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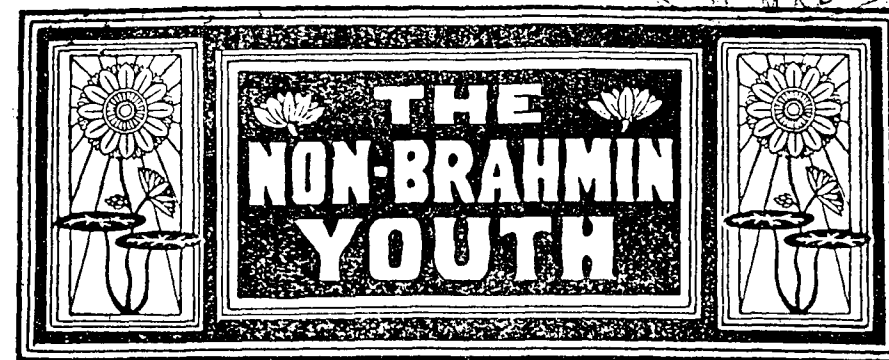
Non-Brahmin Youth

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Vol. I

MARCH 1928.

No. 2

OUR HERITAGE.

AVVAI.

INTRODUCTION.

IN our Past, we had a number of great men and women in our community whose contribution to the intellectual, moral, spiritual and aesthetic life of the Dravidian race and those who came in contact with them was immense and profound. These great men and women never allowed the meaningless customs and superstitions, the tyranny of the majority and the fatalism of the ill-developed multitude to drag their will down to a state of life where motion, change and growth are impossible. Nor did they pull themselves up to the highest pinnacles of eminence with perfected minds and mastered wills to live and die as solitary saints without a care or thought for the suffering millions below them. They were supermen and women endowed with a superior knowledge which helped them to perfect themselves and their fellow-beings. They were great leaders. They never believed that everything new was bad and that the old was good. They used their discrimination to select the best from both the old and the new and reject from both the old and the new what was bad. They lived a life which confronted them in their day.

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It is our pride and privilege that Avvai was one such discriminating poet and philosopher.

AVVAI.

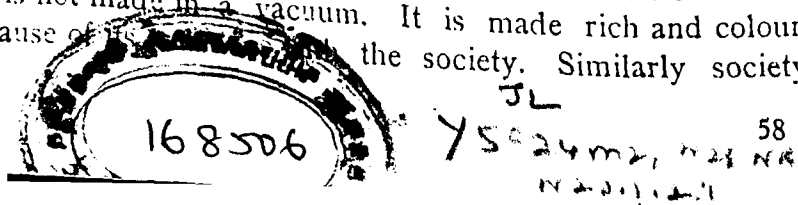
She was a great Non-Brahmin poetess, who lived in the beginning of the Christian era. She has given us a number of small didactic poems known as Athichudi, Konraivendan, Muthurai, Nalvali etc. A book known as Gnanakural is also attributed to her. She deals in this book the fourth object in human life Moksha, which was left out by Saint Tiruvalluvar in his kural where he treats about Dharma, Artha and Kama. Long before the great socio-ethical writers gave us any systematic treatise on the value and importance of those social suggestions, which instead of impeding our progress helps us to purge ourselves of the corroding evils, and work with a persistent industry and vigour to make ourselves creative servants of humanity, in the East or in the West, our Avvai laid emphasis upon three of the most fundamental and absolutely necessary ideas for the progress and development of the human race. They are the socio-individualistic conception of man, environment and education.

SOCIO-INDIVIDUALISTIC CONCEPTION OF MAN.

She was not one of those poets who take no mean delight in spinning and weaving airy fairy tales which have no bearing on the affairs of this concrete world and its inhabitants. She had no cotton-string for her back bone. She had an iron will and a great purpose before it. Howsoever high she soared at times she had her feet firmly established on this earth. She preached her ideals in a marvellously forceful language with the power and authority of a saint who had his abode in the realm of reality and experience. The world is for us and it is here that the individual should learn to grow, develop and contribute something at least to the sum-total of human happiness and elevation.

She knew the individual 'I' and the society are not two independent beings diametrically opposed to each other. The 'I' is not made in a vacuum. It is made rich and colourful because of the society. Similarly society is

not made of unreal ghosts, but it is made of real, concrete 'I's. The 'I' has social self in it and the society has 'I's in it. It is because of this reason that our Avvai laid emphasis on the socio-individualistic conception of man. Cooley, in his book on 'Human Nature and Social Order' says "Where there is no self-feeling, no ambition of any sort, there is no efficacy or significance. To lose the sense of a separate, productive, resisting self, would be to melt and merge and cease to be. The same truth is implied in her stern and forcible verse "Strive to obtain greatness" (பிடுபெற சில்); "Be you perfect" (உத்தமனாய் இரு); "Though you are reduced to beggary do what you ought to do" (ஐயம் புகுநுஞ் செய்வன செய்). These moral maxims are not intended to make man a pious sentimental goody-goody puritan, but they are meant to make one a keen, industrious, energetic, persevering, fresh, youthful and creative superman. She had no mercy for weaklings. She was a woman inspired by the high and heroic ideals of a soldier of humanity known for his industry and perseverance, and courage and sacrifice, and who never knew how to bend his knee before the insolent might. She says "Do not give occasion to disease" (நோய்க்கிடங் கொடேல்); "Do not scamp so as to elicit a fie" (சை எனத் திரியேல்); "Do not wander about in idleness" (சோம்பித் திரியேல்). "Fortitude in adversity restores lost property" (கேட்டிலுறுகி கூட்டு முடைமை); "Sweeter is food obtained by ploughing than that obtained by serving" (தொழுதுண் சுவையி லுழுதுணினிது). "Lazy people will wander about in distress" (சோம்ப ரென்பவர் தேம்பித் திரிவர்); "Food is that which is gained by one's labour" (பொனகமென்பது தானுழந் துண்டல்); "Perseverance in business is an ornament to wealth" (ஊக்க முடைமை யாக்கத்திற்கழகு). All these sayings of hers prove beyond any shadow of doubt that she believed in man being a master of himself but not in being a self-repressed morbid other-worldly pietist. A revolutionary ethical teacher as she was, she never ignored the spiritual values of life which are the outcome of one's constant companionship with the eternal Spirit who is pure, sinless and righteous. Among her valuable maxims are "The pure minded will attain the right way" (சொக்க ரென்பவர் ரத்தம் பெறுவர்); Avoid all that is called evil" (பொல்லாங்கென்பவை யெல்லாந் தவிர); "Worship



God in every place" (வையத் தொழந் தெய்வத் தொழு). The worship of God never meant to her giving up one's exertions and living indolently. She again and again laid stress on people being active and industrious. She has nothing but scorn and contempt for those who seek God's help in things great and small. She says "Those who are instructed by the wise not to do evil in this life do not behave accordingly nor give alms; hence they suffer want: why should they then attribute it to God and not to their vicious acts. Will an empty pot boil over?" If anybody says that the act of immolating one's exertions and beseeching his Maker for help is worship, her reply is "Do not blaspheme God" (தெய்வ மிகழேல்).

She, more than anybody else as we have seen from her writings, knew the value and importance of the cultivated, enriched and perfected individual 'I.' At the same time she went much farther than men like Marx Stirner, Count Gobineau and Friedrich Nietzsche; for she realised that 'I' mercilessly trained and tutored to conquer all hardships and obstacles to ascend the giddy heights of individual freedom and perfection, can achieve little or nothing unless it also knew the art of identifying itself with the sorrow and sadness of the people around it and suffer with them so that through its sufferings, itself and the 'I's of the people around it also can reach the height which it has reached.

ENVIRONMENT.

Next to the individual's own exertion to perfect himself, what is necessary to crown his labour with success is his environment. If the environment is not progressive, catholic and enlightened, we cannot expect human beings to achieve much. The backward policy of the environment which bandages its eyes to reason and turns a deaf ear to the intellectual, moral and spiritual demands of the age is often like fathoms of sea, and lies heavily upon us. The external pressure from an unprogressive environment and the inner tension due to accumulated past suggestions, ingrained 'shalts' and 'shalt nots' deposited in forgotten hours have to be fought out with greater persistence and vigour than in the past. For these things reduce human beings to a dead and dull uniformity as a

steam-roller reduces bits of stone to smooth macadem. "In civilized society laws and regulations press on the individual from all sides. Whenever one attempts to rise above the dead level of common place life, instantly the social screw begins to work, and down is brought upon him the tremendous weight of the socio-static press. Under the enormous weight of the socio-static press, under the crushing pressure of economical, political and religious regulations there is no possibility for the individual to determine his own relations in life; there is no possibility for him to move, live and think freely; the personal self sinks, the suggestable, sub-conscious, social, impersonal self rises to the surface, gets trained and cultivated and becomes the hysterical actor in all the tragedies of historical life." Although she was not an extremist, she was for breaking asunder the nooses which the conservative society throws over the neck of the individual in the name of customs, books and religion. She says, "Association that is not good will lead to trouble." (நல்லிணக்க மல்லதல்லற் படுத்தும்).

EDUCATION.

The third social suggestion which we find in Avvai's writings is education. It acts as a tonic to the intellectual sluggishness of an individual and cures the tyranny of an unenlightened environment. Where no emphasis is laid on education, there prevail static conditions, boring monotony and death like uniformity. No originality, no creativity can come out of a society that is being ruled and swayed by a bundle of meaningless superstitions, customs and conventionalities. It is because of this reason Avvai insisted that education should be made universal and compulsory. She did not believe that only a particular caste of people should impart education in whatever manner they like and others should receive it with implicit faith and obedience. Nor did she believe in the theory that in order to maintain a well equipped aristocratic leisure class, millions should be kept under the bondage of the blinding darkness of ignorance. As a true dravidian and a democrat she upheld that educational policy which proclaimed that *education must be for all, by all and of all*. That is the only system of education which will cure us and our nation of the in-

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numerable ills and evils wherefrom we are suffering. Wherever such a system is accepted and advocated there you find a robust sense of one's dignity and lofty ideals of manhood and womanhood practised. There caste and colour distinctions fail, race and colour prejudices die out and oneness of human race is established. She says, "Learn while yet a child" (இளமைநிற்கல்); "Cease not to learn" (ஒதுவதொழி பேல்); "Love learning" (வித்தை விரும்பு); "Letters and numerals deserve to be called one's eyes" (எண்ணும் எழுத்தும் கண்ணைப் படும்); "Learning is better wealth than money" (கைப்பொருட் டன்னின் மெப்பொருள் கல்வி); "Study many books" (நூற் பலகல்); "Study books on morals and walk accordingly" (நூன்முறை தெரிந்து சேலத்தொழுது). All these and innumerable other valuable sayings which lie embedded in her didactic Poems reveal what a wonderful conception of education she had in her mind. Why is it that she says "Learn while yet a child"? Child-hood is the period when we can impress upon the mind all those ideas which promote social solidarity and ethical ideals of justice, equality etc., easily without much worry and trouble. Child-mind is a wax tablet; it will take in any impression which we impress on it without offering resistance. It is like a tender twig which can be bent to whatever shape we like. The characteristic feature of the young mind is the absence of fixed habits, of stubborn volitions, of persistent ways of acting. Avvai says that education should be imparted in an impressionable age, for the ideas that are fixed upon the mind while it is young will stick to it in its later age. But education in her language does not mean mere literacy. She means by education real learning which helps one to distinguish right from wrong, unselfish from selfish, social from predatory instincts. When a teacher comes in contact with a young mind, instead of thrusting into the throat of the child a bundle of all sorts of moth-eaten dogmas and doctrines in a fierce and authoritative manner, he should suggest to it gently and wisely ideas and ideals which are social and humanitarian.

She says it advisedly, "Learning is better wealth than money. Study books on morals and walk accordingly. The

turkey having seen the wild peacock display his plumage, thinks himself to be one, and he too spreads his own ugly wings and struts about. Such is the recitation of a poem committed to memory by an illiterate person. If one before his thirtieth year of age does not gain mastery over the three Malams and obtain the One to abide in his heart, the knowledge he has gained will be merely a book knowledge." These remarkably wise sayings of hers clearly point out to us that she had a very high conception of education. By education she meant, that which helps one to build up his personality without sacrificing his individual freedom tastes and peculiarities, co-operate with his community or nation and work for its uplift and enlightenment. She meant by education a wise assimilation, a proper discrimination, a right interpretation and a correct understanding of ideas placed before the pupil by his teacher. In short, true education means a revaluation of values and a transvaluation of values according to the socio-ethical demands of the highly organised and civilized life of a man to-day. It is this kind of education which she suggested to her people in her day. May we endeavour to obtain it for our own uplift and the uplift of our race!

How to get this universal and compulsory education to-day? Our answer is agitation. Without agitation and energetic demand we can secure but little. We need to-day great prophets flaming with generous wrath at the parasitism of the so-called upper or high castes, demanding education as the birth right of every man and woman irrespective of caste, creed or colour and as a means of arming the people against their despoilers. "No people in a state of civilization", said Jefferon, "can remain ignorant and free." Compulsory and universal education must be established at once through out the country, for schools alone can teach our masses their duties and responsibilities, their rights and prerogatives, and guard their legitimate ambitions and aspirations. We must come out from our man-made conventional coops and assert our socio-individualistic rights. We do not care to depend on either foreign or indigenous charity for our education. We as citizen of our country demand it as our birth right through the public schools maintained by the

peoples' money, by the peoples' government. We may quote in support of our argument a few sentences from Mr. N. M. Butler. "So long as the direction of man's institutional life was in the hands of one or the few, the need for a wide diffusion of political intelligence was not strongly felt. The divine right of kings found its correlative in the diabolical ignorance of the masses. There was no educational idea resting upon a social and political necessity that was broad enough to include the whole people. But the rapid widening of the basis of sovereignty has changed all that. No deeper conviction pervades the people of the United States and of France who are most aggressive exponents of democracy, than that of the preservation of liberty under the law and of the institutions that are our precious possession and proud heritage, depends upon the intelligence of the whole people. It is on this unshakable foundation that the argument for public education at public expense really rests."

This statement was made by Butler on behalf of France and America. But we too claim on behalf of the land which gave birth to Avvai, Tiruvalluvar and innumerable other saints and seers, that the stability and order, peace and prosperity of an enlightened nation depends on the intelligence of the whole people. Napoleon said in one of his council talks "It seems to me that the special and private schools ought all to be united and brought under the cognizance of the Education corps, which body ought to be so constituted as to have under its eyes every child from the age of nine years." We shall close this article with one more quotation from the speech of a Britisher. "Whoever has a right to hang has a right to educate. The gross ignorance of the common people is a principal cause of danger to our persons and property. Therefore it is the duty of the government to take care that common people shall not be grossly ignorant. By some means government should protect persons and property. If you take away education, what means do you leave? You leave guns and bayonets, stocks and whipping posts, treadmills, solitary cells, penal colonies, gibbets."

Now all these quotations make us feel that they are merely elaborate expositions of Avvai's remarks on education showing its value, importance and necessity. This is the reason why we want our readers to go back to our Tamil mother who said "learn while you are young." Come young friends, come. Let us not turn a deaf ear unto her sage words. If we misspend our young days the portal of learning shall be closed against us once for all. It is no good lamenting after we let opportunities slip off our hands. We must not seek salvation from without. It must come from within. The words "illiterate Non-Brahmin Youths" must not be found in the dictionary of the community which gave birth to Avvai. "Learn while you are young. Cease not to learn."



WOMAN AND SELF-REALISATION.

By MISS L. RAJARATNAM, B.A., L.T.

"Awake my soul,
Strain every nerve to reach thy better self
For only then can'st thou attain,
True Happiness—"

PAUSE but for a while to think and fully understand, and we shall see in what deep grooves we run our daily life, content to lie in them, to sink deeper each day than to make an attempt to rise out of them, stunted mentally, morally and physically. What are we doing to ourselves? What use are we to others? What service have we done for those who need us when we lie dormant cramped and cabined in a nut shell of our own. Oh! what selfish beings are we making of ourselves, and yet the greatest tragedy of the whole affair is that it is not the woman who is entirely to be blamed, no, it is the parasitic monsters of convention, of tyranny of society, of public opinion, of tradition and narrow thoughts; it is these that stifle and strangle the expression of self in woman, and thus when the dawn does come, instead of bursting forth in all her new beauty of mind and soul and purpose, she is in no way better off than before.

How revolting are these monsters that prey upon us, and not till we do away with them will we be ever able to give full

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expression to all that lies latent in us. Are we ever to lie in this stagnation? Are we ever to guide our acts fearing what others will say of us? As human beings, as the highest and noblest of all creations, have not each one of us the right to be

Master of our Fate
Captain of our Soul?

These barriers that stand in the way of our self-realisation are but artificialities choking down all natural expression in our women. Not till we do away with these can we ever hope to better ourselves and our fellow women. Yet it must not be forgotten that no fruit was ever reaped without hard labour, and as pioneers every one of us is bound to suffer ridicule, scorn and many other difficulties, but these are but trifles when we look forward to the goal we are striving to reach. Our happiness will mean the happiness of others too.

Think of the scope that awaits us, every one of us when we realise our own importance and our responsibilities as members of a human society. Each one of us has been bestowed with some talent which can be made the best use of. Yet how many take their chances; it is but a few. The tendency is to keep back rather than to bring it forth; how many of us bury these gifts, because we have no confidence in ourselves. Faith and confidence in ourselves will only come with the dawn of self-realisation. It does come to every one of us sooner or later.

"A voice came stealing through the night
A voice so soft yet clear,
Awake, O sleeping soul awake.
And know thy self, thy better self."

What is the use of hidden treasures, they have no value, they only rust unburnished and decay. Self-realisation means a new outlook in life, and a realisation of new ideals, and new power and strength to make an effort to attain these ideals regardless of all the barriers that stand towering in its way. It gives us strength of soul and purpose to go on and on, step by step, higher and higher out of the deep old grooves we have made for ourselves. Like a flower newly opened which sheds its glory all around, whose sweet fragrance is wafted in the air, so also is a woman who

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knows herself, who knows her power, who knows what she can do, and who does attempt to do it; her influence and personality like the flower are felt by all who come in touch with her; she inspires and is the means of lifting up many others who are struggling to give expression to their natural thoughts and feelings. Self-realisation does not demand the sacrifice of modesty. No, it is a false idea of modesty among our people that is the cause of shutting woman out of the field of life, of denying her her own rights; and not till we do away with all these shows, these artificial burdens that lie so heavily upon us, not till then will we be able to know what each one of us can do. The fight seems hard, yet it has got to be fought out for the sake of our Self. Let each one of us do her part, that united we may reach our goal.

"Let us then be up and doing
With a heart for any fate
Still achieving, still pursuing
Learn to labour and to wait."



MUSIC.

By Miss R. KAMALA BAI.

MUSIC is the only one of the five Arts in which not only man but all other animals have a common property. There is none in the world who has no yearning for music. As it is rightly said in Sanskrit 'Sisur Vetti Pasur Vetti Ganarasam Phanee'. We know how the magic call of the Divine Flute attracted the beasts as well. All cultured nations of the world have given a prominent place for music. This shows that music is the mightiest of all arts and certainly the one art, as an author says, peculiarly representative of our modern world with its intense life and complex civilisation. India is a land of melody. At every religious function we must have music either in the temple or at home. Our life is interwoven with music. The woman at her work sings while grinding the corn, sweeping the floor or rocking the child. It is the language of Divinity catching the soul's strong desire for that 'Great beyond'. It not only gives pleasure to the sense but it is the means to obtain 'Moksha' easily. Sri Thiagaraja sings 'Mokshamu Kalada Bhuvilo Jeevan Mukutulu Gani Varalaku'. Those who are not steeped in the love of music based on Bhakti which leads to the

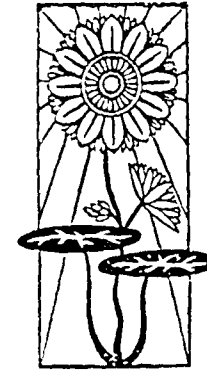
realisation of Paramathman cannot attain Moksha. The seven notes—Sa-ri-ga-ma-pa-dha-ni-sa are but the translation of Pranavam. Sri Thiagaraja sang in his Kruthi 'Swargapavargamura O Manasa'—Oh mind! Moksham is nothing but the eternal bliss emanating from Bhakti, or devotion expressed by means of Swara and Raga. Hence our music pours out the devotion to the one Musician 'Murali Vala'. Napoleon said, "Music of all the liberal arts has the greatest influence over the passions and is that to which the legislator ought to give the greatest encouragement." Sangeetham makes one 'gentle—it is rather a mistress of order and good manners. She makes one milder and more moral and spiritual. But such an art wants a fertile soil of religion and wealth for its luxuriant growth. Though every house in India has an instrument (mostly the harmonium) the spirit of our music is being undermined.

In ancient India—as a poet says,

A mighty land, my Lord, India was a mighty land
my Lord!

O! how it rang with sweetest music of many
a land!

Let us strive to stir up keen Music in its real spirit of yore. In every home, both boys and girls must take to singing, and improve their tones and musical talents. It is a great consolation to read the resolutions passed in the recent Music Conference. May Vani stand by our side and lead us once more to triumph by making music a part of the education of the people of India.



THE WANDERING WHITEMOON.

AN ADAPTATION OF SWAMI RAMALINGA'S

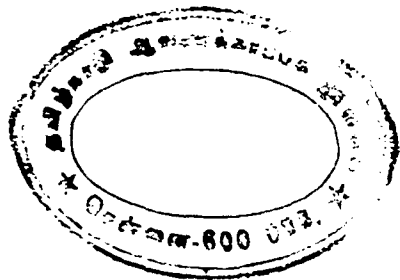
செவ்வாணிவர.

1. O WANDERING whitemoon, thou who dost journey across the wide circle of mystic space, in what realm can I find the secret of the self and ultimate bliss?
2. O wandering whitemoon, thou who hast secured a place for thyself on the crowned head of the Lord, to rest from thy journey, is there no room for me there, even for me, a poor storm-tossed spirit?
3. O wandering whitemoon, thou who dost renew thy radiance in the waters of the everlasting sea, lead me to the shores where the children of joy wait for the incoming tide.
4. O wandering whitemoon, thou who knowest where night and day hold not sway, wilt thou not ferry me in thy boat to that happy strand?
5. O wandering whitemoon, thou who hast seen the Well-beloved amidst the thronging hosts of heaven, will He come to meet me alone, a solitary spirit to hold the hands of another?

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6. O wandering whitemoon, thou who hast touched the feet of the Lord, will He come to be served by me in the chamber of my heart?
7. O wandering whitemoon, thou who hast found a lodging place on the head of the Eternal Word, wilt thou not tell me the fount wherefrom corruption flows!
8. O wandering whitemoon, thou who hast learnt the Beginning and the End, tell me where the Beginning begins and the End ends.
9. O wandering whitemoon, thou hast grown as a flowering plant without a seed, what is the secret of the seedless tree of the Universe?
10. O wandering whitemoon, the Sages say the Three are one, tell me how the triple branches emerge from the indivisible root?

BY V. CHAKKARAI CHETTIAR, B.A., B.L.



THE TAMIL STAGE.

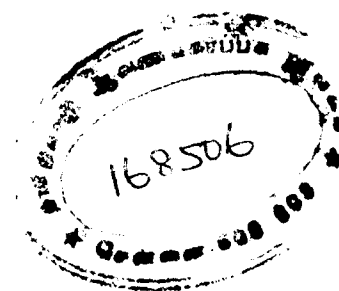
WE are in a new era, an era in which the forces of Renaissance and Reformation are at work in every sphere of our life. To the former we owe our youth movement etc., and to the latter the anti-priesthood movement. These new forces have touched the tamil stage, as they influenced other walks of our life. Even a casual observer can perceive the many changes that have taken place on the stage and we can with certainty say that it is in a transitory stage. Beginning well, it passed into the hands of the vulgar rabble, but a bright dawn is already visible on the horizon to lead us to the conclusion that it has already taken a right turn in the right direction.

Years before a few screens and a light served the purpose of modern elaborate scenic arrangements. Music was the prime factor then and a good singer drew the applause of the audience. Thus, the success of a piece depended more upon music than costume and other things. The latter served only as the handmaid of the former. Religion had its hold on the stage, as in other fields of Indian life and many of the pieces enacted—nay the whole—were taken from Indian religious books, especially from Ramayana and Mahabharata, the two ancient epics. The musical talents of the day stepped on to the stage, but the one defect was that males represented the female characters.

But, soon, the older generation gave place to the new and with this transition the stage began to deteriorate. The stage was trodden by the rabble, who, driving away the religious element, introduced vulgarity instead. By this it does not mean that religious plots were no longer enacted. On the other hand, some of the old pieces were put on boards, but they were mixed with vulgarity. The taste of the dramatic audience once spoiled, they began to demand for pieces of this type and this demand was met by professional companies which began to spring up everywhere like mushrooms. Good music hitherto an important element on the stage, gave place to vulgar and obscene songs with the result men of mediocre ability and with no natural taste for music stepped into the shoes of the older generation. Songs inappropriate with time and place were sung and no special training was required for any particular piece. In a Tamil drama, Hindustani, Telugu and English songs were sung and yet they were appreciated. The more vulgar and mixed a song was, the more applause it drew. The scenic arrangements were quite out of place. They were not only scanty but also monotonous. Instead of creating the necessary and appropriate environment when presenting a piece representing olden times, they modernised it. This touch of modernisation was to be perceived even in the style of the costume. Imagine an actor or an actress representing a character in a piece of ancient times appearing in up-to-date dress. How ludicrous the whole thing appears! The clown, in motley dress, was present throughout the time the piece was enacted, and often without any relevancy burst forth some obscene song and interfered without the least necessity for such an action. Interludes and conversations, not in any way connected with the drama, were allowed on the stage. But, the one defect of the older generation was in a measure rectified—the enacting of female parts. The fair sex came to represent the female characters but many of these were from the dregs of society.

These unhappy days are passing away and better times are already in view. Happily, many amateur societies are being established with members drawn from the educated class who are trying their utmost to purify the stage. The professional

societies are fast disappearing and this is not only due to the appearance of amateur societies but also to the cinema. The cheapness and the novelty of the cinemas are drawing away daily more and more of the dramatic audience. The time-worn religious dramas are giving place to social dramas and many fine pieces have already been written by Tamil scholars. The defects of the former generation are slowly ebbing away but the question of representation of female characters is still a problem to be solved.



KESARI'S
LODHRA
FOR
LADIES'
TROUBLES AND DISORDERS.

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MAHAKAVI VALLATHOL.

THE GREAT NON-BRAHMIN POET OF KERALA.

[BY A MALAYALI.]

KERALA, the land of the Malayalam-speaking people, has not produced, in recent times, a poet of the eminence and distinction of Mr. Vallathol Narayana Menon. In Mr. Menon are combined, in well-balanced proportion, the qualities of scholarship, imagination and insight so necessary for the full flowering of poetic genius. Other poets there are who, in point of any one of these qualities taken singly, can easily be said to outrival Mr. Menon; but a happy combination of them all is the unique attribute of the works of this "Mahakavi". For instance, there is that well-known poet of Travancore, Mr. Ulloor S. Parameswara Iyer, who is not only a great scholar and Sanskritist but also a prolific writer of verse; but, unfortunately, his diction has neither the chasteness nor the aptness of Mr. Menon's, nor his verses the easy flow and music so characteristic of Vallathol's poems. In the same way, the works of the late Mr. Kumaran Asan, the Thiyya poet, suffer greatly in execution, though it has to be confessed that, in conception and imagery, some of them, at any rate, have undoubtedly reached higher levels than have been attained by the gifts of imagination of Vallathol. It has to be acknowledged, therefore, that it is not without adequate warrant that Vallathol has been acclaimed, both by the literary and the lay public of Kerala, as the greatest among the living poets of the day.

Mr. Menon comes of a respectable Nair family of Vettathnad, a small place in the Ponnani Taluq. It is specially noteworthy that this place is close by the birth-place of the first great poet of the Malayalam language—Thunchath Ezhuthachan—and it is quite possible that the very atmosphere of the locality consecrated to and sanctified by the memory of the Great Guru had the effect of inspiring the young mind of Vallathol with lofty ideas and noble sentiments. However that

be, it is on record that, from his twelfth year, Mr. Narayana Menon began to write verses—and verses, too, of a remarkably powerful and appealing character. From this time onwards, Mr. Menon has been producing poetic works, one after another, and almost every one of them has had a vogue and popularity, the like of which it has seldom been the lot of any other living poet's works to enjoy. In fact, some of his books have run into several editions—a rare phenomenon, indeed, so far as Malayalam publications are concerned. It is not possible, in the course of an English article, to share with the reader the exquisite beauty, charm, and music of Vallathol's works by quoting passages from them; all that can be done, therefore, is to draw attention to one or two important directions in which the great poet has made definite contributions to the enrichment of Malayalam literature.

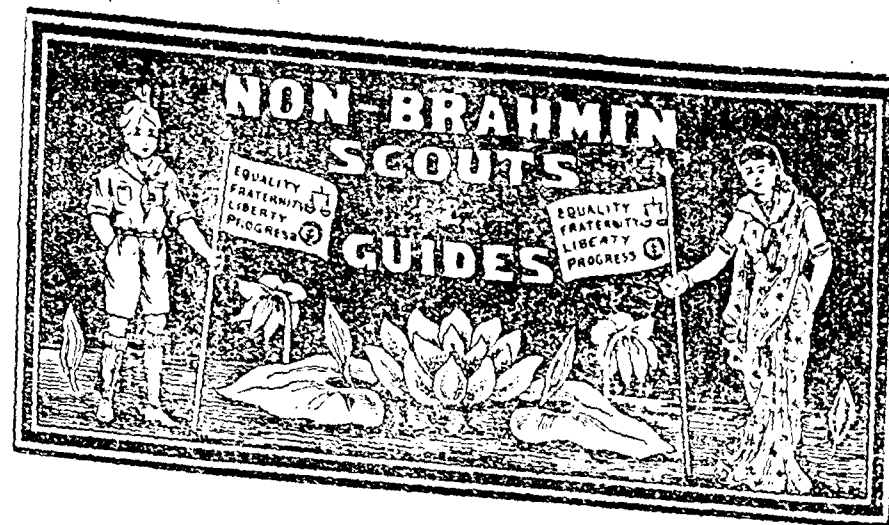
Almost from time immemorial, the tendency of the Malayalam language and the efforts of its patrons and promoters have been to follow in the footsteps of the Sanskritists and their ways of prose and poetic construction. The various types of songs and poetry, constructed in accordance with the rules and regulations of metric composition peculiar to the soil before the domination of the Sanskrit school of thought, had practically been allowed to die an unnatural death, so much so, indeed, that nothing but ill-concealed contempt and uncharitable sneer used to greet the efforts of those who desired to help in their revival. To this state of affairs, Mr. Vallathol was the first to deal a blow, for, as soon as he attained an enviable measure of recognition as a poet of undoubted gifts and ability from the old school itself, he turned his attention to the creation of an atmosphere favourable for a revival of what are known as "Dravida Vrittams" in Malayalam poetry. He himself gave out to the world a wonderful profusion of songs set to the tunes of the old songs, and then followed a craze, even among the encrusted opponents of the ancient heritage, for following the lead of Vallathol. The re-popularising of songs and verses composed on old lines is in itself a service of no mean value that Mr. Vallathol has rendered to Malayalam language and literature. It has not only revived the pride of the present generation

in their forefathers, it has also contributed materially towards arousing the self-respect of the community as a whole.

Another contribution that Mr. Menon has made is the introduction of politics into the sphere of poetry. It has invariably been the practice with Malayali poets hitherto to concern themselves exclusively with subjects of a religious or amorous interest; but, for the first time, Mr. Menon widened the range and brought within the scope of poetic fancy such prosaic subjects as Charkha, Untouchability and the controversies that agitate the minds of the politically-inclined. Though his intimate identification with the ever-changing cult of the Congress is a feature over which I do not personally feel happy, it cannot be gainsaid that his poems dealing with political issues have done far more than any propaganda of the Congress-men themselves to popularise these issues among all the classes and communities in Kerala. These poems are so appealingly composed in simple, fluent diction that it may certainly be doubted whether there is a single Malayali in any part of this country who does not know by heart at least a few lines from them. Their popularity may be judged, when it is said that on one occasion when the present writer was travelling in a bullock-cart from one village in Malabar to another at night, he had the pleasure of hearing a boat-song composed by Mr. Menon in connection with the Nagpur Flag Fight being droned out by a half-sleepy driver. I believe it is Carlyle who has said that when a song attains the distinction of being hummed by street boys, it will be conclusive evidence of not only the popular appreciation of the song but also of the author. Judged by this standard, Mr. Narayana Menon and his works have certainly attained the widest measure of popularity in Malabar that it is possible for any writer of verse or prose to enjoy.

Mr. Menon is still in the full vigour of his poetic adolescence, and it may confidently be expected that he will continue for many years to come to enrich the language and literature of his native land with several choice works. Latterly, Mr. Menon has been interesting himself in bringing about a revival of the ancient drama of Kerala, "Kathakali," and when he was recently

here in Madras in connection with the Congress, he had brought with him a select troupe of dramatists who performed once at Adyar under the patronage of Mr. James H. Cousins and on another occasion under the auspices of the local Malayali Club. This is another piece of signal service that Mr. Menon is rendering to Malabar. The whole of Kerala is naturally proud of Mr. Menon and his achievements, and I am sure Non-Brahmins all over the country will wish him a long and happy career of increasing service and usefulness to the cause of Kerala and its literature.



THE SPIRIT OF CAMPING.

By A "SCOUTER."

THE article in the last issue of this journal suggested that, the Non-Brahmin Youth with his keen sense of open air life, his sturdy sportsman-like spirit and irrepressible longing for closer and closer contact with nature, is best fitted to derive the fullest advantages from scouting. We may go further and unhesitatingly aver that it is only the Non-Brahmin Youth, who is gulfs apart from the well-known type of exclusive, swell-headed, tyrannical and communalistic people,—it is he alone, who can catch the Spirit of Scouting and line up to the ideals of the Scout Law.

Let us reflect for a moment on that aspect of scouting which is of supreme importance in our scheme of character building, namely, camping. The qualities demanded for keeping unsullied the free life under the great canopy of heaven are stamina, breadth of vision and the spirit of service, and these qualities are necessarily alien to the very nature of our communalistic friends.

A short while ago an expedition to explore M——, a historic village about 10 miles from Head-quarters was organised. "Woo—woo—

woooooo" cried our little communalists in chorus; "Sir! Sir! The distance is too much. We shall die on the way." For a moment the organising officer was non-plussed by this imaginary difficulty. "What!" cried he "you fellows, with those great big legs like dray horses; can you not stand this little bit of a pleasant walk?"

"We cannot get good milk, curds and ghee, Sir, in that place," was the astonishing reply. "Ah! Ah!" he burst out laughing "So your tumory is the first object of your consideration."

It is unfortunately too true that these people have not the pep and the grit in them to stand the strain of a camp life. Ages of surfeit and self indulgence have reduced them to veritable physical pigmies.

Among those that went to a certain training camp, there were two reputed Brahmin sportsmen whose skill in the field was so highly spoken of and of whom much was expected. Sad to relate, they broke down on the morning of the third day and were shivering with ague. The vigour of the camp life was too much for these poor souls. In the evening the sky was overcast and these veteran sportsmen were heard to exclaim "Oh God Indra! Have mercy on us and send down rain, so that the camp fire may not come off."

But the camp fire did come off, and what a contrast it was to see the Non brahmin campers uproarious with innocent mirth and jollity enjoying themselves and making others also enjoy to their fill.

It is when we peep into the camp kitchen that the disgusting crookedness and narrowness of our communalists is unveiled before our eyes. The Scout Law imposes upon every member of the movement the necessity for interdining and there is no escaping their obligation by an ingenious interpretation of the words in which the principle is couched.

A Scout, it is said, carries into daily practice what he professes, and as an orthodox Brahmin believes in Sesham (pollution of food by sight), so he ought not to interdine. Well, an orthodox Brahmin has a good many other convenient and cosy beliefs. Are you prepared to let a Brahmin Scout carry all these beliefs into practice inside the movement? Will you tolerate for a moment inside your troop the presence of a Scout, who

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unmoved by the sufferings of a brother from the pangs of thirst, pitilessly refuses to offer him a glass of water because the sufferer happens to be a Non-brahmin? Will you again hesitate to expel from your troop any member who refuses to serve in a patrol with another brother because orthodoxy prohibits proximate approach to that brother? Will you admit into your troop members of that notorious tribe who solemnly profess the cult of Kali worship and who religiously believe in propitiating that dread goddess by nightly highway robberies? Having permitted them, will you allow them to carry into daily practice what they religiously profess? Can any scouter honestly answer yea to these questions?

The sacredness of camp life is violated by the conduct of the tyrannical communalists. In spite of all exhortation, they will persist in forming themselves into separate and exclusive patrols, where patrol cooking is insisted upon, and in segregating themselves at meal time from others, where food is served from a central kitchen.

Often this spirit of churlish communalism, which is invariably rampant in the camp kitchen, slyly peeps into the patrol tent also. Witness, for instance, the following incident.

After the preliminary arrangements in a certain camp were concluded and the water pots installed in their proper places, a Brahmin camper, who happened to be the leader for the day, tried to impress upon the members of his patrol the sanctity of the Brahmin water and earnestly entreated them not to touch the pot but to command his services whenever they felt thirsty. (It was very Scouty of him to render service; was it not?) But there was an imp of a Non-Brahmin. He gathered round him one or two others and within 15 minutes there were 25 calls for water. Poor chap! the self-appointed humble servant found it too arduous for him to walk so often from the entrance to the back of the tent, where the pot was placed and gave up his noble task in utter despair.

Last of all, let us turn our attention to "Service" inside the camp. Ah! service indeed! Is it not the proper function of a "Sudrachi" to sweep, to sprinkle water and to clean vessels?

A brahmin, and that too the male of the species, to do the work of a "Sudrachi." Is it not a sacrilege? Need we say that the camp officer, who insists upon a brahmin camper performing these menial services, will go to Narakam?

What a depth of contemptuous feeling is connoted by the expression "Sudrachi". Comment is superfluous.

Not a camp passes without these unscouty monstrosities rearing up their heads. One often feels dejected and despondent and is forced to ask one-self "Is India fit for scouting?"

But, I tell you, my Non-Brahmin brothers and sisters! you need not despair. There is that in your youth-hood which makes you essentially scouty. It is up to you to rise up to the full stature of your dignity and by entering the movement in over whelming numbers, to sweep away before you all unscouty elements and to purge the movement of all undesirable communalists. It is you and you alone who can raise the movement and plant it on a pedestal of nobility and purity. The challenge has come to you. What will you say?

CHEMISTRY IN MAN'S PROGRESS.

(By E. P.)

I

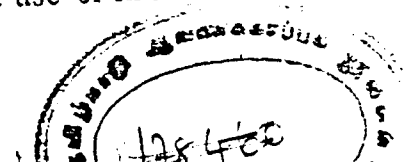
THE EVOLUTION OF FIRE AND LIGHT.

CHEMISTRY as a science is of recent origin. A little over a century ago, it had no recognition. Even at the present day, there are a few among us, who do not know the exact scope of the subject. Therefore it is, that when the part played by other sciences in our daily life is easily understood, that of chemistry is not yet brought home to the average reader. The object of the following pages will be served if the reader has understood that human progress and chemical knowledge are inseparably linked together.

In the days of the primitive man, there ought to have been a time when there was neither fire nor light, except from the natural sources of Sun, Moon, Stars and lightning. Man's first experience of fire might have been any tree struck with lightning and reduced to cinders or a wild forest fire on a hot summer day. Naturally, he ought to have had an infinite dread for night and this is evident even to-day in the child's instinctive fear of night. The primitive man, having noticed by the above-mentioned natural phenomena that certain substances take fire with great ease, should have tried hard to produce it himself and at last succeeded in getting a few sparks by rubbing dry sticks. The scouts adopt this method in making their camp-fire outdoors. The primitive Red Indian adopted the same principle, when he used his bow to churn out a few sparks of fire from stone and stick. The sparks were developed to a fire by making use of combustibles like dried leaves, cotton etc. The fire once made was kept on unextinguished in temples and other public places. This was closely followed by the use of steel and flint in tinder box.

But the first serious use of chemistry was in using bits of wood dipped in sulphur, which were ignited by sparks from glowing rags. The discovery by Berthelot of the oxidation of chlorides by sulphuric acid led to the invention of matches coated with sulphur and tipped with a mixture of chlorate of potash, and powdered sugar with gum arabic as an adhesive. Asbestos fibre soaked in sulphuric acid was kept in a bottle and when dipped into it, the match took fire. These were followed by the friction matches invented in 1826 by John Walker, which were composed of chlorate of Potash, antimony sulphide and starch. When drawn on sand paper, they burned. But much pressure was required to produce the necessary friction. With the advent of phosphorus, Charles Sauria produced easily ignitable friction matches about the year 1830. The first patent in friction matches was taken out by Alonzo Phillips in 1836, in America. Soon sulphur was replaced by paraffin in coating the sticks and the parlour matches came into use; thus the unpleasant smell of sulphur was avoided. The use of white phosphorus in match industry made the workers suffer from 'Phosy Jaw,' and so it had to be gradually given up. The safety matches took their place. The head of safety matches is mainly of potassium chlorate with some slowly burning materials, while the side consists of a composition containing largely red phosphorus. Such are the gradual developments which now enable us to literally carry a 'fire box' in our pockets. But, chemistry has not stopped there. It has even catered to our sense of luxury by the modern cigar lighter; a special type of which makes use of platinum black, oxygen and alcohol to give ready fire. Further, the pyrophoric alloy which is used in these lighters and gives an intense spark on friction is an invention of chemistry.

Apart from serving such everyday use, chemistry has proved an invaluable friend in the industrial field. The oxy-hydrogen and afterwards the oxy-acetylene flames have brought within the range of common experience, such high temperatures as 2000° and 3000°. By its use, welding of metallic parts and cutting through thick pieces of metals are made easy. The electric furnaces make use of lime and coke which are again



chemical products. Further it is noteworthy that the most necessary raw material used in almost all industries, in spite of the fact that electricity is rapidly displacing it, namely coal is one that comes under the purview of the chemist. The importance of coal is so much that our present age is called 'the coal age'.

From the view point of light, chemistry is of even more importance. In tracing the development of fire, we have to a substantial extent traced also the development of light. Crude lamps fashioned from clay and sun-dried or burnt are found in deep caves which indicate how early man must have known to use oil and fat for lighting purposes. The art of illumination ought to have dated from the time when by chance some fat fell into the fire and thus showed its light-giving properties. The invention of wick prevented a good amount of waste and greatly improved the lamp. Further, when the burning wick was protected by the chimney from outside draughts of air, it made the lamp so perfect that it has endured to this day. The advent of kerosine oil rendered all extraneous materials like wax, fat and oil unnecessary. The kerosine was originally very dangerous to be used. It was chemistry that came to the help and purified it by removing all the low-boiling liquids such as naphthol, petroleum, ether and gasoline. When kerosine was thus rendered safe, it effectively superseded the wax candles. But the kerosine oil lamps required good and durable chimneys. Again the chemist's help was sought and it was found out that glasses containing a high percentage of silica withstood great fluctuations in temperature.

The next step was taken by Murdock, an Englishman who conceived the idea of lighting London streets by coal gas. He, by sheer perseverance, succeeded in his idea; but the advent of electricity threatened to overtake it. At this time, chemistry came to the rescue through Welsback's discovery that if the salts of certain rare elements found in Monozite sand, as thorium, were oxidised and heated to a high temperature they would glow and give an intense white light. This led to the

mantle industry which has increased the intensity of kerosine lamps by four times. The acetylene gas—also known as carbide gas—has then come into use and it holds the field even now as being quite suitable for individual lighting system. The commercial production of calcium carbide, by heating lime and coal in an electric furnace, has placed acetylene on the market, compressed in cylinders. Acetylene is now-a-days used in many light-houses.

The introductions of electricity has tried to the utmost, the chemist's capacity to cope with new situations. Early type of electric lamps were known as incandescence lamps. Scientific research has perfected these lamps and avoided their disadvantages by the invention of gas-filled lamps. The early use of carbon filaments in these lamps owed much of their refinement to the labours of Edison in America and Swann in England. The fine carbon filaments were first made from paper or cotton thread or bamboo fibre and then charred in a furnace in the absence of air. Another method employed was by forcing a solution of cotton through a fine capillary tube in an alcohol bath and then drying the fine thread. But, in 1905, Siemens introduced Tantalum for this purpose and thus gave an impetus to the search for filaments in high-melting metals. Tungsten was eventually pitched upon. A good deal of energy was spent to get fine tungsten wires. The next step in the improvement of these lamps lay in the substituting of combination lead-in-wires for purely platinum lead-in-wires. While investigating the properties of some inert gases, Langmuir found that bulbs filled with Argon or Nitrogen at a certain pressure were long-standing. It is estimated that such efficient types of lamps have effected a total saving of one billion dollars in America in 1922 over the expenses of lighting in 1892. The low expense of modern lighting is due to the industry keeping pace with the demand.

Apart from the various mechanical sources of obtaining electricity, one of the most important is the chemical. The electric torchlight is a good instance. Manganese dioxide, ammonium chloride, special insulating paper, the pitch used for seal and the metallic terminals are all the chemical products

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that go to form an efficient lighting outfit which can be transported anywhere. Further the electric arc light which is used in cinemas, requires carbon rods specially produced by chemical means. The limelight used in theatres makes use of the property that lime when heated gives an intense white light. Apart from these ways of conquering darkness, chemistry has by the discovery of Radium and certain compounds which show fluorescent properties rendered it possible to see substances which are chemically treated, in darkness.

Here too, chemistry has not stopped short. It has considerably added to the enjoyment of life by contributing almost wholly to the success of our modern fireworks. The multitudinous colours displayed in fireworks are due to the various chemical compounds of strontium, barium, calcium and magnesium. On festive days, the children enjoy themselves with crackers and matches—a contribution of chemistry.

The labours of the chemist in this direction, are not at an end. It is a matter of elementary knowledge to the student of chemistry that the more the energy of heat is suppressed, the more the energy of light becomes apparent. The chemist's ideal is to get at light without any wastage of energy in heat. He strives after the light that is in the firefly; he seeks after the cold light which the fishes in deep sea seem to possess. The source of this light is already traced in chemical reactions. It remains to be seen when it is the chemist's lot to imitate, if not to duplicate this God-given light.

But anyhow, none can contradict the fact that chemistry was mainly responsible for this long process of successfully combating darkness. Darkness gone from our streets and homes means a decrease in crimes; better lighting system means industrial efficiency. Yet much remains to be done so that one and all may enjoy the safety, security and comfort of the modern methods of illumination. With darkness, one of the limiting factors in the development of our race, removed, mankind is free to progress on all sides.

(To be continued.)



THE TWENTY-FIFTH ANNIVERSARY OF THE JAPAN WOMEN'S UNIVERSITY.

The Japan Women's University will celebrate its twenty-fifth anniversary and hold an Exhibition in April, 1928. The object of the Exhibition is to show the work of modern women in all countries of the world in its various phases—literature, art, science, politics, economics, education, music, religion, social service etc.

A special Indian Section of this Exhibition will have to be equipped and we have been requested by the organisers of this noble movement as well as by Dr. J. Takakusu, the renowned Buddhist scholar, to circularize the various women's organisations of modern India with a view to procure from them reports of their work as well as books, articles, paintings, sketches, photographs (with short biographical notes) and autographs of eminent women of India.

The time is very short and we humbly request every individual woman worker as well as women's organisation to send one or more of the above requisites directly and promptly to *Madam Yuki Hirota*, in charge of the Indian Section of the Exhibition, *Japan Women's University, Tokyo, Japan*.

WOMEN'S EDUCATIONAL CONFERENCE, DELHI.

TRUE AIM OF EDUCATION.

There are plenty of people in the world to-day who, with most praise worthy motives, are tempted to confound education

with the mere acquisition of a certain amount of knowledge, and to pursue information as such for its own sake, forgetting that, valuable as information is, it is only a means to an end which is wider and deeper than itself. Literacy is valuable. We rightly desire to pursue knowledge, but all these things are at best of little worth unless they are brought into the service of human life and character. This must be the real goal of educational effort, and since therefore the purpose of education, in its truest sense, is not only the acquirement of knowledge, but the training of character, mind and body as an equipment for the great school of life, women must essentially be given a training which help them to be an influence for good and beauty in their homes, and in the wider sphere which their personality may reach.

I have already realised, in my short time in India how deep and far-reaching is the influence of women. They are the repository of tradition; and long may they continue to be so. They must not be blind leaders of the blind, but the bringers of light of courage and of hope, and it is their work to wed what is best of the old to what is best of the new. I feel sure that our object should be to give an education which will make woman more useful and happier in her home, and not one that will drive her out of it.

To the mothers in India, perhaps, even more than in some other countries, is left the forming of their children's character, particularly during those early years, when the mind is open to deep and lasting impressions. What must be the effect upon the child, boy, or girl, of a mother who is not even literate?

It is distressing to discover the high proportion of girls who learn to read and write at school, but who at an immature age are claimed by domestic duties or early marriage, before they are sufficiently proficient even to retain the elementary knowledge that they have acquired. I do not know whether something might be done to encourage girls on leaving school to keep up their reading and to learn to love it for the sake of the

new world which it opens out to them by providing them with something really attractive to read. I am told there are in India few books of the sort which would serve this purpose. If this is so, there is surely much to be done in encouraging the production of really good and readable books which would fill this great want.

IMPORTANCE OF TEACHER'S ROLE

Next to the mothers, teachers are, in a sense, the makers of the country. They are the missionaries of civilisation, laying the foundations without which no politician or statesman can rear any permanent structure. I am told by everybody that one of the greatest needs in India is a continuous supply of suitable and trained women-teachers. To me, it would seem that the training and supply of teachers are at the very root of the whole problem. They are wanted for the education of girls during the whole of their period of study, and they are wanted as teachers of the young children of both sexes. I am convinced that women make better teachers of the young, than men. They have greater patience and greater sympathy; and as co-education among little children in small areas increases, I would hope that the ideal to be aimed at eventually might be that women-teachers should have them in their care.—*Lady Irwin.*

Touching children's education, she contended it was the mother's lap that provided the first and best school of education; for the chief objective of their conference was to bring about reforms in female education, and to remove the various drawbacks and deficiencies inherent in the system. The main cause of the present unsatisfactory condition of female education was that up till now whatever had been done for the education of women had been done by men; and they could not fully realise their needs or look at them from the same view point as women themselves could. The obstacles in their way were many. On the one hand poverty of the people of India and their prejudice stood in the way of a proper settlement; on the other there were old and antiquated customs sanctified by religion, which retarded educational progress.

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The speaker vehemently denounced the evil of early marriage, which resulted in rapid disease and mortality, fall in the average length of life, poor physique of children, and in physical and intellectual degeneration. She averred that the people had themselves come to realise the evil effects of the customs and she thought Government would not be wrong in finding out proper means of dealing with it in the way that would satisfy all of them.

Adverting to the Purdah system, the President remarked that there could be no denying the fact that the present strictness of Purdah among the Mussalmans did not form part of their religious obligations. If the system were remodelled, according to local peculiarities and placed on a reasonable footing most of the evil effects which it had on female education would disappear.

Turning to the syllabus for the education of girls Her Highness suggested that the curriculum should embody the peculiar needs and requirements of women. Women's education should be such as may enable her, among other things, to help man in his struggles, to comfort him in his troubles and to create a happy home. Continuing, the speaker declared that fine arts and physical and spiritual training should not be excluded from the curriculum. For, so long as separate universities for women are not set up, the national universities ought to take up these questions, and do something to improve the situation.—*Her Highness the Begum, Mother of Bhopal.*

THE SCHOOL LEAVING AGE.

In these circumstances, if the Government is as sincere in its desire to carry out the rest of the Hadow proposals as it is fixed in its determination not to raise the school leaving age or fix a date for its raising, there is an obvious course for it to follow. Let it, as an immediate step, impose on all local education authorities the obligation of providing free secondary education of the type proposed in the Hadow report for all

children of eleven and over whose parents desire it, and up to whatever age it may be desired. There would be in this plan no element of compulsion upon the parent. No one who did not wish his child to remain at school after the present leaving age would be in any way affected. But there would be an assurance for all parents that, from eleven upwards to the leaving age and beyond it, educational facilities of the right kind would be available for all comers. We do not, of course, suggest that this change could be made in a day. It would take time to adapt the school provision to the new conditions. But the absence of compulsion would very greatly ease the transition; and we believe the provision of new buildings and more suitable accommodation could without real difficulty be very greatly speeded up. Indeed, the desire of the local education authorities for a raising of the age of compulsory attendance shows plainly that they believe this could be done; and, after all, they are in the best position to know. The cardinal principle of our educational system should be free access for all willing comers to forms of education going well beyond the standards enforced by compulsion. The outstanding weakness of the system as it exists is its failure to provide properly for the majority of the older children who are compelled to attend. Would not the suggestion here made go a long way towards meeting both these points?

The New Statesman.

A GIRL'S HEROIC SACRIFICE.

In the fire which broke out in an orphanage in Quebec on December 16th, 1927, in which it is reported that 33 were killed and 21 missing, Miss Goudalt, aged 17, displayed a remarkable coolness and daring by climbing three times in succession to the third story of the burning building and rescuing and leading a group of terrified children to safety. On her fourth entry into the blazing dormitory, weakened by her previous efforts, she was overwhelmed and perished in the flames besides her little charge.

On the night of January 7th, 1928, when the Thames suddenly overflowed its banks and deluged certain low lying parts

of London, Miss Madge Franckeiss, aged 20, showed great heroism in rescuing her aunt and boy-cousin from the basement flat in which they were sleeping when the flood engulfed them and cut off all escape by the ground floor.

The story of her splendid self-forgetfulness and courage came out at the coroner's inquest held at Fulham on January 11th, on her two girl-cousins, whom she was unable to save despite her brave attempts. It was there related how Miss Franckeiss awoke to find her bedroom already deep in water. She found the only way of escape was by the window. Getting out of the window she swam about the area. The occupants of the flat above her let down a sheet and urged her to allow herself to be pulled up. She, however, declined and dived back through the window at great risk to find her relatives. She brought out the boy-cousin, who was hauled up by the sheet, and then, swimming back brought out her aunt, Mrs. Watson, who, in an exhausted condition, was also hauled up. Miss Franckeiss only gave up her attempts at rescue and consented to be drawn up when she was unable to swim any longer. Her legs and feet were so badly cut that she had to be taken to the hospital.

The coroner congratulated Miss Franckeiss highly on her gallant conduct and superb heroism, and it was announced by the Mayor of Fulham that a testimonial fund had been opened.

The Indian Labour Review.

THE CAUSE ALONE IS WORTHY.

The great Movement of which all of us are part, no matter what label we put on ourselves, is bigger and more important than any individual or any organisation. No sect, no individual, has all the truth, because truth is many-sided, and in its expression any of us may, with perfect good faith, find ourselves wrong. As my days lengthen and I follow first one and then another to their graves, I find myself reviewing the past and trying to understand the events of to-day. The one solid ground for comfort is an abiding faith in the goodness of the average

man and woman; those countless myriads who know nothing of our internal strife; the men and women who long for a better day, and respond to our call for action in the hope that we, with them, will make the way straight and the path plain which leads to the better land. I remain confident that in some way these millions will brush on one side our petty personalities and jealousies, and themselves carve out a future worthy of themselves and their children; and I believe this because in life I have met more good people than bad, and because I am sure that the masses are growing in knowledge and understanding.

George Lansbury, New Leader.

VERNACULARISATION.

We are conscious of the inadequate nature of our recommendations of offering a solution of the problem of vernacularisation. They are a compromise between the two extreme points of view. We claim that our proposals may be taken as a measure of educational economy, though not as a sound educational policy. We consider the Inter-University Board of India to be the fittest body to help in the final solution of the problem; because it is mixed up with ultra-educational and extra-provincial considerations. Meanwhile, our University should strive hard to encourage the development of Telugu and co-operate with other bodies, official and non-official, which work in the same direction. In this connection, we commend the recent decision of the Senate of the Mysore University to summon a conference of representatives of the Indian Universities to devise ways and means of improving the vernaculars of the country. We suggest that public opinion should be educated through the Inter-University Board until the sister Universities in India fall into line with us by adopting the principle advocated in this report. It should also be remembered that the educationist is not the sole custodian of education. The politician, the statesman, the social reformer, and the administrator are as much responsible for the success or failure of education as the educationist himself. We hope and trust that all others will not be slow to co-operate with the University in its endeavours to come

to its own through the *Matri Bhasha*.—*Andhra University, Report of the Vernacularisation Committee.*

HOUSING CONDITIONS IN CITIES.

The housing conditions in Madras, Bombay and Calcutta shriek to heaven for redress, and their health reports with the stories of cholera, plague and small-pox are terrible commentaries on the introduction of industrialism into India. The recent sermon preached in the Cathedral Calcutta, is a voice crying in the wilderness concerning these evils, and the letters in the press afterwards were an enlightenment upon the mind of businessmen, who can defend a system which produces such results. We declare sententiously that the home is the basis of national life, and then condemn, by our industrial system, the workers in our factories to live in hovels not fit for animals to inhabit. To speak of 'home' in such surroundings is to cast a great strain on the influence and work of the mother, who is compelled by circumstances to create a home from such unpromising material. For millions of our brothers and sisters in India, home life has been made almost impossible by the housing conditions of our large cities. The high rate of infantile mortality and maternity-deaths, the presence of innumerable liquor shops and unemployment all combine, with lack of housing facilities to produce slums and poverty.—*Mr. G. Davies Watkins in "The Madras Christian College Magazine"*.

We understand that Mr. J. I. Muthiah, Scoutmaster, Findlay College and Assistant District Commissioner, Tanjore, has successfully gone through the Wood Badge Course (three parts), Akela Badge Part 1 and Rover Part 1 and has been awarded the Badge, Parchment and Certificates by the Imperial Headquarters, London. We congratulate Mr. Muthiah on the unique success and hope he will use the knowledge thus gained for the good of our youths. We also come to know that he is the first to win this distinction in our Presidency.



NEW BRANCHES.

UTTHIRAPERUR.

46TH BRANCH.

ON 17th February 1928, a meeting of the N. B. Youths of Utthiraperur was held at the Co-operative Bank buildings, with the object of forming a branch of the League of N. B. Youth in that locality. Over 250 young men attended the meeting and much enthusiasm prevailed throughout the meeting. Prominent among those present were Messrs. Sanjeevi Naidu, T. Natesa Mudaliar, V. Maduraisami Mudaliar, V. Jayaramulu Naidu, Adikesavalu Naidu, Kathiraveloo Mudaliar, Subramaniam Pillai, and Rajagopal Naidu.

Mr. Abboy Naidu presided on the occasion. After prayers were over, it was resolved to form a League of N. B. Youth and Messrs. Abboy Naidu, Venugopal Naidu and Muniappa Mudaliar were elected as temporary office-bearers. Another resolution to the effect that the League should subscribe for "Justice", "Dravidan" and "Kudi-Arasu", and that leaders should be invited for propaganda work, was also passed. After the usual vote of thanks the meeting terminated.

NAGORE AND VELLIPALAYAM.

47TH AND 48TH BRANCHES.

Branches of the League of N. B. Youth were also formed at the above-mentioned places during the month of March, at the instance of Mr. S. P. Y. Surendranath Voegeli-Arya, President of the Central League.

PRESIDENT'S TOUR.

Mr. S. P. Y. Surendranath Voegeli-Arya, the President of the League of N. B. Youth (Central) who had gone to Tanjore to attend the second Tanjore District N. B. Youth Conference, took that opportunity to tour round several neighbouring places to propagate the aims and ideals of the League of N. B. Youth and to form new branches wherever possible.

On Monday the 27th February, Mr. Arya addressed a huge meeting convened by the League of N. B. Youth, Orattanad, on the objects of the League and the work before the youths of this province. The audience appreciated very much his scheme of work. His proposal to start a local scholarship fund for the benefit of the poor boys would, it is hoped, commend itself to the members of the League for being profitably carried out.

From Orattanad he proceeded to Pattukottah where he addressed a still larger gathering under the Presidency of Mr. Venugopal Naidu, B.A., B.L., the veteran N. B. leader of the locality.

On 1st March 1928, he reached Negapatam and on the 2nd he delivered a public lecture under the auspices of the League of N. B. Youth, Negapatam, Mr. K. C. Subramaniam, Bar-at-Law, presiding.

On the 3rd March, Mr. Arya reached Nagore from Negapatam, along with some of the members of the Negapatam League of N. B. Youth. Mr. Arya was taken to the League buildings and after refreshments, addressed a huge public meeting. Mr. Krishna Pillai presided on the occasion. Mr. Arya delivered an eloquent and impressive speech, which was loudly punctuated with applause, on the ideals of the N. B. youth movement and exhorted the audience to join the League in large numbers. A resolution supporting the Age of Consent Bill and the Devadasis' Bill was also passed. At 8-30 p.m. Mr. Arya and party left for Negapatam.

From Negapatam the President reached Vellipalayam and addressed a large gathering under the presidency of Mr. Pillai. Then he arrived at Mannargudi where he had an informal talk with the young men about the necessity for the formation of a League of N. B. Youth in that place.

"JUSTICE" DAY CELEBRATIONS.

(1) IN THE CITY.

Under the auspices of the League of N. B. Youth (Central), a monster meeting was held at the S. I. A. A. grounds on 23rd February 1928, which was attended by over three thousand people, young and old.

The gathering included Non-Brahmins of all communities, and prominent among those present were:—The Rajah of Panagal, Dewan Bahadur M. Krishnan Nair, Dewan Bahadur Kumaraswamy Reddiar, Dewan Bahadur T. Varadarajulu Naidu, Sir A. P. Patro, Dewan Bahadur O. Thanickachellam Chettiar, Dewan Bahadur G. Narayanaswami Chettiar, Mrs. K. Alamelumangathayar Ammal and several others.

Mr. J. S. Kannappan in an eloquent speech in Tamil, proposed Dewan Bahadur M. Krishnan Nair to the chair.

Mr. Chokkalingam seconded the motion, and it was unanimously carried amidst acclamation.

PRESIDENT'S OPENING SPEECH.

Dewan Bahadur Krishnan Nair in opening the proceedings of the evening thanked them for the honour conferred on him. Their movement was a democratic movement and it stood for justice, equality and fairplay for all. It fought against monopoly by anybody and particularly by any community. (Hear, hear.) They should remember that no appreciable progress could be made by any movement without propaganda work, and this important work was being done by the English Daily "Justice" and "Dravidan", "Kudi Arasu" and "Samadarsini".

Mr. R. V. Chokkalingam, the Secretary of the Non-Brahmin League of Youth, then read the following message from its President, Mr. Surendranath Voegeli-Arya who was away from

THE NON BRAHMIN YOUTH

Madras, the message being dated the 28th February and addressed to the Secretary :—

"I am very sorry that I am unable to be with you tomorrow to celebrate the day of our emancipation from the clutches of the social and religious tyranny of the so-called advocates of political freedom in our country.

"I am sure that you and the rest of the members of the League will try your best to make the Justice Day a great success.

"May God help us to make this year a prosperous year for our 'Justice'."

Dewan Bahadur S. Kumarasami Reddiar moved the following resolution :—

"The Non-Brahmin Youth of the City assembled in this public meeting record their grateful appreciation of the services rendered by Dr. T. M. Nair, Mr. P. N. Raman Pillay, Mr. A. Ramaswami Mudaliar, Mr. K. V. Menon and Dewan Bahadur Varadarajulu Naidu to the paper "Justice".

In an eloquent speech the speaker referred to the distinguished men who had served the journal through good report and through evil, and exhorted the audience to enlist more subscribers for the journal.

He was followed by Sir A. P. Patro and Dewan Bahadur O. T. Chettiar who dwelt at length on the important role the journal played in the political and social life of the Province. Mr. J. S. Kannappar was the last speaker on the resolution, which was carried unanimously.

Mr. K. V. Menon moved the following resolution :—

"That this meeting requests the Non-Brahmin public to give their full support to our papers "Justice," "Dravidan," "Kudiarasu," "Samadarsini" and "Non-Brahmin Youth."

Mr. Chithambaranatha Mudaliar in an appealing Tamil speech seconded the resolution which was carried.

"JUSTICE" DAY CELEBRATIONS

After the concluding remarks of the President and a vote of thanks proposed by the Rajah of Panagal, the meeting terminated.

(2) AT ORATTANAD.

The local League of Non-Brahmin Youth celebrated "Justice Day" on the 20th of February in the Local Traveller's Bungalow. There was a large gathering of youths present on the occasion. Mr. Thiragnanam was voted to the chair and the proceedings were all in Tamil. First the Secretary of the League explained at length in Tamil the necessity to celebrate the "Justice Day" Mr. Thiruvengadam, who followed the Secretary, traced the history of the great democratic mass movement of which Justice is the accredited organ. The doctor in winding up the proceedings emphasised upon those present the necessity for financing such a paper. Soon after the meeting terminated the audience was entertained to lunch on a small scale. With three lusty cheers being called to "Justice" the gathering dispersed.

(3) AT TINNEVELLY.

The League of Non-Brahmin Youth, Tinnevelly, celebrated the Justice Day, on the 26th February, 1928, Sunday, in the premises of the Thayammaiammal Girl School, Tinnevelly Town, under the presidency of Mr. V. M. Kalyanasundaram Pillai, B.A., B.L., Vakil, Vannarpet.

The function commenced with music at 6-30 p.m. After the opening speech from the chair Dr. K. Subramania Pillai addressed the audience first. Then Messrs. Punnaivananatha Mudaliar, Tamil Pandit, St. John's College, K. Subramania Pillai, M.A., M.L., and Pandit M. K. Kuptha of Gangaikondan also spoke. After the concluding speech from the chair, Dr. M. A. Netto, the Secretary of the League, proposed the usual vote of thanks with a request to the youths, to start the work of enlisting as many subscribers as possible for "Justice," "Dravidan" and "Kudiarasu," during the coming vacation time.

The function terminated at 9-30 p.m.

THE NON-BRAHMIN YOUTH

(4) AT CHITTOOR.

Under the auspices of the Non-Brahmin Youth League the Justice Day was celebrated on Wednesday the 29th instant at 6 p.m. in the premises of the Chittoor Liberal Club, with Mr. C. Munisami Chettiar, B.A., Vice-President of the District Board in the chair. There was a large gathering of the leading citizens of the town and the members of the local Non-Brahmin Youth League. Inspiring and eloquent speeches were made by Messrs. R. Janardhanam Naidu, B.A., L.T., D.E. (Oxon), A. Devaraja Mudaliar, B.A., B.L., Public Prosecutor, S. Narasimhalu Naidu, B.A., L.T., M. Rangasamiappa, Tamil Pandit, R. B. Ramakrishna Razu, B.A., B.L., President, District Education Council, Chittoor, and President Taluk Board, Karvetnagar, and M. Sundaravaradalu, Secretary of the N. B. Y. League. Eulogistic references were made to the selfless service of Mr. A. Ramaswami Mudaliar. Before the President rose to wind up the proceedings of the meeting, the General Secretary Mr. M. S. Kotiswaram, B.A., L.T., made an appeal to the audience exhorting everyone to enlist himself as a subscriber to "Justice", "Samadarsani" or "Dravidan" and at the instance of Mr. A. Devaraja Mudaliar a subscription list was sent round for enlisting subscribers. With a vote of thanks by Mr. R. Janardhanam Naidu, the function came to a close.

(5) AT BEZWADA.

The Non-Brahmin Youth League of Bezwada which was recently started under the Presidentship of Dr. D. Govindarazulu, Proprietor of "Yadava" has celebrated the "Justice" Anniversary Day with much pomp and eclat on 29th February at 5 p.m. Invitations were sent to all leading gentlemen who mustered strong on the occasion. They were treated to light refreshments by the President himself. Afterwards there was a formal meeting over which Mr. Kakumanu Lakshiah Choudari, presided. Mr. R. Seshiah Naidu, Mr. Gudavalli Ramabraham, Mr. Govindarazulu, Mr. A. Gurunadharama-seshiah, Mr. Koka Narasimharao Naidu, B.A., B.L., and Mr. Pedaprolu Suryanarayana Rao spoke about the origin of the Non-Brahmin Movement and the monumental work that the

"JUSTICE" DAY CELEBRATIONS

Justice paper and its lieutenants, "Dravidan," and "Samadarsini" were doing in the service of the backward communities.

The following resolution which was proposed by Mr. Pedaprolu Suryanarayana Rao was unanimously adopted.

This meeting heartily congratulates "Justice," "Dravidan," "Samadarsini" papers for the signal and yeoman services they are rendering in the cause of the upliftment of the great Non-Brahmin community of our "Bharatmata."

With a vote of thanks to the Chairman and the gentlemen present, by the Secretary Youth League, the proceedings terminated at 8-30 p.m.

RAJAHMUNDRY.

Feb. 16.

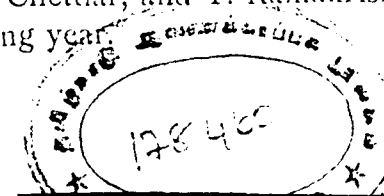
Under the auspices of the Non-Brahmin Youth League of Rajahmundry a rural meeting was held at Peravaram on Tuesday the 14th instant under the presidentship of Mr. Ganapati Veeranna. On that occasion Mr. Malneedy Satyanarayanamurthy and Kotti Narasimharao explained to the audience the various aims and objects of the League and they laid special emphasis on education of the Non-Brahmins which is at the foundation of all happiness and 'Varnashrama Dharma' which is at the root of all the evils. Then Mr. B. Narayanadev delivered an inspiring and eloquent lecture on the present condition of the Non-Brahmins. With a hearty vote of thanks the meeting terminated. Some youths have joined as members.

KARAIKUDI.

Feb. 23.

A meeting of the League was held on the 16th instant at the V. R. Bungalow under the presidency of Mr. A. V. L. Arunachalam Chettiar, Vice-President of the League.

A Managing Committee with Messrs. S. T. Sivaraman Chettiar, A. L. R. M. Alagappa Chettiar, M. Palaniappa Chettiar, S. Ganeshan Chettiar, and T. Ramakrishna Chariar, was formed for the ensuing year.



THE NON-BRAHMIN YOUTH

The annual subscription was fixed to be eight annas so as to enable every Non-Brahmin Youth to join the League.

Mar. 4.

A public meeting was held under the auspices of the League on Friday the 1st instant at 6 P. M. with the Vice-President of the League in the chair, when resolutions were passed unanimously, giving whole-hearted support to Dr. Gour's Age of Consent Bill and Mr. Sarda's Child Marriage Bill as well as to Dr. Mathu Lakshmi Reddi's Bill for abolishing dedication of girls to temples and also condemning the message sent by Sankarachariar as the Head of the orthodox Hindus, to the Viceroy protesting against the Child Marriage Bill.

AYYAMPET.

Feb. 25.

The League met on the 24th instant at 6 P.M. in the premises of the Board High School. Mr. Sama Durai, the Headmaster of the School presided. Notable among those present were Messrs. M. K. T. Abdul Rahiman Sahib, T. Manickam Pillai, Mohamed Sultan Sahib, Mahalingam Pillai, B.A., L.T. (President of the League), P. Thingaraja Kadavarayar, and Adimoolam Pillai. After prayers, the minutes of the previous meeting were read by Mr. Singaram Pillai, the Secretary. Then the lecturer Mr. Muthiah Mudaliar spoke for about twenty minutes in lucid Tamil on 'Kalvi.' He was supplemented by Mr. Ratnaswamy whose speech was well appreciated. The subject was then dealt with by Mr. Mahalingam Pillai who delivered his neat little speech in a manner sweet and impressive. The President then rose to speak amidst cheers and was garlanded. He explained how education should not stop with the College but must be continued throughout one's life. The meeting came to a close with the usual vote of thanks.

TIRUVANNAMALAI.

A HANDSOME DONATION.

Mr. Sebastian of the Gloria Electric Cinema Co. of Malabar presented the Local Non-Brahmin Youth League with rupees fifty.

"JUSTICE" DAY CELEBRATIONS

WORIUR.

A general body meeting of the Woriur branch of the League of Non-Brahmin Youth was held on Sunday the 19th February 1928 at 8.30 A.M. under the Presidency of Mr. W. T. Rathinam. After the minutes of the previous meeting were read, the Secretary gave an account of the receipts and expenditures of the League and announced that there was a balance of Rs. 89-10-8. A resolution resenting the Brahminisation of the Bharat Charka Sanga was also passed. A strong and influential Committee was formed to enlist more members for the League.

TANJORE.

Mar. 19.

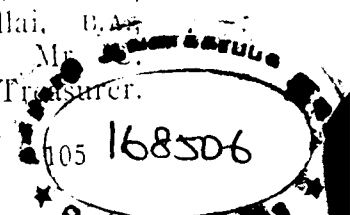
The first anniversary of the League of Non-Brahmin Youth was celebrated with great enthusiasm at 8 A.M. on Sunday the 18th instant, at the District Board's Meeting Hall. Mr. C. S. Ganapati Rao Pillai, B.A., B.L., was voted to the Chair, Messrs. A. T. Pannirselvam, T. V. Umamaheswaram Pillai, V. Alagiriswami Naidu, B.A., B.L., M. Venkatachellam Pillai, B.A., B.L., T. R. Marudamuthu Moopanar, Mr. I. Kumaraswami Pillai and several other members of the League were present.

The function began with the singing of a national song by Mr. Mahalinga Mudaliar, Thevaram teacher of the Karanthai Tamil Sangam.

After a short introductory speech from the Chair, the Assistant Secretary read the annual report of the League's activities. That over Mr. S. K. Govindaswami Pillai, B.A., (Hons.), Lecturer, Sri Minakshi College, Chidambaram, delivered a very inspiring and thoughtful lecture on "Our Rights or Our Duties?"

With the President's concluding speech and the garlanding of the President and the lecturer, the celebrations came to a close at 10 A.M.

A general body meeting of the League was held at 10-15 A.M. soon after the anniversary celebrations, to elect the office-bearers for the coming year. Mr. A. Somasundaram Pillai, B.A., B.L., was unanimously re-elected as President. Messrs. M. Venkatachalam Pillai, B.A., B.L., and Arulanandaswami Nadar were re-elected Vice-Presidents. Mr. T. N. Sivanandam was elected as the General Secretary and Messrs. P. C. P. Nathan, S. Kuppaswami Pillai and Sankaralingam Pillai, B.A., were elected as the new Assistant Secretaries. Mr. Vedachalam Pillai, B.A., B.L., was elected as the Treasurer.



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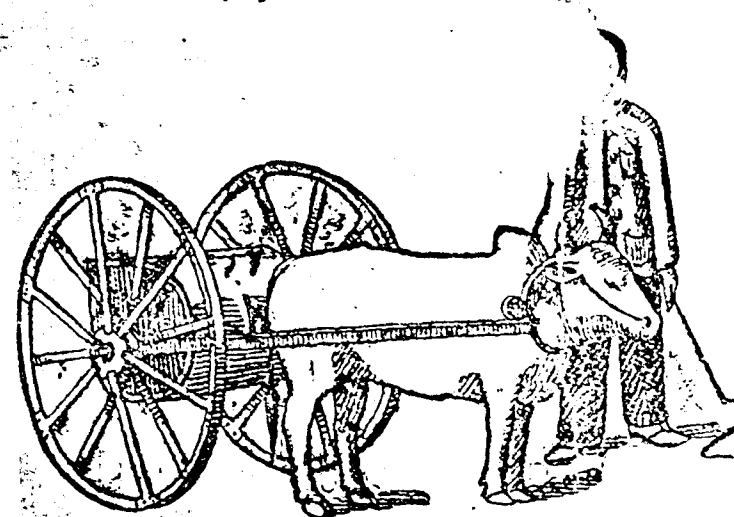
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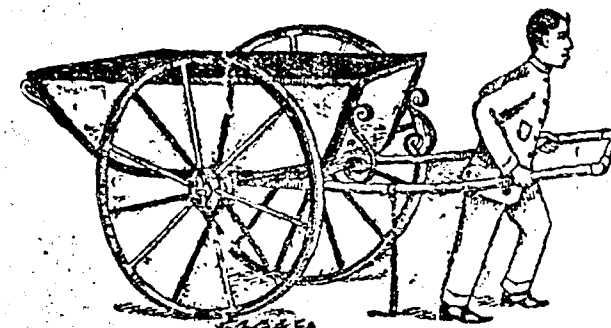
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