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The Message
of
Sruti-Smruti.

AUM

"Sri Mahagana-Pathaye Namaha."

The Journal
for
One and All.

THE VEDIC WORLD

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TO DEFEND ITS ALL-ROUND INTERESTS.

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**Appeal to H. E. the Viceroy
Hindu Conformists Conference.
The Deputation**

EDITED AND PUBLISHED BY

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Dr. Amathya's Appeal to H. E. The Viceroy.

MAY IT PLEASE YOUR EXCELLENCY,

Majority under Minority.

1. In India the problem of majority interests is growing worse day by day unnoticed by the rest of the world while the problem of minority interests is in much open discussion in the other countries. The Hindu society in general as it stands to-day can be conveniently classified under 3 groups namely (1) Hindus proper or known as caste Hindus (*Varnas*), (2) Hindu old subsequents or outer-caste Hindus (*Anthyajas*) the old Panchamas now called as Adi-Andras and Adi-Dravidas etc. (3) Hindu new subsequents or out-caste Hindus (*Bahyas*) the Arya-Brahmo Samajists and Theosophists now called as social Hindus and their sympathisers who dare not call themselves so. The disadvantageous position of the caste-Hindu majority under out-caste-Hindu minority is not at all known to the outside world. The 3 above-named groups of Hindus put together form majority over the Indian Muhammadans. The advantageous position that this minority Muhammadans maintain over Hindu majority by merit or fate is known to some extent to the thinking portion of mankind. The Hindus, Parsis, Indian Muhammadans, Indian Christians put together form overwhelming majority over English ruling class or the English nation. The almost divine authority and advantage enjoyed by this very small minority over this vast majority is more clearly known than the above two facts.

2. The disadvantageous position to which the Hindus proper or caste-Hindus are now subjected to has no parallel in the history of any race. Avarice and pride (*Thrustna, Garva*) are the causes of degeneration and fall. In the *Samsara* or in the ever-changing cycle of evolution and involution of Nature every individual and race has to meet the fate of

growth and fall. There could be no exception to this natural law that operates on all equally as long as they place themselves under its fold. It is natural that a race, living for millions of years, should take at least some thousands of years to degenerate itself. To trace back to the causes of the degeneration of Hindus we have to go back as far as 4,000 years ago when the avarice and pride (materially) took hold of the Kshatrias the legal rulers of India. And for the first time that spiritual class of rulers began to neglect their caste-principle (*Dharma*, Righteousness) under the influence of *Kali*. It ended in the degeneration of the Kshatrias race and gave influence to the Sudra progeny through their Sudra wives. The central power passed into the hands of Sudra kings. The Sudras who procured kingdoms were taken hold of avarice and pride (religiously) in their own turn. This was appropriately checked and satisfied by Bhagwan Buddha in his specially promulgated creed now known as Buddhism. Most of the Sudra kings became Buddhists, and for some time the central power was kept up by the Buddhist converts. It was during this Buddhist period that India came into the first foreign contact the Greeks. Even when the central power failed and the different Hindu and Buddhist kingdoms became isolated and weakened, the Mahomedan invaders could not easily enter the country and establish themselves. Did the caste-quarrel bring the Greeks to India? Did the caste-quarrel bring the Mahomedan invaders or the British merchants to India? Historically no. On the other hand the case is quite the contrary. It was on account of the negligence of the caste principle by the Kshatrias rulers the central power was gradually lost, isolating and weakening the various kingdoms. The Chinese and Greeks recorded and appreciated the peace and prosperity that was prevailing in India under caste-system. For more than 2,500 years this caste system was subject to misrule in some shape or other and to some degree or other, under the rule of the non-Kshatrias who are in lack of knowledge and competency to rule satisfactorily and orderly a society like

the Hindus to which the material aspect of the life is very insignificant. If, in spite of the mistakes and misrule of the successive invaders and Governments, the caste socialism has continually having its hold on masses, what would be the natural foundation and forces that are operating upon that divine caste system? The illustrious Burke understands this from historical and documental records without actually coming in contact with the Hindu society and places the following opinion before his august nation. He said, "They have existed in spite of Mahomedan and Portuguese bigotry, in spite of Tartarian and Arabian tyranny, in spite of all the fury of successive foreign conquest, in spite of a more formidable foe—the avarice of the English dominion. I have spoken now, my lords, of what their principles are;—their laws and religious institutions, in point of force and stability: I have given instances of their force in the very circumstance in which all the institution of mankind in other respects show their weakness. They have existed when the country has been otherwise subdued. This alone furnishes full proof that there must be some powerful influence resulting from them beyond all our little fashionable theories upon such subjects. The variety of balanced opinions in our minds weakens the force of each; for, in Europe, sometimes, the laws of religion differ from the laws of the land; sometimes, the laws of the land differ from our laws of honour; our laws of honour are full of caprice, differing from those other laws, and sometimes differing from themselves: but there the laws of religion, the laws of the land and the laws of honour, are all united and consolidated in one invariable system, and bind men by eternal and indissoluble bonds to the rules of what, amongst them, is called his *caste*."

3. What Mr. Burke could understand from records and observation is not intelligible to the much advertised Hindu leaders of these times. In spite of these historical facts the old batch ignorant "social-deformers" in the name of social reform and the new batch envious political gamblers in the name of "non-violent non-cooperation" and "justice" are complaining of caste-system in and out of season. It is the

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nature of dog to walk about lifting its leg whether it receives a hit on the leg or in any other part of the body. Similarly it has become a novelty of these men to attribute their political and economical failures due to their ignorance and incompetency to this sacred caste system giving some devil quotations from Western diplomatic writers. The ruling class was neutral in their sympathy towards the religio-social policy of the Hindus until the leading class, their own disciples, attained their majority recently to help them in the religious interference in the name of socialism. The religious-minded Hindus who still form the overwhelming majority cannot drink and dance with the ruling class, whereas the materially-minded Hindus can drink and dance with the ruling class to the extent they allow them so. Consequently though these materially-minded Hindus are very insignificant and negligible in number have become highly significant and influential. This drink and dance acquaintance of the materially-minded Hindus is doing much harm unnoticed both to the Hindu society and Government. Many of these Hindu leaders have become leaders only by virtue of their advocacy against the unprotected rights of the Hindu socialism, law and religion, thereby gaining the influence in bureaucratic circles and publicity in the newspapers. They are passing honorably, setting up a very bad example to younger generation without any check from the masses who have been deprived of their state influence and sympathy and publicity which is entirely in the hands of these materially-minded Hindus. Thus the cause of the caste Hindus, the overwhelming majority of the Hindu society, is not only lacking in the state sympathy, but it is much interfered with without adequate opposition. As for the outer-caste Hindus (Panchamas), they are in no way better condition than the caste Hindus, except their receiving lip sympathy from the ruling bureaucrat and the leading autocrat in and out of season, in the form of speeches that they are almost prepared to sacrifice all that lies in their power. And they are now frequently being used as tools by the Indian leaders and philanthropists to serve their own ends.

4. Now let us note how far these out-caste Hindus (social Hindus) and their sympathisers who are now influential in the Hindu society share their influence along with our Indian Mahomedans. The Hindus especially Brahmans who are more accustomed to literary pursuits are the first to receive English education and Western habits of living and thinking. If they had maintained their own national education along with the Western education they would have not only become worthy leaders of Indian destiny but would have become the worthy leaders of world's destiny by sharing with the best part of that Western civilisation. But the fate of irony is otherwise. They have become first prey to the worst part of the Western civilisation and consequently the first among Indians who deviate from their own national habits, living and thinking. They have become a source of weakness and division to the Hindu society in general to which they are alleged to belong by their inroads over the individual and caste rights of the Hindu society, though they are thinking and advertising contrary to this. Lord Macaulay observed years ago:—

“No Hindu who has received English education ever remains sincerely attached to his religion. Some continue to profess it as a matter of policy, but others profess themselves pureilistic and some embrace Christianity. We desire to form a class who may be interpreters between us and the millions we govern, a class of persons Indians in blood and colour but English in taste, in opinion, in morals and intellect.”

They have become beyond all control as far as Hindu society is concerned. They duly maintain fear and humiliation when the question of Mahomedan rights come into the new Councils of Legislature. Recently in the Madras Legislative Council a Zemindar and Brahma Samaj Propagandist of the Andhra country unhesitatingly objects a debate on purdah system because it is a Mahomedan right, who would have no hesitation to join and strengthen a debate on the rights of caste Hindus without any fear or modesty. They openly and deliberately ignored the authoritative pronouncement of the 3,000 Pandits and 6,000 Hindu conformist delegates who were

at conference at Benares to disprove the deliberate references on Hindu Sastras made by them in open councils in connection with their Marriage Bills without any fear or modesty. On the other hand, their Mahomedan colleagues are late to join the Western education and receive the bad consequences of the Western education. They maintain, to a large extent, their national habits and thinking while joining with the other creeds. So they are in the habit of imitating the Western life cautiously and limitedly. Even when one or two individuals among them come out exceptionally and ignorantly with a non-Islam taste and principle, they are easily controllable by their Mahomedan colleagues in the councils or Ulemas and Maulanas outside. We can note this by their readily obeying the advice of their Ulemas who were in conference at Talebabad to discuss the race-destructive evils of Sarada and Gour Marriage Bills. And the Mahomedan leaders fearlessly join the debates on the Hindu rights taking the advantage of the avarice of the materially-minded Hindu leaders to encroach upon the rights of the religious-minded Hindus and thus they are exhibiting their diplomatic superiority over their Hindu colleagues. These are the man-made advantages the Mahomedans are having over Hindus, and the Hindu leaders are responsible for the same. Then, there is a divinely bestowed advantage for our Indian Mahomedans. The Hindus who were in possession of the whole globe in the pre-historic ages do not possess now any independent state on the face of this earth. The social Hindus (material-minded Hindus) equally share with this disadvantage with other Hindus; whereas Mahomedans are in possession of some independent states outside India, serving a great advantage to the Indian Mahomedans. By this the Indian Mahomedans maintain some prestige in the estimation of the ruling class. They possess this advantage by their wheel of fortune to which no sane and wise man should be envious.

5. The Indian Mahomedans along with other Indian communities are equally in disadvantageous position under the English-ruling class who are more divinely gifted with the wheel of fortune than the Indian Mahomedans. Can the

Mahomedans continue to maintain this advantage over Hindus and other Indian communities independently? Circumstantially no. But they can reasonably and practically aspire the "common-wealth" and "common-right" of India along with other Indian communities. It is the Indian (both Hindu and Mahomedan) leaders that are obstacles to the dawn of the Indian freedom which is eagerly watched by the world's statesmen. The public at large are not in possession of the fact that it is the Indian leaders that are more obstacle to the dawn of Indian-Raj than the British statesmen, as these leaders are making loud voice contrary to this fact ignoring their own defects. The English bureaucrat is thinking wrongly that he is maintaining the Indian Empire by taking advantage of the political blunders of Indian leaders, while the continuity of the Empire is providential. Recently an English Judge had to be appointed to try and settle a dispute between Mahomedans and Sikhs in the Nizam's Dominions. Then the helpless caste Hindu-men are to proceed to Simla on the heights of Himalayas to pray the gracious mercy of H. E. The Viceroy to protect the very existence of their ancient race from their own ignorant but powerful materially-minded Hindu leaders, the authors of Marriage and Divorce Bills in the Councils at the cost of enormous Government funds. Did the English statesman demand such a course? No. This proves that the Indian conditions and mentality have not overcome the necessity of having middle-class men among them. So it is a circumstantial necessity. Where is the necessity of the "Nehru Committee," "Unity Conference" and "All Parties Conference" burdening the additional cost of the ignorant and impoverished Indian public besides the extravagant expenses to maintain the Indian National Congress, without setting right themselves separately before they join together. As the Indian conditions stand to-day, there are Mahomedan leaders who are "First Mussalmen and second Indians"; and there are Hindu leaders "who are first Indians and second Hindus" (even this of their own description and not Hindu proper). As long as this mentality is holding upon these leaders we may be quite sure that the dawn of Indian-Raj (Indian freedom) would be hesitating to peep into the horizon of the Indian sky and that there would be a sure place for the diplomatic English-men. But the moment the materially-minded Hindus wisely classify themselves into a distinct and

definite community and settle among Hindus in general leaving the rights of other Hindu communities to themselves, and the Indian Mahomedans feel themselves as Indo-Mussalmen and begin to act accordingly, the dawn of the Indian-Raj would appear into the horizon of the Indian sky. The Indian Mahomedan is not only inheriting the mind of the Muslim-faith but also inheriting the body of the Indian-soil. Therefore we claim him as Indo-Mussalman. The case of the Indian Christian is a similar one.

6. While the Imperial Royal House and Parliaments of England are admitting the right of Indian independence to the Great Indians at large, the right of religious and social independence to their respective castes and creeds and the right of the great Indian Princes of the honour and prestige of their great houses respectively, and trying recently to promote means towards the accomplishment of the same, there are some isolated English bureaucrats to stand on their way to accomplish this noble trust and secure the singular honour to their august nation. Ever since the Montagu-Chelmsford Reforms are introduced in India in recognition of the faithful services of Indians in the great World-War, these bureaucrats at home and in India are taking advantage to mislead and play upon the ignorance of the Indian leaders. The much-boasted Indian leaders are maintaining to think in vain that they are playing in return to spoil the reputation of the tolerance and neutrality of the Englishmen by their introducing religio-social bills in new Councils and courting the assistance of these bureaucrats to help them in their social matters. But it is the Government and masses that suffer most by this mischievous play between English bureaucrat and the Indian autocrat. Is it the result of the promise recently repeated by Mr. Lloyd George in Parliament? He said :—"We stand by our responsibilities, we will take whatever steps are necessary to discharge or to enforce them..... We had no right to go there unless we meant to carry our trust right through."

7. Under these circumstances we believe that it is the supreme duty of Your Excellency and the other responsible officials and far-sighted statesmen of both British and Indian Governments to take pains and go through this grave situation carefully and save the unequal honour of the august English nation and the precious right of the very existence of the ancient Indian races.

MADRAS, } Yours Obediently,
25th August, '29. } K. V. SUBBANA AMATHYA,
Editor, 'The Vedic World,' Madras.

THE TANJORE DISTRICT BRAHMAN CONFERENCE.

Kumbakonam Sessions.

President : Sri Dewan Bahadur T. R. Ramachandra Iyer Avergal,
Advocate.

Chairman of Reception Committee: Rao Bahadur N. Krishnaswami
Iyengar, B.A., B.L., Advocate.

(400 Delegates and 3000 Conformist Hindus)

SELECT RESOLUTIONS.

1. (a) This Conference is emphatically of opinion that it is beyond the province of any legislature, much less of our composite-legislature, to legislate on matters which are inseparably connected with the religious rites and usages of any community.

(b) This Conference records as its considered opinion that in any constitution that may be devised for the future Government of India, all matters concerning the religion and usages of any community should be exempted from interference by legislature or by Government, and that appropriate steps should be immediately taken to safeguard such fundamental rights.

Moved by M. R. Ry. K. Balasubramania Aiyar, Avl.,
Advocate, Madras. Seconded by M. R. Ry. T. Kothandarama
Aiyangar Avl., M. L., Advocate, Tanjore.

2. (a) This Conference records its condemnation of Harbilas Sarda's and Dr. Muthulakshimi Reddi's Marriage Bills, and protests against the passing of them, as the said bills, if allowed to become laws, will directly interfere with and destroy the sacramental character of "marriage", which according to all accepted authorities is and ought to be performed before a girl attains

puberty, and will gradually make marriage an optional institution. They repudiate the notion of the Hindu marriage being a secular contract, and the authority of any secular body to interpret the Sastras in respect thereof.

They are firmly of opinion that even supposing the evils complained of do exist—which, in any case, are greatly exaggerated and exist under the present world conditions, in some form or degree in all societies, the causes are to be found not in the pre-puberty betrothal or early consummation after puberty, but in the acute economic stress and widespread poverty due to the growing disintegration of the Indian people dying under the force of unequal foreign competition in all departments of life and inexcusable self-neglect leading to the abandonment of the salutary injunctions prescribed by the Sastras in regard to various personal habits including food, drink, etc.

(b) This Conference emphatically protests against all legislative interference in the manner sought and further warns the Government and all concerned not to take hasty action at the instance of enthusiasts and not to ignore the opinions and sentiments of people who by tradition and conviction honestly believe in both the sanity and sanctity of their marriage laws.

(c) This Conference is firmly of opinion that the legislation, being in effect the application of physical force as it is in this case directed to the penalisation of a socio-religious custom based on universal consent, and being subversive of the principle of strict neutrality in religious matters so steadily kept in view and maintained till now by the Government is improper and unjust, and calls upon all legislative bodies in the land to throw out the said bills as undesirable and beyond their competence.

Proposed by Brahma sri N. Subramania Ayyar, Avl., Retired Dewan Paishkar of Travancore. Seconded by Pandit Seshadri Sastriar of Mannargudi. Supported by Ubhaya Vedanta Injimedu Ranganathacharya Swamikal, Pandit Mahopadesaka Ramaswami

Sastriar of Mannar gudi, Krishna Battacharyar and Agnibotram Thathacharya Swami.

3. (a) This Conference records its conviction that the Committee on the Age of Consent Bill is not representative in character, as the interests of those adversely affected by its provisions are not represented therein, and observes that the *personnel* of the Committee does not infuse confidence, as several members of the said Committee, even after they have been drafted on the Committee, have not hesitated to express their opinions even before the "evidence" has been fully recorded, and by their utterances on public platforms and at social functions have induced the impression of doing propaganda work for the promotion of the bill.

(b) This Conference has to record with much regret that the method of handling some of the witnesses by some of the members of the Committee neither has been fair nor is calculated to inspire confidence, and records its conviction that in the selection of witnesses the exponents of the orthodox views have not been adequately represented, that many who ought to have been invited have been ignored and that no attempts have been made to ascertain the general opinion of Brahmin ladies.

Proposed by Brahma sri T. Srinivasa Iyengar, Retired Sub-Judge, Mannargudi. Seconded by Brahma sri Ramachandra Ayyar, Retired Tahsildar.

4. This Conference declares that its objects are in no way against the interests of any other community and is not intended to secure any advantage over any other community in matters secular or temporal and assures the other communities that the Brahmin community is prepared to co-operate with them in all matters political, social or economic, in so far as they do not conflict with religion and religious observances.

Proposed by Brimnasri T. L. Subba Ayyar, B.A., B.L., Mirasdar, Thirukkarugavoor. Seconded by M. R. Ry. Krishnaswami Ayyar, Vakil, Mayavaram.

5. This Conference is of firm conviction that the real view of the majority of the Hindu Community is overwhelmingly against all legislation and record their opinion that the strength and volume of such public feeling has not been allowed to have free public expression as a section of the Press, particularly the Hindu, being under the control of persons holding so-called "progressive views" has been consistently placing handicaps in the publication and ventilation of news and views opposed to social reform.

Proposed by Brahmasri Krishanaswami Ayyar of Mayavaram. Seconded by Semmangudi Vanchinatha Ayyar. Carried by the full house except 5 votes only.

6. This Conference records its protest against those passages in the Nehru Committee Report which seem to favour legislative interference in matters involving religion and religious usages under the guise of "Social reform."

Proposed by Brahmasri T. C. Guruswami Ayyar, Municipal Chairman, Mannargudi. Seconded by Sriman U. P. Krishnamacharya. Carried by the whole house, except 3 votes only.

7. This Conference requests the Brahmins of the other districts and of the Indian States to organise similar conferences in their respective districts and give expression to the public feeling of the Brahman community in their districts on the matters referred to in the previous resolutions.

Put from the chair.

8. This Conference is firmly of opinion that the education imparted to our girls in schools at the present day is not only not conducive to the promotion of the Sri Dharma, but is also destructive of all Hindu religious ideals and appoints a committee consisting of the gentleman named below with powers to add such others as they may think fit and necessary to examine the present system of education of our girls and to suggest the best methods of imparting education to them and to define the scope, extent and limit of such education.

Messrs 1. Prof. K. Sundararama Ayyar. 2. Rao Bahadur N. Krishnaswami Iyengar. 3. R. Swaminatha Ayyar. 4. M. K. Vaithinatha Ayyar. 5. S. Mahalinga Ayyar, *as convener* and 6. Gopaladesika Achariar.

Proposed by Rao Bahadur S. Appu Sastriar. Seconded by T. S. Natesa Sastriar of Mayavaram.

9. This Conference records its emphatic protest against the recent policy of the Government in discriminating admissions to, and promotions in, the public service on a communal basis and is of opinion that such discriminative policy, if pursued, would result in demoralisation of the services resulting in inefficiency and ultimate break-down and requests the Government to abandon it.

Put from the Chair.

THE KISTNA DISTRICT VARNASHRAMA DHARMA CONFERENCE.

Adivi-Nekkalam Sessions.

President: Sri Ananta Rama Sastri Garu.

Chairman of Reception Committee : Sri Veerabhadra Sarma Garu
(Manager, Gannavaram Estate).

(200 Delegates and 2,000 Conformist Hindus)

SELECT RESOLUTIONS.

1. This Conference is firmly of conviction that in matters regarding religion and marriage, either the Assembly or the Provincial or Local Legislatures should not interfere even to the slightest extent and records its condemnation that those so-called Council Members, who under the deceitful signed pretext that they are the representatives of the people go to the Councils and insist upon introducing such bills as the "Sarada's Child Marriage Bill" and "The Age of Consent Bill" even against the will of the public.

2. This Conference records its condemnation of the alleged approval and assent accorded to the said "Sarada Bill," "The Divorce Bill" and Age of Consent Bill" by some of the Indian women pretending to be representatives of the women-sect as a whole and is emphatically of opinion that the said opinions are but individual

opinions of each woman concerned and are not at all representatives of the general feeling of the orthodox Indian women.

3. This Conference records its firm conviction that the Indian National Congress should not discuss the religious matters concerning Hinduism, since its duties as a rule, are only political in character and hence emphatically declares that it is but obtrusiveness on its part to have given its consent to the "Sarada's Child Marriage Bill" in its Working Committee during its recent session at Delhi.

4. This Conference totally repudiates the procedure of the so-called leaders of the Indian National Congress in adopting some such absurd principles as untouchability which are quite in contravention with those of the Hindu Traditions and Shastras and which, as such, prove a fundamental source for splits among the Hindus. They are also hereby cautioned not to interfere in matters pertaining Hindu Religion and the usages of the community since the mischief in their previous undue intervention of the same is well detected by the learned public of Kistna District where they could not consequently form a majority in the District and Taluq Boards-

5. This Conference declares openly that majority of the orthodox Hindus have no belief whatever in the Committee on the Age of Consent Bill, since the interests of those adversely affected by its provisions are not represented therein and since their method of handling some of the witnesses has been neither fair nor was calculated to inspire confidence.

6. This Conference records its protest against the public giving votes to those faithless candidates for Councillorship who, after attaining their object under the false pretext that they should spare no pains to get Swaraj to the country and thus work up for the uplift, prosperity and advancement of Indians, would do the exact opposite and bring corruption into the society by advocating such religious reform bills as the Sarada's Child Marriage Bill, the Caste Disabilities Bill and the Divorce Bill, The

Conference exhorts, therefore, the public to vote for only such candidates as would previously give a solemn undertaking that they would do nothing which will interfere with the Hindu Religion and wound the religious susceptibilities of any community.

7. This Conference gives out its cordial support to the resolutions passed by the All-India Brahmin Conference in its meeting held at Benares in October 1928 in respect of points pertaining "The Fixed Age of Marriage" as stated in Hindu Dharma Shastras.

8. In conclusion, this Conference prays to the Government, witnessing the agitation among Hindus consequent on the introduction of "Sarada's Child Marriage Bill," not to allow the introduction by any of the members of the Legislative Bodies of any such religious reform bills and throw them out as undesirable, except under the express consent of the Matadhipathis and the orthodox advocates of Hindu Religion. (They too have no such power as expressed at Benares Conference, Ed)

MADURA, RAMNAD AND TINNEVELLY DISTRICTS BRAHMANA MAHA SABHA.

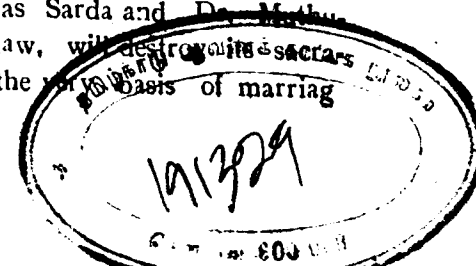
Madura Sessions.

President: Mr. K. V. Srinivasa Sastrigal, Advocate, Madura.
(300 Delegates and 3000 Conformist Hindus)

SELECT RESOLUTIONS.

1. This assembly is very happy to learn that His Majesty The King Emperor is recovering from his illness and fervently prays that he may be speedily restored to normal health.

2. (a) This assembly of the Brahmins of Madura, Ramnad and Tinnevely Districts is strongly of opinion that marriage among the Brahmins is a sacrament and not a mere secular contract and ought to be performed at the latest, before a girl attains puberty, and the bills of Mr. Haribilas Sarda and Dr. Mathu lakshmi Reddy, if allowed to become law, will destroy the sacramental character and revolutionise the basis of marriage institution among Brahmins.



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(b) They are further of opinion that the evils alleged to arise from pre-puberty marriage and early consummation, which are really due to poverty and unshastraic life, are insignificant and negligible when compared with the evils which surely arise from post-puberty marriage and late consummation.

(c) This assembly is emphatically of opinion that it is beyond the province of any legislature, much less of our composite legislatures, to legislate on matters which are inseparably connected with the religious rites and usages of the Brahmin community and declares that in any constitution that may be devised for the future Government of India all matters concerning the religion and the religious usages of the Brahmin community should be exempted from legislative interference.

Moved by :—M.R.Ry. N. R. Krishnaswami Ayyengar Avl., Advocate, Madura. Seconded by :—Brahmasri Ramasubba Sastrial Avl., of Tinnevely District. Supported by :—Brahmasri Thirumalachariar Swami Avl., of Ramnad District.

3. This assembly has satisfied itself that the Committee on The Age of Consent Bill is not representative in character that its personnel does not infuse confidence and that any report which they may make cannot be accepted as of value, especially in view of the fact that in the selection of witnesses the exponents of the orthodox views have not been adequately represented.

Proposed by :—M.R.Ry. R. Ganapathy Aiyer Avl., Advocate, Devakotta, Ramnad District.

Seconded by :—M. R. Ry. R. S. Narayanaswami Aiyer Avl., Advocate, Madura.

Supported by :—Brahmasri Seetharama Sastrial Avl., Madura.

4. This Assembly is of opinion that another conference of all Brahmins of the Districts of Madura, Ramnad and Tinnevely should be held in Madura as early as possible and steps should be

taken for that purpose through a Committee consisting of the following gentlemen with power to add to their number :—

1. Messrs. K. Lakshmana Rao Avl., Madura. 2. M. Ramakrishna Aiyer Avl., Gholavandhan. 3. N. Natesa Aiyer Avl., Advocate, Government Pleader, Madura. 4. K. V. Srinivasa Sastriar Avl., Advocate, Madura. 5. K. Ramaiengar Avl., Advocate, Madura. 6. T. C. Srinivasa Iyengar Avl., Advocate, M. L. C., Madura for Ramnad Dt. 7. M. S. Susha Iyengar Avl., Advocate, M. L. A., of Madura. 8. A. K. Sundara Aiyer Avl., Advocate, Tinnevely. 9. R. Krishnaswami Aiyer Avl., Advocate, Tinnevely. 10. R. Ganapathy Aiyer Avl., Advocate, Devakottah, Ramnad Dt. 11. N. R. Krishnaswami Aiyengar Avl., Advocate, Madura. 12. K. V. Ramaswami Aiyer Avl., Advocate, . 13. S. Subramania Aiyer Avl., Advocate, Devakottah for Ramnad Dt.

Moved by :—M. R. Ry. Jagadeesa Aiyer Avl., Madura. Seconded by :—Brahmasri Sivaramakrishna Sastriar Avl., Madura.

5. This Assembly accords its cordial support to the scheme of The Veda Sastra Ujjivini University formulated by M. R. Ry. Devan Bahadur T. R. Ramachandra Aiyer Avergal and exhorts all Brahmins to extend their liberal support financial and otherwise to it.

Proposed by :—Brahmasri V. S. Ramaswamy Sastriar Avl., Madura. Seconded by :—Brahmasri Ramasubba Sastriar Avl., Tinnevely Dt. Supported by :—Brahmasri N. Ramachandra Aiyer Avl.

EAST AND WEST GODAVARI DISTRICTS VARNASRAMA DHARMA MAHA SABHA.

Palagummi Sessions.

President: Sri Jayanti Ramayya Pantulu, B.A., B.L.,
(Retired Presidency Magistrate.)

R. C. Chairman : Sri Kappagantula Rama Sastry Garu.
(400 Delegates and 2000 Hindu Conformists)

SELECT RESOLUTIONS.

1. This meeting unanimously agrees to and accepts all the conclusions arrived at and resolutions passed at the All India Brahmanā Conference recently held at Benares.

2. This meeting prays to Government.

(i) That in accordance with the promises held out by the late Queen Empress Victoria and her successors, legislation calculated to prejudicially affect the religion and customs of the people of India should be prevented from being introduced into the Legislative Assembly and Councils.

(ii) That in case of bills already introduced such as the Sarada Marriage Bill official members should refrain from voting in favour of such bills, and

(iii) that if such bills should nevertheless be passed by a majority of non-official votes Government should exercise its power of veto and justify it by throwing out the bills.

3. (i) This meeting is of opinion that the statement of the Age of Consent Committee to the effect that only three per cent of the Hindus are opposed to the Sarada Marriage Bill is untrue,

(ii) that that Bill is repugnant to the vast bulk of the Hindus who are followers of the Sanatana Dharma,

(iii) that considering the unsatisfactory constitution of the Age of Consent Committee and the partial way in which it has conducted its investigation, the recommendation of the said committee cannot be accepted as impartial and reliable.

4. This meeting prays to the British Parliament that in any Act of Parliament that may hereafter be enacted in regard to the Government of India an *Express Provision* should be inserted making it plain that neither the Government of India, nor the Legislative Councils have the power to make laws affecting the

religion and customs of the people of India by whatever name those laws may be called.

5. This meeting is of opinion that in view of the fact that marriage is a compulsory religious sacrament for girls just as Upanayanam is for boys, the marriage of eight year old girls is as laid down by the ancient Law-givers the most meritorious form of marriage, that the marriage of girls who are more than eight years old but have not attained puberty is less meritorious though valid, and post puberty marriages are entirely invalid.

6. This meeting is of opinion that child marriages do not contribute to the increase of the number of child widows, that conformity to the rules of conduct laid down in the Sastras is conducive to long life, energy, and strength, and that the swelling of the ranks of the unmarried grown up girls will lead to several social evils and ultimately to the destruction of the social fabric of the Hindus.

7. This meeting requests the Hindu members of the Indian Legislative Assembly not to vote in favour of the Sarada Marriage Bill.

8. This meeting resolves that in future election to the Legislative assembly and Legislative Councils, the voters should vote in favour of those candidates only who give an undertaking that they will not only not introduce any bill affecting the religion and customs of the people, but will also oppose any such Bills that may be introduced by other members.

9. This meeting is decidedly of opinion that the statement of the advocates of social reform that the majority of the women of India are in favour of post puberty marriage bills referred to above is not true, and that it is only among small number of women who have received a smattering of foreign education that can be said to favour those bills.

10. This meeting is of opinion that the propaganda work that is being carried on by Pandit Madan Mohan Malavyaji in

favour of the Panchamas being allowed to enter temples established in accordance with tenets of the Vedas, Tantras and Agamas, and to be initiated in mantras with Pranava, is opposed to the teachings of the Sastras.

11. This meeting is of opinion that the institution called The Hindu Maha Sabha consists chiefly of members Arya and Brahma Samajams who do not acknowledge the authority of the Vedas, Smritis and Sastachara, and that the resolutions of that institution in regard to religion and customs are unacceptable to the followers of the Sanatana Dharma.

12. This meeting wishes to respectfully represent to the Government, that if bills to prevent child marriages are not rejected as prayed for in first resolution, but are passed into Law, the vast followers of the Sanatana Dharma who believe that Dharma is superior to all other things will be unable at any risk to neglect their sacred religious duty by conforming to the said Law.

13. To give effect to the main objects of this Mahasabha a permanent institution called "The Godavari Mandala Varnashrama Dharma Rakshaka Sangham" is hereby appointed to be affiliated to the All India Brahmana Mahasammalana at Benares with Jayanti Raniyya Puntulu B.A. B.L., as President, and C. Y. Somayaji Sarma B.A. B.L., as Secretary.

THE MADRAS PROVINCIAL VARNASHRAMA DHARMA CONFERENCE.

Madras Sessions.

(400 Delegates and 2,000 Hindu Conformists)

VAIDIC PARISHAD RESOLUTIONS.

(1) Vivaha (Marriage) is an indispensable Samskara (religious sacrament) for women. If not, they incur sin. Therefore Marriage is a Nityam, cannot be dispensed with.

(2) The years 7 and 8 are alone the prescribed age of marriage for the women of Dwija castes (twice born castes).

(N.B.—Important pandit signatures were obtained to this Resolution.)

(3) As the Shastras state that within sixteen days after menses Garbhadhana should be performed, it ought to be done only after the first menses. Unless for causes of disease and the like, it cannot be postponed for any other reasons. Since Bodhayana says that the Mantras that are employed for Garbhadhana after the first menses are alone the Mantras to be employed even after the second menses, it is established that Garbhadhana must be done only after the first menses.

(4) It is not appropriate to say that one may do Prayaschitta to remove the Doshas for failing to perform Garbhadhana after the first menses. For, there can be Prayaschitta only if sometimes one may fail to do a duty that ought to be done, owing to unavoidable and obstructing circumstances; but to violate Shastras, taking advantage of a Prayaschitta is improper.

(5) In consideration of our ancient Shastras and Sishthacharas there ought to be at least a difference of two years between the elder bridegroom and the younger bride.

(6) Gurukula Vasa (that which is prescribed for the boy) is not meant for the girl, simply because marriage is enjoined for her in place of Upnayana. Therefore her gurukulavasa ought to consist only in remaining in her husband's house and in being helpful to him in his Karmanushthanas.

(7) Nor is it correct to say that the Ayurveda opposes our view. When the works of Ayurveda are examined thoroughly from beginning to end, since it is stated that the Garbhadhana must not be done in very, very early girlhood, there cannot be any opposition to the Dharma Shastras.

(8) This Parishad strongly disapproves the policy of the political bodies like the Assembly, or the Government, of interfering in our socio-religious principles, and solemnly swears that they would give up their life, if they should be compelled to act contrary to their religion by force of legislation.

(9) This Parishad authorises the following Committee to examine the Pramanas received from the various Pandits and to

consolidate them into a Document of Shashtra Paramanas. The Committee should consist of (a) Brahmasri Karunkulam Krishna Shastrigal, as the President of the Committee, (b) Pandit Sriman Yadunathacharya, (c) Baladhanvi Venketacharswamy, and (d) Agnihotram Gopaladesikacharya Swami.

Laukik Select Resolutions.

1. This Convention consisting of Brahmans, Vaishyas and other responsible castes of orthodox Hindus, solemnly declares its complete approval of the Resolutions passed unanimously on the 28th, 29th and 30th March 1929, by the Pandits' Provincial Parishad, and strongly urges the Government not to interfere in the socio-religious customs and usages of the Hindus.

2. (A) This Convention places on record its emphatic protests against the interference of the Government in religious matters and declares that the present legislators are not competent to deal with the question affecting religion, and calls upon His Excellency the Viceroy to withhold his assent to such legislation in general.

(B) This Convention resolves that in particular "The Child Marriage Bill" of Mr. Sarada is opposed to Shastras, and cuts at the very root of the socio-religious fabric, upon which the whole Hindu Society rests, and calls upon the members of the Indian Legislature to turn down the Bills as being opposed to the interest of Hinduism.

Moved by Dewan Bahadur L. A. Govindaraghava Iyer, Advocate Seconded by Brahmasri T. M. Krishnaswami Iyer, Advocate. and Supported by Brahmasri K. Balasubramanya Iyer, Advocate.

3. This Convention records its sincere conviction that the orthodox Hindus have no faith in "The Age of Consent Committee", that they will not in any real and genuine sense represent the views of the orthodox people who constitute the majority of the Hindu population.

Moved by Brahmasri Subramanya Shastri, seconded by P. V. Srinivasa Gupta and supported by V. Narasimhachari,

4. (A) This Convention resolves that in future candidates for election to the legislative bodies shall give a solemn pledge of strict non-interference in socio-religious matters, and that they shall not countenance any attempt of legislature to introduce such legislations.

Moved by Sriman P Janakiram Gupta, seconded by Sriman T. Venugopalaswami and supported by Sriman M. Narasimhalu Chetty.

(B) This Convention requests the members of the Assembly returned from the Madras Presidency. to protest strongly against "The Child Marriage Bill" and "Age of Consent Bill," pending in the Assembly.

Moved by Pallipattu Tiruvenkatacharya, seconded by Brahmasri Markandeya Sarma and supported by Ramaswamy Dikshitar.

5. Whereas the Indian National Congress is a national body constituted by different denominations and religionists, neither the Congress nor its Working Committee has any right to pass resolutions of socio-religious nature (affecting one section thereof); and this Convention therefore condemns the recent action of the Working Committee of the Indian National Congress, in Delhi, in passing the resolution recommending Mr. Sarda's Child Marriage Bill.

Moved by Tatacharya, seconded by Gopaladesikacharya and supported by D. Raghavacharya.

6. This Convention condemns the opinion of The Hindu Maha Sabha, as expressed in its 7th Session at Surat, quoted by Mr. Ramanand Chatterji that girls must be married only after 16, and states that the Maha Sabha does not represent the true Orthodox Hindu opinions in the matter and that the opinions of the Maha Sabha are utterly opposed to Shastras and the prevailing customs and usages among the respectable castes of India. (From the Chair).

Sri Sanatana Dharma Sabha, Nainital, 1

President :—Pandit Prem Vallabha Pande.

RESOLUTIONS.

This meeting of the Sabha emphatically protests against the marriage Bills of Dr. Muthu Lakshmi Reddi and Haribilas Sarda. In the opinion of the Sabha the Bills, if passed into law, would seriously interfere with the religious ceremonies of the Hindus. From 1859 down to the present day, Empress Victoria of reputed memory and her successors have maintained an attitude of absolute neutrality in all matters concerning the religion of the subject people. The Sabha prays that the King Emperor may likewise direct that His Majesty's Government may arrange to have the same attitude of religious neutrality maintained. The sanatanists, particularly the parents of the brides and bridegrooms, preceptors and Purohits, most respectfully submit that they will feel it a sore grievance, if the Government take upon themselves the right and the responsibility of determining the marriageable age of brides and bridegrooms. The scriptures will indeed be polluted by the proposed legislation.

Signatories :—

Prem Vallabha Pande, Radhe Pandeji, Narayan Tripathi, Janardana Pande, Pitamber Trivedi, Jamnadas Trivedi, Ganga Punt, Jotish Dharmavatar, Tagore Narasimha Bokada, Tika Ram Pande Vaidya, Mal Dutat Paveji, Saligram Pande, D. Chintamani Pande Melate, Bhairava Dutt Pande, D. Ramachandra Trivedi, Vijakshana Tripathi, Siromde Varanda Butt, Sridhar Pande, Kelkar Dutt Pande, Hari Dutt Sama Shastri, Halmaleda, Ramdutt Pant Ramdutt Jhosi, Kesav Das Pande, Jamna Dutt, Jaya Thrit Pande, Karenananda Pande, Gospanda Pande, Jaya Dutt Pande, Pitamber Dutt Pande, Uma Dutt Trivedi, Krishnanda Punt, Tharvu Dutt Pande, Tagore Dutt, Jaya Pande.

MADRAS PROVINCIAL CONFERENCE.

To protest against Marriage Bills.

DEPUTATION TO WAIT ON THE VICEROY.

A provincial conference of conformist Hindus was held in the Hindu High School Hall, Triplicane, under the presidency of Dewan Bahadur T. R. Ramachandra Aiyar. There was a fair representative gathering from all districts.

Telegrams and letters expressing sympathy with the objects of the conference were received from Her Highness the Rani Saheba of Tuni and other prominent orthodox Hindu leaders from mufussil.

In opening the proceedings, the Chairman explained briefly the objects of the meeting. He said that the magnitude of the subject of child marriage, its gravity and its real consequence on their religious ceremonies were not in the least understood by those responsible for bringing in the measure to penalise child marriages. Although a committee was appointed to elicit the opinion of the Hindus in respect of this matter the great majority of the Hindus were unrepresented and their views were not sought for. The opinion on this matter among the villagers was unanimous and marriage after puberty did not count in their estimation. Ninety-nine out of a hundred of Indian women did not like post-puberty marriages, and yet it was given out, by a few ladies calling themselves educated, that all the women of India were in favour of post-puberty marriages. It was therefore wrong to say that the majority of Hindus was for supporting the Bill or to suggest that the passing of this Bill would be beneficial to the Hindus. For, clearly, the orthodox people never questioned the right of other people to marry after puberty but claimed only the freedom for themselves to follow their religious customs. Marriage, to the Hindus, was a purifying ceremony and essentially religious in character. The very fact that the Brahmin, the product of early marriage, occupied a high place in the intellectual plane of the society showed how the system was good, in that it committed to the care of one man a particular woman who for ever would think of him and him alone. The orthodox Hindus must therefore resist the attempts on the part of the Government and the representatives of the people in the Legislatures to legislate upon this matter. The object of the conference was to form a deputation to wait upon His Excellency the Viceroy to request him to vote the Bill if passed into law by the Legislature.

RESOLUTION.

"This Conference is emphatically of opinion that the attempt to legislate on the lines of Mr. Sarada's Bill is an intolerable interference with the liberty of the citizen, a violent outrage on the deeply cherished convictions and beliefs of conformist Hindus and exceeds the right of any Government. It is further of opinion that if, in the face of these facts, the Bill should be passed into law the choice will have to be only between two alternatives, (1) disobedience of religious commandments, and (2) the disobedience of a law passed in defiance of those commandments; and the choice will necessarily be in the direction of the latter."

"This Conference condemns the one-sided propagandist procedure of the Age of Consent Committee as also its recommendations."

"This Conference calling upon the elected representatives of this province in the Central Legislatures and all other members to vote against the Bills and thus desist from doing violence to the feelings and convictions of large classes of their fellow citizens."

"This conference resolves to form an influential Committee to lead a deputation to His Excellency the Viceroy (the deputation to start on the 25th instant) and to take necessary steps to prevent the Child Marriage Bill from being passed into law."

DEPUTATION DELEGATES.

Dewan Bahadur T. R. Ramachandra Aiyer, *Advocate*.

Mr. V. V. Srinivasa Iyengar, *Advocate*.

" S. Satyamurthy, *Advocate*.

" K. Balasubramania Iyer, *Advocate*.

" M. A. Ananta Alwar.

" G. Kothandaramanjulu Naidu.

" N. Subramania Aiyer, (*Retd. Dewan Peishkar of Travancore*).

" U. P. Krishnamacharya, Editor, "*Samatanist*"

" K. Markandeya Sarma, Editor, "*Swadharma Prakasini*"

Dr. K. V. Subbana Amathya, M.B., Editor, "*Vedic World*"
of Madras and other prominent orthodox Hindu Leaders
from Mofussil Districts.

Among the representatives of Ladies that joined the Deputation are Her Highness the Rani Saheba of Tuni, Srimathis Lakshmi Ammal and Rukmani Ammal.

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