

Bill

mischiefs and then give the remedy. Let the marriage take place after courtship; it is not compulsory. Let them have special marriages. Let them have divorce and all sorts of things. But, let those poor Hindus who still believe in Hinduism, who still believe in the ceremonies which the Hindu religion prescribes, rightly according to me and wrongly according to you, let them continue with their old traditions and customs and form of marriage. This sort of legislation will give pain to them, to those who want to live, let others live and want to be allowed to let live. We want to follow our form of marriage which has been prescribed by our great Rishis. We follow Mahatma Gandhi today in whatever he has preached. We follow his teachings. Nobody dares to say anything against his teachings. Similarly, there were rishis of ancient days who had sacrificed their lives and spent their whole lives in meditation and prayer; they have laid down a particular course of action and we should not go against that.

Mr. Chairman: May I interrupt the hon. Member again; he has gone away from the substance of the Bill. The rishis, Hindu religion and all these matters he is now referring to have nothing to do with the Bill.

Shri R. K. Chaudhuri: I am speaking of dowry at the time of marriage—*varadakshna*—, that has been prescribed, although I do not want it.

Mr. Chairman: What has dowry to do with the Hindu religion? The Bill refers to dowry.

Shri R. K. Chaudhuri: When I talk something seriously, the House does not appreciate it.

Mr. Chairman: Am I to take that the hon. Member has finished his speech?

Shri R. K. Chaudhuri: I wish only to impress upon the House the absolute futility of this Bill and the unworkable character of it. It will not prevent the evil which the hon.

mover is sincerely trying to prevent, but it will rather open the flood-gate of other kinds of social evil, which it should be the aim of every Member of the House to stop.

श्री रघुनाथ सिंह (जिला बनारस—
मध्य) : बेपरमैत साहब, हमें दो बिल इंट्रोड्यूस करने थे, लेकिन हम बाहर चले गये थे। यदि हज़ाजत दे दी जाय तो हम अब इंट्रोड्यूस कर दें। उनके नम्बर हैं—
४१ और ४२।

Mr. Chairman: Yes.

SRI KASHI VISWANATH MANDIR
BILL

Shri Raghunath Singh (Banaras Distt.—Central): I beg to move for leave to introduce a Bill to provide for the better administration and governance and for the preservation of the Sri Kashi Viswanath Mandir known as the Golden Temple of Banaras.

Mr. Chairman: The question is:

“That leave be granted to introduce a Bill to provide for the better administration and governance and for the preservation of the Sri Kashi Viswanath Mandir known as the Golden Temple of Banaras.”

The motion was adopted.

Shri Raghunath Singh: I introduce the Bill.

CODE OF CRIMINAL PROCEDURE
(AMENDMENT) BILL

Shri Raghunath Singh (Banaras Distt.—Central): I beg to move for leave to introduce a Bill further to amend the Code of Criminal Procedure, 1898.

Mr. Chairman: The question is:

“That leave be granted to introduce a Bill further to amend

[Mr. Chairman]

the Code of Criminal Procedure, 1898.

The motion was adopted.

Shri Raghunath Singh: I introduce the Bill.

SUPPRESSION OF IMMORAL TRAFFIC AND BROTHELS BILL

Shri B. Das: (Jajpur-Keonjhar): I beg to move for leave to introduce a Bill to provide for and consolidate the law relating to suppression of immoral traffic in women and brothels.

Mr. Chairman: A similar Bill has already been introduced and I do not think it is necessary to introduce the same Bill over again.

Shri B. Das: That was moved by a lady Member and this is only to give my support as a male Member.

Mr. Chairman: The Bill is identically the same as the one already introduced and there is no need for introducing two identical Bills in the same session.

DOWRY RESTRAINT BILL--contd.

Shri Raghubir Sahai (Etah Dist.—North East cum Budaun Dist.—East): Sir, I wish to assure you that I take this Bill very very seriously. I feel very grateful to my revered sister Shrimati Uma Nehru for having introduced this Bill in the House and drawing the attention of the House to the great evil of dowry which is prevailing in our country. I think this evil was not so very rampant 25 or 30 years back in this country although we had seen in the papers some instances where girls committed suicide in the province of Bengal because their parents could not afford to give heavy dowries in their marriage to the bridegrooms. But since then, this evil has grown and it has become widespread in the country. Formerly it was only the Kayasth community either in U.P. or

Bihar or Bengal that was considered to be the worst sufferers—this practice was very much prevalent among that community and despite resolutions at their conference, the evil was not stopped. Since then, Sir, we find that the evil is now spreading to other communities as well—Agarwals, Khattris, Thakurs and Brahmins and other communities belonging to the Hindu religion have all fallen a prey to this custom of dowry. The point for consideration now amongst all thoughtful persons is how to stop it or how to combat it.

Pandit D. N. Tiwary (Saran South): On a point of order, Sir. There is no quorum in the House.

Shri Biswas: That is the interest we take in Private Members' Bills.

Mr. Chairman: Now, there is quorum. The hon. Member may proceed.

Shri Raghubir Sahai: I was just talking about the difficulty of marriages because of this evil custom of giving dowry.

Mr. Chairman: Order, order. Let me inform the House that I have got a long list of Members who wish to speak on this Bill though it has already been discussed at great length. I will, therefore, request all Members kindly to take as short a time as possible.

Shri Raghubir Sahai: So, Sir, the difficulty about marriages is increasing because of the heavy demand of dowries. There are a good many girls of marriageable age who are not getting suitable bridegrooms. Along with this evil, there is a craze for pomp and show and that is a relevant matter which should be certainly considered along with the question of dowry. Sir, marriages are becoming very, very expensive, and we find that there is a craze for display. All that is demanded on the part of bridegrooms or their parents is shown to their friends and admirers and all