that the employment of women in large numbers tends to lower, rather than to raise, the standard of living of an average miner. Further, the fact that reform is desirable and inevitable sooner or later is recognized even by those who are opposed to any immediate steps being taken.

"This being the case the question resolves itself into one of time, and the points for consideration are:—(1) is the present time suitable for the initiation of reform? (2) What time should be allowed for the completion of any programme for exclusion if it is adopted?"

TWO POINTS EXAMINED.

"As regards the first question there is no reason to believe that further delay will make the problem appreciably more simple. The demand for labour in the coal industry at any rate is now less keen than it has been for some years, and the present time therefore in some respects is particularly suitable for taking the first step. It is quite possible that a change in these conditions may result in a large increase in the demand for labour, which would reinforce opposition and increase dislocation to the industry involved in the exclusion of women."

"As regards the second question, it is recognized that so far as it concerns the coalfields in Bengal, Bihar and Orissa and Central Provinces any measures for the exclusion of women must be gradual in their operation. A summary exclusion of women would result in a very serious dislocation to the industry and the enforcement for a measure of this kind would arouse the maximum of opposition and might prove completely impracticable."

GOVERNMENT CONCLUSION.

The Government of India accordingly proposes, that except in the main coalfields and in the Punjab salt mines women should be excluded from underground working in the mines from 1st July 1926, and that thereafter there should be put into operation in the main coalfields and in the Punjab salt mines the system of gradual exclusion, which would result in the complete exclusion of women by 30th June 1935.

After considering the replies received, the Government of India observe that they consider that time is now opportune for the initiation of measures designed to lead, within a specified period, to the exclusion of women from underground work in mines. They have modified the original proposals mainly in the direction of extending time for the gradual exclusion of women in coal mines and salt mines. Hence the decision announced—

IMAGES OF BUDDHA NEAR CHITTAGONG.

Great interest has been aroused in historical and archaeological circles in the discovery near Chittagong of a number of bronze images of Buddha dating back a thousand years. The Statesman understands that the Government of Bengal contemplates acquiring the collection, under the provisions of the Treasure Trove Act, for the benefit of the public. It is at present in the keeping of the Archaeological Survey, which department it was handed by the late Mr. G. W. Davies, formerly Collector and District Magistrate, and will probably, be housed in the Indian Museum.

MINIATURE TEMPLE.

The bronze figures which include a miniature temple studded with semi-precious stones and 63 images of Buddha were discovered by a Mahomedan living in the village of Thewri near Chittagong during excavations for the foundations of a new house he was building.

News of the find was immediately sent to Mr. Davies who took steps to ensure that the relics should be guarded carefully while awaiting instructions from the Government which now intends, it is understood, to offer a substantial reward to the finder.

Representing Buddha at the period of his enlightenment and at different stages of contemplation, the images vary in size from 2 to 15 inches in height.
Archeological experts have formed the theory that the images were worshipped in some Buddhist monastery and were buried by the priests when the monastery was invaded, probably about the 19th century.

The dedicatory records inscribed on the images and their style definitely prove them to date as far back as the 7th to the 10th century A. D.

The discovery, it is stated on reliable authority, forms a valuable link in the history of Indian Art particularly in its relation to Burma. Some of the images show exceptional artistic skill and all are in a perfect state of preservation.

SATYAGRAHA ASHRAM.

This Ashram was opened on 25th May, 1915. A constitution was drawn up when it was founded. It underwent a revision during my incarceration. The Ashram had undergone, Its unexpected expansion was ample excuse for the delay, I know that my subconscious self would give me permission the first draft fell from my shoulders. Though the Ashram represents a binding constitution by the Managing Committee. It is published purely as a draft, though pending revision it is to be accepted as a binding constitution by the Managing Committee. It is published in order to secure the opinion of friends and critics known and unknown of the Ashram. Any criticism or suggestions that may be sent will be thankfully received. I may be permitted to mention that the Ashram represents a prayerful and scientific experiment. The observances are many but they have been tested for the past 15 years of the existence of the Ashram. Whilst it is impossible to claim their perfect fulfillment by any one of us, the workers have in all humility tried to enforce them in their lives to the best of their ability and with more or less success. The curious will find that the new draft bears very close resemblance to the original constitution as it was drawn up in 1915. M. K. G.

Founded on Vaishakh Shudi 11th, Samvat 1974, May 25th, 1915, at Kochrab, and since removed to Sabarmati.

OBJECT

The object of this Ashram is that its members should qualify themselves for, and make a constant endeavour towards the service of the country, not inconsistent with the universal welfare.

OBSERVANCES

The following observances are essential for the fulfillment of the above object:

I. TRUTH

Truth is not fulfilled by mere abstinence from telling or practising an untruth in ordinary relations with fellow-men. But Truth in God, the one and only Reality. All other observances take their rise from the quest for, and the worship of, Truth. Worshippers of Truth must not resort to untruth, even for what they may believe to be the good of the country, and they may be required, like Buddha, s imply to disobey even the orders of parents and elders in virtue of their paramount loyalty to Truth.

II. NON-VIOLENCE OR LOVE

Mere non-killing is not enough. The active part of Non-violence is love. The law of love requires equal consideration for all life from the tiniest insect to the highest man. One who follows this law must not be angry even with the perpetrator of the greatest imaginable wrong, but must love him, wish him well and serve him. Although he must thus love the wrong-doer, he must never submit to his wrong or his injustice, but must oppose it with all his might, and must patiently and without resentment suffer all the hardships to which the wrong-doer may subject him in punishment for his opposition.

III. CHASTITY (Brahmacharya)

Observance of the foregoing principles is impossible without the observance of celibacy. It is not enough that one should not look upon any woman or man with a lustful eye; animal passion must be so controlled as to be excluded even from the mind. If married, one must not have a carnal mind regarding one's wife or husband, but must consider her or him as one's life-long friend, and establish relationship of perfect purity. A sinful touch, gesture or word is a direct breach of this principle.

IV. CONTROL OF THE PALATE

The observance of Brahmacharya has been found from experience, to be extremely difficult so long as one has not acquired mastery over taste. Control of the palate has therefore been placed as a principle by itself. Eating is necessary only for maintaining the body and keeping it a fit instrument for service, and must never be practised for self indulgence. Food must therefore be taken, like medicine, under proper restraint. In pursuance of this principle one must eschew exciting foods, such as spices and condiments. Meat, liquor, tobacco, bhang etc. are excluded from the Ashram. This principle requires abstinence from feasts or dinners which have pleasure as their object.

V. NON-STEALING

It is not enough not to take another's property without his permission. One becomes guilty of theft even by using differently anything which one has received in trust for use in a particular way, as well as by using a thing longer than the period for which it has been lent. It is also theft if one receives anything which one does not really need. The true truth at the bottom of this principle is that Nature provides just enough, and no more, for our daily need.

VI. NON-POSSESSION OR POVERTY

This principle is really a part of No. V. Just as one must not receive, so must one not possess anything which one does not really need. It would
VII. PHYSICAL LABOUR

Physical labour is essential for the observance of Non-stealing and Non-possession. Man can be saved from injuring society, as well as himself, only if he sustains his physical existence by physical labour. Able-bodied adults must do all their personal work themselves, and must not be served by others, except for proper reasons. But they must, at the same time, remember, that service of children, as well as of the disabled, the old and the sick, is a duty incumbent on every person who has the required strength.

VIII. SWADESHI

Man is not omnipotent. He therefore serves the world best by first serving his neighbour. This is Swadeshi, a principle which is broken when one professes to serve those who are more remote in reference to those who are near. Observance of Swadeshi makes for order in the world; the breach of it leads to chaos. Following this principle, one must as far as possible purchase one's requirements locally and not buy things imported from foreign lands, which can easily be manufactured in the country. There is no place for self-interest in Swadeshi, which enjoins the sacrifice of oneself for the family, of the family for the village, of the village swadeshi, which enjoins the sacrifice of oneself for the country. There is no place for lands, locally manufactured for order in the world; the breach of it leads to chaos. Following this principle, one must as far as possible purchase one's requirements locally and not buy things imported from foreign lands, which can easily be manufactured in the country.

IX. FEARLESSNESS

One cannot follow Truth or Love so long as one is subject to fear. As there is at present a reign of fear in the country, meditation on and cultivation of fearlessness have a particular importance. Hence its separate mention as an observance. A seeker after Truth must give up the fear of parents, caste, Government, robbers etc., and he must not be frightened by poverty or death.

X. REMOVAL OF UNTouchABILITY

Untouchability, which has taken such deep root in Hinduism, is altogether irreligious. Its removal has therefore been treated as an independent principle. The so-called untouchables have an equal place in the Ashram with other classes. The Ashram does not believe in caste which, it considers, has injured Hinduism, because its implications of superior and inferior status, and of pollution by contact are contrary to the law of Love. The Ashram however believes in varnasamaj dharma. The division of varnas is based upon occupation, and therefore a person should maintain himself by following the hereditary occupation, not inconsistent with fundamental morals, and should devote all his spare time and energy to the acquisition and advancement of true knowledge. The ashramas (the four stages) spoken of in the smritis are conducive to the welfare of mankind. Though, therefore, the Ashram believes in varnasamaj dharma, there is no place in it for distinction of varnas, as the Ashram life is conceived in the light of the comprehensive and non-formal varnasya of the Bhagavad Gita.

XI. TOLERANCE

The Ashram believes that the principal faiths of the world constitute a revelation of Truth, but as they have all been outlined by imperfect man they have been affected by imperfections and alloysed with untruth. One must therefore entertain the same respect for the religious faiths of others as one accords to one's own. Where such tolerance becomes a law of life, conflict between different faiths becomes impossible, and so does all effort to convert other people to one's own faith. One can only pray that the defects in the various faiths may be overcome, and that they may advance, side by side, towards perfection.

ACTIVITIES

As a result of and in order to help fulfilment of these observances, the following activities are carried on in the Ashram:

1. WORSHIP

The social (as distinguished from the individual) activities of the Ashram commence every day with the congregational morning worship at 4-15 to 4-16 and close with the evening prayer at 7 to 7-30. All inmates are expected to attend the worship. This worship has been conceived an aid to self-purification and dedication of one's all to God.

2. SANITARY SERVICES

This is an essential and sacred service and yet it is looked down upon in society, with the result that it is generally neglected and affords considerable scope for improvement. The Ashram therefore lays special stress upon engaging no outside labour for this work. The members themselves attend to the whole of the sanitation in turns. New entrants are generally first of all attached to this department. Trenches are sunk to the depth of nine inches and the nightsoil is buried in them and covered with the excavated earth. It thus becomes converted into valuable manure. Calls of nature are attended to only at places assigned for the purpose. Care is taken that the roads and paths should not be spoilt by spitting or otherwise.

3. SACRIFICIAL SPINNING

Today India's most urgent problem is the growing starvation of her millions, which is chiefly due to the deliberate destruction by alien rule of her principal auxiliaries-industry of hand-spinning. With a view to its rehabilitation in national life, spinning has been made the central activity of the Ashram, and is compulsory for all members, as a national sacrifice. The following are the various branches of work in this department:

I. Cotton cultivation;

II. Workshop for making and repairing spinning wheels, spindles, carding bows etc.

III. Ginning;

IV. Carding;

V. Spinning;
VI. Weaving cloth, carpets, tape, rope, etc.
VII. Dyeing and printing.

4. AGRICULTURE

Cotton for the Khadi work and fodder crops for the cattle are the chief activities of this department. Vegetables and fruit are also grown in order to make the Ashram as far as possible self-contained.

5. DAIRY

An attempt is being made to convert into a model dairy the Ashram dairy which supplies milk to the inmates. Since last year this dairy is being carried on in consonance with the principles of and with pecuniary help of the All-India Cow Protection Association, but as an integral part of the Ashram itself. There are at present 27 cows, 47 calves, 10 bullocks, and 4 bulls. The average daily output of milk is 200 pounds.

6. TANNERY

At the instance of and with the help of the All-India Cow Protection Association, a tannery has been established for the tanning of dead-cattle hides. There is attached to it a sandal and shoe-making department. The dairy and tannery have been established because the Ashram believes, in spite of the claim Hindus make to the protection of the cow, that Indian cattle will further and further deteriorate and ultimately die out, carrying man along with them unless vigorous attention is paid to cattle-breeding, cattle-feeding and the utilisation in the country of dead-cattle hides.

7. NATIONAL EDUCATION

An attempt is made in the Ashram to impart such education as is conducive to national welfare. In order that spiritual, intellectual and physical development may proceed side by side, an atmosphere of industry has been created, and letters are not given more than their due importance. Character building is attended to in the smallest detail. ‘Untouchable’ children are freely admitted. Women are given special attention with a view to improving their status, and they are accorded the same opportunities for self-culture as the men. The Ashram accepts the following principles of the Gujarati Vidyapith:

1. The principal object of the Vidyapith shall be to prepare workers of character, ability, education and conscientiousness, necessary for the conduct of the movements connected with the attainment of Swaraj.

2. All the institutions conducted by and affiliated to the Vidyapith shall be fully non-co-operating and shall therefore have nothing to do with any help from Government.

3. Whereas the Vidyapith has come into being in connection with the Swaraj movement, and Non-violent Non-co-operation as a means thereof, its teachers and trustees shall restrict themselves to those means only which are not inconsistent with truth and non-violence and shall conscientiously strive to carry them out.

4. The teachers and the trustees of the Vidyapith, as also all the institutions affiliated to it, shall regard untouchability as a blot on Hinduism, shall strive to the best of their power for its removal, and shall not exclude a boy or girl for reason of his or her untouchability nor shall give him or her differential treatment having once accorded admission to him or her.

5. The teachers and the trustees of all and the institutions affiliated to the Vidyapith shall regard hand-spinning as an essential part of the Swaraj movement and shall therefore spin regularly, except when disabled, and shall habitually wear Khadi.

6. The language of the province shall have the principal place in the Vidyapith and shall be the medium of instruction.

Explanation—Languages other than Gujarati may be taught by direct method.

7. The teaching of Hindi-Hindustani shall be compulsory in the curricula of the Vidyapith.

8. Manual training shall receive the same importance as intellectual training and only such occupations as are useful for the life of the nation shall be taught.

9. Whereas the growth of the nation depends not on cities but its villages, the bulk of the funds of the Vidyapith and a majority of the teachers of the Vidyapith shall be employed in the propagation of education conducive to the welfare of the villagers.

10. In laying down the curricula, the needs of village dwellers shall have principal consideration.

11. There shall be complete tolerance of all established religions in all institutions conducted by and affiliated to the Vidyapith, and for the spiritual development of the pupils, religious instruction shall be imparted in consonance with truth and non-violence.

12. For the physical development of the nation, physical exercise and physical training shall be compulsory in all the institutions conducted by and affiliated to the Vidyapith.

Note:—Hindi-Hindustani means the language commonly spoken by the masses of the North—both Hindu and Musalmans—and written in the Devanagari or the Arabic script.

The Ashram school has so far sent forth 15 boys and 2 girls.

8. KHADI TECHNICAL SCHOOL

A separate technical school is conducted which prepares candidates for the Khadi Service on behalf of the All-India Spinner's Association. There are at present 33 students from various provinces under training. 205 students have so far availed themselves of this school. The curriculum is as follows:

SYLLABUS OF STUDIES

21 WEEKS SPINNING

1. To learn to spin with fingers only
2. To learn the principles of twist.
3. To learn spinning sufficiently to be able to spin strong and even yarn as follows:

<table>
<thead>
<tr>
<th>Time</th>
<th>Count</th>
<th>Yards</th>
<th>Strength</th>
<th>Evenness</th>
<th>Quality of Cotton</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour</td>
<td>9</td>
<td>200</td>
<td>50</td>
<td>80</td>
<td>Superior</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>300</td>
<td>60</td>
<td>90</td>
<td>Fair</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>370</td>
<td>70</td>
<td>90</td>
<td>Good</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>370</td>
<td>70</td>
<td>90</td>
<td></td>
</tr>
</tbody>
</table>

and to finish the following quantities within the period set apart:

- 1 week, preparation and practice.
- 4 weeks, 6 counts 5 lbs.
- 3 weeks, 9 counts 2 lbs.
- 4 weeks, 12 counts 4 lbs.
- 4 weeks, 16 counts 2 lbs.
- 4 weeks, 20 counts 2 lbs.
- 1 week extra

21

4. Testing correctness of spindle and its correction.

5. Spinning on takli.

6. To learn to guess approximately the count of any yarn.

7. To learn to find out by calculation counts of yarn.

8. To learn to reel properly the yarn spun on the spindle.

9. To know the names and measurements of all the parts of a spinning wheel.

10. To learn to twist a strong mal out of one's own yarn.

11. To learn the principles of examining cotton.

12. To study Charkha Shastra and Takli Teacher.

13. To learn to spin on one's own provincial charkha.

7. WEEKS CARDING

To go through the whole carding course

(a) To learn to equip a carding bow.
(b) To learn to adjust cushion.
(c) To learn to make the carding mat.
(d) To learn to distinguish various qualities of guta.
(e) To finish carding and rolling in following quantities within the specified period:
- Large bow, 18 lbs. in 2 weeks.
- Medium bow, 22½ lbs. in 3 weeks.
- Bardoli and ordinary small bow, 8 lbs. in 2 weeks.
(f) To be able to card and sliver as under:
- Large bow, 3 lbs. in a day of 8 hours.
- Medium bow, 2 lbs. in a day of 8 hours.
- Bardoli and ordinary bow, 1½ lbs. in a day of 8 hours.

Practice with crude bowa also.

2 WEEKSginning

To learn ginning to be able to gin 32 lbs. of seed cotton in a day of 8 hours.

To gin 100 lbs. of seed cotton after threshing seed cotton.

Foot gin to be taught.

Andhra process to be taught.

Process of unctouchable spinners.

HAND-LOOK WEAVERING

Days

1. Piecing thread. 2

2. Tape making 20 yds. including twisting yarn for warp and opening yarn for weft. 10

3. Bed tape making 75 yds. including all the processes as above. 15


Three asans without design 24" x 24" each including twisting yarn for warp and opening yarn for weft.

Three asans with designs including all the processes. 45

Two carpets on hand-loom 2 yds. x 30" each including all the processes as above.

FIX-LOOM

5. Weaving 6 count double thread coarse texture 20 yds. x 30" and 5 dents per inch including making and drying yarn, winding bobbins, warping, sizing, piecing etc. (doubling also). 20

6. Weaving 6 count double thread close texture 10 yds. x 30" reed 8 or 9 dents per inch including all the above processes (doubling also). 20

7. Weaving 9 count double thread close texture 10 yds. x 30" reed 12 dents per inch including all the processes. 10

8. Weaving 6 count single thread close texture 10 yds. x 30" reed 18 or 19 dents per inch including all the processes. 10

9. Weaving 9 count single thread close texture 10 yds. x 30" reed 18 or 19 dents per inch including all the processes. 10

10. Weaving 12 count single thread close texture 10 yds. x 30" reed 21 dents per inch including all the processes. 10

11. Weaving 18 count single thread close texture 10 yds. x 30" reed 24 dents per inch including all the processes. 10

FLY-SHUTTLES

12. Weaving 12 count single thread ordinary texture 10 yds. x 45" reed 17 dents per inch. 72

Weaving 15 counts single thread ordinary texture 20 yds. x 45" reed 20 dents per inch.

Weaving 20 counts single thread ordinary texture 10 yds. x 50" and 10 yds. x 54" reed 23 dents per inch including all the processes. 72

13. Weaving design cloth (Yarn to be used of 1 to 6 counts).

Dull 10 yds. x 30" 18 dents per inch. 8

Honeymoon 10 yds. x 30" 12 dents per inch. 8

Twill 10 yds. x 30" 16 dents per inch. 8


Twisting yarn 4 lbs. 8

Heald-making from the beginning. 15

Reed repairing. 8

15. Colours.

Dyeing and printing in accordance with the publications of Dr. P. C. Roy and Sjt. Banabidhar Jain.

Prominent foreign colours in printing and colouring to be included. 24

CARPENTRY

1. Making ateras of 3 varieties and tool sharpening. 30

2. Making takli cases and spindle holders... 30

3. Making middle size carding bow, Bardoli and ordinary spindle and takli 30
Persons wishing to stay in the Ashram are requested to write to the Secretary for permission before coming, and not to arrive without having received an affirmative answer to their enquiries.

The Ashram does not keep a large stock of bedding and eating utensils. Those intending to stay in the Ashram are therefore requested to bring their own bedding, mosquito net, napkins, plate, bowl and drinking pot.

No special arrangements are made for visitors from the West. But for those who cannot dine comfortably on the floor, an attempt is made to provide them with a raised seat. A commode is always supplied to them.

Guests are requested to observe the following rules:

1. Attend the worship.
2. Keep the dining hours shown in the daily routine given below.

THE ASHRAM

The Ashram has a branch at Wardha, which observes nearly the same rules, but which is independent of the Ashram in respect of management and finance. Sjt. Vinoba Bhave is the Manager of the branch.

EXPENDITURE

The average monthly expenditure of the Ashram is Rs. 3,000 and is met by friends.

PROPERTY

The Ashram possesses land, 132 acres 39 gunthas in area, of the value of Rs. 25,472-5-6, and buildings worth Rs. 2,95,121-15-6, which are held by the following Board of Trustees:

1. Sheth Jannwalla Bajaj
2. Sjt. Revashanker Jagjivan Jhaveri
3. Mahadev Haribhai Desai
4. Imam Abdul Kadar Bawazir
5. Chhaganal Khushalchand Gandhi

The present population of the Ashram is as follows:

55 Workers in the Ashram.
43 Teachers and students of the A. I. S. A. Technical School.
5 Professional weavers.
30 Agricultural labourers.

133 Total.

WOMEN

49 Sisters in the Ashram.
10 Professional labourers.
7 Weavers.

66 Total

CHILDREN

35 Boys.
36 Girls.
7 Babies.

78 Total. Grand Total 277

DAILY ROUTINE

A. M. 4
Rising from bed
4-15 to 4-45 Morning prayer
5 to 6 Bath, exercise, study
6-10 to 6-30 Breakfast
6-30 to 7 Women’s prayer class
7 to 10-30 Body labour, education and sanitation
10-45 to 11-15 Dinner
11-15 to 12 Rest
11-0 to 5-30 P.M. Body labour, including classes
**NEWS OF THE WEEK.**

Social Workers' Training Class:—As already announced the Social Workers' Training Class will be held at the Head Office of the Social Service League, Bandhurst Road, Girgaum, from the 7th July 1928. Visits to some of the following institutions and places will be arranged on days on which there will be no lectures. (1) Thane Jail, Thane, (2) Nariman Point Madhavdas Medical Hospital, Thana, (3) D. W. S. Menon Industrial and Reformatory Institution, Matunga, B. B. & C. I. Railway, (4) Anwesher Leper Asylum, Matunga, G. I. P. Railway, (5) Salvation Army, Industrial Home, Moreland Road, Byculla, (6) Beggar Camp, Matunga, G. I. P. Railway, (7) Children's Home (Society for the Protection of Children in Western India), Matunga, G. I. P. Railway, (8) Sylva Rudan, Germenv, (9) School for Destitute and Mania, Thakurdwar, Zoobi's Wadi, (10) Victoria Memorial School for the Blind, Tardeo Road, Tardeo, (11) Infant Wallas Society's Orphanage at Tardeo, Tardeo Tram Terminal, (12) Currimbhoy Ibrahim Workman's Institute, Deolee Road, Parle, (13) Bombay Women's Institute, (14) Dal Menbald Maternity Hospital, Byculla, (15) D. M. Patel's Children's Hospital; J. J. Hospital, Byculla, (16) Umeshadi Children's Home, (17) J. N. Patil's Orphanage, Lalbag, Parle, (18) Arthur Road Jail, Arthur Road (Jacob Circle), (19) Bal Aabal Famijl Petit Parsee Girls' Orphanage, Bandra. The organizers of this class hope that a large number of ladies and gentlemen will take advantage of this opportunity and thus feel inspired to undertake some sort of social work. The League will do all in its power to make it as useful as possible; it is, however, for the students to make it a success. Those who wish to join the class are requested to register their names at an early date at the office of the Social Service League, Servants of India Society's Home, Bandhurst Road, Girgaum, the entrance fee being Rs. 5 only.

**ADVERTISEMENTS.**

**SANE SEX BOOKS.**

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A Letter to Working Mothers by Marie Sopes</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>2. Hygienic Methods of Family Limitation by Binnie</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>3. Birth Control Methods</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>4. Venereal Disease and their effects by Otto</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>5. Family Limitation by Margaret Sangro</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>6. Prevention of Venereal Disease by an English Woman</td>
<td></td>
<td>5</td>
</tr>
</tbody>
</table>

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The Cressent Insce. Co., Ltd.
The Bombay Life Assurance Company, Limited.

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Third:—The Theosophists' Astral Plane correspondent records an address recently delivered by the President to the residents of Adyar.


Fifth:—The Diary of a Hindu Cella.

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Birth Control or Self-Control?: The advocates of Birth Control are not content to support their propaganda on its merits. They have of late begun to decry those who think that self-control is the only legitimate means of birth-control. The Birth Control Review writes that "Now priests and Roman Catholics of high station declare that it is wrong to bring children into the world when the parents are unable to care for them. But the only method to be used is "self-control". By self-control these self-appointed law-givers of the human race mean actually celibacy in marriage, for anything short of celibacy would not prevent the family from increasing by a baby every year. The ideal goal preachcd to the world by these unmarried hierarchs is therefore that, when the limit has been reached and husband and wife realize that they must be no more babies, the marriage shall practically be dissolved. Marriage is utterly incompatible with celibacy. Sexual union has a great spiritual and moral purpose wholly apart from reproduction. It is necessary to hold husband and wife together, to keep harmony in the home, to enable the parents to live in love and companionship and to bring up their children within the bonds of a united family." The whole argument here hinges on the assertion that "anything short of celibacy would not prevent the family from increasing by a baby every year." The absurdity of this assumption is evident from the fact that few couples have a baby every year, though they know nothing of birth-control. The Birth-Control enthusiast overlooks the fact that there are many circumstances connected with occupation, opportunity, and religious and moral methods, to speak of physical well-being, which operate as a practical check on the incessant sexual intercourse which they assume to be normal and necessary incident of married life. Marriage, we are told, is utterly incompatible with celibacy. But it is perfectly compatible with continence, and in fact, without continence marriage is only legalised prostitution. The Birth Control advocates' basic assumption is thus extravagant. "Sexual union has," it is further said "a great spiritual and moral purpose wholly apart from reproduction." It is true that when a man and a woman love each other intensely sexual union is sanctified by their love, but sexual union as such can have no spiritual purpose any more than eating or sleeping which are both physiological necessities.

The Bardoll Dispute:—Two members of the Servants of India Society, Messrs. Kirti Shankar Basu and S. G. Vaze, with the help of Mr. A. V. Khakkar, whose work among the jungle tribes of Chota Nagpur is well-known made an independent
enquiry into the re-settlement of Bardoli Taluka, and have made a report which compels assent by its detached and dispassionate statement of facts. The report makes it clear beyond a shadow of doubt that the procedure laid down for ensuring the fairness and accuracy of the data on which recommendations for revision are based, has been perfunctorily gone through, that the Settlement Commissioners acted arbitrarily in deciding to dispense with all other data except rental values which in many cases covers interest on debt and other charges besides being artificially inflated by the absence of other reliable industrial avenues of investment, and that the Government themselves have assigned no reason for pitching the increase at the rate which they have adopted. Messrs. Kunzru and Vaze endorse for these reasons the demand for an independent enquiry prior to finally determining on the revised assessment. There is no sense in maintaining, in the face of the facts clearly set forth in their report, that there is no case for another enquiry. We hope, therefore, the Government of Bombay will lose no time in appointing a committee of officials and non-officials who are likely to command public confidence, to go into the matter. The conclusions of this Committee, unless they are flagrantly defective, should be accepted as final both by Government and the Bardoli ryots. We are not of those who under-rate the importance of prestige to a Government, but in a case like this we think that it will be enhanced by complying with a reasonable demand while it will be lowered by blindly adhering to a mistaken view.

Indian States Committee:—The Indian Office has issued a communiqué to correct misconceptions regarding the Indian States Committee now in England. It states "The Committee at the beginning of March last issued a questionnaire to 255 States in India. Of this number 103 are members of the Chamber of Princes in their own right, while the Rulers of the remaining 127 are entitled to representation on it in the capacity of 12 of their Chamber. Of the 108 States, the Rulers of which are members of the Chamber in their own right, 32 have up to the present intimated that they do not wish to send individual replies to the questionnaire but that their case will be represented by the Indian States Committee through the Standing Committee of the Chamber of Princes and the Right Hon. Sir Leslie Scott, P.C., M.P., who has been engaged by the Standing Committee to place their case before the Committee. Twenty States, on the other hand, have sent in individual replies to the Committee. Of the 127 States, the Rulers of which are entitled only to representation in the Chamber, 21 have intimated that they will be represented by the Standing Committee and Counsel, while 12 have up to the present sent in individual representations. The total number of replies received so far is therefore 85, and the total number of replies outstanding is 150. The statement that Sir Leslie Scott has been engaged by the Standing Committee of the Chamber of Princes is incorrect. One chief took upon himself the responsibility of inviting Sir Leslie Scott, and subsequently tried to persuade his brother princes to constitute him as their legal representative to present their case to the Committee. He has only partially successful in his attempt.

A Lesson from the East:—Notwithstanding the sinister propaganda against India and the East, thoughtful Europeans recognize that there are some things in the East which the West may adopt with advantage. Mr. Douglas Duff Anisile, who is described as a Scotman of wide social and diplomatic experience, writes in an article in the Daily Telegraph about the senseless chatter at dinner in European countries. It may not be generally known that Society men and women maintain regular notebooks in which all the funny things they read or hear of, are duly recorded, and that before starting for a social function they turn over its pages with a view to utilizing some of the stories as impromptu at suitable intervals at the dinner or evening party. It is an unwritten law of social etiquette that, however old and stale the story may be, the latter of it should not be embarrassed by being told that it has been told before. Mr. Anisile suggests that the East may be taken as a good model in this matter. "There," he says "it is quite possible for all to sit silent for some minutes at a dinner party of twenty, if some one speaks it is pretty certainly because he has something to say worth the bearing and all lend an attentive ear." The defect of the Eastern practice is that women are excluded, and this is easily remedied. The fact is that the Indian looks at meals from a different angle from the European Orthodox Hindus, like Buddhist monks, will preserve perfect silence at meals. Even the sound of mastication should be subordinated as possible. To the average Indian nothing is so boring as to endure the insipid jokes which are supposed to constitute conversation at dinners in the European style.

Caste and Religion:—The Prabuddha Bharat in the course of a thought-provoking article headed 'Whither India?' observes: "Long ago speaking of the caste system, Swami Vivekananda stated that it has no relation with religion, that it was a purely socio-economic institution and that confusing it with religion is a mistake of many social reformers from Buddh down to Ram Mohan Roy. Of great interest also is the get rid of this confusion and cease to talk of the Hindu religion only, but of the Indian religion. Leaders also often make the mistake of thinking that because books regulating socio-economic life are written in Sanskrit and are ascribed to rishis, therefore they are religious. The real Hindu religious books are quite clear about the difference between the Shruti and especially, Vedanta, and the Smritis. And successive religious teachers have often pointed out that religion has nothing to do with formal obedience to the rules of the Smritis. No doubt this confusion exists to a certain extent in the popular mind also. But blind and almost religious faith in the established rules is a characteristic not of the Indian masses only, but of the mass mind in every land. Cannot our leaders at least get rid of this confusion and cease to talk of the Smritis as religious books?" In fact, the confusion caused by the failure to distinguish between the Hindu religion and Hindu social customs, is largely responsible for the attacks made by foreign observers on Hinduism. The Varna-shrama-dharma is not a permanent part of Hinduism any more than capitalistic society is a permanent part of Christianity.
A NATIONAL DRESS FOR INDIA.

Mr. G. Venkatachalam contributes to New India of June 28, an article in which he pleads for a common national dress for Indians. Environment, he says, goes a long way to mould the character of an individual, if not actually to make it. Dress is a part rather of a man’s personality than of his environment. Stript of his clothing a man is merely Carlyle’s “forked radish” and perhaps, unless he is a professional athlete or an acādāsta Sannyasin, feels like one. From the time they took to wearing clothes, men have recognised the influence of clothing on their minds. A Judge or a bishop in his robes thinks more judicially and episcopally than in a layman’s clothing. The soldier in uniform, likewise, will do things without a qualm which he would hesitate to do in civilian clothes. A common national dress is certainly a useful means of promoting a common national feeling. “In India,” says Mr. Venkatachalam, “religious sentiment is a strong factor in life, and from time immemorial people in this country have adopted certain types of dress for religious purposes and certain other types for secular ones. The former dress can remain in vogue even in these days as they are highly sanitary and most suitable for the purpose; the much-needed reform lies in the latter direction. The present day dress all over India is anything but desirable; it is a jumble of all sorts, half-oriental and half-occidental, ill-suited to the climate of the country and positively ugly and monstrous.” He specially dislikes “the open-collar coat of the European, with a collar and tie or without them, introduced almost unreasonable. dress,” he writes, “has given place to the open-collar coat of the European, with a collar and tie or without them, introduced almost unreasonable. The latter direction. The present day dress all over India is anything but desirable; it is a jumble of all sorts, half-oriental and half-occidental, ill-suited to the climate of the country and positively ugly and monstrous.” He specially dislikes “the open-collar coat of the European, with a collar and tie or without them, introduced almost unconsciously into our daily dress, which makes such an ugly combination with the turban and ghuti. He refers to “a kind of sensible Indian dress of a kurta, dhoti and upper cloth which, for a long time was contemptuously spoken of as “Adyar Dress” and which is now at last becoming a type of national dress.” He adds that the khadi movement of Gandhi gave it a great push and today it is almost a fashion to go about dressed in that way.

We should not have noticed this similarity had not our attention been called to it, because it has been our general impression that while a theosophist is often sanctified, the Gandhi-ist is apt to go to the other extreme and make his clothes as conspicuously unartistic as possible. Mr. Venkatachalam recommends as the most suitable dress for Indians, both for outdoor and professional work, “a long closed-neck coat, like sher-wani, a loose pyjama like punjaban or a tight pyjama like surmal or fuchkar breeches, and a turban or a cap for the head and some kind of soft slippers, like Delhi chadao. “This kind of dress,” he says, “can be made of silk, wool or cotton, according to the means of the person, and to suit the climate of the place, and also be worn either in white or in colours. It is indeed difficult to imagine a more picturesque and dignified group of people than in the above dress. One of the most arresting sights in the Imperial Capital at Delhi is the gathering together of the Indian Princes who look so dignified, so majestic and so noble, clad in dresses of the above style. This type of dress is not the sole monopoly of the royalties; it can be universalised and made democratic as it is done among the Muslims.” For home-wear and for social functions, he recommends as the most graceful, beautiful and comfortable, the ‘Adyar dress’ consisting of “a white cotton or silk kurta, ghuti, and a chuddar to be worn over the upper body, and leather sandals”. We confess we do cannot think much of the out-door style recommended by Mr. Venkatachallam. It may be suitable for Princes whose principal business is to look “dignified, majestic and noble”; but it is much too grandioso for the work-a-day world.

Imagine an Indian judge doing an operation in a long coat and a voluminous turban! The late Mr. Govinda Das in his book on Indian Ethics has dealt with the question of a national dress for Indians in a more practical spirit. He has, moreover, treated of the dress not only of men but also of women. Unfortunately, he too gives preference “as the most becoming head dress” for a man to “a coloured and artistically rolled up safa as used in the Punjab.” This, however, is meant only for high ceremonial occasions. For outdoor works he advocates the use of sun-hats which, though not pretty, are exceedingly useful. The prejudice against their use, he condemns as most unreasonable. “With regard to the rest of the dress,” he writes, “it is gradually changing and people are taking more and more to the English style. This, in some modified shape, will in time displace all the old styles.” Mr. Govinda Das was evidently not much perturbed by the prospect. And he is right, as the European dress is more compatible with active habits than the Adyar-Gandhi combination. The Japanese, the Turks, the Chinese and the Afghans have all adopted the European style officially, and Indians, too, are doing the same. We would not waste a tear over the change. Mr. Venkatachallam will not say of the Japanese or the Turks that “sping of the West in their dress betrays not so much their slave-mentality as their incapacity to realise the want of self-respect in them as a nation and the seemingly utter bankruptcy of a National culture.” Mr. Govinda Das thinks that the establishment of Museums in the larger cities of every province, containing life-size figures, dressed in all the varieties, is likely to be of great educative value in this matter of evolving a national dress.
CHANGE AND PROGRESS.

(By Dr. Clifford Mansbridge, Ph.D.)

The recent strikes throughout India have again raised the oft-discussed question as to whether change, as typified by our modern inventions and industrialism, is also representative of the progress. The India of to-day is different from the India of a century ago, but is the difference on the side of progress? The India of the industrial centre is different from the India of the villages, but is the difference a loss or gain? Change there has been, but has there also been progress?

Consider the case of the villager as compared with the factory employees at the large industrial centre. Both men have come originally from the same stock. The one has followed in the family tradition, while the other has placed himself on the side of change. Which is the better off? On the face of it, the argument seems to favour the man of the village. His wants being few, they are easily satisfied. Working in the open air, he has every opportunity to develop a healthy body. Living in his own house, he is less likely to fall a prey to the diseases that endanger life in the crowded city chawls. Taking life in a more leisurely way, he is not driven to the moral excesses that so often ruin the lives of his nervous and over-stimulated city brothers. Being near his relatives, and friends of many years standing, he does not face the same economic fears that haunt the city worker. He is buoyed up with a certain sense of security. And even though the lot of the villager may in many ways be drab and hard, he has a feeling of independence and freedom that is not the portion of the man who lives each day after a fixed mechanical routine.

Thus it is clear at the outset that change is not synonymous with progress. On the other hand, change is a condition of progress. The fact that the industrial worker does not appear to be as well off as the agriculturist is not an argument against progress, but an indictment of the way in which men have used the new forces at their disposal. Progress, as we understand it, is dependent upon the direction that men give to the social forces involved in change. To a certain extent man is a victim of his environment, but to a much larger extent he is a shaper of it. And where social mal-adjustment is most acute he has not shaped wisely. Had the social engineers of the last generation used the same intelligence as the industrial engineers, we should not be in the muddle that we are to-day.

But the industrial revolution was a strange phenomenon, and so instead of endeavouring to direct it, our sociologists for the most part watched it, as a small boy gazes at his first meeting with an elephant. The results are apparent—industry, over-developed; humanitarianism, under-developed. Whether we can catch up with the start that mechanisation has got upon us remains to be seen. Certain it is that there are signs of progress—and here we use the word in the best sense of the term.

There are manifold indications that man are endeavoring to shape the forces of change towards human ends. As Professor Hobhouse has so well pointed out, "Men, on the whole, mean right, but let their lives be wrecked by petty things, egoisms, vanities and misunderstandings. Human nature is somehow better than its own performance, a paradox the explanation of which lies in the fact that clear purpose and unified will are the late developments of those primary tendencies which in their dim groupings may merely frustrate one another." To-day we are still in the period of grouping and frustration, but an increasing number of men are beginning to think straight and to regulate their business lives in accordance with an ideal. And because in time that which is ethically valid will conquer that which is invalid and partial, we confidently expect that change which to-day often appears in the light of a menace, will be purged and revitalised into human progress.

THE ASHRAM AND SOCIAL REFORM.

(By Mr. C. Veer Monak.)

Nothing is so striking in the whole realm of Indian Literature as the high honour and regard in which the ashram has been held by all sorts and conditions of men. Even in the sunny heyday of India's prosperity, when Scythians, Chinese, Huns, Persians, Greeks and Romans had pressed round stretching their blood-stained hands in turn to possess her, but had failed, in Vikramaditya's golden age, Kalidasa sings with innate pride of the fascinating simplicity of the ashram. Its influence on thought was recognised by sages. Its effect on society was acknowledged by kings. India had her intrepid patriots and glorious monarchs. There were the Statesmen, the virtuous and the wise. But India selected the Rishi to be the representative of men. She gave her best sons to the ashram, and brought her choicest gifts. The ashram from its unknown seclusion regulated the social and moral life. It inspired the poet to sing, the mystic to see, the artist to carve the visions of a higher plane. But down the centuries that succeeded, getting entangled in internecine conflicts, India seems to have changed. The change was transitory; but it has left effects not too soon to be effected. As a matter of hard fact if these evil effects are to be blotted out it will have to be by a restoration to the time-honoured Ashram Ideal. This ideal it seems has inspired among others a handful of magnanimous Englishmen, led by Sir Devadatta Shastri, himself an Englishman, who, in the true spirit of tyaga, have given up flattering posts, attractive home-life, enviable social positions to come to India, this Land of Sorrows, to serve her through their Ashram which is on the outskirts of Poona. Some of these men are not of the best products of Oxford. Some of them were thriving men of craft. Some of them were respected dons at Oxford. But they live now in a humble ashram dwelling, bathed in the sun, with many windows without shutters; sleeping in their narrow cells, eight feet by six, with just a blanket spread.
on the stone floor and a rug to cover. They wear coarse Kshetra robes. Kshetra bhajans have taken the place of piyas. Sandals and not shoes are on their feet. They sit for meals on the floor. They eat with their fingers. They are strict vegetarians. 

Aloha is not to be mentioned within the Asram. 
All dharma work is done by themselves. They work on the last. They tell side by side with the coolies in carrying stones or lime or sand. To identify themselves with their poorer brethren they are learning to spin. They are brahmacharins, and when they take vows shall be parabrahmacharins or celibates for life. Hardships and privations of the severest kind are accepted so cheerfully and the most arduous manual labour done so willingly that a patriotic spectator is thrilled that for his country these noble foreigners are doing so much. "What are you doing" his conscience asks. "Are you even helping them?" he questions, and dissatisfied, or "are you hindering such gallant builders in their work of building in a nation's heart the memorial of love?"

The spiritual side of the Ashram is refreshing. They assemble in a make-shift of a mandir to kneel on carpets (dear-skies not having been presented to them yet) and offer their bhakti six times in a day; or sit in dhyanayaga for long hours. From 9 a.m. to 9 p.m. the following day they observe main to allow tho's3 to make offerings, or sit in dhyanayaga for long hours. From 9 a.m. to 9 p.m. the following day they observe main to allow tho's3 to make offerings. Their bhakta are in Marathi, their sankadas in Sanskrit. One can hardly expect them to pick up these languages so soon, but they are wrestling with the onerous task. It is an encouraging fact that three Hindu Sansuas have visited this Ashram for spiritual guidance; one of them has expressed a desire to choose a guru from among them. It simply manifests that their desire to be Indian in every possible way has not failed to win the hearts of true Indians. But it is an open challenge to India, firstly, to match these Englishmen by her own sons, (for although at present there are Indian members in the Ashram they are not yet a match for their colleagues!) and, secondly, to offer her best gifts in that unsulliterated spirit of dharma which moved donors in ancient India like Janaka and Dacaratha. Will Aryavarta, proud of her spiritual and cultural heritage, permit Englishmen singly to suffer and attempt so much for an Indian cause? allow English money to finance such an Indian ashram? I call it an 'Indian' ashram for four reasons: it is in India, its atmosphere is Indian, it is based on Indian principles, and it is run for an Indian purpose. Of course it is Christian, the name is Krishna-Viara-Sangh Ashram. But Christ is no foreigner or alien to India. When Keshub Chander Sen can prophesy "None but Jesus, none but Jesus is worthy to wear this precious diadem, India; and Jesus shall have it." When Narmayan Vaman Tilak can ask "When shall I see my country lay her homage at the feet of Christ?" and when Netasen can bring out a book on "Indian Christians," surely Christianity and India are no aliens! Indeed, it is being recognised more and more, and perhaps for the first time, that Christ is no

Europeanized Jew sent out by the diplomatic west to conquer the heart of a great nation for perpetual political selfishness; but the Universal Prince of Peace, the Anant of Love, and the Hero of freedom. This is what the Saugh proves, and in no storm of platform oratory but in each smile of private intercourses. For, they are not out to angle for converts, but to show the way, the truth, and the life to those who will use their eyes. The highest ideals of Christian teaching, the loftiest principles of Hindu thought are raised as criteria here. Whether in matters of dharma or karma they are resolved to set up as standards for themselves and for India and the world only the best, culled from any age and clime. In rituals they are as much Indian as Christian doctrines will allow. In outlook they are more sympathetic than many England-retumed Indians! In short, in deed, word and thought they wish to be true men, true Indians, true brahmas of God.

What is their programme of work? To stay with them for a week, as I did only a month ago, is the best way of knowing them and their work: and visitors are ever welcome. But let us briefly survey what they are doing; as without this knowledge we shall scarcely understand how this particular ashram is more than the Gurukul Salarwati and Shantiniketan ashrams will influence Society, and in days to come, affect its machinery. The Krishna Seva Sangh seems to combine the bhakti, gyan, and karma marajas into one krisha-Seva-marga. Not each separately, but the three conjointly is going to be their one marja. This is the essential difference. 'Unity in the midst of diversity' is their slogan, as it used to be the slogan of Ancient Aryavarta: and thus by breaking down the superficial hedges that have grown between each marja this Ashram has levelled out for itself a wider scope of activity, which will need a huger output of energy—for what returns? This heroism alone seems to deserve our full following, our free love, and our instituted Co-operation. Will it not be a signal achievement if the Krishna-Seva-Bangh Ashram can prove in practice that bhakti, gyan and Karma, felt so long to be distinct, aloof and individually sufficient, can be so united that the union yield richer fruit of sweter savour? Thus, they, they offer devotion at the Lotus-feet of God amidst all the rapture of bells and incense. When weather permits they sit in the open, and while Nature communes with her Lord's they are own souls in loving worship. They study the Hindu Dharmastras and Yogasutras with keen zest, to try that 'brave emprise' of Yoga whereby the soul may attain Samadhi. But this is not all. They get divine strength to do active work. Their social service comes next. They arrange student-camps to mould the youth of the land, the coming pillars of the state, according to the healthiest and purest and trust principles of religion and ethics. They have bands that visit prisons to console and uplift the fallen and the black sheep of all communities. They venture on famine-relief work to save from
utter starvation as many as they can regardless of caste or creed. They visit hospitals to breathe peace and solace into dying ears. They conduct campaigns to find and help the needy and the sufferer. And all this is done by such as live in poverty. Barriers of caste are there none for them; and they will leave no stone unturned to remove from Indian soil these barriers that have grown formidable in these sixteen centuries. A. D. 

Not only does this Ashram train Sadhus who will continue a contemplative life; but it trains true citizens eager to serve the beloved motherland. Not only does it afford opportunities of Sadhan to those that need them; but it teaches practical piety to be of use in every walk of life. Not only does it shelter the refugee persecuted by the fanatics of worldliness and sorrow; but it makes him a true servant of God. It sets up a standard of Indian Christianity that must one day influence Indian Christians to come back to the simplicity of ancient India in the mode of life, and her spirituality in the matter of thought and action. It teaches not only patriotism and upajadha, but right and self-sacrifice. Will this not affect Indian Society? It will mean a religious-social reformation in time to come. By coming in contact with the Ashram many of us will give up our mock-grandeur, our westernized habits, many of us will learn the motive power of self-sacrifice, that corner-stone of every noble work. It will mean reformed community of Indian Christians who are proud of being Indians, glad of being of service to India. It will mean a reformed society of Indians working without prejudices of caste or creed for the common weal of the demoralized motherland. It will mean a transformed nation of brothers, purged with hypocrisy, whimper than snow. Looking then, at the vast, unbounded range of possibilities ahead of this small seceded beginning no Indian heart can forbear to throb in union with the piling heart of this Ashram; no Indian soul can restrain its flow of sympathy. For those who would like to know more the address is, the Acharya, Krata Seva Sangh Ashram, Agricultural College, P. O. Poona. I am told the members are ever willing to enter into friendly discussions and start correspondence with new friends. For me it is enough to know and to trust that Aryavarta, who has always respected Martyrs, Saints, and Sages, will not take long to recognize the splendid endeavour of this hermitage, or to contribute her share materially, intellectually and spiritually towards such admirable and laudable work.

AGE OF CONSENT BILL

The Government of India have published a resolution appointing a Committee on the Age of Consent Bill promoted by Sir Hari Singh Gour.

The terms of reference are—(1) To examine the state of the law relating to the age of consent as contained in sections 375 and 376 of the Penal Code, especially in regard to its suitability to conditions in India. (2) To inquire 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 will visit such places as they may consider necessary and will take evidence on the questions stated in the terms of reference.

The object of Sir Hari Singh Gour's Bill is to raise the age of consent from 14 to 16 outside the marital relationship and to protect married girls between 13 and 14.

A FULL INVESTIGATION.

A resolution published by the Government of India on the subject states that the question of raising the age of consent as prescribed by section 375 of the Indian Penal Code has been agitating the public mind and engaging the attention of the Indian Legislature for some time. In 1922 Bai Bakshi Sohan Lal introduced a Bill in the Legislative Assembly with the object of raising the age from 12 to 14 years, both within and outside the marital relationship. The Bill was not only introduced for the purpose of eliciting opinions, but the Legislative Assembly refused to commit it to a Select Committee. In 1926 Sir Hari Singh Gour introduced in the Legislative Assembly an identical Bill which was referred to a Select Committee. The Bill, as amended by the committee, was circulated for the opinion and it was reconsidered to a Select Committee. It was, however, rejected by the Assembly.

OFFICIAL MEASURES.

Then the Government of India themselves introduced a Bill on lines settled by the Select Committee. It raised the age of consent from 12 to 14 years outside and to 15 within the marital relationship and provided for separate punishment for sexual intercourse by a man with his own wife when she was below 15, but not under twelve years of age. This Bill became law as Act XXIX of 1925.

Sir Hari Singh Gour promoted further legislation in March, 1927, with the object of raising the age of consent from 14 to 16 outside the marital relationship and protecting married girls between 13 and 14 years of age. The Bill has been circulated for opinion.

In the course of the debates on this Bill the promise was made on behalf of the Government of India to appoint a committee to investigate the whole matter as it appeared to them that the appointment of such a committee would stimulate and concentrate public opinion with a view to formulating lines of further possible advance. Accordingly, the Governor-General-in-Council has decided to appoint a committee which will start work at an early date.

Persons who desire to be called as witnesses should apply in writing to Secretary, care of Home Department, Government of India, Simla, giving their full names and addresses together with a brief memorandum of the points in regard to which they desire to give evidence. It will, of course, rest with the committee to decide what evidence they will hear. The chairman of the Committee is Sir Moropant Joshi.
Mrs. P. K. Sen presided over the first session of the Tirhut Divisional Women's Educational Conference held in June 20. About six hundred ladies attended the Conference and delegates from various centres of the Division were present. Among other women present were Miss C. C. Das, Mrs. J. S. Misra, Miss Munshi Lakshmi, Mrs. R. Krishna, Mrs. D. Prasad, Mrs. J. Jain, Miss S. Nandan Sahaya, Sm. Anurupa Devi, Mrs. D. Prasad, Miss B. Day (Assistant Inspector of Schools, Tirhut Division), Mrs. S. B. B. Basu, Mrs. Durga Devi Soteti, Mrs. Deobir Prasad Singh, Sm. Kanta Devi and Sm. Sarda Kumari Devi (Editor, Mahila Darpan). The proceedings which were all carried in Hindi, began at 3 p.m. with the opening song and a concert by girls. Sm. Anurupa Devi the president, Reception Committee, cordially welcomed the delegates and the visitors. Mrs. P. K. Sen was then proposed to chair.

In the course of her address the president said:—

The important aspect of the work of the All-India Conference is to do away with the social evils which exist amongst us to-day such as Child Marriage "Purdah" etc. which are impeding our national progress. The next aspect of it is to build up a scheme of education as will uplift, enoble, and make our younger generations better mothers. If the All-India Conference is held at Patna next January, it will not be for only a temporary excitement, but for solid substantial work in the immediate future. Let us confer with the sisters of Maharashtra, Guzrat, Madras, Punjab, and other parts of the great Continent and take effective steps for initiating wholesome public activities. A simple God-fearing dutiful life in our homes and an equally fruitful life in the service of our community is what we look for and strive for. In this respect we have much to learn from our sisters from the other Provinces. We have no doubt that social service on national lines is possible without neglecting the work of our own homes.

The presidntial address was over, Miss Banilata Dey pointing out the necessity of women's education said "We have assembled here to-day to discuss the problem of women's education. By education, it does mean not only book-learning but real culture of body, mind and soul, the right development of all our faculties by which human life may come nearer and nearer to perfection. This is needed equally for men and women, more for women as they are the mothers and the teachers of the next generation." Condition will not improve, she continued, unless women themselves begin to work for the cause. The speaker then referred to the condition of education in this district which was deplorable and exhorted the women in India to attain the ideals of Indian womanhood in keeping with the past glory of Tirhut and the high ideal of Sita Devi.

Several other speakers supported the views of Miss Banilata Dey. "Resolutions were" then passed.
emphasising the necessity of religious, mental and physical culture of women, condemning early marriage and the very pernicious system of "Pardas."

**Kanta Mahā Vidyalaya, Jullundur.**

Shrimati Shanno Devi, Headmistress of the Kanya Mahā Vidyalayas, Jullundur, who has recently pledged herself to collect a sum of Rs. 100,000 for her Institution, arrived at Simla with a band of estimable workers including L. Pivara Lal, Vakil, Joint Secretary of the Vidyalaya, Pt. Sri Han, Advocate, President of the Jullundur Arya Samaj, L. Jaganath, Vakil, a member of the Vidyalaya managing committee and Dewan Pindi Das Choudhuri, Personal Assistant to the President. The Vidyalaya is by now well-known has been commended for its work by many leaders and eminent educationists. It has attached to it a Widow's Home where the inmates are trained to a life of usefulness to the society as teachers and preachers. It maintains also an Orphanage the members of which have proved highly useful to the Vidyalaya. The direct need of the institution is a permanent Fund, adequate to yield an interest to meet its current monthly charges. It is hoped the importance of the Institution will be realised by the public and a due measure of help will be forthcoming.

**SAINT OR STATESMAN.**

Harold Berman writes in the Birth Control Review — There is one characteristic that really, if not invariably, distinguishes the Saint and Preacher, turned leader, from the statesman and the born leader of men. Both of them aim to lead their people into the path of righteousness, political and social well-being and material prosperity. Both of them sincerely desire to see the happiness of their people based on solid and just foundations, to erect a state that is to endure for as long a time as it is possible for a political organism, the creature of man's limited gifts, to endure. But each of them is seeking to accomplish this desired end by means of his own peculiar lights, which are the fruits of his own inner light and psychology, aided and abetted by his training and environment.

**REALITY OR IDEALITY.**

The born statesman, even the most idealistic among the tribe, is essentially a realist. He must, in his sincere desire to mould or to remodel a nation, take full cognisance of things as they are, both in the psychology of the people that he essays to lead, and in the external and surrounding circumstances. In other words, while the statesman's ultimate view may sometimes be the prismatic and dazzling tints at the end of the rainbow, his point of departure must ever be the corporate reality, as well as the frequently vulgar actuality. The priest and moral preacher, on the other hand, usually ignores vulgar and unpleasant reality altogether, but fixes his gaze steadily upon the distant and ever receding abstract Ideal of Perfection. He is not burdened by any superfluous and hobbling baggage of actuality, but does not invariably bring along an excess baggage of Dreams of Perfection, of a paradisal blissfulness and a well-being that is as complete as it is faultless and impossible. Being hardly, if at all, aware of vulgar actuality, knowing but little of human nature and its weakness, he abhors compromise, decries any and all concession to be made to human frailty, the give-and-take arrangement that forms the basic structure of orderly human life in any and every form of society.

The result is that the saint and preacher in politics invariably ends up in failure. If he is not corporally and literally burned at the stake, in the deplorable manner of Savonarola and his unhappy imitators of all times, he is at least burned vicariously, or in effigy, by the speedy undoing of his life-work. The achievements of Cromwell did not outlast his own span of life; nor did the work of others of his ilk who sought not to effect reforms within the structure of a certain society, but reconstruct it, in toto and after their own, admittedly beautiful design.

**TOLSTOY AND GANDHI.**

The past-half century has afforded two outstanding and glorious examples of the saint turned statesman and his total failure to achieve anything lasting in the affairs of men—Tolstoy and Mahatma Gandhi. Both these remarkable men had led a conventional life up to a certain, and mature, periods of their career. For a time they both accepted society, with all its faults and virtues, as they found it. They sought neither to change it nor to improve it over much, but merely to live in it. They mingled with their fellow-men, shared their pleasures and indulgencies, developed their weaknesses, their virtues and qualities, esteeming good that which the rest esteemed good, and vice versa. All of a sudden, and by the workings of some mysterious inner soul-chemistry, they experienced a total change of heart. They, like Paul on the road to Damascus, suddenly beheld the light, and they became transformed. The light that they beheld, however, was not of this earth, but of a distant, deity-frequented Elysium. And in Elysium, men have not corporal bodies but only incorporeal, ethereal souls, and these possess no failings, and are hampered by no weaknesses. They have been stripped of all selfishness, jealousies, greed, as well as passions. And the flat goes forth from these vision-seeing preachers that all corporal, earth-bound beings must henceforth be recreated in that perfect image, become as perfect as these spirits are.

**POINTS OF RESSEMBLANCE.**

There are several striking points of resemblance between these two social and political reformers, Tolstoy and Gandhi. Both of them were determined, outspoken and uncompromising opponents of the government of their respective fatherlands. Both of them preached in all seriousness the paradox of overcoming tyranny by the means of a complete and negative non-resistance. Both of them exalted labor and the handicrafts, and enjoined their practice as a sacred duty under each one of their adherents.
(though there was no identity of motive in the two instances). And both of them eventually came around to the preaching of the suppression of the sexual impulse in the human being excepting its indulgence for the procreative purposes, as a great desideratum, as a means of elevating the human race.

It is quite true that Tolstoy propounded his thesis (in his "Kreutzer Sonata," issued in 1889) out of purely religious or moral motives, while Gandhi's motives in his manifestoes is to be found in the over-population of his native India and the many problems that arises from it. Yet it remains a fact that both of these Saints turned Statesmen have seized upon the most utterly impractical and even impossible remedy for an ailment, be it moral, physical or economic, that smirrily does exist in our society or a great portion of it, and that both of them considered the normal functioning of the human animal, in the only form that Nature has cut out for him, as fraught with sin and born of iniquity.

One may go further and say that, even as it was not the non-resistance preachment of Tolstoy that finally redeemed Russia from the oppressions of the Romanoffs, but rather the very much active resistance of the people, backed by their soldiers' guns when turned against their own commanders, equally so has the non-co-operation movement of Gandhi failed to bring about the liberation of the Hindus from the galling yoke of the British oppressors. The saint in politics, no matter how pure are his intentions and lofty his visions, reasons not at all from the premise of reality, but rather from the premise of the abstract, the premise of desire and hope. He discovers a fountain of perfection in his own soul, and totally overlooks the imperfection that lodges in all other people's souls.

There is yet another point to the argument. If Tolstoy's impossible gospel was preached frankly as a moral panacea Gandhi's gospel is being seriously advanced by him as a cure for the manifold economic evil that so thickly beset his India. And herein the propounder of this strange thesis has erred not only once but twice. For, not only is his saintly advice entirely impossible to follow on purely physical or economic grounds, but exactly also does exist in our society or a great portion of it, and that both of them considered the normal functioning of the human animal, in the only form that Nature has cut out for him, as fraught with sin and born of iniquity.

One may even go further and say that, even so it was not the non-resistance preachment of Tolstoy that finally redeemed Russia from the oppressions of the Romanoffs, but rather the very much active resistance of the people, backed by their soldiers' guns when turned against their own commanders, equally so has the non-co-operation movement of Gandhi failed to bring about the liberation of the Hindus from the galling yoke of the British oppressors. The saint in politics, no matter how pure are his intentions and lofty his visions, reasons not at all from the premise of reality, but rather from the premise of the abstract, the premise of desire and hope. He discovers a fountain of perfection in his own soul, and totally overlooks the imperfection that lodges in all other people's souls.

The question before us is one of overpopulation of a certain country; of the too great reproductive increase in the average Indian family. Viewed from this angle, what appreciable difference does it make in ultimate results whether man indulges his appetite freely, or only once in, say six months, or even once in an entire year? The final result would still be the same, and that particular country still would be suffering from over-population, as well as its consequent economic and social evils. But, such over-population are the fruits of satianness applied to practical, every-day life, and such are the solutions that Saints and Apostles are able to propound to be very real and knotty problems of everyday life, and such is their efficacy!

THE SYNTHETIC GENIUS OF HINDUISM.

Hindu genius is essentially synthetic. Hindu culture has survived by continual adaptation of inner relations to our relations—the Hindu race has managed to live through the ages, by continually adapting itself to its environment. Had it failed to adapt itself to its surroundings it would have been wiped out of existence.

When there was a conflict between the Aryan and the non-Aryan culture in the land—we find Goutama the Buddha attempting to reconcile one to the others on the basis of world-reconciliation and world-compassion. Again in course of evolution when the Hindu thought and culture ranged itself against the Buddhist thought and culture, Sankara, who was looked upon as a crypto-Buddhist, appeared on the scene to effect a reconciliation between the contending streams of spiritual aspirations. His Advaitavatams, his gospel of renunciation, his institution of the orders of sanyasins and the founding of the monasteries was a noble attempt to harmonise the Brahmanic culture with the Buddhist. Again with the advent of Islam, the need of a new synthesis arose.

We have a long line of Bhakats and seers in the Islamic period that have added to the lustre of the lists of the world's great mystics—Ramanuj, Ramananda, Kabir, Tulsiadas, Nanak, Tukaram, Namdev, Chaitanya and others who brought about glorious synthesis between the Hindus and the Islamic ideals and aspirations.

With the advent of Christian culture with its humanitarian and scientific outlook there came the new challenge needing a reconciliation and harmony. Keshub and Pratap, to my mind typify the attempt to bridge the gulf between the Christian thought and the much needed reconciliation between Hindu and Christian life and thought. It has often occurred to myself to think that Higher Hindutva and Higher Christianity are like two crotaluses of one seed—they are like the two sides of the same curve. The higher Hindu thought is concerned with an inassible mystery—one Brahman,—Christianity offers its homage to an ideal man. The Hindu is out in quest of Sat, Chit and Ananda. The Christian lays its heart-offering at the altar of a suffering God. The Hindu's aspiration is directed towards the achievement of Pragya but Christianity stakes its all for the realisation of self-consuming Love.

There is certainly a place for Love in Hindu discipline. But Bogards has well said that the Hindu is concerned with vertical love, i.e., love for the transcendent mystery and the Christian love is horizontal love for humanity. The vertical and horizontal love are required to be synthesised. The Hindu religion is essentially mystical, the Christian religion is primarily ethical.
I believe it is Maxmuller who has somewhere said that the man who knows only one language does not know that language properly. Similarly it might be said that a man who owes allegiance to one religion only has not the allegiance of the right type to that religion. A Hindu who ignores Christianity is false to his own religion, similarly a Christian who fails to see the truth of Hinduism is unable to appreciate his own religion properly. I believe that the names of Keshub and Pratap will go down to posterity as those who made the first serious attempt in modern history to effect a reconciliation between the Higher Hinduisim, Higher Christianity—and their work will endure and bear fruit and bring peace to a world distracted.

[Mr. Kharga Sisaba Ghosh's address delivered at the Bimalaya Brahma Mandir, Simla, published in the Namavishath]

**NEWS OF THE WEEK.**

No Infant Marriage in Kashmir—The Jammu and Kashmir Govt. Gazette publishes the following Regulation which has been sanctioned by His Highness the Maharaja. Whereas it is expedient to prevent Infant Marriages in the Dominions of His Highness the Maharaja Bahadur of Jammu and Kashmir; His Highness is pleased to enact as follows:—(1) This Regulation may be called “The Infant Marriage Prevention Regulation, 1985.” (2) It shall extend to the whole of the State of Jammu and Kashmir and shall be brought into force from first Balcon 1985. (3) His Highness may, by notification in the Jammu and Kashmir Government Gazette, exempt any community or class of persons or any class of marriages from all or any of the provisions of this Regulation. 2. For the purpose of this Regulation:—

(1) “Infant Girl” means a girl who has not completed fourteen years of age; (2) “Infant Boy” means a boy who has not completed eighteen years of age; and (3) “Infant Marriage” means the marriage of an infant girl or of an infant boy or between an infant girl and an infant boy. 3. Any man who has completed eighteen years of age marries an infant girl, shall be punished with simple imprisonment for a term which may extend to one year, or with fine which may extend to one thousand rupees, or with both.


The Commission—(4) Inquires into and report upon the details of or incidental to such a scheme for the establishment of a unitary residential University, in Kandy and the total cost of establishing such a University and the amount and the provision of the recurrent expenditure necessary for its functions, with particular reference to—(1) The faculties which should be established at the commencement; (2) The provision which should be made for future faculties; (3) The number, status and employment of the professors and staff; (4) The number of hostel and the conditions under which, they should be established and managed: whether there should be denominational hostels, and, if so, to what extent, if any, the capital and recurrent cost should be a charge upon public funds; (5) The provision for tutorial assistance; (6) The number and value of bursaries to be established for the benefit of poor students; (7) The status of the University, financial and otherwise, in relation to the Executive Government of the Island. (8) The details of the constitution of the University; and (9) All other matters which in the opinion of the Commissioners may be directly or indirectly relevant to the preparation of such a scheme as above—

Veteran Journalists’ Experiences—Ir Mr. Venkataramiah the Veteran Journalist of Mysore, who is as active in his 84th year as in his youth, “writes in his paper, the Mysore Patriot: Our respect for the advice of Mr. R. Bangshadi, the First Dewan of Mysore, we took to journalism. If we had the least idea of the pains and penalties that attach to honest and fearless journalism, we should have been the last to become a journalist. For over half a century we have suffered the .morning pains of hell and even to day we find it impossible to take off the journalist’s toga; the burdens of those whom we served with earnestness and enthusiasm turned against us. One of the Dawns whom we served with sincerity devotion and who fell out with us for calling a spade a spade in a certain case, bad the heart to say, that we were ungrateful to him, and that we would have been no worse if he had not released us from the mouth of a Howdah-liger. Such is official human nature. Honest journalists are poor people. They are generally paupers. We met sometimes ago a journalist swimming in an ocean of milk and honey. We asked him what his income was. He said that he was getting from Rs. 8,000 to 10,000 a month. We asked him how it was possible and told him that after 60 years of journalistic life, we found it impossible to meet the expenditure of our Press establishment. He said, “I was not paid!” The world is full of wealthy idiots and crowned idiots too. Praise and commendation, deserved or not, are our stock-in-trade. Self-love is inexcusable from human nature. “Tickle them. They will open their purse strings. If this does not pay, throw light on the plague-spots of their life, they will make you roll in wealth.” This philosophy showed the
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**CONTENTS.**

Religion and University Education.

**An Artful Evasion.**

Humanism and Higher Education.

Social Science.

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American Foreign Loans.

Education and Industry.

**NOTES.**

**An Artful Evasion.** — The Royal Agricultural Commission, in its report observes:—

"We have naturally been impressed with the thought that mere external improvement alone will not bring lasting benefit to the agricultural population. Increase in yield by better seed and cultivation; security of the harvest gained by the expansion of irrigation; immunity from loss due to pests or diseases; higher prices from improved communication and conditions of marketing; everything, in short, which we have advocated for the main improvement of the people will merely postpone the effects of the growing pressure of the population on the soil. No lasting improvement in the standard of living of the great mass of the population can possibly be attained if every enhancement in the purchasing power of the cultivator is to be followed by a proportionate increase in the population."

"If every enhancement in the purchasing power of the cultivator is to be followed by a proportionate increase in the population. But does not the same consequence result if it is followed, as it often is, by a mere proportional increase in the revenue assessment? This is a good instance of how the Commission has sought to relieve government of its due share of responsibility for the agricultural problem as it has developed.

**Humanism and Higher Education.** — There is a growing reaction against the excessive stress on "Science" in modern education. Sir Robert Falconer of the University of Toronto, writes in a Chicago Educational Review:—"The neglect of human studies is at present the weakest part of our higher education. They should be a tonic in our intellectual atmosphere to modify the realism of the prevalent scientific climate. Philosophers and poets have as much right to proclaim their truth about the mind of man as scientists theirs about his body. Indeed, our society is based upon this axiom. We must assume that the soul of man within is as intelligible to his spirit as is the universe without. Because the philosopher and the poet use different methods and different material from the scientist, their construction of human life is no less reliable than his. We need pure religion and finer humanism along with the loftiest constructions that science can make of the physical world to bring harmony into man's mind. There is a universe of religious and moral values as compelling as that of the heavens into which the astronomer guides us. The spell cast upon mankind by Isaiah, Jesus, Paul, Augustine, Pascal—to mention only our own faith—is proof of that. Therefore the teacher of religion must allow these values to make their appeal to the nature of those whom he is endeavouring to educate.—He must not attempt to float their spiritual life upon the troubled seas of modern thought by philosophies, dogmas, or worn-out scientific theories which have lost their buoyancy. Otherwise, religion itself may hardly come safe to shore."

**India's Individuality.** — At the annual meeting of the Mythic Society, Mr. L. M. Crump, the Resident of Mylapore, observed with much truth, in his thoughtful address, that one thing needed to enable India to stand on her own legs is confidence in herself and her individuality. His observations on the manner in which India, inspite of the influence of alien forces and the assimilation of foreign ideas by her, has displayed her individual and unique genius will bear repetition. He said:—"Yet the main point I want to make is not that India has been influenced by the various alien forces but that, though she has been influenced in so many directions by outside forces, she has never lost her own individuality. Perhaps more than any other great poet Shakespeare was the greatest borrower of other poet's thoughts but he took them into his own soul and re-coined them in the mint of his own genius. Similarly India has taken into herself whatever style or shape of art or architecture, or religion or literature she felt was of use to her and has absorbed it for her own purpose and then when the time of production came, her artistic children have been stamped indelibly with the marks of the personality of the great mother, who brought them into the world. From this point of view at any rate, there is no reason why India should not stand on her own legs and even run alone. Nor is there any reason for the sensitiveness to criticism on which I have commented. The right reply of the Indian is not a touchy denial of outside influences. It always was, and, with the world in effect shrinking daily as communications improve, it becomes daily more absurd to reject or deny the power of external and alien influences. India is big enough to stand on her own legs and admit the extent to which she has been influenced and to deny that such influence has resulted merely in slavish imitation. She can assert, and assert with truth, that in all influences that have been brought to bear on her from outside, religious, literary or artistic, she has been strong enough to absorb and transform them without ever giving up her own character, her own individuality, her own personality."
The U. P. Governorship:—The Leader of Allahabad, observes: “Why this enormous and quite unexpected delay in an announcement of the name of the fortunate man selected to govern or misgovern the United Provinces during five eventful years? For there has arisen an acute disagreement between Simla and Whitehall, the Viceroy and the Secretary of State having their respective favourites or being under different influences. There are several runners in the race for the Naini Government House, viz., (as we surmise), Sir Malcolm Hailey, Sir Motagut Butler, Sir Denys Bray, Sir Laurie Hammond, Sir Samuel O'Donnell, Sir Henry Moncrieff-Smith, Sir Geoffrey de Montmorency and the hon., Mr., Lambert. If Sir Malcolm Hailey be selected, he can be in India on fuller pay than at present and for four years longer than if he be not chosen. Sir Montagu Butler will naturally like to be translated on promotion from Pachmati to where his elder, Sir Harcourt of that name, swell his lustre in years still remembered. And on Sir Harcourt is in London and would most naturally be exerting his undoubted influence in favour of the younger brother. Sir William Marris is in the India Council and has his U. P. favourites in the late and present Finance Members. May we suggest a way out of the difficulty? Let them find a Bonar Law and jettison the contending there by the Indian Council of the Empire.”

But this suggests a way out of the difficulty:—The Committee on Education and Relief of Leprosy in India has been in session and held twice a week, the players in Britain are opposed to the removal of the whole year group of some 257,000 children from the labour market. They think there will be a steady diminution up to 1931, that there will be a much more marked diminution in 1932 and after that the incidence of danger of military intervention or war. As a beginning to an understanding of the situation the details of all foreign loans should be publicly recorded with the State Department and the Senate Committee on Foreign Relations.”

Education and Industry:—According to a memorandum of the National Conference of Employers’ Organisations, great mass of the average employer. The advantages which would accrue to industry and trade from the increase of school age are of a character resulting from the supply of more adaptable recruits.” The committee maintain that the closer co-operation between the schools and the industrial world is necessary to commercial prosperity.
INDIAN SOCIAL REFORMER.

BOMBAY, JULY 14, 1928.

RELIGION AND UNIVERSITY EDUCATION.

The Senate of the Bombay University has appointed a Committee to consider how a theistic bent can be given to the courses of study particularly in the affiliated Colleges. The University has no control over primary schools, and its connection with secondary education is limited to laying down the curriculum for its Matriculation examination. The only way in which it can impart a theistic bias to secondary education, therefore, is to prescribe theism as a subject for its Matriculation. Even as regards the colleges affiliated to it, the University can exercise its influence only through the courses of study for its examinations. Otherwise the colleges are free to impart any kind of bias to their teaching. As a matter of fact, the great Jesuit Colleges, though they do not make Bible teaching compulsory, are careful through their selection of books and in other ways to stress the Roman Catholic as distinguished from the Protestant view of history and philosophy, literature and science. The Islamic colleges try to do the same in a less systematic and purposeful way. The Protestant Christian colleges, generally speaking, confine their religious instruction to Bible classes. The Hindu colleges make a show of religious instruction by having occasional lectures on the Gita, but the majority, and the more important, of them, like the Fergusson, the New Poona's, and the Willingdon college at Sangli, concern themselves solely with secular education. The Arya Samaj college at Lahore, we believe, still keeps up a denominational side, as also the Khalsa College. The Brahmo College in Calcutta recently came into prominence by disallowing Hindu students to perform Sarawati Puja in the Hostel attached to it. The Government Colleges, of course, strictly exclude religious instruction. The Committee appointed by the Senate of the Bombay University will, therefore, have to consider how a theistic bent can be given to the teaching in the Government and non-denominational (mostly Hindu) aided colleges.

In the debate in the Senate, theistic teaching was spoken of as being synonymous with religious instruction. As a matter fact Buddhism and Jainism are not theisms, though no one will think of denying them, on that account, the title to be included in the category of great religions. They are not singular in this respect. Early in its history Hindu thought grew to the conception of religion independently of the Godhead. The Dr. Bhagavat Gita, a great attempt at a synthesis of Hindu religion and philosophy, gives the place of honour among Siddhas, or the perfected Ones, to Kapila, the promulgator of the atheistic Sankhya. The fervent apostles to Nature in the Sankhya Sutras shows that Kapila was a poet and an idealist, though he did not think it necessary to postulate God. The identification of theism with religion is not in consonance with a large body of thought, Indian and European. Theism cannot be easily incorporated in the University courses of study, but if these courses are properly drawn up they must naturally lead to a religious attitude of mind.

"The core of religion," says a distinguished writer on the Philosophy of Religion, "consists in the conviction that no value perishes out of the world" and he also observes "the unceasing striving after truth" forms part of those highest spiritual values, the conservation of which is the business of all true religion." University education fulfils its highest object, only when it inspires men to the "unceasing striving after truth," and if it does this, it is giving a truly religious bent to intellectual culture.

In that thou seek'st thou hast the treasure found.

Close with thy question is the answer bound.

This is the only religious bias which can harmonize with the general body of University education. It is also the only type which can be acceptable to students of different communities and creeds. The question is not what one's personal belief is, whether it is the God of the Christians, Jews, Mussalmans or Hindus one worships but whether one is an earnest seeker after truth and inspired in his studies by the intense love of truth.

The Committee of the Senate by being restricted to considering how a theistic bent can be given to University education, is virtually bound to report that it is not practicable to impart such a bias or indeed any kind of bias to education. Thought must be free. It is the attitude of mind which matters, and great thinkers have almost invariably been distinguished by their humility and their spirit of reverence. It is only shallow minds which dogmatize on questions of which they know next to nothing. Indian education, owing to circumstances, tends to flow in shallow channels, and this has produced a certain shallowness in character. The English-educated Indian, with many and honourable exceptions, appears to be content to drift without helm or rudder in the form of reasoned convictions or ingrained faith. But this is only a passing phase and already there are healthy signs to show that he is finding himself. The spiritual and moral needs of all nations are not identical, nor are they the same at all times. The relativity of character-training is well emphasized in a verse of the Gita: "For the man of meditation wishing to attain purification of heart leading to concentration, work is said to be the way; for him, when he has attained such (concentration) inaction is said to be the way." The forcible imposition of a dogmatic bias on higher education, is bound to fail to effect its purpose: it may even have the opposite effect.
LABOUR SITUATION IN INDIA.
(BY MR. J. E. ROAALI, MADRAS).

At the conclusion of the strike last year in the Khargpur Workshops, Government decided that full wages should be paid to the strikers for the full period of the strike. This was certainly a sensible adjustment, as men do not go on strike unless driven to it by unbearable wrongs inflicted by their employers.

A section of the press called this decision of Government an "amazing blunder", forgetting the fact that the workless millions have the imposing consecration of centuries before them that the discontent of every nation when not rightly settled had ultimately been written in blood.

The writer is no prophet, neither is he a prophet's son, nor does it need a prophet to declare unto those which oppose the poor, which crush the needy and are not grieved for the affliction of the workless, that the Lord God hath sworn that He will take away those oppressors of the poor, and shall leave the oppressors neither root nor branch.

Ye men in power, be not deceived: God is not mocked, for whatsoever a man soweth, shall he also reap. It is written of old: "Render to all their dues; and thus fulfil the law; and further, if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt overcome evil with good.

Be not wise in your own conceits, but be ye transformed by the renewing of your mind; for there is no difference between the white man and the coloured before the Lord God of Nations. What advantage then hath the white man over the coloured? None, for all are HIS creatures.

Before ME continually is grief and wounds of the oppressed poor saith the Lord God: An evil is come. Violence against the poor and needy, the fatherless and the widow, hath filled the land to provoke ME to anger. The day draweth near when shame shall be upon the face of them that have filled the land with workless men and women under the plea of retrenchment schemes.

Hear now this and give ear all ye rulers of India which have eyes and ears not; which have ears and hear not. Behold the prisons in the land full of the needy whose right ye have not judged, and ye overpass the deeds of the wicked. Behold the deeds in Bardoli and Bombay, and from Calcutta to Golden Rock in the South. Violence and spoil is heard in the streets and in the fields. The day draweth near when men from hunger and desperation shall beat their plowshares into swords and their pruning hooks into spears and the weak shall say, I am strong, for their's is the strength which comes of co-operation among the weak.

When that day cometh, the wealthy shall cast their silver and gold in the streets; their silver and gold shall not be able to deliver them in the day of wrath of the Lord God, because their wealth is the stumbling block of their iniquity. They shall seek peace but there shall be no peace to the wicked that gave no heed to the hungry cry of the workless.

Thus saith the Lord God:—"Let not the wise man glory in his wisdom; neither let the mighty man glory in his might, nor let the rich man glory in his riches; but let him that glorieth, glory in this that he knoweth and understandeth the Lord God of Nations which exercise loving kindness, judgment and righteousness in the earth." If ye oppress not the poor and the needy, the fatherless and the widow, and shed not innocent blood in this land, then only will HE cause you to dwell in this place, in the land that HE gave to your fathers.

Ye masters of capital: Abandon lying words and covetousness and deal not falsely by so-called retrenchments and reduction of staff which deprive the workers of their labour, in order to secure at any cost the highest possible dividends to your wealthy shareholders who seldom have any feeling of sympathy for the poor and do not understand, the increasing poverty of the masses.

The management of the Companies are chiefly to blame for the present labour unrest; very few employers even consider their employees as human beings. This is also the case with most of the employers who have numerous educated clerks under them on a very scanty pay not sufficient enough for their personal expenses without any prospect, and if they seek for a better pay, they are threatened with fines or dismissal.

Ye wise and prudent rulers of India who can discern the face of the sky, but can ye not discern the signs of the times? When ye see a cloud rise out of the West, straightway ye say, there cometh a shower, and it cometh to pass. How is it that, ye do not discern the signs of the times? and why judge ye not what is right?

Behold the workless seeking work in every direction, and yet still more are deprived of work under so-called retrenchment schemes in Railway Workshops, Textile Mills and factories, thereby driving the workless to fill your prisons.

Ye wealthy employers: Put away the evil of your doings, and learn to do well; relieve the hunger cry of the workless, the needy and the poor, the fatherless and the widow for they burn with hunger. But if ye refuse to relieve them and persist in your evil ways, ye shall be destroyed with fire and sword as in the days of the Huns.

"All paths which men take to help his fellowmen are Mine," says the Almighty, who reaches earth through innumerable ways not understood by us. Circulation of capital by peaceful means through the sporting spirit of the public is no crank idea but a very carefully considered well balanced Scheme for Prevention of Unemployment. The scheme proposed to create new wealth without resorting to bolshevik redistribution of the wealth already existing as there will be no social gain by the latter course, and was submitted to Government.
as a constructive proposal sincerely to provide work for the unemployed in India. For obvious reasons the scheme was suppressed by Government, and thereby in place of bread the unemployed gets a stone.

Britain looks upon the millions of able-bodied unemployed in India as a cheap reserve army for her use to be drafted overseas in case of emergency. Besides, the root cases of communal discord in India is unemployment among the masses, and by increasing unemployment, it increases communal discord and thereby enables Britain to keep India in bondage.

It rests with the premier Nationalist institution in India to sponsor the Scheme for Prevention of Unemployment, and unless the political leaders in India—establish a league for prevention of unemployment, all other remedies to create unity in India will be merely temporary patch-work.

UNIVERSITIES AND POLITICS.*

The subject which you have allowed me to take for this address is difficult—difficult and many-sided. While preparing what I am about to say for your consideration, I tried to keep in mind the different circumstances of Universities in various countries, both at the present time and in past times. The connexion between Universities and political ideas or controversies is at the moment by no means alike all over the world; nor has it been the same, in the case of the more ancient Universities, at all periods of their history. Therefore, a comparison of the circumstances in which the main groups of Universities are now placed, may throw some light on the question which we are about to consider. And it is also possible to get some guidance from looking at the matter in historical perspective. But our knowledge of the historical side of the question is still incomplete. For example, we know comparatively little about the earlier history of the ancient Universities of India, and what Dr. Coote recently called "the awakening of our historical conscience" leads me to suspect that we may sometimes arrive at a clearer understanding than we now possess of the political atmosphere of the European Universities during the earlier and during the closing parts of the Middle Ages.

The attitude of Universities towards politics is necessarily affected by their administrative relation to Government. Some Universities, like those of Italy, France and Russia, are intimately dependent on the central administration of the State. Others are dependent on a State Government like those of the united German Republic since the way, or like the State Universities in the Federal Republic of the United States. All of these are, by the nature of their being and their financial dependence, necessarily sensitive to the tone of political feeling dominant in the State authority from which they draw an indispensable part of their support. At the other end of the scale are Universities which derive no part of their revenue from State subsidy and are wholly free from State influence in the planning of their courses of study and in the choice of their teachers. Such are Harvard and Yale, Princeton and Columbia in the United States; such was the Free University of Brussels in which the great geographer Elisee Reclus took a leading part, and (if we accord to it the status of a University) such is the Shantiniketan founded by Dr. Rabindranath Tagore at Bolpur in Bengal. Intermediate between these two opposite types are two other, both British: one of these intermediate categories is represented by Oxford and Cambridge, each mainly supported by endowments supplemented by fees but now also subsidized by the Central Government, and each subjected at intervals to investigation and rescheduling by Commissions which Parliament appoints and clothes with statutory powers. The second intermediate type is represented by the modern English Universities which, though deriving about one-third of their income and most of their buildings from gifts, fees and endowments, are dependent for the remaining two-thirds of their income on grants from local authorities within their area and from subsidies voted by Parliament and assigned by a Committee appointed by the Chancellor of the Exchequer.

The more remote a University from control by the State, the less likely are its members to be restricted in the expression of their political views. But it is by no means the case that the State always encourages, still less is it true that it always requires, a University maintained by public money to give active support to the policy of Government by voice or pen. A Government may bear the cost of maintaining the University, not in order to get a political advocate, but because it regards learning and higher education as indispensable to national welfare and because national conditions in that particular case make it (or at some earlier times have made it) convenient or necessary to maintain the University directly from State funds. But no Government would take it kindly if a University, maintained from funds under the direct control of the Government, opposed the policy of the Government on any crucial question. And if the Government were struggling, or conceived itself to be struggling against heavy attacks which threatened its existence, it would be more than human if it did not look to the University whose expenses it defrays to give to it its moral and intellectual support. The classic example is the case of the German Universities during the thirty years before the war. The Prussian Government was justly proud of scientific eminence of the Universities which it maintained. In those parts of the field of learning and investigation which had no direct bearing on the political aims of the State, the Government gave (and felt great satisfaction in giving) complete intellectual freedom to the professors whom it had appointed. But, on matters of
moment in political science it welcomed professorial support; it looked coldly on professors whose political opinions it distrusted; and it took steps through the Department of Higher Education to prevent the appointment of candidates who were thought likely to be critics of opponents of its policy.

Universities which receive no money from Government and are free from Government control have in theory the greatest liberty of expression on political questions. But it does not follow that they make use of liberty or that they have any wish to use it, in opposing the Government. Harvard and Yale, Princeton and Columbia have not been political opponents of the Government of the United States. Nor does independence from Government subsidy or from administrative supervision by Government necessarily secure at all times a University from Government interference. In times of acute civil tension, a Government by the law of its being is bound to defend itself against any enemies, intellectual enemies included, who challenge seriously its right to govern. But it has been found by experience, especially in France, that fussy interference with University teaching is not an effective weapon in the armoury of Government. Governments in these days rarely take a University professor by the throat and say "pay me what thou owest." Forbearance has been found the best form of conduct. And this is to our general comfort and, on the whole to the public good.

The present case of the Universities of the intermediate type in regard to controversial politics is especially interesting. The modern English Universities have risen swiftly to a position of intellectual influence. It is true that University College, London, King's College, London, and Owens' College, Manchester, have, for more than three-quarters of a century, been eminent in things of the mind. But I can remember when it seemed profanation to think of University at Birmingham. Mr. Chamberlain's courage showed itself in his determination to make his beloved city the seat of a modern University. When it was proposed that the Yorkshire College should apply to the Victoria University, a federal institution of which the earlier members were Owens' College, Manchester, and University College, Liverpool, there were many people in Leeds who thought that it would be insufferably presumptuous on their part to ask that the august word "University" should be attached to their town. But I find that in Oxford to-day the great modern Universities are profoundly respected and that all traces of their being treated like parvenus have been obliterated by the finger of time. Nevertheless, they are still young. There are people still living who remember Manchester before Owens' College was founded—many more who can remember the contemptuous rejection by the Government of the day of the proposal that Owens' College should receive a University Charter. Liverpool was still not a University when the Prince of Wales was born. Without being in any way precarious, the position of the modern Universities in England does call for tactful avoidance of local unpopularity. A penny rate is not easily got, but indignation might jeopardize it. There are still vestiges in English life of party prejudices. A retired public servant wrote angrily to us the other day because the Committee of the Oxford Luncheon Club, a representative but not a political society, had invited Mr. Petheick-Lawrence to tell it the hard and bitter truth about the Sur-tax. If, in a narrowly-contested Parliamentary election in a local constituency, some of the professors of a modern University developed striking powers of propaganda, a good many ratepayers would say that they were not going to be taxed for that kind of thing. I can remember a sagacious Yorkshireman saying that nobody could prevent a member of the University staff from writing to the newspapers about anything he liked, but that if he wrote about controversial questions in politics or religion, he ought to date his letters from his private house and not from the University. But I have said enough to show that there are reasons for circumspection on the part of those whose work lies in the modern English Universities.

With the two ancient English Universities which form the other group in the intermediate type, the case is different. No one suspects Cambridge of being unanimously Liberal, because Mr. J. M. Keynes is Chairman of the Directors of The Nation. No one imagines that Oxford would pull a unanimous vote in support of the Conservative Government because its two representatives in Parliament are Lord Hugh Cecil and Sir Charles Oman. It is not only that the two ancient Universities are big and therefore, being broad-bottomed, can carry a mixed crew, but that no trace of God has been called in the political conflict which used to rage in both of them. Oxford and Cambridge in their present form and temper are the outcomes of the Liberal movement of the last century (I use the words "liberal movement" in its continental and not in its narrower, English party, sense). Stamped upon them is the impress of John Stuart Mill's belief in the value of discussion and of progress through the candid utterance of varied opinion. For this reason the ancient Universities are, at the present time, the protectors of professorial liberty in all English Universities in regard to controversial matters of politics.

If, therefore, any person were to say that all Universities should keep clear of politics, I would ask them whether they do not think that Oxford is strengthened by the presence of Professor Gilbert Murray, of the Master of Balliol and of Mr. G. D. H. Cole. And whether in an earlier generation it was not good for Oxford to be the scene of the varied political activities of Professor A. V. Dicey, Arnold Toynbee, and Henry Scott Holland. Whether it is not good for Columbia University to have such varied spokesmen on public affairs as Professor John Dewey and President Nicholas Murray Butler. Whether, finally, the brave voice and unflattering
The courage of Sir Amosha Mookerjee were not worth considerably more than a creme of ruppes to the University of Calcutta.

The view which I would submit for your consideration is that all Universities should encourage an open-minded study of the fundamental principles of politics, but should, as institutions, be allowed to keep themselves free from entanglements with momentarily raging political controversies. Further, I would suggest that a University is strong enough to stand the battering waves of stupid misunderstanding; it should be generous in allowing individual members of its society to express, in speech and writing their sincere convictions on controversial subjects, relying on their own sense, and on their sense of obligation to the corporate society of which they are members, to restrain them from unworthy partisanship and from impropriety in self-expression. Thirdly, I would add that, even in great emergencies when strong conviction feels that silence would be cowardly, activity in political affairs should be kept strictly subordinate to the full discharge of the other duties which in a learned society devolve both upon the old and young.

Upon the old and young. These words remind us that every University consists of two parts—the senior and the younger generation.

Having spent the most part of a long life in three Universities, I am drawn by experience to say that in the academic world some of us are old and are apt to forget how old we are, and that some of those who are young do not always realize how young.

Nearly fifty years ago, when I was head of the School House at Rugby, I felt the weight of my responsibility as seriously as if I were vizier of India; when I pored over Mr. Gladstone’s Midlothian speeches, spread out on one of the old brown oak tables in the School House Hall, I had less, misgiving about right and wrong in British Foreign Policy than I have since been troubled with. Once when I was an undergraduate at Trinity, Professor Robinson Ellis, a Latin scholar, whose fame stood high in every University of the world, took me for a walk round the University Parks. Naively, but with conviction, I told him that those of us who went to the Union thought that Caron would some day be foreign Secretary and that E. T. Cook knew more about the tangle of English Local Government than I myself except Mr. Gooch himself. Robinson Ellis sighed, and said: “Sadler, I take little account of undergraduate reputations.”

In words not devoid of irony, John Henry Newman said that “A University is a place to fit men of the world for the world.” But he was not ironical when he wrote that “The practical end of University course is training good members for society.” Many a young man has tried his wings in politics during his undergraduate days; a few while still at college have impressed experienced statesmen by their promise as Parliamentary or platform speakers and by their good judgment in dealing with political topics; far more, though political discussions at the University, have first come to close grips with the reality of public affairs.

“Man,” says Aristotle in a famous passage in the first book of the Politics: “Man is by nature a political animal.” No University is vigorous unless the active minds of its young and old members are thinking about fundamental things—God, Freedom, and duty to one’s neighbour. To muffle conviction about these things stunts the mind. One’s courage shrinks if one shirks fundamental issues.

I have quoted Aristotle in support of my argument, but some of my hearers may feel that I have no right to cite the words of one who, if I understand him aright, was a thorough-going advocate of putting all education, including what we now call University education, under State control.*

But you will remember that Hallas intellectually was a congeries of relatively small States and that Aristotle had in view the circumstances of a City State. He is careful to point out how different in scope, method and tendency were the educational systems of the constituent State members of the mental and, one might almost say, cultural, confederacy of the Greek-speaking world. Viewing Hallas as a whole, therefore, we may justly say that in effect it had (as we moderns have) a variety of University disciplines, compensating one another’s defects by their several merits, just as in pre-war Germany, the University of Marburg had a tone and outlook different from those of the University of Berlin, and just as London, Cambridge and Oxford differ from one another, though all are organs of English higher education. What Aristotle would recommend is that each University should have a specific tone and a thought-out purpose, governing not only its courses of study but the pre-suppositions of its educational life. Yet he takes it for granted that, in its institutions for the training of the young, Hallas as a whole will have diversity of type, and that each great unit in the consortium will, as in the modern world, be adjusted to the needs of the community which it was designed to serve.

Maladjustment to the needs of their time and country is hurtful to the well-being of Universities and, in some cases, has been the cause of fatal decline. One is apt to think of Universities as immune from death. But history shows that among them the rate of mortality is rather high. Of the Universities founded in Europe during the last eight centuries, nearly one-third, I think, have perished. Except in periods of unusual quietude or in the torpor of decay, Universities are not, as

we sometimes think them to be, haunts of ancient peace. If we look back upon their history, we see them tossed at their moorings by great waves of controversy in religion or in politics, and the storms have been worst when religion and politics have been in explosive combination. In our time, indeed, most Universities are remote from political or religious controversy. Their chief intellectual activity now lies in the domains of history, of the comparative investigation of custom and belief, and in the physical and biological sciences. But what lies ahead? Before our eyes, applied science is causing economic change. Economic problem loom larger in politics. But they touch at many sensitive points the lives of men. They involve ethical questions, questions of responsibility in employment, new contacts between races, our assessment of the value of what we may enjoy in life. There are signs that these questions may touch the quies of Universities. By the law of their being, Universities have one foot in the past and one foot in the future. Within their walls meet minds which are mature and minds which are promising and eager but still immature. To blend these two is to help in stabilizing society. But at times of rapid change in social or intellectual outlook, courses of academic training are in danger of getting out of date. Old ways of thought may become obsolete, not by reason of inherent defects but through subtle changes in the mental appetite of the young. At these times, conservatism which is rightly cautious may be over­­tacions of tradition. Into this mistake fell the English Universities at the Renaissance, the University of Paris in the time of Descartes, some of the German Universities after the Thirty Years' War. Again, it is a perilous time when a new culture and the power of large-scale industry, impinge upon the venerable studies of an antique civilization. And whenever the spirit of Nationalism has gripped the imagination of the most eager­­minded part of the community, Universities, because one of their functions is to stabilize society, are wise, I think, in not stepping in sympathy with what is fair and feasible in national aspirations.

To sum up: Politics play so great a part in life that places of education which prepare young men and women for life cannot be isolated from politics. Every University has always been the scene of political discussion. The hardest questions of belief and duty, both in religion and in politics, cannot be evaded by old or young in any centre of sound learning. Political philosophy and its applications have been inseparable from University training from the days of Isocrates, Plato and Aristotle to those of Treitschke, Henry Sidgwick and Woodrow Wilson. To think and talk about politics during under-graduate days has for centuries been part of the training of those destined to lead in the public affairs of their country.

But the first duty of a University and of all those who work in it is to get at the truth. To hear both sides, to be candid and fairminded, to shun (except in debate) the spirit of party, are primary obligations on those who teach and learn in it. But if the conditions of life in a country are unhealthy, political talk may become feverish and unbalanced. In such circumstances, University teachers and students are under special obligation to set an example of steadiness in judgment and, if after patient thought conscience constrains them, of courage in standing up for what at the moment may be the unpopular side.—The Calcutta Review, May 1928.

INDUSTRY TO-DAY AND TO-MORROW.
(Brn WALTON BROOKS FOLEY.)

Modern Industry is based on an increased production policy. This is a necessity. It is more, it is in itself a problem—a problem as old as civilization, as old as the first aspirations of primitive man to improve his conditions. It dates from man's first realization that leisure might, and should be, more than a period of inertia superinduced by a gorged appetite. Its working out has been indicated in every human activity since men in striving to preserve the tribe acquired the arts of agriculture, domestication, and navigation; discovered fire and its uses in cooking, war and metallurgy; supplemented the hand with machinery; and, through the process of long life struggle were developed into moral beings. Every advance in human skills, every invention, every discovery of science, every development in the social structure, has been directly or indirectly for the end that man's productivity might be multiplied. Making two blades of grass grow where but one grew before has been the accepted standard of the individual's contribution to society. It has become axiomatic that "poverty larks where production lags."

Man has constantly striven to better himself. He has increased and diversified production that he may be able to consume more, that he may advance his standard of living. The higher the nation's standard—the greater is the need of increased production. For years, living standards have been going higher in all the countries on the globe. To-day they are higher than they have ever been before. And it is this fact which makes constantly increasing production of farm, mines, and mills an absolute necessity.

There are two questions which may be presented:

1. Is it possible to secure increased production?
2. How can increased production be brought about?

The first may be answered with a simple affirmative. The answer to the second requires the postulate: The first requisite to increased production is that there must be reasonably contented and satisfied workers in every field of production, and this is impossible so long as there is constant irritation and friction, with frequent economically disastrous conflicts between capitalists and labourers, between employer and employee. This calls for industrial peace, or approximate peace, with every obtainable guarantee that it will be permanent.
Employers and employees, as a whole, are actually or potentially at war with each other. There is no accepted basis of procedure of general scope and applications. The economic situation is similar to that which existed in history between conflicting tribes and states. The conflict and frictions extend throughout the whole range of industrial relations and conditions.

The basic motives of modern industry originate in and accumulate their momentum from the desire for material profit. Life and human welfare become secondary considerations in any gold-digging enterprise, whether of mine or of factory. Man's responsibility for man ceases when the act interferes with increased profits. The laissez faire policy is for the most part maintained until it is seen to work actual harm to the group of employers who control industry. Force alone employed by the workers seems to have gained for them any increase in standards. This has resulted in a rapidly increasing trend toward an economically disastrous class struggle. This struggle is accentuated by the tremendous profts of individual capitalists. The surplus from labour after the payment of interest, rent, superintendence, and maintenance has always been claimed as a right by the employers. Organized working-men deny this right—hence the conflict.

The emphasis of the capitalist is "each man for himself and may success attend the man who loses himself in his search for material goods." Money is the chief aim. Youthful ideals, social duties and obligations are forgotten. He becomes the victim of remorseless struggle.

The present industrial order has come to us through a gradual process of evolution. Its origin was based on the demand for increased production. This is an age of machinery—East and West. Men have not the equal opportunity which was common in an expanding agricultural community. The rights of the corporation are the criterion by which modern capitalism measures its demands from humanity. The individual cannot bargain on equal or beneficial terms with the corporation. This organization of capital is a soul-less, almost insatiable thing which has been granted the rights which formerly accrued only to men.

The machine with its continually "speeding up," process is driving factory "hands" into the class of morons, unable to use and incapable of exercising individual initiatives. The machine as used under modern methods is destructive of human worth and personality in the race for increased efficiency. It is a monster grown from slave to master.

Capitalism, individualistic, great, if unchecked, will rapidly drive the world into chaos. Exploitation by capitalists is less and less tolerated by organized labour. Without a change of spiritual conceptions the class struggle of capitalist and worker is inevitable. The credit system, which is not so much based on actual fact as on faith and trust, is disorganised by unfairness. Men look asehame at state, nation at nation. The economic rule is one of the minority. Democracy in industry is as yet but an ideal to be strove for. World trade is based on rivalry and competition with no regard for mutual interests. A market for expanding agricultural produce, with little or no efficient consideration of imports or an equitable flow and retention of mutually desired products. Tariffs are placed almost without discrimination upon imports to protect favored industries to the ultimate harm of the citizens of the country.

The citizens are nominal rulers in a political democracy but slaves in a system of oligarchic economic control. The financial authority is vested in the hands of a few cares of finance. Here it is we find the real leadership. The working-man, indeed the middle class man, is but a pawn to a greater or lesser extent upon the chess-board of economic and spiritual exploitation. The corporations are furnished capital by absentee stockholders. Absentee owners promote managers for the production of surplus profits. Human welfare is altogether at a discount in the economic market. Labour is purchased as a raw material.

To protest against long-continued exploitation has grown up what is known as the craft labour union. Everything which labour to-day enjoys is directly or indirectly attributable to the organized labour movement. The craft union includes only those in a specific labour i.e. blacksmiths, carpenters, etc. It has accomplished large results. More recently the "industrial" union has been introduced. This union is so organized as to include all the workers in a given industry. This plan is proving very satisfactory and quickly productive of beneficial results.

The aim of organized labour is ever turned to the search for a share in control through a process brought about by better working conditions and a recognition in education of the responsibilities of true social welfare actions in society at large.

The great difficulty in the labour movement to-day lies in the unorganized labour group. This group may be divided into two sections: 1. The hand worker. 2. The office force. The "handworker" section is the lowest work economic group in industry. Its members are continually open to exploitation due to over-supply of workers and consequent over-turn of labour. Women also make up a portion of this group, since they are for the most part unorganized and will not be recognized by the union as suitable for membership. The office force, almost without exception, are possessed of the owner's capitalist psychology due to direct and continuous contact with only the capitalist personality. Their sympathy lies with a maintenance of the present system—good or evil. Because of their attitude the industrial democracy will come more slowly than if they had a sympathetic understanding of the rights and justice denied to workers.

In the future is to come, how soon we dare not prophesy, the economic readjustments of a better social order. To promote and preserve industrial
peace, to insure equal and exact justice for both elements in industry; and the safeguard the public interest as well, there should be established an industrial code wherein there shall be defined and promulgated the fundamental principles which shall govern the relations of capital and labour with respect to:

1. The right of employees and employers to organise.
2. The right of collective bargaining.
3. The right of labour to a living wage and of capital to a fair return.
4. The hours of labour.
5. The rights and relations of women in industry.
6. The right of labour to a voice in the control.
7. The fulfillment of contractual obligations.
8. The protection of the public against economic disturbance caused by employer-employee conflict.

On some such foundation will our economic structure of the future be built. Out of this reconstruction period will come an expansive period of international co-operation. Nation will aid nation in a mutual interlocking of interests. Concessions granted, whether construction programmes or of natural resources, will be based on benefit and service with the outlook of ultimate world advantage.

Scientific research will receive an added impetus to aid in increased production for material wealth and spiritual growth. The two great fields, chemistry and electricity, will be entered upon in a larger way for the advantage of human life. Possibly a new science will be evolved by an amalgamation of the two. But in the experimentation and development of resources hitherto dreamed of there will be a democratic control under competent management for the benefit of advancing human welfare. Workers and owners will have an overwhelming mutuality of interest.

The attainment of this more completely ideal society must advance through an acceptance of the value of friendship and friendly understanding of the relations of men with men. A deep understanding love for human personality will grant a trust, a faith, a belief in the inherent good will of men that will tend to the far-reaching development of a rich cultural life. Out of the morass of individual ownership will ascend the desire and ultimate attainment of group, or community, ownership of the means of production and distribution. Destructive competition will be eliminated. Efficiency based on human welfare and development will be the rallying cry of our children.

An understanding of social conditions will be granted to us through adequate research and actual experience in social service to our environmental society. Psychology in its various phases and planes will become more familiar, lies, implications, innuendos will be more easily analyzed and dissected for motivating influences.

Into this breach which is widening between employer and employee the Church must step. Indeed it is to be regarded as a most strategic opportunity for the influence of evolutionary Christian theories to be realized in the actual life of millions of people. The right for existence of the profit-motive is being quite generally questioned.

The Church is awakening. She is giving up the former custom of placating Dives and is appearing in the company of Lazarus. The tendency of the Church toward active interest in industry is being increased by the attitude of economic experts and statisticians that a spiritual idealism must be considered as the one solution of economic problems.

The increase in social education is being encouraged. This must be the aim of all social reformers. An undertaking of true Christian principles as applied to the modern complex life must be made a matter of common knowledge in the minds of men and women.

The way out of the seeming inevitable chaos is the development of the love-motive as the central feature in any recognition. The task of the individual is to emphasize social needs which will aid in the development of personality. We need very greatly a training of the emotional life, to which we have hitherto devoted little or no time. We must re-evaluate the use-worth of work in the light of spiritual development.

Through the common working together of men will come the knowledge that work is essential for all. Parasites, rich and poor, will decrease. The men of the future will be bigger, broader in understanding and appreciation of the human value of personality. Our lives will be built about a common community interest. The interests of the individual will be the best interests of society. The broadening conceptions of spiritual values as the motivating main spring of life will serve to promote the ultimate international good will as the aim of world perfection.

A PALM-LEAF BIBLE.

A QUARY.

The Editor,—The Indian Social Reformer, Bombay.

Sir,—"In the library of Gottingen is a Bible written on palm leaves. There are 5373 pages, each made of a single leaf", says Tit-Bit for 23rd June, 1928. Writing on palm leaves is a habit peculiar to India and Ceylon. Would you or your numerous readers inform me through the columns of your valuable paper something of the history of this palm-leaf Bible—Whether it is an ancient or modern production, when it was written, where it was produced, etc.

Tiruppathi, M. S. Ramanwami Ayar, 8th July 1928. Deputy Superintendent of Police.
To
THE SHERIFF OF BOMBAY.

Sir,

WE, THE UNDESIGNATED REQUEST YOU to call a Public Meeting of the citizens of Bombay to adopt the following resolution

"That this meeting of the citizens of Bombay begs to draw the attention of the Government of India and the Secretary of State to the fact that the Indian High Courts Bill now before Parliament introduces a far-reaching change in the whole

same tradition and law in force for over a century, by making

Civilian Judges eligible for the office of the Chief Justice of the High Courts. This meeting is strongly of opinion that a change of this character in the present law should not be carried through without giving ample time to public opinion in India to express itself."

That this meeting further thinks that in view of the impending changes in the Indian Constitution, piecemeal legislation of this character should not be undertaken."

Yours truly,

Joseph A. Kay
J. B. Kanga
W. B. Sharpe
J. A. Robertson
K. N. Mushah
F. G. Annessy
M. C. Sethav
H. J. Kanis
C. N. Cason
J. E. Jackson
V. G. Dalvi
Phiroze Fotha
M. Bostom
Shantikumar N. Morarjoe
D. J. MacOllvray
P. B. Vachha
B. R. Ambalrkar
B. T. Shepard
B. G. Joshi
G. M. Gople
Parsottam Trikand
J. E. Motha
Lalji Naranj
Kaihabad Convener
Vithaldeo Kanji
Dhavido J. Desai
B. N. Gamed
G. V. Desimukh
S. S. Batiwala
Shireen D. Gajde
Kanjilal Desai
S. K. Bake
S. K. Barodawalla
H. A. I. Payne
Dhawal D. Rourke
A. M. Kajj
Nilkant Atmaram
Jahangir B. Petit
Jemudass M. Mehta
Albert Reynoan
A. G. Desai
Manjji Rainoju

and many others.

In accordance with the above resolution, I hereby call a Public Meeting of the inhabitants of Bombay in the Sir Cowasji Jehangir Hall on MONDAY, the 16th day of July, 1928, at 6 p.m. (S. T.)

N. V. MANDLIK,
Sheriff of Bombay.
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The Bardoli Deadlock:—Bardoli is a taluka or revenue subdivision of the Surat district in Gujarat. It is like the larger part of the Bombay Presidency, under the ryotwari tenure, that is to say, the Government deals directly with each individual cultivator or owner. This system is uniformly settled for thirty years, after which it is revised. In the revision, it has been usual hitherto, to take into consideration the several factors of the economic history of an area during the thirty years, and to vary the assessment in the light of such consideration. On this occasion, the rental value alone was made the criterion and it was proposed to raise the assessment by not less than 20 per cent. The Government of Bombay thought this would be too high—according to the law 53 per cent. is the maximum limit—and reduced the increase to 21 per cent. The increase when in full operation will bring in about Rs. 125,000. The peasants protested that this was arbitrary and that it was a matter of fact there has been no improvement but a deterioration in their economic condition since the previous settlement. They asked for a fresh, independent enquiry to prove their case. Government maintained that the re-settlement was according to their rules. Whereupon the peasants refused to pay the increased assessment. Government applied coercive processes and issued distrain warrants. Purchasers for the distrained land and cattle were found with great difficulty, and the amounts secured were ridiculously low.

Government next employed a number of Pathans—men of the North Western Frontier tribes—to keep order. But the outcry against these men, whose methods and ready methods aroused widespread protest, at last awakened Government to the serious nature of their blunder and they had to be withdrawn. It is not too much to say that the employment of Pathans did more than anything else to convert the Bardoli movement into an All-India affair.

The Governor Intervenes:—Sir Leslie Wilson is a good man and a great gentleman, but he realised too late that the Bardoli affair was a much more serious one than he had been led to believe by his official colleagues and the Times of India whose irritating misrepresentations, next to the employment of Pathans, are responsible for stiffening the attitude of the Bardoli leaders and practically obliging them to take up an uncompromising attitude. What seems to have impressed Sir Leslie Wilson most is the decision of almost all the Gujarati members of his Legislative Council, and some others representing constituencies outside Gujarat, and the unopposed re-election of all of them without exception. It is stated, but this statement lacks confirmation, that the two Hindu Ministers, too, placed their resignations in the Governor's hands, and that this decision His Excellency to seek the advice of the Viceroy by a personal visit to him at Simla. Sir Leslie Wilson is, indeed, with the Revenue Member of Government, accordingly left for Simla on 13th instant, and on his return journey halted at Surat on Wednesday. A deputation headed by Mr. Vallabhbhai Patel waited on his Excellency by invitation but the conference proved abortive and an official statement, issued on Thursday, intimates that the Governor would make a complete statement of what has happened at the opening of the Bombay Legislative Council session on Monday. The position shortly seems to be that while Government are prepared to institute a fresh enquiry, they insist on the amount of the increase in the assessment being deposited with them as a preliminary condition. The amount is only Rs. 25,000 as, under what are called Igatpuri rules, the full increase is not taken at once but is gradually worked up to in the course of a few years after a revised settlement. The Bardoli leaders maintain, and with reason, that the institution of a fresh enquiry necessarily implies that the previous enquiry has not been satisfactory. The re-assessment based on the results of the latter cannot, therefore, be claimed, until the new enquiry has established its correctness. The amount from the Government point of view is very small, and we cannot help thinking that public opinion will not approve of their dropping the enquiry, which they are prepared to grant, because the Bardoli leaders do not agree to deposit it as a condition precedent to it.

An Appeal to Sir Leslie Wilson:—The officials who advise His Excellency have little to lose but the responsibility for the good Government of the Presidency is laid by the King-Emperor upon the shoulders of the Governor, as was stated in the Press Note announcing Sir Leslie Wilson's visit to Simla, and it is earnestly to be hoped that His Excellency will fully rise to the occasion and allow himself to be guided by his British instincts of justice and fair-play. By
so doing he will re-lay the foundations of the State securely in the affections of the people, while by allowing himself to be overborne by his bureaucratic colleagues, he will expose those foundations to the disintegrating forces of political wind and weather, not only in this Presidency, but all over the country. For Bardoli is now an All-India question and the whole country, and the cultivating classes in particular, are eagerly watching developments there. The Reformer is not the organ of any political party and it is interested in politics primarily as it affects social and economic life. It is because we feel that far-reaching consequences are involved in a right decision on the Bardoli question, that we have thought it our duty, at this critical moment, to place the issue as clearly as we can before our readers who belong largely to the marginal class which in every country is the deciding element in all grave crises.

The Bombay Seva Sadan.—(The report presented by the Secretary of the work done by the Bombay Seva Sadan is a record of solid work during a period of twenty years.) It now includes a school for training women teachers, Home Education Classes, and a Rescue Home. Sir Cowasji Jehangir who presided made an inspiring speech in the course of which he gave expression to a legitimate sense of pride for the prominent part which Parsis have taken in the development of the institution.) In the course of his remarks he took occasion to lay stress on the futility of relying mainly on legislation for remedying social evils. The warning is timely, as there is a tendency at present to bring in all sorts of Bills without much consideration as to their intrinsic importance. Sir Cowasji said:—"We have of late heard of great social reform having been effected in other parts of the world by a stroke of the pen, but I cannot bring myself to believe that such reforms can be lasting or effective unless a majority of the people are educated, at least to tolerate the new state of affairs. Any opposition by the masses due to prejudice and superstition will set back the hands of the clock, making legislation and edicts of Government mere camouflage. It is because social reform and social work, play so important a part in our political and social material progress that it is a privilege to be associated with the men and women who administer such institutions as the Seva Sadan.

Western Influence in Madras.—In an interesting article in the current number of the Contemporary Review Miss Evelyn Bunting gives her impressions of India formed, evidently during her visit to this country last cold weather. The impressions mainly centre round Calcutta and Madras, and particularly the latter is described with a wealth of detail. What Miss Bunting has to say about the women of Madras and their activities corroborates the general opinion that that Province is fast forging ahead. "The women, too, are freely walking about in that city, but they do so themselves, with no one looking after them. On the contrary, many of them give the impression of being burdened and worn. Students, women students, of course, are different. And the vast concourse of women attending the Women's Day of Medicine was a most inspiring sight. Seated in a wide circle, row behind row, on straw mats on the ground they listened with great attention to the speeches, sometimes in English sometimes in Tamil. They passed all the resolutions put to them, but one felt that some of the no-rooms were straight from England, from the Labour Party or the Women's League, and seemed hardly to have the appeal of others such as child marriage in India, the purdah system and the nurture of children." But we are going on to add, "Indeed, one is tempted to harbour a strong suspicion that there is too much imposition of English ideas in the absence, or at least slow evolving, of nature thought. That is bound to be a province in which missionary influence predominates and the efforts at women's education and advancement were mostly due to their initiative. The women of Madras are increasingly realising it and while seeking the co-operation of the missionaries are endeavouring to divert the efforts at the amelioration of their condition in national channels.

A Model for the West.—A correspondent writing in the Tribune commends the Rit system prevailing among the Himalayan hill tribes to the attention of Western marriage reformers. He describes it thus: Either the husband or the wife, when he or she is dissatisfied with the other and wishes to break the alliance appears before the tribunes or Panches and demands it. He or she has to pay to the other party all the expenses incurred in the performance of the marriage ceremony. An agreement bond is written, which is signed by both the parties and attested by the Panchayats, meaning thereby that each one of them is free. "A concrete example will make it more clear. While repairs of my house were going on, a female labourer and her husband were also working. I was given to understand that she was no more willing to live with him as his wife. Consequently her husband was paid all the expenses by her brother who got the marriage cancelled. Now she has again married a man who has paid to her brother the money he spent. If some previous engagements were made with that man the amount would have been paid by him directly to the previous husband. "Rit" is a system of most easy Divorce. In Europe I have heard of women who led an immoral life while their husbands lived; and none of them feel the necessity of a divorce. The chief cause of this connubial infidelity is the heavy amount, that the parties are afraid to spend for the purpose. In America man and wife enjoy equal rights. They wish that when a couple cannot live together any further time they should be at liberty to separate. To make it more simple and easy they say that trial marriage system should be introduced so that if the couple pulls on satisfactorily the marriage may be confirmed, else they may go their way without appearing in a court. There is another alternative, i.e., when they marry for the first time, it may be recorded that they marry for a year or two, and that they are at liberty to separate within this time by giving notice to each other. On the contrary, many of them give the impression of being burdened and worn. Students, women students, of course, are different. And the vast concourse of women attending the Women's Day of Medicine was a most inspiring sight. Seated in a wide circle, row behind row, on straw mats on the ground they listened with
MARRIAGE AND AGE OF CONSENT.

In a circular accompanying its questionnaire, the Age of Consent Committee, presided over by Sir Moropant Joshi, observes that it is to investigate matters only with regard to the law of the age of consent as laid down in sections 375 and 376 of the Indian Penal Code, and not in connection with Mr. Sarda’s Bill which proposes to penalize child marriages. It is further pointed out that even if Mr. Sarda’s Bill is passed (as it has emerged from the Select Committee) and marriages below 14 and 18 respectively for girls and boys are penalized, sexual connection by a husband after 13 and by a stranger after 14, if considered undesirable from the medical point of view or otherwise, is not covered by the two sections as they exist now. This is not very happily put. Sexual connection with a stranger can never be desirable even if the medical point of view is not opposed to it. The medical point of view is not the chief or main argument for raising the age of consent, at any rate against strangers. Even as regards marriage though no physical injury may be caused by co-habitation with girls of over or under 13 years, great harm is done to their moral and intellectual growth. The stress laid upon the medical point of view is misleading.

The questionnaire, in fact, is not drawn in a very helpful manner. A would-be witness is asked if there is any dissatisfaction with the state of the law as to the age of consent. We should be much surprised if ninety-nine witnesses out of one hundred aver that there is no dissatisfaction whatever. No change in the law would be needed if there was general dissatisfaction with its present state. The demand for improvement is due to the absence of any strong public sentiment in the matter. The law in this matter has to give the lead to public opinion. This initial misconception of the nature of the demand permeates many other questions in the list. “What are the circumstances which in your opinion would justify (1) retaining the law of age of consent as it is, or (2) making an advance of the present law.” We confess that we are not able to understand the trend of this question. A law should be changed if it is ineffective in serving its purpose or if it has become harmful to the well-being of the community. So far as it goes, the age of consent law as it is at present cannot be said to have failed of its purpose, nor can it be said that it has proved harmful to the people. The complaint about it is that it does not protect all girls who ought to be protected. The third question is even more perplexing. Very few offenders who commit rape take the trouble to ascertain beforehand what the limit of age prescribed by the Penal Code is and whether their victims have attained it. Some time back a case was reported in the papers where the victim was an infant of about 18 months. So far as strangers are concerned, the age-limit might be raised to 16 or even 18. In fact, it is necessary to do this in view of the fact that the traditional methods of protection such as purdah and seclusion of women are becoming discredited and will soon fall into disuse if adequate protection is otherwise provided by the law. The raising of the marriage age of girls too will be facilitated if the legal protection afforded to unmarried girls, makes that supposed to be afforded by child marriages superfluous.

As regards the married state, it is very difficult to answer the Committee’s question (4). It is impossible to say how many husbands refrained from molesting their child-wives and how many parents postponed the marriage of their daughters owing to the fear of the amendment of 1925 raising the age of consent to 13 years. Most probably the great majority of husbands and parents have not yet heard of this amendment. They are mostly illiterate and unless some one is prosecuted in their neighbourhood for the offence, they have no means of knowing that the Legislature at Delhi had raised the age of consent in the married state. Moreover, the legal maxim that whatever the Sovereign permits he commands correctly reproduces the popular feeling that since marriages are lawful with girls under 13, co-habitation with them must be lawful too since the idea of marriage without co-habitation is a Tolstoyan fancy beyond the understanding of the average man. In fact, to permit marriages to be celebrated with girls under 13, and to punish co-habitation with them, is like laying a trap for the unwary. No wonder, the law in the vast majority of cases is a dead letter. We do not appreciate the relevancy of the curiosity of the Committee regarding the age at which girls of different castes, communities and classes attain puberty. It is inconceivable that the communal principle should be applied to the law of rape! The only important question in the list is the 20th: “Do you consider that penal legislation fixing a higher age of consent for marital cases is likely to be more effective than legislation fixing a minimum age of marriage. Which of the two alternatives would be in consonance with public opinion in your part of the country?” We think that public opinion, if the question be rightly explained will much prefer the section on rape to be confined, only to the offence of strangers. Rape in marriage is a contradiction in terms. Many men who were by no means orthodox or bigoted, like W. C. Bonnerji and Man Mohan Ghose, objected to the raising of the age of consent in marriage in 1890, and proposed instead that child marriages should be prevented.
by law. Such also is the opinion of the late Babu Govind Das who in his book on "Hindu Ethics" deals with this question with much force and clarity. He recommends that the abuses of child marriage should be put an end to by the passing of an Act which should make marriage itself, under 14 for a girl and 18 for a boy, a civil offence, and should impose a heavy fine for transgression as also some civil disabilities. "It would be useful," he says, "if the law made it clear that Purushitas and Jyotishis and the relatives of the bride and bridegroom concerned, run the risk of criminal prosecution as abettors by taking part in the marriage of girls under the age of consent." Raising the age of consent is a very clumsy way of reforming child marriages. The public will understand and eventually appreciate a direct measure aimed at preventing child marriages better than the crude attempt to cure them by the law of the age of consent of their most crucial defect and danger.

UNEMPLOYMENT.

(By Dr. Clifford Manshardt, Ph.D.).

One of my duties and one of my privileges is that of raising men to secure employment. Each month I am visited by scores of men, many of whom carry excellent certificates, and many of whom are unemployable. In between are those men not specially trained, but fully capable of doing rough labour if given the opportunity. My own somewhat futile efforts to secure jobs has convinced me that the problem of unemployment can only be dealt with in an official or semi-official way. Before any real advance can be registered we must have a system of public employment bureaus, fully co-ordinated and sharing their experience with one another.

The location of these bureaus must be in strategic centres, in close touch with both the industrial and agricultural situations. Each local office should be under the control of an influential committee made up of men who have a wide reputation for fair-dealing and for their interest in social welfare. The personnel of the committee should be such as to win the confidence of both employers of labour and labourers. This committee should be in close touch with the large employers of labour and should make every effort to become thoroughly intelligent regarding the local industrial situation. The actual administrative work would probably have to be carried out by a secretary or secretaries, chosen for no other reason than because of their fitness for the position.

All applicants for work should be carefully examined and each applicant sent only to that job for which he or she has the proper qualifications or aptitude. Each local bureau should be in touch with a competent doctor who can advise as to the proper disposal of the physically unfit-advising corrective measures for those whose condition is not serious and medical or surgical treatment for those in need of the same. Light work should be offered to the partially disabled. There must be a tremendous loss in industry today through men working at jobs for which they have neither the technical nor the mental requirements.

A particularly important feature of the local offices would be to direct the young into positions that give some promise of leading on, positions in which they may really learn useful occupations instead of to become wily workers for whom there are almost no other positions. The various local offices should be co-ordinated by Government, or at least through a central committee appointed by Government. Each local office should be constantly collecting facts regarding the local situation, which facts, as well as any other important findings, should be forwarded to the central committee. The committee would act as a clearing house and would summarize the information received, forwarding this summary to each local agency. Thus every local office would be able to see the labour situation in its totality. Over a period of years an increasingly useful body of statistics would be collected, and we would know with a fair degree of definiteness in what industries to expect slackness, in what times to expect slackness. Essential public works could then be planned to be carried out only at the seasons when it would be most difficult to place men in private industry. Furthermore, when the employment situation is seen as a whole, it is possible to provide for the moving of labour from slack areas to those in need of men.

The constant aim of the offices should be to make employment as steady as possible, minimizing unnecessary and wasteful turnover. The workers should be educated to feel a sense of responsibility towards, and a pride in the establishment in which they are employed. They should be educated to stay with the job—working conditions being favourable—and the employment offices should only recognize those employers who do provide satisfactory working conditions. In care of strikes and labour troubles, the offices should endeavour to remain in a position of neutrality, leaving the problems to be solved by those delegated to deal with them, but furnishing any authorised body with essential facts that might assist in settlement.

These few suggestions are not a programme, but if incorporated into a labour programme, I believe they would prove themselves to be of real value.

OCCASIONAL NOTES.

In the Karnatak there is a widely prevalent notion that amongst a class called Talwars or Bedars a daughter dedicated to prostitution or what is called 'Suli' has the same rights of inheritance in the family as if she is a son. If there are daughters more than one and others get married while one becomes a 'Suli,' this Suli gets the right to inherit father's property while the married daughters forfeit this right. This is so because if there are brothers, get an equal right with them to succeed to her father's property. That a custom of this kind prevails in this class need not cause any surprise.

But what causes real surprise is that governments have been recognising this custom and that in a manner have been encouraging prostitution. Amongst village servants employed by government and remunerated by permanent assignment of lands are what are called Wallawars and these are almost all Talukas. Their watan or land hereditarily assigned to these is called Talwarke watan; the duty of these Wallawars is mainly to carry messages from the village to the Taluka office.
As regards this Watan, government when recording the letters of a deceased Watanlar have recognized this custom and entered the names of "Suli" daughters as sharers in their father's Watan along with their brothers; or where there was no brother the "Suli" daughter has been recognized as the sole heir.

This act on the part of government was really in contravention of Bombay Act V of 1880 by which all female heirs except the widow of the last male were precluded in right of succession to any male member of the Watanlar family. But the village officers who were mainly entrantied with this business, perhaps, thought that this custom in this caste prevailed over a special provision of law and allowed this sort of thing and the superior officers sanctioned this. It was to be expected that at most the superior officers had given some attention to the general result of their action on the moral side. By recognizing such right they have clearly encouraged prostitution in this community. I know as a matter of fact when efforts are made to induce women of this class to marry they refuse because of this risk of losing their right to the Watan.

A "Suli" is made by a special ceremony of dedication. Some twelve years back Government took special measures to put down the custom of dedicating minor girls to prostitution. Section 373 of the Indian Penal Code, while providing for such offences was very much in evidence specially in the Katarkar. But, I am afraid, when the Kalukas were left under the impression that their "Sulis" would get a right to succeed to the Watan not much benefit must have been done by the energy displayed by Government then.

It is to be hoped that some member of our Local Legislative Council would put questions to Government and induce them to hold inquiry in this matter. Your paper can also raise this question and induce the publicity officer to see what he has to say. It is no use passing a prevention of prostitution Act for Bombay or bigger towns, when the villages, the source of recruiting ground for the supply of big towns are left above. The danger of prostitutes resorting to big towns is fast increasing since the advent of the motor lorry or bus. The town with all its glamour has been brought nearer to the village, and the economic condition of the village with the recurring famines is an easy temptation for women of the village to seek their fortune in the town. It is on account of this aspect of our social life that people concerned with the Social Welfare should see that as many ways as possible of inducing women to lead an immoral life are closed.

It is a move in the right direction that legislation is to be brought by which a Hindu daughter is to be given some share in the property of her father along with her brother. The sentiment of the dowry problem would vanish if such legislation is passed. Dowry, as many other problems, is mainly an economic problem. If the only salvation for a girl is marriage; as in case she remains unmarried she has to be a mere dependent on her brother and the brother's wife then the groom or groom's parents would be induced to demand a big amount. The girl's parents also do not like the idea of leaving their daughter to the mercy of the brother's wife. This being the case marriage has become compulsory to the Hindu girl. So giving the daughter a share in the father's property would make the daughter very much self-reliant, the dowry problem would be much eased and the age of marriage would also be raised.

K.

IMPENDING DOOM OF PURDAH.

A unique spectacle was witnessed at the mixed meeting of ladies and gentlemen of the 8th of July held at Patna in the Radhiika Sinha Institute on Sunday last. Inspite of the rains that fortunately stopped just at the time of the meeting, the gathering was unexpectedly large. In fact half of the spacious Hall of the Radhiika Institute was crowded with ladies, three-fourth of whom were such as had been observing PURDAH a day before, ray, an hour before. It really presented an impressive scene. "It is a phenomenal success," "It is wonderful who could have expected such a sight." Remarks like these were heard from people as they were dispersing after the close of this memorable meeting. "Such a sight is impossible in Orissa or Bengal. Behar has beaten Bengal and Orissa and I am proud of it," said Miss Das to the representative of the "Starlight." "I really felt that there was something like soul force which had been kept artificially imprisoned in the ladies of Behar. I realised it more than ever that Behari ladies are equal to ladies of any part of the country. I will never forget the scene"—said Mrs. P. K. Sen as she came out of the hall.

The proceedings commenced with an appropriate song by Miss Das and recitation of a poem on Purdah by Mr. Dost Muhammad Khan, specially composed for the occasion.

The audience were then entertained to a skilful words play of a girl, hardly over six years of age. Quite in fitness of things, the venerable old Sreemati Alak Raj Debi (mother of Rai Bahadur Brijnandan Singh,) was unanimously elected to the chair amidst loud cheers. At this stage the meeting was made open to the people waiting outside the hall and it was in a moment filled to the limit of its holding and many had to go away disappointed for want of accommodation. Among the ladies present were:

Mrs. Ramavtar Sharma, Mrs. Bechu Naryan, Mrs. Brijnandan Sahai, Srimati Indumati Bala, Mrs. Pavriti Naryan, Mrs. J. C. Dutt, Mrs. R. D. Chatterjee, Miss Chatterjee, Mrs. S. P. Sen, and Miss Sen, Mrs. S. N. Sahai, Mrs. P. L. Narka-lyar, Mrs. D. L. Naulookelyar, Mrs. C. C. Das,
Prasad, Miss Gauri Das, Miss Sudhanshu Debi, Mrs. Manorama Sen, Srimati Zilak Naduri Debi, Sreemati Anandi Debi, Mrs. Tarakeshwar, Mrs. Jugal Kishore, Mrs. Ramachandra Prasad Varma, Mrs. Vindhyachal Prasad Varma, Srimati Rajasumi Debi, Mrs. Jaydeo Sahay, Miss Suniti Dutt, Miss Susha Dutt, Mrs. Banwari Lal, Mrs. Kuldip Prasad, Mrs. Ram Cheta Singh, Mrs. Maneshwar Dayal, Mrs. Ramachandra Prasad, Mrs. Kameshwar Dayal, Mrs. Tandon, Miss Tandon, Sreemati Radrawati Singh, Sreemati Sondi Debi, Mrs. S. Bose, Mrs. Vishamber Dayal, Mrs. Chandeshwar Pandya, Mrs. Ramrak Impact Singh, Srimati Sampati Debi, Srimati Ram Dasi Debi, Mrs. Ganesh Pandya, Mrs. Chandra Kumar Debi, Mrs. Ambika Kanta Sinha, Sreemati Ramkumari Debi, Sreemati Maneknari Debi, Sreemati Gulab Kumari, Sreemati Parmeshwari Debi, Mrs. Jagadutta, Mrs. Mahendra Singh, Sreemati Bhagwati Debi, Mrs. Parasram Prasad Varma, Mrs. Phulan Prasad Varma, Mrs. Dast Muhammad Khan, Mrs. Ramkisan, Sreemati Shyam Kumari, Srimati Ramkumari Debi, Srimati Ladumi Debi, Mrs. Radha Prasad, Mrs. Achal Behari Lal, Sanyasini Saraswati Debi, Mrs. R. S. Sahay, Mrs. K. Sahay, Mrs. Misir Lal, Mrs. R. Srisvastava, Mrs. R. Srisvastava, Mrs. Ramdor Prasad Sinha, Mrs. Para Kishore, Mrs. J. Kishore, Mrs. Athuma, Srimati Bed Kumari, Mrs. P. Kumar, Srimati Pau Kumari Devi, Mrs. Mahtanda Sinha, Mrs. Munsi Lal, Mrs. Bisnun Prasad, Srimati Janak Nandini, Mrs. Ganesh Prasad, Mrs. N. N. Sinha, Mrs. M. Dayal, Mrs. Nilkantha, Mrs. Balkantha Nath Mitter, Mrs. Anil Ghose, Mrs. Baldeo Sahai, Mrs. K. N. Bagchi, Mrs. V. M. Thakur, Sreemati Sakuntala Devi, Mrs. Shambhur Dayal, Mrs. S. P. Sound, Mrs. K. B. Lal, Mrs. K. P. Verma, Srimati Lala Bhati Devi, Mrs. Gobind Behari Lal, Mrs. Shama Bai, Mrs. Ram Sahadev, Mrs. Shashwati Dube, Mrs. R. C. Pandit, Mrs. Jogendra, Chandra Ghose, Mrs. S. N. Bose.

FRAGMENT OF A SPEECH

During the course of presidential address, Sreemati Alakh Prasad Debi said that it was difficult for her to understand why all persons who had been selected for the honour of presiding over the deliberations of such an epoch-making gathering. Her election to the presidential chair might however, be advantageous in one way. Her ignorance would serve as an example of the evil that the pernicious system of Purdah had done to her sex. She felt she was incapable of discharging the onerous duties of that exalted office. She was bound to make laughable mistakes which, however, would serve the purpose of showing the pathetic condition to which they had been reduced. Her follies would therefo. be of service to her in that way. Continuing she said that the two grounds on which the manifesto, issued on the 17th June by several men and women of Bihar, based its appeal were answerable. The first was that the institution was repugnant to the genius of their culture and the second was that it was inhuman to deny God's light and air to women. The origin of the system, she said, was due to the weakness and ignorance of men. It was a happy sign of the times that they had realised their mistake, but they would stand condemned before the inexorable law of God if, even after having realised the sin of keeping women in seclusion, they did not do all that lay in their power to wash away that stigma. She then proceeded to say that it was false apprehension on the part of men to think that women outside Purdah would become victims to evil designs of unscrupulous men. It was impossible to eliminate from the society a few scoundrels who would always exist—Purdah or no Purdah. But women could be trusted to take care of themselves. They prized their chastity more than their life. Some cases of moral lapses happened not because of want of Purdah, but inspite of it, for some bad men and bad women were bound to exist in the society, whether there was Purdah or no Purdah. If men regarded women as their mothers, according to the injunctions of Manu, all apprehensions of moral irregularities would vanish.

DECLARATION OF EMANCIPATION OF WOMEN

The first resolution was moved by Mrs. Asthana and seconded by Srimati Shaco Dasi Debi. It was unanimously passed. It was in the form of a declaration. It ran thus:

(a) We, the ladies and gentlemen of Patna, assembled hereby declare that we have to-day abolished the pernicious practice of Purdah, which has done and is doing incalculable harm to our country, society and particularly to women;

(b) And we appeal to other women of the Provinces, who are still wavering to banish this system as early as they can and thereby improve their health;

(c) And we further draw the attention of the ladies, coming out of Purdah, to the ways of living of our sisters in Madras. We urge them to live an unostentatious life in the midst of their families and society without observing Purdah, internal or external.

INTENSIVE PROPAGANDA NECESSARY

The second resolution that was moved by Sahityacharya Pandit Ramavatar Sharma, M.A. and seconded by Mrs. Ramavtar Sharma was unanimously passed. It ran as follows:

A provisional provincial committee be formed, consisting of the following ladies and gentlemen to carry on an intensive campaign against Purdah and for the spread of women’s education in the province. The committee will have representatives from different districts and will have power to add to its number.
The fourth resolution referred to the necessity of starting Mahila Asramas so educating women. It was as follows:

(a) "That Mahila Asramas should be started at different places where ladies might stay for certain periods and be trained to make themselves simple, industrious and useful. To make them good wives and worthy mothers and as also useful servants of the country, the Asramas will arrange for a course of preliminary training in domestic economy, midwifery, knitting, sewing, child rearing, music, art literature, history, geography etc. but as it will take unconsciously long time to have Asramas all over the province, it is resolved that a model Asrama should be started at Patna. To give effect to the resolutions passed, a sum of at least one lakh is necessary. The meeting therefore appeals that men and women should contribute as quickly as they can to make up the amount needed. Persons desirous of earmarking their donations either for the purpose of propaganda or for starting the Asrama may do so. For the collection of funds a committee of the following men is appointed with powers to add to their number: the hon. Sir Ganesh Dutt Singh, the Hon'ble Anugrah Narain Singh, Babu Rajendra Prasad, Babu Girish Chandra Prasad, Mr. H. L. Nandkalyan, Mr. Gopal Prasad, Babu Phulan Prasad Verma, Mrs. Rajendra Prasad, Mrs. S. K. P. Sinha, Mrs. Girvanthi, Mr. Kishori.

Baba Brajkishore Prasad moved the next resolution which ran as follows:

"That Mahila Samiti be formed all over the province, in every town, sub division, Thana and village for the purpose of abolishing Purdah, spreading education of women and bringing together ladies where they can exchange thoughts with each other to their mutual advantage."

He said that it would be of no good to the ladies to attend this extraordinary meeting and then relax again into a state of seclusion, after having left the meeting. The spirit engendered by the wonderful demonstration in that hall should be kept up. That was why he was moving the resolution for the formation of Mahila Samitis all over the province where women might exchange thoughts and encourage one another. He said he had been to two important centres of India, Calcutta and Bombay. The difference that he noticed was that at Bombay he was glad to see girls moving about freely, while at Calcutta only the male humanity was to be seen. He said that they should do away with Purdah at a stroke which was harmful to the body politic as a whole.

Sree-mati Mulleejee in seconding the resolution said if they had purity in their heart, they should not fear the gaze of men. Purdah system should be at once abolished. Thby in Maharashtra she said, lived an industrious life outside Purdah. They did not depend upon servants to do their ordinary work. She was about thirty and she had never spent even ten rupees on a doctor's fees because she did her own work and lived outside Purdah.

Mrs. S. K. P. Sinha, in supporting the resolution said that their condition was extremely unfortunate. They had eyes but they saw not, they had ears but they heard not, they had legs but they moved not. She therefore was very glad that this unfortunate state of things was going to be changed. That was why she associated herself with the resolution moved by Baba Brajkishore Prasad.

Mrs. Asthana also spoke on the desirability of starting Mahila Samitis all over the province. They would be of great educative value.

The resolution was unanimously passed.
so long as they denied freedom to others they could not consistently claim it for themselves. Proceeding he said that the responsibility of men was greater than that of women in as much as women had not declared war for equality with men. They had a right to be free and men were committing a grave sin by depriving them of it.

Concluding he said that the real Sangathan of India could be possible only when no part of her population was kept under artificial bondage.

APPEAL FOR FUNDS: A RALLY RESPONSE.

The resolution was put to the vote and passed. Then an appeal was made for funds. The following donations were promised at the meeting.

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<th>Name</th>
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<tr>
<td>Mr. Das</td>
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<td>Haranand Lal Nandkoley</td>
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<td>Sjt. Dyanand Kumar</td>
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<td>Rai Bahadur Brijanandan Singh</td>
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<td>Babu Balkanth Nath Mitra</td>
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<td>A Friend</td>
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<td>Mrs. Manohar Lal</td>
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<td>Babu Nawal Kishore Prasad No. 1</td>
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<td>Sambhu Dayal</td>
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<td>Mrs. S. K. P. Sinha</td>
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<td>P. K. S.</td>
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<td>K. P. Jaiswal</td>
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<td>H. N. Nandkoleyar</td>
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<td>D. L. Nandkoleyar</td>
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<td>Mrs. Baldeva Sahai</td>
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<td>Sjt. Sambhu Kumar Jain</td>
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Sreemati Parvati Debi then exhorted the audience to act up to the spirit of the resolutions passed. They should not be afraid of wicked glances. They should have the courage to knock out the eyes that cast such glances. Hinduism gave equal status to women. As a matter of fact no ceremony could be complete without husband and wife both joining it. The meeting then dispersed after a closing song by Miss Das and Sreemati Soupati Debi.

At, CHAPRA.

About 100 ladies and an equal number of gentlemen assembled in the Town Hall at Chapra. Mrs. Masharal Haq was proposed to the chair by Miss Bodhak, which was seconded by Srimati Shyama Devi (Mrs. Nerbhadeswar Prasad) and supported by Indrasi Devi (Mrs. Phuleo Sahai Varma). A paper by Srimati Shalakumari Devi was read by her son Rabi babu for owing to Asthma she could not read it.

The following resolution was then proposed by Mrs. Kalawati Varma (Mrs. Sharda Prasad Varma):

That this meeting of the ladies and gentlemen resolves that all ladies and gentlemen assembled to-day do hereby abolish the harmful Purdah system from to-day and also determine to work for the cause of the abolition of Purdah where it is still observed.

Seconded by Mrs. Sowal (Daughter of Babu Hazari Lal Shaw, and supported by Srimati Shila Kumari Devi Mrs. Bacha Prasad and Bhagwati Devi (sister of the Hon'ble Babu Mahendra Prasad). The resolution was carried.

The meeting was also addressed by Maulana Masharal Haq, Babu Phuldeo Sabay Varma, Babu Chandra Deo Narayan and Mr. Hazari Lal Sah. With a vote of thanks to the chair moved by Babu Mathures Prasad the meeting came to a successful end.

The whole function was a brilliant success. The meeting was held in the Town Hall, but a very large number of people were present outside the hall and watched the proceedings.

The following among others were present:

- Srimati Rambhudi Devi (Mrs. Chandrakeo Narayan), Srimati Bhagwati Devi (sister of the Hon'ble Babu Mahendra Prasad), Srimati Kalavati Devi (Mrs. Sharda Prasad Varma), Srimati Gulaband Devi (Mrs. Thakur Sharan), Srimati Rajeshwari Devi (Mrs. Banky Behari Lall), Srimati Shyama Devi (Mrs. Narbhadswar Prasad), Srimati Rajulari Devi (Mrs. Gujraj Sinha), Srimati Chandravati Kumari (daughter of Babu Gujraj Sinha), Srimati Shail Kumari Devi (Mrs. Bacha Babu), Srimati Indrasi Devi (Mrs. Phuldeo Sahai Varma), Srimati Ramjigi Devi (Mrs. Phuldeo Sahai Varma), Srimati Durga Devi (Mrs. Jwala Prasad Sinha), Srimati Chandravati Devi (Mrs. Vindeshwari Prasad Sinha), Srimati Ram Priya Devi (Mrs. Bageshwar Prasad Sinha), Srimati Vinayabasini Devi (Mrs. Nageshwar Prasad Sinha), Srimati Nageswari Devi (Mrs. Bagunath Prasad), Srimati Ramnati Devi (Mrs. Ambica Prasad), Srimati Tara Devi, Srimati Radhika Devi, Srimati Radha Devi, Srimati Saraswati Devi, Srimati Oohati Kumari, Srimati Saraswati Devi, Srimati Srikumar (Mrs. Madan Mohan Sahay), Srimati Tapeshwari Devi (Mrs. Satyanarayan Prasad), Mrs. Bachubehari and Mrs. Mehta Sita Ram, Mrs. Baburbehari Prasad, Mrs. Sukdeo Prasad, Mrs. Bijbehari Sahay, Mrs. Ramji
Among prominent speakers were sung condemning the suspect Singh, Julli Bhattacharjee, Subha Prasad, Sahai, Muns and Mrs. Sahai. Important families were present of whom about Ambika Prasad, Babu Ayodhya Singh, Babu Nogeswar Prasad, Babu Sukdeo Prasad, Babu Nageswar Prasad Sinha, Babu Gunraj Sinha, Babu Janki Sharan Sahai, and Babu Deonath Sahay.

At Arrah. A successful mixed meeting of ladies and gentlemen was held at Arrah on the 8th of July in the C. M. S. Hall. About 500 persons were present of whom about 200 were ladies. Babu Shivannanad Prasad presided on the occasion. The proceedings commenced with an opening song sung in chorus by the girls of Jain Baha Bishram. Among the ladies present were the members of the families of Babu Ram bilas Singh, Babu Jayanti Prasad, Babu Shivannanad Prasad Babu Mahabir Prasad; Babu Sant Prasad, Babu Kasubh Nath Verma, Babu Ayodhya Prasad and many others. A resolution was moved by Babu Rambilas Singh condemning the obnoxious system of Purdah, demanding its abolition and advising the ladies to fashion their lives on the model of Gurjat and Maharasthra ladies. Babu Sant Prasad seconded the resolution. S. Ms. Brabu Deb and Badami Deb also spoke. The resolution was unanimously passed. Two committees one of men and another of women, were appointed to carry on campaign against Purdah. The committee of men consists of the following gentlemen: Babu Rambilas Singh, Babu Jayanti Prasad, Babu Shivannanad Prasad, Babu Mahabir Prasad, Babu Prejnyoni Misir, Babu Bindabali Prasad, Babu Ayodhya Prasad and the committee of women consists of the following: Sreemati Chanda Bai Kasturi Bai, and Kamla Bai.

At Muzaffarpur. In pursuance of the appeal, published in the "Searchlight", a meeting of ladies and gentlemen was held in the evening of Sunday last (July 8) in the local Town Hall. About eighty ladies, representing about thirty-five respectable families attended, prominent among those who attended with the ladies of their family were Babus Jogendra Chandra Mukerjee, Advocate, Indramani Singh, Deputy Magistrate, Gaya Prasad M. L. A., Durgadas, Sungli, Honorary Magistrate, Vindrabhaw Prasad Verma, Satguruan, Manager, Banker, Bank, Janakirhari Prasad, Ramnavami Prasad, Maha Prasad Singh, Sarju Saran Singh, Upendra Nath Sen, Pleader, Dr. Bhaya, Babu Jadunath Singh, Jagdulah Tiwari, Miss Baulata De, Assistant Inspector of Schools, Lachum Narain, Secretary, Khali Board, and others. Mrs. Jogendra Chandra Mukerjee was voted to the chair. Letters were received from various ladies and gentlemen expressing sympathy with the movement.

The following resolutions were passed. "That this meeting considers, the present system of Purdah detrimental to the mental and physical development of women and considers it proper to abolish the same, keeping in view the ideal of Indian civilization and hopes that the people of this province will try their utmost to abolish it."

It was moved by Srimati Vidy Deb and supported by Srimati Kishori Deb, Girja Deb, Sunit Deb and others. The second resolution which was moved by Mrs. Indra Mani Singh ran as follows:—"That in the opinion of this meeting, it is absolutely necessary that religious, mental and physical training should be given to the ladies, and hence proper arrangements should be made for imparting education to them."

It was supported by Srimati Savitri Deb. At the close of the meeting Babu Vindrabhaw Prasad Varma in moving a vote of thanks to the chair expressed upon the male audience their duty towards the ladies. It was seconded by Babu Saru Saran Singh and the meeting came to a successful close.

At Samastipur. A crowded meeting of ladies and gentlemen was held here ye Tuesday afternoon in the local Municipal Hall. It was attended by about 103 ladies. Resolutions congratulating the ladies present who abolished Purdah and their male relations for allowing them to do so and urging others to follow their examples were passed unanimously.

At Lahurinagar. A highly successful meeting of respectable and leading ladies and gentlemen of Darbhang was held on the 8th instant in the local Town Hall under the presidency of Mr. Diwakar. A committee consisting of Mr. Dhavale, Pt. Bhabeshwar Misra, Babu Hari Balan Babu, Babu Lakshman Prasad, Babu Dharbhag and others was formed for advancing the women's cause.

At Bhagalpur. In pursuance to the appeal published in the "Searchlight" of the 17th June, for abolishing Purdah, a mixed meeting of ladies and gentlemen was held here in the C. M. S. Hall on the 8th of July, at 4-30 p.m. About 100 ladies were present at the meeting, and an equal number of gentlemen as well. Babu Bhawani Bhagwati Sahai presided on the occasion, and delivered an instructive speech, showing therein clearly, the need to abolish Purdah, and pointing out the evils of the system. Among prominent speakers were Mr. Y. A. Goelbo I.C.S., Babu Harikrishna Prasad, Mrs. Akhilabhawari Sahai, Mrs. Sen, and Mrs. S. Sahai. Important resolutions for abolishing Purdah were passed.
and carried out unanimously. A resolution was also passed for establishing a Mahila Committee, and the meeting came to successful close.

Among the prominent people, who attended the meeting were, Mrs. Bhagwan Sahai, Mr. and Mrs. Shivandan Prasad, Mrs. and Mrs. Kamleshwari Sahai, Mr. and Mrs. Akheswarn Sahai, Mr. and Mrs. Nakleshwari Sahai, Mr. and Mrs. Kasheeshwar Prasad, Mr. and Mrs. Haripada Banneree, Mr. and Mrs. Suresh Chandra Chakravarty, Mr. and Mrs. C. N. Mathur, Mr. and Mrs. Padmakant Jha, Mr. and Mrs. Satish, Chandra Sen, Mr. and Mrs. Gyan Chandra Banneree, Mr. Kailash Bhari Lal M. L. C., Mr. and Mrs. I. M. Dutta.

AT MOTHANAI.

A public meeting of ladies and gentlemen of the town was held on the 9th July in the Sastin Mandir. Among those present, prominent were Mrs. Gorakh Prasad, Srimati Chhotan Debii, Mrs. Ramyul Prasad, Mr. Gyan Chandra, Mrs. Pandoo Prasad, Mrs. Lalita Prasad Chaudhry, Mrs. Shiv Prasad, Mrs. Dinanath Sahai, Mrs. Dwarka Prasad, Mrs. Lal Prasad Chowdry, and many others. There was great enthusiasm among them. Mr. Shukdeo Prasad and Srimati Chhotan Debii addressed the meeting. It was resolved that the evil system of purdah be abolished. They also resolved to meet once monthly in the temple and exchange their ideas.

AT HAJPUR.

On the 8th instant in pursuance of the appeal published in the Searchlight a joint meeting was held in the Sarawati Bhawan, which was attended by about 60 ladies who came out of Purdah. In a small town like Hajipur this number is really encouraging. Babu Bindabanini Prasad Varma was invited to the Chair. He traced the history of the present movement for the abolition of purdah and pointed out some of the benevolent effects of purdah on the health and education of girls and ladies. He also distinctly told the ladies that by the abolition of purdah, they did not want them to behave like "gay butterflies of the West", but they wanted them to behave like their sisters in Maharashtra and Madras. Pandit Sahdeva Sharma next delivered his very instructive lecture on the ideals of ancient India and cited the cases of Durgavati, Sita, Savitri, and others.

He punctuated his lectures with appropriate songs. The President while calling upon Mrs. Calton to speak, pointed out to the ladies that while Mr. Calton was like them an Indian by birth, she had by educating herself stolen a march over them. Mrs. Calton delivered a very nice speech pointing out the evils of pu* dah and exhorted all to do away with it and to enjoy pure air light and cited her own example of non-observance of purdah not proving harmful in any way.

The next speaker was Babu Dips Narain Sinha M. L. C. in a short speech suited to the occasion, he moved a resolution declaring that the present custom of purdah was harmful and unnecessary, and that in order to do away with it and to provide for the education of ladies, a committee be formed consisting of 9 members with powers to add. This was seconded by Babu Satya Narain Sinha and carried unanimously.

With a vote of thanks to the ladies present proposed by Babu Sahdeo Singh and after some music the meeting dispersed.

AGE OF CONSENT COMMITTEE QUESTIONNAIRE.

The Committee on the Age of Consent which has been at work from the 31st June in Simla, had drawn up a list of 21 questions, which will shortly be forwarded to several persons in every province. The Committee will reassemble in Simla about 1st September for the Examination of Local Witnesses, after which it will start on a tour of the Provinces, extending a little over three months. Perhaps, Burma will not come within their tour programme.

The following are the questions:

1. Is there any dissatisfaction with the state of the law as to the Age of Consent, as contained in sections 375 and 376 of the Indian Penal Code?
2. What are the circumstances which, in your opinion, justify—
   (a) Retaining the Law of the Age of Consent as it is; or
   (b) Making an advance on the present law?
3. Are crimes of seduction or rape frequent in your part of the country? Has the amendment of the law made in 1925, raising the age of consent to 14 years, succeeded in preventing or reducing cases of rape outside the marital state, or improper seduction of girls for immoral purposes? If not, what measures would you propose to make the Law effective?
4. Has the amendment of 1925, raising the Age of Consent within the marital state to 13 years, been effective in protecting married girls against co-habitation with their husbands within the prescribed age limits?
   (a) By postponing the consummation of marriage;
   (b) By stimulating public opinion in that direction;
   (c) By putting off marriage beyond the age of 13.
5. If not, what steps would you propose to make it effective?
6. What is the usual age at which girls attain puberty in your part of the country? Does this differ in the different castes, communities or classes of society?
7. In co-habitation common in your part of the country among any class or classes of people—
   (a) Before puberty;
   (b) Soon after puberty; and
   (c) Before the girl completes 13 years?
8. Do any of these cases come to court? Do you attribute the practice of the early consummation of marriage before or at puberty, wherever it
exists, to religious injunctions? If so, what is the authority for and the nature of that injunction, and does that authority prescribe any, and if so, what, penalty for its breach?

8. Is "Gaana" or "Garhiyaad" ceremony usually performed in your part of the country? If so, does it coincide with, or is it anterior to the consummation of the marriage? Is it performed generally after the attainment of puberty, and how soon after it?

9. Do you consider that the attainment of puberty is sufficient indication of physical maturity to justify the consummation of marriage? If not, at what age, and how long after puberty, may a girl's physical development be considered enough to justify consummation without injury to her own health and that of her progeny?

10. At what age would a girl in India be competent to give intelligent consent to cohabitation with due realisation of the consequences?

11. During your experience, professional or otherwise, have you come across cases wherein cohabitation before puberty or after puberty but before full physical development of the girl has resulted in injury to her health or body or prejudicially affected her progeny? If any, give details of age and injury sustained.

12. Do you consider early consummation and early maturity responsible for the high maternal and infantile mortality or for any other results subtly affecting the intellectual or physical progress of the people?

13. Has there been any further development of public opinion in your part of the country in favour of the extension of the age of consent in marital and extra-marital cases since the amendment of the law in 1925? If so, is it general, or confined only to certain classes?

14. Do women in your part of the country favour the early consummation of marriages for their children?

15. Have any difficulties been experienced in determining the age of girls in connection with offences under sections 375 and 376, Indian Penal Code, and what measures would you suggest for removing or minimising these difficulties?

16. Would the difficulty or margin of error in determining the age be materially reduced or minimised if the age of consent is raised to 14 years or above?

17. Would you separate extra marital and marital offences into different offences? If so, what is the nature and amount of the maximum punishment you would prescribe for offences in each class?

18. Would you make a difference in the procedure of trials for offences within and without the marital state, and if so, what would you suggest in each case?

19. Would you suggest any safeguards beyond those existing at present against collusion to protect offenders or against improper prosecution or extortion?

20. Do you consider the penal legislation fixing a higher age of consent for marital cases likely to be more effective than legislation fixing a minimum age of marriage? Which of the two alternatives would be in consonance with public opinion in your part of the country?

21. Would you prefer to rely on strengthening the penal law to secure the object in view, or on the progress of social propaganda?

**NEWS OF THE WEEK.**

Hindu Mission's Appeal:—The President of the above Mission has issued the following appeal:—Everybody, all over India, is by this time certainly aware of the heartbreaking tales of the severe famine that has been raging in Balurghat in this district of Dinajpur (North Bengal). To what miserable plight men and women have been reduced by hunger and starvation beyond all description. Fathers are quitting their families, leaving their women and children to their own fate. To help those people in terrible distress relief work has been commenced by the Mission. Last of men in this district alone have been affected. Bankura, Kalna and some other districts in Bengal too are in the grip of devastating famine. Huge sums of money are required to cope with the situation. So, we appeal to you, my generous countrymen, to come forward with your help and succour towards the relief of the suffering humanity.

All contributions are to be remitted to the undersigned.

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**THE WEEK.**

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The Bardoli Movement:—Last week we described briefly the situation which has arisen at Bardoli and expressed the earnest hope that Sir Leslie Wilson, in his speech at the opening of the Poona Session of the Bombay Legislative Council, would throw oil on the troubled waters. To our great surprise and disappointment, His Excellency delivered an ultimatum to the affected members of the Council representing Satara constituencies to the effect that, if within 14 days they did not accept the Government conditions for instituting a fresh inquiry for the re-assessment of Bardoli taluka, Government would take what action they deem desirable and necessary to recover the revenue, and would utilise all their powers at their command to ensure that the statutory authority of Government is maintained in every way. The people of Bardoli have not impugned the statutory authority of Government, but have only asked them to institute a fresh enquiry in view of the admittedly unsatisfactory character of the previous one, before recovering the increased revenue from them. The same day answering a question in the House of Commons, Earl Winterton the Under-Secretary of State for India tore down the veil with which Sir Leslie Wilson had clothed his threat, and declared that the Bombay Government had the full support of the Government of India as well as that of Britain

This exactly represents the Indian demand and this is what Sir Leslie Wilson and the Secretary of State regard as an act of lawlessness to be put down forcibly with all the resources at their disposal. No one with a particle of political insight can doubt that the violence of Government will recall upon themselves, but the question for the Bardoli leaders is, whether they should expose their people to the horrors probably of a martial law regime in order to achieve their end. The Governor has promised a full, open and independent enquiry if the revenue is paid up, and we think that they have nothing to lose and much to gain by accepting the offer on that condition. If the inquiry leads to no satisfactory result, it will never be too late to resume the struggle.

A Social Reform Anniversary:—The propagandist side of the social reform movement had been neglected by its leaders for many years. Except when a widow remarriage was celebrated and the neighbourhood was agitated by the affront to orthodox sentiment, there was nothing done to popularise the movement. The late Mr. V. N. Bhajekar when he was Secretary of the Bombay Social Reform Association noticed this defect, and having a genius for propagandistic work, hit upon the annual celebration of July 25, the date on which the Act legalising the remarriage of Hindu widows was passed by the Indian Legislative Council in 1856, a red-letter day in the Indian social reformers' calendar. Public meetings and solemn pledges were held all over the country, and huge, specially designed posters, depicting the hardships and horrors of especially of child-widowhood were freely supplied to the organisers for use to advertise the meetings. For several years Mr. Bhajekar's enthusiastic efforts were successful in creating vivid interest on the subject. Unfortunately he had to leave Bombay on being appointed Chief Judge in a Central India State and owing to that and the country's absorption in politics the celebration of the 25th of July fell into abeyance. It is a sign of the reviving interest in social reform, that the practice was revived this year. The meeting held last Wednesday in the Prarthana Samaj Hall was addressed by several prominent social workers, among whom were Dr. Deshmukh, President of the Bombay Municipal Corporation, Mrs. Avantikabai Gokhale, Mrs. Anagati, Dr. Kalyanadas Desai, President of the Bombay Branch of the Arya Samaj and the local representative of the Widow Marriage endowment of the late Sir Ganga Ram. In 1895 Pandit Narayan Keshav Vaidya published a valuable compilation of the official papers connected with the passing of the Act.
of the Act of 1858, with a learned introduction by Mr. Justice Ranade in which he sets forth a list of reforms which were urgently needed to ameliorate the condition of Hindu women in society. This publication is out of print. We publish today the memorial of Ishwarchandra Vidyasagar, the original draft Bill with the Statement of Objects and Reasons, and the Hon. Mr. Grant's powerful and eloquent speech in introducing it in the Indian Legislative Council.

Europeans and Indian Servants:—Miss Evelyn M. Bunting to whose article in the Contemporary Review we referred last week calls attention to the harsh treatment of servants by Europeans in India. She writes:—"One of the things that strikes visitors with something of a shock is the way servants are spoken to and spoken of. They must, of course, need a lot of telling, their idea of life is so primitive. But are they not expected—without education or training—to enter into the most complicated trains of reasoning of their highly educated foreign masters at the very briefest words of only an injury to the present generation but in India even when be under the unseasoned Indian servant, who is little to the way he speaks both to the teachers and to express to the pupils have to work for good health. We are sure it will not be very long before the monogamous ideal which is the basis of a civilised society is realised in Afghanistan.

Social Reform in Afghanistan:—His Majesty the King of Afghanistan is determined to root out unworthy customs prevailing in his country. According to a recent announcement the King declared that polygamy was one of the chief causes of corruption, and in future any Government servant taking a second wife should tender his resignation. With regard to the people already having more than one wife an announcement should be made after the fryga. His Majesty advised his officers and subjects not to copy bad customs and habits such as drinking, and dwelt on the necessity of sports for good health. We are sure it will not be very long before the monogamous ideal which is the basis of a civilised society is realised in Afghanistan.

Open Air Schools:—We have received an interesting booklet by Mr. S. C. Chatterji on the subject of "open air" education for children ("A Plea for Open Air Schools in India"—published by Messrs. D. B. Taraporevala & Co., Bombay—Price Rs. 1/8). The author's purpose in writing this pamphlet is to interest the public in the subject and to encourage research in this direction. He regards the introduction of "open air schools" in India as of vital importance to the country. Mr. Chatterji states that in our growing towns, under the present system both the teachers and the pupils have to work under unhealthy conditions. The value of open air institutions to the more delicately constituted school children will be considerable. Mr. Chatterji in his book has dealt with the requirements of a model open air school at length but the main defect of the book is the fact that it discusses in a few lines the efforts made in India towards establishing such institutions. It is true that such attempts have been few but a critical study of existing open air institutions in this country would have done much to popularise the book. Mr. Chatterji, moreover, could have better achieved his object which he informs us in his preface is to create public interest in the subject, by issuing his pamphlet of fifty to sixty pages at a lower price.
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BOMBAY, JULY 28, 1928.

WIDOWS AND ADOPTION.

Mr. B. V. Jadhav's Bill, which we publish today to restrict the right of adoption enjoyed by Hindu widows in the Bombay Presidency, has evoked a large volume of protest. Numerous women's meetings are being held all over the province to protest against its being passed into law. In the Statement of Objects and Reasons, Mr. Jadhav observes that the latitude allowed in the Bombay Presidency to widows, is causing great injustice to Bhaubands (kinmen) whose rightful property goes to another, and a stranger is introduced into the family house and property simply on account of the whims of an inexperienced young and, many a time, misguided widow. The differences in the law as administered by the different High Courts are described as follows: In Bengal a Hindu widow cannot adopt unless she is authorised to adopt by her husband in writing. In Madras and the United Provinces she can adopt if authorised by the husband or by the consent of the nearest agnate. In Bombay, however, a husband's authority is presumed in the absence of prohibition and she can adopt even a grown-up man from any family to the exclusion of the next of kin of her deceased husband. "Such an adoption," says Mr. Jadhav, "is brought about by interested persons and the widow is utterly ruined, as she is deprived of the enjoyment of her husband's property and becomes entitled to maintenance only." Mr. Jadhav evidently wants to make out that his Bill is intended in the interests of the Hindu widow, and not in those of the Bhaubands. It would seem otherwise to many. The Hindu widow, it is notorious, is victimised by her deceased husband's relatives who regard her as an unwelcome intruder. She becomes the drudge of the household and her very sight is considered inauspicious. In former times, the widow was immolated upon her husband's funeral pyre. This has been put an end to by the criminal law, but short of this, she still suffers many disabilities and indignities which make life intolerable. The Bhaubands are the chief culprits in this matter, and it is to them that Mr. Jadhav wants to transfer the right now enjoyed by Hindu widows in Bombay Presidency.

The comparative liberality of the Hindu law as administered in the Bombay Presidency to women, is due chiefly to the fact that the position of Hindu women, owing to historical causes, has been higher there than in other parts of the country. Women played an important part in Maratha history. Shivaji's mother inspired her famous son in all the important events of his illustrious career. Hindu princesses ruled kingdoms and even commanded armies. The political and military necessities of the time left much initiative to women who, during the frequent absences of their husbands and other male relatives, had to manage their domestic and family concerns themselves. On no section of the community does political subjection tell more detrimentally than upon women. Beside these historical reasons the liberality of Hindu law as administered in the Bombay Presidency is largely due to the influence of a succession of eminent Hindu judges on the Bench of the Bombay High Court who felt it their duty to interpret and apply the law not in a crudely literal sense but in the spirit of the times in which they had to administer it. Mr. Jadhav would reverse this tendency so gratifyingly peculiar to Bombay, and assimilate the law of adoption here to the less generous models of other provinces. And why? Because inexperienced, young widows do not adopt their husband's relatives but prefer perhaps to adopt their own. At the back of Mr. Jadhav's reasoning is the assumption that a man's "next of kin" has a greater right to his property than his widow, and that it is an injustice to the Bhaubands if the widow does not adopt one of them. It is not surprising that women feel that his Bill is aimed at restricting their rights. Mr. Jadhav's statement about the whims of inexperienced, young and misguided widows introducing strangers into the family house and property, may be true, but how is it worse than the self-interest of Bhaubands depriving the unfortunate widow of her rights and compelling her to eke out a miserable livelihood, as a domestic drudge in the house which she ruled in her husband's life-time?

We consider Mr. Jadhav's Bill as an attempt to put back the hands of the clock and we are sure it will be rejected by the common sense of the people of Bombay and their representatives in the Legislative Council. We must say, however, that the system of adoption itself is out of tune with the spirit of the times and does not afford sufficient protection to Hindu widows. In the year 1928-29, the widow's right cannot inherit property and must provide herself by a legal fiction of a son in order to avoid her husband's property from passing to his brothers and other collateral relatives, in which case she would have nothing to look forward to except a life of unmutilated dependence. As the mother of an adopted son she may have some sort of claim, however vague, upon him. As the widow of an agnate she would have only the right to a bare maintenance. It is to escape this hard destiny that widows are led to adopt sons. If they had the right of inheriting property themselves we are sure that they would never think of encumbering themselves with fictitious sons who, in the nature of things, can have no filial feeling for them and who often turn out to be graceless ingrates who exploit the ignorance and fond affection of their adoptive mothers for their own selfish ends. Mr. Jadhav's contention is true so far, but the remedy is not to deprive Hindu widows of the rights they already possess in this Presidency but to endow them with the further right of being eligible to inherit in their own right from their husband's property. We are glad that Mr. Haribals Sarda has drafted a Bill for introduction into the Legislative Assembly to effect this object.
The Humble Petition of the undersigned Hindu Inhabitants of the Province of Bengal, respectfully sheweth,

That by long established custom the marriage of Widows among Hindus is prohibited.

That in the opinion and firm belief of your Petitioners, this custom, cruel and unnatural in itself, is highly prejudicial to the interests of morality, is otherwise fraught with the most mischievous consequences to society.

That the evil of this custom is greatly aggravated by the practice among Hindus of marrying their sons and daughters at a very early age, and in many cases in their very infancy—so that female children not unfrequently become widows before they can speak or walk.

That in the opinion and firm belief of your Petitioners, this custom is not in accordance with the Shastras, or with a true interpretation of Hindu Law.

That your Petitioners and many other Hindus have no objections of conscience to the marriage of widows, and are prepared to disregard all objections to such marriages, founded on social habit or on any sample resulting from an erroneous interpretation of religion.

That your Petitioners are advised that by the Hindu law, as at present administered and interpreted in the Courts of Her Majesty and the East India Company, such marriages are illegal, and the issue thereof would be deemed illegitimate.

That Hindus, who entertain no objections of conscience to such marriages, and who are prepared to contract them notwithstanding social and religious prejudices, are by the aforesaid interpretation of Hindu law prevented therefrom.

That in the humble opinion of your Petitioners, it is the duty of the Legislature to remove all legal obstacles to the escape from a social evil of such magnitude which, though sanctioned by custom, is felt by many Hindus to be a most injurious grievance, and to be contrary to a true interpretation of Hindu law.

That the removal of the legal obstacles to the marriage of widows, would be in accordance with the wishes and feelings of a considerable section of pious and orthodox Hindus, and would in noway affect the interests, though it might shock the prejudices, of those who conscientiously believe that the prohibition of the Marriage of widows is sanctioned by the Shastras, or who uphold it on fancied grounds of social advantage.

That such marriages are neither contrary to nature nor prohibited by law or custom in any other country or by any other people in the world.

That your Petitioners, therefore, humbly pray Honorable Council will take into early consideration the propriety of passing a law to remove all legal obstacles to the marriage of Hindu widows, and to declare the issue of all such marriages to be legitimate.

That your Petitioners, as in duty bound, shall ever pray.

ISHVARCHANDRA VIDYASAGAR, and others.

4th October 1855.

A BILL
To remove all legal obstacles to the marriage of Hindu Widows.

(As originally introduced in Council.)

Preamble.—Whereas it is known that, by the law as administered in the Civil Courts established in the territories in the possession and under the Government of the East India Company, Hindu Widows, with certain exceptions, are held to be, by reason of their having been once married, incapable of contracting a second valid marriage, and the offspring of such Widows by any second marriage are held to be illegitimate, and incapable of inheriting property; and whereas many Hindus believe that this imputed legal incapacity, although it is in accordance with established custom, is not in accordance with a true interpretation of the precepts of their religion, and desire that, the Civil law administered by the Courts of justice shall no longer prevent those Hindus who may be so minded from adopting a different custom, in accordance with the dictates of their own consciences, and whereas it is just to relieve all such Hindus from this legal incapacity of which they complain, and the removal of all legal obstacles to the marriage of Hindu Widows will tend to the promotion of good morals and to the public welfare—it is enacted as follows:

I. Marriage of Hindu Widows legalized.—No marriage contracted between Hindu shaall be invalid and the issue of no such marriage shall be illegitimate, by reason of the woman having been previously married or betrothed to another person since deceased, any custom and any interpretation of Hindu Law to the contrary notwithstanding.

II. Estate of deceased husband to descend to next heirs on remarriage of Widow.—All rights and interests which any Widow may by law have in her deceased husband's estate, either by way of maintenance or by inheritance, shall upon her second marriage, cease and determine as if she had then died; and the next heirs of such deceased husband then living, shall thereupon succeed to such estate. Provided that nothing in this Section shall affect the rights and interests of any Widow in any estate or other property to which she may have succeeded by inheritance otherwise than through her deceased husband, or to which she may have
become entitled under the will of her deceased husband, or in any estate or other property which she may possess as Stridhan, or which she may have herself acquired, either during the lifetime of her deceased husband, or after his death.

STATEMENT OF OBJECTS AND REASONS TO THE ABOVE BILL.

A Petition, signed by very nearly one thousand members of the most respectable Hindu families in and near Calcutta, dated 4th October 1855, has been presented to the Legislative Council; the object of which petition is that a law may be passed to remove all legal obstacles to the marriage of Hindu Widows, and to provide that the issue of such marriages, if in other respects the marriages are legal, shall be legitimate—any custom and any interpretation of Hindu Law to the contrary notwithstanding.

The Petitioners allege that, by a long established custom, such marriages are prohibited; that this custom is cruel, unnatural, immoral, and mischievous; that, in their firm belief, it is not in accordance with a true interpretation of the Hindu Shastras; that they are conscientiously impelled to disregard it; and that they are prevented from following Hindu Shastras, to pronounce such marriages to be invalid, and makes the issue of such marriages illegitimate. Wherefore they pray that, without affecting the interests of any other Hindus who entertain a different belief, they may be relieved from the legal restriction now existing, and that the learned and eminent Colleges, who are of a different persuasion, be allowed an alternative of re-marriage.

The object of this Bill is to give the Petitioners, and all who agree with them, such an alternative to either class.

There is no doubt that all the statements made in the petition are true. A large number of Hindu families are prevented by the municipal law of the country, as now existing in practice, from acting as they wish to act, and as they believe it right to act. All Hindus of caste, though they should be anxious to encourage the marriage of Widows, are prevented from taking even a first step towards such encouragement, by this state of the municipal law.

This prohibitory law, viewed generally, so far from being in the interests of good morals, and so far from tending to human happiness, is admitted by all to operate intensely to the injury of good morals, and to create at best frightful amount of human misery. Upon general grounds, therefore, the enforcement of this prohibitory law by the Civil Code of the country is indefeasible. It is true that the custom which prohibits the marriage of widows operates, and ought to operate, as a moral sanction upon all who believe that the prohibition is in accordance with the directions of an authority which they revere, and to which obedience is a primary duty. But this circumstance affords no justification to a Municipal Law which enforces, by worldly penalties, such prohibitions as those who believe them, a dogmatic prohibition, which operates injuriously to morals and cruelly to individuals. Still less does it afford a justification or excuse for a law which enforces such a prohibition by worldly penalties against those who dislike the dogma, and who regard those who believe it as the victims of a false interpretation. If the learning, reason, and conscience of a single Hindu father direct him to save his little child from life-long misery or vice, the law of the country should not stand in his way. It is not less abominable to force a Hindu who believes and abhors this fatal interpretation of the Hindu Shastras, to act in accordance with it, than it would be to force a Christian or a Mahomedan, because he happened to live amongst people of another creed, to sacrifice his daughter in the same manner.

The Bill now presented will wipe out that blot in the Municipal Law of India. At the same time it will leave all those Hindus who do not agree in the opinion of the Petitioners precisely as they are now. It does not pretend to say what is the right interpretation of the directions for conduct in respect of marriage in the text books; or which of the conflicting authorities ought to be followed by a Hindu. It will interfere with the tenets of no human being; but it will prevent the tenets of so many set of men from inflicting misery and vice upon the families of their neighbours, who are of a different and a more humane persuasion.

These are my chief reasons for proposing this enactment.

17th November 1855. J. P. GRANT.

THE LEGISLATIVE COUNCIL OF INDIA.

Calcutta, 17th November 1855.

On the order of the day for the first reading of the Bill to remove all legal obstacles to the marriage of Hindu Widows being read,—

The Honorable Mr. J. P. Grant said, before he approached the subject of this important Bill, he desired to explain, in a few words, how its introduction had fallen into his hands. After his Honorable and learned friends his right hand (Sir James Colville) had left Calcutta, Pandit Ishwarbandi Vilasini, the learned and eminent Principal of the Sanskrit College, who was the chief mover in the agitation out of which the Bill had arisen, and was one of the
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subscribers to the Petition which had been presented to the Council a few weeks ago, praying for the measure, called upon him and consulted him on the propriety of asking the Council for such a law as the Bill now brought in. * He (Mr. Grant) was not then aware that the Pandit had previously consulted any other Member of the Council; and, to fortify his own opinion respecting the enactment of such a law, he consulted two or three Honorable Members more competent than himself to give an opinion on the question. Such of the Honorable Members whom he consulted as were present, would have an opportunity of expressing their own sentiments; but he might mention the name of one of them who was not present (Sir Lawrence Peel) who had since retired from the Council, and whose retirement he could not regard otherwise than as a national misfortune. Sir Lawrence Peel agreed entirely in the principle of the measure proposed. Fortified by these opinions, he (Mr. Grant) promised Pandit Iahwar Chander that, if the Petitioners presented their petition, he would bring in a Bill such as they asked for. After he had given his notice for the first reading, his Honorable and learned friend to his right returned from Madras, and he then learned that his Honorable and learned friend had been consulted before his departure on the same subject; and had interested himself greatly "in it. He (Mr. Grant) much regretted that he had not been aware of this fact before, because had he been aware of it, he should certainly have left this Bill to abler hands. He had been ready to make it over to those able hands; but it was thought better that he should make the motion of which he had given notice. To this arrangement, he the more readily acceded from the consideration that, as this was a motion affecting the religious usages of Hindus, it required to be seconded; and was open to discussion on the first reading. His Honorable and learned friend had promised to second him, and therefore all his own deficiencies would be amply compensated by the Speaker who would address the Council after him.

He did not move this question without having carefully and earnestly considered it; for it was one of a class of questions which, in his opinion at least, ought never to be approached without great deliberation and caution. The questions which generally came under the attention of the Council were, more or less, of a technical nature; and the official training and experience of Honorable Members enabled them to feel a just confidence that, with ordinary care, their legislation upon such questions would be suitable to the people to whom it was applied. But this was a question of a different kind. It was a question which affected the most important social institution of the people, and went home to the bosom of every man and every woman of the Hindu persuasion in this immense Empire. Not only therefore had he not thought it right to propose the present measure until he had satisfied himself of the abstract propriety of his principle; he had not thought it right to propose the measure until after he had endeavoured to regard it from that point of view which would be taken by those to whom it was intended to apply. Regarding it as best he could from that point of view, he felt convinced that, prepared as the Bill was, no candid Hindu, whatever his own opinion as to the interpretation of the Sbstras upon the question involved might be, would say that it was either offensive or unjust to any class.

The petition on which the Bill was founded, made certain allegations of fact. It said that, by a long established custom, the marriage of Hindu Widows is prohibited; that the Civil Law of this country, as administered both by Her Majesty's and the Company's Courts, incapacitates Hindu widows from contracting second marriages, by pronouncing such marriages to be invalid, and making their issue illegitimate. It proceeded to say that this compels Hindu widows, whatever their own opinions or the opinions of their families in this matter may be, to continue widows all their lives, in some cases from the age of five years. It further said that this state of the law inflicts great cruelty upon the widows, who, being now unable to burn as Sati with their deceased husbands, have no alternative left, and must lead a life of servile mortification, in fact, a life of the most painful asceticism. It said that this custom cruel and unnatural in itself, is highly injurious to the interests of morals, and is otherwise most mischievous to society. From these premises, it argued that a law having such effect ought not to be forced upon any one who disapproves of it and it prayed that, as the petitioners are of opinion that the custom is not in accordance with a true interpretation of the Hindu Shastras, they and those who agree with them might be relieved from the legal restriction of which they complain.

Now, if these premises could be proved, this argument was conclusive. The Legislative Council could not stand in the way of the removal of a law which perpetuated a public wrong. The Law enforcing upon unwilling people a prohibition which, so far from being for the public interests was in the highest degree mischievous. He would speak of these premises in their order. He believed there was no legal decision affording a precedent which positively established the point that the marriage of Hindu widows is invalid under the Law as it is now administered in British India and an intelligent native gentleman who had spoken to him on the subject of this measure, had expressed an opinion that, in the absence of such a precedent, it would be premature to legislate because we do not know whether the court will enforce the interpretation of the Hindu doctrine which the petitioners presume the they will. But even if this question of law were really a doubtful point, he could not think the objection valid. He could not think that it would be right to sacrifice even a single Hindu family to such an objection. But it appeared to him that it was very certain that the Courts would decide in the manner alleged by the petitioners. The custom e
the country was universally against the marriage of Hindu widows amongst the higher castes, and all modern English text books affirmed that the law was as the petitioners allege. Indeed, text-writers spoke on this point with less qualification perhaps than they might have done, if they had given more attention to it. But the custom prohibiting re-marriage was followed so universally in practice, that the point did not appear to have been very deeply studied by any of the English writers on Hindu law. However that might be, he could quote enough from received authorities to show that the petitioners were correct in saying that our Courts would disallow the marriag• of a Hindu widow. Sir Thomas Strange, a former Chief Justice of the Supreme Court at Madras, in his work on the "Elements of Hindu Law," in a chapter on "Widowhood," wrote thus:—

"To this tyrannic instance of marital selfishness, must be added the prohibition to women of second marriages, and that this should apply, as it does, even to young widows, is an abomination, surpassed only, if at all, by the custom that has just been denounced.," that is the statement of a learned Judge of a Supreme Court who was most sensible of the evil of the custom, of whose wish therefore, to open the law for the benefit of widows we might be sure; but who entertained no doubt of the existence of the prohibition as a legal impediment. He would now quote a high authority of the Company's Courts, Sir W. Macaughten, from a work written when he was Registrar of the Calcutta Supreme court. Sir W. Macaughten, in his "Principles of Hindu Law," wrote:

"It is well known that women are betrothed at a very early period of life, and it is this betrothment in fact, which constitutes marriage. The contract is then valid and binding to all intents and purposes. It is complete and irreparable immediately on the performance of certain ceremonies, without consummation.

Second marriages after the death of the husband first espoused, are wholly unknown to the Hindu law; though in practice, among the inferior castes, nothing is so common."

The practice amongst the inferior castes had, of course, nothing whatever to do with the practice amongst Brahmins and other higher castes of Hindus. He thought he had said enough to convince the Council that, if they wished to make it possible for a Hindu widow to marry with the reasonable expectation of having her marriage held valid, and her children pronounced legitimate, they must pass some such law as that which he had the honour to propose.

The next point to which the petitioners referred was the extreme cruelty to widows of the prohibition against re-marriage. He would not trouble the Council with quotations of what the Shastras required of widows who may not barn with their deceased husband; because all that they did require was not strictly practised, and his object in introducing this Bill was entirely practical. Of the mutilations which the Shastras enjoined, it was difficult to say whether they were more remarkable for their cruelty or for their fantastic absurdity. But he would refer to the Council a paper which had been partly supplied to him by a Hindu gentleman of great knowledge, and partly taken down from that gentleman's mouth, which described the mode of life which a Hindu widow of respectability is now actually required to adopt, until the latest day of her life.

"A widow is required to live a life of chastity, the only alternative being to ascend the funeral pile of her husband. Her manner of life is minutely prescribed. Not only must she see no man, she must also avoid every approach to ease, luxury, or pleasure: she must wear no ornament; her hair must be shaved, or at least must be worn dishevelled, she must not see her face in a mirror, nor use perfume or flowers, must not freely anoint her body; and her dress must be plain, coarse, and dirty. The use of any kind of conveyance is prohibited, and she must not rest on a bed. Her food is limited as to quantity as well as quality. She must not take more than a single coarse meal a day, and the betel leaf, which terminates every repast in India, and is often substituted for a meal, is denied her. Besides other facts, perhaps a dozen in the year, the Hindu widow is required to abstain absolutely from food and drink twice a month one day and night, during every bright and dark period of the moon, on the 25th and 26th day of her age, from which fast not even severe sickness can give her a dispensation."

Sometimes he believed it one of the moveable facts, of which there were understood about a dozen in the year, happened to fall the day before or the day after the eleventh day of the waxing, or of the waning moon, this state of strict fasting lasted forty-eight hours. During these facts, these unhappy victims, although a fever might be consuming them, and the hot winds might be blowing, were allowed not one drop of water, not one drop of medicine, though it should be necessary to save their lives. The paper from which he was quoting proceeded to say:

"All amusements are strictly prohibited to her. She is not to be present whose there is singing or dancing or at any family rejoicing; she is not even to witness any festive procession."

This was the life to which a little prattling girl of five years old, taken from her dolls and her toys, and pronounced to be a widow, was condemned for the whole remainder of her existence upon earth.

He now came to the immorality which the petition stated the prohibition engendered. He did not wish to dwell on this point longer than was absolutely necessary; for it was one which could be agreeable to no body, and must be peculiarly distasteful to those for whose benefit this Bill was intended. But it was impossible to shirk the point altogether; for, in truth it was the strongest argument in support of the Bill. The Hindu practice of Brahmocharis was an attempt to struggle against Nature, and like all other attempts to
struggle Nature, was entirely unsuccessful. Every candid Hindu would admit that, in the majority of cases, young Hindu widows fall into vice; that in comparatively few cases are these severe rules for a life of mortification virtuously observed; that in many cases, a licentious and profligate life is entered upon in secret; and that, in many other cases the wretched widows are impelled to desert their homes and to live a life that brings open disgrace upon their families. He would read to the Council a very short passage on this subject from Ward’s description of the manners and customs of the Hindus:

"Early marriages also give rise to another dreadful evil: almost all these girls, after marriage, remain at home one, two, or three years; and during this time, numbers are left widows, without having enjoyed the company of their husbands a single day. These young widows, being forbidden to marry, almost without exception, become prostitutes."

This was the evidence of an English witness. He would now quote the evidence of a native witness, a learned Maratha Brahmin, who it might be presumed was also a man of the world, as he was the son of the minister of a late Raja of Nagpur. Eighteen or twenty years ago, this Brahmin wrote an essay on the second marriages of widows, in which he argued that the prohibition of such marriages was contrary to the Shastras, and urged the general adoption of a contrary custom. Major Wilkinson, when Resident of Nagpur, published the essay, with an "introduction" by himself, in which he gave this abstract of the Brahmin’s statements upon this point:

"To revert to our author, he maintains that the present prohibition against the second marriages of widows, especially those infant widows, is highly impolitic and unwise, because, in the first place, it disappoints the palpable purpose of the Creator in having sent them into the world; secondly, because it inevitably leads to great moral depravity and vice on the part of those widows; thirdly, because it inevitably causes a frightful amount of infanticide and of abortions; fourthly, because the maintenance of these widows in an honorable and virtuous course of life causes a ceaseless, though fruitless anxiety to their parents, and parents-in-law, &c., fifthly because these widows, inevitably rendered corrupt and vicious by themselves, by the hard and unnatural laws operating on them cannot be prevented from corrupting and destroying honor and virtue of all other females with whom they associate."

It was a Brahmin who was speaking. To show that there was no exaggeration of the forms of evil which resulted from the system, Major Wilkinson specified several cases that had come within his own official knowledge within a very few months between the receipt by him of the Brahmin’s essay, and the publication of his own work. Major Wilkinson specified no less than nine cases, of which three had occurred in ten days. He (Mr. Grant) would not trouble the Council by going through those cases: they were of considerable length: but Major Wilkinson’s work was at the service of any Honorable Member who might desire to refer to it. He would only say that these cases were proved instances of frightful murders, incests, and, in short, of every abomination which it was possible to conceive, caused by the prohibition of the remarriage of widows.

He thought he had proved the premises set out in the petition; and he was sure that, being convinced of their truth, it was the bounden duty of the Legislature to abolish a law which could force this cruel and demoralizing prohibition upon one single human being who disbelieved the doctrine upon which it proceeded. The Legislature had no more right to prevent a single Hindu who believed that the existing prohibition was not in accordance with a true interpretation of the Shastras, and who, from a wish to preserve his widow-daughter from life-long misery or vice, desired that she should marry again, from acting in accordance with his humane motives than it had to force a Mahomedan or a Christian, because he happened to live amongst people of another creed, to sacrifice his daughter in the same manner. But this the Council would do, if it refused to pass some such law as that which he held in his hand. This was a law which, while it set the petitioners and all who concurred with them free to allow the dictates of their own consciences, would leave all other Hindus precisely as they were now. It did not pretend to say what was the right interpretation of the directions for conduct in respect to marriage in the text-books or which of the conflicting authorities ought to be followed by a Hindu. It would interfere with the tenets of no class of people, it would offend the religious feelings of no human being.

The law the petitioners proposed was not now proposed for the first time. The terrible consequences of the prohibition had induced many wise and good Hindus, at many times, and in many places, to attempt to remove it. There was perhaps no part of India where some distinguished member of the Hindu community had not, within the last few hundred years, made this attempt. He had taken a note of a few instances in which such attempts had been made. Between three and four hundred years ago, in Bengal, Raghunantans, a very learned and celebrated Pandit, who had written a Digest of the Hindu Law, which formed he believed in Bengal a text-book to this day, made a resolute attempt of this kind. He had at one time firmly resolved that his own widowed daughter should remarry; but the attempt failed. Raja Rajnijit of Daon, about the middle of the last century, made a similar attempt which seems to have been almost successful. He obtained a Vyarasta or law opinion of a large body of learned Pandits; but finally his attempt also failed.

About the same time, the Chief of Kotah made a similar attempt, with no better success. Sir Thomas Strange, in his work on Hindu Law, alludes to an instance in which a large assembly of Pandits at Poona actually gave permission to the widow daughter of a Hindu of high caste to remarry, and the permission was acted upon;

Several similar attempts by Hindus to alter this
inveterate custom had been made of late years. He had observed, amongst the papers of the Law Commission, a paper written by a learned Brahmin of Madras nearly twenty years ago, praying that a law to the effect of the present Bill might be passed. He had already mentioned the essay of a Maratha Brahmin of Nagpur, published about the same time. In Calcutta, there was a great agitation on the subject about ten years ago, which was repeated two years ago. It was in consequence of the failure of this last attempt that Iwarchandra had taken up the subject; and the petition lately presented was the result.

It was true that all these attempts had failed. But why had they failed? We know that a caste or any number of castes can introduce any such change of custom if they please. But to do so, there must be a great majority in favour of the change. Now, we know that it is the nature of all reforms of this sort to be gradual; to begin with a minority, who, by argument and example in the course of time, win the majority over to their views. For this reason, heretofore, therefore, fairly with liberty to act according to their own consciences and feelings of humanity.

The very question now before the Council—the question of a law making Hindu widows legally capable of contracting a second valid marriage—had been discussed officially in the late Indian Law Commission; and he took some shame to himself for not having bad that discussion in mind before he gave notice of his motion, because he found that he was Secretary to the Law Commission when the question first arose, though not at the time when the full discussion of it took place. He would, read one paragraph of a letter issued under his signature, dated the 4th July, 1837, which the Commissioners of the day had caused to be written, on a proposition (to which they objected) that, for the prevention of infanticides, the concealment of pregnancy should be made a specific offence.

"The Law Commissioners observe with deep regret that the Western Sadar Court believes child murder to be a prevalent crime in the provinces under their jurisdiction. The Law Commissioners think that much of this crime may be owing to the cruel law which prevents Hindu Widows from contracting a second legal marriage. The Law Commissioners are sensible that a more alteration in the law will immediately and directly affect little towards remedying the evil. But they are not without expectation that an alteration of the law would induce an alteration of feeling in this matter; and, if that could be effected, more would be done towards repressing child murder than could be done by the most severe laws. They are now collecting information on this point, the result of which will daily be laid before the Government of India."

At the same time, the Commissioners addressed a Circular calling for information on the subject, and for the opinions of the Sadar Courts at all the four Presidencies. The returns to that Circular were entirely unfavourable to the views of the Law Commission. He had appended them to his Statement of Objects and Reasons, and would not trouble the Council with reading them now; but if Honorable Members would refer to them that the objections of the Sadar Courts resolved themselves into these:—First, that an Act removing legal obstacles to the Marriage of Hindu Widows would be an interference with Hindus in the matter of their own law and religion; secondly, that it would entirely dislocate the frame-work of the Hindu Law of Inheritance; and thirdly, (an objection which the Council at Madras) that it would be entirely a dead letter. Now, if the Act would be entirely a dead letter, it was very clear that it could not be any interference with Hindus in the matter of their Law or religion and could not dislocate the framework of the Hindu Law of Inheritance. He might, therefore, fairly claim the authority of the Madras Sadar Court, as being against the authority of the other Courts upon the first and second points of objection.

He would say a very few words with reference to these two points of objection. He had said before that the Act, as framed did not pronounce any opinion whatever as to what should be the proper interpretation of the Sutras on the question of Marriage. Of the governing authorities who had written on the subject, it did not say which authority ought to be followed. At left every Hindu to be guided, in his conduct by the direction of any text-book to which his own judgment and conscience inclined. He denied, therefore, that there could be the slightest color of reason for saying that the Act would be an interference with the religious opinions or feelings of various Hindus. He said that this Bill would interfere with the religious feelings of no Hindu. He was not sure that it might not interfere with the sports of some Hindus. In every country, there were too many who made it their sport to tyrannise over the conduct and the consciences of others. He could not be sure that his Bill might not be displeasing to some among this ground. He did not know whether any remonstrance he actually submitted to the Council against this measure, though he understood that this understood that submitting such a remonstrance had been agitated. But of this he was quite sure, that, whatever remonstrances against this just law might be laid upon the table, this feeling would be at the bottom of them; and remonstrances springing from such a feeling, this Council might well disregard.

If the law which was now proposed were fairly looked at, he believed it would be seen to be the natural and necessary complement of the law for the abolition of the rite of Sati. The object of the law for the abolition of the right of Sati was to save innocent Hindu Widows from a cruel death; the
object of the law which he now proposed was to save innocent Hindu widows from a life which in his conscience he believed to be worse than death. He did not mean to say that, taking a general view of the case, the custom of Brahmachariya was so dreadful as the custom of Sati. An innocent young girl taken to a funeral pile, and there, in the broad light of day, burnt to death according to law before the eyes of a multitude—the officers of the law, armed with all the powers of the law, standing by—such witnesses of the spectacle—was such a horrible and demoralising practice as was never exceeded in any country. In a general or national view, he could not of course compare this Bill with the law which abolished that open abomination. But confining the view merely to the unfortunate widow who is the victim in either case; when he considered the personal consequences which the custom of Brahmachariya forced upon the unfortunate females who were made its victims; when he considered the misery, the certain life-long misery—the probable profligacy and sin which it caused, he did believe that it would be better for a woman to ascend the funeral pile of her husband, and burn with him as a Sati, than to be condemned to the slow torment of such a life as he had described.

The law prohibiting Sati was a compulsory law. From the day it was passed, every Hindu, whatever his own feelings on the subject might be, was compelled to obey it. All the glory, therefore, of that law belonged to Lord William Bentinck and his Council who passed it. But the present law would afford Hindu gentlemen of station and influence a rare opportunity of illustrating their own names. The present was not compulsory law, and could not be made a compulsory law. It was merely a permissive law, which could have effect only when those for whose benefit it was intended, should choose to avail themselves of it. Under this law, Hindu gentlemen who, from their rank and their education, may stand forward as the leaders of their nation, have it in their power to register their names in History as the names of those who shall have effected the greatest social reform ever effected in their country. The Legislative Council will have done all it can do when it shall have struck the shackles from their limbs; it will be for them, when they shall gain their freedom, to make use of it like men.

The Honorable Member concluded by moving the first reading of the bill.

ADOPTION BY HINDU WIDOWS.

WHEREAS it is necessary in the public interest to restrict the unlimited right of adoption enjoyed by Hindu widows in the Presidency of Bombay; And Whereas the previous sanction of the Governor General required by section 50-A (2) of the Government of India Act has been obtained for the passing of this Act:—It is hereby enacted as follows:

1. Short title.—This Act may be called the Bombay Restriction of Adoption Act, 192.

2. Extent.—This Act extends to the whole of the Bombay Presidency including Aden.

3. Commencement.—This Act shall come into operation one month after it receives the sanction of the Governor General.

4. Adoption by a Hindu widow when to be valid.—No adoption by a Hindu widow of a son to her husband shall be valid except when—

(a) she is authorised in writing duly registered by her husband or his father to adopt one or more sons; or

(b) there is no male agnate (Sagobra Sapinda) descendant of the great-grandfather of her husband.

STATEMENT OF OBJECTS AND REASONS

Adoption of a son is recognised by Hindu Law throughout India. A Hindu without male issue may adopt a son at any time and his widow can also adopt for him after his death. But this right of the widow is restricted with various conditions in different provinces. In Bengal she cannot adopt unless she is authorised to adopt by her husband in writing. In Madras and the United Provinces she can adopt if authorised by the husband or by the consent of the nearest agnates. In Bombay she has great latitude. A husband’s authority is presumed in the absence of prohibition and she can adopt even a grown-up man from any family to the exclusion of the next of kin of her husband. This latitude is causing great injustice to the Brahmans whose rightful property goes to another and a stranger is introduced into the family house and property simply on account of the whims of an inexperienced young and many a time misguided widow. This leads to quarrels and litigation. Such an adoption is brought about by interested persons and the widow is utterly ruined as she is deprived of the enjoyment of her husband’s property and becomes entitled to maintenance only.

The right of adoption ought therefore to be restricted and the Law of Bombay should be made conformable to that prevalent in other parts of India.

S.R.N. CHANDAVARKAR’S FIFTH ANNIVERSARY.

Under the auspices of the Young Theist’s Union the fifth anniversary of the death of Sir Narayan Chandavarkar was celebrated on Saturday, the 14th instant in the Prarthana Samaj Hall. Sir Ibram Rahimtoola presided on the occasion. A large number of people were present who heard a very interesting lecture given by Mr. K. Narayana.

SIR NARAYAN’S RELIGIOUS VIEWS.

The speaker eloquently depicted the social, religious and political life of the late Sir Narayan Chandavarkar. The speaker was bound to Sir Narayan by many ties of public and private obligations. Sir Narayan was a very religious man, he said, and at the back of every action and thought of his was Theism. He believed in one God. His first and greatest inspiration came from the Bible and he was
a great admirer of Jesus Christ. Those who were privileged to come into contact with him knew that every one of his actions and thoughts was guided by his belief in one living God. In the last years of his life he was a most ardent believer in the sufficiency of Hindu culture. Latterly he drew his inspiration largely from the great Maratha Saints like Toorkaram and Rambhau and more than all that was deliberately and systematically guided in his action by his constant remembrance of the God of Love. Whatever task he undertook, whether political or administrative, he brought to bear upon it the high consciousness born of his intense and intimate faith in God.

AS A SOCIAL REFORMER.

Next to religion he was interested in social reform. He was one of those who fought along with Telang and Ranade for the Age of Consent Bill. More than all, he himself was a pattern and a vehement advocate of social purity. He would not tolerate anything in the nature of social impurity. Mr. Natarajan said that his first contact with him was in connection with the Anti-Nautch movement which was started in Madras in the early nineties of the last century. Another thing that he did not like was caste distinctions and he took up a strong attitude in regard to the abolition of castes.

OLD BELIEFS GIVE PLACE TO NEW.

Continuing Mr. Natarajan said that the world had swept away many old beliefs in India as in other parts of the world. Sir Narayan was not pre-eminent a politician, his first interest was in religion, then social reform. Politics played a subordinate part in his life. Sir N. Chandavarker was very loyal, he said, to the British Government. I am sorry he added that even the Liberals have not understood what a constitutional temper meant. It was the constitutional method that had succeeded in the past in the field of social reform and it was going to succeed in politics.

A LOVER OF EDUCATION.

Sir Narayan was a lover of education, the speaker said, and was noted for his punctuality, orderliness and sense of duty. He was one of those men who set a model to the modern generation of Indians by adopting old customs and manners who should be able to do as much work as people brought up in western countries. The best way in which we could remember these men was by striving in our own little sphere to follow the principle of Sir Narayan Chandavarker.

THE CHAIRMAN’S CONCLUDING SPEECH.

The Chairman in winding up the proceedings thanked Mr. Natarajan for his interesting speech recalling the life of Sir Narayan Chandavarker Sir Balimootoo said that he first formed his acquaintance at a meeting in the Town Hall and he at once realised that Sir Chandavarker was destined to be a public leader. Since then he was closely associated with him.

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In reaction and the against the danger of forcing social reforms by objective
interest, husbands. The abuse without oil, war frequent cases to the evils of the book, because "the perversion of child-bearing, in America's
cities. Much you upon that highly colored narrative as the first seed of the subsequent emanipation of the slaves; personally, I could not
perfectly unshackle of about half a million of persons, but for "Uncle Tom's Cabin." I fully believe that slavery would have been abolished before now, and
without civil war.

Some people think that Miss Katherine Mayo's book has roused Indians from their indifference to the evils of child marriages. Its effect has been quite the reverse. People who know the working of the system, are shocked by the gross perceptions of the book. Out of some hundreds of cases within his knowledge, this writer cannot recall a single case of a girl having suffered because "the age of consent" was too low. Many to our knowledge have grievously suffered for other reasons—too frequent child-bearing being the worst. This, however, is not peculiar to early marriages and India. Every issue of the Birth Control Review contains innumerable cases of too frequent child-bearing in American cities.

Sir Sankaran Nair on Social Reform:
We publish today the full text of an address which Sir Sankaran Nair delivered at Guntur on the subject of "religion and social reform." It
is a great relief to have a veteran reformer like him emphasizing at this time, when religion is supposed by many to be an encumbrance to national progress, that religion must furnish the basis for our whole conduct of life, and that religion is an instrument of social and moral progress. Much of what passes for religion either in the East or the West is not true religion, judged by this test. It is rather surprising that Sir Sankaran should identify evolution with the theory of survival of the fittest, and then condemn it. If evolution is rightly understood, it includes not only the biological but also the ethical. Huxley, to whom Sir Sankaran refers, has himself in his essay on "Ethics and Evolution" admitted at a certain stage biological evolution is reversed and gives place to ethical evolution of which the inspiring principle is self-sacrifice and not self-preservation. The maternal instinct which is present even in lower animals is the most striking illustration of this truth. The "survival of the fittest" is vague and meaningless as an explanation of evolution, and sociologists have rejected it as an explanation of social evolution. The Hindu ethico-religious system as developed in the Gita, for instance, harmonises the biological with the ethical side of our nature, giving each its due place in social and individual life. Christianity and other great religions, too, while stressing the spiritual goal never forgot the needs of physical life and, in fact, they maintain that by taking care of the spiritual factor the physical also is best promoted. Sir Sankaran's remarks on non-violence will be read with interest. He considers the doctrine as preached at present in India to be mischievous. "Those who cannot defend themselves or their women and children and property if necessary by force do not deserve to be free but must be and shall be slaves of others more masterful and virile."

Social Service and Social Reform:—Mr. K. T. Paul, the well-known General Secretary of the Young Men's Christian Association, delivered a very thoughtful address at the Andhradessa Social Service Conference held at Guntur. Referring to the communal question he pointed out that the true solution was to enlarge the field of social service. "In Punjab," he said, "a provincial camp is organised every year for the explicit purpose of getting white and coloured, Hindu and Muslim and Sikh to play together in the same game, to live together in the same tent, to engage together in common schemes of service. I verily believe that this one activity promises greater blessings to that ill-fated province than almost any other thing that is being done for it at this time. In our own organisation as
well-known to every one in our large cities, our staff are deliberately made up of diverse nationalities—British, American, Punjabi, Madrasee and so forth. We have never found any difficulty for that reason. In fact men are never drawn so near to each other as when they work together in unselfish service for a third person. "The deep calleth upon the deep," says the Scripture. No one can understand suffering unless he has suffered himself. No one can really comfort and sustain a sufferer unless he himself is a fellow sufferer sharing in the fullest degree in the poignancy of the sufferer. Every true social servant is the in the depths of human personality. In that stratum there is neither Jew nor Gentile, neither Greek nor Barbarian, neither male nor female but just the imperishable human soul, in the very flesh and blood in which you are yourself clothed. It is in that stratum that social servants, are yoked together. Stavation and nakedness, disease and death, the pains of child-birth and the loneliness of orphanhood, these don't belong to any caste, these know not of communal representation, there are no time to settle the reservation of seats. Their appeal finds immediate response in our hearts whoever we may be. It is our common Father of us all who is calling us. There cannot be a more potent solution for the communal problem than the promotion in every point in our country of social service activities on the common basis of humanity.

Health and Food:—Dr. Bentley, the Director of Public Health in Bengal, has declared that improper and inadequate food is mainly responsible for the deterioration of the health of the Bengalis. The America Bazar Patrika of Calcutta heartily endorses this statement which, it says, has been repeatedly emphasising for the last three decades. But it differs from Dr. Bentley who thinks that the ignorance of the people is the cause of their insufficient nourishment. The Patrika maintains that the real cause is poverty. It observes: "Chronic economic distress prevalent amongst them is the cause of the fast and nothing else. They may be ignorant of the dietetic value of the different kinds of food. But the fact that they use any one of them or exclude it from their meal is not to be ascribed to their particular liking for or against a particular food, but to the fact that they choose it because it is cheap. In these days of high living, nothing can be more common than to find a poor family going without vegetables and fruits, because they are not in season. A miserly diet is sometimes preferred to no diet at all, because it is cheaper.

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The Trade in Nepali Girls:—The trade in Nepali girls seems to flourish in Calcutta in spite of the serious exposures in the Rajkumari case last year. The Forward gives the following account of a recent instance: The prosecution case was that the accused Padam Kumari had brought from Nepal a girl named Chitrakumari, aged about 14 years on representation that she would procure for her a wealthy and suitable husband. She introduced the accused Joan to Chitrakumari as a wealthy man who desired to marry her. The parties went to Salkia where a sham marriage was performed at which garlands were exchanged and photographs were taken. After the so-called marriage Joan and Chitra Kumari lived for some time as man and wife till Joan informed the girl that there had been no marriage at all. On these facts Joan and Padam Kumari were placed on their trial before the Sessions Judge of Alipur and both were pronounced guilty. The Sessions Judge convicted them and sentenced them to be detained till the rising of the Court and fined them Rs. 500 and Rs. 50 respectively.

Marriage Regulation in Kashmir:—The Jammu and Kashmir State Gazette published a regulation sanctioned by His Highness the Maharaja prohibiting infant marriage within the state. This regulation is known as "the Infant Marriage Prevention Regulation." It provides that boys and girls who have not completed the ages of 18 and 14 years respectively, shall not be married. Section 3 of the Regulation states: "Any person who, having completed 18 years of age man marries an infant girl shall be punished with simple imprisonment which may extend to one year or with a fine which may extend to Rs. 1,000 or with both. Any person who causes, the marriage of an infant girl or of an infant boy, or who knowingly side and abets such marriage shall be punished with simple imprisonment extending to one year or with a fine up to Rs. 1,000 or with both. The regulation also provides that "any man who, having completed 50 years of age, marries an infant girl shall be punished with simple imprisonment for a term of four years or with a fine which may extend to Rs. 2,000 or with both."

The Future of Burma:—Sir Charles Innes who as a member of the Indian Civil Service spent all his time in India and rose to be a member of the Executive Council of the Vicereoy, was appointed last year the Governor of Burma. As Governor he is ex-officio Chancellor of the Rangoon University. He delivered the annual Convocation address this year and took the opportunity of warning the Burmese against Indian and Chinese intruders. The Rangoon Daily News thus comments on his Excellency's remarks: "The menace is triangular and there is one other party which, for reasons best known to His Excellency, was not brought to the notice of the Graduates who are just going to enter the world of grim realities. Indian, Chinese and Burmese cultures are not antagonistic to one another. The danger to Burmese civilisation and culture does not clearly emanate from these quarters. The "peaceful penetration" of Chinese and Indians is insignificant compared to the economic grind of Western capitalists. The picture is not complete without them."
AGE OF CONSENT.

In noticing the questionnaire issued by the Age of Consent Committee a fortnight back we called attention to its unsatisfactory character. The two main issues on which the Committee are required to report are, as we understand the terms of reference, first, whether the "age of consent" should be raised above 14 years, the present limit, and whether a distinction should be made in the law, as made at present, between husbands and strangers. There are, it may be pointed out, three different ages of consent in the Indian Penal Code relating to offences against women. It is an offence to import into India any girl under 21 years of age for immoral purposes. The consent of the girl is no defence. It is an offence to kidnap or seduce, sell or hire, a girl under 18 years of age. Here again, the consent of the girl is no defence. The consent of a girl under 14 years of age is no defence in a case of "rape" which, as regards women above that age, is defined as having sexual connection with a woman against her will and without her consent. There is an exception. In the case of a husband, it is provided that it is not rape for him to have such intercourse with his wife not being under 13 years of age. This proviso was adopted in supposed deference to the sentiments of orthodox Hindus. The "age of consent" was 10 years until 1891 when it was raised to 12 without any distinction between stranger and a husband. In 1925 the age was raised to 14 but a lower limit was considered necessary in the case of husbands.

It is now proposed to do away with the distinction, and to raise the "age of consent" further. The Committee has been appointed to investigate the question prior to the adoption of any new legislation. In our opinion, the question of raising the limit further, will be much simplified if some other way of dealing with the question of marriage is found. Much of the opposition to raising the age of consent, so far as Indians are concerned, is due to the application of the law of rape within the marriage relation. If this is excluded from it, public opinion will favour the adoption of a higher age limit, say, 16 or even 18. In fact, it is most desirable to have one age limit for all offences against minor girls who, in Indian law, are girls under 18 years of age. We do not see why a lower limit of 14 should be considered suitable for "consent" in the case of rape while 18 is necessary in the case of kidnapping and seduction. Consent is a mental and moral act and in judging whether a girl is capable of giving a valid consent, mere physical maturity should not be the main consideration. If girls under 18 are minors incapable of entering into a contract relating to property, it is not reasonable to hold that they are capable of giving a "consent" to a far more serious matter which must adversely affect their whole life.

How, it may be asked, should the case be dealt with of a husband who endangers the health or safety of his child-wife by having sexual intercourse with her? The answer is, by abolishing child marriages and dealing with any cases that may arise under other sections of the Penal Code, as, for instance, grievous hurt or even as a special offence against marriage. The great point to be remembered is that child marriages are declining and that child wives can be best protected by accelerating the process. We must look to the spread of education as our principal means of effecting this object. The Census Commissioner of India notes in his report on the last Census, that "it is not exclusively a Hindu custom, and of the Hindus who are most addicted to the practice it is among the lower rather than the higher castes that the custom is most rigidly observed." He adds in explanation: "With the spread of education and increasing contact with western ideals, there is undoubtedly growing among the higher classes a truer realization of the evils attending the practice of infant marriage." Education of girls is necessarily more important than those of boys to facilitate this reform. We believe also that the age of puberty advances where girls' minds are not affected by the constant thought of marriage as their only destiny, and this, of course, is best secured by giving them education. Marriage legislation prohibiting or penalising child marriages, may be re-inforced by other indirect measures which should not be too drastic but which should serve to popularize the postponement of marriages to allow of sufficient time for education. There are hundreds not to say thousands of parents who would gladly keep their daughters unmarried much beyond the limit of 14 years, if they only had the means and facilities of educating them. Institutions like the Seva Sadan in Poona and Bombay are always having more applicants than they have room for. Similar institutions should be established in many more places in different parts of the country, and must be supported by endowments or contributions which will enable them to admit poor candidates on low fees. A marriage law will do much good, but it cannot do all the good it can unless it is supported by constructive measures to assist education and vocational training of girls. In fact, we should lay more stress on the latter than on the former for raising the marriage age and ameliorating generally the position of Indian girlhood.
REIGION AND SOCIAL REFORM.

The following is the full text of the Presidential Address delivered by Sir Sankaran Nair at the 36th Anniversary of the Sri Vidyabhiman Samaj, Rajahmundry, which was celebrated on the 22nd July 1928:

SOCIAL REFORM AND LITERARY CULTURE.

I understand that this association is intended to advance the literary culture and the social reform of the Non-Brahmin Telugu community. Literary culture and Social Reform are inter-dependent. You have to consider your relations amongst yourselves i. e., the Non-Brahmin Telugus have to consider whether you should defend and perpetrate the various class divisions amongst yourselves. You have also to see how far those relations are consistent with your Political and Social progress. You have divided yourself from Brahmans. You have accordingly to consider your relations towards Brahmans. Besides this you have to consider your relations towards the other Hindus throughout India. In addition to this you have to see what principles should regulate your conduct towards Mahomeedans, Christians and other Non-Hindus. It is impossible for me to take each of these for purposes of discussion. Passion, bias may influence our discussion on each question if taken in detail one by one and each discussion may become irritating and interminable. Our conclusions on some of those questions may turn out perhaps inconsistent with our conclusion on others. We find this to be in case now in India. To avoid all this it is best to have a grip of the principles that should regulate our action. And to get such a grip it is necessary to examine all that is urged by those who take up the role of our teachers. In order not to waste time I take up some of these questions at once.

LIMITS OF NON-RESISTANCE.

It is always urged that your conduct must be dictated by love and non-resistance or non-violence. That not only must you love your friends but you must also love your enemies and conquer them by love. Let us examine this; is this love the same as the love which Rama bore to Sita or which Mene- lans bore to Helen. We know the consequences of such love—the war sung in Ramayana and in the Iliad. Or is it the love of our own country or nation. We have seen the consequences of such love in the great war. Devastation of countries, murder of millions, death by starvation of women and children. Or is it the love of religion which has led to religious wars, more dreadful than the secular wars. Let us take again the love which God bears to man. Krishna says to Arjuna that he is born again and again into this world for the extermination of sin. Is that the kind of love which we are to advocate, the love which led to the Mahabharat war. Or let us take the love which Christianity says we should bear to God or God should bear to us on account of his paternity or all of us being his children. This leads to a brotherhood of Christians, i. e., of those who acknowledge him as father as against those who do not do so, against Non-Christians and to wars among themselves for compelling obedience to God's command. Whereever we turn we seem to be faced with the fact that love is always accompanied with or requires violence. There are others who say who maintain that whether there is love or not we must always practise the principle of non-resistance. Is this to be so when we see for instance our wife or children butchered before us when we might be able to save them by killing the murderer? Does this principle apply when we see our kinsmen or countrymen slaughtered before our eyes? Or in each case we are to consider the question whether such killing was due to justifiable causes. What are the principles that should govern our conduct in all such instances? To all these questions different answers are given by different persons. In our own country these questions have received, you know great prominence recently. The principle that should guide us in the solution of all these questions will in my opinion furnish us with answers to the difficulties which I have suggested before.

RELIGION THE BASIS OF LIFE.

I am one of those who believe that religion must furnish the basis for our conduct in this life, because our life in this world is regulated by or should be regulated by our connection of the world to come. Always remember that religion is an instrument of social and moral progress; otherwise it cannot be a true religion. There are those who think that the doctrine of evolution furnishes us with a clue to the solution of these questions; they imagine that the theory of the survival of the fittest will meet all difficulties. They are of opinion that whoever succeeds in the struggle of life should be supreme. The weak must be killed out, it is only the strong who should survive, or in other words if the Telugu Non-Brahmins are not able to fight with success the Brahmans or the other classes in India their survival is not in public interests; among themselves the strongest class alone should survive and it is best that the other classes among the Telugu Non-Brahmins should disappear. According to this doctrine the physically strongest or the most cunning of the races of the world should dominate the others, if not destroy the weaker and occupy the world. They think that thus in future the world will be peopled by a superior class of men. You know that in a celebrated address Professor Huxley, one of the high priests of evolution, has suggested an ethical modification of this theory. He has argued that for success in this world combination would be necessary and therefore persons would be compelled to come into
association together for the purposes of success in the struggle against others or in other words among classes or among communities, theory of the survival of the fittest must be modified to that extent by the infusion of an ethical element which requires the support of the weaker of the community by the stronger instead of their elimination. To me it appears the remedy is worse than the disease, because-ex-hypothesis it is not the fittest individuals then who survive; the weak among the community that succeeds in the struggle against the other communities may not be as fit as the others that may be destroyed by this community. Further more, to us Hindus this is most unsatisfactory; the survival of the fittest does not ensure the survival of the most virtuous and of those who are endowed with moral qualities. It is not honesty or virtue that triumphs in this world. Success is not a guarantee that the person possesses the ethical or moral qualities which we think should dominate the world. Success of a race or community is only proof of the physical prowess, the discipline, organisation or cunning of that community—not of its ethical or moral superiority.

I trust therefore neither this kind of universal love or non-resistance nor the theory of the fittest in competitive struggle will form the basis of your culture or social reform. Physical Evolution may be accepted as a fact without it being a cultural basis. Failing these two we examine our own ancient culture and see whether we cannot find a basis which we can accept. First I shall deal with certain exceptional cases. It is said that our religion teaches us that the world is an illusion or Maya and therefore there is nothing like right or wrong and we must therefore be passive and suffer in all circumstances. This is not what our Sastras say. There are some persons who have no feelings or desires who have no pleasure or pain; to them the world itself is Maya. It is only such persons who are above pleasure and pain to whom there is nothing like right or wrong, justice or injustice. Such persons are perhaps ten in a million; we do not deal with them. We are concerned with persons who enjoy pleasure and pain, who know and feel happiness and misery; men who are of this world and not those great Mahatmas who are really not of this world, who are above all feelings.

**Bases of Non-violence.**

It is said that our Great Rishis and venerable Brahmins i.e., those who are really Brahmins suffer any injury and do not inflict any pain. The story in the Ramayana is in point. The Rishis told Rama that by their spiritual power they can destroy the Rakshasa but they do not wish their spiritual power to be exhausted as there is Rama, a Kshatriya whose duty it is to protect them. Similarly the Brahmins were non-violent not because violence in itself is sinful but the fighting classes will by using violence multipart them against injustices and of oppression. When they are no longer able to do so or when it is unnecessary to protect the spiritualism of the Brahmin, those reasons do not apply. In fact, violence itself when it is used for the protection of the weak and the non-violent is not condemned.

There is also another class who say we should be nonviolent. They it is said suffer any injury as long as it is tolerable. When the Rajah is unable to protect them they go elsewhere. This is due to the fact they themselves had not been trained to fight and they consider the races that should protect them from oppression by violence have failed to do so. This is an incident of the Caste system.

All this only shows that the caste system according to which the Kshatriya race is bound to protect the others has entirely failed of its purpose, and is no longer useful to maintain the society as it existed under that system. It is not the Kshatriya who fight any longer, who govern and protect us. It is now the obligation and the right of the entire community consisting of all classes to protect themselves and allow every individual full opportunity for self-development. The caste system or the class system has failed all over the world. Those who seek to revive it rely upon a broken reed. Not only is this so in theory but in practice nothing else is possible. No one will now concede any privilege to another merely on account of his birth. Your culture therefore and your social reform must proceed on that basis.

**Religion and Humanity.**

The Laws of Morality are common generally to all the great religions. So far I know the best statement of it is what is given in the Bible. It is said that God will allow persons' salvation in these words: "For I was hungry, 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."

Naturally these men were surprised because while in this world they did not and will not remember to have seen God personally. Accordingly they asked him when was it that they did these things and the God answered them "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." Or in other words you have to observe no distinction between man and man; you have to feed the hungry whoever it might be, similarly you have to give drink to the thirsty whoever it might be, to every stranger you must be hospitable, every sick person you must visit, every person in trouble you must visit and comfort and all this without any difference between man and man. Apply this principle, you can solve the problem of the untouchables. You can solve the caste question, you can solve the sex question so far as social life is concerned; you have to accord the same treatment to them all irrespective of class or sex. I trust you will never allow it to be said that we are behind any other in the performance of these duties.

Our life will be a life of Sacrifice if these principles
are followed. Our men and women have already taken up this attitude and I trust that this will be the basis of your social reform and culture.

Our own Sasthras say:

"Atithi Deva姆 bhaga anay; Graha pratt nirvitatе Sataami duhkhiram datvа, Punyam adaya gachati f., a person who is refused hospitality takes away all the Punyam of the House, having there his own sin.

MASS EDUCATION AND PROGRESS.

Having thus dealt with the question of material needs the next one that arises is that of education. It is knowledge that distinguishes man from the other animals; without knowledge man is only in the position of animals. The greatest injury that one can do to another is the denial to him of access to knowledge; it appears to me that we have to devote ourselves to the task of exciting a desire for knowledge amongst everyone because once there is that desire a person will take all means to satisfy the same. Without mass education there will be no substantial progress; let us work heart and soul for it; education, knowledge, let us give, to our benefit the education. that in every village there will be no one in the country who cannot read and write that everybody can go out and teach something to those who are willing to be educated; it is a solemn duty laid upon every one of us and let us fulfil it to the best of our ability. Let it then be the foundation of your Social reform and of Telugu culture that there will be no one in the country who cannot read and write that everybody has opportunity of education, that in every village there will be a place where one can read all the news papers, that he can read such books as deal with the questions in which he is interested.

IN DEFENCE OF FOECE.

The third and the last matter to which I propose to refer is the vexed question of defence. I am one of those who believe that it is our duty to defend even by the use of physical force the weak and helpless to fight for justice and right. I have heard it said that we should be non-violent and should not use force because it would be ineffective' as we are powerless. I trust the man-hood of this country will unhesitatingly repudiate this doctrine. Some of the noblest actions in History have been committed by persons who know that they were embarking on a fruitless enterprise. Those who put forward this view, would seem to prefer dishonor to death. The Hindu caste system is based on the theory that there must be a class trained to fight for protection. The Kshatriya race formed our standing army. It was their duty to protect the others or die in the performance of that duty. For that purpose special privileges were conceded to them. Now that the Caste system is broken up and there is no longer any Kshatriya race willing and able to protect the others, self defence becomes every one's duty. It becomes our duty to protect our women and young ones and our property. Those who fall in this, fall in the elementary duty or citizenship. Our Hindu Religion directly advocates this. Our Bhagavat, and Mahabharat are stories of our God's inspirations to save and protect virtue and punish crime by slaughter and bloodshed. Our Puranas team with stories of our Gods and Godesses who have killed wicked men at the intercession of Rishis. Gita directly encourages it, and in fact it is a direct exhortation to Arjuna to fight and kill his own relatives. I cannot imagine a more unfortunate or mischievous teaching than that of nonviolence as it is preached now to a nation given to contemplation and the most submissive in this world. Those who cannot defend themselves or their women and children and property if necessary by force do not deserve to be free but must be and shall be slaves of others more masterful and verile. I agree that our use of force must be hedged with limitation; Our Gita has said that all our actions must be done without any desire, we must not wish for a benefit to ourselves. If we are fighting to benefit the weak and the helpless their protection alone should be the motive. Apart from their protection we must not derive any further benefit but should be placed in the situation in which they were before their safety was menacecd. Otherwise desire will beget further desire, any advantage which is taken of another will give rise to feelings of revenge.

WIDOW MARRIAGE ACT OF 1858.

We published last week the memorial of Jahar-chandra Vidiaagar, the original draft Bill and Mr. Grant's speech introducing the Bill in the Indian Legislative Council. We give below two petitions against the bill.

(A)

To

The Honourable the Legislative Council of India.

The Humble Petition of the Undersigned Inhabitants of Calcutta and the Lower Provinces of Bengal.

Most respectfully sheweth,

That your petitioners have read with much concern the Draft of a Bill entitled, 'A Bill to remove all legal obstacles to the marriage of Hindu Widows', which was read by your Honourable Council for the first time on the 17th November last, and for the second time, on the 19th January. Your Petitioners are aware, from the printed papers of your Honourable Council, that the said Bill has been brought in, on the Petition of certain Hindus who desire that Widow Marriage should be legalised. Your Petitioners are also sensible that the principle of the said Bill is consonant with the social system of their English fellow-subjects, and therefore is likely to be acceptable to your Honourable Council; yet your Petitioners cannot but
feel it as a duty, as well to themselves as Hindus as to their countrymen in general, to submit their objections to the proposed law.

2. The preamble to the Bill states that, "whereas it is known that by the law as administered in the Civil Courts established in the territories in the possession and under the Government of the East India Company, Hindu Widows with some exceptions are held to be, by reason of their having been once married, incapable of contracting a second valid marriage, and the offering of such widows by any second marriage are held to be illegitimate and incapable of inheriting..."

3. Your Petitioners beg leave to observe that the remarriage of Hindu females is not only not in accordance with the established usages of Hindus, but is looked upon by the precepts of their religion and the customs of Hindu Law, from which all their social institutions have originated. Though there are different tribes of Hindus, who speak different tongues, follow different codes of laws, wear different dresses, and have different customs and usages, yet they are all unanimous in reprobating the marriage of their widows, in consequence of its being against the positive injunctions of their law, and the interpretations of that law by different commentators of ancient and modern times. The Vaisaka Veda in the Taittiriya Skanda declares that, "as round a single Yupa (sacrificial post) two tethers can be tied, so one person can marry two wives. As one tether cannot be tied round two Yupas, so one female cannot marry two husbands." The most ancient and revered of our law-givers, Manu, says in Chapter V, verse 101, that "a widow who, from a wish to bear children, slights her deceased husband by marrying again, brings disgrace on herself here below, and shall be excluded from the seat of her lord." And also at the following verse, "issue begotten on a woman by any other than her husband, is here declared to be no progeny of hers; so more than a child, begotten on the wife of another man belongs to the begetter; nor is a second husband allowed in any part of this code to a virtuous woman." The same authority further directs in Chapter IX, verses 61 and 60, that "by men of twice-born classes no widow or childrenless wife must be authorised to conceive by any other than her lord; for they who authorise her to conceive by any other, violate the primeval law. Such a commission to a brother, or other near kinsman, is nowhere mentioned in the nuptial texts of the Veda; nor is the marriage of a widow even named in the laws concerning marriage." The Mahabharat, too, lays down that "a woman is to have only one husband, upon whom she must depend through her whole life." These ordinances in the highest sacred works of the Hindus, added to the long established custom and usage of the country, against the marriage of widows, will, your Petitioners trust, weigh more in the estimation of your Honorable Council than the forced construction of any solitary text apparently in its favour, but quite unsupported by a single instance of such marriage having ever been legally contraried in any period of the annals of the Hindus. Your Honorable Council will thus perceive that the marriage of Hindu widows is not in accordance with the dictates of Hindu law, as it is stated in the preamble to the Bill for the removal of legal obstacles to such marriages.

4. Your Petitioners further beg leave to submit that the proposed law is also at variance with the several Statutes of the British Parliament and the Regulations of the East India Company, by which the natives of this country have from time to time been assured that their rights of marriage and inheritance shall not be disturbed or violated. Section 23 of Regulation I of 1773, which was re-enacted in Section 23 of Regulation IV of 1793, ordains that, in all suits regarding succession, inheritance, marriage, and costs, and all religious usages and institutions, the Mahometan law shall prevail in respect of Mahometans and the Hindu law in regard to Hindus. This is also laid down in the 21 George III Chap. 70 Section 17, 18, and 19. The 3 and 4 William IV Chap. 55 Section 53 expressly provides that, in making any law for the natives of this country, a due regard should be had to their religion, customs, laws, and usages. The more subsequent Regulation V of 1831 declares that cases relating to the marriage, succession, and inheritance of Mahometans shall be decided according to Mahometan law, and those concerning the Hindus shall be adjudicated according to Hindu law. These repeated declarations of the British Parliament and the local Government have induced a firm belief that the natives of this country would be continued in the enjoyment of their laws relating to marriage, succession, and inheritance. Even in the General Order recently issued by the Governor-General in Council in reference to the late disturbance at Bolaram and the conduct of Brigadier Mackenzie on the occasion, the public officers were enjoined in the strongest manner "never to interfere with the religious observances of the natives of India." When the late Law Commission in 1837, applied to the Sadar Courts at the several Presidencies for their opinions on the subject of Hindu Widow Marriage, the Judges of those Courts unanimously observed that the legalisation of such marriage "would be an interference with the Hindus in the matter of their own law and religion and at once dilate the whole frame-work of Hindu jurisprudence." The Hindu Society has undergone no material change whatever since that year, which would warrant the Legislature to interfere with the
Hindu law on the ground of expediency. Its integrity, it is true, has been most seriously affected by the enactment of Act XXI of 1850, but your Petitioners submit that one encroachment does not justify another; and what is of more importance, the said law has not increased the number of native converts to Christianity. The experience of the last six years shows that, practically, it has been of no more use than affording an example of an arbitrary and uncalled-for interference with the Hindu law of inheritance. Legislative intervention has never yet been able to effect a change in public opinion, while the more such interference is exercised, the more it assumes an objectionable character.

5. Your Petitioners have been told that the Bill for the removal of legal obstacles to the marriage of Hindu widows, is merely a permissive law. In reply they beg leave to observe that, so far as it allows a widow to contract a second marriage, at her option, it is undoubtedly of a permissive character, but in its immediate and ultimate consequences, when it interferes with the rights of others, your Petitioners humbly submit, that it is a compulsory measure. As for example, if a Hindu dies leaving two daughters, both of whom are widows, but the one has a son, and the other no children; by the Hindu law of inheritance as it is now administered, that son will be the sole heir of his maternal grandfather. But if the childless widow contracts a second marriage and has issue by her second husband, by the proposed law they would be entitled to equal shares of the property of their mother's father, with the son of the widow who has not re-married. Again, if a married woman dies, leaving two sons, who have acquired property. Their father marries a widow and dies leaving a son by her. One of the brothers has children while the other has not; but both of them subsequently die. By the Hindu law the said children will succeed to the whole of that property, but by the proposed law, the son of the widow will not only share equally with the two brothers at first, but will also succeed to the share of the deceased among them to the exclusion of the said children. Again, a person dies leaving a widow, but no issue and directs her by his will to adopt a son and heir. If, before the adoption takes place, she contracts a second marriage, she cannot carry out the directions of her deceased husband according to Hindu law; and the consequences will be that his line will be extinct; that he and his ancestors will have none to perform the usual funeral ceremonies prescribed by the Hindu religion; and that, whatever property he may have left, will go to his next of kin, who by the proposed law, will find it to their interest to induce the widow to marry, and thus defeat the intentions of her first husband for their own benefit.

6. Your Petitioners can, to an unlimited extent multiply instances in which the proposed law for the marriage of Hindu Widows will operate against the civil rights of others who may prefer to follow the laws and usages of their country—a consequence which had, no doubt, been anticipated by the Judges of the several Sutar Courts, when they gave it as their opinion that the legalization of such marriages would amount to an interference with the customs and laws of the Hindus, and would at once upset their present system of jurisprudence. If the Petitioners in favour of Widow Marriage be disposed to adopt "a different custom in accordance with the dictates of their own consciences," as it is stated in the preamble to the Bill, your Petitioners have no objection whatever to their doing so; but when the law which they have asked for interferes with the rights of others who entertain different opinions and are not inclined to follow their example, their demand is manifestly unjust and unreasonable. The Petitioners at whose instance the proposed law has been brought in, form a very small and insignificant portion of the vast masses of the people whom your Petitioners represent. It would, therefore, be scarcely just and reasonable, or even expedient, to enact a law for the minority which shall interfere with the rights, of the majority. As far as your Petitioners have been able to communicate with the people of the interior, during the short space of two months, which has elapsed between the first and second reading of the Bill, they have found but one opinion exist among all classes of men, and that opinion is, your Petitioners need hardly say, against the proposed law; and if the fact of that law being under the consideration of your Honourable Council be made known still more extensively, your Petitioners are sure the general voice of the entire Hindu population will be raised against its enactment. The great majority of the people of this country have yet had no intimations of the proceedings which have been held in respect of the Bill for the legalization of the marriage of Hindu Widows. They have no knowledge of the English language, and do not read the English newspapers in which the reports of your Honourable Council appear. The Bill made its appearance in the Bengali Government Gazette only on the 12th February; but still those that would not be sufficient, as the Bengali language is only read and understood in only one of the provinces out of the immense extent of territories subject to British rule in India, and that, too, by a comparatively small portion of its inhabitants. Its enactment will, therefore, be without the knowledge of the people whose interests are to be affected by it. If they knew of it, your Petitioners are certain they would object to it, and it would be unwise to pass it into law on the application of a few against the wishes of the hundred thousands of the Hindus who own allegiance to the British Crown in India.

7. Your Petitioners also beg leave to submit that the proposed law for the legalization of Hindu Widow Marriage is vague and insufficient; since it does not declare what shall constitute a valid widow marriage. The rite of matrimony is held sacred in all countries and by all nations. It is one
of the ten Sanskara or sacramental rites of the Hindus. Its details are nowhere left to the option of individuals; yet such would be the case if the Bill for the removal of all legal obstacles to the marriage of Hindu Widows be passed into law as it now stands. The ceremony which at present prevails among Hindus, cannot be performed in the case of a widow taking another husband. “The holy nuptial texts,” says Manu in Chap. 8, Verses 226, “are applied solely to virgins, and nowhere on earth to girls who have lost their virginity.” Again in Chapter 9, Verse 47. “Once is the partition of an inheritance made, once is a damael given in marriage, and once does a man say ‘I give.’ These three are by good men done once for all and irrecoverably.” It will, therefore, be necessary to preclude a new ritual in opposition to the dictates of Hindu Law and Religion to prevent its being a source of much litigation, which it otherwise necessarily lead to. Such a result cannot surely be the object of the Bill which is now before your Honorable Council. Your Petitioners also beg leave to submit that many Hindu widows, if re-married at an early age, under the proposed law, might regard their second union as a degradation and wrong, when at a mature age they come to know the religion and laws of their country.

8. Under these circumstances your Petitioners beg leave to submit that the Bill “to remove all legal obstacles to the marriage of Hindu widows” should not be passed into law, and that your Petitioners, and the rest of their countrymen, who prefer to follow the established laws and usage of their country, will be permitted to continue in the enjoyment of their civil rights as they have hitherto done.

And your Petitioners as in duty bound shall ever pray.

RAJA RADHAKANT BAHADUR,
And thirty-six thousand Seven Hundred and Sixty-three other signatures.
CALCUTTA, 17th March 1856.

(B)

To

THE HONORABLE
THE LEGISLATIVE COUNCIL OF INDIA
The Petition of the undersigned Professors of the Hindu law, Inhabitants of Nadan, Trotam, Shash PARTHARSH, Bandu-
ricia, Calcutta, and other places.

HUMBLY SHEWING,
That your Petitioners being apprised that one learned and modern Pandit, has lately, in conjunction with a few young men of the rising class, petitioned your Honorable Council to legislate on the subject of the Marriage of Hindu Widows, and that a bill relating to it has been brought in—think it necessary most respectfully to draw your attention to their prayers on the subject.

That the Marriage of Hindu Widows is prohibited in the Veda, the Smriti, the Puranas, and other Shastras.

That the advocates of widow marriage, who maintain that it is authorized by the Hindu Law, and who have therefore petitioned your Honorable Council to legislate in its behalf, are, in their opinions and constructions, utterly at variance with the whole range of the Hindu legal compilers and commentators. For the texts pointed out by the former as sanctioning widow marriage, have invariably been explained and assented by the latter to refer to betrothed girls, and to widow sin the past yogas (ages). And in truth, all the digesta of the Hindu Law which have regulated Hindu manners, customs, and religious practices, from time immemorial, not only no where authorize widow marriage, but on the contrary expressly disapprove of it. The following extracts from the digesta in question, are quoted for your information.

RATHAKAR.

“Moreover the verses of Dvalas, who sanctions the remarriage of woman, declaring that a married woman whose husband has left her, shall wait for eight years, and after that take another husband; and that she may do the same under the circumstances specified therein, refer to former yogas, as also does the appointment of a widow to a brother or some other near kinsman for the purpose of raising issues.”

“A widow, who from a wish to bear children, slights her deceased husband by marrying again, brings disgrace on herself here below, and shall be excluded from the seat of her lord.”

“Jesus begotten on a woman by any other than her husband, is here declared to be no progeny of hers; no more than a child begotten on the wife of another man, belongs to the begetter, nor is a second husband allowed in any part of this code to a virtuous woman.”

“Such a commission to a brother or other near kinsman is no where mentioned in the nuptial texts of the Veda; nor is a marriage of a widow even named in the laws concerning marriage.”

MANSABEER 1st BOOK.

“From this day I consent that a women have only one husband as long as she lives, and whether he be alive or dead, if she go to another man, she shall doubtless be degraded.”

ADITYA PURANA.

“The marriage of a widow, a large allotment to the eldest brother, the sacrifice of a bull, the appointment of a man to beget a son on the widow of his brother, and the carrying of a water pot as the token of an ascetic, these five are prohibited in the Kali Yoga, or the fourth age.”

The Veda says:—“As round one sacrificial post two cords are fastened, so one man may marry two wives; but as one cord is not fastened round two sacrificial posts, so one woman cannot have two husbands.”

The code of Manu says:—“Him to whom her father has given her or her brother with the paternal asset, let her obsequiously honor, while
he lives; and when he dies, let her never neglect him."

"Let her eunuchate her body, by living voluntarily on pure flowers, roots, and fruit; but let her not, when her lord is deceased, even pronounce the name of another man."

"Let her eunuchate till death forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully professing the incomparable virtues, which have been followed by such women as were devoted to one only husband."

"And like those abstemious men, a virtuous wife ascends to heaven, though she have no child, if, after the decease of her lord, she devote herself to pious austerity."

MIRNAYA SINDHU.

"A woman, even if she has been married, may be given away to another with clothes and ornaments. This and similar customs are prohibited in the Kali Yag, because the Kali Puranas says, that 'procreation of a son by a brother, the giving away of a married woman, and the like, are not to take place in the Kali Yag.'"

HEDALI.

"Prohibitions in the Kali Yag.—The marriage of a widow the gift of a large portion to the eldest brother, the sacrifice of a bull, the appointment of a man to beget a son on the widow of his brother, and the carrying of a water-pot as the token of an ascetic, these five are prohibited in the Kali Yag."

MADAN PARIJATA.

"The marriage of a widow, the gift of a large portion to the eldest brother, the sacrifice of a bull, the appointment of a man to beget a son on the widow of his brother, and the carrying of a water-pot as the token of an ascetic, these five are prohibited in the Kali Yag."

"Secondly.—That the marriage of a Hindu widow of respectability is contrary to the customs and usages of the country. Among the Hindus of India there are various customs and usages on various occasions, and the people of the several provinces observe them according to various Shastras; but the marriage of a widow is not in accordance with the customs and usages of any province, and none of the codes of law in force sanction it. The practice of austerity by all Hindu widows has been customary from time immemorial; so that, not to mention the marriage of a widow, even her intercourse with a stranger renders her liable to expulsion from society. Now, if you Honorable Council, with a view of introducing widow marriage, legislate on the subject, the Vedas, Smritis, Puranas and other religious institutes, and the customs and usages of time immemorial, will fall to the ground.

To subvert the religion and usages of the subjects is not the province of the Legislature, Madh says—"A king who knows the revealed law, must inquire into the particular laws of classes, the laws or usages of districts, the customs of traders, and the rules of certain families, and establish their peculiar laws if they be not repugnant to the law of God."

Thirdly.—That, if your Honorable Council legislate on the subject of widow marriage, the rules of inheritance now prevalent among the Hindus will undergo great alterations. Though the offspring of such a marriage cannot, according to the received law and reputable manners of the country, be regarded otherwise than as illegitimate, or children of harlots, yet in case you legislate on the subject, the truly lawful heirs will be compelled to share the inheritance equally with them. The Code of Hindu law on inheritance, which is now of equal weight with the Government and its subjects, must be materially altered or supplanted by an entirely new one to prevent endless disputes arising from the collision of opposing interests, when persons who are not at present of kin to the legal heirs recognized by the Shastras, or by the customs of the country, will be placed on a footing of equality with them. The passing of the proposed Bill into law will not only, without any cases whatever, endanger the property of many an innocent individual, but in several cases altogether deprive him of it. A few cases of very probable occurrence illustrative of the above position, are most respectfully submitted for your consideration.

If one's father, brother, brother's son, grandfather, or father's brother, or the like, in spite of the Shastras and the established customs marry a widow and beget a son on her, and die, that son, armed with the law, will usurp the property of his brother, or brother's son and so forth, and thus divide the property of the deceased with the rightful heirs, if such deceased have left no widow and children who are legal according to the Shastras. And sometimes, by his claim of priority, he will nullify the rights of lawful heirs. Similarly, if a widow take a second husband, though it be in opposition to her father's wishes, she may even then, on her father's dying without male issue or other heirs, be entitled to inherit his estate.

Again, if she marry in opposition to the wishes of her brother, her son, in the event of her brother's dying without male issue, will stand in point of relationship as his nephew or the grandson of his father, and thus be entitled to inherit his property. In like manner, if the widow be a mother, or mother's or father's sister, or paternal or maternal aunt, or grandmother or brother's wife, and marry in opposition to the wishes of her son or other relatives, the male children she may give birth to, will usurp the place of brothers and so forth, and contest for inheritance. Now it is most respectfully submitted to your consideration, whether or not the proposed Act will deprive many rightful heirs of their inheritance, and wholly upset the Hindu law on that subject.

Fourthly.—That there is the greatest probability of extinguishing the name of many a family by the passing of an Act authorizing the marriage of Hindu widows, and thereby conferring civil rights on the issue of such marriages. For in addition to the sanction of the Shastras, almost every childless man in this country enjoins his wife, in his dying moments, to adopt a son for the perpetuation of the family name. But if the Bill be passed, the desire
of worldly enjoyment will induce the widow to take a second husband, and thus slighting the injunctions of her former lord about adoption, she will consign her family name to oblivion.

Fifthly.—In the event of the Bill being passed many a widow, otherwise disposed to observe the injunction of her own religion, will, in all probability, by the intrigues of her avaricious kinsmen, sacrifice her honour; for the women of this country being mostly ignorant, and not being accustomed to read, and mix in society, it is difficult for them to detect the insidiousness of the càng and evil disposed. It is therefore that our Shastras have not given them independence in any stage of their lives.

Maun says:—"In childhood must a female be dependent on her father; in youth on her husband; her lord being dead, on her sons; a woman must never seek independence." Moreover, in conformity to our Shastras, a widow can inherit her husband's estate. Hence if any person die without male issue, leaving a widow, his brothers, through avarice, will use force and intrigue to introduce her to take a second husband, that they may come into her rightful possessions. Thus innumerable widows will have cause to bewail the loss of their honour.

Sixthly.—That, though the Bill has been brought in for the benefit of the people, the purport of the foregoing paragraphs will not fail to convince your Honourable Council, that in inducing the good intended, it will injure their temporal and spiritual interests. Besides those who have petitioned your Honourable Council for such an enactment, cannot by any possibility desire any advantage from it. For at present widow marriage does not obtain in this country, nor can persons be found who are the offspring of such marriages.

In conclusion, your Petitioners most humbly but earnestly protest against a Bill which is opposed to the whole of their Shastras; which is contrary to the customs and usages of the most respectable portion of your Hindu subjects throughout the country; which, when passed into law, will create nullities confusion in their order of succession, prevalent from time immemorial, give rise to numberless disputes, and necessitate the framing of a new code on inheritance for deciding those disputes; by which the property of many a Hindu subject will not only be endangered but even destroyed; from which no property can reasonably expect any present advantage; which will consign the names of many families to oblivion; which will tempt not a few wicked people to betray innocent widows into vicious courses, that they may deprive them of their husband's estates; and they pray that the discerning Legislature of the British Government, which is so careful of the interests of its subjects, will not pass such a Bill into law.

Your Petitioners are most loyal subjects of your Government. It is not less that Government to maintain their religion and customs than to protect their lives and property. Your Petitioners do not pretend to direct your Council, nor have they the power to oppose your designs. As children ask indulgence from their parents, so do they supplicate your Honourable Council. Besides, the boon they are now solicitous to obtain from your Honours, is neither exceptional nor unjust; for every nation is naturally as; to preserve its religion uncorrupted. It is only this apprehension of interference on your part with their religion which has induced your Petitioners to approach you, in the hope that their prayers will prevail and prevent you from legislating on the subject of widow marriage.

And your Petitioners, as in duty bound, shall ever pray.

(Signed) SHRIHAR SHIODHANI AND OTHERS.

NEWS OF THE WEEK.

Vidya Vivasah Sahalka Sabha.—Under the auspices of Sir Gangadhar Trust of Lahore Bombay Presidency Vidya Vivasah Sahalka Sabha was established last year on the 29th of July, when a meeting at Ayya Samaj Hall, Girgaum, was held to commemorate the anniversary of passing the widow-marriage Act of 1856. The Sabha was established to propagate the noble cause of widow-marriage in the Presidency and yet good success in the motive, Pandit Narmadasa Vidya Sagar the worker of the Sabha has tried his best to propagate the cause in this Presidency and has established 2 branches in various parts of Gojjrat, Maharastra and Khandesh. This Sabha has received the reports of 60 marriages arranged during the course of last year by the various branches of the Sabha. The Bombay City branch office has received more than 30 applications from widowers and more than 100 from widows, and more than 20 widow-marriages were arranged here by the Bombay City Branch. Eight public meetings were arranged last year under the Bombay City Sabha Sabha in the different places of the city in which lectures, debates, Satiravach were arranged which resulted good in favour of widow marriage in the public minds. At present there are 96 members of the Association and both Dhagverdas Madhavdas J. P. and Dr. N. D. Sawarkar worked for last year as president and Secretary. Dr. Sawarkar who has many public activities in his hands has resigned. Prof. B. V. Phadke, the Principal of R. M. High School has accepted to work as a Secretary of the Sabha.

ADVERTISEMENTS

SANE SEX BOOKS.

1. A Letter to Working Mothers by Marie Stopes
2. Hygienic Methods of Family Limitation by Binod Dul cope, M.B., Ch. B.
4. Venereal Diseases and their effects by Otto May, M.A., M.D.
5. Family Limitation by Margaret Songer
6. Prevention of Venereal Diseases by an English Woman

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The Bardoli Settlement—A satisfactory settlement of the dispute between the Government of Bombay and the Bardoli passive resisters to the enhancement of land revenue, has been reached and the satyagraha has been called off.

The terms are reasonable. The Government have agreed to appoint a Committee of two officials, one a revenue and the other a judicial official, to conduct a full and independent inquiry into the whole question of re-assessment in the Bardoli and Valod talukas. We hope Government may consider the desirability of postponing the revision of assessment in other parts of the Presidency also, pending the further constitutional changes that may be introduced on the report of the Statutory Commission. It should not be necessary to have satyagraha movements in other talukas and other Committees to be appointed to go into their reassessment. A general plan applicable to the whole province will relieve both Government and the people of anxiety. The credit of the present settlement belongs to both sides, but a special word of praise is due to Sir Leslie Wilson but for whose patience and forbearance matters might have taken a different turn. Unlike Mr. Vallabhbhai, His Excellency had to convince his own colleagues of the wisdom of moderation, not an easy task, made more difficult by the replying comments in the Anglo-Indian press. Every Viceroy or Governor who tried to follow a policy of patient justice has had to suffer from this handicap.

Lord Minto when he was laying down his office told the United Service Club for the benefit of those who cry out for "strong measures" and "strong men" to enforce them: "Gentlemen, I have heard a good deal of "strong men" in my time, and I can only say that my experience in all our anxious days in India has taught me that the strongest man is he who is not afraid of being called weak." Sir Leslie Wilson has proved his statesmanship by the way in which he has handled this very difficult controversy and as a result, we firmly believe that the prestige of Government has greatly increased. It is this type of men who are needed to serve India in these times.

A Mysore Sensation:—It is a sign of the disturbed and disturbing conditions of the time that Mysore, which had seemed an oasis in the midst of the prevailing political and communal unrest, should have become suddenly the scene of a sensational incident which, for the time being, almost vied with the Bardoli satyagraha as a news topic. The origin of the trouble is still obscure but it had apparently some connection with the removal of an image of Ganpati kept in front of a school. In itself the incident seems to be of no significance, but apparently even Mysore is not free from the unsettling influences of political and communal strife, and the action of the Police in calling in the Military has perhaps given the outside public a more serious impression of the affair than it is entitled to. Anyhow, the situation seems to be quietening, and a public enquiry is promised by the Dewan in whose judgment and impartiality the public in and out of the State has great confidence.

The Right Hon. Syed Ameer Ali:—Syed Ameer Ali, whose death took place a few days ago, is better known to the world as the author of the "Spirit of Islam" and other works on Islamic culture than in the offices which he filled with distinction in this country many years ago. On retirement, he settled in England and was made a member of the Judicial Committee of the Privy Council. His writings have done a great deal to give non-Muslims a right and just view of the prophet of Arabia and his teachings. Mr. Ameer Ali's books have been accepted as authoritative by Muslims, and they are now standard works in Islamic history and religion. Although intensely interested in the progress of India's Mussalmans, Mr. Ameer Ali was not a narrow communalist, and was held in high respect for his learning and character by Indians of all classes and communities. He was much in advance of his community in social ideas and found, no doubt, like Lord Sinha, that India was no place for him. It is otherwise not easy to account for his residence in England without, as far as we know, revisiting his native land even once since his retirement nearly thirty years ago from the Calcutta High Court.

Madras Physical Education Committee:—The reply of the Education Minister of Madras to the representation of Mrs. Kamaladevi Chattopadhyaya to include a lady in the Physical Education Committee, that the enquiry will be restricted to boys' physical education is far from satisfactory. This utter indifference on the part of the Madras Government to girls' physical culture has provoked Srimati Subbalakshmi who has considerable experience in the field of girls' education to describe this far from...
ideal condition in which the girls receive education. She writes:-"In this connection women would like to point out to the Minister in charge of the Educational Portfolio and the Department of Education, the miserable state in which the Government primary school for girls in Triplicane is being kept. The building in Tholsinga Perumal Koll Street gives accommodation and instruction for about 300 children ranging from 7 to 12 years in classes 1 to 5. Their classes are daily held in dark and ill-ventilated rooms. Some of the classes are so overcrowded leaving no space for the children to move about. To add to the overcrowding and insanitation there is not sufficient open space. Further this is the institution where the elementary, lower and higher teachers hold their practical classes and take their training. Surely an institution, which serves as a training ground for women teachers should command a better building. Again, little children, more than the grown-up students, need plenty of fresh air, good light and open space all round for their normal growth and healthy development." What is true of this particular school applies to many primary schools in Bombay and other places. It is high time some steps are taken to improve the conditions obtaining in these schools.

"New Turkey."—The Commission appointed by the Faculty of Theology of Saint Paul's University to report on religious reforms in Turkey has concluded its work. The findings of the Commission, published in a recent issue of the Searchlight, Patna, make interesting reading. "The recent dramatic evolution of Turkey," say the Commissioners, "presents two principal aspects in the multiplicity of institutions, moral, judicial, economic, etc. One of these is the scientific direction and character imprinted on all our social institutions. The laws of science and logic direct the different branches of national activity: in language, morals, law and economy the Turkish evokes and draws its inspiration from science, reason and logic." The members of the Commission point out that religion, also a social institution does not conform to the laws of progress. Whilst it is true that the rational limits of Islam cannot be transcended, the Commissioners hold that the religion ought not to be considered inseparably bound to "the primitive forms and superannuated wages" with which it may have been associated even from time immemorial. Hence, "in the Turkish democracy religion, like everything else, must enter into the new era of validity of which it has need."

Turkish Religious Reforms.—The Faculty Commissioners intend to achieve this stupendous task by two means. First, they say that the shrines must be kept clean and in perfect repair, and "comfortable seats and cloak rooms" should be 'installed, in the mosques. Moreover, "One ought to enter, wearing footwear, but clean." Secondly the language of worship should be Turkish. "The admission of modern instrumental music in our sanctuaries is also necessary and is an imperative need in our mosques." The Commission proceeds:—"The printed forms and formulas of prayers existing are inadequate. The sermons differ from the sacred readings and the prayers. They are not inspired by scientific ideas but are purely religious." Till our Faculty of Theology can train men, advantage should be taken of impenetrable knowledge of the Dogmatics of religion. These men will lay the first bases of a Muslim religious philosophy and literature. With its primitive methods and interpretations the existing theology as understood up to now, cannot realise this reform. What is most important is not the translation of the Qur'an into Turkish, nor its classification into verses. The indisputable thing is the reinterpretation of its meaning and precepts and their revaluation. If one does not examine the contents of that book with a scientific mentality there is no means of understanding anything therein. This can only be done by a scientific institution, in this case by the Faculty of Theology. The Revolution created this Faculty, whose need was felt. The Faculty thinks that there is everywhere advantage in putting its views before the competent authorities with all the weight it enjoys. These bases of reform clearly concern the higher politics of Turkey, and will be likely to have a fruitful influence on all Muslim countries."

(Continued from the Leader page). witnesses referred to. In this connection, we hope the Cinema Committee's severe strictures on the wild and unfounded allegations of the deputation of the British Social Council Hygiene which visited India two years ago, will serve as a warning to men and women of the Mayo mentality to see things which they"come determined to see in this country. The deputation consisting of Dr. David Lees and Mrs. C. Neville Rolfe stated that films were being shown in India which had been rejected in Great Britain. The Government of India tried to get from the Delegation particulars of such films "but", to quote the words of the Report "the attempt proved unsuccessful." Another of its statements was as follows: "In every province and state visited by the Delegation the evil influence of the cinema was cited by educationists and representative citizens as one of the major factors in lowering the standard of sex conduct, and thereby tending to increase the dissemination of disease." The Committee patiently sought to find the truth about this statement in every place which they visited. The Director of Public Health in the Punjab said "so far as we are concerned there is absolutely nothing to substantiate that statement." The Director in Bengal said that there was nothing in his experience to support a statement like that. "The Madras Director told the Committee that though the Delegation met him often, they never mentioned this subject. "I do not know where they got their information from. I would not have agreed with their views. As far as my experience goes, things are quite different." It is hoped that the British Council of Social Hygiene will withdraw the statements and apologise to the country whose hospitality its deputation has grossly abused.
THE CINEMA COMMITTEE'S REPORT.

The Report of the Indian Cinema Committee was published on Tuesday. The Committee was appointed last year in pursuance of a resolution passed by the Council of State to enquire into the working of the censorship on films and the desirability of giving special preference in some form to films produced within the British Empire. There was a wide-spread suspicion, owing to the inclusion of the question of preference, that the Committee was merely a ruse to bolster up the British film industry which was unable to compete with the American Industry. There had been a keen agitation in Great Britain over this question, and British statesmen make no secret of the fact that they do not like India to import films from any country but Britain. We still think that there might have been some such object in appointing the Committee, but the strong protests voiced in this country prevented its being given effect to. The Cinema Committee has endorsed the protests, and has unanimously pronounced against the granting of any preference to foreign films, British or other. On the contrary, it has recommended a small increase in the import duty on all films, including British, as a measure of protection to the Incipient Indian industry. The Report has elaborated in considerable detail the scheme proposed by the Committee, and we are of opinion that it is well considered and modest, and deserves sympathetic consideration. The Indian industry is handicapped by want of funds and by want of skilled operators. Indian young men should be sent to America and Germany to learn the technique of the business. Indian capital will flow more freely than it does at present if it is known that the industry has the support of government behind it. Next to capital, the great want of the industry is a sufficient number of capable actors, particularly actresses. Except in Bengal, where there is a small group of educated and cultured actors, the profession has nowhere attracted men and women of the educated community. The paucity of women actresses has to some extent been made good by Anglo-Indian girls who, the Committee remark, have shown a remarkable capacity for representing Indian characters. 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 footlights in a large and crowded theatre. If good Indian films are produced, they will surely be more interesting to all classes of Indians than foreign films. The main reasons why educated Indians show a preference for theatres which show foreign films, have more to do with the situation and the furnishing of these theatres than with the subject-matter of the films. Many of the Indian films, too, deal with themes which have no interest for educated men. The Indian theatrical organization on the business side too is very primitive. With all these disadvantages, theatres which show only Indian films make, as the Committee point out, larger profits than those which exhibit only foreign films. There is a great and useful future for the industry in this country, and the Government and the public should do all in their power to encourage it.

By far the most interesting and important part of the Report, is that in which the Committee examine the allegations regarding the damaging influence of cinema shows on the morals of the youth, and in the increase of crime. Most of these allegations are so sweeping that without any enquiry, one can safely dismiss them as gross exaggerations. The Committee, however, are not content with this summary procedure. They put the statements to careful test, and find that those who make them have, as a rule, taken no pains to verify the truth about them. A certain class of British propagandists have set up the cry that American films are calculated to lower European civilisation in the eyes of Indians, and they, therefore, want to restrict the import of American and to encourage that of British films by legislation. The Committee completely expose the hollowness of this cry. They are able to show that not only has no such result happened to any appreciable extent but that Indian audiences are quite capable, even in the countryside, of sifting the good and the true from the evil and the false in cinema representations of Western civilisation. They further quote with approval the remark of Mr. N. P. A. Smith, the head of the Sind Criminal Investigation Department, that even if any slight misunderstanding exists and lowers the public conception of Western civilisation "it is surely wiser to let time and education provide a truer perspective and a saner demand rather than to attempt to sanctify a civilisation which, like all others, is humanly imperfect." Then, as regards the general effect on morals, the Committee observe that many Indian witnesses have urged that the cinema is wearing young persons and adults from much less wholesome recreations, and in particular instanced the decline of the "nautch" in public favour. This is not altogether correct, as the decline of the "nautch" began many years ago as the result of the anti-nautch movement, but we can well believe that the cinema is assisting this movement in the way suggested by the
INDIANS IN CEYLON.

IMPLICATIONS OF REFORMS REPORT.

(By Mr. M. Subram Chettiar.)

The political status of about one million Indian Settlers in the Island is gradually becoming a serious matter for anxiety particularly owing to the retrograde recommendations of the Special Commission on the Reforms abolishing Indian representation in the State Council and stipulating a five years' residential qualification in regard to the eligibility for franchise. It would be relevant, in this connection, to state here, that according to the Special Commission's Report, the existing two Indian seats in the Legislative Council are unnecessary and superfluous, because of the existence of the Agent of the Government of India in Ceylon to look after and safeguard the interests of the Indian community. In addition to this, the Commissioners, as they aver, have it as their guiding principle to abolish all communal representation altogether, so as to prepare the country for a steady normal progress towards full responsible government; and on this score also, the Indian representation should go. All the same, it is significant that this excessive zeal of the Commissioners to abolish the communal element in the future constitution would concretely shape itself only in respect of the claims of the minority communities in the Island and the Indian settlers; and the Report unfortunately does not keep pace with its professed platitude when we find it has been unusually careful to provide six nominated seats for the European community in the Island, based on special considerations, equally strong and valid in respect of the claims of the Indian community also. It is, however, true that the minority communities in the Island as the Ceylon Moors, the Burghers and the Ceylon Tamils consider themselves part and parcel of the permanent population; and in consequence, antagonisms among themselves seldom take the usual shape or intensity as it is against the Indian community in particular. If, the Commissioners really fear that the European interests in the Island would suffer for want of special representation, why on earth should the Indians alone (similarly circumstanced in the Island as the European merchants and planters) be considered as deserving of a different treatment in the matter of special representation?

STERILISATION.

Evidently, the Commissioners, have been thoroughly oblivious to the potent influences at work in the Island, which amply justify the alarm of the Indian settlers in the event of their being denied special representation in the Legislature, even though a minority representation as at present would not, by itself, be effective to neutralise the forces ranged against the community. But it certainly is a measure of appreciation of the Indian case at its proper perspective and will serve the interests of the community to a considerable degree with the facility available to present the Indian case from the unofficial point of view thus supplementing the official view of the Agent to the Government of India in the Island. Moreover, as matters are, the Indian settlers feel that they would not have fair play at the hands of an elected Legislature which would surely be for all reasons, either, Sinhalese members or Ceylon Tamils returned from territorial constituencies with preponderating Sinhalese or Ceylonese voters; just because of the questionable attitude displayed by Ceylonese Members of the Council during the past four years whenever matters Indians came up for consideration. To illustrate my point I would refer to the unsuccessful attempts two months ago of a Ceylonese member in the Legislative Council who is obliged to the Indian voter for the seat, to persuade the Government, to stop the immigration of Indians "other than assisted labourers". Then again the Land Commission appointed by the Legislative Council, in its third interim Report published in the beginning of this year, has been so very subtle in its definition of the term "Ceylonese" as to exclude the Indians in particular in the matter of acquiring Crown land. The Land Commissioners, on the other hand, could include even "Domiciled Europeans" in the category of "Ceylonese"; but certainly, the Indian ought to be shunned. One of the recommendations of this Commission seeks to restrict alienation, mortgage, and sale of lands in favour of "the Ceylonese" only. If an Indian for instance advances a loan on mortgage the mortgaged property could not be purchased in auction by an Indian, but only by "a Ceylonese" in conformity with this definition. Then we have the long list of anti-Indian Ordinances in the statutes such as the Medical Ordinance, the Civil service Ordinance, the Destitute's Ordinance and also the Money Lenders Ordinance, one and all of them smack anti-Indian bias. Not a single professional who has taken the Medical degrees of any Indian University, could register himself in Ceylon as a medical practitioner according to the Medical Ordinance, even though the large Indian population in Colombo and in the Kandy province would highly value the professional help of an Indian doctor in preference to the Ceylonese one. The Ceylon Civil service, both the superior and the clerical section, are shut against the Indian as the result of the Civil service Commissioners' recommendations in 1910. The Destitute's Ordinance supplies another useful weapon to scare away the Indian sojourner to the Island through its vexatious restrictions only too well known. And lastly, attempts are now in progress to bring out a new Money Lenders' Ordinance to cripple the monetary business of the Nagarathe community in the Island. As for safeguarding the interests of the Indian Labourer in the Island, the efficacy of the Indian Agent alone is mentioned in the Report, even though the Commissioners are aware inter alia of
the rebellious antics which the planters indulged in before yielding to a bare and legitimate living wage settlement now passed into an ordinance by the Legislative council. Hence, it is clear that the Indian settler is confronted with an acute struggle for existence in the Island and has to range himself against odds. He has to hold his own against the Ceylonese Nationalist who wants him to leave the Island bag and baggage. He has to fight against class legislation and against several other handicaps of similar nature. Such being the case, to suggest the abolition of even this saggarrly representation would only imply the denial of the Indian's right to be in the Colony any longer.

CAPTIOUS FRANCHISE.

If the atmosphere does not point to any tolerable future for the Indian settlers in the Island, the Commissioners Report makes it more complicated and gloomy. Not only are the two Indian seats to be abolished but the chances for any considerable number of Indians of getting registered as voters in the territorial electorates are automatically whittled down to the minimum in as much as it is almost impossible to satisfy the provisions regarding eligibility qualification for a vote by a five years stay in the Island. This extraordinary handicap affects only the potential voters of the Indian community and perhaps specially designed as such to exclude the alien element to have any say in the elections for territorial seats. That this provision is plainly inconsistent with the Commissioners' reforming zeal which conceives even the grant of manhood suffrage, will be apparent, as the restricted latitude for the Indian settler certainly nullifies the benefit of the concession, so far as he is concerned. It is clear therefore that the use of the Indian settler suffers acutely from this unjustifiable restriction in respect of his existence as a political unit, and calls for immediate revision, along with the equally paramount necessity of renovating special representation in the State Council, as an effective set off against the adverse factors operating against the Indian settler in the Island, and likely to operate for a considerable period ahead, so long as the present attitude of the Ceylonese people and their elected representatives in the Council continue to prevail. Therefore, it is up to the Indian people and the Indian Government to take up this vital aspect of the Indian settlers' political existence in Ceylon in all earnestness and address themselves effectively to administer the requisite corrective, before it is too late; so that the Indian settler in Ceylon is assured of a tolerable political existence in future. Else the tragic experience the Indian colonials in the other possessions of the Empire will be repeated here also to the intense chagrin of our countrymen.

WIDOWS RIGHT OF INHERITANCE.

Mr. Har Bilas Sarda has given notice of a bill to make better provision for Hindu widows.

In the statement of objects and reasons he says—The Hindu law of inheritance, so far as women are concerned, is unsatisfactory and unjust, and the position of Hindu widows under it is deplorable. A Hindu woman does not get any share in her father's property—share in the sense of property of which she becomes absolute owner—or does she get any in her husband's. A widow's right of inheritance is very scantily and sparingly recognised by different schools of Hindu Law. Katyan says; Let the widow succeed to her husband's wealth—Mitakshara ii 2 (Mayne's Hindu Law, p. 875) Mayne says: Originally she the (widow) shared in the general incapacity for inheritance which affected all women... neither Manu, Apasthamba Vaidyaththa nor Narada recognises her right as heir, though they do acknowledge that of the daughter and the mother p. 759).

After tracing the growth of widow's rights, Mayne says that Mitakshara arrived at the conclusion that widow is entitled to inherit to her husband, if he died separated and not reunited and leaving no male issue, and this is now adopted universally, except where the authority of Janmata Vahana prevails.

He adds: "It is, therefore, equally settled in Bengal that a widow succeeds to her husband's share when he is undivided, just as she would to the entire property of one who is held as separated. But even in Bengal the widow of a son who predeceases his father undivided inherits nothing."

Then as a rule 'a widow's right as heir does not go beyond the reason for it, viz., her claim to a personal maintenance. And this is the reason why, where woman inherits to a male, his heirs and not hers take at her death". A widow's right is practically a right to maintenance and no more.

AT THE MERCY OF CO-PARCERS.

In practice a widow in Hindu Society is at the mercy of co-parcers, even though her husband may have the entire wealth of the family and she may, during his life time have lived a life of affluence and luxury, as soon as he dies, the entire property goes to the surviving male members of the family and she becomes thereafter only entitled to maintenance which, as popularly understood, denotes bare means of living.

This state of affairs may have operated tolerably well in days when India was practically isolated from the rest of the world, and the principles and ideals underlying the Joint Hindu Family System were properly understood and fully acted upon by members of the family. But with the disappearance of those ideals which the originators of the joint family system had in view, the non-observance of the principles on which this system was originally based, the gradually and slowly continuing disintegration of the joint family system, the progressive loosening of caste bonds resulting in gradual disappearance of the homogeneity and the harmony of Hindu society all due more or less to...
the acceptance of new ideas of life and conduct, influence of contact with foreign culture and various other causes, the Hindu Law of inheritance has begun to operate against women with a disheartening effect and their lives are becoming difficult and distressful and often miserable; while the condition of widows has become intolerable and in many cases appalling.

The present bill proposes to give relief to Hindu widows by giving them a share in family property and making them sole heirs to their deceased husband's personal property.

WIDOW REMARRIAGE ACT.

71st ANNIVERSARY CELEBRATION.

To commemorate the anniversary of the passing of the Widow Re-marriage Reform Act of 1886, a public meeting of the citizens of Bombay was held on Wednesday the 20th July at the Prarthana Ismaij Hall. Mr. K. Natarajan presided.

In opening the proceedings the President observed that the 25th of July was a very memorable day in the history of Indian social reform as it was that day, about 70 years ago, that the Act for legalising the re-marriage of Hindu widows was passed. The anniversary of that day had been celebrated for some years past, but for the last few years, for some reason or other it was stopped. He was glad now that practice was being revived and that they had met there to celebrate the day.

WORK DONE AT VARIOUS CENTRES.

Pandit Navaratna Vidyasagar, organising Secretary of the Bombay Presidency Vidhva Vivaha Sahayak Sabha, next recounted the work done at the various branches of the Sabha. The head office of the Sabha was established at Lahore 53 years ago and it had now over 600 branches all over India, of which over 30 were in the Bombay Presidency. The total number of widow re-marriages so far performed under the auspices of the different branches of the Sabha, went far beyond 13,000. The number of widow re-marriages arranged last year were 2500 in the whole of India, of which 50 were in the Bombay Presidency. Of the 50, 22 were in Baroda, 20 in Bombay and the rest in other parts of the Presidency. They had also, at present, several applications from widows and men who are willing to marry them in the pending list.

Mrs. Amegiri, Dr. Kaliandas Desai, Mrs. Avantikabai Gokhale and others then addressed the gathering on the importance of further reforms in the direction of alleviating the sufferings of the helpless Hindu widows.

ECONOMIC FREEDOM OF WOMEN.

Dr. C. Y. Chitnis said that, though widow re-marriage had the sanction of Government, that particular piece of legislation was a bit ahead of public opinion on the subject, with the result they had to agitate in order to create public opinion in favour of widow-marriage. "Behind all these problems there was the economic question and it was because of the economic and social slavery of women, that they had to face the question of widow marriage. If they could find a possible way of making women in general and widows in particular, economically free, the problem of widow marriage would never arise.

In conclusion, the speaker appealed to the women as a class to declare class war on men. It was only by a series of such class-wars that they would be able to recover the economic freedom, which they had possessed before.

PRESIDENT'S CONCLUDING REMARKS.

After Dr. Deshmukh and some others had addressed the gathering, the President in his concluding address said that on an occasion like that they should remember with gratitude the great men who in those days worked for widow re-marriage reform, which to-day seemed to be very easy and comparatively small matter. They had to remember with gratitude Ishwar Chandar Vidyasagar, who was chiefly instrumental in moving Government to pass this legislation, and Madhavdas Raghunatadas and others who had also done much in that direction.

Some people thought, because there had not been thousands of re-marriages, the reform was a failure. It was a very wrong view to take. Even in Europe where widows were free to re-marry, an examination of the statistics would show that hardly five per cent of the widows actually marry again. This was because some people felt repugnant to contract alliances with more than one man or woman.

IDELS OF MARRIAGE.

Marriage was a sacred thing in which both the husband and wife would be bound together in inseparable ties not only in this life, but also in the after life. In this respect the Hindu community had set itself a high ideal which could not be followed by everyone: The attempt to do so had caused much misery and hardship especially among young girls. "Therefore, as practical men however high our ideals may be, we have to recognise the actual difficulties that exist to-day. Widow re-marriage reform is thus essential to the happiness of many thousands of our sisters. At the same time let us remember that since the Act was passed, the ideals of marriage have also changed. To-day it is no longer felt as it was 70 years ago, that marriage is an absolute necessity for every man and woman for obtaining salvation either in this world or in the next. There are scores of young men and women who think that they could do greater service to themselves and to others by devoting themselves to social service than by entering into marriages. That is an ideal that we should respect."

PROBLEM OF ABANDONED WIVES.

Proceeding, the speaker said that the greatest problem of the day was not that of widows but that of abandoned wives, who were increasing in number daily. Therefore they had to take the question as a whole and consider how they could promote the
intellectual, physical and moral growth of their women, widows as well as others. The ultimate solution for all those problems lay in educating women. If a full-grown woman with proper education decided that her future happiness lay in marrying, she must be absolutely free to contract one, no matter whether widow or virgin.

THE BILL A SUCCESS.

Concluding, the speaker remarked that the Widow Re-marriage Reform Act of 1856, has been a success in more ways than one. It has helped to stimulate public opinion in the direction of other important questions such as the raising of marriageable age of girls and boys and female education.

HINDU WIDOWS' RIGHT OF ADOPTION.

Speaking on Mr. Judas's Bill regarding the right of adoption of Hindu widows, Mr. Natarajan thought that while the Bill was utterly retrograde the time has come to consider whether there was any need at all for continuing the legal fiction of adoption. What they really wanted was that women should have the same rights of inheriting property as men, and the speaker had no doubt that most women would use better discretion in the disposal of her property than many men.

With a vote of thanks to the chair moved by Mr. D. G. Dalvi the meeting terminated.

WIDOW MARRIAGE ACT OF 1856.

SELECT COMMITTEE'S REPORT.

To Honourable the Legislative Council.

We, the Select Committee on the Bill "to remove all legal obstacles to the marriage of Hindu Widows", have the honour to submit the following report.

2. Fifty-one petitions from persons of the Hindu religion have been presented in relation to this Bill; of which twenty-three, signed by 5,101 persons, are in favour of the principle of the proposed measure, and twenty-eight, signed by 53,746 persons, are against the measure. One petition in support of the measure has been presented by the members of the Calcutta Missionary Conference. A communication has been received from Sir Robert Hamilton, the Agent to the Governor General for Central India, who is in favour of the measure. And a communication has been received from the Secretary to the Government of the North-Western Provinces, conveying the Honourable Lieutenant Governor's approval of the Bill, and the opinions upon it of the Judges of the Agra Sudder Court, of whom the majority, Messrs. Harrington and Smith, are in favour of the Bill, and the minority, Mr. Begbie, is opposed to it; also the opinions of the several Commissioners of Divisions and Provinces under His Honour's Government, of which eight (exclusive of Sir R. Hamilton) are decidedly in favour of the measure, and two seem to doubt its expediency at the present time.

3. The objections taken in the twenty-eight petitions against the Bill are the following:

First.—The marriage of Hindu Widows is prohibited by Hindu law; those who interpret the law otherwise being in error.

Second.—That the marriage of Hindu Widows of responsibility is contrary to the customs and usages of the Country.

Third.—That, if the law is passed, the present rules of inheritance will undergo great alteration, endangering the property of some, and depriving others of their property altogether; and that, thus, the law, though professing to be merely permissive, will be in fact "compulsory" in regard to those whose rights of succession will be interfered with when widows re-marry. By this expression we understand the petitioners to mean that the proposed law, in its consequences, will affect, against their will, persons other than those who choose to avail themselves of its provisions.

Fourth.—That Hindu rights of inheritance are closely connected with religious obligations; and, as it is impossible that those inheriting under the proposed law can be recognized by a family holding to the country's, as a part of that family, therefore as capable of performing such religious obligations, it is unjust to allow them to have the rights of inheritance which are connected therewith; wherefore this law would in effect extend the operation of Act XXI of 1850, which it is contended, is an unjust law, to a new class of persons, that is to say, to widows who do not change their religion.

Fifth.—That the proposed law would interfere with the Hindu law of marriage, inheritance, and succession, and so would be contrary to repeated enactments of Parliament and of the Indian Government, providing that the Hindus shall enjoy their own laws on these points; and that it would interfere with the religion and customs of the Hindus, which a proclamation issued so lately as the 9th of August last, by the Lieutenant Governor of Bengal, promised should not be disturbed.

Sixth.—That widows, enjoined by their husbands, when dying to adopt a son, in order to perpetuate the family name, will be induced by the desire of worldly enjoyment to take second husbands, and slight the injunctions of their deceased husbands about adoption.

Seventh.—That widows will be induced by the intrigues of their avaricious relations to re-marry, and so, it is contended to disgrace themselves.

Eighth.—That the proposed law will introduce strife into families.

Ninth.—That the proposed law is vague and insufficient, since it does not declare what shall be a valid marriage in the case of a widow; theuptil

4. On the first of these objections, namely, that those who interpret the Hindu law as permitting the marriage of widows are in error, we have to report that, in our opinion, this objection, whether it be well or ill founded, does not apply to this Bill; for this Bill, does not determine this question of interpretation, and is not founded upon the assumption that either the one or the other of the two interpretations represents the orthodox doctrine,
The Bill is founded on the principle of relieving those Hindus who believe that widows may properly marry again, and ought not to be prohibited from so doing, from the legal obstacles which now prevent them from acting according to their convictions. It would be quite out of place, therefore, in reporting upon this Bill, to enter upon any discussion of the question of Hindu law which is raised by this objection.

5. On the second objection, that the re-marriage of Hindu widows of respectability is contrary to the customs and usages of the country, we have to observe that the custom of Hindus of respectability could not be otherwise in the present state of the law as administered by the Courts of justice, by whom any such marriage would be declared invalid, and the progeny of any such marriage would be declared illegitimate. The object of the law is to enable those Hindus who are so minded to break through this custom. But it is obvious that this permission will not interfere with those who desire to continue in the observance of the existing custom.

6. The third objection is grounded on the alleged alteration of the rules of inheritance, which this law would cause. The petitions put several cases as instances in which persons who would succeed to the property of a deceased Hindu, if a certain widow remained unmarried, will either not succeed, or will succeed to a smaller share of the property than they would take otherwise, if that widow marries, and has legitimate issue by her second marriage. But it appears to us to be quite unreasonable to talk of this as an interference with the rules of inheritance, and as introducing a compulsory element into the proposed law, in respect of more remote heirs who fail to succeed to property, in consequence of less remote heirs coming into existence. That such a result would occur was, of course, foreseen by the framers of the law; and the provision for legitimizing the children of re-married widows was made for this very purpose. It is impossible to relieve any marriageable person from an artificial bar to his or her marriage, without introducing, in all probability, heirs into the line of succession in the family to which such person belongs, who could not otherwise come into existence; and it is impossible to introduce any heir into a line of succession, without displacing all who stand lower in the line. But this can be no argument, one way or the other, as to the propriety of removing the artificial bar. No family suffers as a whole, by reason of the removal of any such bar; for, when the bar is removed, the issue of the newly authorized marriage are as much a part of the family as the other descendants of the original stock. All the particular causes, however complicated they seem, put by the several petitioners, resolve themselves into this one case of a female in the line of succession marrying and having issue, and thereby cutting out those below her or her issue in the line of succession, or introducing new shares to divide the estate with heirs standing in the same degree of affinity to the deceased property. And the one answer to all these cases is, that no marriageable person in a line of succession, if he or she wishes to marry, ought to be barred from marrying, merely because other heirs may thereby be disappointed in their expectation of succession.

7. The only particular case which we think it necessary specially to notice, is thus put by the petitioners. "If a Hindu dies leaving two daughters both of whom are widows, but the one has a son, and the other no children; by the Hindu law of inheritance as it is now administered, that son will be the sole heir of his maternal grandfather. But, if the childless widow contracts a second marriage and has issue by her second husband, by the proposed law they should be entitled to equal shares of the property of their mother's father, with the son of the widow who has not re-married."

8. We apprehend that, in the above passage, the law is not fully stated. If a Hindu dies leaving neither male issue nor a widow, but daughters, an unmarried daughter is entitled to take in exclusion of the other daughters who have been married, whether they are childless widows, or have or are capable of having issue. In default of an unmarried daughter, daughters who have or are capable of having issue take. A daughter who is barren, or a childless widow, is altogether excluded. In the case put by the petitioners the property would, according to the existing law, first go to the widowed daughter who has a son. The childless widow would be excluded.

9. The Bill, as it stands, does not propose to alter this; but the case put by the petitioners has suggested to us a difficulty to which they do not directly advert. This law, by permitting a second marriage will certainly in many cases destroy the grounds on which the exclusion of a childless widow-daughter from the inheritance rests; namely, that, being incapable of having lawful issue, she cannot continue her father's line. If the Act were to remain silent on the subject, it might hereafter be contended that cessante ratione cessat lex. We can see no positive injustice in such a conclusion, for the rule is an arbitrary one, and not very agreeable to natural justice or reason. But, advertent to the very complicated rules by which the order of the succession of daughter is regulated, and the probability that a very large class of widows will be disposed to avail themselves of this law, we conceive that, to avoid confusion, it will be desirable to provide that no person who, by reason of her being a childless widow at the time of the death of any other person, would, according to the existing law, be excluded from a share in property inheritable on the death of such other person, shall take any share in that property because she may hereafter avail herself of the provisions of this law, and so become capable of having issue. If she has re-married during her father's life-time, we think that she should be allowed to stand on the same footing.
as any other married daughter. We have inserted sections to give effect to these views.

10. The Bill being so amended, we are not clear that that which is stated by the petitioners as a consequence of the Act will take place. At present, if a man dies leaving a maiden-daughter and a married daughter, the maiden daughter succeeds to the whole inheritance to the exclusion of the other. According to some schools, on the death of the maiden-daughter after she has married and had male issue, her son succeeds to the grand-father to the exclusion of the married daughter or her son. It is not improbable that, by analogy, according to the same schools, the same rule would be applied in favor of the son of a married daughter in whom the whole inheritance has first vested, to the exclusion of the son of the excluded widow, born to her on a second marriage after her exclusion. But, if the law were ruled to be otherwise, the addition to the class of heirs of the son born to the widow after her second marriage, would be but a particular instance of the general objection which has been above disposed of in the sixth paragraph of this Report.

11. As to the fourth objection, it is admitted to be an objection which has been already pronounced by the Legislative to be invalid. We have ourselves no doubt of the justice or policy of the enactment which has established the principle that the law shall not inflict loss upon any person of any religion or class, for acting in his religious concerns according to his conscience. But it is unnecessary to discuss this point; the principle is established. This being the established principle, it appears to us, so long as this principle is in force, to be futile to contend that the greater ought not to involve the lesser privilege. If a Hindu widow turns Mohammedan, and so repudiates the whole Hindu code, it is admitted that, by the law of the land, she may contract a valid marriage, and that her children by such marriage will be legitimate, and will inherit the property of her Hindu ancestor. Nevertheless, if the same widow remains a Hindu, but adopts an interpretation of Hindu law which, though not the interpretation of the majority of Hindus at present, is the interpretation of a very respectable minority, which in point of numbers alone is not inconsiderable, (as the petition on the table of the Council testify)—in this case it is contended that the law of the land ought to make her incapable of contracting a valid marriage, and that, if she marries, following the dictates of her own conscience, she ought to be treated by the law of the land as a prostitute, and her children ought to be disinherited. We do not consider this to be a tenable doctrine.

12. The fifth objection is that the proposed law would be an interference with Hindu law and custom, in the matters of marriage and inheritance contrary to the principle of religious equality, and contrary to repeated acknowledgments of the duty of respecting such laws and customs. It appears to us that the petitioners have entirely failed to substantiate this objection. To interfere practically, neither directly nor indirectly, with the persuasion or religious observances of any single class, family, or individual of the Hindu race, is the principle of the British Government; and this principle is strictly observed by the Bill before us. On the other hand, this principle is contravened by the state of the Municipal law, which it is the object of this Bill to correct. The law, in its present state, does interfere with the freedom of certain Hindus in acting according to their own interpretation of their own religious books; and this interference operates injuriously to the individuals more immediately concerned, and to public morals. All that the Bill under review does is, without interfering with any other Hindus, to give practical freedom to the particular class of Hindus for whose relief it is designed.

13. The sixth objection is that widows will remarry, and thereby will be prevented from adopting sons, though enjoined to do so by their deceased husbands. It is manifest that, if a widow duty authorised, who intends to marry again, is inclined, to adopt, she can do so before her second marriage, exactly as if she had no such intention. And, as the Bill is framed, the power of re-marriage cannot operate in the way of an inducement not to adopt an heir to her deceased husband, because she cuts herself off from all such inheritance by re-marriage.

14. The seventh objection seems to us to involve an in consistency. If the relatives are of the class who believe a second marriage forbidden to a widow, and therefore disgraceful, they cannot be expected to urge what in their eyes would tend to the disgrace of the family. If they are of the class who believe the contrary doctrine, it is especially for the relief of such as they that the proposed law has been brought forward; and their relief injures no one else.

15. The petitioners who advance the eighth objection do not explain the grounds on which their anticipations are founded. If they had done so, we believe it would have been apparent, either that their anticipations have no reasonable foundation, or that what they call the avoidance of stigma in families is nothing less than the restriction of grown men and women from all natural and proper freedom of action, in what chiefly concerns themselves.

16. The ninth objection, which is advanced in two of the petitions against the Bill, is that the Bill is vague and imperfect, in not providing what shall constitute a valid marriage in the case of a Hindu widow. It is alleged that the usual nuptial texts are inapplicable in such a case. The same remark is made in three of the petitions in favour of the principle of the Bill, in the way of recommending an amendment of the Bill in this point, amongst others.

17. The petitioners at whose instance the Bill was introduced do not feel the want of any special provision of this nature. They are of opinion that all the usual texts recited, and ceremonies employed, at the first marriage of a female, are applicable in the case
of any subsequent marriage. And, if this is so, as we are inclined to believe it is, whatever would constitute a valid marriage in the one case would equally constitute a valid marriage in the other. But, for greater security, and for the removal of all doubts, we have prepared a clause, expressly providing that, whatever words spoken, ceremonies performed, or engagements made, would constitute a valid marriage in the case of a female who had not been married before, shall constitute a valid marriage in the case of a widow.

18. In connection with the same point, we have thought it necessary to provide specially for the giving away of a minor widow. In the case of a bride who is a minor, the giving away by a male of the same caste, is understood to be a necessary part of the ceremony of marriage. But, as a widow is considered to have left her father's family, and to have become a member of the deceased husband's family, doubt might be felt as to the right of her own relatives to give her away, unless special provision on the subject be made. And, similarly, doubt might be felt as to, the right of her deceased husband's family to give her away. Her own rights too, both whilst a minor, and after coming of age, might be of doubt. We have prepared a clause providing specially for all these points.

19. We propose that, when a widow is a minor, her own male relatives shall be the persons to give her away, exactly as if she were unmarried, and their consent shall be necessary to the validity of her marriage; and that, if she be of age, her own consent shall be sufficient to constitute the marriage, whether she be given away by any male relative, or not. As her husband's family may have an interest in including a widow to remarry, we have thought it right in this manner to render the consent of her own family necessary, in the case of a minor widow. At present, by the Hindu law, an un-married girl of full age may give herself away; and, of course, a widow of full age should have the same power.

20. Sir Robert Hamilton, the Agent of the Governor General for Central India, who supports the principle of the proposed law, has made two suggestions respecting this Bill. First, that there will be risk of disturbance in families if the widow, who is by law guardian of the Infant children of her deceased husband, is allowed to retain such right of guardianship, after she has contracted a second marriage, and has thereby become the member of another family; Secondly, that a widow ought not to be allowed to retain property left to her by her deceased husband for life, by a will made before the passing of this Act, with remainder to the offspring of the testator.

21. Upon the first point, though not insensible to the objections which may be made to depriving the mother of the guardianship of her own children, for doing that which the law will hereafter permit, we agree with Sir Robert Hamilton. The mother will go into the family, and will reside in the family house of her second husband; and, constituted as Hindu Society is, it would be socially inexpedient, and indeed unjust, to give her power of removing the children of her late husband from their own family. We have inserted words in the second section to give effect to Sir Robert Hamilton's suggestion.

22. Upon the second point, which has been raised also by two Commissioners in the North-Western Provinces, we are disposed far to alter the original design of the Bill, as to extend the principle of the second section, which restricts a widow re-marrying from continuing to enjoy the property of her deceased husband which was devolved upon her as his heiress, to those cases in which she takes by his will any interest determinable with a legal interest, and not giving to her the power of alienating the property. The principle of the second section was that a widow on her second marriage should forfeit all that the law gives her of right in her deceased husband's estate; but that she should retain whatever she has acquired by way of gift, whether the gift were testamentary, or by act inter vivos. The reason for this distinction was that the very peculiar interest which the Hindu law of inheritance gives to a widow in her deceased husband's estate is really, if the texts are examined, intended to be no more than an interest durante viduitate; that the conditions on which it is given to her are inconsistent with a second marriage; and, though she is entitled to the unrestricted possession of the estate, she cannot, except in certain exceptional cases, alienate any part of it. Any absolute interest which she takes by gift stands on a different foundation. If the donor has attached no conditions to the gift, we are not to speculate on his motives, or to ask whether he would or would not have made the gift conditional if he had foreseen the alteration of the law. In no case is the forfeiture intended to be a penalty, or to operate as a restriction on a second marriage. It is imposed in the one case, because it is a consequence of a condition which the law annexes to the estate; it is not imposed in the other, because the Legislature is under no obligation to create a condition on a gift which the donor has made unconditionally. But it often happens that by will a testator gives to his wife very much the same kind of interest as that which, if his heiress at law, she would take on an intestacy. He may sometimes vary the legal incidents of her estate, but still leave it so as to be limited in duration and enjoyment, and to give her no power of alienation. It seems to us that all these gifts, which more of less partake of the nature of a Hindu widow's estate of inheritance, should be put on the same footing as the latter. Again, we have thought it right to provide for those cases in which the husband's estate, having first descended to the sons or grandsons, afterwards vests in the widow as heiress of the first taker. In these cases we think the second section ought also to apply; and we have altered it accordingly. We have struck out the proviso to
that Section, and have secured the widow's rights in the property which she is not to forfeit on a second marriage, more clearly by a separate Section.

23. The Judges of the Madras Court of Cazar Adawat observe that "the Hindu law does not recognize in Hindus the right to make bequest by will, and that the law of inheritance obtaining amongst Hindus offers impediments to the recognition of titles under wills," wherefore they think it "advisable, whatever the practice of the Courts may have been with regard to wills by Hindus," that the provision of the Bill, preserving to the widow who re-marries the right and interests in any estate or other property to which she may have become entitled under the will of her deceased husband, should be omitted. But we think it quite necessary to retain this provision; for, although Hindu wills are not valid in other parts of India, they are beyond question valid, and of daily occurrence, in Bengal. For Bengal, therefore, the provision is indispensable; and elsewhere it will have no operation, as a widow cannot become entitled to any property under a will, unless that will is recognised by the law as valid.

24. Of the petitions in favor of the Bill, it is only necessary to notice two, in which it is argued that a general marriage Act, according to which valid marriages might be contracted before a registrar, without any religious ceremony would be preferable to the present Bill. But it is obvious that a general marriage Act of the proposed nature, whilst its scope would be quite different from, and generally much larger than, the scope of this Bill, unless it went much beyond its own legitimate province, would not supply the place of this Bill. It would merely supply the place of one of the special provisions which we propose to add to this Bill. It would provide, legitimately, how, in one particular way, a marriage can be performed, which will be valid so far as the ceremony is concerned; but it is no part of the purpose of such a law to provide for any marriage whatever, even under the title or by the name of marriage. One of the fundamental principles of the present Act is to confine the legal effects of marriage to those which are applicable, and perfectly sufficient for the case. There is no ground for presuming otherwise. It would be casting a slur upon the class for whose relief the Bill is intended, and would be in fact to some extent aiding with their adversaries, if the Municipal law pronounced that these rites were not sufficient for the case. That this Bill does not relieve those whom a general Marriage Act might relieve, is no objection to this Bill. Those who, on their own account, really wish such an Act to be passed, should petition for what they want, without complicating either that subject, or the subject of the present Bill, by unnecessarily confounding them together.

27. There are several other points of the same character in the same petitions, to none of which we think it necessary specially to advert, as they are all answered in substance by the above remarks. They are all resolvable into one objection; namely, that this Bill goes no farther than its title indicates, and does not make several regulations concerning marriage, which the petitioners think would improve the general law of marriage as it affects Hindus, but which have no more applicability in the case of the marriage of a Hindu widow, than in the case of the marriage of a Hindu virgin. We are of opinion that any regulations of this nature, whether good or bad in themselves, would be quite out of place in any such Bill as the present.

J. P. GRANT,
J. W. COLVILLE,
Calcutta, 31st May 1869.
D. ELLIOTT.

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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 before a single charge—And I will be heard."—WILLIAM LLOYD GARRISON in the Liberator.

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NOTES.

More Social Legislation.—The Bill Mr. M. R. Jayakar proposes to introduce in the Legislative Assembly meets with some difficulty in enabling Hindus to adopt their daughters' children and others who come under the prohibited category under the law as interpreted by the courts at present, is a most necessary and timely measure. As Mr. Jayakar points out this rule of prohibition is based on the principle that the adopted son must be the "reflection" of the natural born son. One of the implications of this rule has come to be that the mother of the adopted son should not stand to the adoptive father in any relation which would have been a bar to their marriage. So the daughter's son cannot be adopted, though as Mr. Jayakar points out he would naturally be a most eligible choice. In the absence of an organ of legislation, Hindu law like the Roman and Breton laws had to develop by means of metaphors and legal fictions based on them, and further the idea of a daughter being transferred body and soul to another family by marriage had a great influence in shaping the course of Hindu law. In both these respects, there has been a great change. We have now a legislature and we no longer regard married daughters as aliens under the parental roof. In fact, a rather noticeable tendency at the present day is for the son-in-law to become an inmate of his wife's family instead of the daughter going over to her husband's place. The daughter's son is often brought up by his maternal grandfather and if the latter were not impeded by the law he would adopt him as a son. Mr. Jayakar's Bill, therefore, merely brings the law in conformity with the social tendencies of the time, and is unlikely to meet with any appreciable opposition. We suggest for his consideration that he may take the opportunity to bring the law of adoption in another respect in line with the spirit of the times. Mr. Jadhav, it will be remembered, recently tried to restrict the right of Hindu widows in the Bombay Presidency to adopt, which is wider than that allowed in other provinces. He could not get a single supporter in the Bombay Legislative Council, and he had to withdraw it. Mr. Jayakar, we think, may embody in his Bill a clause to assimilate the law as administered in other provinces to the practice in this Presidency. A correspondent suggests in another column that certain doubts as to the civil rights of parties to post-puberty marriages and their descendants, should be set at rest by legislation. We doubt if any Court in these days will hold that a man or woman will forfeit their property rights by marrying when they are of proper age, but we agree that if there is the least chance of it, the law should expressly affirm that no such consequence will ensue. Perhaps, Mr. Sarda may add a clause to this effect to his Bill.

The Barh Satî Case.—We made a brief comment in the Reformer of the 23rd June based on the judgment of the Patna High Court in the case in which certain persons had been tried by the District Sessions Judge of abetting the burning of a Hindu widow on the funeral pyre of her deceased husband. We have since received a letter from Advocate, Mr. Murari Prasad, enclosing the District Judge's charge to the jury, the judgment of the High Court, and a petition by the accused persons to the Government of Bihar and Orissa praying that the whole of the sentences passed on them should be remitted and that they should be released from jail. Mr. Murari further states that the convicted persons have appeal to the Privy Council and apprehends that the comments in the Reformer may prejudice them in the conduct of the appeal as well as in the disposal of their petition by the Government of Bihar and Orissa. He, therefore, requests that we should read the documents which he has been "good enough to enclose and publish a comment on the merits of the judgment as a pronouncement of a judicial tribunal". A brief reference to the facts of the case here is necessary to help the reader to understand the case. Incidentally, it throws an interesting side-light on the social customs of the Brahmins of Bihar. The widow, Sampati Kuer, was twenty years of age. Ten or twelve years ago she was married to Siddheswar Pandey of Sartha but she continued to reside at her father's house at Berhaa. It would appear that the marriage was never consummated. In August last Siddheswar fell ill at Sartha and Sampati went to his house to nurse him and nursed him until his death on the 21st November last. The body of the dead man was taken to a place called Barb some two miles from Sartha to be cremated...
on the banks of the Ganges. With the funeral party who escorted the body was Sampati who seems to have made no secret of her intention to become a saiti. Police Constable who met the party was told so. The remonstrances of the Police induced Sampati to turn back but she changed her mind again and made her way to the place of cremation where a body of police had preceded her. The heart-rending scenes that followed will be found related in the narrative which we publish elsewhere.

Abetment of Suicide:—Several of the men who were in the funeral party were tried before the Sessions Judge of Faita and a Jury on the charge of abetment of suicide. The Judge's summing-up is a model of judicial presentation. The Jury unanimously found the accused "not guilty" but the Judge disagreeing referred the case to the High Court. The High Court found them guilty and sentenced them to terms of imprisonment varying from five to ten years. The Chief Justice who is fresh from England was evidently deeply moved by the sad and fearful story of the crime and his emotions are plainly visible in his judgment which is much too rhetorical for a judicial decision. It may be that all or some of the accused were merely passive spectators like the posse of 16 policemen who stood helplessly looking on while the poor girl was elaborately preparing to immolate herself on the funeral pyre. The Sessions Judge was of opinion that the police who were present at the scene made a poor show and private citizens cannot be expected to be more active in preventing crime than the Police. We should be sorry to say anything which may come in the way of the convicted man availing of all the avenues open to them under the law to obtain their freedom. Our comments were made on the basis of a telegraphic summary and were of a general character. We still think that the individual is the natural place in the one inevitably lead to self-government may be a reality in this country. It is well known that wine or liquor in any shape whatever is 'haram' to the Moslem and equally an abomination to the Hindu. Is it such a remote possibility that within a generation strict Prohibition Laws may make the Holy Sacrifice of the Mass impossible, unless we now in good time organise and make our position felt in the Councils of the land? It is evident your correspondent and several others of his class will and learn nothing and forget nothing. The mixing up of Politics with Religion which is one of the most ominous signs in the India of to-day conveys no lessons to many of the Catholic intelligentsia of to-day. We cannot think of anything more detrimental to Catholicism than to associate itself with the liquor habit. The correspondent demands in substance that Hindus and Mussalmans who constitute practically the whole population of India, should subordinate their religious obligations against liquor in order to allow the Roman Catholics to celebrate the Mass! If they do not do so, they are guilty of religious persecution! Cannot Mass be celebrated with the unfermented juice of the grape? How do the Catholics of the United States manage to celebrate their Mass?

(Continued from the Leader page.)

Religious Persecution:—A correspondent writing in the Examinan, the well-known Roman Catholic review, raises the cry of religious persecution of Catholics in India on the following extraordinary grounds. He writes: "Religious persecution in the shape of Anti-Catholic laws are no longer a remote possibility in this country—they are fast becoming probable realities. Attempts have been made in various Legislative Assemblies to introduce Bills with regard to Education, Marriage, Divorces, Prohibition, etc. which are against the laws of the Church. Attempts have been made to frustrate the efforts of our Missionaries by declaring the religious conversion of minors a criminal offence! We all know that India at present is in a state of flux. Time will soon come when complete self-government may be a reality in this country. It is well known that wine or liquor in any shape whatever is 'haram' to the Moslem and equally an abomination to the Hindu. Is it such a remote possibility that within a generation strict Prohibition Laws may make the Holy Sacrifice of the Mass impossible, unless we now in good time organise and make our position felt in the Councils of the land? It is evident your correspondent and several others of his class will and learn nothing and forget nothing. The mixing up of Politics with Religion which is one of the most ominous signs in the India of to-day conveys no lessons to many of the Catholic intelligentsia of to-day. We cannot think of anything more detrimental to Catholicism than to associate itself with the liquor habit. The correspondent demands in substance that Hindus and Mussalmans who constitute practically the whole population of India, should subordinate their religious obligations against liquor in order to allow the Roman Catholics to celebrate the Mass! If they do not do so, they are guilty of religious persecution! Cannot Mass be celebrated with the unfermented juice of the grape? How do the Catholics of the United States manage to celebrate their Mass?

Religions. And this has been implanted into Indian policy from time immemorial. Asoka proclaimed his equal reverence and solicitude for Brahmanas and Shravanas—Hindus and Buddhists. Akbar's policy was founded on the same principle of equal consideration for all religions. The Indian conception of State under all the great Indian rulers included as an integral part of it the protection and support of religion. We seriously suggest that self-governing India cannot depart from this policy which has its roots in the national instinct. To disown religion, and to make it subservient to State policy, is utterly opposed to the national instinct, and it must inevitably lead to the early collapse of the constitution, and to chaos and anarchy.
REPUBLIC OF INDIA

INDIAN SOCIAL REFORMER.

BOMBAY, AUGUST 18, 1928.

RELIGION AND THE STATE—I

The Indian National Congress adopted the
of non-co-operation in 1920. In 1921, the
non-co-operation movement reached its zenith.
The Gaya Congress in which the late Mr. C. R.
Das adumbrated the formation of a Swaraj party
next year, was the first sign of the reviving
influence of Indian Liberalism. In the next two years
the Swaraj party had thrown off the Responsive
wing which was practically a return to Liberalism
with a faint flavour of non-co-operation. The
Responsive were fiercely disowned by the
Swarajists, as the Swarajists were disowned by
the orthodox No-changers. But politicians are
moved by impulses of which they are but feebly
conscious. Attempts to bring about the formal
entry of the Liberals into the National Congress
were unsuccessful. The Congress leaders, however,
have paved the way to this desirable con-
sumption by inviting representatives of All
Parties to co-operate with them in framing a
constitution for India under the terms of the
Madras Congress resolution. At several meetings
at various places and times the All-Parties Con-
ference found certain broad principles on which
a large measure of agreement could be expected
amongst politically-minded Indians. These have
been embodied in the Report of the Nehru Com-
nittee which was issued last week. The report
is to all intents and purposes unanimous. It is
signed by Pandit Motilal Nehru, Syed Sir Ali
Imam, Sir Tej Bahadur Sapru, M. M. S. Aney,
Sardar Mangal Singh, Mr. Shauib Querashi, Mr.
Subhas Chandra Bose and Mr. G. R. Pradhan,
Hindu, Mahomedan, and Sikh opinion is thus well
represented, as are also Congress, Liberal, Pessoa-
alist and what may be called Republican schools
of politics. The scheme outlined in the Report
has been commended to the Indian public by
Mahatma Gandhi, has been appreciately receiv-
ed by Liberal leaders like Sir Sivaswami Aiyar,
Sir Sankaran Nair and Sir C. P. Ramaswami, and has
been welcomed by the Indian Press of all shades
and tendencies. In Great Britain, too, it seems
to have produced a strong impression on ac-
count chiefly of the representative character of
the signatories. In India the feeling about the
report is one of satisfaction, to some extent of
pride, to a large extent of relief. The impossible
has become possible, the unexpected has
happened.
The Report is to be submitted to the All-
Parties Conference where it will no doubt
undergo some changes. The favourable impre-
sion produced by it is shown by the fact that
the Lucknow session which is to meet shortly
promises to be a well-attended one. People who
expected the Conference to prove abortive like
many previous Conferences, find that it has
achieved something which is a great step towards
unity of political opinion. Our own opinion of the
Report is that it is a very able presentation of
the political aspects of the national problem and,
as such, it is bound to exercise a great influence
in shaping the future course of Indian politics.
But we think that it does not take sufficient
account of the deeper currents of Indian thought
and tradition which are, of course, the real,
effective operating forces of national life. The
Committee have put up a great installation, but
they have not shown where the power is to be
generated for driving the constitutional machinery.
On the contrary, they have expressly denied to
the constitution which they have formulated, the
main and only source which can furnish sufficient
motive power to this country. Amongst the
"Fundamental Rights" formulated by the Com-
nittee is "freedom of conscience and free
profession and practice of religion; subject to
public order or morality." Another clause some-
what anomalously placed under the same heading,
is: "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."
The net effect of these two clauses taken together
is to establish a secular State with authority to
set up a standard of morality to which freedom
of conscience and the free profession of religion
are to be subject. The idea of a secular State
was the motive or outcome of the French Revolu-
tion, and has been adopted by most modern
States since. But except in Great Britain which
has an established Church and in the United
States where the Puritan tradition is still a force
in politics, no secular State has undertaken to
lay down a standard of morality to which religions
ought to conform. The fact is that a secular
State has no more morality than a Joint Stock
Company.

Now, whatever else may or may not be true of
India, no one can deny that it is a land of religion.
Religion is the dominant factor in the lives of the
Indian people. The only authority which they
instinctively and unquestioningly acknowledge is
that of religion, the only discipline to which they
voluntarily and cheerfully submit is that of
religion. When we say, religion, it is not any
particular religion we are referring to. The
Indian or at least the Hindu attitude, which is the
determining factor in this matter, to religion does
not make any distinction between different

(Continued in the end column of and Notes page)
THE JOSEPHINE BUTLER CENTENARY.

(By Dr. Clifford Marksard, Ph.D.)

Since the Bombay City Corporation has passed the resolution requesting the Bombay Government to so amend the Prostitution Act as to make brothel-keeping illegal, it has been interesting to note the number of voices that have been raised in favour of the stricter regulation of this evil instead of its abolition. The arguments advanced are the arguments that we have heard in every city and nation that has made a direct, frontal attack upon the problem of prostitution. “Prostitution is a necessary evil,” they say, “and it is better that it should be localised and supervised than allowed to spread throughout the city. As for the medical aspect of the problem, that can be handled easily by compelling the women to undergo physical examination, and certifying the fit and the unfit.”

A recent issue of the Social Service Review (U.S.A.), makes a contribution to this problem in two leading articles dealing with the centenary of Josephine Butler. One hundred years ago this year there was born in England a girl by the name of Josephine Grey. Reared in a religious home; brought up with a love for social justice; married at the age of 19 to George Butler, a scholar and clergyman; Mrs. Butler early came to feel an active sympathy towards unfortunate women. At first her attention was directed towards rescue work, but soon she saw that rescue work was not enough, and she began to rouse the public conscience in favour of the complete abolition of commercialised vice.

Needless to say, such a crusade upon the part of a woman attracted widespread opposition. Such things were not talked about openly, particularly among women. But Mrs. Butler persisted, and her movement began to gather strength, resulting in the foundation of the International Vigilance Association.

In the sixties of the last century the system of the state regulation of the vice was practised in England, that is, brothels were licensed and in the military and naval centres their inmates were compelled to undergo medical examination as a means of protecting the health of the soldiers and sailors. Mrs. Butler felt that a system that forced women only to be examined was manifestly unfair and of little protection to the public health, as long as diseased men were allowed to run at large. But it was not until 1883 that Parliament took action leading to the repeal of the Contagious Diseases Act, followed by further action for the protection of women and girls in 1885.

The work that Josephine Butler began in the last century is not yet completed, but by passing from rescue work to a direct attack upon prostitution, Josephine Butler made a real contribution. She felt that regulation was futile and that the only sound forward step was that of abolition. “It is unjust,” she said, “to punish the sex who are the victims of a vice, and leave unpunished the sex who are the main cause both of the vice and its dreadful consequences. By such a system the path of evil is made more easy to our sons, and to the whole of the youth of England, inasmuch as a moral restraint is withdrawn the moment the State recognizes, and provides convenience for the practice of a vice which it thereby declares to be necessary and venial. The diseases which these Acts seek to remove has never been removed by any such legislation. The advocates of the system have utterly failed to show, by statistics or otherwise, that these regulations have in any case, after several years' trial and when applied to one sex only, diminished disease, reclaimed the fallen, or improved the general morality of the country.”

It is interesting to note the support that has come to Mrs. Butler's contention from later investigators, even from the League of Nations Committee on the Traffic in Women and Children. Says the report of this Committee, “We have definite evidence that licensed houses create a steady demand for new women and that this demand is met by traffickers and causes both national and international traffic.” The Committee comes out most strongly against attempts at state regulation, showing that regulation does not regulate. The combined experimentation points in but one direction—abolition. Again quoting Josephine Butler, “We are bound...to try to deal with the causes of the evil, and we dare to believe, that with wiser teaching and more capable legislation, those causes would not be beyond control.”

RESTRICTIONS ON ADOPTION.

Mr. M. R. Jayakar has given notice of his intention to introduce a new Bill in the Legislative Assembly to be called “The Adoption Validating Act, 1928.” The Bill provides “notwithstanding any custom, rule or interpretation of the Hindu Law to the contrary, no adoption by a Hindu shall be invalid by reason only that the adoptive parent could not have legally married in his maiden state the genitive mother of the adopted son.”

In the statement of objects and reasons, Mr. Jayakar says this Bill is intended to legalise the adoption of the daughter's son, sister's son, mother's sister's son and the like, whose adoptions are at present regarded by British Indian Courts as invalid, amongst the three higher classes of Hindus. This rule of prohibition is based on a fantastic conception, itself the result of an implication arising from a pure metaphor, that the adopted son must be the “reflection” of the natural born son. Out of this conception a rule came to be gradually evolved that the adopted son must not be so related to the adoptive father that the latter could not have married his genitive mother in her maiden state. The rule, when so stated, had the effect of excluding from the circle of persons capable of being adopted some of the most eligible relatives like the daughter's son or sister's son. Consequently in course of time,
attempts were made to evade the rule and ultimately by a somewhat forced interpretation of the Smriti texts the disqualification came to be restricted, for instance in the Bombay Presidency to the three higher classes of Hindus. Even amongst these classes, exceptions have been recognised to the rule apparently as the result of local customs, e.g., amongst the Brahmins of the Southern Maharanas country the adoption of a daughter's son or sister's son is allowed. Likewise the adoption of a daughter's son has been recognised amongst Brahmins in many parts of the Madras Presidency.

Many eminent commentators of the texts and also British Indian Judges have doubted the propriety of this prohibition and there are strong grounds in support of the view that even in ancient times the texts giving rise to the prohibition were regarded as purely recommendatory. It is, therefore, thought expedient and desirable to remove the restriction altogether, the origin and property of which were always doubtful and to extend the adoptive father's freedom of choice to some of his nearest relatives (such as his daughter's son) who from the viewpoint of natural love and affection may be regarded as most eligible for adoption."

---

**SARDA'S REVISED BILL.**

Whereas it is expedient to restrain the solemnisation of child marriages; it is hereby enacted as follows:-

1. (1) This Act may be called "The Child Marriage Restraint Act, 1928." (2) It extends to the whole of British India, including British Baluchistan and the Sonthal Parganas. (3) It shall come into force on the first day of April, 1930.

2. In this Act, unless there is anything repugnant in the subject or context,—(a) "child" means a person who, if a male, is under eighteen years of age, and if a female, is under fourteen years of age; (b) "child marriage" means a marriage to which either of the contracting parties is a child; (c) "contracting party" to a marriage means either of the parties whose marriage is thereby solemnised; and (d) "minor" means a person of either sex who is under eighteen years of age.

3. Whoever, being a male above eighteen years of age and below twenty-one, contracts a child marriage shall be punished with fine which may extend to one thousand rupees.

4. Whoever, being a male above twenty-one years of age, contracts a child marriage shall be punished with simple imprisonment which may extend to one month, or with fine which may extend to one thousand rupees, or with both.

5. Whoever, performs, conducts or directs any ceremony or part of ceremony leading to a child marriage which is an irrevocable step in the solemnisation of marriage, shall be punished with simple imprisonment which may extend to one month, or with fine which may extend to one thousand rupees, or with both.

6. Where a minor contracts a child marriage, any person having charge of minor whether as parent or guardian or in any other capacity, lawful or unlawful, who does any act to promote the marriage, or permits it to be solemnised, or negligently fails to prevent it from being solemnised, shall be punished with simple imprisonment which may extend to one month, or with fine which may extend to one thousand rupees, or with both. For the purposes of this section, it shall be presumed, unless and until the contrary is proved, that where a minor has contracted a child marriage the person having charge of such minor has negligently failed to prevent the marriage from being solemnised.

7. Notwithstanding anything contained in section 25 of the General Clauses Act, 1897, or section 64 of the Indian Penal Code, a Court sentencing an offender under section 3 shall not be competent to direct that, in default of payment of the fine imposed, he shall undergo any term of imprisonment.

8. Notwithstanding anything contained in section 100 of the Code of Criminal Procedure, 1898, no Court other than that of a Presidency Magistrate or a District Magistrate shall take cognizance of, or try, any offence under this Act.

9. No Court shall take cognizance of any offence under this Act save upon complaint made within one year of the solemnisation of the marriage in respect of which the offence is alleged to have been committed.

10. Where the Court has not dismissed a complaint under section 293 of the Code of Criminal Procedure, 1898, it shall, without recording reasons, either make an inquiry under section 202 of that Code, or direct any Magistrate of the first class subordinate to it to make such inquiry, but no other person.

11. (1) At any time after examining the complainant and before issuing process for compelling the attendance of the accused, the Court shall except for reasons to be recorded in writing, require the complainant to execute a bond, with or without sureties, for a sum not exceeding one hundred rupees, as security for the payment of any compensation which the complainant may be directed to pay under section 250 of the Code of Criminal Procedure, 1898, and if such security is not furnished within such reasonable time as the court may fix, the complaint shall be dismissed. (2) A bond taken under this section shall be deemed to be a bond taken under the Code of Criminal Procedure, 1898, and Chapter XLII of that Code shall apply accordingly.

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**THE BARR. SATI CASE.**

Sampat Kher was the daughter of Kashe Panday of Baran who died ten years ago. Just before her father's death she was married to Sidheswar but continued to live in her father's house. When Sidheswar fell ill last August she
wished to have his body returned to the town. Early next morning a party of persons were found resting in a shed in the compound of the Sub-divisional Officer's court at Bara. They had arrived the night before and

carried with them the corpse on the Khatoli. The Constable went to the police station and informed the Head Constable about it and it was entered in the diary then and there. The Head Constable went to the shed but finding the party were obdurate he threatened to detain the body till it became putrid. On hearing this the girl got off the Khatoli and the corpse proceeded to the river followed by the party. The girl was left behind with her maid, her younger brother and another relative. They haled an ekka.

A youth came back at this moment from the funeral procession and the fire got into the ekka and drove along followed by the police and an increasing crowd which shouted "Sa1i Mata ki jai." At the point where the road leading to Berbna is crossed by the road taken by the ekka, the procession instead of turning to Berbna went straight on and was joined by the widow's relatives who left the funeral procession to join her. Again the police tried to persuade the leaders and the widow to give up the idea of Sati and this time they believed they had succeeded although Sampati kept on saying that she would, like a true Sati, be consumed on the pyre with the body of Siddehswar by a miraculous fire. The procession then retraced its steps until it came up to a road which forked back to the river. The police finding themselves helpless to resist the crowd went to the police station and inspector. With sixteen or seventeen constables they hurried to the ghat and found the corpse had arrived. They tried to persuade the Babhan, Baghu Singh, to turn the corpse before Sampati and her procession arrived but Baghu Singh said he could not do so. An hour later the ekka came up and Sampati alighted from it, bathed in the river ganges and made her toilet according to ancient usage. She was assisted by her maid and the whole procession was supervised by one of the accusers. She then seated herself on the pyre her left hand concealed in her draperies. The body of her husband was placed on the pyre and she took hold of the corpse on her lap. A moment later the flames burst out. Unable to bear the torture she leapt into the river. The corpse was thrown after her and she was told to drown and not to return. In spite of protests the police set out in a boat and rescued her. She went to lie down under a tree and the people gave offerings to her. Neither the Assistant Surgeon nor the Sub-deputy Magistrate were able to help her nor could the police take her to hospital. She lay there for two days and on the third the S. D. O. with his armed police drove away the crowd and took her to the jail. She died the next day. A shrine has been erected to her memory on the banks of the river.

LEGAL DISABILITY TO INHERITANCE.

The Editor, Indian Social Reformer.

Sir,

Apropos of the Harbilas Sarda's Bill against child marriages and other similar bills now on the table in the several legislatures of the country, I would like to have a small point cleared. I have been told on good authority that there is a legal disability in regard to inheritance of ancestral property in the case of children born of a marriage published to be a post-puberty one, as coparceners may contest it in communities where custom has been to marry girls before puberty. I do not know if this is an absolute fact. If it is, it appears to me that the first and foremost step in this direction of Social Reform is to legalise or validate such marriages to the extent of removing this disability in regard to inheritance. I believe this fact, more than any other fear of social odium, acts as a deterrent on many would-be social reformers from carrying out their principles into practice in this matter. A small permissive measure like this would do far more to bring about the desired end than the mere coercive provisions of the bills under discussion. For, after all we should well bear in mind the moral and the Christian faith of the Sun and the Wind, that persuasion is better than force.

Calcutta, Yours faithfully, 14-8-ZB. A SOUTH INDIAN BRAHMIN.

Mr. C. F. ANDREWS.

The United Church Herald writes:—Mr. C. F. Andrews in the little monthly paper "The Fellowship" is beginning in a series of articles to examine a question of personal interest to himself, which is also of vital consequence to all Christian people. He tells us that he has often been asked whether during his life he has come to see religion and the Christian faith in particular, in any different way from before. We know something of the outward changes in Mr. Andrews' life. We have seen how he felt it necessary to sever his connection with a missionary society.

Later on he gave up his orders in the Church of England. He came to throw in his lot with the great Brahmo Poet of Bengal. Some of the most ardent Hindus do not hesitate to regard Mr. Andrews as almost one of themselves. All these outward things in Mr. Andrews' life we have been able to watch. The question which has again and again been asked by Christian people about this amazing career is this: Has Mr. Andrews abandoned any essential thing in Christianity? Now in these articles he is setting out to reveal to us what he thinks we ought to know of the inner change which has been going on in his attitude towards his religious beliefs.
Whatever one may think about Mr. Andrews, no one can deny that here we have a man who has constantly striven to follow the light he had, at whatever cost, and wherever it might lead, and that he has allowed no conventional ideas to hinder him. Mr. Andrews quotes with deep approval some words spoken by one in the Cambridge Brotherhood at Delhi shortly before his death, "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 today 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." And the lesson for us all is the same. We must continually seek out "the things which are vital." Religion always tends to be conservative, to cling to the tried past. But it must also always be an adventurous thing, seeking out what is before. It is one of our greatest dangers that in keeping going the machinery of our churches and our missions, we should lose touch with what is vital. To many of us it appears that each day as it comes, brings just enough time and strength to complete the duties of that day. But were we to see if it does not leave us time also to contemplate what we are doing in the light of our ultimate purpose, and to ask ourselves how far we are wasting our strength on things which are merely traditional. A Christian must bring all his life constantly into the presence of God, and if we do, we shall find He is indeed a "Consuming fire," burning up the dross. We may find we are left high and dry, and that the great tide of God's purposes has left us far behind, unless we have something of this courageous spirit of which Mr. Andrews is to our time a great example. May our love be "more and more rich in knowledge and all manner of insight enabling" as "to have a sense of what is vital."

THE PLACE OF HINDI IN INDIAN EDUCATION.

Under the auspices of the Hindi Prachar Sabha, Sir T. Vijayaragavacharla delivered a public lecture last evening at the Hindu High-School, Triliciane on "The place of Hindi in Indian Education." Mr. C. Rajagopalaachari was present at the meeting and there was a large gathering of students and school teachers.

Pandit Hariharan Sarna in a short Hindi speech requested Mr. Vijayaragavacharla to deliver his speech.

The lecturer in the course of his speech said that once or twice when he was at Wembly, Canada or British Guiana he had been put to great inconvenience by not knowing Hindi or Hindustani when he wanted to speak to some Indian residents there. On one occasion he had to communicate to his own fellow-countrmen through Mr. Vincent, his Secretary who knew Hindi.

Very few people truly realised the extent to which Hindi was spoken under various names—Urdu, Hindustani or Hindi. The only real practical difference in these languages was the script. There were at least 120 millions of people in India who spoke Hindi and as many as 90 millions more understood that language. It was the third most widely spoken language in the world, the first being English and the next French. That was by itself one strong reason for everyone learning Hindi.

Its spread in India at present depended on voluntary work, particularly of the Hindi Prachar Sabha. During the period between 1918 to 1928, in Madras 4,570 people had learnt Hindi of whom 470 were women. The figures were encouraging but considering the population of the province, it was a mere drop in the ocean. He was in favour of having compulsion in the teaching of Hindi. Six months would be a sufficient period for learning the language well. The need for learning this language was particularly pressing in the case of the Madrasas, a number of whom had to settle outside their own province for their livelihood. And the last means of cultivating social and friendly relations with the people of other provinces was to speak their language, instead of remaining an exclusive body.

Was making Hindi a second language of the province justified from the University point of view? He had no hesitation, he said, in answering "Decisely yes." There was first the cultural value. After all the main portion of India, the India known to culture and history, however hurtful it might be to their pride, lay beyond the Vindhyas and a knowledge of the language of that part of the country was necessary for the University man of South India. He hoped that the Madras and the Andhra Universities and the proposed University at Chitliamaram, if it materialised, would try not to make a student merely a Tamil or Telugu man but a good Indian having touch with the larger culture and the broader life of the whole country. The fault seemed to be that people did not make sufficient efforts to put themselves in touch with the current life of India and a knowledge of Hindi, besides its unifying values, would enable them to achieve this. Even if the question was to learn only one language, he would unhesitatingly give his vote for Hindi. But he did not anticipate such a drastic change; for every province might have its own vernacular and have Hindi as a second language. The trouble of an Indian learning Hindi was nothing like his trouble in learning English.

"The place of Hindi," he concluded, "in Indian education must be compulsory. It ought to be a compulsory language in school, college and university. But that is no reason why pending its compulsory introduction, we should not take advantage of
THE PROBLEM OF CHINA.
A Letter dated March 17, 1928 to a Chinese Student
From An American Philosopher.

Your letter moves me greatly, for I feel at once your great need of encouragement and help and my own inability to be of assistance. Your problems are severe beyond the help of words; and it is with greatest hesitancy that I venture to express even an opinion where my own ignorance is so great. Nevertheless, because you know that I am deeply interested in your welfare, I cannot but tell you genuinely how I seem to see what may be before you. Perhaps the fact that I see the problem objectively will in some fashion aid our mutual vision.

First, about China. I think there can be no doubt but that the next century in the world's history will belong to three or four great peoples. Three of these, I believe, are to be China, Russia and the United States. Each of these countries is experimenting with social and cultural problems; each also with a certain similarity of motive to which you should not be blind because of what you see—and I mean by this the moral motive. The old philosophy of China, as you will remember we said in our seminar (it was ours, you know, not just mine) was a moral philosophy; and Russian Literature, Tolstoy and the rest, represent a moral ideal also, a moral conviction even in the midst of its lack of quiet; and finally, if you look at America we, too, are thinking even more in moral than in mechanical terms, even while we are trying (absurdly) to mechanize our moral training. I think that all three civilizations have the same type of problem, and that they will stand out in the world because of this as well as because of their physical and territorial greatness.

But it seems to me also clear that neither of these three countries can become first of all a teacher to the others—for the reason that all are unsettled and are seeking to resolve their own quite different problems. I do not think that China should try to copy either Russia or America—nor to learn too much (or perhaps I should say too externally) from the experiments of these other countries. The Chinese problem is different. Both Russia and America are culturally young, while China is culturally old. China perhaps has more to destroy, and certainly more to save out of the past than have we; for our past is in the hands of the other nations (all of Mediterranean and Western Europe) which have created it. This fact alone makes China's responsibility for herself a very great one; she is the only storehouse of Chinese culture and she alone can save it to the world. I am jealous, therefore, lest the younger Chinese learn to forget their own national inheritance, becoming too much dazzled by the material aspects of ours, or by the great dreaminess of unborn Russia.

You will see immediately what I mean—you who are so quick to understand. China, I think, will surely adopt Western science, almost certainly too rapidly. There will be long years of unrest and hard adjustment, and—who knows? you may have dozens types of government in the next quarter of a century. I know that you think the abolition of unequal treaties is most important. It should be done, for honor's sake, but I do not believe that this alone can do very much for China. The shifting of your cultural order, the adopting of new modes of thought and action, all these surely means a far greater thing than the re-adaptation of foreign relations. And in it the most serious of all perils—as the years will count it—is the threatened loss of your old civilization. It is threatened by a new barbarism, just as Rome was threatened, only now it is the barbarism of the mechanized West, rather than roving hordes of plunder seekers.

In such a case, what does a young Chinese do for his country? My dear—, I am very sad when I must tell you that I see only one path, and that a long and hard and lingering one, which may realize but little of progress to you in your own lifetime. And yet......I see no hope for you in Russia. There you would be only a lost member of a little group of helpless exiles, becoming (as such always do) in time only a group of scheming politicians, even while they call themselves revolutionists. I do not think they can do their country any good. The best of them will die of broken hearts,—and you would be one of these best, were you to go there. It would mean tears to me were you to choose Russia,—not at all because I have any American prejudice against the Russians, but simply that I do not believe that China can be saved by that path.

Nor do I think that there is much more for you yourself to learn in America. You have seen us, and you know America far better than most Americans know us. In a material way we may perhaps aid China, but our ideals cannot be yours—not surely until we understand them better. It is only Chinese thought that can save China. This is the important truth.

And does that, possibly, shed a bit of light upon your own problem? What I am thinking is this: that perhaps in your own province, perhaps even in your father's big house which you have described to me, you—you, yes, could open a school of new-old Chinese thought. It should be new in that it would be looking toward a new China which will master Western science within a generation as surely as the sun rises. No matter what Government you may have, China will never turn from its determination to acquire our mechanical and industrial knowledge that is certain. But if in acquiring this China loses her own past, then she
will become a country of barbarians. And it is because of this that I am telling you that this school must be also a school of the old Chinese culture—of all that is precious out of your great past.

You say that your young kinsfolk are grieving that they have no chance for an education. There must be many more like them, there in your own country. Could not you become their teacher? Soon others would gather about, and you would have the nucleus of a school—which might become the center of a new China. You could keep that balance of the new and the old, of what China and what the Occident each must bring to the future of your country. It would be difficult—most of all because it would mean the relinquishment of many ambitions for other things—but, are young, and it might be that this would yet be the path that could lead you where you could guide your country's education, and that is the greatest work of your generation, not of our own—and indeed, it is our task to think in terms of the next generation, not of our own—and indeed, if we are philosophers as well as teachers, in terms of the life that is many generations from ours. It is this that I am hoping will make you forgive to America the many heartaches it has caused you, remembering that we here are indeed ignorant and fumbling and in need of education. You know how helpless I have been in my own state, and you will know that it must always be like this for those who would teach—not that people are so bad, but that they are so helplessly ignorant.

It seems to me that if you can remain in America another year and secure a degree this will be worth while. It is not because you need the degree—you have learned all that you need to learn from me, I am sure. But China has always revered the symbols of learning, and I think that this symbol will be worth having, for the sake of your own future influence. I think, too, that if you do decide that it will be best to start a school, the year should be in part devoted to forming an American organisation that would help you financially. I would do what I could, and so, I am sure, would your other friends. It would be small in amount at first, but such things grow, and you could study the many possibilities. Perhaps in a few years you could get medical assistance through the Rockefeller Foundation, and there might be aid from other sources. We should have to form an organisation, of course, and it might look to the time when there would be interchange of professors, or foreign scholarships for a few students—for I think most of the future education must be within China.

As to next year, I do not know what to say. It is mere selfish affection that makes me wish to have you near me, for I am sure that you have learned from me all that I can teach you. If both wish and dread your going to New York, you will never be quite satisfied about America until you have seen the East, and it might prove most prosperous for you. You are beginning to be known in literary circles. It is most of all for the advantage of your work in China that I wish it for you. But on the other hand, New York is a great and heartless city, and I can see in imagination the lonely and desolate hours that would come to you, and there would also be almost certainly, for you, a sense of its own pompous emptiness. You might not become more bitter about America, but you would not love us more....Yes, I suppose it will be best for you to go to the East if you can do so—and we will hope great things from it.

About the printing trade. It is an excellent trade to know—it was my own craft, as I think I have told you. But would American printing be of much value for Chinese work? Our machines are more expensive than China's will have for years, and the characters so differ from letters that I should think you might be wasting too much time to learn our methods for your uses. It is just one of those things where China must make her own system. Knowledge of ours would be of value, but it might be too dearly bought. I think there will be many others who will learn the mechanise arts. You are one of the few who understand things of the mind, and it is the teaching of these that should make your life mean most.

This is only part of a letter. My mind is full of many things that I would say to you, but these must wait. Only remember, my boy, that when all seems dark to you, there are many who love you and hope great things for you—or at any rate beautiful things. And I am one of these, and am always eager for every word of your welfare. I am very sad for your mother, but I hope you will write to her to be patient yet a little while, for the sake of the life of a son whose work will always do her honor—tell her that I have said this. The Chinese Students' Monthly.

THE QUEEN OF AFGHANISTAN ON PURDAH.

Khan Bahadur Mir Muzharuddin, B.A., writes:—The following is the gist of the letter thrown by her Majesty, on this important question in her interview with a representative of a Turkish News Paper. She said the Non-Muslims are sadly labouring under a mist of misapprehension that women have been deprived of their rights and privileges in the Muslim Law. If one glances through the fundamental principles of the other religions in the world it would become clear to him or her that before the advent of the Prophet women were not enjoying such rights and freedom of thought and action as were bestowed on them by the founder of Islam. In every line of human activity, religious, moral, social and political women had equal rights with men. Even the modernised women of the west who by virtue of education and culture are looked upon as models of refinement and I excellence, cannot excel or claim equality with the women in Arabia in the
early days of Islam. The position of women in education and civilization was much superior in the time of our Prophet than their contemporaneous sisters in other regions of the world as they enjoyed absolute freedom of thought and unfettered liberty of speech both in politics and administration of their country without the slightest distinction of sex. Islam granted the right of vote, election and representation to Muslim women about 13 hundred years ago which is still denied even at the present time to their sisters in many countries in Europe and for which a keen struggle is at present going on between men and women in several countries in the west. After establishing the equality of the position of women with men in the domain of politics and Government Her Majesty gave her views on the treatment of women in India owing to the unreasonable dread of the Mulla-made dogmas. It cannot be disputed, Her Majesty said, that the daily practices and customs of the masses as time progressed assumed the authority of religious ordinances. This is not peculiar to Islam alone. But as a matter of fact every other religion is grovelling under this misfortune. A reasonable limit of separation between men and women which was considered in those early days as a social decorum became with the march of time and the progress of ages an irreconcilable religious law in his estimation of ignorant masses. The Holy Koran, Her Majesty said, has not laid down hard and fast rules on the question of purdah, violations of which will render the followers guilty or deserving of punishment. Whatever is mentioned on this subject in the Koran is equally obligatory on both men and women.

Purdah for Both Men and Women.

By the Laws of Islamic religion women are required to cover their body except face, hands and feet. In a similar way men are also required to do the same. This provision is not an invention of Islam but also exists in other books of God. In the days of Islam women took part with men shoulder to shoulder in all the affairs of life. They were present in the fields of war with men, they nursed the soldiers who were wounded and whenever necessary they inspired courage and valour in those who were engaged in fighting on field and sent those back to the field chastising them with cowardice who bolted from it through weakness of mind and want of courage. If in the early days of Islam the present purdah system existed, these marvellous incidents which had been left to the posterity to be remembered as glories of Islam could not have happened. Her Majesty in concluding remarked that Hazarath Ayeha and Hazarath Fatima played an important part in the educational movements of the time by delivering lectures on theological matters, leaving behind them thousands of commentaries and decisions on the burning religious questions. In those days Muslim men and women congregated together daily and also on Ids days in Mosques, they assembled around “Kaaba” during the “Haj” and took part in the “Arafah” and also in the election of the head of the “Kaulla” and the “Kalifa” of the time. These stern facts will show that the present Gohas custom which exists in other parts of the muslim world in general and in India in particular did not exist in the days of our Prophet.

Queen Without Veil at Dinner.

It will be interesting to note that when Her Majesty dined unveiled in the company of persons other than members of the Royal Family His Majesty the King was bombarded by his Mallas who bewailed this innovation which violated the ancient custom.

Charity Begins at Home.

The King asked them unperturbed whether women in their villages wore veils, to which they replied that their women being poor had to go out unveiled and work for their livelihood. “Charity beings at home” remarked His Majesty to the Divines and told them that he will obey them when they come back and tell him that they succeeded in making their women in the villages appreciate the “blessings of purdah.”

Purdah Question Misunderstood.

It is a great misfortune that this unfortunate question has been entirely misunderstood. Nobody wants the Muslim women to leave their houses indecently clad, to run about in public streets, thoroughfares and roads smoking cigarettes or attend restaurants, theatres and cinemas for dancing or drinking. All that is aimed at by reformers in this direction is simply to relax the existing rigidity of the confinement system and to place it on a rational basis in keeping with the laws and regulations of Islam.

A Most Disgraceful Sight of Women Brogues, Without Purdah.

At present Muslim women young and old, healthy and diseased, strong and infirm who have made begging an honourable profession of their life are seen everywhere in the city nooks and corners specially bazaars and markets most indecently clad, sometimes in rags and Chadders unwashed for months harassing people for a few pice and abusing them in most filthy language when they don’t succeed in exactly what they want. For the sake of getting a piece or two these women along with their naked children make long marches on Thursdays in particular which is considered appropriate for giving charity.

Ramzan Tragedy of Unpurdah Women.

In the month of last Ramzan your readers will remember several Muslim women lost their life in their struggle to get a piece of cloth from some merchant who distributed it as an act of great merit. Not one from amongst the great local priests or from amongst those preachers abhor this horrible sight which is the greatest slur on Islam, or has come forward to move his little finger to preach or persuade these women to go into Purdah. On the other hand these poor
wrestles are encouraged to persist in pursuing this most dishonourable and degrading trade with impunity to the lasting disgrace of Islam by giving them a few pias, a pinch of sugar or a handful of rice. What is the most dreadful result of this sort of misguided dolling. From the dawn to the sunset these miserable creatures ramble about the city from door to door hunting for charity and return to their squalid, dirty habitations fatigued and almost dead.

As a result of this begging people find it difficult to procure maid servants for domestic work even on payment of high wages. It is easy for a man to collect hundreds of Muslim women if he gives a few pias in the shape of charity but I am afraid one cannot get even two women for cooking even if he offers reasonable monthly wages. This is the better complaint in every Muslim family not only in the cities but also in villages.

ESTABLISHMENT OF POOR AND WORK HOUSES FOR MUSLIM SHORAG WOMEN.

A great service will be rendered to Islam if philanthropic Muslims of India come forward to prevent these Muslim women going about begging without severe, by providing for them some work by which they can earn their livelihood in a respectable way. All those people in Madras who have most vehemently advocated Sharai, Purdah system in public meetings and in the Press, deserve praise, sympathy and encouragement for their well-meant efforts and I sincerely hope that they will now turn their attention and energies after exhausting all their literature and arguments in the defence of Sharai Purdah to relieve their poor sisters of their existing impecunious state by starting a fund and organisation to establish Work Houses on the line of those maintained by the Friend-in-Need Society with Purdah provided it is within the limits prescribed by the Sharait or religious laws.

NEWS OF THE WEEK.

Bombay Vigilance Association: With reference to the decision of the League of Nations Council to extend through a Special Body of Experts their enquiry in the Far East into the International Traffic in Women and Children, it was resolved at a meeting of the Committee of the Bombay Vigilance Association to request the League of Nations to include India within the scope of their inquiry and to offer them their whole-hearted cooperation and assistance. It was further resolved to request the Government of India to invite the Body of Experts appointed by the League of Nations to undertake the proposed inquiries in India.

Science and Nature: Returning last week from attending an International Moral Education Conference at the Parti Sorbonne, where the ambiguity of philosophical and scientific terms in current use was considered as a serious bar to true international understanding, it was with especial pleasure that I read Dr. J. E. Turner's letter in NATURE of April 21. We did not, on this occasion, at the Sorbonne deal specifically with the word Nature, although we might well have done so in view of its notorious ambiguity. Dogmatism and ambiguity are generally contrasted, but perhaps more often allied. May I direct readers' attention to John Stuart Mill's essay on Nature, which was published after his death, and to the Essay on the Doctrine of M. the Díaz de Sena. It would be difficult to find a word that is responsible for "more bad morality and bad law". He points out that a critical examination of all the confused uses to which this word has been put, reveals two main definitions. That held by the early Greek and Roman philosophers, who enjoined, as a fundamental principle, that we should "fulfil our domestic duties by Nature". The second implying by Nature a fixed, immovable system of things, including not only the blind physical and biological forces acting spontaneously, but also all human intuitions, beliefs, perceptions, understandings and actions. Mill argues that an injunction to follow Nature, that comprehensively expressed, is obviously superfluous, stating that no one could in any circumstances by any possibility do otherwise. He says, however, that to endeavour to understand Nature in that sense is another and indeed quite profitable task. The popular definition, "Nature" is opposed to Art. That is to say, NATURIS signifying the spontaneous course of blind physical and biological forces acting presumably in complete independence of human intelligence. Mill then argues that to follow this kind of Nature is clearly immoral, in that all the noblest human endeavours throughout human history have inevitably been directed towards stemming and countering its ruthless deprivations. Mill makes this proposition clear by means of a large number of cogent and striking illustrations. We must conclude, then, that, before that, Nature is solely employed euphemistically as an evasive term, either to cover our ignorance or to express some pædabulism, or predilections presented as a fundamental explanation of human nature. When, more than fifty years ago, I was one of his most devoted students, the great Thomas Huxley was wont to remind us that words and phrases were instruments of thought, not substitutes for clear thinking.

Y. M. C. A. Social Study: A training course for social workers has been arranged in connection with the Olio's Street Y. M. C. A., Calcutta, and the opening lecture on Social Study was given on Monday 16th July by Dr. D. N. Maitra, secretary of the Bengal Social Service League. Students taking the course in first aid, home nursing and hygiene, sanitation, etc., may qualify for the certificate of the St. John Ambulance Association. Other subjects in the syllabus are civic and the League of Nations, co-operative organisation and practice, and sex psychology, with special lectures on child welfare and maternity, food and famine, rural reconstruction etc. This wide range of subjects is made possible by the co-operation of a staff of voluntary lecturers, including Dr. C. A. Bentley, Capt. H. M. P. Hewitt, Mrs. A. Oottle, Lt. Col. K. K. Chatterjee Dr. A. O. Ulli, Mr. J. R. Sen, Mr. P. H. Rickard, Mr. S. K. Lahlit, Mr. K. T. Paul, and others. In connection with the scheme lantern and cinema shows are provided and outings are arranged to places of social interest, such as any museums, co-operative stores and child welfare centres, and will continue until the beginning of October, when an examination will be held and Association diplomas and medals will be presented to the students. Students are required to pay a nominal fee, and regular attendance for ten weeks is expected. The training course has become very popular, last year's enrolment having reached eighty-two, including students, business men, teachers, police officers and others.

An Intercaste Widow Marriage: Secretary, Brahmatul Widow's Home, Bangalore, writes: Under the auspices of the Brahmatul Widow's Home, a Missed the remittance of Srimati Govinda Lakshmimma, an inmate of the Home, with Srimati Avadhana Dubba Rao, Landlord, Naurid, Krishna District, was celebrated on the 5th August 1928 at the residence of Srimati Saradambal, Hospital Road, Bangalore, according to Arya Smaj rites, and registered under Act III of 1928. A large number of ladies and gentlemen were present on the occasion. The following may be mentioned among them: Dr. L. E. Larson, Rao Babaheer G. A. Kama Rao, Mr. M. M. M. Keshab, Mr. Rama S. Chadda, Mr. S. K. Narasimha, Mr. K. N. Dewal, Mr. and Mrs. B. V. Narayana Reddy, Mr. and Mrs. B. Vairavan, Mrs. N. G. N. G. Rao, Mrs. Girish Rao, Swami Brahmananda of Madras, Swami Satyana, Pandit Shaheegiri Sarma.
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I am lecturing in the course of the Ganapati Festival on women's movement and women's rights, in three different places. You will thus see that I am throwing myself fully into this movement but with a clear appreciation of the difficulties I have to encounter. It is therefore a great pleasure to me to have the sympathy of a personality of the stature of the "Indian Social Reformer" and the personal esteem of a valued co-worker like Mr. Jayakar.

My next Bill, Excellency leaves these shores. His observations and commentaries, exceedingly sympathetic Chancellor and Vice-Chancellor during the whole of Sir Leslie's term, and to whom his Excellency paid a glowing tribute. Speaking to the assembled graduates and undergraduates, the Chancellor emphasized the importance of the University as the main-spring of life and progress in the Presidency. Sir Leslie Wilson's suggestion that a chair of Modern History should be instituted, is an excellent one, and we hope that it will be possible to carry it out before his Excellency leaves these shores. His observations are worth quoting: "May I pity in a plea for the study of Modern History in this University? This branch of study is of the utmost value to you young men, as the future intellectual and political leaders of your country. Yet it is apt to be neglected in favour of economics. You have a flourishing school of Economics and Sociology, but no University has a single course in Modern History. Without in the least minimising the importance of Economics, I think History too, should be a recognised feature of a liberal education. India is bound to take her place, her rightful place, among the great nations of the world. Important and far-reaching political changes in her constitutional position are as certain to come as day follows night. Her century-old "splendid isolation" is rapidly becoming a thing of the past. The aeroplane and the wireless telegraph have seen to this. In a few years, may be even months, we shall see India linked to England by a regular air service, I need hardly point out that all this must materially affect our social and political outlook, and we must take every step in our power to make ourselves and our country adapted to these new conditions. While clinging to all that is best in the past, we must have the courage to jettison, even if it costs us a pang of regret, whatever may hinder our progress as a nation. You know what Tennyson said about the danger: "lest one good custom should corrupt the world." I intentionally emphasize the adjective 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."

Prohibition in the U.S.A.—From experience we are very apt of accepting at their face value University. The address which his Excellency delivered on Tuesday at the annual Convocation and Sociology, and not only the chair of the Vice-Chancellor during the whole of Sir Leslie's term, and to whom his Excellency paid a glowing tribute. Speaking to the assembled graduates and undergraduates, the Chancellor emphasized the importance of the University as the main-spring of life and progress in the Presidency. Sir Leslie Wilson's suggestion that a chair of Modern History should be instituted, is an excellent one, and we hope that it will be possible to carry it out before his Excellency leaves these shores. His observations are worth quoting: "May I pity in a plea for the study of Modern History in this University? This branch of study is of the utmost value to you young men, as the future intellectual and political leaders of your country. Yet it is apt to be neglected in favour of economics. You have a flourishing school of Economics and Sociology, but no University has a single course in Modern History. Without in the least minimising the importance of Economics, I think History too, should be a recognised feature of a liberal education. India is bound to take her place, her rightful place, among the great nations of the world. Important and far-reaching political changes in her constitutional position are as certain to come as day follows night. Her century-old "splendid isolation" is rapidly becoming a thing of the past. The aeroplane and the wireless telegraph have seen to this. In a few years, may be even months, we shall see India linked to England by a regular air service, I need hardly point out that all this must materially affect our social and political outlook, and we must take every step in our power to make ourselves and our country adapted to these new conditions. While clinging to all that is best in the past, we must have the courage to jettison, even if it costs us a pang of regret, whatever may hinder our progress as a nation. You know what Tennyson said about the danger: "lest one good custom should corrupt the world." I intentionally emphasize the adjective 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."
6abled messages relating to Prohibition, but if the following received last week is true, the future of Prohibition seems to be hanging in the balance. About 300,000 listened to Governor Smith broadcast his acceptance of the Democratic nomination for the Presidency. He urged a modification of the Eighteenth Amendment which would give each State, after a referendum of its people, the right wholly within its borders to import, manufacture and sell alcohol, but he would not tolerate the return of saloons. He promised to deal with the problem of controlling crop surpluses. He assailed Mr. Coolidge’s Nicaraguan and Mexican policies and pledged himself to a “real” endeavour to outlaw war. Neither he nor the Democrats contemplated sudden and drastic changes in the tariff. He advocated “progressive legislation for the protection and care of the workmen,” and promised that legislation would be framed to meet the just causes of complaint as well as the unwarranted issue of injunctions in labour disputes. He proposed ruthlessly to stamp out corruption, in the enforcement of prohibition activities and finally advocated the removal of the harsh immigration provisions in the Little-Thomson movement. Governor Smith is a Roman Catholic, and that Church has been consistently opposed to Prohibition. In a recent issue, we quoted an Indian Catholic Weekly denouncing the Prohibition movement as an attack on Indian movement. “The Democratic party stands for the autonomy of the States and Governor Smith’s policy is evidently shaped to fit in with this principle. The Republican candidate, Mr. Hoover, has not yet unfolded his programme. It is probable that he will stand by Prohibition. The result of the forthcoming presidential election will be watched by social reformers all over the world with anxious interest.

The City College Trouble.—We take the following from the Amelia Basu Patrika.—“In connection with the satyagraha which has been continuing in front of the City College for the last few days with a view to establish rights in the hostel attached to the College as a conference was held on Thursday last in the residence of Capt. N. Dutta, Managing Director, Bengal Immunity Co. Ltd., at 153 Dhurrumollah Street. Among those present were Messrs. Subhas Chandra Bose, Satyendra Chandra Mitter, Satin Sen, S. M. Bose, Secretary of the College Council, Capt. Dutta, Narendra Narain Chakraverty, Heramba Chandra Mukherjea, Rai Anath Nath Bose and others. Mr. S. M. Bose, accepted the terms-drafted in the conference and gave assurance that he would place the terms at the meeting of the College Council as soon as possible and have them passed. The following were the terms agreed to—That the right of worship in the Rammohun Roy Hostel be recognised, Special accommodation for Hindu religious festivals be given by the college authorities outside the hostel premises. Hindu boarders be permitted to perform Hindu worship in all other hostels attached to the City College. The terms, it is said, were signed by Mr. S. M. Bose and another gentleman on behalf of the authorities of the City College, Rai Anath Nath Bose and Mr. Heramba Chandra Mukherjea signed the terms on behalf of the students. The satyagraha was thereupon called off and the peace feeling were with-drawn.” We congratulate the authorities and the students of the College on this happy ending to a very distressing misunderstanding. We have from the first been of opinion that the right of the students to worship according to the form of their religion in the Hostel, was indefeasible, and we are glad to see that this is now acknowledged by the College Council.

Hindi in Southern India.—There is a society for promoting the study in non-Hindi speaking provinces. It has a branch in Madras. Speaking at a public meeting convened by the Madras Branch of the Hindi Prachar Sabha, Sir T. V. V. S. Rayachagavacharya, Member of the Public Service Commission, impressed on the people of South India the importance of a knowledge of Hindi or Hindustani. He mentioned that once or twice when he was in Wembley, Canada and British Guiana; he had been put to great inconvenience owing to his ignorance of Hindi when he wanted to speak to some of the Indian residents. On one occasion he had to communicate with his own fellow countrymen through Mr. Vincent, his Secretary, who knew Hindi. He pointed out that there were at least 120 million people in India who spoke Hindi and as many as 80 million more who understood that language. It was the third most widely spoken language in the world the first being English and the next French. He advocated making Hindi a second language for the Madras University examinations, and declared that its place in Indian education should be compulsory. It ought to be a compulsory language in School, College and University. His speech was published in our last issue.

A Home for Women Students.—The problem of providing satisfactory boarding and lodging accommodation for women studying in the various educational institutions in Bombay has been a serious one. Since the Hindu Ladies’ Hostel managed by the Bombay Presidency Social Reform Association closed down a committee of enthusiastic ladies in the city have succeeded in establishing a home for women students which was opened on May 1, 1929 at Bhimabai Rane’s Building, Fournier Road. The committee has at present accommodation for 16 students only. The Committee are anxious to extend it, but funds are wanting. The home has been working at a loss the monthly deficit being about Rs. 200, and it is thought this up it is proposed to hold a variety entertainment at the Balmulla Grand Theatre on Wednesday, September 12 at 5 p.m. Many young ladies have come forward to help the hostel by taking part in the evening’s programme which will be found to be a very interesting one. The following are some of the details:—

Japanese Dance.
Pieces from “Kareem tee Purva” (Young Ladies’ Union).
Pieces from “Tratika” (Young Ladies’ Union).
Garba (Vanita Vishram).
Orchestra (School of Indian Music).
Pearl Queen.
Purification of Sents, (Tableau).
Dhuruva (Vidwmat Mahila Samaj).
Tickets can be had of the following ladies or at the Home for Women Students, Bhimabai Rane’s Building, Churney Road. Mrs. Sundrabai Sirur President, V. E. F. W. S., Miss Narmada Narayat Samarth, Secretary, V. E. F. W. S., Miss Sonabai Jayakar, Dr. (Miss) Kashibai Nowrange.
RELIGION AND THE STATE—II

The most crucial problem of the present time is the reconciliation of secular life with the requirements of spiritual religion. In the reaction against the corruption of pre-Reformation Christianity and under the influence of Physical Science which three centuries ago became the dominating factor in European thought, the State was made independent of religion or rather religion became subservient to the State. The separation seemed to yield fruitful results but it is now apparent that its fruits are rather like the proverbial dead-sea apple—rank at the core though tempting to the eyes. "The Reformation was the greatest misfortune which befell European civilization"—how often and in how many unexpected places does one nowadays come across this acknowledgment! One of the outstanding facts of the post-war conditions in Europe and America is the growing influence of the Catholic Church. While the West is thus beginning slowly to awaken to its mistake in divorcing politics from religion, it is unthinkable that the constitution of self-governing India should be based on the principle of an absolute unconcern on the part of the State for religion. "Drive out nature with a fork, she comes running back," wrote Emerson. "The parted water reunites behind our hand. Pleasure is taken out of pleasant things, profit out of profitable things, power out of strong things, the moment we seek to separate them from the whole."

The State which has no relation to religion will have no saviour for the people of India. They will not move a little finger to save it from assaults from within or without. It will not arouse in them a hundredth fraction of the resentment which the cutting of a branch of the peepul tree, the shooting of a pigeon or a peacock near a shrine, the molestation of a cow, or the desecration of a temple or mosque instinctively does. They may submit to it so long as it leaves them alone, but the moment it comes into contact, not necessarily conflict—as it must in a score of ways—with any cherished sentiment, religion or those who profess to speak in its name will have the upper hand, and the whole elaborate structure will be swept away if it is not saved by outside intervention. The leading members of the Nehru Committee were lawyers, and lawyers are prone to assume that statutes have an inherent power to enforce themselves. They have, of course, no such power. In India, at any rate the only power which can command implicit obedience, without the help of outside force, is religion, and the Indian State if it discards religion, will be a derelict in the stormy sea of international rivalry.

Europe had to separate the State from religion because the European idea of it rested on the conception of a jealous god who tolerated no rival near his throne. This is not the Indian idea. From ancient times, India recognised that all great religions are different aspects of Truth and different ways to the same ultimate Goal. This principle and policy was adopted by all great Indian rulers including the Moslem. "The idea of religious toleration," says Rapson in his Ancient India, "which was of slow growth in Europe was accepted at India generally from the earliest times. All religious communities were alike under the protection of the sovereign; and inscriptions plainly show that when the government changed hands, the privileges granted to religious communities were ratified by the new sovereign as a matter of course. In a special edict devoted to the subject of religious toleration Asoka definitely says that his own practice is to reverence all sects. In this edict he deprecates the habit of exalting one's own views at the expense of others, and admits that different people have different ideas as to what constitutes duty (Dharma)...Such has been the attitude of enlightened rulers in India in all ages." The policy described above, crystallised by Asoka in his edict, is not correctly described as one of toleration in its passive significance. It was one of active reverence founded on the conviction that religion is the supreme good, as rich in nourishment to the State as to the individuals of whom it is composed. Rapson speaks of the remarkable continuity of policy on the part of great Indian rulers irrespective of nationality. The Nehru Committee's recommendation makes a breach in this continuity, and, therefore, is open to the criticism that it does not derive its inspiration from Indian life and history.

It is due to this policy that there exist and flourish in India, alone among countries, ancient communities such as the Jews of Cochin, the Syrian Christians of Travancore, and the Parsis of Bombay as distinct communities. Not even the missionary zeal of Islam could break the protective barrier raised by the basic principle of respect for all religions and communities imbedded in the Indian mind and tradition. If these small minority communities had been left to fend for themselves, they would not have survived to this day in all their integrity. It may seem to some minds that it would have been a good thing if they had been absorbed peacefully or forcibly into the general population, but that was not the Indian view and it is not the modern view of race and nationality. Each of these communities has enriched Indian culture and character by its special talents and by its aptitudes, moral and spiritual, and
the history of India has thus become a compendium of that of Asia. For our own part, we hold that the Indian traditional policy was a wise, humane and just policy to depart from which would be disastrous to the country. As England was for long the inviolate asylum of political refugees, India from ancient times has welcomed all races and religions and given them her hospitality and protection. This is the great glory of Indian history, of which India has reason to be proud. We owe it to ourselves and we owe it to those ancient communities which have made their home in India, that the policy of protection should not be departed from in the future constitution of India.

Religion is the life breath of India. Deprived of it, she will be no better than a rotting carcass on the international wayside. If India has a mission in politics, it is to show the way in spiritualising politics, as Gokhale used to say. The Nehru Committee's constitution even if it meets with Lord Birkenhead's approval will not satisfy the people of India, whereas one which is a fusion of secular with the spiritual elements of human nature, while being India's distinctive contribution to world-politics, will incidently and automatically solve all her own special problems, such as those which concern communities and the Indian States. It will reconcile interests, rouse enthusiasms, raise powerful and overpowering armies at small expense and in a short time. In the next article we shall indicate in some detail where the Nehru scheme may be touched up in order to bring it into conformity with these ideas.

THE LATE DR. R. G. BHANDARKAR

(By Mr. S. G. Warty)

It happened in 1906. I was a student at the Fergusson College, Poona, in the Intermediate Class. Having cultivated a liking for the weekly sermons of the Prarthana Samaj while in Bombay during the previous year, I was naturally desirous of attending them at Poona also if possible, and one Sunday afternoon searched out the place where the Samajists used to meet. Happily Dr. Bhandarkar was conducting the worship on that occasion and just when I was taking my seat he was reciting with closed eyes the famous palm (abhang) of Saint Tukaram which may be rendered into English as follows.

"Let us march on to God's abode. He shall give us rest. To him shall we relate our joys and sorrows. He will satisfy our hunger. Him shall we completely trust. He is the ocean of kindness. Close by his side shall we dwell, clinging to his feet forever. Children are we, says Tuka, the darlings of our Lord."

Every time I am reminded of Dr. Bhandarkar, I remember him in this guise, seated in the pulpit, his mind absorbed in the service of God, enjoying inwardly the hymns that he sang while from his mouth fell words which, the audience felt, were an expression of the intense devotional spirit within. Dr. Bhandarkar may be great in many respects, to me he is great pre-eminently as a supreme lover of God.

THE BEGINNINGS.

When a man attains greatness, it is customary to trace the beginnings thereof in the ambitions of his childhood. Shivaji's ambition was fired by the exploits of the heroes of the Ramayana and the Mahabharata described to him by his mother while yet he was a child. The younger Pitt aspired to talk like his Papa in Parliament. Mr. Tilak found his inspiration, in the past history of his ruling caste. One wonders if the boy Bhandarkar entertained any such particular ambitions or worshipped any particular heroes. Nor is it certain that there was anything to inspire him to great action. Mr. S. N. Karnataki, who has taken considerable pains to depict Dr. Bhandarkar's boyhood in his excellent Marathi biography, and whose sources of information have been absolutely reliable, is by no means explicit on this point. To me it appears that Dr. Bhandarkar's achievements have not originated from any inspiration in early life, but are the result of a stern sense of duty, a heart-and-soul method of performance. "Whatever thou settest thy hands to do, do it with all thy might."

That was the underlying principle of his life. No greatness did he seek, by consciously attempting great deeds. It was not the desire for fame (that last infirmity of noble minds) that spurred him "to soar delights and live laborious days." He did mightily well whatever it fell to his lot to do. With him as with the Duke of Wellington "the path of duty was the way to glory."

THE SCHOLAR.

I should even think that Dr. Bhandarkar's outstanding qualities as a scholar, namely his absolute adherence to truth and complete freedom from bias, have flowed from an absence of original inspiration. He wrote, not to establish scholastic assertions, nor to win advantage for the culture of his race, but to record the truth as he found it after laborious search thereafter. Undoubtedly, by long association with the subjects of his studies, and moved by righteous indignation at the obstinate prejudices and misrepresentations of European scholars, he sometimes did show a tendency to defend with more than necessary warmth the oriental culture. Never-the-less he stood head and shoulders above his contemporaries in India in his absolute impartiality as a scholar, and on that foundation originated the Indian school of oriental research whose ideals are embodied in the Bhandarkar Research Institute of Poona. I am afraid, Mr. Karnataki in his very readable account of

*Marathi biography of Dr. R. G. Bhandarkar by S. N. Karnataki (438 pages).
Dr. Bhandarkar's achievements in the sphere of research, while giving due prominence to Dr. Bhandarkar's intellectual greatness which made these achievements possible, has not sufficiently emphasized his intellectual honesty, a quite uncommon gift.

THE REFORMER.

I often read with delight Dr. Newman's inspiring sermons entitled "Personal influence as a means of propagating the truth", not only because of the charm of its style but because of the essential truth of Dr. Newman's argument. The cause of social and religious reform in India has been established and propagated, not so much by the preachers of reform of whom there are many, as by those few who lived a life of high purity in strict accordance with the principles they preached. In this respect in Western India, Dr. Bhandarkar stands supreme. While believing like Erasmus that much that was evil in society could be altered by the slow dissolution of its worst vices, he was not the latitudinarian like the latter with whom reform meant a gradual natural change. He was made of the sterner stuff of whom Martin Luthers are made, and he bore ridicule and persecution with patience and dignity. To some extent, his triumph was facilitated by the high position which he held, while in less fortunate circumstances might have encountered. To Dr. Bhandarkar's activities as a social and religious reformer, Mr. Karnatakai has done more than full justice, and has cared to record even the trivial incidents in his controversy with the champions of orthodoxy. His lengthy defence however, of the principles of the Prarthana Samaj is possibly out of place. In fact, there are parts in his book which together amount to about a hundred pages, where Mr. Karnatakai is very prolific, and this is one of them.

ATTITUDE TOWARDS POLITICS.

The late Sir Edmund Gosse the renowned English literary critic, once sagely remarked that most biographers were prone to make two mistakes, first to demand at any cost every action of their heroes, and second to ignore entirely the law of development and change in their character, ideas and habits. It should undoubtedly be the first business of the biographer to bring out the merits prominently. "We do not employ the minors to bury the gold and bring the dross home in malignant triumph." But we should not be remiss in referring to the shortcomings also. It may be admitted that Mr. Karnatakai has erred in this respect much less than any other writer of biographies in the Marathi language. Yet the craving is apparent. Possibly he was influenced to some extent by the bad example of Tilak's biographer. It is true as Mr. Karnatakai points out that Dr. Bhandarkar's grateful attitude to British rule was characterized of the times in which he was born. His contemporaries Dr. Dadabhai Nowroji, Mr. Justice Ranade and even Sir P. M. Mehta also regarded the British connection as providential dispensation for the good of India. But while these latter were never slow to point out the shortcomings of Government, Dr. Bhandarkar's was an attitude of charity and trust in the wisdom of Government, and he further believed that our social evils are the main if not the only causes of our position to-day. In a sense, he was incapable of appreciating the inevitable evils of foreign domination.

LOST AND GAINED.

Not a few, therefore, were the occasions when to his contemporary workers in the political field, Dr. Bhandarkar appeared as a political reactionary. There was no doubt that especially in connection with Lord Curzon's University Bill, Government utilised his name to their immense advantage, and in his great bitterness Sir Dinshaw (then Mr.) Wacha directed his attacks against him in the 'Hindu' of which he happened to be a correspondent then. Poona too, was not a little enraged, but the whirling of time soon brought its revenge. Those of the members of the Deccan Education Society who had accused Dr. Bhandarkar of want of patriotism, found in his unsuspecting loyalty the only shelter in the hour of their need thereafter.

It is interesting that when Government nominated him to the Bombay legislative council in 1905, he significantly remarked in his diary that "the honours of membership of the legislative council have come too late in life". It is also worth noting that the failure of his own advocacy of certain social causes like the Marli question in his after life, revealed to him the essentially unresponsive nature of the foreign bureaucracy, and he spoke very often with a sense of great disappointment. Can it indeed be doubted that a long series of disappointments of this character resulting from the unresponsive nature of Government has been the most prolific cause of the rise of politicians in India, and was not Dr. Bhandarkar himself though late in life a politician in embryo?

HE WAS HUMAN.

To those who never came in close contact with Dr. Bhandarkar, his stern appearance conveyed the impression that he was an unqualified puritan who shunned all entertainment, denied all pleasures, hated all humbugs. Never-the-less he was human, and at times indulged in innocent pastimes. He was often witty and humorous and in his old age he would often tell the story of Shakespears the Miller's Entertainments to the entertainment of his audience. Once he cut a joke at the expense of the late Sir Narayan Chandavarkar. He and Sir Narayan were together enjoying a walk at Lonavia and soon overtook a bullock cart which would not make way for them. "What an impertinent cartman!" said Bhandarkar, "he seems to care little even for a High Court Judge!" Similarly, like that eternal moralist the Victor of Wakefield, Dr. Bhandarkar was "tired of being always wise." Mr. Karkkot, when he was to be installed as Shankarscharya at
Kolhapur, approached Dr. Bhandarkar at Lonavla, and requested him to wire congratulations to him on the day of the ceremony. Mr. Kurktoti hoped thereby to enhance his own importance. Dr. Bhandarkar however never liked the idea of such congratulations to order, he even considered it a device to humbug the public, and refused the favour to Mr. Kurktoti. Mr. Kurktoti approached him again, and the Doctor refused him a second time. Mr. Kurktoti was still importunate, the Doctor yielded at the third request much against his will.

WANTED A BIOGRAPHY.

The need of a well-written English biography of Dr. Bhandarkar is now strongly felt. The materials for such biography seem to be already at hand, collected and arranged by Mr. Karnataki. For the present, the Marathi readers are fortunate in that respect, because Mr. Karnataki has given them a true picture of the great doctor. Indeed, one should congratulate Mr. Karnataki on his right perspective, a quality that is rare among Marathi writers. Most of the biographies in Marathi are mere catalogues of events. The writers do not even attempt to follow the high standard. Mr. Karnataki's book is not entirely faultless; some of its shortcomings I have pointed out herein. But it is undoubtedly a biography that is rich in information, true in perspective, eminently readable and thoroughly reliable.

MS. JAYAKAR ON HINDU WOMEN'S RIGHTS.

Under the auspices of the Young Men's Hindu Association, Mr. M. R. Jayakar delivered an interesting lecture on "Women's Rights" at Girgaum back Road, Bombay, on Wednesday evening. The speaker deplored the state of the law, which he described as old-fashioned, and regretted that it had not been modified to meet present conditions. Mr. Jayakar said that the women of India were awakening to their rights. They had taken the work of regeneration into their own hands and were bound to succeed. The speaker next discussed the grievances of the women from the women's point of view, before marriage, after marriage and when a woman is a widow. Their first grievance was that the marriageable age in India was very low that the age ought to be fixed at least at 15. He was surprised to find some protagonists of Hinduism saying that even 12 years was too high and they opposed the bill brought in by Mr. Haribdas Sarda. A committee was appointed in the Assembly and it was some relief to find that a compromise was arrived at fixing the age at 14. Their next complaint was about the choice of husbands. They said that they ought to have a much larger say in the choice of husbands. In some communities, especially the minor ones it was a problem to make suitable matches with the result that marriages were contracted between relations. This sort of marriages resulted in a deterioration of the race and the sooner they took to inter-marriages between castes and sub-castes the better it would be.

The speaker next referred to the dissolution of marriages among Hindus and said that the few concerning them was absurd. To the Hindu marriage was a sacrament rather than a contract but if that was so it ought to be so for both the husband and the wife. According to the law as it at present stood if a Hindu husband changed his religion he could obtain a dissolution of marriage but if the Hindu wife claimed a dissolution on the ground of her husband changing his religion she would be refused. This was not justice, there should be perfect equality on both sides. The wife could claim a dissolution even if her husband had a large number of wives or if he was suffering from an incurable disease. The speaker deplored the state of law as regards the restoration of conjugal rights, and the want of legislation regarding "separate maintenance and divorce. The law, he said, was peculiarly old-fashioned and must be adjusted according to present requirements of Society. The speaker wound up by saying that the movement for the assertion of the women's rights was flowing like a river, and his suggestion to the men was that they should not try to obstruct the flow; if they did, they were running the risk of being swept away. "Look at the movement with goodwill and understanding, as men who are dealing with the cause of their own daughters and wives and mothers. If on the other hand you begin to obstruct this movement you will be swept away" he concluded. Women would in course of time storm the Legislatures and get what was now refused them.

HEALTH AND CHILD WELFARE EXHIBITION.

The Executive Committee of the Bombay Presidency Baby and Health Week Association with the consent of its President, Her Excellency Lady Wilson decided, at its meeting at Mahableshwar in May last, to hold in Poona on a bigger scale than that of last year, a "Health and Child Welfare Exhibition" in conjunction with the Local Self-Government Conference to be held just before the September Session of the Bombay Legislative Council.

The preliminary meeting was attended by a number of influential representatives of various local bodies and institutions in Poona and several leading citizens were also present. The meeting settled the title of the Exhibition, defined its nature and scope, and appointed the office-bearers. It also requested His Excellency to extend his kind patronage to the Exhibition with which request His Excellency generously complied. It further resolved to invite the co-operation of all local bodies and institutions in Poona as well as various Health and Sanitary Associations in the Bombay Presidency as also of the various departments of the Government of Bombay that deal with problems of Public Health and continuously carry on useful health activities. The Committee would also feel grateful
if other Health and Sanitary Associations or Government Departments in different parts of India would extend it to their support by lending it their best material for Exhibition. Similarly, if outside Exhibitors or firms dealing in goods dealing with Health problems desire to keep stalls they may be allowed to do so on payment of fees. It was also proposed to enlist the sympathy and support of the Princes, Chiefs, and their Basissahels all over the Presidency to this Exhibition and to request them to join the Joint Exhibition Committee as Vice-Presidents.

Her Excellency Lady Wilson, who is also the President of this Joint Exhibition Committee, has been requested to open the Exhibition and deliver the inaugural address. It has been decided to hold this Exhibition in the Western Block of the New Courts Buildings at Bhamburga, which Government have been pleased to place the disposal of this Committee on certain conditions. The dates of this Exhibition are not yet fixed, but in all probability, it would be held by the middle of September and would be kept going for a week. The Exhibition will principally deal with problems of public health important to the people of this Presidency. Special emphasis, however, will be placed on their education in matters dealing with mothercraft as well as fathercraft and with infant and child welfare as affecting the people in rural as well as urban areas. The Committee proposes to make this Exhibition as instructive as possible specially to the people living in villages by drawing their attention pointedly to the several evils from which they suffer owing to unhygienic and insanitary conditions mostly due to ignorance and poverty and would endeavour to suggest some ways and means with the help of which these evils could be remedied. Ample facilities will be provided to educate the school children in simple health problems. As women come to be closely associated with the requirements of domestic health and hygiene, special endeavour will be made to arrange instruction in these and in mothercraft as well for the benefit of mothers by means of models, charts, coloured pictures, diagrams, and lectures with the help of lantern slides and cinema films. Suitable dates will be arranged for women, school children above the age of 12, and villagers. Two special sub-committees have been formed for these purposes. The work of this Exhibition has been distributed among different sub-committees which were formed at the first General Meeting of the joint Exhibition Committee held on the 30th of July 1928 at the headquarters of the Poona Seva Sadan Society, after a good deal of informal discussion that had taken place in the interval among the office-bearers of the Committee at a regular meeting on the 30th of June. In accordance with the resolution of the preliminary meeting, letters have been addressed to several Government Departments, Health and Sanitary Associations and other bodies, requesting them to keep stalls at their cost in this Exhibition to demonstrate their useful activities. Similarly, other Associations or bodies dealing with these problems are being invited to participate in this Exhibition and lend their whole-hearted support. It has been unanimously agreed that in order to interest school children, college boys and girls, and women all over the Presidency in health problems, an essay competition should be introduced for which prizes would be given, the essays to be submitted being written in English, Kanarese, Marathi, Gujarati, Urdu and Sindhi. It was also resolved to invite competition songs in various languages dealing with the importance of health and a separate Sub-committee with Khan Bahadar E. S. Bharachoa, as Chairman, has been formed to settle the subjects for this essay and song competition and to judge of the result of the same.

It is estimated roughly that a sum of Rs. 10,000 may be required to organize this Exhibition well and in a satisfactory manner on a scale worthy of the cause; and an infinental Sub-Committee consisting of ladies and gentlemen has been formed for the purpose of devising means of collection and actually of endeavouring to collect the amount. In this connection it must be mentioned with great gratitude that Their Excellencies Sir Leslie Wilson and Lady Wilson who have set a remarkable example by their strenuous work of collecting funds for the Hospitals in Bombay, have done somewhat towards securing a good start by contributing Rs. 500 to the Exhibition Fund. The Association has sanctioned a grant of Rs. 1,000. The Poona Branch of the Indian Red Cross Society has sanctioned Rs. 200. The Children's Guild of Service in Poona has put Rs. 100. The Poona Seva Sadan Society and the Village Midwives' Association, Poona, have each contributed a sum of Rs. 100. Mr. K. A. Ghaswala, and Mr. Salvi, a Bombay contractor at present working in Poona, have each contributed Rs. 100. E. Col. K. G. Charparey, I. M. S., Civil Surgeon, Belgaum (on leave) has contributed, Rs. 25 and the office-bearers among themselves have contributed about Rs. 120.

It was also decided by the preliminary meeting that, during this Week, a Provincial Health and Child Welfare Conference be arranged inviting delegates of the various local bodies in the Presidency and the members of the Bombay Legislative Council that may be present in Poona, to discuss proposals for the gradual extension of the infant and maternal welfare movement in the various parts of our Presidency, and His Excellency Sir Leslie Wilson, the Governor of Bombay, has been requested to deliver the opening address to this Conference; and as this is likely to be the last pronouncement of His Excellency Sir Leslie Wilson, the Governor of Bombay on this vital question, a great deal of importance is attached to it.

Self Immolation — It appears that on August 11, while the mourners were returning from the crematorium after having set fire to the funeral pyre for the cremation of the corpse of the pater of Jogi Gaon, a village in Lakhnana Tahsil in the Sool District of the C. P., the youngest son of the dead man threw himself into the flames and was burnt to death before the mourners could extricate him.
THE AGE OF CONSENT.

The Bombay Presidency Social Reform Association has submitted the following answers to the questionnaire issued by the Age of Consent Committee:

Q. I.—Is there any dissatisfaction with the state of the law as to the Age of Consent as contained in Sections 375 and 376 of the Indian Penal Code?

A.—Our Council is of opinion that there is a general feeling that the present law regarding the Age of consent in India is not satisfactory and that the age of consent ought to be raised. When the limit was fixed at the age of twelve in 1861 Government had given an implied promise that it will be raised to 14 at an early suitable opportunity. Since then social customs and opinions have undergone a rapid and radical change rendering a substantial increase of the age of consent imperative.

Q. II.—What are the circumstances which in your opinion justify:

1. retaining the law of the Age of Consent as it is, or
2. making an advance on the present law.

A.—Some of the circumstances which justify an advance in the present law, in addition to the physiological reasons, are the steady though slow increase in the marriage of girls, the growing sentiment in favour of higher education for women on account of which an increasing number of grown up girls remain unmarried up to a late age, the relaxation of purdah and seclusion of women, the growing feeling against the obligatory rule of marriage, the general loosening of old restrictions at a comparatively more rapid pace than the advance of public opinion in matters relating to sexual and social purity, the increasing employment of women in factories and the impact of the post-war laxity in morals, on life and character through such agencies as the cinemas and sensational novels and plays. The net result of these influences is, on the one hand, to decrease the old customary safeguards for the protection of women, and, on the other, to increase the opportunities and the disposition of men with ill-assimilated ideas of social freedom to take advantage of the disappearance of such safeguards.

Q. III.—Are crimes of seduction or rape frequent in your part of the country? Has the amendment of the law made in 1925 raising the age of consent to 14 years succeeded in preventing or reducing cases of rape outside the marital state, or the improper seduction of girls for immoral purposes? If, not, what measures would you propose to make the law effective?

A.—There have been loud complaints in some parts of the country of the abduction of women, but in the absence of statistics it is not possible to give a definite answer to the question.

The amendment of 1925 has been in force for too short a time to enable an estimate of its preventive effect.

Q. IV.—Has the amendment of 1925 raising the age of consent within the marital state to 13 years been effective in protecting married girls against cohabitation with husbands within the prescribed age limit:

1. by postponing the consummation of marriage,
2. by stimulating public opinion in that direction, or
3. by putting off marriage beyond 13.

If not, what steps would you propose to make it effective?

A.—For the reasons given in answer to the previous question, namely, that the amendment of 1925 has been in force only for a short time our Council do not think it would have had any material effect in any of the three directions suggested in the question. But several influences including the discussions in the Press and platform on the question of women’s rights and liberties and the women’s movement which has been rapidly growing in strength and volume have tended to advance both opinion and practice in those directions. The one step which the legislature can take to make these forces more effective is to discontinue child marriage with an ultimate view to their prohibition.

Q. V.—What is the usual age at which girls attain puberty in your part of the country? Does this differ in different castes, communities or classes of society?

A.—Fourteen is perhaps the usual age at which girls attain puberty in most parts of India. It is probably not a question of castes and communities. The most recent opinions as regards age and sex distribution inclines to assign them to territorial rather than caste or communal peculiarities. Our Council however are of opinion that puberty is perhaps as much a psychological as a physiological incident. Puberty is earlier in girls brought up in the old way, namely, without education and with constant thought of marriage as their sole purpose in life than in educated surroundings and with intellectual and social interests and with a broader outlook on life.

Q. VI.—Is cohabitation common in your part of the country among any class or classes of people:

1. Before puberty,
2. Soon after puberty,
3. Before the girl completes 18 years.

Do any of these cases come to court?
A.—According to the Indian Census Report the custom of child marriage, i.e., marriage before the age of ten is most prevalent in Behar and Oriesa, Bombay, Baroda, the Central Indian tract and Hyderabad. Even in these areas co-habitation before puberty is, in the opinion of the Council, not common. Public opinion will not countenance it. It is after puberty and, as 14 is the average age, it is improbable that there are many cases of consummation before the girl completes 14 years. Such cases of pre-puberty consummation that occur are most likely among ill-assorted couples where adult men marry girls of tender age. There is a growing feeling against such marriages.

These cases seldom come before the Courts for the simple reason that the conviction of the husband places the girl in an intolerable position both from the economic and social points of view. She cannot remarry and she is likely to be kicked upon by her husband’s relatives as a sort of social traitor.

Q. VII.—Do you attribute the practice of the early consummation of marriage before or at puberty, wherever it exists, to religious injunctions? If so, what is the authority for and the nature of that injunction, and does that authority prescribe any, and if so, what penalty for its breach?

A.—Religion is only an pretext nowadays for justifying irrational customs. The question of Hindu authority in social reform is no longer a live issue as it was some thirty years ago.

Q. VIII.—Is ‘Gacch’ or ‘Garbadhan’ ceremony usually performed in your part of the country? If so, does it coincide with or is it anterior to the consummation of marriage. If it is performed generally after the attainment of puberty how soon after it?

A.—Our Council believe that the Garbadhan ceremony, is performed in recent times in some communities only but not as conspicuously as it used to be. Where it is still looked upon as essential, being one of the sixteen Sanskaras enjoined upon a higher class Hindu, it is necessarily performed after puberty and the interval varies according to the circumstances in which the married couple stand at the time.

Q. IX.—Do you consider that the attainment of puberty is a sufficient indication of physical maturity to justify consummation of marriage? If not, at what age and how long after puberty may a girl’s physical development be considered to be enough to justify such consummation without injury to her own health and that of her progeny?

A.—Whether puberty is a sufficient indication of maturity or not is a question for physiologists but we are strongly of the view that not only physical but mental maturity also is essential for a girl to give her valid consent to sexual intercourse whether in or out of marriage. A mere physical consent for such a serious matter cannot be regarded as a deliberate and valid consent.

Our Council are 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 are inclined to believe that if the health of the girl and her progeny is the only consideration, the age limit should be still higher.

Q. X.—At what age would a girl in India be competent to give an intelligent consent to cohabitation with a due realization of consequences?

A.—As stated in answer to question IX the question is one of not only physical but mental maturity. Our Council are inclined to think that not many Indian girls are competent to give an intelligent consent under 18 years of age. Up to this age they are regarded as minors for all civil purposes and our Council think they are and should be regarded as incapable of giving valid consent to sexual intercourse.

Q. XI.—During your experience, professional or otherwise, 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 her progeny? If any, give details of age and injury sustained.

A.—This is a question primarily for medical experts but several cases of child marriages which have occurred in recent times are attended with the unfortunate result of too early and too frequent maternity.

Q. XII.—Do you consider early consummation and early maternity responsible for high maternal and infantile mortality, or for any other results vitally affecting the intellectual or physical progress of the people?

A.—Our Council are of opinion that the evil results suggested in this question are prevalent especially in big cities.

Q. XIII.—Has there been any further development of public opinion in your part of the country in favour of an extension of the age of consent in marital and extra marital cases since the amendment of the law in 1926? If so, is it general or confined only to certain classes?

A.—Our Council think public opinion today will support the increase of the age of consent to 18 if the marriage relation is excluded from the purview of the section dealing with rape. Such support will not be confined only to certain classes but will be general.

Q. XIV.—Do women in your part of the country favour early consummation of marriage for their children?

A.—On the contrary educated opinion among women, even of the conservative type, is now strongly against early consummation of marriages.

Q. XV.—Have any difficulties been experienced in determining the age of girls in connection with offences under sections 375 and 376 of the Indian Penal Code? What measures would you suggest to remove or minimise these difficulties?
A.—Our Council are of opinion that while the age of a girl of 18 can be more or less definitely ascertained it will be more difficult to say whether a girl is 18 or 14. The only certain means of fixing the age correctly is a strict system of birth registration which is admittedly much less efficient than death registration in most parts of the country.

Q. XVI.—Would the difficulty or margin of error in determining the age be materially reduced or minimised if the age of consent is raised to 14 years or above?

A.—Our Council do not think that absolute certainty as to age can be obtained under the limit of 18 for girls. At the same time the difficulty of determining age would be appreciably reduced with every year above 14 to which the age of consent is raised.

Q. XVII.—Would you separate extra marital and marital offences into different offences? If so, what is the nature and amount of maximum punishment you would prescribe for offences of each class?

Q. XVIII.—Would you make a difference in the procedure of trials for offences within and without the marital state and if so, what would you suggest in each case?

A.—Our Council are of opinion that extra marital and marital offences should be distinct and placed in different categories. As regards the former the age of consent may be raised to eighteen and the punishment may remain as at present. As regards the marriage relation our Council are of opinion that it can and should be better dealt with in other ways such as legislation disannulling marriages below the age of consent which within the marriage relation should be raised to fifteen.

Our Council cannot ignore the difficulty of enforcing a provision of law in which the Age of Consent is higher than the age of marriage. Our Council may however point out that according to the report of the Select Committee on Sarda's Marriage Bill, 14 in the limit below which marriage is penalised by law. Our Council is also conscious of the popular view that the Legislature ought not to penalise consummation after the marriage is celebrated. For these reasons the marital offences should be placed in a different category from that of rape and, if practicable, special provision of law may be made for this purpose and, in order to conciliate public opinion, lighter punishment may be provided for this offence. The proposal to punish it with 2 years imprisonment may be favourably considered and alternative punishments may also be devised.

As regards the procedure of trials our Council do not think that any change in the present law is needed for differentiating between these offences.

Q. XIX.—Would you suggest any safeguards beyond those existing at present against collusion to protect the offender or against improper prosecution or extortion?

A.—None.

Q. XX.—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? Which of the two alternatives would be in consonance with public opinion in your part of the country?

Our Council do not consider that, in respect of marital cases higher age of consent and minimum age of marriage constitute alternative remedies, as they are interrelated and act and react upon each other. As already observed, public opinion would not tolerate a great diversion between the age of marriage and the Age of Consent if both are fixed by law. Further, higher Age of Consent without corresponding increase of the minimum age of marriage would be futile, as offences against the law pertaining to consent would scarcely come before a Court of law. Hence the more effective line of attack would be to raise the minimum age of marriage. But as there are far greater difficulties in the way of raising the minimum age of marriage as contrasted with fixing the higher Age of Consent, our Council think that 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. Our Council are of opinion that public opinion would support measures for increasing both the age of marriage and of consent if a short interval only is allowed to intervene between the two.

Q. XXI.—Would you prefer to rely on the strengthening of the penal law to secure the object in view or in the progress of social reform by means of education and social propaganda?

A.—The progress of social reform by means of education and propaganda is of course our main line of attack but well-considered social legislation is essential to consolidate our gains and to prevent relapse. The slowness in passing such legislation has been a serious handicap to social reformers.

NEWS OF THE WEEK.

Compulsory Education.—Further introduction of free and compulsory primary education will hardly benefit Bengal unless pupils are compelled to continue their studies for a number of years, was the point emphasized by Mr. J. M. Sen, Additional Inspector of Schools, Presidency Division, in the course of a lecture on "Primary Education in Bengal, Punjab and the United Provinces" last night. Strictly speaking, eighty per cent of the boys attending primary schools in Bengal give up their studies after a year or two and return to illiteracy, said Mr. Sen. This was terrible waste in education. The only remedy was to enforce compulsion to retain boys for three or four years in primary schools. No doubt, there had been rapid progress in primary education in Calcutta, but if statistics were taken, it would be found that boys and girls who joined the primary schools, left them after three or four months, returning at a later period, thus beginning their studies afresh. The money that was now spent on primary education in the Province was thus wasted.

Women's Educational Conference.—The half yearly meeting of the Standing Committee of the All India Women's Educational Conference will be held at Bombay.
on the 28th August to consider the report work done by the various sub-committees and to lay down plans for future work.

Unemployment in Bengal.—With a view to stimulate the interest of unemployed youth in industries, arrangements have been made by the Department of Industries, Bengal, to provide free industrial training in their Industrial Research Laboratory. The manufacturers of bar and moulded soap will form the first subject for training, which will commence from October 30, and will continue up to December 15, 1928. Only a limited number of students who are natives or of descent in Bengal will be admitted and preference will be given to those who can produce evidences that they are prepared to make their livelihood in this industry.

Lord Haldane.—A Reuters's telegram dated the 19th August announces the death of Lord Haldane, The Rt. Hon. Richard Burdon Haldane, the 1st Viscount Haldane of Cloan, born in July 1856 and was educated in Edinburgh and Cattling Universities. He entered Parliament in 1885 and was Liberal Member for Edinburghshire till 1911 when he was created a Viscount. He was Secretary of State for War from 1905 to 1912, High Chancellor of Great Britain 1912-15, and 1924 in the Labour Government, and till his death a member of the Judicial Committee of the Privy Council. Lord Haldane was a reputed student of philosophy and was the author of a number of books on philosophy.

Hindu Dharma Conference.—Under the auspices of the Hindu Dharma Paripalana Sabha, it has been resolve to hold a Conference of religious-minded Hindus towards the close of this month, with a view to concert measures for the prevention of child-marriage, the abolition of the Desvadat institution, the removal of untouchability and the eradication of other social evils vitally affecting the growth of Hinduism. Dwa Harabard T. Rangasharir, c.z.c., has kindly consented to preside over the Conference. Admission to the Conference will be restricted to sympathisers with the objects of the Conference.

Women's Education.—Baba Sahib Chandra Acharay Chaudhury, Zamindar of Rajesthan estate, Mekasgoba district, Mymensing, Bengal, has created a trust of his property worth Rs. 40,000 in Puri for the promotion of the education of women at the Hindu University. Padma Malaviya is the sole trustee. Instruction has been received that the deed was registered today at Puri. Arrangements are being made to take possession of the property. Scholarships will be awarded to women students, from the income of the property in order to give effect to the wishes of the donor.

Hindu Muslim Marriage.—The Swarajy, Madras, writes:—The marriage was recently celebrated of Mr. Abdul Karim Sahib Babador B.A., District Forest Officer Guntur, with Srimathi Jasatk Devi, daughter of Mr. A. Rajagopala Iyanger, Assistant Engineer P.W.D. of the region. The bridegroom is a prominent Theosophist and has taken active part in spreading the ideals of the Theosophical Society among his community. The bride is also an active worker in the cause of social reform now residing at the Madras Medical College in the third year M.B.I.S. Class. The marriage function took place at the the Headquarters Hall of the Theosophical Society in the presence of a large gathering of supporters of the great step taken by the couple in the reform. Pandit K. Narayani Sastri Gurur officiated as the priest on the occasion and performed the marriage according to the rites of the Bhakta Samaj which belong to both the bride and bridegroom.

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