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(DEVOTED TO ECONOMIC AND WELFARE PROBLEMS)

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Wealth & Welfare.

Lucknow, Friday, 14th October, 1927.

EDITORIAL.

SERVICE TO HUMANITY.

We should always remember that the world is a gift of God to man for enjoying along with Him. God is man's playmate, and let not man's ignorance lead him to make this a hot bed of misery. All our relations, the father, the mother, the wife and the children are his instruments or dolls for play. It is only a temporary relationship and to think it as a permanent one would be the greatest blunder. The Great Ones constantly warn the world against this and similar blunders. The tide in the time of human affairs, taken at the floods lead on to fortune and we should take tide at the floods, to expedite our progress by taking heed of the time and regulating all social necessities. Our lives should be free from arrogance of egoism due to ignorance. Our lives should be free from the narrowness of sectarianism and pettiness which stain human lives. We should be above all contamination, above all narrowness, and our thought should be pure and happy and our words should be sweet; then our lives will be one unceasing, limitless ocean of love, wherein whoever will flow will be purified and strengthened. It is through service shall we serve God. Through our service man shall learn to serve man, and we shall serve not man alone but all beings. Character of man makes man worthy of the name. We should all try to help man and woman to be really man and woman of character. It is manliness, it is moral character, and neither wealth, nor learning, nor strength, nor power, possess or conquer, that makes man. We should decry all immorality of human society to bring it back to its moral standard; one ideal character in human society is sufficient strength to the improvement and reformation of a foreign society. In the four stages which a man has to pass mainly through, namely, boyhood, youth, adult and old age, the boyhood is the most impressionable age and hence, best ideals of manhood should be held before these

impressionable minds. We should request the parents and guardians of the boys and girls the future hopes of their country and the world—by impressing upon these un-ripened or unhardened minds all good, noble, elevating ideals and leave indelible marks upon them. Our service to society on this point will be the most precious. The influence of present society and education proved too poisonous to humanity and we ought to retrace our steps or evolve. By taking care of seeds of humanity, we take care of the full-grown tree with all its fruits and flowers. Parents should not be indifferent and it is the duty of the righteous men to bring them to the sense of their duty. Man and woman are the creations of God and they have equal right to the enjoyment of God's gifts. But their God-given natural and constitutional difference does exist—both in external and internal constitution. Rights to similar training, education, culture, exercise, both have; but the man is to be the father and the woman the mother. By motherhood we do not mean motherhood of our own children only but of the nation and humanity at large. The glory and pride of a woman should not be allowed to be overlooked. There should be no difference between man and woman that our present society makes and both are bound by the same social and moral laws, having the guidance of the same Guru with the same spiritual laws. In spite of having the same training and education, woman's duty is said generally to lie within home and of man's out of home. Men go unpunished for all sorts of immoralities while the slightest frailty of women is treated with the greatest severity. Man and woman should be taught to live on equal right and there should be no struggle and fight between man and woman on grounds of right but on grounds of principle. The wife as an individual has her individual right to choose her own way as much as her husband has, but when they have to live together as husband and wife, they have to live by the rules of the society to which they belong. By individual right to freedom, we do not think of libertinism. Rules of society which are not based upon morality may be overlooked by individuals, but not those rules which are in keeping with the morality of the society. Every human being has a right to condemn a nation or society devoid of moral sanction for an action. We should understand what moral sanction means:—
To be something on moral laws of God and man and not on mere expediency and convenience. By moral strength only, man may march on to the goal with the sense of equality fully established. No man has a right to do any harm to the ideal of man. Nobody can lower the conduct of man by unmanly conduct and yet live with shoulders high in the same society. By man being untrue to himself, room is caused for struggles and wars. We should all keep up the ideal of man before our mind's eyes, by words and deeds and the idea of individual private right is being perverted and misrepresented. The dignity of individual, social, national and universal rights of man should be maintained. No one, by his own momentary weakness, should do any harm to the ideal of man and should not over look his duty, however, powerful in society he might be. Looking at the weakness of the present society it is well-known that we do break all moral laws and justify them in any way we like, through our stronger and superior positions or advantageous positions. We must put a stop to this unjustifiable superiority. Every human being should have the desire for political, religious and spiritual freedom, and no one has a right to stop it or stand against it, and no one has a right to be libertines or devoid of the feelings of humanity, in trying to have such freedom. Libertinism is in the nature of wild man and woman—the wicked people. No man, however powerful he might be, can justify a bit of his unrighteous work bereft of its moral strength. Any work that has the least possibility of lowering the moral dignity of human society deserves unqualified condemnation and censure. In the matter of politics no nation has a right to hold another nation under subjugation, and it is unjustifiable. It is greed and love of self-aggrandisement that lead to wars, conquest and subjugation—economic, being the perennial causes of the world's misery. Anarchy should not be encouraged by words, thought or deed to reign in human society. Might should be right only with the brutes and not with man. Man has a right to live in any country he likes, for all countries are God's and no one has a right to prevent any one to enter or live in His country. A man is free to choose his own place of residence, his dwelling-house and his

companions provided he does not ride rough-shod over moral rules and he is able to discern right and wrong, or else, society has a right to take up his guardianship and treat him as ward. God is pure, free, wise and eternal. Man is instrument of God, consequently man in the hands of God, must be wise, free, pure and eternal. This truth should be always remembered and it is the duty of one and all to remember always this truth and to din this into the ears of people. This is the main factor of man's service to humanity.

LABOUR AND ECONOMIC STRESS.

Economically, India amongst the civilized world exhibits the picture of poverty with her children numberless millions underclad, naked and unemployed. This extreme poverty leads to illiteracy and inefficiency of labour which plays the most important factor of production; Indian Labour notoriously known by its by-name for bad labour. Industrially India is in a transitional stage with no organized bodies of labour though the serious problems of Trade-Unions, Strikes and Lock-outs have been copied by our politicians. India to-day is buried in politics having plunged headlong, with her sons indulging in politics. The present political movement in India is slowly eating into the vitals of our economic system by doing incalculable harm to our labour. The profession of politics has been taken up by even youngsters in preference to realistic and practical occupations. India is frittering away her men and money in political struggles based on the so-called nationalism productive of economic ruin. Our labour is extremely docile and submissive and the politicians with a perverted sense of nationalism is already beginning to influence our labour. The present day liberal education has been pushed too far to be useful and the so-called educated classes turned out by the Indian Universities on a large scale production as the product of the present system of education is in some cases the greatest danger to our labour. They are guiding and controlling the destinies of the labour and they will soon contaminate the masses. It is high time that the labour is saved from their clutches. Our politicians should turn to economic problems like introduction of the technical and more advanced methods of production, improvements in sanitation and laws, co-operative methods amongst the labour, betterment of the housing accommodation of the poor, etc. In the enthusiasm exhibited by the politicians in India towards enhancing the activities of the labour movement, it would appear they have entirely ignored the fact that harmful results will be produced by their keeping the labour ignorant. A close study of the working of the labour movement would go to show that the expectations of the politicians to improve the condition of labour have not at all been realised in actual practice. The labour hardly known their own mind and they do not know what happens to them after they strike. So long as they are assured by the politicians that they can safely go on striking they are prepared to be marched to the gallows by the interested politicians. We are afraid even the agricultural labourers are encouraged indirectly to join the strikes. The labour is encouraged to maintain their spendthriftness in unnecessary evils and the capitalists who employ the labour are also responsible for this condition. New forms of social luxuries are encouraged. This does not at all encourage efficiency nor is any help rendered to productiveness. A careful observation of the rapid changes which village India is passing through by men who have an experience of village life together with a wide outlook on problems of national economy reveals that the encouragement of the labour leading luxurious life have been driving the labour to indebtedness and these are grave indications that borrowing is on the increase amongst labour for purposes not entirely beneficial. The country is

already being crushed between the hammer and anvil of sectional, communal and provincial interests and it is high time to turn to productive occupations in the economic world without dabbling in ruinous politics and raise India economically from the bottom of the ladder of the civilized world. The problem of the unemployment of our labour is extremely serious at the present moment. Though the problem of unemployment exists in every country it has been aggravated in India by the undue interference of platform politicians who have no creative occupations. India has not got yet organized bodies of labour like those in the Western country which are the result of an organized economic system. The present economic stress and the general awakening among the masses should be recognized. If the labour is not properly regulated the Bolshevik tendencies will prove a great menace to the labour of India and we should guard against this titanic danger. We should exercise a proper and sympathetic control over our labouring classes. Our politicians should sink their differences from their political programme and turn their attention to a constructive economic programme. It cannot be denied that the so-called educated classes of our country are at this moment the greatest danger and the labour must be saved from the clutches of the interested politicians. We therefore appeal to the more thoughtful of us in the name of Indian labour to direct their energies to the amelioration of the economic condition of the helpless labour by the politicians turning their attention to economic problems of the country and by doing so they will earn the everlasting gratitude of the country. The Government also should show better interest in the economic development of the country by straining every nerve to make the labour avoid troubles which the West had for a long time to face. In the interests of labour it is imperative, young people realise that independence is won only through work and it is imperative that they have a staunch faith—what is more, a moral certitude—that their persistent endeavours in the economic world are equal to any rank, and that any effort is fruitless. Everybody succeeds in doing what he aspires to do if he really aspires. Our politicians should not forget that great men develop slowly and calmly and they advance patiently. The conspiracy of the least possible effort is universal and it is the highest element of reality-reason. True intelligence is the limpid light of the attention which penetrates to the depth of their reality. The fate is that time is the frame which we fill with our thoughts, our feelings, our experiences. Energy does not prolong life, but it increases our productiveness ten-fold. One thing we must remember, and that is never to wait till we are "in the mood" in order to begin our economic work. There is one main sensation that becomes oppressive if we falter with it and it is the sensation of fatigue, a tempting and dangerous sensation. The fact is that work on economic lines is a fierce struggle as every struggle is fierce, and it demands courage. To resign oneself to platform politics and to the part of doing nothing is after all a stupid decision, because no one can escape at least a minimum of economic activity. The real worker in the economic interests of India may be compared to the Alpine mountain-climber who seeks a difficult height to find himself facing a vast new horizon. If malady of the will, though it does not cause an alarming rise of temperature, is none the less disease. Vanity is a weed of such active natural fertility that there is no need to cultivate it artificially. Pleasure might be denominated as the song of triumph of the human organism. Will our politicians therefore abandon their platform politics and take note of the rapid changes which the masses are passing through with a special outlook on problems of national economy and give their attention to the great thoughts narrated above.

ON THE LINE.

BIHAR POLICE ADMINISTRATION.

The Government resolution on the police administration for 1926 refers to the growth of communal feeling in the various parts of that province in the

previous year, culminating in serious outbreaks of rioting at Sasaram and other places towards the end of the period under review. There were, however, no anarchical crimes and only three prosecutions were launched on charges of

sedition and promoting class hatred. A disquieting feature of the report is the continued increase in the number of cases of riot and unlawful assembly.

THE BENARES TEMPERANCE COUNCIL.

This society was founded ten years ago. It succeeded another temperance organisation whose range of activities was somewhat limited. The idea of the Council was to embrace all Temperance Societies working in Benares District and to co-ordinate their work. The first efforts of the Council were in the direction of giving publicity to the evil effects of drink and drugs and this aim it has ever kept before itself. Many thousands of pamphlets have been issued which have been exceedingly useful. The latest which embodies the Council's views on all the drinks likely to harm India, together with opinions of the great doctors on the use of alcohol in the tropics, has had a wide circulation. Representations were also made to the licensing authorities calling attention to particular abuses. It was, for example, owing to the action of the Council that an evil likely to lead to very serious results was checked at an early date. We refer to the practice of selling prepared *bhang*. School-boys and others were able to purchase this deleterious drug carefully spiced and prepared with *sherbet* for a small sum in the bazaar. This kind of sale has now been declared illegal. The great opportunity which came to the Council was with the inauguration of the new Excise policy in the United Provinces. The new Licensing Act gave to the Council the right of nominating a member to the Licensing Board. Other members of the Board were also members of the Council and the result was that a vigorous Temperance movement was organized. In the first

year of the drink licences were cancelled. The number of opium, toddy and drug shops was reduced. Unfortunately there was not the same public opinion concerning the evils of opium as there had been concerning the evils of drink and it was and is much more difficult to reduce the number of licences. Another feature of the Board's activities was the removal of the shops from prominent positions in public streets to places which would not attract customers. The Council's activities coincided with the Temperance movement inaugurated by Mahatma Gandhi. This had a wonderful effect on the city although many of its advocates fell foul of the law. The Council encourages the policy of keeping only "sealed bottle" liquor shops. The old liquor shops of Benares were often the places for caste gatherings and *Panchayats* and many bad characters also gathered there. All these shops were abolished and liquor can now only be sold in sealed bottles to be consumed off the premises. This is not without its disadvantages for often the customer consumes his liquor by the road-side, but in our opinion the advantages outweigh the disadvantages; much casual drinking is prevented and the temptation of the social life of the liquor shop is eliminated. We feel that there is much more to do. Public opinion has not yet been stirred or become vocal. We can only hope to have effective prohibition when the people not

only acquiesce in its coming but actively support it. We require the deep and intelligent interest of the leaders of communities

TRAVANCORE.

The brief administration of Travancore State for the year 1926 as will be seen from the opening address to the Sree Mulam Popular Assembly of Mr. M. E. Watts, the Dewan of Travancore, that the several departments of administration have well-maintained their level of efficiency and that beneficial services continue to receive the close and sympathetic consideration which they need. Her Highness, the Maharani Regent, is well-known to be a progressive ruler, one who understands the requirements of a sound administration. One important reform was effected, in connection with the Land Revenue Administration, viz., the abolition of taxation in kind. Another, noteworthy feature of Land Revenue Administration is the assignment of cultivable lands to the depressed classes at concession rates, thus alleviating the sufferings of the landless masses to a great extent. 2995 acres of land had been leased out to the depressed classes to the end of the year 1926. Education has engaged the attention of the Government rather too much. When we say education, here, we mean literacy and not education proper. The total number of institutions under the control of the department at the end of the year was 3509, and their enrolment was 480,986, showing an increase of nearly 10,000 pupils and 50 institutions. The State's aggregate expenditure from general revenue for 1926-27 was Rs. 4,35,348, which forms 22.08 per cent. It appears the Administration of Justice shows that there are still inordinate delays in the disposal of cases. Since the full proceedings are not yet before us, we reserve the remarks for a detailed review.

IS IT MALADMINISTRATION?

There was a bus accident in Saidapet, Madras leading to the death of some persons and the injury of others. The jury constituted for giving the verdict on the death of the victims say that the District Board of Chingleput is responsible for this accident, while the District Board President says:—

"The jury gave the verdict to say that the District Board is responsible for this accident. Evidently, the facts have not been placed before the jury. The bridge was constructed in the year 1926, and is maintained out of the proceeds of the Petrus Uscan's Charity Funds, under the management of the Administrator-General. "This bridge had pukka parapet walls about 20 years back, and it was pulled down and the wooden rails erected by the Public Works Department." Till 31st March, 1927, the maintenance of the Great Southern Trunk Road, where this bridge is situated, was under the control of the Saidapet Municipality. The said bit of road was handed over to the District Board with reference to G. O. No. 917, L. & M. dated 10.3.1927. After it came under the control of the District Board,

in order to improve the condition of this bit of road, the Board applied to Government for a loan of Rs. 95,000. The Government in their Memorandum No. 12092-1-C. L. and M., dated 22.4.1927, in a way promised to grant the loan asked for. But later on, another Government Memorandum was issued on 21.7.1927, on the same question, wherein it is said that the Government are advised that they cannot give any loan for the purpose of expenditure on a road not vested in the District Board and that the District Board is not competent to incur the expenditure out of its own funds. The Government are not at present convinced that it is necessary or desirable to vest the road in the District Board, since this would mean its exclusion from Municipal limits. From these facts, it may be observed that the District Board cannot be held responsible for the accident." The public wish to be enlightened on what the Madras Government in the Local Self-Government have to say.

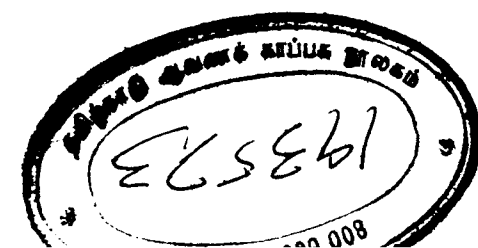
NAVARATRI FESTIVAL.

The Dasra or Navaratri Festival precedes the Durga Puja celebrations according to the Hindu custom inherited from time immemorial. The Hindus decorate their houses with a gorgeous display of the various collections of the finest wares of art and craft and invite their friends to their houses to partake in their amusements which consist of music and songs supplemented with light refreshment. This festival in Bengal specially, owes its continued progress to the skill and fine last of Hindu women who in their traditional conservatism keep within the sanctioned limits of religious dictates and with their innate shrewdness, impart freshness and enthusiasm to the social and other aspects of the whole function. Any stranger coming in contact with the Hindu society at this season cannot but be struck by their splendid taste for the blending of variegated hues in a true oriental style which forms an enhancement in itself.

Prayer for Unity.—One long year has passed by and now comes the greatest of Bengal's religious festivals, the Durga Puja. Young and old, poor and rich, Brahmin or Chandal, have all yearned for the period and national rejoicing, which blends with it the grandest and most solemn of the Bengali Hindu's prayer. In the midst of miseries and woes, in the midst of sorrows and calamities, in the midst of all sorts of discords, they long for the holy fortnight in which they are to consummate their prayer for success in life for union and for prosperity.

The preceding fortnight had seen the worship of the "manes"—the departed souls of their ancestors, and now having completed the "tarpan" rites with the "Mahalaya," they devoted themselves to the worship of the goddess—the embodiment of divine spirit and energy which maintains and nourishes the created universe, dispels the enemies of existence and ensures its continuance.

The Image.—As the embodiment in divine spirit and energy the Goddess is



worshipped in her familiar form—familiar to every Hindu and perhaps to every inhabitant of Bengal. The Central image is that of Durga (the goddess who saves from distress), seated or standing on the lion (depicting the victory of the divine energy over the highest of brute energy) and fighting; the demon emerging out of the buffalo (the demon representing the demoniacal energy of brutal passions. Her ten arms representing the direction of the Compass carry all the weapons of offence and defence, on either side appear the figures of Sarpwati, the Goddess of wisdom, Lakshmi, the Goddess of plenty and abundance, Kartickeya—Her son, the commander of the divine host that conquered the demon Taraka, and the presiding deity of success.

Origin of the Puja.—How and when the Durga Puja originated, and the other Gods and Goddesses associated with Her, is not easy to determine. European scholars attribute the origin of the Durga Puja to the influence of non-Aryan influence to the influences of the Savaras and other people among whom the worship of the Goddess existed.

It is impossible to accept this view in its entirety though we are bound to admit that some elements or ceremonies of the Puja, have been borrowed from similar rites and practices existing among the hill tribes of the Himalayas and the Vindhyas. In spite of this, however, it can be said that the worship of the Goddess is very ancient. Perhaps it may go back to that hoary antiquity of which we have hardly any records. The worship of the Goddess was common to the ancient world. Egypt had her Isis, the Babylonians had their Ishtar, the peoples of Western Asia worshipped Astarte and the various forms of the Mother-Goddess, the Hittites had their Ma or Mao—standing on the lion. The Vedic Aryans were not exceptions to the general rule. They too conceived of the divine spirit an energy as a female deity, the omnipotent Mother Goddess and venerated her. The Devi Sukta of the Rig-Veda bears evidence to this. There "Vach" reveals herself as the creator and ruler of this Universe. As we proceed onwards, many of the familiar names of the deity appear in Vedic and Post-Vedic literature.—Uma, Haimavati, Isani, Kali, Vaiso-Chandi, Durga, Parvati, all these names occur repeatedly. As we pass on we find that the Puranas and the Tantra not only speak but describe in detail the worship of Durga, Parvati, Ugra Chandi, Chamunda, Bhadra Kali. As we pass on, the various forms of the Goddess in Her various moods and aspects appear and these find expression in the art of the classical Hindu Renaissance. The form of Mahisamardini, too, is depicted in many places and these belong to a period extending from the 5th to the 12th century A. D.

Tradition ascribes the earliest worship of Durga in Her present form to Brahma, Suratha, Samadhi and to Ram Chandra when the last was fighting against Ravan. The autumnal season was regarded as the most auspicious period for the worship of the Goddess though in the spring also She was worshipped as Basanti.

Periods of Joy and Prosperity.—As to the selection of these two seasons, there are some who believe that the selection was due to the fact that during these two periods of the year epidemics were liable to break out. From the point of view of ethnological investigations, the importance of these two seasons seem to arise out of the fact that they are naturally periods of joy prosperity following gloom and darkness. Thus the gloom and terror for the rainy season passes away with the bright Autumnal sun. Similarly the coming of the Spring brings joy to make after a dreary winter. Again both periods are characterised by luxuriant vegetation. The influence of the brightening environment has its effect on the human mind and naturally men select these periods for festival and prayer. This is amply proved by the close connection of some ceremonies with autumnal worship. As is well known to all, the preliminary rites of the Mahapuja included the worship of the Navapatri or nine plants, e.g., plantain, pomegranate, rice, turmeric, kachu roots bail, asoka, and jayanti. The Goddess is also known by her name Sakambhari or nourisher of plants.

A War Goddess.—The original character of Durga was that of a war Goddess. According to tradition She first revealed Herself to the gods when they were suffering from the tyranny of the demons. As it is well known to the students of Chandi and the Puranas, the gods oppressed by the demons, invoked Her assistance and in response arose the martial figure of the Goddess uniting in Herself all the energy and power of the great goddesses of the world. It was for their cause She fought for right and justice. All the demons that faced Her—Chanda, Munda, Raktavija and Mahisasur—were vanquished and destroyed by Her. Hence in all ages Durga was invoked. In the Mahabharata too She is described as a war Goddess whose favour granted victory to the devotee. Sri Krishna called upon Arjuna to invoke Her for success in battle. Her original military character still survives. This would appear from Her martial appearance, Her armours and weapons, the beat of war-drums which accompanies Her worship and the bloody animal sacrifice with which She is propitiated. Moreover Her two worships during the Autumn and the Spring are connected with the Haimantiki and Vasanti, Yatra, e.g., the autumnal and vernal march for victory recommended to Hindu Kings in the Smritis and works on polity. It is also well known to many that in the various parts of India specially in the dominions of Hindu feudatory princes, the Dussera is celebrated with eclat, and on that day reviews, tournaments, military parades and mock fights are still held.

Such is the history and significance of Durga Puja. The Navaratra days during which she is worshipped are held sacred throughout India. Image worship is confined to Bengal, parts of Behar and to Nepal. Elsewhere although no images are made, the Goddess is invoked with solemnity, the Chandi hymn is recited, offerings of food are made, Brahmins are fed and alms

are distributed among the poor. In Bengal the chief elements in the worship of the Goddess consist of the preliminary rites, offerings to minor gods the worship of the Goddess, the recital of the Chandi, the sacrifice of goats and buffaloes (though often substituted by gourds or sugarcane), prayers for prosperity and riches and lastly the ceremony immersion. We need not go into details since these are well known to all.

National Festivity.—Nowhere the worship of Durga, is so closely connected with Nation's life as in Bengal. The Puja fortnight is the period of the greatest national festivity and prayer. Its social significance can hardly be minimised. Everybody makes it a rule to dress himself in his best and to find new dresses for all the members of the family. The rich distribute clothing amongst servants and the poor. The poor man partakes of his rich neighbour's munificence, Merriment and rejoicing is only the order of the day.

The Puja Days.—The preliminary rites of the Puja begins with the 1st day of the Devipaksha, though in some cases it begins earlier, e.g., the ninth day of the preceding black fortnight. In certain families this varies. The Puja continues during the Saptami, Ashtami and Navami days. The junction of the Ashtami and Navami known as the Sandhi is regarded as the most auspicious hour. According to popular belief the Goddess stays in this earth during this Sandhi. During the 8th and 9th days animals are sacrificed before the Goddess. On the 10th day the Goddess is worshipped and then She is thrown into water. The day of immersion is also a great day in the national life of Bengal. After the image is immersed, men of all castes and creeds assemble, fraternise. Without distinction of caste and creed, age or youth, riches or poverty men embrace each other, entertain friends and guests with all sorts of sweets and drinks.

The spiritual significance of the Puja is even greater. The annual worship rekindles the nation's faith and fervour. Men are reminded that for the weak or the oppressed that is one's help which makes itself always felt.

The tyrant may oppress, the weak may suffer at the outset, but after all the divine Sakit manifests itself in the subjugation of wrong and the triumph of right. Whenever oppressed, the weak must look to divine help. The invocation of the deity will rouse his real self and will thus help not only the conquest of enemies outside, but the real self in man that assailed his very existence. Selfconcentrated man vanquishes his enemies, as in outside existence unity and removal of discord further the common cause, sacrifice has its importance in life, the highest sacrifice being that of desires and passions.

Concord and Amity.—Such is the significance of the great national ceremony and such has been the moral and spiritual teaching from time immemorial.

MISCELLANEOUS.

"MOTHER INDIA"

BY ASHOK CHATTERJEE, B.A. (Cantab.),
Editor, "Welfare"

It is my intention to contradict in this article some gross falsehoods that an American woman, Miss Katherine Mayo, has published in the form of a book, entitled "Mother India." She pretends that her book is a dispassionate study of India and Indians, but few have accepted his pretension at its face value. Most likely the book has been written under "stimulus" of which the source is to be found among some sections of Americans and Britons who do not like to see Hindus given American citizenship in America and self-government in their own country. It is a low thing written with a low purpose. Strictly speaking, therefore, one should no more exert to contradict such insulting lies about one's own country as he above book contains, than enter into street brawl with one whose offensive remark is entirely the tongue. But in his case one has to come down and soil one's fingers with the foul stuff served by Miss Mayo, for she is being given a lot of publicity by interested Anglo-Saxons and Yankees (which supports our contention that Miss Mayo is not after all an unworldly one hundred per cent academician) which may serve to turn neutral nations against India at a period in her history when she needs all the sympathy of other nations that she can command.

Although a previous volume by Miss Mayo ("The Isles of Fear" which was written with a view to lowering the Filipinos in the eyes of the world) was sent to many Indian papers for review, the present pack of lies has not been so liberally distributed in India. It cannot even be purchased here at the present moment. The result is that one has to launch one's counter-attack on the book entirely with the help of the reviews of the book that have appeared in the foreign Press. This may doubtless lead to some shooting off the mark and delivery of one or two unintentionally unfair blows. But considering Miss Mayo's vocation, one need not fear to be uncharitable to her, nor will it melt people's hearts to see her prostrated under an onslaught not fully and solely guided by the principles of justice and fairplay.

I have read carefully a fair collection of Press cuttings in which Miss Mayo's book has been reviewed, appreciated, condemned or judged. A fair amount of public opinion in the shape of letters from various 'pro bono publico's', "observers", "Hindus" and "one who knows" has also received my attention. Having gone through all the above, I have come to believe that it is Miss Mayo's thesis that the Indians, the Hindus specially, belong to a very low level of culture and civilization, so low that they are almost sub-human, and that their continued existence

on the face of the earth constitutes a real menace to humanity, i.e., in the language of Mr. Gokhale, "Whitemanity." Miss Mayo, like a true-born American Co-ed, hangs on to her contention with that ruthless persistence which the normal mother-woman exercises in hanging on to her husband. She loves her thesis and she must stick to it, come what may to truth, facts and figures.

A certain type of American is by nature a discoverer—not of ordinary puny trifles but of things gigantic and unthought of: mothers who eat their babies for breakfast, trees that delight in doing the cake walk, whole nations gone mad, whole races given over to sexual perversion, etc. To make their discoveries, they would take the greatest trouble even cross the slender borderland, that separates discovery from invention. Human frailties, limitations of science or logic or lack of what lesser men call evidence, would present no barriers to their far-reaching intellect. Thus would a member of this species write a six volume treatise on the flora and fauna of a country by flying across it in an aeroplane or analyse people's virtues and vices by studying their "reaction" to vaccination or some such important psychological test. Some years ago I had occasion to go through a book written by an eminent member of this clan. He was writing about the Germans (a leisurely and post-war production). He said in his book:

"Scrutinized historically and presented baldly, the German cannot be recognized as other than a pathological type. His mentality is not moral in the sense that the English or the American mentality may be moral. If we Anglo-Saxons are normal, then something—it does not appear where or how or what—has caused a psychological flaw in the evolution of this people; or else there was a slip in the making of the German—something left out in his creation. Whichever it is, whether accidental or genetical, something is inherently amiss in his mental constitution." (Vide George D. Herron, *The Defeat in Victory*, pp. 110—111).

Here is a discoverer who makes a sweeping "historical" generalisation without lowering himself to the task of studying history, a master of group psychology who has probably passed not even a fortnight among Germans in Germany. He does not trouble to enquire what renders innocuous this terrible congenital and inherent abnormality of the German as soon as he takes American papers and swears by the Stars and Stripes. A very large number of Americans are of German extraction and one should naturally look for traces of German deficiencies among Americans also. But the author of the above book does not care to do so. He makes a hash of history, biology and what not and retires to collect the proceeds of the sale of his book with a truly American sagacity. In America we find a good

example of what mere literacy without education leads to. It injures the Americans directly by investing a majority of that nation with an appalling mediocrity and shallowness unsurpassed by any thing in the whole history of human psychosis, and, others indirectly as victims of these intellectual sorties. I beg humbly the pardon of those exceptional souls in the U. S. A. who write books on only such subjects as they have made a special study of. For them I have the greatest respect.

The above digression has been found necessary in order to put Miss Mayo in her proper place among American writers. One can readily see that she and similar American phenomena usually make a hurdle race of what they so humbly call studies in the social sciences, wilfully or due to lack of scientific training and detachment and end up by making science a mockery and manufacturing arguments to suit their preformed convictions. It will not at all be difficult to show up Miss Mayo's ignorance and fallacies where she dabbles with matter that belong to the domain of scientific study; but where she discusses such subjects as Hindu impotency one has to surrender to her superior knowledge and experience and keep silent.

I have already said that I suspect Miss Mayo of collusion with British (and American) enemies of India and consider this book to be a fraud in so far as it assumes the robes of a dispassionate study of Indian society. My suspicions are strengthened by the fact that this philanthropic social hygiene monger devotes the major portion of her book to what would undoubtedly be recognised as refuting the arguments put forward by Indians in support of their claims to Political Freedom. Nobody can say that social reform or hygiene can be fostered by foreign domination. Far from it. It is just as much an accepted fact that slavery makes men lose their initiative and enthusiasm for self-improvement as it is that slave-owners are far more interested in the profit-yielding capacity of their slaves than in their cultural and moral attributes. When imperialists break their hearts over the moral backwardness of the victims of their greed and proclaim to the four winds their deepest concern for the cultural advancement of their slaves; the average intellect receives the whole thing with a wink. So that when Miss Mayo pesters the attention of the world by her nauseating tales of sex, filth and excreta in order to drive home her contention which reads, "Indians must not get Political Freedom," every school boy guesses her true motive without the help of his teacher. Nevertheless let us weigh her accusations and see what they are worth. Her book has been described by *The New Statesman* as "one of the most powerful defences of British raj that has ever been written." Powerful fiddlesticks! It should be described as inductive reasoning flying to the moon on the wings of a blue bottle. Miss Mayo holds.

1. Indians lead a sub-grade of existence.

2. India is a menace to the world as a breeding ground for disease.

3. It is due to British protection that Indians live on the face of the earth or else they would have been wiped out.

The first charge is both true and false. Most Indians have been reduced to such economic degradation through "British protection" that they live a life of compulsory starvation without even the barest necessities in the way of housing and clothing. Let us force Miss Mayo and her compatriots to live on 30 or 50 rupees a year and see how much culture they exude after six months. I have seen some Anglo-Saxon slum dwellers. They would give the lowest of Indians any handicap and beat them in filthiness by a wide margin. No Indian will live in an unwashed shirt for a decade or so, nor take a bath only when shipwrecked. As to finer feelings, religion or anything like that, some of the Anglo-Saxon poor can well compete with the animals at the Zoo. I am forced to say these rude things, for Miss Mayo drives us to comparison. I do not say our people lead a very high life;—poor men, they are not in a position to do so; but why say *they lead* a sub-grade of existence when what really happens is that they are *made to lead* a life of suffering and wants. Those Indians who can afford it lead a high enough life. May be their idea of a bath is not wading in a few gallons of tepid water, but washing the whole body in running water. May be their wine bill is nil, their luxuries few, their food more natural than that consumed by Nero's Court or their habits a bit fastidious but that does not make it a sub-grade of existence. That is a sub-grade of existence which renders a man progressively degenerate in body and mind. What do we find in India to-day? Millions of forward-looking and hopeful men and women who are fast improving in body and mind, staking their all on their life's major speculation: Political Freedom. These progressive men and women are the people on whom we should concentrate, not the hospital cases of Miss Mayo nor the criminals encountered by her Anglo-Indian, Parsee or other friends who are jailors, lawyer's or liars. If we had been leading a sub-grade of existence, the British would not spend so much money and energy in counter-acting our efforts to attain *Swaraj*, (including recourse to detention without trial). If we had all been degenerate, the British would not find so many healthy and energetic workers to run their government. Those Hindus who went and fought in France when some Anglo-Saxons were pleading conscientious objection to being courageous, were not degenerates either. Those who did pioneer work in Africa so that white men may later on swindle them were also fair samples of manhood. There are thousands of Hindu workers in America who are earning the love and respect of their American competitors and employers (Read Dr. Rajani K. Das's book "Hindustani Workers on the Pacific Coast.") for efficiency, integrity and high morals. Miss Mayo could have interviewed some of them instead of going to the India

Office for instruction. This so-called sub-grade of existence vanishes as soon as Indians find sufficient means to improve the "grade" of their existence. Poverty and ignorance are its causes and in so far as poverty is removable it is also open to improvement. And it has no more to do with raciality or civilization than poverty or ignorance has. The ideals of a better life are there, it only requires means to realise it in the life of the masses of India.

What is responsible for our poverty? What has destroyed the balance of our economic life by destroying our industries by foul means? What again has made ever-bleeding wounds on our social body by exploitation, miscalled development and trade? Hindu Religion or Anglo-Saxon Irreligion. We have not been poor and starving always. Our traditions, our ideas of good living, our wealth of temples, tombs and treasures: marvels of the architect's, the sculptor's, the lapidarist's, the weaver's and the painter's arts, testify to our past prosperity. It was the lure of our gold, and not the urge of Christianity that brought the Anglo-Saxons here. And our present poverty is the result of their "protection." This poverty will not be removed or even lessened so long as our present rulers get a free hand to squander our national wealth in the name of Military, Railway or Home charges, to pay interest on money that was seldom spent for our benefit and probably was not borrowed at the lowest available rate. What does this woman, who knows so much of venereal ailments and sexual perversion, know of the economic history and structure of the nation she has been commissioned (by God?) to slander? Coming from a nation of cold-blooded and deeply analytical economists as she does, what is the consideration for which, she wages this semi-sentimental war against India's just claims? Instead of looking for the real causes of India's present degeneration in certain spheres, causes that will stand the test of science and logic, why does she ascribe it to our culture, civilisation, race, religion or philosophy (without knowing anything about them, of course)? She might just as well have explained our poverty, high death-rate and low percentage of educated persons by saying that these were due to a curse laid on our nation by an angry witch or an offended Christian god. That would have caused even more sensation in New York.

India is accused of being a breeding ground for diseases, and, as such a menace to the world: Well, it is not true. Most of our countrymen die of diseases that cannot be communicated to well-fed Americans. Our Malaria, the greatest killer, is really malnutrition. Our infant mortality is really due to poverty. There is a direct relation between infant mortality and poverty. The same is true of respiratory diseases, also of Plague, Smallpox and Cholera are directly fostered by over-crowding, bad and insufficient food and dirt. These are the natural manifestations of poverty.

And what has made India so poor? Anglo-Saxon unscrupulousness, treachery,

greed and exploitation or Hindu social customs and speculative philosophy? History will answer the question. It was that race of supermen, the progeny of the murderous marauders of the sea, who today worship Jesus as they worshipped Odin and Thor yesterday, that have stricken the fairest lands of the southern seas with the curse of their soulless greed. Hindu philosophy and Hindu speculative thought are things too high and complex for the *banias* and *gladiators* of the West to comprehend. They are hazy and meaningless to the shopkeepers who criticise things beyond the reach of their shop-walking intellect in the columns of the *New Statesman*. Thus might a London Coster find fault with Wagner's orchestration. The Hindus were comprehensive thinkers and all-round men. Alongside of their speculative philosophy would be found their positive sciences or *shastras*. The achievement of the Hindus in the fields of Astronomy, Mathematics, Logic and Grammar, in Economics, Medicine, Chemistry and the Physical Sciences, in Navigation, Ship-building, architecture, Sculpture, weaving, Painting, Decoration, the Lapidarist's Art, Town-planning, Banking and Finance and the Military Arts, has been marvellous for the times. The downfall of the Mahammadan Empire in India was the work of Hindus and not of the covetous tradesmen of the West who later on occupied India by a prolonged practice of duplicity, treachery and by employing the lowest of means. Talk of higher culture or ideas, purer instincts or finer sentiments from Miss Mayo's kindred sounds like a Ghoulish howl from a cave. I quote a few verses from the Epic of Anglo-Saxon expansion with special reference to India and the East. I have said that our greatest sin is our poverty which is a gift from the Anglo-Saxon saviours of the world. From the following quotation we get an idea of how the British have driven the Indians to the farthest point of misery by ruthless taxation.

"Lord Mayo says plainly in his minutes and despatches, that the burthen of Imperial taxation has increased, is increasing and ought to be diminished. In 1859 the total expenditure amounted to £38378,026, and that for 1870 was £50782,412 or an increase of more than seventeen million sterling. Meanwhile, what is the condition of the mass of the people? By the confession of the latest authority, they are reduced to the lowest point at which existence can be maintained. Not five years ago, six hundred thousand persons perished of starvation within three hundred miles of Anglo-India. (Vide Torrens—*Empire in Asia*, p. 376, Reprint.)

Today the expenditure of the central government alone exceeds 130 crores of rupees (about £100,000,000). Add to it the proceeds of the Land revenue; the Excise, Forests, Stamps and miscellaneous duties which comprise provincial receipts and the immensity of the burden becomes fully manifest.

Herbert Spencer says:—

The Anglo-Indians of the last century 'birds of prey and passage,' as they were styled by Burke showed themselves only

a shade less cruel than their prototypes of Peru and Mexico. Imagine how black must have been their deeds, when 'even the Directors of the Company admitted that, the vast fortunes acquired in the inland trade have been obtained by a scene of the most tyrannical and oppressive conduct that was ever known in any age or country.' Conceive the atrocious state of society described by Vansittart, who tells us that the English compelled the natives to buy or sell at just what rates they pleased on pain of flogging or confinement. A cold-blooded treachery was the established policy of the authorities. Princes were betrayed into war with each other; and one of them having been helped to overcome his antagonist, was then himself dethroned for some alleged misdemeanour. Always some muddled stream was at hand as a pretext for the official wolves. Down to our own day are continued the grievous salt monopoly, and the pitiless taxation that wrings from the poor ryots nearly half the produce of the soil." (Vide *Social Statistics*, pp. 567-8.)

Then comes Burke with his tribute to the great people who "protect" India from disappearing from the face of the globe. He said,

"Young magistrates who undertake the Government and Spoliation of India, animated with all the avarice of age, and all the impetuosity of youth, they roll in one after another, wave after wave; and there is nothing before the eyes of the natives but an endless, hopeless prospect of new flights of birds of prey and passage, with appetite renewing for a food that is continually wasting."

Sir Charles Dilke wrote:—

"There is too much fear that the English, unless held in check, exhibit a singularly strong disposition towards cruelty, wherever they have a weak enemy to meet. ... In Madras roads, for instance, I saw a fruit-seller hand up some limes to a lower deck port, just as we were weighing anchor. Three Anglo-Indians asked in chorus; 'How much?' 'One quarter rupee.' 'Too much' And without more ado, paying nothing, they pelted the man with his own limes, of which he lost more than half. ... It is in India, when listening to a respectable conversation on the subject of looting that we begin to remember our descent from Scandinavian sea-king robbers. Centuries of education has not purified the blood, our men in India can hardly set eyes upon a native prince or a Hindoo palace before they cry, 'What a place to break up?' 'What a fellow to loot.' When I said to an officer who had been stationed at Secrole in the early days of the Mutiny, 'I suppose you were afraid that the Benares people would have attacked you' his answer was, 'Well, for my part, I rather hoped they would, because then we should have thrashed them and looted the city. It hadn't been looted for two hundred years.' (Vide Greater Britain 5th edition pp. 445-7.)

Thus began the process of impoverishing the Indians whose cumulative effect to-day enables the uncharitable and ignorant tools

of India's enemies to refer to Indian life as a sub-grade of existence and to India as a breeding ground for disease. About twenty years ago the Rev. Dr. Aked said in the course of a lecture delivered in England:

"Famine in India was chronic and things were going from bad to worse. In the first quarter of the nineteenth century there were five famines with a million deaths; in the second quarter, two famines, with half a million deaths; and in the third quarter, six famines, with five million deaths. The average income told the same tale. India had *retrograded*, materially, and the simple fact was that the longer our rule continued, the worse the condition of things became." (Quoted in the *Prabasi* 1313 B. E. P.)

In the ten years ending in 1905 nearly four million people had died of Plague in India. In the nineteenth century over 32 million people had died in India of famine. These are striking tributes to the "British Protection" of India which began with such deeds of inhuman cruelty and plunder. Will Miss Mayo recommend its continuation as a means to attain health, strength and prosperity? But of course, we are expected by Miss Mayo and her friends to be exterminated by invaders if and as soon as the British leave us. India has experienced many invasions, some by worse barbarians than the Modern European imperialists, yet the Indian people have come through alive every time. Just before the British came to India the Hindus were reasserting political power in India. That they were enslaved again was not due to their deficient social system, child-marriage or sexual appetite. It was partly due to their lack of any national sense, partly to the fact that the British came at a time when the Empire of the Moguls was breaking up into numerous disunited small kingdoms which the British could easily play off against one another, and largely to the superior weapons and devilry of the invading people, who came in the guise of friends. The History of British occupation of India is a long catalogue of traitorous and shameful deeds and there are many authoritative books by eminent 'white' men which if studied, may serve as a revelation to open-minded people. (Vide "*The Rise of the Christian Power in India*" by Major B. D. Basu is a five volume treatise which can be considered to be a good compendium of books, essays, reports etc., relating to this period of Indian History.) When the British go into power, "then", in the words of Lord Macaulay (Hist. Essays, Vol. III), "was seen what we believe to be the most frightful of all spectacles, the strength of civilisation without its mercy." Tyranny of the most blood-curdling sort, frightfulness that would quail the heart of an Assyrian, hypocrisy reeking with the stench of a wellnigh pathological greed crowd the pages of this history. Let all dispassionate persons study the true story of European domination of India and judge Katherine Mayo's pointless attack on India's socio-religious life as the cause of her present degradation, and evaluate her stage tears

over suffering Indian womanhood thereafter. As to fears of extermination—we hope to defend ourselves without British bayonets; for British bayonets do not defend us now, any more than the Turks were kept back at Mesopotamia by the Americans. One of the supporters of Miss Mayo writes in *The New Statesman* to the effect that if the British withdrew their army from the N.-W. frontier "all the 'failed B. A. s.' of the nationalist agitation would have their throats cut within a week or so." So would also all the conservative and so-called liberal M. Ps. if they tried to fight their own battle against the French, the Germans or even the Portuguese. Just as they hire stalwart fools to fight for them, so could the B. A. s. also keep an Army of intelligent Jats, Sikhs, Gurkhas, Mahrattas, Moplahs, Namasudras, Pathans, Purabiyas, etc., to present arms to any number of cross-belted map-readers. It should, however, be noted that there are a good number of B.As. in Madras, Bombay, Calcutta or Lahore who are well able to become officers in naval, air or field forces and manipulate the machines which are now-a-days used for the destruction of human life. In this I am certain they would not be beaten by the average Englishman or American provided their machinery, instruments and explosives are of good quality. The latter too could be manufactured with a little effort in this country. So that Miss Mayo as well as C. S. (A reviewer in the *New Statesman* who out-Heroded Herod in the course of her appreciative comments on Miss Mayo's book. Is the reviewer Miss Cornelia Sorabji by any chance? I may be wrong for I see that the reviewer has attempted to suggest to the readers many times that he or she is English) may well assure themselves that even if we got *Swaraj* we would still continue to provoke their "righteous" indignation by our frailties so long as they last us.

The next series of charges against us comprise lack of culture, sexual perversity, violation of babies, venereal diseases, cruelty to animals, drinking filthy water, hyper-sexuality, impotency, eating cow-dung, using the same as the mainstay of a system of medicine, etc., etc.

While admitting that such things can be found in India if searched for with assiduity, I must point out that such abnormalities are not by any means representative and essential facts of Indian life and civilisation. India is a vast country with a very long history. Numerous institutions have originated, flourished and decayed in the soil of this ancient country. Whereas a *pervenu* can easily acquire only such manners and habits from books of etiquette as would find him a place in society; the man who has a little "ancestry" is often burdened with a lot of tradition, fads, mannerisms and idiosyncrasies, all of which may not prove to be "assets" of life. Similarly an ancient nation will necessarily carry along with its tradition, idealism, glory of past achievement and culture, a lot of wreckage, dead and dying institutions, thought perverted into superstition and conduct based on thoughtless habit. India is such a country

and if one looks for evil here, one will find it. But there is more of good in this country, the evil is on the wane, inspite of British Protection, known as the "policy of non-intervention. We are not supporters of caste distinctions, child-marriage, enforced widowhood or unhygienic habits. These have done a lot of harm to India in the past and are still doing much harm, although they are doomed institutions. But there had been social reformers in India before William the Conqueror taught the British to speak in French and to think coherently and there had been more of them afterwards. The Present reform movement began before Waterloo and to-day there are millions and millions of Indians who are well on the way to realise their ideals of social purity and excellence. The Indians have achieved this without the help of those greedy hypocrites who come here hiding their low nature behind pious pretensions, shedding crocodile tears over their own misdeeds. For them we have only one advice "NO HAWKERS." No more thieves must sneak into our country pretending to peddle either religiosity or social hygiene. Our further advice is "physician heal thyself." There are millions of well-clad savages in Europe whom a little culture will do no end of good. There are more of them in America. A study of Havelock Ellis or Von, Krafft-Ebing will reveal how for sheer variety sexual perversion in the West has a world of its own, where we can show only a few common garden species. The profusion of pornographic literature and indecent places of amusement in Euro-America rouse in us a natural suspicion that the demand for such things is probably commensurate with the supply. The statistics relating to the prevalence of venereal diseases in Western countries are also illuminating. Pigeon-shooting, fox-hunting, vivisection, etc., are not organised by the S. P. C. A. Nor are the poor girl-workers in the big cities of the West, who are forced to supplement their starvation wages by selling their bodies nightly to the idle debauches, volunteers to the Feminist cause. There are people in the West who drink no water, filthy or clean, but fuddle themselves with drink and drugs, men who embrace vice not because of ignorance or poverty, but consciously in order to drag their hectic existence to its logical and evil extreme. Western girls seldom bear children at an immature age through marriage; but, judging by the crowded founding homes, statistics of hospital cases and confessions here and there, one cannot say that none of them ever get into trouble at an early age. So that there are "baby-violators" also in the West. Not violators of baby-wives, but violators of baby-mistresses. The statistics showing the age of venerably affected persons also point the same way. My question is, if Miss Mayo had so much to do at home, why did she then go out of her way to emancipate the poor Hindus? What was her attraction?

Now let us go through some facts and figures in order to put to the test the contentions of this sanctimonious woman. The contentions must be tested from both

an absolute and a relative standpoint. Are we guilty at all? Are we so guilty as we are painted? Are we more guilty than is due to the average frailties of man? I may not be able to find perfect answers to the above; but my hope is that others will do so later on.

Are we devoid of all culture? It is no doubt true that compared to the teeming millions that live on the soil of India the number of really cultured men and women is rather small. But true culture in all countries is found only in the few. As a matter of fact culture is merely a name given to the thoughts, feelings and conduct of the best element in a nation. With proper arrangements for education and provision of necessary material means, culture or at least a semblance of it can be imbibed by a larger proportion of a nation. All men are born uncultured and their nurture determines their future mental and physical development. How much the quality of this nurture depends on economic means need hardly be explained to intelligent people. Men who are provided with no education, have not even sufficient means for one square meal a day, who seldom get an opportunity to see or experience the beautiful and good things of life and never go beyond the narrow limits of a cramped existence, in which there are only suffering, slavery, insults and tyranny, can hardly be expected to cultivate cultured ways of living and thinking. The fact that inspite of what they have been reduced to by nearly two hundred years of organised exploitation, the Indians even now think of God, religion, duty, good and evil, charity, chastity, loyalty, hospitality and other virtues, are thrilled by the religious dramas and attracted by classical literature and music, shows that they possess a basic and deep-rooted culture which needs no outward trappings to prove its existence. Ability to read printed signs, to put on complex clothing or to travel by underground or elevated railways do not constitute culture. If culture has anything to do with man's mind, the Indian masses are cultured inspite of their lack of ideas of hygiene, sanitation and dietetics. What is more, they are nearer the highest thought of humanity than the American workingmen are to the thought of Emerson or William James. So that where we are beaten by the West are only in those aspects of culture in which the backing of material wealth is an essential. There are also deficiencies caused by lack of education, discipline, and hopefulness. These are closely related to wealth and liberty. What we have however prove at least that we are not inherently vicious or incapable of further cultural development. If only the literate were counted in India even then we could show well over twenty-five million of such people. Those who know English can also be counted in millions. Miss Mayo has pounced upon a few persons here and there who have unclean habits to condemn a whole nation. It may also be pointed out that many of these cases merely show a temporary want of ability to fit in with new conditions of life and the younger generations

are already getting used to city life and are rapidly mastering the tricks of modern civilisation.

It is not my intention to belittle the material achievements of the Western people; but I only request our Western friends to remember that sanitary fittings alone cannot make a civilisation; science alone cannot give man his perfection. It is all very easy for ignorant and misinformed people to rave against Hindu thought, but those that have taken the trouble to study it, have seldom thrown it overboard. The world has yet a long way to go. It is foolish for those who are an inch or two in advance here and there to turn up their noses at those who are a couple of inches behind. The little mechanical tricks, the knowledge of which make our Western friends feel so superior, have been learnt in a few decades by the Japanese. It will be the same in other countries though some may be hampered for a time by political dependence.

Indians have been charged with sexual perversity and been called baby-violators. The Indian masses, as everybody is aware, generally marry soon after attaining maturity and sometimes before that. Married life seldom fosters sexual perversity and, if early marriage in itself is not a perversity, Indians can be considered to be eminently free from such vice. The lower one goes in the social strata the more true will one find the above statement. As a matter of fact, some of the primitive races of the East never know any perversion, till they were contaminated by "more civilised" people. As Mr. E. H. Man, F.R.G.S., C.I.E., Chief Commissioner of the Andaman and Nicobar islands wrote nearly half a century ago: (Vide "On the Aboriginal Inhabitants of the Andaman Islands" by E. H. Man F. R. G. S. C. I. E.: Journal of the Anthropological Institute of Great Britain and Ireland vol. XII, part 1, p. 112: London 1883.)

"Intercourse with Europeans and other foreigners has, it must be confessed, unhappily opened their (the Andamanese) eyes to the existence of some vices of which they had formerly no knowledge; notably is this the case with regard to drunkenness, abduction, rape, seduction, unnatural offence etc., which appear never to have been committed among them"

The Indian masses lead a more or less quiet and colourless life, perversity is the product of high nervous tension, idleness and unearned wealth. Few Indians live a hectic life or have money or leisure enough to indulge in sexual perversity. Most of them are also forced by custom to live away from their wives eighteen hours out of the twenty-four; so that all Miss Mayo's talk of sexual excesses are nothing short of unmitigated lies concocted either by herself or by her Anglo-Indian, Parsee or other friends. Cases of some amount of perversion and excess are normal to all human races. For instance let us see what America herself can show in this respect. Lajpat Rai tells us in

his admirable book "The United States of America."

"The double standard of morals' as applied to men and women, is one of the most hotly debated questions of the day. The tremendous prevalence of venereal disease among men: the 'Privilege of men' who insist that their present and future wives should be blameless in their moral character while they reserve for themselves almost unrestrained freedom and never hesitate to stain the lives and bodies of their wives and children with disease; the ruthless economic exploitation in industries, which forces so many women down into a life of shame: all these questions agitate deeply the woman of America to-day, organised womanhood and single workers are trying their best to stem the tide of degeneration and to ameliorate or eradicate the outer and preventable causes which in the ultimate lead fellow-women into the under-world.....America does not publish its deepest shame in tangible numbers and it is not possible to know how many women lead degenerate lives. But the reports of the Vice Commission, which has extensively investigated the conditions of prostitution in Chicago, give ample proof of the crying need for immediate attention to this problem.....Chicago alone is reported to require yearly 5000 new girls to satisfy the demands of prostitution in refilling the places of such as dropped out through death and disease. About 50 p. c. of these girls are under seventeen hardly more than children."

So that even in a country which professes to be a land of freedom, where Miss Mayo herself, there are millions of people with abnormal sexual appetite. What is more, there are a sufficient number of body-violators in Chicago alone to violate 2500 new babies every year. Baby-violators who do not sin ignorantly or thinking that there vile conduct is part of their religion; but filthy-minded perverts who plunge into the mire with all their burden of Anglo-Saxon morality and culture.

But are there too many child-wives in India? Those that are, make us to hang our heads in shame; but should we therefore let Miss Mayo's sweeping generalisations go unchallenged? Let us enquire into the facts. We take the following figures from the Census of India, 1921 vol. 1, part 1, page 159.

Year	Number unmarried aged		Number married. Per mille.	
	Per mille. Males	Per mille. Females	aged	aged
	10-15	15-20	5-10	10-15
1921	879	687	907	601
1911	866	665	891	555
1901	860	650	893	559
1891	841	621	874	491
1881	843	617		481

Commenting on the above the Report says, "the figures clearly show an increase in 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 other religions."

This means several things to Miss Mayo and her clan. (1) That nearly 70 p. c. of Indian males remain unmarried till they are out of the 15-20 age group, (2) That over 60 p. c. of girls cross the age-period 10-15 in an unmarried state, (3) That since 1881 there has been marked progress towards better conditions in this respect and (4) that the Hindus, Katherine Mayo's *betes noires* are the most progressive in this field. Where Miss Mayo found whole hospitalfuls of suffering girl-wives whom their student husbands had mutilated and infected whole-sale, God only knows! This woman seems to have been suffering, when she wrote her book, from some kind of complex which might have made her see sexual perversion even in the *Kutub Minar*. A Freud alone could explain why a virtuous American spinster should be so obsessed with ideas of sexual and sadistic excesses as to suspect (expect?) a whole nation of such guilt.

The above figures showing number of unmarried girls per thousand need a further explanation. In India marrying off a girl before she attains puberty is supposed to be a virtue. Marrying off does not, however, signify giving over to wife-hood. Girls seldom go to their husbands' homes before two, three or more years after marriage. But this idea of marrying off girls at an early age has led to the almost universal practice of under-stating a girl's age when she is unmarried and in her teens. What is stated to be thirteen is generally fifteen and fourteen is often seventeen. Hence the real state of affairs is, if anything, better than what appears in the above table of figures. I do not suggest that things are in an ideal state in India; but, my point is that where Miss Mayo charges us with criminality and demands our extermination, we are generally speaking guilty mainly of violating the principles of eugenics, not babies. In the latter respect we are no worse than the Americans.

A few words about the relative rationality of Indians and Anglo-Saxons are here necessary to complete my contradiction of the inferior-culture charge. Indians believe in caste-distinctions, untouchability, drinking filthy 'holy' water, ghosts and spirits and in many other stupid things. This is true of not all Indians; for rationalistic 'heresy' has always occupied a prominent place in Indian thought since time immemorial. One can see this, to begin with, in the *Vratyas* who are almost mythical, and then in the great pioneers of liberal and free thinking: Buddha and Mahabir in ancient times, Ramananda, Kabir, Nanaka and Chaitanya in later times, and Rammohun Roy and Dayananda Saraswati in modern times. These men had and still have millions of followers and admirers in whom they inspired ideals of democracy, equality, virtue, justice and fraternity never realised in practical life by any Western nation. Miss Mayo should have studied the lives and achievements of Mother India's greatest sons, before setting up a howl over the few black sheep of the family she had seen or heard of. Some Indians are superstitious

and prejudice-ridden, so are most Westerners. If Indian *khansamas* refuse to dine with *sudras* or prefer the impure water of the holy Ganges to distilled water: in the West; many a Sir Arthur Conan Doyle infects the popular mind with talk of *poltergeist*, tree spirits and ectoplasm, Americans refuse to dine at the same table with Negroes and Mulattoes or even to worship at the same church or travel in the same car with them. Upper class, lower class, blue blood and county blood are also terms invented by Anglo-Saxons to signify imaginary superiority of one kind or another. There are also marriages of convenience (with dowries) *mesalliances* and left-handed marriages in Europe and America, in which latter country the mouths of oil, tar or toilet-paper kings water at the sight of a prospective son-in-law in the shape of an European duke, marquis or count. In St. Peter's church in Rome, one can see whole queues of irrational devotees kissing the foot of a marble god one after another while an attendant wipes the foot of the image every time with the same rag. Horrors of pyorrhoea and soft chancre! Those poor fools should have kissed a sterilised operation table instead and every kiss should have been followed by a shower of permanganet of potash.

Next we face venereal disease. Venereal disease was originally introduced into the East by Europeans. Says Frederick Tice, M.D., (*Vide Practice of medicine* Vol. III P. 442).

"The researches of Okamura and Sasuki for Japan and China and of Jolly and others for India showed that syphilis did not exist in these countries until it was introduced from Europe."

In the Indian system of medicine this disease is known as *Pheranga Roga* or *Feringhee disease*, which means European disease. Where Miss Mayo discovered that Indians were simply rotting away in their millions with syphilis and other venereal diseases we do not know. The fact is that in many cantonment towns and ports this disease is widely prevalent among some classes, but there are no grounds to say that such diseases are very wide-spread in India or that they are spreading more and more.

The Encyclopaedia Britannica (*Vide* Vol. 32 P. 300.) says,

"The figures collected by the British Royal Commission, (on V. D.) indeed, indicate that the higher in the social strata one goes the more venereally stricken do the people become."

Which means that wealth begets these diseases. The reason is obvious. So that, Miss Mayo's charge of venereal affection made against a nation which is composed 95% of poor and simple-souled people is *prima facie* absurd and false. Wealth and idleness have stricken the West with these diseases to a degree impossible of thought in India. The Encyclopaedia Britannica (*Vide* Vol. 32 P. 300) also tells us that syphilis compose nearly 20% of

the United States' population and that about 30% of Western men and women had suffered from venereal diseases before the War. Conditions have gone far more to the worse since the war. The war has probably also increased the number of Indians who have suffered similarly, but exact figures cannot be obtained. There are however two ways in which we can come to some sort of an estimate indirectly. We find in Nelson's *Living Medicine* (Vide Vol. 7. p. 297.) about sterility in women:

In a considerable proportion (some authorities place the figures very high) the condition (sterility) is a direct result of gonorrheal infection.

So that as gonorrhea is the most widespread of venereal diseases, a population of which a large number are infected with venereal diseases must show a large proportion of sterile women. As Miss Mayo herself and her supporters have been raging against the Indian habit of breeding and dying like flies and against all or most young women getting half a dozen offspring before passing their teens, their further accusation of Indians being largely diseased venereally breaks down on their own statements. Moreover, I have consulted an eminent physician and learnt from him that syphilis in a group of men and women always increases the number of the blind, the deaf-mute and the insane among their progeny. So that if India is being progressively "syphilised" like Europe or America, then the figure of blind, deaf-mute and insane persons should show, accordingly progressive increment. What is it we find in fact. The following table from the Census of India (Vide Vol. 1. Part, I. P. 205.) will show us how we stand:—

TOTAL	Lepers	Blinds	Deaf-Mutes	Insane	INFIRMITY	NUMBER AFFLICTED, WITH RATIO PER HUNDRED THOUSAND OF THE POPULATION.				
						1921	1911	1901	1891	1881
860,099	102,513	479,637	189,644	88,305	..	..	..	..	..	..
272	32	152	60	28	..	..	..	..	..	..
833,644	109,094	443,653	199,891	81,006	..	..	..	..	..	..
267	35	142	64	26	..	..	..	..	..	..
670,817	97,340	354,104	153,168	66,205	..	..	..	..	..	..
229	33	121	52	23	..	..	..	..	..	..
856,252	126,244	458,868	196,861	74,279	..	..	..	..	..	..
315	46	167	75	27	..	..	..	..	..	..
937,063	131,968	526,748	197,215	81,132	..	..	..	..	..	..
407	57	229	86	35	..	..	..	..	..	..

The above does not show any progressive increase in these afflictions, rather we are led to believe that these figures point the opposite way. A progressive increase of venereal affection is not compatible with a fall in blindness, insanity and deaf-mutism in forty years. In passing I also draw the reader's attention to the progressive fall in the number of lepers in India, I should also draw the attention of people to the valuable figures collected by the Student Welfare Committee of the Calcutta University. This committee have examined thousands of students and their findings controvert finally the base lies of Miss Mayo directed against our students whose wives one of her trusted friends "saw" in a hospital suffering from foul diseases acquired from their husbands.

Our last words shall be about our alleged cruelty to animals and about the place of cow-dung in Hindu Medicine. The latter charge can be dismissed at once; for no one who knows anything about the Ayurvedic system of medicine will waste his time over such idiocy as the accusation displays.

Then cruelty. All cruelty is reprehensible and we own up that we are cruel to our animals in some ways. But very few of us allow our old cows to be slowly eaten up by maggots or starve them to death. Old cattle are usually killed by kind-hearted dealers in cow-hide. And one knows that cows must not die a natural death if they desire to be skinned for leather. Hence, I think that all this talk about starving to death and feeding the maggots with old animals is arrant nonsense. Our flourishing trade in hides proves it. Then compare our cruelty with the western variety. I shall not talk in details about roasting Negroes alive or about gassing whole army corps. Let us talk of animals only at first. Samuel Smiles in his work on *Duty* laments the "enormous amount of cruelty upon dumb animals,—upon birds, upon beasts, upon horses, upon all lives." (as practised in the West) He writes—

"In Italy...birds are used for the amusement of children...The children do not understand that a beast or bird can be a fellow creature. When expostulated with, they answer—'It is not a Christian'."

Let Miss Mayo face Mussolini with a denunciation of Italian culture, if she dares. When Cashel Byron (Barnard Shaw, *Cashel Byron's Profession*) said in defence of his pugilistic cruelty, to her lady love:

"Who did I see here last Friday the most honoured of your guests? Why, that Frenchman with gold spectacles. What

do you think I was told when I asked what his little game was? Baking dogs in ovens to see how long a dog could live red hot!"

Was he referring to a Hindu practice? In the Elk-tooth industry the European dealers used to catch the Elks when they were snowed up, pulled out their teeth and left them to starve slowly to death, surrounded by food which the poor animals could not eat. The history of the fur and feather industries would provide millions of instances of leaving animals to die slowly in traps which would probably be attended to once in many months. Birds were carried with their legs chopped off to prevent their flight. And so on and so forth. So much about cruelty to animals. Let us go a little into cruelty to humans. Lionel Curtis is a leading member of the imperial section of the Anglo-Saxon race. In his book *The Commonwealth of Nations* (Vide Page. 224.) he quotes some passages from the life of John Paton, a missionary. We find the following in one place:

One morning, three or four vessels entered our Harbour and cast anchor in Port Resolution. The captains called on me; and one of them, with manifest delight exclaimed, "We know how to bring down you proud Tannese now! We'll humble them before you!"

I answered, "Surely you don't mean to attack and destroy these poor people?"

He replied, not abashed, but rejoicing, "We have sent the measles to humble them! That kills them by the score! Four young men have been landed at different ports, ill with measles, and these will soon thin their ranks... Our watchword is "sweep these creatures away and let white men occupy the soil!"

"Their malice was further illustrated thus; They induced Kapuka, a young chief, to go off to one of their vessels promising him a present...Having got him on board, they confined him in the hold, amongst Natives lying ill with measles..."

Then after twenty-four hours this innocent chief was put back on shore to carry the deadly (to these primitive people) measles to his kinsmen, who died 'by the score!' It chills one's blood to read about such inhuman and fiendish cruelty. The whole history of the "white" races, from the *Sagas* down to the history of the Great War is steeped in human blood. Then why accuse others of cruelty to animals? Western civilisation is tottering and the fear of a plunge back into barbarism has gripped the heart of all thinking men. At such a time the sight of soft-brained western liars attempting to vilify others has a strange pathos which is three-quarters tragedy and the rest unconscious humour.—Modern Review.

