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VOL I.

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THE

NO I.

MATRIMONIAL REVIEW

&

MISCELLANY

73278
A MONTHLY SPECIALLY DEVOTED TO THE DISCUSSION
OF MATRIMONIAL AND OTHER CURRENT TOPICS

COCHIN: APRIL 1929.

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Towards love it moves and unto love it enters".

MANAGING EDITOR:

S. R. AYYAR, B. A.

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THE MATRIMONIAL REVIEW & MISCELLANY

Vol. I.

APRIL 1929.

No. 1

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THE
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Vol 1

APRIL

No. 1

OURSELVES

ALMOST all our social and their connected economic problems have, in a way, something to do with that problem of problems, matrimony. At a time of a general national regeneration and reconstruction, these subjects, as but natural, are more and more looming large before the public eye, many bills for reforms and legislation coming up for serious discussions in the various Provincial Councils and in the Imperial Legislative Assembly. With a view to bring together talented writers who might be seriously interested in such topics, and with a view to induce them to write interesting, instructive, and thought-provoking articles, we have ventured to bring out this humble Journal. We earnestly request the public to help us in all possible ways to realise our aims and ideals. Please see a detailed outline of the scope of our Review

published elsewhere in this number. We conclude this brief note about ourselves, quoting those oft-quoted, thrilling, and elevating lines of our revered poet and philosopher of Santiniketan.

"Where the mind is without fear and the head is held high;
Where knowledge is free ;

Where the world has not been broken up into fragments by
narrow domestic walls ;

Where words come out from the depth of truth ;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into
dreary desert sand of dead habit ;

Where the mind is led forward by thee into ever-widening
thought and action

Into that heaven of freedom, my father, let my country
awake."

May these golden ideals, immortal stars, guard and guide us across the darkness on the way of our sacred pilgrimage to that shrine beyond, the seat of that "Vision Splendid," of light, life, hope, and bliss !



THE COMING OF THE NEW AGE

(BY MR. K. S. RAMASWAMI SASTRY, B. A., B. L.)

THE New Age is coming and we have to prepare for its coming. That is what is being felt everywhere, with clarity or with confusion. The chief fact about the New Age will be the social idea. Our harvest of happiness in the New Age will depend on our realisation of the social idea.

Paine said once:—"Society is produced by our wants and Government by our wickedness." This is a crisp and epigrammatic statement which contains a real truth. Men realise their nature fully in and through society. The altruistic elements in man will never attain expression but for the social life; and the egoistic element in man will never be subdued but for the watchfulness of the state through its laws.

The conception of a social organisation has its validity and its limitations. It shows the unity and the vital character of the social process. But there is this difference between an organism and a society—that in an organism there is unity of will while in a society there is a multiplicity of wills. But these multitudinous wills have to be verified by the social feelings and by the social genius. It is only then that the corporate will will be a reality and will tend to be a guardian angel by the side of the weak, erring and selfish individual wills.

The good man is more than the good citizen. The realisation of the personality through socialisation is an inner necessity and a conscious joy. Unity and uniqueness are not contradictory, but are complimentary. Nettleship says well:—"A great individuality is a person in whom universal humanity has reached a very high degree of development or differentiation." By living our life in the midst of others, by living and serving them, by cultivating in ourselves the love of duties rather than the love of rights, we are able to bring into conscious activity the higher nature imprisoned in our own lower nature. Thus it is through society that we are able to attain the emancipation of the Self from the self, of love from the fetters of egoistic thought and action.

Social institutions, when they are a natural growth, contain social purpose. They prescribe rights and duties. A child born into society is not like Robinson Crusoe on his desert island. Its birth is not an accident, but is the resultant of antecedent actions. It comes into a world of duties and has to be trained in the art of duty so that it may realise the highest in it through such devotion to duty.

It is in the family that social purpose is and must be primarily realised. In the West ancestor worship has decayed and religion has ceased to be a bond and a sanctification of the life of the family. But it is the parents that are the real givers of the real fruits of life to the children. Further as surely as the parents make the child, the child makes the parents. Wallace says:—"He (the child) kindles new lights and pierces out new depths in the parent soul, builds his world anew with other features and fabric than of old..... If the parent ever really sees his child eye to eye and approaches him touch to touch—and unfortunately we dare not assume that this always happens, so many parents and children have never seen each others' soul face—he is not as he was before." The love of man and woman acquires also a new meaning and intensity and purity through the love of the child. But the new and modern transfer of functions from the family to the state, the desire to realise economic personality outside of family life, the disinclination of the modern man and woman towards marriage, the voluntary delimitation of families, the evil doctrines of birth-control, which encourage lasciviousness in thought and deed and teach men and women to shirk the duties of life, and other modern abominations, threaten to taint the first school of altruism, namely, the family. In India, only by reviving the ideals of chastity and purity and devotion, we can hope to make the family a true nursery of the divine elements in human nature.

The next larger social unit is a man's neighbourhood. The modern town life is disorganising it to a great extent. We must make it a living centre of civic life if the social ideals are to be preserved and perfected. The yet wider social realms are the professional life and the political. Industry is the real foundation of society and must be realised not only as a passport to wealth

but as a maker of character, as a means of perfecting the human personality. The modern large-scale production no doubt increases skill, enhances experience, and enlarges leisure, but it has not contributed to the betterment of the human personality. In the same way, the services of the state must tend in the same direction. The state's functions are not merely administrative and legislative and judicial. It must be the vital source and emporium of the racial and social life. In India the industrial and political life has additional duties as well. It has to uplift and vitalise the village, revive cottage industries, save the people from drink and debt and disease, and bring about social concord and harmony.

But all these great realisations will be possible only if the modern man realises the glory of the ethical and artistic and spiritual life, and has lofty conceptions of the Good and the Beautiful and the True. In India we have ample and glorious materials in our sacred and secular literature and art, and in our philosophy and religion, and he who tries to usher the New Age in India must call them to his aid. If the above-said lines of work are undertaken in the world, then and then alone can humanity see the coming of the New Age.



ON CHILDREN

Children are the angels of God on earth. Standing between man and his maker, between the extreme earthly and the most divine, they represent the golden mediums of purity, innocence, and true happiness. They are the perennial springs of hope, a perpetual source of joy. They radiate light, life, and health, and waft over fragrance soothing and fresh. They are the Goodness, Truth and Beauty of man, his poetry, ethics, philosophy, and religion. Verily they are his very soul. Without them, the world is soulless, dark, and void. Next to flowers, they are the best creations of God.

HOLY MATRIMONY

(From the book, "Catholic Belief.")

MATRIMONY, also called marriage, is the conjugal union of man and woman who are naturally and legally fit to marry.

It was raised by Christ to the dignity of a sacrament, and is a bond only to be dissolved by death.

The marriage state is charged with many responsibilities, and has many difficulties to meet, many burdens to bear, and many temptations to overcome.

Jesus Christ, in raising Christian marriage, to a higher order, to a supernatural dignity, imposed stricter and nobler duties on the married couple. They have to be subject one to the other in the fear of God, and the women "Subject to their husbands, as to the Lord." (Ephesians V. 22.) They have to love, nourish, and cherish each other, as Christ loved the Church, and to train up their children in the fear of God. "Provoke not your children to anger; but bring them up in the discipline and correction of the Lord."

It is therefore clear that for the marriage state, there is needed not merely an ordinary, but a very great and special grace, such as is received in a sacrament.

Jesus Christ ennobled and blessed marriage by assisting personally at the nuptials of Cana Galilee. He sanctioned the marriage bond with those sacred and plain words: "What therefore God hath joined together, let no man put asunder." (St. Mark X. 9) and raised it to the dignity of a sacrament of the New Law.

St. Paul calls it not only sacrament, but a "Great sacrament," because it is a sacrament in a twofold manner; first in the ordinary sense of a sacrament of the New Law, being an outward sign of a holy and indissoluble union fortified by grace; secondly, because marriage itself, when lawful, is a mystical sign and an emblem of Christ's union with the Church: "This is a great sacrament," he says: "but I speak in Christ and in the Church." (Ephesians V. 32.)

Hence St. Cyril says: "Christ sanctified wedlock, and gave grace to marriage " Tertullian, St. Irenaeus, St. Augustine, and St. Ambrose style marriage a sacrament. The Nestorians, Copts, Armenians, and Greeks, though separated from the Catholic Church, are unanimous in recognising marriage, as a sacrament; agreeing in this with the Roman Catholic Church, which has always regarded marriage as a sacrament of the New Law.

It is the teaching of the Church that legitimate matrimony between baptised persons can never be a mere contract, but is always also a sacrament. Though not defined as a point of faith, it is more generally held that the ministers of the sacrament are the contracting parties themselves, where by word or outward signs they naturally accept each other as husband and wife.

The words which the Priest pronounces upon the contracting parties—"I join you together in matrimony, in the name of the father, and of the son, and of the Holy Ghost" are only intended to acknowledge and solemnly ratify the sacred engagement just effected by the contracting parties. The other prayer which he recites afterwards serves to implore more abundant blessings upon the couple just married.

Hence it follows that both parties ought to be in a state of grace when they contract the sacrament of marriage, for two reasons, first, because they themselves administer the sacrament, and secondly, because they receive that sacrament.

As the union of Christ with the Church cannot be broken, so the bond between husband and wife is indissoluble. There is no case that can justify, or power upon earth that can authorise the breaking of a legal and true marriage-bond between Christians after the marriage has been consummated.

Separation, except by mutual consent, is forbidden. For grave reasons, it is sometimes permitted to the innocent party to live separately, but the separation would only be improperly called divorce, as in such case the marriage bond is not broken, and neither party can marry again during the lifetime of the other; if ever, therefore, the word divorce is used, this word is understood to mean only a separation from bed and board; but divorce properly and strictly so-called in the sense that a divorced

person may re-marry during the lifetime of his or her respective partner, is forbidden by the Law of God. And there is no reason that can justify or authority on earth that can sanction it.

This has been the teaching of the Catholic Church in all ages as proved from passages of the Fathers and Doctors of the Church.

Jesus Christ was too explicit on this point to allow of being misunderstood. His words are as follows: "Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband committeth adultery (St. Luke XVI, 18) St. Paul teaches that nothing but death can dissolve the marriage-bond. "To them that are married," he says: "not I, but the Lord commandeth that the wife depart not from her husband. And if she depart, that she remain unmarried or be reconciled to her husband. And let not the husband put away his wife". (Corinthians VII 10 and 11). It should be noticed that there are some cases which render a marriage invalid and null, as for example, default of consent, close affinity, illegality of contract, defect of age, and other invalidating causes.

In these cases, the Church can after inquiring into the matter declare the union to have been null and void from the beginning; and this has been done, and may be done again. Strictly speaking however, this is not dissolving an existing marriage, but in reality only declaring that no marriage ever existed between certain parties, on account of some impediment which made the contract void. But a valid marriage completed between baptised persons, cannot in any case be dissolved. God has joined them together, and that sacred bond, no one, not even a Pope can rend asunder.

Society in general, and Catholics especially, ought to be most thankful to Jesus Christ for having established this inviolable sanctity of marriage, by which numberless scandals and family strifes and miseries are prevented, family happiness more universally secured, and the weaker sex and children are greatly protected.

If in some particular case this law may happen to be burdensome to persons who have not been wanting either in prudence in the choice they made or in justice and kindness towards their partners, this hardship to the few is small compared with the immense good derived from this law by Society at large. The sufferer must not on account of his special grief revolt against God, but bear patiently this like any other trouble, and adorn the general dispensation of the Creator and Lord of Nature.



Where is Truth?

Our lives, in brief, by divers lies undone.

Wind round and round in rings of merry show;

To humbler halls of God we seldom go,

Yet loud proclaim of Omnipresent One;

We think one way, our speech and action shun

That course complete; we sway 'twixt yes and no.

'Twixt truth and lie; we are, from top to toe,

Ridiculous dangling pendulum dolls of fun.

But truth, like oases, exists, 'midst vast

Deserts of scorching, choking, crushing lies;

A Christ embraced the Cross, and Buddha could cast

To winds, a dazzling, earthly crown that dies;

Such crystal founts of truth, so agreeable,

Our lives refresh, with bliss ineffable.

S. R.

SOCIAL FREEDOM BETWEEN THE SEXES

BY P. R. KRISHNASWAMI M. A.

IN our contact with Western Society, we cannot help feeling a lower standard of manners in our women not having the full freedom to move with the members of the other sex. We should feel stung by the remark made by Meredith that comedy is impossible in the East, because there the two sexes do not meet on equal ground. It is possible that women in our country are unconsciously developing into increasing freedom of manners. But it is also necessary that we should consciously make this freedom generally realised. Married men can do a good deal in the matter, because they can set the example to overcome selfishness and narrow-minded views.

Woman in India is conceded to have only a domestic duty, whereas she should have a social duty as much as man. In ancient practice in this country, religion accorded to her full social status. No man could make a gift without his wife being associated with it, and all religious functions which were supremely social functions required the man to be accompanied by his wife in their performance.

There are several matters pertaining to Society in which woman is specially fitted to take the lead. Hospitality is woman's special province, as well as the nursing of the sick. All of us agree that nurses in hospitals are a great blessing, but we have done nothing to change the social prejudice, which views an occupation of that kind to be little better than that of a prostitute.

With the girls taking to an increasing degree of education, the awkwardness of manners between the two sexes in this country should disappear. Man has hitherto kept up a conspiracy by which women have had to regard themselves as being beholden to men for various things, but now woman is breaking from that feeling of dependence.

The equality of status between the sexes signifies a higher standard of conduct in both. The obsession of sex will disappear with the attainment of a greater delicacy and refinement of the mind. Nor should the sense of sex disappear quite, for the most honourable acts have been performed by the chivalric sense, and nobody can gainsay the charm of woman in certain spheres of social service. That may be frankly appreciated. Arts like music, and dancing in the East were regarded specially as woman's province.

Woman's social duty can be inferred from the customs among the most barbarous peoples. The instinct of the man in primitive society of the primitive woman is not different from that of the modern representative, in quality, but a world of difference lies in the way in which that instinct is kept under restraint and sublimated to a common high social purpose.

It is striking to note the effect of wide travel in helping the greater freedom of manners between the sexes. Of course, the visit to Western countries works miracles for conservative women. The episode of Queen Souriya throwing off the *purdah* and adopting Western rules of etiquette was a remarkable event for the history of Eastern social manners.

In this presidency, Malabar (the west again) has been given the credit for asserting women's rights as against the conservative eastern portions. Apart from increasing education for girls, the pursuit of independent careers will solve woman's question a good deal. Unmarried single women will serve to correct a good deal of the present notions about the sexes. Women must have the courage not to marry at all, and they should refuse to marry till they can take a dignified place in marriage.

We are apt to argue in a vicious circle in social matters. No woman's mind can be properly enlarged unless she has opportunities of going into the world and meeting men and women of different kinds. On the other hand, some will think that only highly educated and strong-minded women are competent to go into the world. In this country, we are apt to think too much of the risks and abuses of an institution before we give it a fair trial. Let us hope for a more sporting spirit to come over us.

THE UNEMPLOYMENT PROBLEM

BY P. A. SARMA, COCHIN EDUCATIONAL SERVICE

THE unemployment of the educated is one of the vital problems of the day, and many competent critics have expressed the opinion that a large portion of the political discontent that exists to-day is due to this state of unemployment among the literate. For a long time, the slogan has been that our education is too much liberal and that salvation lies in encouraging useful and practical education in technology, commerce, agriculture etc. We have all over the country Colleges for imparting knowledge about these utilitarian courses, but unfortunately, the result from the point of view of solving the problem of unemployment has not been particularly optimistic. Whenever a new College of this kind is established, the graduates in the first few years secure a footing either in some of the Government departments or in private offices and concerns, but before long, the supply which continues to increase overtakes the demand, and consequently, a condition of unemployment gradually ensues. It is true that there are not as many graduates in commerce, agriculture, and other technical studies as there are in law and arts. The time is clean gone, however, when a student of a technical, school or College can feel certain of securing a berth somewhere as soon as his courses of studies are over. The idea that avenues of employment will be opened up automatically as soon as we manage to establish such technical schools and Colleges is very common in this country.

The idea is as common as it is wrong, and its hold on the public mind deserves to be thoroughly exposed. Supply and demand must go hand in hand. What is not wanted need not be produced and the attempt at creating artificial demand is usually doomed to failure. That is exactly what has happened in regard to our graduates of "useful institutions." General education or liberal education may be imparted on a large scale, because it is not given with a view to particular employments. But professional or technical education should always be proportionate to the demand for it.

Take the example of the commerce graduates. They have received a particular kind of education, and they can be employed for particular positions. Increase in their number without any reference to an increase, or, at any rate, the possibility of an increase of such positions, is always sure to lead to disappointment and discontent. Unless commercial houses in the country increase, unless there is an augmentation in banking and similar institutions, unless, on the whole, there is a definite and progressive increase in the industrial and commercial life of the country, there is no future for these specialists. Merely multiplying them will not bring them suitable employments.

The same can be said of graduates in agriculture or those possessing technical diplomas. There was some scope for them in factories. But here again, we are confronted with the trouble of oversupply and less demand.

In the same manner, the first graduates of Agricultural Colleges got employments, either in the Agricultural Department or in the Revenue Departments of the various Provinces. But there is not strictly any agricultural employment as such in India. Our agriculture is scarcely on a large scale as it is in America. The small bits of land that are cultivated by our poor farmers are barely sufficient to keep their body and soul together. They cannot indulge in the luxury of employing graduates in agriculture to improve their farms. This being the situation, it is not surprising that the agricultural graduates are in the same boat as the law graduates. In the case of the latter, all available positions are occupied, but in the case of the former, there are, really speaking, no positions to be occupied. Growth of agriculture will demand, in course of time, agricultural graduates. But the production of such graduates is not likely to lead to the growth of agriculture, unless they belong to the farmers' families, intending to cultivate their lands (of course, on improved lines) like their forefathers. That is seldom the case. Hence

we witness the curious phenomenon of graduates of agriculture and graduates of commerce scrambling for posts for which arts and law graduates have been already fighting.

(To be continued)

[The number of students with technical qualifications is not actually so much as the writer represents. But the point is that even the few who are qualified are not guaranteed proper employments. Indian capital is proverbially shy, and the Government is not anyhow over-enthusiastic about the matter, as but natural. The Indian States do not fare better, excepting one or two—Editor].



Purity.

That prince of virtue, purity,
That prince of princes' virtue prime,
Is here, on earth, a scarcity,
Possessed by few, the favoured few.

Those spotless souls do leave behind,
Immortal stamps of ideal lives;
Which, guiding baser ones, remind
Them of the golden goal of life.

If purity to happiness leads,
Impurity but sorrows bring;
Our stainless thoughts, and words, and deeds,
Us always guide thro' darkness pitch.

S. R.

THOUGHTS FROM THE GREAT

NEGLECTING the education of women, children, and the labouring classes is like cutting down the very branches that are supporting us, nay, it is like striking a death-blow at the very root of the tree of Nationality.

Half the population is dying of starvation, the other half is buried under conspicuous waste, superfluous furniture, scent bottles, affectations, galvanised manners. all sorts of precious trifles, squalid riches and unhealthy show.

The highest gift you can confer on a man is to offer him knowledge. You may feed a man to-day, he will be just as hungry to-morrow, teach him an art and you enable him to earn his living all his life.

Instead of pouring the precious ghee into the mouth of artificial fire, why not offer even hard crusts of dry bread to the gastric fire, which is eating up the flesh and bones of millions of starving but living Narayanas ?

Swami Ram Tirath.

God grows weary of great kingdoms, but never of little flowers.

Every child comes with the message that God is not yet discouraged of man.

The roots below the earth claim no rewards for making the branches fruitful.

Those who have everything but Thee, my God, laugh at those who have nothing but Thyself.

The leaf becomes flower when it loves,

The flower becomes fruit when it worships.

How far are you from me, O Fruit ?

"I am hidden in your heart, O Flower !"

Rabindranath Tagore.

BOOK REVIEWS

MURUGAN, THE TILLER

BY MR. K. S. VENKATARAMANI, M. A., B. L.

Swetaranya Ashrama Mylapore, Madras. (Pages 336) Price Rs. 2.

We read this splendid novel at a stretch with no small avidity and admiration. Here is a true and faithful picture of typical South Indian life, delicate, delightful and sweet, touching and elevating, tinged with philosophy and spiced with humour, enlivened by imagination and ennobled by intuition, glowing with sympathy and gleaming with insight, and crowned withal, with the magic of a master style, flashing with a rare grace and ease. Read this pleasing paragraph:—

“The Law College is a little palace-world of its own—its lofty quadrangle and Saracenic structure in red stone giving it the air and the sensuousness of the pleasure garden of a Carnatic Nabab. The students are merrier than marble-playing boys; all play and no work. Lecturers mumble, like praying bishops, for their daily bread. If you hear them, you can sleep well. If you don't, you may well mind your own business or pinch your neighbour for the sheer love of it. It is all one long honey-mooning. The lofty threshold to the narrow temple of legal life is the breeziest place in the world. It is a fit and happy end to the somewhat arid play of our College life.”

The river scenes, the reeling, rippling, spalshing Cauvery waters, mingling merrily with the endless gossips of the village dames and damsels, are painted by the author in all their freshness, fascination, and homeliness. The pure and simple village life, with its simple joys and humble rural avocations, quite innocent and ignorant of modern urban vices and pleasures, with its temples, tanks, rivers, farms and fields, with its landlords, tenants, and tillers, is also truly and vividly depicted here by the talented writer, unerringly pointing out to us that migration,

litigation, education, civilization, fashion, drink and debt, being the chief causes for the decay and ruin of many a village in India, those perennial sources of peace, plenty, and prosperity, Goldsmith's "Deserted Village," comes back to our memory with irresistible force. How true and apt are these lines!

"Princes and lords may flourish, or may fade,
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied."

Back to agriculture and rural reconstruction, back to village life, is the healthy note struck by the novelist, and it is only in the fitness of things that he ends his story with a colony of peaceful settlers, whose work is play, and whose play is work, each of them owning three acres of land, a garden and a house, where there is no competition, inequality, and misery, but where all dwell in co-operation, love, and perfect bliss.

In sharp contrast with such an atmosphere, the author has fittingly and dexterously raised a typical background, namely, life in Madras, the Metropolis of South India. The two important characters, Kedari and Ramu, faithfully mirror these two different atmospheres. The former is a dashing, daring, aspiring and pompous B. L., devoid of scruples, a citizen of Madras, through and through, while the latter is quiet, unassuming, magnanimous, charitable, calm, and philosophical, full of those rural virtues.

The author has rightly thrown a hint regarding prison reforms, suggesting the conversion of criminals into useful and peaceful settlers, since prisons and punishments can only harden their minds. No man, however wicked and bad, is beyond redemption.

The concluding chapters are particularly poetic, philosophical, and imaginative, breathing a soothing, softening, and reconciling spirit. The occasional epigrammatic and moralising sentences, those pearls of words, undoubtedly enhance and enrich the work. We conclude this review quoting a few of them:—

Our great vakils are, like the images of our Gods, made of stone.

Flattery, like ether, subtly permeates all men and minds, however rough and rustic.

All improvident souls rejoice in a well-planned and prudent life on paper.

Bondage is bliss when the binding threads are threads of love.

In the innocent world of the young everything is joy.

Nothing consoles a man like weeping eyes.

Starving beauty evokes the strongest love in a cultured youth. Love bridges in a self-exhausting, self-fulfilling moment, the chasm of race, nationality, and colour, prestige and position.

HOME & HOMEOPATHY

(December and January Issues)

Edited by

DR. N. M. CHOUDHARI, M. D.,

Annual Subscription Rs. 6 only.

2, Middleton Row, Calcutta.

THIS well-got-up journal, besides being of special use and interest to Homeopathic Practitioners, containing thoughtful and original articles from the pen of eminent Homeopathic Doctors, Indian and foreign, will be found equally useful to the general public. Its articles and notes on general hygiene and sanitation, dietetics, physical exercise etc., and its valuable hints for the home, not to say of the valuable sketches, recording the experiences and experiments of patients, are factors that will be interesting and instructive to all laymen.

CULLED & PULLED

(A few of Lord Dewar's jokes on Women)

THE dresses of to-day begin anywhere and leave off abruptly. There is more latitude than longitude.

There is many a safety-pin holding more responsibility than the chairman of a bank.

An apple a day may keep the doctor away, but it was an apple that started the dressmaker's business. Judge not a man by his clothes, but by his wife's clothes.

It is woman's duty to provide for the inner man, and it is man's duty to provide for the outer woman. To-day women display far more backbone than men.

When a man exposes himself, he catches cold; when a woman exposes herself, she catches—a husband.

Train up a housemaid in the way she should go and the next thing you know—she has gone

A husband should tell his wife everything he is sure she will find out—and before anyone else tells her.

A wife asked the doctor if he could give her anything to stop her husband from talking in his sleep. "It can't be cured", he said. "Then give me something to make him talk more distinctly."

What the world needs is more permanent wives and less permanent waves.

NEWS AND NOTES

LORD Buckmaster's Age of Marriage Bill, to make void marriages between persons under 16, has passed its second reading in the House of Lords, and it is sure it will soon be placed on the Statute Book. The Bill aims at doing away with such anomalies of marriages, though they are, after all, only exceptions, since the existing law permits such cases. (And in England, marriages are not mere betrothals.) The fate of a similar Bill in India, Mr. Harbilas Sarda's Child Marriage Bill in the Imperial Legislative Assembly, remains still shelved and undecided. There, in England, where practice and public opinion have outgrown the conservative laws, and where consequently these marriages are few and far between, as the figures and facts of the learned Lord show, a Bill introduced to safeguard the interests of rare cases, has met with decided success. Here, in India, where child marriages are not the exceptions, but the general rule, a similar Bill has to tell a different tale, the Government siding obviously and significantly with the conservative and orthodox party.

THERE is one worse aspect of child marriage in India, and that is, old men on the wrong side of life marrying tender girls. Of course, they have their excuses, spiritual, social, domestic, and what not. Will these girls, in the nature of things, like their silver-haired partners? But India is the land of non-violence and patient suffering, noted for her spotless women and immortal heroines. So, on the whole, everything goes on smoothly. May God help us to end these ridiculous somersaults!

UNTOUCHABILITY is the deadliest canker and poison in our body politic—an anachronism in our national life. It must go. To root out the same immediately **The Deadliest** and unhesitatingly is to make our aspiration **Canker** for freedom more ideal, real, and sincere. It is our prime and unavoidable duty. Our Mahatmaji is never tired of bringing home to our minds in feeling and telling words the grim seriousness of this ancient, unpardonable evil. We all know that Malabar is the worst offender in this matter. Here is the latest utterance about the subject from that great soul:—"I have said times without number, that untouchability is a serious blot on Hinduism, and I think in the long run, in the race for life, in which all the religions of the world are to-day engaged, I think either Hinduism has got to perish or untouchability has to be rooted out completely, so that the fundamental facts of Advaita Hinduism may be realised in practical life".

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LAST month, the Society for the Protection of Children, Thiruvottiyur High Road, Madras, celebrated its Annual Meeting under the distinguished presidentship of His Excellency, the Governor of Madras. The Society is maintaining a house for the proper protection and bringing up of destitute, erring, and wronged children. From the report we understand that it has 104 on its rolls, 69 boys and 35 girls, enjoying the benefits of general education, physical instruction, having comfortable boarding and lodging arrangements. That more women should come forward to take up this sort of humanitarian work, being suited to their nature and temperament, and

that suitable employment must be found out for these children after they leave the Society home, are but appropriate and sound suggestions. The Society has years of beneficent work to its credit, and no wonder, this humanitarian venture is readily and amply helped by the charitable public and the sympathetic Government.

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THE other day a Hindu widow in Bombay put an end to her miserable existence by throwing herself down from the balcony. It would appear that she was left alone in the house, the other members going out to attend a wedding ceremony. Considered too inauspicious and unhappy, she thought it best to save the situation by a tragedy. Comment is needless—untouchability and worse than that within in its worst form. Harken to the gruesome groans of such helpless ones!

**A Victim of
Social Tyranny**

