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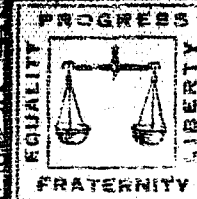
THE
NON-BRAHMIN YOUTH

VOL-1

NO-9, 16

NOV-1928





The X Non = Brahmin Youth

VOL. I. OCT. AND NOV. 1928. Nos. 9 & 10.

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The Non-Brahmin Youth

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Annual:	Rs. 3-8-0	Including Postage.
Half Yearly:	" 1-14-0	
Quarterly:	" 1-0-0	Payable in Advance.
Monthly:	Annas Six	

ADVERTISEMENT RATES:—

	Single Issue.	Twelve Issues.
Full Page: ... Inside Front Cover }	Rs. 20	Rs. 200
Outside Back Cover }		
Full Page: ... Ordinary	10	100
Half Page: ...	6	60
Quarter Page: ...	3	30

All remittances and business Correspondence should be addressed to the General Editor,

THE NON-BRAHMIN YOUTH,

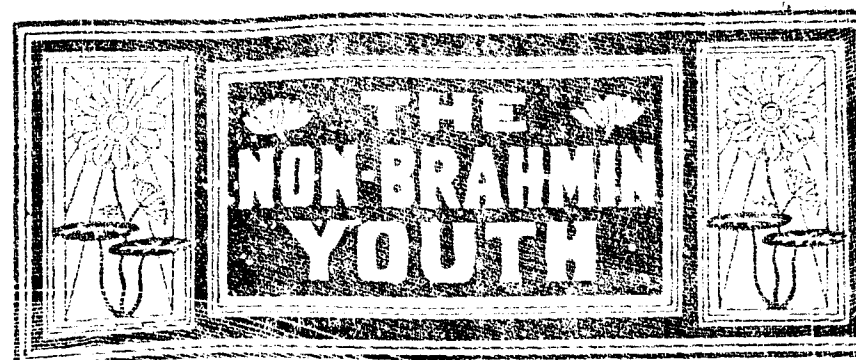
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Articles, Sketches, Poems, etc., to be contributed must be addressed to the General Editor,

THE NON-BRAHMIN YOUTH,

20, Miller Road, Kilpauk, Madras.

Rejected articles will not be returned unless enclosed.



Vol. I. OCTOBER AND NOVEMBER 1928. Nos. 9 & 10.

THE INEFFICIENCY OF THE BRAHMINS.

IN a recent article in the "Hindu," Mr. M. K. Achariar plumes himself with the statement that the Brahmins are noted for their intelligence and capacity, and Brahmin editors of papers and Brahmins generally oppose the introduction of communal representation in public services, on the ground that the new system will introduce inefficient men to those services, thereby insinuating that all others, but the Brahmins, are wanting in intelligence and noted for their incapacity. From time immemorial, the hostile priesthood has been magnifying their own pretensions and decrying everything Dravidian. It has therefore become necessary to investigate the history of India, to find out how far the Brahmins have been intelligent and capable in the past history of the land.

Dr. Slater thinks that we should esteem Dravidian civilization to be of a more elaborate and developed character than the Aryan civilization, if civilization it may be called, and that the Aryans must be regarded as relatively barbaric invaders (*Dravidian Element in Indian Culture*). Long before the Aryans came to India, the Dravidians possessed an elaborate civilization

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and were in touch with the Egyptian and Hittite civilizations. This has been stated with great authority by such scholars as Prof. A. H. Sayce, Mr. S. K. Das, editor of "Economic History of India", Prof. Hamell and many others. The recent discoveries of Sir John Marshall, established the truth of the above statement beyond doubt. Above all, Mr. P. T. Sircarya Iyengar, M.A., in his article on the *Pre-Aryan Tamils in The South Indian History* (September issue of 1928) speaks in glorious terms about Pre-Aryan civilization of the Dravidians. As according to Dr. Slater, if the Dravidians were influenced in their religious ideas by Egypt and Mesopotamia, they must have had a correct idea of God long before the intrusion of the Aryans into India.

Let us see what the invading Aryans themselves said of the Dravidians. They called the Dravidians as Asuras, Daityas, Dasyas, Naggas and so on. But still we find the following glorious account of the Dravidian civilization in the Rig Veda itself:-

"Dasya is lived in cities (R. V. I. 53.8) and under kings many of whom are mentioned. They possessed accumulated wealth (R. V. VIII. 49.6) in the form of cows, horses and chariots (R. V. II. 15.4) which they kept up in hundred gated cities (R. V. X. 92.3). They were wealthy (R. V. I. 33.4). They owned property on the plains and hills (R. V. X. 69.6). They were adorned with the array of gold and jewels (R. V. I. 33.8). They owned castles (R. V. I. 33.13 and VIII. 17.14). Reference is made to the hundred stone castles of the Dasyas (R. V. IV. 39.20). They owned chariots and used them in war like the Aryas and had the same weapons as the Aryas (R. V. VIII. 24.27; III. 30.5).

Mr. Oldham maintains that even the Sanskrit writings ascribe to the Dravidian Asuras luxury, the use of magic and ability to restore the dead to life.

The Dravidians at the time of the Aryan intrusion were in settled communities with a highly developed social organisation, wealthy enough to excite the cupidity of the invaders. In the Rig Veda, we read that the Aryans were envious at the sight of

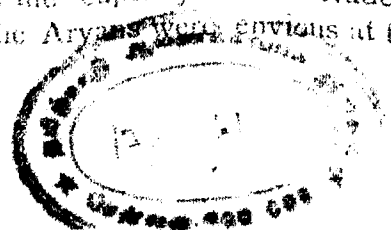
THE INEFFICIENCY OF THE BRAHMIN

the two wives of a Dravidian potter - bathing in milk and prayed that the two ladies may be drowned in the river Sibi and thus meet with death.

All these go to show that the Dravidians of that time were in a far high state of civilization than the Aryans.

Let us see what the Aryans were when they entered India. According to Mr. Oldham, they were at the time of their invasion of India nomadic pastoralists. They can be nothing more when we consider the fact that they came as wandering tribes. Dravidian culture of the time was associated with peaceful industry, but that of the Aryans was associated with war. Some historians like V. A. Smith, speak about some sort of civilization of the Aryans at the time of the Rig Veda, but that may have been copied from the Dravidians. As soon as they entered India, they settled themselves on the banks of rivers, whence the term *Agraharam* which means the place on the other side of the river, probably, Indus. Their men had caps on and their women wore trousers, as is evident by the peculiar way in which the Aryan Brahmin females dress even to-day, giving a trouser-like appearance to their clothes.

Whatever that might be, let us see what the Aryan civilization was during the Vedic Age, which is generally fixed between B. C. 1200 and B. C. 800. The Aryans of the time knew nothing of true God. They simply worshipped the powers of nature. Some of the chief gods were Agni (fire), Indra (storm), Varuna (sky), and Soma, a plant yielding intoxicating liquor. These gods were regarded in the earlier and simpler hymns chiefly as the source of material prosperity and of aid in their struggle against the aborigines. One poet openly declares "that the Rishis did not know God and that all their songs are idle talk" (R. V. X. 83.7). At a much later time, however, one Rishi made the following famous statement, *Ekam Sat, Vipra Bahuda Vadamahi*, in the credit of these people. The accepted way of propitiating the Gods and of attaining desired boons, was libation and sacrifice.



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V. A. Smith says : " They felt no scruple about sacrificing both bulls and cows at weddings or on other important occasions. The persons who took part in the sacrifice ate the flesh of the victim whether it be bull, cow or horse." There was neither horror nor defilement attached to the eating of beef. " Their gods are represented as eating the flesh of bulls and buffaloes, while drinking large draughts of Soma " (R. V. X. 28.3).

Vamadeva confesses that when in extreme destitution, he cooked and ate the entrails of a dog (R. V. IV. 18.13) which according to Manu did not make him impure.

Soma, of which the Aryans and their gods drank so copiously, was the juice of a creeper plant, called the Moon-plant. It was a strong intoxicating liquor, producing stupor. Throughout the Vedic hymns, the inebriety produced by quaffing the Soma juice is celebrated with unfeigned satisfaction. " Indra drinks like a thirsty stag or a bull, roaming in waterless waste " (R. V. VIII. 4.10). All the effects produced on man by " strong drink " are ascribed to Him.

The other drink was called the Sura. Wine-bibbers are mentioned in the Rig Veda VIII. 21. 14. The Aswins gave a hundred jars of wine to Kakshivan (R. V. I. 116.7). The Aryans called the Dravidians " Asuras " which means people who did not drink the sura. So, " Asuras " was a contemptuous term in those days of Aryan drunkenness. The Rishis were poets and priests. They were in no sense ascetics or sanyasins, living a peculiarly holy life in the jungles apart from wife, children and the good things of life, as is now generally supposed by us. But they were men, the burden of whose songs was temporal blessings—health, long life, offspring, riches, cattle, food, rain and victory. In Rig Veda IV. 32, 17, 21, the worshipper asks Indra to give him a thousand yoked horses, a thousand jars of soma, hundreds of thousands of cows. In the climax of intoxication, the Rishis asked Soma to burn and destroy the Rakshashas (Dravidians); annihilate the fools; slay and cast them into darkness, so that none of them may ever thence return

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(R. V. VII. 104.1.3). This was an instance of what their idea of brotherhood was at the time.

The Aswamedha, or horse sacrifice was a very ancient rite among the Aryans; hymns 162 and 163 of the first Mandala of the Rig Veda being used at its celebration. It was regarded as the chief of animal sacrifices and in later times, it was stated that a hundred horse sacrifices were supposed to entitle the sacrificer to displace even Indra from his throne. According to Katyayana, 609 other animal victims were required at the horse sacrifice.

The earliest reference to human sacrifice occurs in the first book of the Rig Veda. It contains seven hymns, supposed to have been recited by one Sunahsepa when he was bound to a stake, preparatory to being immolated. The story is given in the Aitareya Brahmana of the Rig Veda.

Harischandra had made a vow to sacrifice his first-born to Varuna, if that deity would bless him with children. A child was born, named Rohita, and Varuna claimed it! But the father evaded fulfilling his promise under various pretexts until Rohita, grown up to man's estate, ran away from home, when Varuna afflicted the father with dropsy. At last Rohita purchased one Sunahsepa from his father Ajigarta for a hundred cows. When Sunahsepa had been prepared, they found nobody to bind him to the sacrificial post. Then Ajigarta said, " Give me another hundred and I shall bind him." They gave him another hundred cows, and he bound him. When Sunahsepa had been prepared and bound, when the Apri hymns had been sung, and he had been led round the fire, they found nobody to kill him. Next Ajigarta said, " Give me another hundred, and I shall kill him." They gave him another hundred cows, and he came whetting his knife. Sunahsepa then recited the hymns, praising Agni, Indra, Mitra, Varuna and other gods. Varuna, pleased with the hymns of Sunahsepa, set him free.

The above story shows that the Aryans performed human sacrifices. Max Muller, speaking about the story, says that at that early time, the Brahmins were familiar with the idea of

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human sacrifices, and that men who were supposed to belong to the caste of the Brahmins were ready to sell their sons for that purpose." The fullest and clearest account of the practice is found in the Brahmanas. *Satapattia Brahmana* XIII. 6.1.6.11; 7.1.1.12 says: "All, all is the human sacrifice for the obtaining of all, for the gaining of all. By means of it, the sacrificer obtains all." The same Brahmana VII. 2.1.18 says: "Man is indeed the first of the sacrificial victims."

In the fifty-fifth hymn of the seventh Mandala of the Rig Veda, the holy sage Vashista is represented as having entered the house of Varuna by night, in order to steal grain to appease his hunger after a fast of three days, and when assailed by the watch dog, as having uttered a prayer or incantation to make it sleep and to having given a direct encouragement to theft.

The Age of the Brahmanas according to Max Muller commences at 800 B.C. and ends 600 B.C. The Brahmanas prescribe rules for performing sacrifices. They performed these sacrifices and recited the Mantras more for their magic value than for spiritual benefit. Though theosophical speculations may be noticed in the Brahmanas, the Aryan priests were engaged in these sacrifices as the aim of religion. These sacrifices developed into a system of magic by means of which, they said, they acquired supernatural powers. They terrified the people with possessing these powers, saying that they could do anything either good or bad by means of such powers. Even at this day, they delude the Non-Brahmins of South India by saying similar things and extract large sums of money from rich people for the performance of sacrifices. These sacrifices and the exclusiveness of the Brahmins were in those early days the cause of the hatred of the Brahmins by the Non-Brahmins.

Thus we see from all that have been said that the Vedic Aryans were a manly race of shepherds and farmers, who had a great love of the good things of life, that in their prayers, they asked for victory over enemies, long life, wealth, etc., that they quaffed soma and sura, two intoxicating liquors copiously ate the flesh of cows and horses and offered them to their gods

also. Their desire was for the material and tangible good of the world. They were so greedy of money that they even offered their children for sacrifice for getting only one hundred cows.

We now enter upon the Age of the Upanishads which according to Max Muller commenced in B.C. 600. It was during this period that the Upanishads, upon the composition of which the Brahmins base their claim of intellectual superiority over the Dravidians, were written. Pargiter has shown that parts of the Rig Veda and much of the Upanishads are of Kshatriya origin. It is maintained by Charles Johnston, M.R.A.S., a retired Bengal Civilian who has made ancient Indian studies his speciality, that the name, Brahmanism, cannot be fitly given to the Upanishads, in which all that is more characteristic of the Brahmanas, viz., the system of priestcraft and ceremonial bartering with the gods, is unsparingly denounced; and that the race of the Rajputs were the real spiritual masters of India. In spite of the opinions, there is no doubt that some parts of the Vedas and Upanishads were composed by Brahmins. The question arises as to how these Brahmins who were so fond of worldly things and so optimistic in life during the Vedic and Brahmana ages came to be so very philosophical during the age of the Upanishads. Bloomfield says: "India herself, through her climate, her nature and her economic conditions furnishes a reasonable ground for pessimism. The Rev. C. F. Andrews in his "The Renaissance in India" explains this as follows: "The extraordinary fertility of religious imagination disclosed in the Upanishads seems to have been produced chiefly by a later migration of the Aryan race which had settled further down this country on the borders of Nepal. They appear to have come originally without their families and taken wives from the aboriginal race and then to have closed their ranks against further inter-marriage. The tenor of existence among these new thinkers has strongly altered from the youthful and almost animal buoyancy of the early Vedic hymns. This may be due historically to climatic reasons or to mixture of race producing other types of thought but however this may be, the result is one of the most remarkable in religious history." Whether one

accepts this view in its entirety or not, it is quite certain that the coming of the Aryan Brahmins into close contact with the Dravidians in the new religions to which they moved, made them pessimistic or philosophical. In other words, they learnt philosophy from the Dravidians with whom they came into contact. As an example we may point out how three-hundred years of British connection made the Brahmins throw off their Vedas and Upanishads into the purgatory and enter upon acquiring the good things of life and fight for Swaraj and thus dream of becoming the rulers of the country.

However, the real spiritual masters of India were Non-Brahmins. In Chandogya Upanishad V. 11 to 24, five great Brahmin theologians, not knowing what "Self" was, came to Udalaka Aruni and asked him to clear their doubts. Udalaka Aruni said that he himself did not know what that "self" called "Vaishvanara" is, but referred them to Aswapathy Kaikayan, a King, who, he said, would clear their doubts. They accordingly went to the King and had their doubts cleared.

In Brihad Aranyaka Upanishad II. 1 and Kowstaki Upanishad IV, we read that one Gargaya Balaki, a Brahmin, learned in all the Vedas of the Aryans, goes to Ajata Satru, King of Kasi, with his twelve wrong propositions about the Brahman and asks the king to correct them. Thereupon the king teaches them the truth about the Brahman. Balaki, after knowing it, becomes a disciple of the king. These two Upanishads emphasize the fact that none but the Kshatriyas understood what is called "Atma Gnanam." In the Kowstika Upanishad, I. 1, Aruni confesses that he and his class, the Brahmins, only knew to how recite the Vedas in assemblies and receive gifts offered to them in reward and that philosophical questions were foreign to them and therefore he and his son went to a Kshatriya Prince to receive instruction in Brahma Vidya.

Chandogya Upanishad IV. 1. 2 speaks of an interview between Janusruti Pantrayana and Raikwa Sayugwa. The same story is dilated upon by the Skanda in III. 1.26. Skanda places

Raikwa in Mount Gandamadana which is mentioned as a sacred place next to Dhanuskodi. Then Raikwa must be a man of the South of India. Else how did he come to the South at the time of Chandogya?

Max Muller says that in the Rig Veda we find hymns which the Brahmins themselves allow to be the compositions of the son of a slave. Kavasha Ailusha is the author of several hymns in the tenth book of the Rig Veda.

Viswamitra, a Kshatriya, is the author of the famous mantram, "Gayatri," the chief Mantram of the Brahmins. He also wrote many Suktas in the third Mandala of the Rig Veda.

Vashista, who according to Mahabharata, was born from the womb of a prostitute, wrote the seventh Mandala of the Rig Veda.

Kanwa (of Kshatriya origin) wrote the eighth Mandala; Ajamila and Purumila, sons of Hasti and ancestors of Kanwas, wrote the 43rd and 44th suktas of the fourth Mandala; Sindhudvipa and Devapi, Kshatriyas, wrote the 9th and 98th suktas of the tenth Mandala.

The Chandogya Upanishad raises one Satyakama Jabala, son of a slave girl, who was not able to name her husband, to the dignity of being initiated into the mysteries of Brahma Vidya because he was capable. Aitareya, was, as his very name implies, the son of an "itara" or Sudra woman. His full name was Mahidasa Aitarca. Sankarachariar explains the name as Mahidasa by name, the son of a Sudra woman. Still, he was the author of *Aitareya Brahmana* and *Aitareya Upanishad*.

Vyasa, the celebrated author of *Vedanta Sutras*, founder of Vedanta Philosophy and reputed author of the Mahabharata, was the son of Parashara by a woman of the sailor caste; while his father Parashara himself was the son of a Chandali. Banaparva of Mahabharata speaks of this.

Jamadagni, the reputed father of the *Avatara*, Parasurama, Madhuchandas, Trasadasyu, Mandhatar, Sibi, Vasumanas,

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Pratardana, and others, were of the kingly class. A few of the hymns of the Rig Veda are ascribed even to females, as Shrad-dha, the daughter of Kama and Vak, the daughter of Ambhirina. Viswavara, a daughter of Atri, not only composed the 28th hymn of the fifth Mandala of the Rig Veda, but discharged the duties of a priest, worshipping the gods at dawn with praises and oblations.

We shall next prove that the kings and Kshatriyas mentioned above were all Dravidians and so on.

(To be continued.)



The Duties of Educated Non-Brahmin Women to their Community.

THE first thing that we, educated non-Brahmin women, ought to do is to live up to our up-bringing and our ideal. We have had the chances of coming into contact with Western ways of thinking, and with Western culture. Our minds have been opened into broad intellectual fields, and we have been lighted with a light that shows us how interesting and joyful life is. Our first duty then will be to see that our light is always burning bright and never fades or dies away. We should not fall into a careless easy going life, but we should be ever making a struggle to rise up higher everyday, by leading a most active and thoughtful life.

We should not also forget that there are many others around us who are anxious to have their lights lighted too. They want to be educated just like us. They want to be enlightened, and to know all that is happening about them. We also know that education alone can help our community to rise from its low condition of ignorance. On every side we want education, enlightenment, and an understanding of things around. So we must all be educators in its broadest sense.

By saying that we must all be educators, we must not take it to mean that we have to teach them just as we have been taught. We must try to find out what kind of education they need, whether it is good for them to have English as the medium of instruction, and whether the subjects they learn ought to be what they are at present. Those who enter the teaching profession have plenty of opportunities to help our community. They can put into practice their ideals, and find out how far they are right or wrong. They can discuss their experience with others, and thus find out the best thing for us. They can also teach the eager children all that they want to teach them. They can teach them to be neat and clean, and tell them all about the secrets of a healthy life, and thus lay the foundations for a strong and healthy generation of men and women. They can tell them how we are all equals in the sight of God, and that no person is below any other person because of his birth. This will help the future generation to get rid of the caste system. The teacher can direct her young pupils into whichever way she wants. Much depends on the training given to young children at an early stage. We can raise our community to a high standard if we only direct our children in the right way when they are young.

Many difficulties and controversies are sure to arise in our methods of teaching when we are making new experiments. But we should not be afraid of these. It would help us very much, if instead of working singly, we come into contact with persons of like experiences. All teachers should necessarily join societies like the teachers' guilds. This would help them to be in touch with the educators of our land as well as of other lands.

Teachers can also influence the parents of their children by holding parents' associations. They can talk to them on interesting subjects, and tell them the news of the week. They can speak to them on the evils of the caste system, and how there is really "no caste above us or below us." They can show them how we are being deceived by our Brahmin priests, and how wrong it is of them not to let us enter into our temples.

Thus they can broadcast the good news of our Vaikam Hero and bring about a rapid reform.

Our doctors and lawyers too can do much to our community. The doctors can practise their ideals by giving equal treatment to patients of all castes. They can also advise them how to be strong and healthy. Lawyers too can help us to do away with the caste system. If we only practise what we believe and what is right, others around us will soon follow us.

We have also to help our community very much in its religion. So many around us live in constant dread of their gods. Others, if they get the slightest illness, pray that they would do such and such things to their gods. Most often they say that they would kill a hen or a lamb in honour of the gods if they would cure them. Such ignorance as this should be soon done away with. We must teach them to be reasonable. We must show them how such prayers are not really going to help them. Very often they come to understand the truth.

In whatever position we may be, we must try to raise our community from the ignorant state in which it is at present. We can join such institutions as the Baby Welfare centres and help them in the social work they are doing, or we can do any individual work. But whatever work we may be doing, our attitude towards the rest of the community should be one of friendliness and love. We should not look down upon them as much as to say: "I am glad that I am not born in circumstances like you." We must forget ourselves and think only of our work.

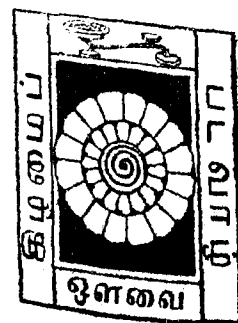
Strength gives unity, and many heads put together can think much more rapidly than one. So it would be better for us if we organise ourselves in some way. We can join one society or another that is convenient for us and do some real work. Grouping ourselves into societies like this is only to give us a firm standing, greater strength, and more weight to our words and actions, being the opinion of the majority. We should not be always discussing matters, but we should be

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doing some work. Practice should go first and discussion afterwards.

It would be very helpful if we educated women can join our brothers and co-operate with them in our work. Then we would be able to progress much more rapidly than if we were to work separately. I hope that we all see the necessity for joining the Non-Brahmin Youth League, because it is just the right kind of league we want. If we all join together then much rapid work can be done on this line of reforming our community. I appeal to all the educated women of our community to become members of it as early as possible.

VALLIAMMA NAYAGAM.



COLOUR.

THAT different colours have varying effects on the emotions has long been recognised. Reds and orange are accepted as being warm and passionate, in contradistinction to the colder, formal, blues and violet. Emotions, after all, are the psychic and submental reactions to external stimuli. Can there be, then, a purely physical explanation of the effects of the particular stimulus of a colour?

The serial arrangement of the Spectrum in the order red, orange, yellow, green, blue, indigo and violet is no accident. From the violet end the wave length of the rays progressively diminishes until at the reds their wave length approximates to that of heat. In other words, beyond the visually appreciated red rays of the spectrum are actual heat rays, which have no titillating effect on the chemistry of the retinal cells at the back of the eye, and which, therefore, are not seen. But the colour of fire itself is red and orange, and conversely the coldest things in nature have a tendency to blue and violet coloration. Ice and snow are quite blue in mass. Possibly the happiest colour to the human eye is green. Grassy vistas, trees in leaf, and the

prevalence of quiet green when Nature awakens at spring time, make for the acceptance of green as quietly, cleanly, happy colour. The so-called "sea-sick green" is an exaggerated description of blue lips in an anæmic condition of face. There is little or no glare from green, wherefore the billiard cloth and the one reason for the desire to play games on grass. This colour appears in the middle of the spectrum. It is neither too "hot" nor too "cold." From the opposition of ideas in these factors, the human mind reduces the "heat" or passion of the colours from the reds down to the blues conversely as the wave length increases.

The artist has a feel for these facts. He interprets them, expresses them. We are to receive the impressions. Clearly then the artist's choice of colour depends primarily on such considerations. The reproduction of photographically accurate colours is part of a technical craft and is usually acquired only after long, painstaking practice. To realise the precise proportion of pinks in a sunny snowscape, and to be able to mix such pinks from the chemical compounds and oils available is itself a craft of the utmost technical difficulty. Wherefore, superadded to a knowledge of the stupendous difficulties of pure colours, must be some idea of the technical difficulties of pure technique before a true appreciation of Art in colour is possible.

It is well known how certain differing colours or shades "don't go." It is not a matter of matching. It is a subconscious feeling that such colours or shades quarrel with each other. This fact is a useful lever in the hands of an artist portraying a quarrelsome, startling, atmosphere. It is easy not to like a picture, especially of the recent schools, merely because the artist has portrayed something he did not wish should be liked. The argument that artists should express only the beautiful has many upholders. But there is no reason whatever why the artist should not enhance beauty by foiling it against something unbeautiful. For there is no such thing as a definable fundamental beauty. It is all comparative. Therefore, it is rarely fair criticism to malign an artist because one does

(c)

not "like" what he has painted. It is necessary to analyse to be fair. On approaching a painting, the first striking conception is usually that of the colour. Is it "hot"? Is it "cold"? Is there some clashing of colour? Why? So on to the Form and Line, as discussed previously. Have these, with or without the colour, been altered, subjugated to give definite effects? Is the work purely decorative, or photographic, or—commonest of all—a combination of each? By exaggerating a certain easily recognisable, easily remembered, line, (for instance that of a human limb) has the artist given a clearer idea of salient characteristics of that limb, or the "atmosphere" of the body to which the limb is attached? The kindly human being, even a critic, will forgive the comparatively small exaggeration or alteration. But he mistrusts vigorously any gross exaggeration. Yet this may be as reasonable and beneficial as the astigmatic mistakes of a Turner.

It is as well to remember the physiological condition of "Colour-blindness." Although this is not fully understood, it is established that there are many degrees, especially slight, of this blindness. An artist may be the possessor of an infinitely keener sense of colour-vision than you, the critic. If he be a modern, do not turn impatiently away and thank God you are not as he. It may be blasphemy.

L. O. B.
(M. M.)





CHANDRA

'A FOLK TALE'.

(Continued from the June & July-Number of the N. B. Youth.)

V

THE FAIRY ISLE.

THE fairy isle looked it were a kingdom of trees and mountains, lakes and rivers. And the prince, keenly alive to their charming lips and blushes, went on and on into the bosom of the isle, his 'greedy' eyes wandering, peering about upon variety.

Soon he reached a beautiful pond blooming with Parijatha flowers.

He stood gazing at them, when suddenly, he heard a peal of laughter and the sound of flapping wings! Retreating in haste to a banyan tree near by, he scrambled up and hid himself amidst a luxurious foliage!

Seven beautiful fairies slowly descended on their wings to take their bath in the pond.

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*Ah, by the lily pond they gather
As sun-set clouds in summer weather!

Dressed in silken sarrees of varied hue, they seemed to vie with one another in grace and beauty. Emeralds and diamonds dangled in their ears and golden bangles clashed in their arms.

Alighting on the bank, they unrobed themselves, and leaving their garments under the banyan tree,

.....
*Now they glide into the pool
A rainbow hiding in cloudlets cool!
... The sun from over the locks of trees
Streams his gold upon the breeze;
The wavelets tiptoe gliding by
Wake the blooms with kiss and sigh.—
O paradise of pleasure!
Lilies dance all to the measure
Of the liquid note of waters
Tuned by merry daughters!
Ah! was ever music shed
So lovely flowing, lily bred
And ever starry night so graced
With mingling moons so mellow faced.
.....

Chandra, mute with the fascination of the scene, fell in love at first sight with the youngest fairy.

He slowly slid down the tree, hid the mantle of his lady-love in the Yogi's gourd-shell and crept back to his place of hiding.

Their bath over, the ladies ran to the shade of the tree and proceeded to clothe themselves. Ah! to their fear and dismay, the green mantle of the youngest was missing. She vainly searched for it, ran back to the pond in fear as a child to its mother, and flung herself into the waters!

* From the author's 'Go-Round the Peepul-Tree'.

The sisters, searching for the lost dress in vain, consoled her with the prospect of relief on the morrow and flew back home.

VI

CHANDRA WITH THE FAIRY.

Menaka! Poor Menaka!! what could she do but wail and wail in vain? She gazed with tears in her eyes in the direction her sisters flew!

Suddenly she was startled by a rustle on the leaves close by. Her heart beat quick, and her flushed face sought hope from the dying rustle on the leaves.

Ah! what confronts her sight! A princely youth emerges from the green foliage and she falls in love with him!

She implored the prince to give back her mantle. Pleading innocent, he offered to give her one of his clothes if she fetched him a few Parijatha flowers from the pool.

The fairy brought them and waited at the brink of the pond. Chandra putting the flowers into the gourd-shell, stretched out to her a cloth. She took it, and wore it with love and gratitude.

Pacing a few steps from the tank, she lay reclining on a soft bed of grass, immersed in moody thoughts. No parting of her lips, nor lifting up of her eyes!—only sparkling tears trickled down her cheeks!

The prince drew near her, and said he had his royal mission to fulfil and so it was time for him to part.

Menaka lifting her eyes with tears welling up, cried 'O princely benefactor! Will you not tell me your whole life-story, your parentage and native land?

How can I part with you in ignorance? O even the little bee whispers its secret griefs and joys in the crimson ear of the honied flower!

Chandra, emboldened to lay bare his heart, sat reclining by her side and began telling his tale. Menaka was all attention!

The strange birth of the prince of the conch-shell, his lovely little company of man and animal, and his lonely palace towering above a sea of wavy green—all seemed very heaven to her fairy imagination.

Urged by Chandra, she narrated her life with her sisters in Devaloga. On moon-lit nights, said she, we sail in silvery clouds to distant hills, and dance with the blooms and sing with the birds. When the sun shines warm and clouds pass overhead making music to the peacock's dancing, and the rainbow falls, a golden link between heaven and earth, we frolic in the rainbow, drizzling down her treasure over dale and mead. O that you were amongst us in our wild wanderings in the fairy land!

Chandra rejoined:

"Fain would I dwell in your fairy kingdom,
O fairy queen of a flowering clime,
Where life glides by to a delicate measure,
With the glamour and grace of a far off time.
Fain would I dwell where your wild doves wander.
Your palm-woods burgeon and sea-winds sing....
Lulled by the tune of the rhythmic waters
In your island of bliss it is always spring....
Yet must I go where the loud world beckons,
And the urgent drum-beat of destiny calls"....

The young lovers now united for ever in the bond of love, decided to lead their life in the forest palace of the prince, and left the island home before the fairy sisters came!

The prince, arriving at the palace of the king, placed before him in a jug of water the never fading Parijatha flowers.

* From Mrs. Sarojini Naidu's 'The Fairy Isle of Janjira'.

The blooms were squeezed into juice and administered to the Rani Lila and her feigned sickness she declared to have disappeared.

The King was happy with Chandra once again, but the Rani and the minister worried themselves to devise yet other means of endangering the life of the innocent prince !

VII

THE VALUABLE FIND.

Chandra, finding one day a precious bangle at the foot of a mountain, gave it to the king. The latter, struck with the blaze and splendour of the ornament, could not imagine the wealth of the lady who had worn it. It seemed to be one of divine origin for its workmanship defied the whole world !

At a loss to find its owner, the king accepted it as a gift and gave it to his Rani Lila.

The queen showing it to the minister, he rejoiced, finding in it an opportunity to send away Chandra to distant lands on an impossible mission ! He induced the Rani to feign discontent with the king, and tell him that she would not be satisfied unless and until the pair of the jewel was brought to her—and this she did accordingly.

The king, in consultation with the minister, asked Chandra whether he could find out the jewel. The prince undertaking to secure it somehow, took the bangle from the Rani and departed.

Hastening to his fairy abode, he showed it to Menaka and told her how he came by it. The lady getting the bangle, pressed it to her lips and exclaimed with tears : Ah ! this rubied jewel was once warm in the soft hands of my sister Rambah. O, the cruel giant that carried her away ! Twice did he attempt in vain to snatch her, but now alas ! he has succeeded ! And my helpless sister is quailing under his clutches !

Chandra moved to the core, fretted and fumed, and itched for the wild adventure to kill the Rakshas and release the fairy. Duly instructed by Menaka, he left for the giant's castle that lay on an undulating hill in the far off South !

VIII

CHANDRA IN THE CASTLE OF THE GIANT.

Crossing many a lovely meadow and grove, Chandra saw the giant's castle filling the bosom of a woody hill.

Climbing up the mount, he met an old woman watching at the gate, and he addressed her : " O grand-mother ! Will you not pity an unhappy wanderer, weary and helpless."

Moved by the charm of his person, and his words, she urged him to flee from the castle, lest his life should be in danger. But Chandra would not turn back, for, said he, he had come to see one near and dear to him within the castle.

So the old woman allowed him in. The prince stepped in, gazing all round. He saw lovely ladies, some singing and dancing, and some sitting by windows, humming mournfully. None noticed him, for it was by a murky pathway that he passed along !

Further on, he saw the jewel, the object of his royal mission, —by the side of a lovely damsel lying asleep on a silken bed. Guessing she was Rambah, he whispered her name thrice through the window.

The lady woke up, as from a dream, and stared around in wild surmise. Her eyes falling on the face of the beautiful prince, she quickly drew her veil over her face. But unwilling to snatch her gaze from the princely stranger, she rose to her feet, tucking up her silken mantle, and asked him with mingled feelings of love and suspicion, who he was and how he knew her name.

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Chandra, struck with the beauty of the damsel, made answer he was the lover of her fairy sister Menaka!

A fresh thrill of love and affection for the prince ran in her veins and she, running to the door and opening it, welcomed him in.

Chandra gave her a letter from her sister. She ran through its contents, as a fast sailing cloud over a vale, she was deeply enamoured of the romantic life of her sister and she yearned to share her happiness in the woodland palace of the prince!

R. BALAKRISHNAN.

(To be continued).



THE LATE SRI NARAYANA GURU.

MALABAR has been and is pre-eminently the land of castes. The friction between castes in portions of Malabar has been very great indeed. Nowhere in India has this state of affairs been brooked and that for such length of time. It was but rightly that the great Swami Vivekananda dubbed Malabar "The Lunatic Asylum of India." The submerged third of this portion of our land consisting mostly of the so-called caste Hindus are being subjected to most humiliating oppression and the vilest type of tyranny. Imagine people, very neat and clean in person and very advanced in their habits and modes of life, being seriously denied the use of public schools and allowed only to remain drowned in gross illiteracy, subjected to most horrible senses of open violence and high-handedness, all because they were not born in a caste which has the accident of being called higher. These submerged classes merely want the right of public way, the right to worship in temples maintained by Government; they want those privileges which they would get the moment they embrace another religion. This, Indians in other parts of India would not consider an exorbitant demand. But the orthodoxy of Malabar is of the most rigid and unyielding kind. It has no heart, no soul.

Then too there are many pernicious customs and ceremonies, such as the *Talikettu* and *Pulikudi*, observed by the poor submerged classes themselves which sap the very life blood of those down-trodden communities. The unification of the several sects, to help them to work out their own salvation

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by giving them internal cohesion, was also a practical necessity. For all these, and several other things, a leader and a guide was wanted, a leader as useful to them as the British Government is to the different races and tribes of India. Malabar had not to wait too long for such a leader and such a guide before it found one in the person of Sri Narayana Guru.

The august personage whose demise occurred on Thursday the 20th September was born of an ancient family in a small but historically important village near Trivandrum, the capital of Travancore, in 1857. His parents were cultured and pious people. The Swami's boyish performances gave sufficient cause to anticipate that he would attain to eminence in his future years. It is true that the Swami was not at all pious while a boy, but he was full of spirit. We could even say that he was provokingly mischievous. He showed peculiar pleasure in eating beforehand plantains and other edible things kept for worship in the house. "If I am pleased, God will be pleased", he used to say and somehow or other silenced those who opposed him. If he met any of the "untouchables" from the classes considered lower in the social scale, he used to run up to them, get polluted, and entering back the house, touch men and women who, like all Hindus, believed in ceremonial pollution. This used to give him a sort of pleasure, and he was fond of indulging in it often. As the boy was exceptionally clever, handsome and the only surviving child of his parents, they never used to chastise him for the tricks he played at the expense of others and to their own inconvenience.

The Swami's early education was under the headman of the village who was a famous astrologer. He initiated him into the rudiments of the classical learning. Among the children who studied with the Swami none attained anything like greatness. The pupils were taught the *Siddharupa*, *Balaprobodhana* and the *Amara* according to our ancient system of teaching. The Swami became proficient in those before he arrived at the stage when the generality of mortals are charitably supposed to have reached "years of discretion." And as there was no provision in the village for further study, the Swami betook himself to

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farming and rearing cattle. That was the profession of his parents and he helped them in the farm as best as his age allowed and also took the cattle to excellent pasture. At noon when the cattle would be grazing in the shade of the trees the Swami would climb the boughs, green with leaves and gazing at the sky spend his time in contemplation and learning Sanskrit verses, devotional songs and prayers. Ere his youthful days were spent, he came to be recognised as one with a passionate devotion and an ascetic trend of mind. He cared not to display his powers, but stored his mind with that spiritual equipment which in many a mental conflict furnished him with fine thoughts, lofty sentiments and noble imagery.

When the Swami reached the age of twenty-one, he went to a place called Veranapally and there stayed and pursued his studies in Sanskrit with youthful enthusiasm for several years. Among his school fellows there were two men who afterwards proved to be two of the best poets in Malayalam. He liked the company not so much of boys of his own age but of orthodox old men and women who were very scrupulous in observing Ekadasi and spending days by reading Puranas. Many have heard the Swami during this period uttering mantras and words in praise of God which came out spontaneously while he was asleep. People in that locality speak with reverence about his great devotion and his *satvic* character. The story of Gajendra Moksham, composed by the Swami in the form of a boat song, is still sung by many there. The Swami's favourite deity then was Vishnu. It is said that the Swami had often seen Balakrishna dancing before his eyes. He composed many stotrams on Vishnu in Sanskrit, Tamil and Malayalam. The Swami's knowledge and memory were then of a remarkable kind. He never forgot books once read or words once heard. His apprehensions were peculiarly quick and his memory retentive, and he could thus travel with rapidity over a wide field. In two years he became proficient in Kavya, Nataka and Alankara and after paying the Gurudakshina discontinued his studies.

After this he began to teach some boys in his native village. People called him "Nanu Asan" because of this. "Asan" in

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Malayalam means a teacher, a pedagogue. As days passed on he became more and more pious and indifferent to the pleasures of this world. During this time the Swami used to learn Gita Govindam daily. His father and mother both died at this stage, and it became easier for him to shake off family ties. His determination to lead a religious life was not shaken by the influence of his friends and relations who would gladly see him married and take up the management of the affairs of the family. Our incipient Saint and Yogi was disconsolate at the pressure thus exercised and determined all the more resolutely to be free. This was unquestionably a critical juncture in his career and in the history of Kerala, and after this the Swami never remained in his house but considered the whole world his own. Many are the persons who have seen him, now sitting in silent meditation, now roaming about the neighbouring hills, forests, rocky cliffs and temples and now walking on the solitary shores of the sea.

Then for a brief period he went to Trivandrum and shortly after he went on pilgrimage living upon what he got by begging. Leading the life of a Parivrajaka very little was known then about his whereabouts.

Years after, in a sequestered corner of Travancore in the midst of a small forest watered by a rivulet with a hundred little cascades and whirlpools, people found a *Mouni* absorbed in deep meditation and carrying little for food or bodily health, frequently passing whole nights under the cold sky in places which afforded little shelter against the wintry wind and rain. This was none other than our Swami who sustained himself by taking a cup of milk daily offered him by one of the villagers. This spot soon grew to be a place of pilgrimage to many; and now, you find a beautiful temple of Siva there, and thousands of people throng to it yearly for the Sivarathri Utsavom.

His former acquaintances and teachers heard of him. Among them there was a famous logician and Sanskrit scholar who was very pedantic and proud of speech. He knew wrestling too, and in short was an all round man gifted both intellectually and physically. The Swami who was but a junior revered him somewhat like a Guru. If he met him on the

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way, he would place his old-fashioned palmyra umbrella and bow his head to do Namaskaram to him. This learned gentleman happened to visit the Swami at the period of which we have been speaking. They had not met each other for some years and a very interesting incident occurred. The Swami was seated on a chair when the august gentleman arrived. He expected the Swami would respect him, as he used to do before, but the Swami neither rose nor made Namaskaram. He was as calm as ever and only pointed him a seat after a recognising smile. There were many other gentlemen present who were admirers and devotees of the Swami and, therefore, the indignation of the gentleman at the audacious manners of the Swami did not find vent in words. Little did he know of the great metamorphosis that had come over the Swami's mind; and it is but natural that he felt indignant. He sat down for the time and kept silent. After a while, there arose a discussion between this gentleman and another, who was a young poet, and a discussion which proceeded loudly. The elder gentleman was thrusting his points by sheer vehemence of manner and speech as was usual with him whenever his pistol missed fire. In the end the young poet confessed defeat and retreated. Now the Swami took up the side of the defeated person and argued calmly but forcibly for hours; it was a most difficult task for the stubborn person would never admit himself defeated. At last, however, the Swami prevailed and his rival confessed that he was in the wrong. After this confession, the Swami said:—"Look here, I was all the time really in the wrong." But the gentleman would not admit it; and another discussion naturally ensued in which the Swami argued the side of his rival and established it gloriously. At this unprecedented display of logical powers by one who had never learnt the science as he had done for years, the gentleman prostrated at the feet of our youthful Swami, and afterwards spoke with reverence when his name was mentioned.

From the time of the auspicious Sivaprathista, spoken of above, commenced the very fruitful work of the Swami. In many temples he had supplanted the idols of Sakthi with those of Siva. At the request of many, he performed the Prathista ceremony of numerous temples. A few of his disciples and

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admirers banded themselves into a small association to manage the affairs of the temples and introduce the new form of worship ordained by the Swami. The Swami's celebrity and importance increased rapidly. People would even see his thoughtful brow begirt with a diadem. His word became law. As early as 1901 the Travancore Census Report noticed him as "a pious social reformer."

The small association formed to manage the temple affairs proved the early beginnings of the Sri Narayana Dharma Paripalana Yogam, now so well-known as the foremost association throughout the length and breadth of Kerala. At the instance of the Swami, many medieval and pernicious customs have been put a stop to and the Yogam has been exerting itself in many other fields of reform. A new, more refined form of marriage ceremony suggested by the Swami has gained ground in many quarters.

Nor did the Swami, in the midst of his reform work, cease to pursue his literary career. His *Atmopadesa Satakam*, which may be considered his masterpiece, gives at a glance the keynote of the Swami's mission.

"One must try one's best to get prosperity for others. The little we do for our own edification ought to be for the good of others."

"The essence of every religion is the same, and we should not be deceived by people who look at it like the blindman in the story who went to see the elephant."

These quotations show the kind of matter contained in his *Satakam*.

There is yet another phase of his character, the omission to record which would render any sketch of his life seriously defective; and that is his never failing humour. I shall mention only three instances in this article:—

He once saw a person known to him going about for the first time in European costume and gently observed: "This

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dress has its advantages too. One can easily tell that the wearer has too legs, while it would not be so if he wore a cloth."

On the occasion of the Swami's Shastipoorthi, a devotee offered him flowers among which were hidden some made of gold. Seeing these placed at his feet, he observed: "You have brought me some useless flowers without smell."

While speaking about caste, an undergraduate remarked that he could not think of a casteless caste: The Swami asked if he could think of a wireless wire.

In 1904 the Swami again withdrew from public activity and gaze. In this sketch, I attempt only the description of the superstructure of visible work and not the labours the Swami has spent below to make the structure stand. Several months had elapsed before people again found him out. This time he had built himself a small hermitage in the happy retreat of Varkalai. This hermitage has developed into Sivagiri, one of the best temples established by the Swami, and it was here that he attained Samadhi.

Towards the close of 1905, an Industrial and Agricultural Exhibition was held in connection with the Anniversary of the Yogam. People went in a body to invite the Swami to attend the meeting. A cabin boat with all paraphernalia was taken for the purpose. Though the Swami disappointed them then, he surprised them by attending the meeting in time. A *Sarada Prathista* was performed at Sivagiri about five years ago. This had to be done in a great hurry, and yet more than 30,000 people attended the ceremony.

By now, much curiosity was evinced, in Kerala, to see the individual, who at an early age became a *Thyagi*, and won so much renown for his noble qualities. The influence that he exercised was always on the side of purity, morality and greater enlightenment. Calls, again, came from all over Kerala to perform *Prathista* ceremonies. This the Swami thought the best time to put a stop to animal sacrifice and the like, and worked zealously towards that end. "Many a dawn has found

the Swami walking mile after mile over hill and dale, while he travelled from one village to another in Malabar." In hundreds of houses in Malabar, a separate holy room was set apart for the Swami with a chair and bedding not occupied by any other person. Everyday they expected him to turn up suddenly. They cooked clean and dressed clean, for if the breadth of dirt touched the food or drink offered him, he usually left the house and went away without a word. What was the use of ever so many lectures on sanitation and cleanliness where no one carried anything into practice? The Swami successfully taught cleanliness to many household. As soon as he arrived at a village, he went to the cleanest house though often the humblest one where he was invited and spent the night there. He talked to the inmates on all subjects of importance. It may be that there was a Kali temple in the neighbourhood, where the villagers offered animal sacrifice and which formed the nursery of many crimes, weird superstitions and drunkenness which spread their contamination over the village. Once he visited such a temple when there was the wild festival going on, and his Syshia went and informed the authorities that animal sacrifice was prohibited. The goddess of the temple was provoked and possessing the body of a devotee began to spin round and round on his heels and demanded that the ancient institution should be kept up, and goats and fowls offered. At this, the disciple pretended to be possessed by the spirit of the Swami and began to spin round himself and roar most ferociously and ordered the spirit of the goddess, in a most emphatic tone, to keep quiet saying, "It is Nam Guru that orders you." At this the goddess was satisfied and thenceforward the sacrifice was stopped.

He was successful wherever he went. The excellent qualities of his heart, his sensible modesty and honest frankness proved the best antidote to the poison of caste-friction, and one would be struck with wonderment when one unravels his attempt at minimising caste animosities. The Swami observed no difference of caste. He had good disciples and followers in all the four castes.

He was recognised by the people in his neighbourhood as a man of extraordinary candour and judgment, so much so that

when they became involved in quarrels, which simply dragged on with no prospect of amicable settlement, they resorted to him as a last appeal, and submitted the case to his reason, justice and decision. He was always eager to be useful. It was a rule with him throughout his life to execute with unflinching diligence any duty he undertook. In trying situations his singleness of purpose and stainless integrity shone forth with unparalleled lustre. It is now 25 years since the Swami was exempted by Government from attending courts.

At Alwaye in North Travancore, there is no temple yet. There we have the Mutt, the Adwaitasrama and the biggest of the many Sanskrit schools established by him. In the last named institution, there are about two hundred day scholars, including a few Christians and a Muhammadan boy, all leading an enviable life under the care and guidance of the Guru, getting the best kind of education under an efficient staff.

A staunch Adwaitin and one who was very fond of travelling the Swami possessed a great number of followers. He was the recognised spiritual head of eighteen lakhs of people. It is doubtful even if one of them dare to disobey the Swami. There are sixty-one temples and as many schools opened by him throughout Kerala with innumerable Bhajanasalas and one or two Sevadanams, all designed to be educationally useful. In his name have been established a net-work of associations, all over Kerala, mostly meant to manage temple affairs. Some of these have cost over a lakh of rupees and others less. The money received at these temples are utilised for the upkeep of schools attached to the temples and thus unlike many others of the kind, these fulfil a most practical need.

Just before the commencement of the cataclysmic War, a young man who intended to proceed to England to pursue his studies sought the Swami's blessings for a safe journey and success in his attempts. The Swami encouraged him to go. On board the steamer, the passengers instituted a lottery to while away the time. The first draw was made immediately, and the young man got the prize. Another collection was made and

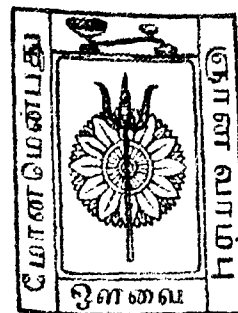
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another pull. The prize fell for the second time to the young man's lot. A third pull, it was his again. They tried for a fourth and final time, and then too he was lucky. This made all the passengers, mostly Europeans, turn to him and question as to wherein the secret of his success lay. He said that all this was due to the blessings of Sree Narayana Guru and they noted down the name. The young man got through his examination in English Universities with flying colours.

The above is only one of the hundreds of miracles attributed to the Swami, and I refrain from giving more, partly because I have not got first hand knowledge of the facts and partly because they might render the readers despondent and make them cry: "Oh, such greatness cannot be attained by the ordinary amongst us." Consoling such people, I must quote in conclusion:

"What makes you weep my friend? In you is all power. Summon up your all powerful nature, O! Mighty one, and the whole universe will be at your feet. It is the self alone that predominates and not matter."

P. GANGADHARAN.



SONNET ON SOLITUDE.

1. Shy nymph! where hast thou built thy calm abode?
Where spelled it nestling liest? Or'n spicy groves
Of wild-clustering dreamy nodding boughs,
With the crystal wine of moon lips over-flowed?
Or on a music-breathing hill embrued
With the busted wine the amorous springler woos?...
...Ah maid! where dreamest, deserting thy house,
This cool hour, deep-bosomed in the sward?
Who hast not felt thy nature-guarded spell,
That, shorn of all his flesh-born cares and woes,
Far, far away from the tumult of the City,
Strayed, soul-enamoured, haply to a dell,
To sense thee sing in a silent-flowered browse?...
Ah! where have I strayed? I hear thy melody!

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FLOWERETS—(Contd.)

2. i. The tiniest bird feels pride as king
On the topmost bough to sit and sing!

- ii. Slimy pearls sleep miser-shelled;
Starry pearls ever shine unveiled!

- iii. The crow sun-shading cawing whirrs;
The cloud heaven-veiling silent stirs!

- iv. Stray clouds wind-hastened sail without a shower;
Clustering clouds march raining wild their power!

- v. In the ignorance of night shine bright the stars;
In her radiance the morn their beauty mars!

- vi. The sun the lilies gaze and view him not;
He languoring 'neath their bosom sighs, 'I rot!'

- vii. Untiring may thy labours be;
If not for man, for God may be!

(To be continued).

SONNET ON SOLITUDE

THE FAIRY-GILDED BUTTERFLY.

1. O fairy-gilded butterfly,
With wings all silken soft that vie
The pearly tassels of the rose,
4. On raptures of the morning blows,
Wilt thou not bare thy rosy art,
And fill the longing of my heart?
Art thou a fairy from afar,—
8. A fairy of the woods and moor?
Or angel from the paradise,
To wake us all the dreamy-wise?
—If lover of blooms and balmy bowers,
12. Come! let's away to a tryst of lovers,
Where in the streaming orient glow,
Roses, champaks, lilies blow;
Where the amorous breezes play,
16. Humming their lay all live long day—
There each balmy-bosomed lass,
We'll kiss and honied hours pass!
O! if fairy of the green-robed woods,
20. Come! let's fly where none intrudes!
—Where the bowers thickest grow,
And luscious blooms in myriads blow,
Where glow-worms glide and glow,
24. Decking the flowery bed below;
Where south-winds from their lips scent-quaffed
Odours sweet about them waft;
Where naiads from the pearling spring,
28. Love's eternal beauties sing,
O'mid such a love-retreat,
Thou and I in glory meet,—
Thou a rosy fairy bride,
32. I thy lover by thy side—
And O! the life we would lead,

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- Over love's blacy bosomed mead,
With never, never a tinge of sorrow,
36. And never a thought of morrow !
When the world love-lapped is soft in dream,
And the lidless stars in silence gleam,
When the mermen sport with the moon in the deep
40. And the mermaids over the waves do peep,
Lulling their babes in this wave bed sleep,
Love ! we'll skip over the crests of the sea,
Kissing the mermaids in their glee !—
44. Soft ! Cupid from the shingly beach,
All ivy-crowned, his flowery breach,
On Phoebe's virgin bosom makes !
O the fairest flower shakes !
48. Her bosom heaves ! her cheeks aflush !
Her myriad maidens heave a hush !
—Her glance all frenzied flings—O where !
On the cloud-fleeced mountain passing fair
52. And in the halo of the night
A youth in dream, of love and light,—
Fair Endymion the shepherd lad
Who roams the world all Phoebe-mad,
56. She spies ! and straightway draws about her
A silvery-circling veil— a star,—
One only maid about her—rest
Out curtained ! Ah ! by love oppressed
60. Down the blue-built stairs of heaven
She hastens—tress and all uneven !
Her maid and robe at the skirts abide ;
And soft she glides to her love beside !
64. Lo ! she entwines him with a kiss !
He wakes upon a dreamy bliss !—
66. Ah fairy ! do we wake or dream ?

SONNET ON SOLITUDE

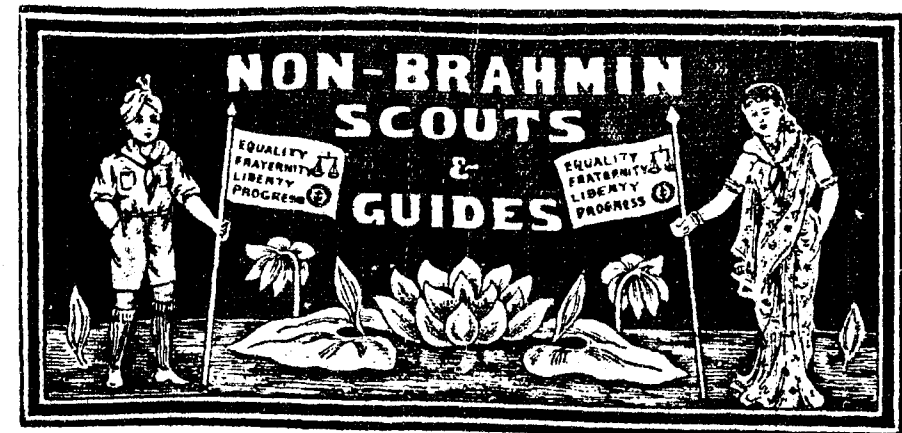
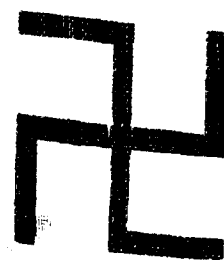
THE FAY-WAY.

1. Bonny babies fay am I ;
On dimples of their cheeks I lie ;
In the mirror of their eye,
4. Morn and eve I peep and fly.
When the moon dreams soft in rest,
And her maids do watch at best,
Glow worms at their eyes I light,
8. Flowery dell to deck all bright !
Robes I pull from cloudlet's breast,
And tint them at the rain-bow's crest,
Spiders' silken swing I rob
12. To rock my young ones when they sob.
Champak is my cup of gold
Portia is my bell of old ;
Dew-drop ever my drink delight,
16. Ground-nut all my food at night.
Babul dusts all gold to view
Are my saffron powder new ;
Dew filled blooms a-honey-quaffed
20. —Are my bathing pools aloft !
Now about my freaks at night
Veiled all from human sight
Shielded from their wrath and might,—
24. Swifter than the lightning's flight !
—Dales and meads my frolick-fields,
Men unrobe for wanton yields !
I to wreak my wild revenge,—
28. Their houses all to singe—
Rat or squirrel from roof's atop
When a gossip comes I drop !
Plague ! shouts the dame !

THE NON-BRAHMIN YOUTH

32. Out darts the flame!
Rat here! squirrel there!
House all aflame!
When the miser in his cell
36. With a smoky lamp of hell,
At dead of night all still and cold
Ticks the second with his gold
Dark blows the lamp!
40. There a thund'rous stamp!
Clash! jingle! gold all gone!
Hellish cry 'O! all undone!'
43. Goodly fun! away I run!

R. BAL.



SOCIAL SERVICE.

SOCIAL service connotes assistance or kindness rendered to men living in society or to the public as an aggregate body. Helping the public by way of alleviating their pains, extricating them from intricate situations, redressing grievances in general, rendering their improvement and progress possible—these may be some of the measures of social interest. Any service calculated to add to the common weal or intended to eradicate the distresses, political, economic, or otherwise, may also be said to constitute the connotation of social service. To sum up, social service may be viewed as a service the main aim of which is to improve society in every way.

Sir Robert Baden Powell, the Chief Scout, says "By sacrifice, I mean giving up a definite portion of my time and amusements to persistent voluntary work for the good of others." The Scouts may safely put 'sacrifice and service'—always together—before anything else in the programme of their duties. The Scout promises to do his duty to God, King, and Country, help other people at all times and obey the Scout Law, when he joins the movement. There again sympathetic service to all and doing one's duty to the native country can be



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well understood. Indeed social service goes to fill the scout's baggage of duties. If we think well it cannot but strike us that the Scout movement stands for equality, initiative, energy and enterprise, chivalry, courage, resourcefulness and a cheerful readiness to help the distressed. Consider for a moment the underlying principles of the Scout Law. Is not the Scout made to follow the dictates of religion, and to do unto his neighbour as he would that he should do unto him? Yes. Are they not enjoined to obey the constitution and laws of the State, to be economical, self-respecting and self-sacrificing? Yes. Above all, are they not required—as per the Scout Law—to love, serve, and ennoble their native country? Yes.

Let us look at the Scout uniform. The very uniform has been devised with a view to utility and service and each part of it is intended to be of some specific use. Let us look at the Scout mottos: "Be Prepared." "Keep Smiling." "Do A Good Turn Daily." These go to throw ample light upon the duties and mottos of the Scouts. In social affairs the Scouts should do their best. True, they promise to do good turns but only something can be expected from them. Bigger problems will require abler people whom the Rover movement proposes to give.

Rovers have greater problems to solve than the Scouts. The importance of the Rovers can be well gathered from the following:

"In calling the ceremony of Initiation of a Rover 'The Presentation Ceremony' the chief has hit on one more of those happy phrases of which he has introduced so many into Scouting. Nothing could so aptly describe just what should be the attitude of the Rover towards his duties and responsibilities, which membership of such a brotherhood will place upon him, and asking to be allowed the privilege of standing beside his brother Rovers in making sacrifices in the 'service' of his fellows; and a simple impressive ceremony is of the greatest help".

The Rovers pledge their lives, whole lives, to service. Their work should be harder, their play more strenuous, and

SOCIAL SERVICE

their outlook broader than those of the Scouts. The importance of the Rovers over the Scouts is manifest in that the whole brotherhood looks to them for its future prosperity. The Rovers are men and citizens. The Scouts are only boys.

The condition of India to-day is far from being satisfactory. It stands in need of good citizens. So, in Rovering, through its brotherhood and service for others, the chief sketch of the way of developing the Scout training is now required. That way is also meant to fit the requirements of young men of to-day and to assist them to struggle with those tendencies which are threatening the character of the nation.

Till now, what social service is, who a Scout is, who a Rover is, what their mottos and duties are and what they should do in social affairs have been dealt with in the abstract, and both directly and indirectly. We know that the mottos are superb, and the programmes of work are admirable. It is very necessary here to dwell in detail on the Rovers' part in the social service without which this essay would have failed to have done an important portion of its purpose.

The Rovers' 'service' can be divided into two divisions: the one is that within the movement. The other is that outside the movement. Social service falls into the second division. The Rovers can organise co-operation, health and welfare work. The uneducated people are not aware of the manifold advantages of co-operation. They should be instructed as to its ends and aims and they should be enabled to enjoy the blessings thereof. No doubt then agriculture and trade will improve. 'Health' includes everything detrimental to the health, viz., all things likely to ruin the human health, and which should be abstained from. Ample light of knowledge should be brought to those who take to the evil ways of life and they should be saved. The general welfare of humanity should be the Rovers' prime concern.

Knowledge is power. Education is essential for progress and prosperity. Therefore it cannot but be the bounden duty

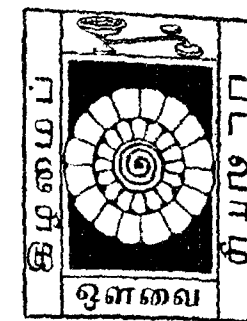
of the Rovers to preach to the illiterate and to conduct night schools. Night schools are necessary. Though they seem to some to be unimportant, surely those will be the most salutary of the duties. These added to the relieving of the suffering of the people in all ways go far in the way of social service. Here we should divert our attention to what J. Addison says: "That duty demands and requires that what is right should not only be made known but made prevalent, that what is evil should not only be detected but defeated. When the public man omits to put himself in a situation of doing his duty with effect, it is an omission that frustrates the purposes of his trust almost as much as if he had formally betrayed it." Here Addison points out a public servant should obtain the good and exterminate the evil and should not be content with the mere making known of them.

Elevation of the depressed classes and encouragement of sangams, literary, religious and communal, are of considerable importance. Suppose a part of our body is weak or disabled. Then can the body be said to be perfectly alright? No. The human body is such a heterogeneous, organic, and systematic unity that a change in one part is determined by and determines changes in other parts. So also a nation. If there are some classes illiterate, savage, and miserable, how can the nation be said to be wholly healthy? No. Therefore it is both necessary and expedient to help, educate, improve and elevate those depressed people. Then we will be making the whole nation stronger. The obliteration of communal prejudices, and angu- larities is highly inevitable now and a broad-minded uplift of the lower classes of people should receive due consideration from the Rovers.

Since Rovers only can be said to be fully educated—and others only partially educated—they should—out of the three intellectual, social and ethical duties of education—not forget to do more by way of the intellectual, social, and ethical advancement of the people at large.

These arguments go to explain and prove the necessity of social service, and how the Scouts and Rovers should devote

their energies to serve and do good to others. It has been pointed out that the society needs our efforts, that this is no time for tantalisations and we should work with the basic principle of 'Love.' The work that can be done by the Rovers are also mentioned and every item therein needs an exhaustive essay to be written upon, considering its necessity and consequences. To put it in a nutshell, social service is an important duty of all and especially to the Scouts and the Rovers. Let me end this essay with a quotation of Johnson which throws some light upon charitable service to others: "Charity is a universal duty, which it is in every man's power sometimes to practise; since every degree of assistance given to another upon proper motives is an act of charity; and there is scarcely any man in such a state of imbecility that he may not on some occasions benefit his neighbour. He that cannot relieve the poor, may instruct the ignorant; and he that cannot attend the sick may reclaim the vicious. He that can give little assistance himself may yet perform the duty of charity by inflaming the ardour of others and recommending the petitions of others which he cannot grant to those who have more to bestow."





BRAHMIN ATROCITIES.

MAHAMAHOPADYAYA YEGNASWAMI SASTRIGAL.

The last witness examined by the Age of Consent Committee was Mahamahopadyaya Yegnaswami Sastrigal, Agent and representative of His Holiness the Shankaracharya of Kamakoti Pith, Kumbakonam. He said that the Shastric age for marriage followed by the Brahmins was from 8 to 12. That was the universal rule. Marriages after puberty, if any, were not known publicly and so he had no opportunity of knowing any of them. It was considered reprehensible to marry after puberty among the Brahmins. He admitted that there were Prayaschithams or expiations provided for post puberty marriages also. Marriage was a Samskaram and an indispensable one for all girls just as Upanayanam was indispensable for all the boys. In the case of the neglect of a father to give a girl in marriage before puberty there was a provision according to Manu for the girl choosing her own husband after waiting for a period of three years after puberty. In such a case it could be considered only as an Apath Kalpa for which an expiation was necessary. But such expiation was only for exculpating the individual from the sin and could not enable her to take part in the social and religious ceremonies according to the Hindu Dharma. He said that there may be different interpretations to a particular text, but all the Brahmins took the interpretation of their Acharyas as the correct ones. An efficacious marriage should be according to the Shastric injunctions which were mandatory and not

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merely directory. Asked whether any defect in a marriage could not be expiated by some Prayaschitam, he said it could be done, but that kind of marriage would not be considered to have been properly done to enable one to perform his dharmic rites. The sin arises only when a man that is in a position to adhere to it goes against a mandatory injunction. There were two kinds of children, namely, Dharmaja and Kamaja and the rules of Manu apply only to the Dharmajas. Witness said that the practice of marrying the uncle's daughter may be only a custom and not a system permitted by the Shastras. If puberty was not due to some abnormal circumstance it was a clear sign that consummation might be effected and that good children might be expected as a result of the consummation. Witness himself belonged to a long lived family and most of his members of his family had lived over eight years. Every one married before eight and ten and effected consummation before 13. Lastly witness said that these Shastric injunctions applied to the Brahmins only.

A MAHAZAR.

Some of the Brahmin residents of Madura on behalf of the Brahmin community have sent up a Mahazar to the Chairman of the Age of Consent Committee in which they state: We the Brahmins cannot brook any interference in our sacred marriage rites based on human regulations and whose eternal truth have been demonstrated by the discoveries of modern sciences. Any such interference will only mean compelling us to lead a life bereft of our religion which we are not prepared to do. We understand certain statistics have been furnished to you here which are inaccurate and misleading. The opinion expressed by you and your lengthy cross-examination of witnesses who are opposed to your views as we gather from the papers are really alarming. We desire nevertheless to place before you our emphatic protest that you shall not meddle with our religion." Among the signatories to this Mahazar are many Brahmin members of the local Bar and Mr. V. S. Ramaswami Sastri, Secretary, Rameswaram Devasthanam Patasala Mr. S. Jagadisa Aiyar, Secretary, Dharma Sastra Sabha.

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Bahadur Dharmaseela K. Venkoba Rao, Dharmadikari of Sringeri Mutt and others.

BRAHMANA MAHA SAMMELANA.

The All India Brahmana Maha Sammelana which met at Benares a few days ago has passed a series of most reactionary resolutions. A stupendous obstruction to our attainment of freedom is admittedly our social evils and Miss Mayo's book has given ample evidence to it. Our Brahmin brethren are not a little responsible for the persistence of Indian Society in the old rotten social customs. We wonder why these intelligent people do not realise their folly in spite of Non-Brahmin movements and revolt of the untouchables. If they delay to reform themselves according to the time spirit, the nemesis will work her own way.

Malayala Rajyam, November 1928.

ATTACK ON CASTE SYSTEM.

SIR P. C. RAY'S SPEECH.

Sir P. C. Ray moved the following resolution at the Indian National Social Conference held recently at Calcutta:—

This Conference is of opinion that the present caste system is a great obstacle to the unification of Hindu society, and, therefore, resolves that its abolition should be expedited: (a) by encouraging free inter-dining, (b) by promoting inter-caste marriages, (c) by removing untouchability and all disabilities arising therefrom, wherever they exist, that is, in the way of using public roads and wells, etc., in the matter of entry into public services and public institutions, like hostels, etc.

Sir P. C. Ray said that if they read the Vedas and Upanishads, they would find how old Rishis partook of food cooked by lower caste people, yet they were held in great esteem. When such people obtained the highest place in Hindu society, he failed to find any trace of the caste system in Ancient India. He also pointed out that there was inter-marriage of Rajas and wealthy Zamindars with the descendants

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of inferior castes. He urged that the caste system must be abolished 'in toto.'

In this connection, the speaker referred to the resolution passed by the All-Parties Convention on Dominion Status as India's goal, which they wanted to extort from their rulers, and they should pass a resolution which should be the first stepping stone in the attainment of Swaraj, Down with the abominable caste system. "This is the greatest of the disintegrating elements in Hindu Society."

While we claim Swaraj, there is fratricidal war in progress in India. In U. P. and in other parts of India Non-Brahmanas are in battle array with Brahmanas, in Bengal Nama Sudras are up in arms against the higher castes. That showed what great hatred they bear towards the Hindu members of the community. Throughout India it was brother against brother. What are your fraternal brothers, the Simon Commission, doing? They are posing as the friends of the submerged classes.

In order that our case may be strengthened, we must do our best to abolish the caste system. It could not be attained all at once, but its rigidity must be relaxed. Caste system was purely artificial and arbitrary, and if they wanted to have a place in the comity of nations, the sooner the caste system was abolished, the better. Let us take a vow from to-day that we shall do our level best to do all that lies in our power to do away with caste system (applause.)

OTHER SPEAKERS.

Mr. R. L. Biswas, on behalf of the Submerged Classes Association, seconded the motion, and pointed out the disabilities, to which the submerged classes were subjected, and said that the sooner caste system was abolished, the better it was for all.

Swami Ramanand of Delhi, supporting the resolution, said that they were not only politically enslaved, but also enslaved morally and intellectually. He referred to the communal strife and suffering to which the Hindu community had been subjected, and said that if there were no caste system, Muslims would not have dared to take away their women and children.

THE NON-BRAHMIN YOUTH

Unless they laid the foundation of their social structure broadly, they could not build up an independent and free India

Pandit Bhumanand from the Punjab declared that as long as the demon of caste system was living, no social reform, shudhi or achutadhar (removal of untouchability), was possible. The tyranny of the so-called higher class people over the submerged classes was driving the latter to seek Government help and they were justified in doing so.

The resolution was carried.

INTER-COMMUNAL HARMONY.

Mrs. Kamaladevi Chattopadhyaya moved the following resolution.—With a view to promoting national unity, this Conference recommends that inter-caste and inter-communal dinners be encouraged, and that freedom be given for inter-marriage among the several communities inhabiting India.

She said that the principle underlying inter-caste marriage and inter-dining was one and the same. When they recognised absolute equality between all classes, it did not require very much stress of imagination to carry it a little further. Unfortunately to-day in India the word community was being abused. The community did not really mean any restricted group, that was bound up in a particular religion, but it was a group that practised certain sectarian duties. She regretted that they had gone to such an extent that unnecessary bitter hatred was created and much of the National energy was wasted. Religion, she said, was not a dogma. Neither was it a conglomeration of some views. Religion was culture, and there was culture and unity all over the world. The time must come, when there would not be the necessity to organise special occasions, when they would all sit together at dinner as comrades, friends and brothers.

In conclusion, she said: "If national life is to be unified by breaking up these artificial tests it is to be based on marriage, and marriage alone, because there you lay the foundation of the home, and from home the whole country's unification will come about."

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Miss Alamelu Ammal (Madras), in supporting the resolution, emphasised how much hypocrisy they developed in them, because of the existing abominable caste system. She appealed to the audience to put this question before everybody who came up to them. Are you a human being? If so, all other things caste, creed, etc., vanish away.

Mr. B. C. Mondal (Vice-President of the All-India Submerged Classes Association) supported the resolution.

Principal Ramdeo of Gurukul moved for the deletion of the clause regarding the freedom of inter-communal marriage. He opposed the resolution on the ground of impracticability. Though it was he had to oppose a lady, it was worse to be a hypocrite. In India, religion and culture were indissolubly mixed up. The time might come when India might become one cultural unit.

The President explained that at present under Act III of 1872, which gave facilities for inter-marriage between two sections, we would have to make a declaration that they did not espouse any of the two religions.

In answer to a query from the Hon. Ramdas Pantulu, as to whether there was any freedom under the present law, the President referred to the introduction of the Bill by Dr. Gour in the Assembly for marriage between several communities. That Bill was now confined to the Hindu religion. The position was that any Hindu could marry any other Hindu. He warned the audience that they were embarking upon the responsibility of reflecting opinion on the passing of Dr. Gour's Bill.

Miss Sushila Devi of Jullunder, in an inspiring speech, opposed the amendment on the ground that Indians were slaves, and as such, had no religion. She concluded: "Do you want that we should resort to civil marriage, through the help of Courts and not marry with your permission?"

Mrs. Chattopadhyaya, replying, said that it had been argued that there was danger of Hindu culture being destroyed if her motion was carried. She never felt such a contingency and pointed out that they were for internationalism. They had never shut out the European in this connection. There could



NON-BRAHMIN YOUTH LEAGUE.

MADRAS CENTRAL.

NON-BRAHMIN GRADUATES ENTERTAINED.

Leaders' Advice.

Sept. 8.

The President and members of the Non-Brahmin League (Central) were "at home" to the new Non-Brahmin Graduates last night at the Pachaiyappa's Hall. The function was presided over by the Rajah Saheb of Panagal. There was a number of Non-Brahmin graduates present, including lady graduates. Several of the leaders of the Non-Brahmin communities were present, and prominent among them were Dewan Bahadur S. Kumaraswami Reddiar, Dewan Bahadur T. Varadarajulu Naidu, Dewan Bahadur O. Thanikachalam Chetty, Rao Bahadur A. T. Pannirselvam, Messrs. Nataraja Pillai, K. V. Menon, Arya and others.

The Chairman in his opening remarks said :—

I am delighted to be here this evening and to offer to the graduates of the year my most hearty and cordial congratulations on their coming out as graduates of this year. During the last three years, the number of Non-Brahmin graduates turned out from the Madras University has been rapidly on the increase. I have no doubt that this year the increase is kept up. We do want graduates from the Non-Brahmin communities. Hitherto

at every stage it was said that the number of graduates from among Non-Brahmins was negligible. If we can have more of the Non-Brahmin graduates, the question of communal representation in the services would be easily solved. In that sense I welcome you with the greatest pleasure. I am glad that this year too, we have a number of lady graduates, and greater is the incentive for youngmen to take to University education. I am not going to address you and to give you anything like an advice on such an occasion. I know you all listened to the excellent advice which His Excellency the Chancellor gave you at the Convocation. Moreover, this evening, we have to hear a number of speeches, not only from our friends but also from the new graduates. So, I once again welcome you and I hope and trust that all of you will have useful careers in your life.

The second item on the programme was very interesting. A blind man whose capability in mathematical calculations was admirable was introduced to the audience. He was given a few mathematical problems to be solved and he gave spontaneous and accurate answers for them. The retentive memory that he possessed, was very striking.

The Secretary of the League appealed for help, and Rs. 14 was collected and presented to the blind mathematical expert.

Mr. Chockalingam, Secretary of the League, congratulated the Non-Brahmin graduates on their coming out successful and wished them god-speed in their career.

Mr. A. T. Pannirselvam dwelt at length on the non-availability of the graduates from the Non-Brahmin communities in Tanjore. He wished Non-Brahmin graduates came out in larger numbers and went to villages as ambassadors of the Non-Brahmin movement and said that social equality and social justice were established in the country.

Mr. Ernest Kirk observed that the Indian Society required to be modified. The social evil, such as the superiority of caste by reason of birth, should be rooted out from the country. He advised the graduates to be courageous men.

THE NON-BRAHMIN YOUTH

Miss Nayagam said that the Non-Brahmin Youth League should take in more ladies as members. She observed that the movement had not spread among the ladies and many of them did not know the activities of the League and they should look to Mrs. Arya in this matter who, she was certain, would help them to do much social work.

Mr. Kumaraswami Reddiar began by expressing his extreme satisfaction at seeing a number of lady graduates. He observed that his District (Tinnevely) was foremost in the matter of education. They were all self-reliant and they were able to take care of themselves. That was the ideal to which they ought to live.

The leaders had a great debt to the country to discharge and this debt was going to be inherited by them. It was for them to discharge it courageously. It was not on the Simon Commission, not on the Simon Committee, that had been recently elected, that the future of the country depended, but it was the work of the young men that was responsible for the progress of the country. Degrees should not be passports for government offices but employments in offices should be looked upon as the last resort. They should find new fields for work and contribute something to the public activities which would tend to the advancement of the society.

Dewan Bahadur O. Thanikachalam Chetty offered his good wishes and wished god-speed to the young men and women who had obtained degrees, and said that it was appropriate that the Non-Brahmin Youth League should extend its sympathy and good wishes to the graduates. The graduates had till now been brought up in an artificial atmosphere, extreme care being taken of them by parents and hostel superintendents. It was time for them to face the rough side of the world and they should have sufficient courage to rise above the difficulties that might lie in the way and attain success in life. He advised the students not to be carried away by political catchwords, one dangerous catchword being non-co-operation. He observed how the Swarajists, who were professing non-co-operation with the Simon Commission were indirectly co-operating with them by drafting and publishing the future constitution for India.

NON-BRAHMIN YOUTH LEAGUE

The Rev. J. Bittman observed that women should be given equal opportunities to enable them to take to public activities. Until then, he said, India would not be able to take her place with the other civilized nations of the world.

Mr. Surendranath Arya, President of the League, said that the Non-Brahmin Youth League stood not only for the rights of the Depressed classes and the Non-Brahmins, but also for those of women. Women were quite welcome to become members of the League.

Among the new graduates, Messrs. Hameed, Rajagopal and Sultan replied on behalf of the rest.

After light refreshments, and a vote of thanks proposed by Mr. S. M. A. Samad, the function terminated.

"AT HOME" TO NON-BRAHMIN GRADUATES



To meet the Non-Brahmin Graduates of the year, the League of Non-Brahmin Youth gave an "At Home" at the Pachaiyappa's Hall, when Dewan Bahadur S. Kumaraswami Reddiar and others addressed the graduates. The Raja of Panagal presided.

[Photo by : The Photo News Agency, Madras.]

TANJORE.

A meeting of the above League was held to-day at 5-30 p.m. at the District Board meeting hall with Mr. S. Vedachalam Pillai, B.A., B.L., Manager, District Board Office, in the chair.

Mr. P. C. P. Nathan delivered a very interesting and instructive speech on "Physical Culture" with demonstrations.

The following resolutions were then unanimously passed:—

1. This meeting appeals to the members of the League of Non-Brahmin Youth and the public to purchase Khaddar during the ensuing Deepavali and whenever required in future and encourage industrial textile products and this meeting authorises the Secretary to issue the necessary pamphlets for the purpose.

2. This meeting condemns the action of the authorities in having proscribed and confiscated copies of Barathis' national songs and requests the Government to rescind their order in view of the harmlessness, popularity and excellence of the songs.

With a few concluding remarks from the chair and with the usual vote of thanks, the meeting terminated.

TRIVANDRUM.

A NEW BRANCH.

Oct. 22.

A well attended meeting of the Non-Brahmin leaders and students of the city was held on 22nd October at the office of Mr. A. Narayana Pillai, High Court Vakil, for the purpose of starting a Non-Brahmin Youth League at Trivandrum. Mr. S. K. Nair who took the chair clearly narrated the origin and ideals of the Non-Brahmin Youth League working at Madras. Mr. V. Rama Rao, B.A., Student, Law College, in a brief speech moved for the formation of a branch of the Non-Brahmin Youth League to be started in Trivandrum affiliated to the Central League at Madras. Mr. A. Narayana Pillai, B.A., B.L., High Court Vakil, seconded the motion. The resolution was put to vote and was unanimously passed.

The next resolution was the election of office-bearers and Mr. A. Thanu Pillai, B.A., B.L., High Court Vakil and Member of the Legislative Council, was elected unanimously as the permanent President, and Mr. A. Narayana Pillai, B.A., B.L., as Vice-President and Treasurer and Messrs. V. Rama Rao, B.A., and P. Govinda Pillai, B.A., as Joint Secretaries of the League. The following gentlemen were elected as members of the Executive Committee: Messrs. (1) K. P. Nilakanta Pillai, B.A., B.L., M.L.C., (2) Kesavan, B.A., (3) Madhuranayagam Pillai, B.A., B.L., (4) G. P. Sakhar, B.A., (5) Habibullah, B.A., (6) Iype, B.A., (7) Narayanaswami, B.A., (8) Gnana Devan.

ARYA'S MESSAGE.

Members of the League!

"This is my message to you. He who serves man serves God. He who ignores man ignores God. He who extends his thought-life in the service of others distributes God's riches to men and enriches his life in '*Paramatman*.' But it is not service when it means making the wise wiser, rich richer, the free freer. True service is that which makes one pour himself out in the divine task of making the ignorant wise, the poor rich and the bond free. I want you, Non-Brahmin young men, to realise that there is no mission in this world higher and nobler than to shake off the effeminacy of your heart and plunge into the field of service, with the conviction that you are God's prathibimbis (images of God). His might is your might. His zeal is your zeal and His wisdom is yours. When you start your work in this manner, who dare blunt the edges of your determination?"

S. P. Y. SURENDRANATH VOEGELI-ARYA, MA., B.D., S.T.M.,
President, Madras Central League.

NOBLE THOUGHTS.

1. "Sages look equally on a Brahmin, gifted with learning and humility, a cow, an elephant, and even a dog and an outcaste."
—Lord Krishna.

2. "Caste is the negation of nationalism."
—Moulana Mohamad Ali.

3. "The end of the Non-Brahmin movement is to end the Non-Brahmin castes and this will certainly mean the entire blotting out of the caste system".

—Raja of Kolhapur.

4. "The Non-Brahmin movement is a movement of love already preached by the world prophets. If it is believed that the world prophets are God's chosen ones, this movement is a God-sent one."

—Dr. C. Natesan.

All communications to the League must 'be addressed' to:—

V. RAMA RAO, B.A., Joint Secretary,
Muthavamangalam, Trivandrum.

MADURA.

GARDEN PARTY.

Nov. 21.

Addresses presented to the Municipal Chairman, and the Ramnad District Board President.

The members of the League of Non-Brahmin Youth, Madura, arranged for a Garden Party in honour of R. S. Nayudu, Esq., Barrister-at-Law, Chairman, Municipal Council, Madura, and W. P. A. Soundarapandiya Nadar, Esq., M.L.C., President, District Board, Ramnad, at 5 P.M. in Kochadai Waterworks. The Party was well attended and there was a gathering of more than 150 persons and pure cosmopolitanism exhibited itself in its true form. The plates and dishes were neat, simple and excellent. After the party, Mr. P. T. Rajan was proposed to the chair and duly seconded by Mr. G. A. Chinnu Nayudu and Mr. A. Koppu Menon respectively. Mr. S. A. F. Ibrahim Sahib the President of the League read the addresses and presented them to R. S. Nayudu, Esq., and W. P. A. Soundarapandya Nadar, Esq. The addresses run as follows:—

To

R. S. NAYUDU, ESQ., BARRISTER-AT-LAW,
Chairman, Municipal Council, Madura.

SIR,

We, the President and Members of the League of Non-Brahmin Youth, Madura, congratulate you heartily on the happy

occasion of your being elected as the Chairman of the Madura Municipal Council by an overwhelming majority for the third term.

It is our proud privilege to greet you with our good wishes:

That you have been very successful in your administration for the past two terms is self evident in your being elected for the third time also as the Chairman of that august body. Your popularity, zeal and tact has won the hearts of every one of us, and you have given an impetus for this ancient city of Tirumalai Nayak, a first place in the Presidency.

The many benefits which the rate-payers of this city have derived during your tenure are too numerous to mention.

Many new and beneficial schemes have been chalked out by you during your regime and they have been perfected.

Free and Compulsory Elementary Education, the new Water Works at Kochadai, the Drainage Schemes, the tarred-roads, the electrification of the Madura City, the cattle fair park and its fine avenues, the underground latrine and the public bath, the evening bazaar public park with band stand and green base, the park at the Meenkara block, the Maternity and Child Welfare Homes are but few instances of your many-sided activities, which stand as glorious monuments of your head and heart.

We, the Non-Brahmin Youths of Madura are particularly proud of possessing in you, Sir, a Scientist, an Engineer, a Doctor, an able Lawyer and a great Administrator.

For our little band you are our general, guide and philosopher.

In our fights for self respect you have taken a bold stand and have led us in the righteous path and it is during your regime that equal opportunities were thrown out in civic life, irrespective of caste or creed thus exhibiting your catholicity of spirit and extremely cosmopolitanic propensity.

Under the banner of the flag which you have unfurled, we stand happily united and progressing; we whole-heartedly pray

THE NON-BRAHMIN YOUTH

on behalf of the Non-Brahmin youths and citizens of Madura,
for your long life, health, happiness and prosperity.

Heaven's Light be our guide,

We remain,

Sir,

*Your Loving League of
Non-Brahmin Youth, Madura.*

MADURA, }
21-11-28.

To

W. P. A. SOUNDARAPANDIYA NADAR, Esq., M.L.C.,

President, District Board, Ramnad.

Sir,

We, the President and Members of the League of Non-Brahmin Youth, take this opportunity of congratulating you heartily on the happy occasion of your being nominated as the President of the Ramnad District Board, a position which you so well deserve.

You have been, Sir, a tower-light for our league's movement and you have always evinced a great interest in the cause of our Non-Brahmin Youth.

Your unabiding interest, in the advancement of the great Non-Brahmin community, the tact and zeal with which you have conducted yourself as the chief whip of the Ministerial Party during critical situations are but few instances of your head and heart and we cannot rest content without appreciating adequately the valuable services which you have rendered to the country by your untiring and ceaseless work in the Legislative Council for two periods together.

We have in you, Sir, an old head on young shoulders bestowed with characteristic energy and cheerful disposition and good physique, and we feel proud to greet you as the head of one of the important districts of this Presidency which is famous in India for its sanctity and glory.

NON-BRAHMIN YOUTH LEAGUE

Now that an opportunity is thrown open to us by your being the President of one of the important districts, we fervently believe that you will unbar the avenues of public life for the Non-Brahmin youths and thus advance the cause of our movement.

We, on behalf of the Non-Brahmin Youths of Madura and Ramnad Districts, pray for your long life, happiness, prosperity and many more honours.

We remain,

Sir,

*Your Loving League of
Non-Brahmin Youth, Madura.*

MADURA, }
21-11-28.

In replying to the address Mr. R. S. Nayudu thanked the League for the honour done to him and emphasised upon the fact that the youths are the future citizens of the country and the advancement of a nation depends upon its young generations with a good body and health. He also appreciated the material and social work being turned out by the Youth League in the course of a few months after its starting and referred to the recent Non-Brahmin Youth Conference organised by the League which was a splendid success and in which he took part in unfurling the flag of Equality, Fraternity, Liberty and Progress. Mr. Nayudu in concluding his reply requested the members of the League to lend their co-operation in preserving the good sanitation of the town and assured them that they will have the fullest support of himself and his Council in all the achievements of the League.

Then Mr. Soundarapandiya Nadar in thanking the League for the kind and loving honor bestowed upon him, said that he had hitherto been a staunch disciple of our great Non-Brahmin leader Mr. E. V. Ramaswamy Naiker and only recently he had entered into the political field and he also pointed out the importance of the youths in a country and how they should progress. He proclaimed that if at all our presidency which is the most backward in India in social matters, should be uplifted

THE NON-BRAHMIN YOUTH

it can be possible only by following the principles of "Kudi Arasu" and "Revolt" the prominent weeklies of South India.

The President thanked those present and congratulated Mr. Nayudu and Mr. Nadar and said that they well deserve such honours. He summed up the speeches of the two gentlemen and quoted the true expression that the youth of to-day is the citizen of to-morrow.

Mr. A. Koppu Menon, B.A., B.L., the Vice-President of the Youth League heartily thanked the President, Mr. Nayudu and Mr. Nadar and all other guests and promised that the Youth League will always be at the disposal of its true leaders in the advancement of the country. With that the guests dispersed.

Prominent among those who were present are:—Messrs. P. T. Rajan; K. V. Menon; M. T. Somasundra Mudaliyar; Krishnasamy Chettiar; Dewan Bahadur V. Ramabhadra Nayudu, Zamindar of Vadagarai and Dhodapanayakanur; P. M. Shunmugam Chettiar, Vice-Chairman; R. S. Nayudu; W. P. A. Soundarapandiya Nadar, Miss Hambleton; K. Sankaralinga Mudaliar; M. Abboy Naidu; M. Manickavasagam Pillai; T. Narayana Pillai; S. A. F. Ibrahim Sahib; G. A. Chinnu Nayudu; A. Koppu Menon; V. Alagappan; A. G. Duraisamy; S. Salai Mudaliar; P. Pitchaimuthu Konar; A. Punnaiyappa Nadar; S. Koodalingam Pillai; V. Kondia Naidu; Lakshmiratham Bharati; Krishnasamy Pillai; M. Howth; B. C. Ray; V. C. Venkatasamy Nayudu; V. P. Lakshmana Nayudu; Shunmugam Pillai; Edwin Permana; S. Gnanavolivu; C. Krishnan Nair; S. Jesudason; K. Sukumaran; S. S. Rajan; Dr. Ramachandran Pillai; T. O. Mohamed Ali; Aiyasamy Mudaliar; Alwarappa Pillai and Thiagaraja Mudaliar; besides many others.

MADURA,
22-11-28.

K. RAMASWAMY,
Secy. Non-Brahmin Youth League.

Printed at the Madras Co., 746-7, High Road, Triplicane, Madras, and published by
Mr. S. Surendranath Vengeli-Arya, M.A., B.D., S.T.M.

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THE NON-BRAHMIN YOUTH.

The latest issue of this monthly Magazine keeps up a high level of articles of literary excellence and artistic which is one of its important features. Mr. E. V. Sundar, M.A., B.L., in his article entitled "The Village" deals on some of the problems of rural reconstruction in the light of the Agricultural Commission's report, and points out how religion and law have both combined to impose certain conditions and limitations on man's activities and how the rigidity of the caste system has stunted the growth of progressive nationalism. Miss Anna Koch Schioler has an interesting article on "How Danish women obtained their franchise" gives an account of the women's fight for freedom in Denmark. Miss R. Krishna Bai, B.A., L.T., contributes a fascinating article on her favourite subject, "Art—its influence".

Miss Aney Cryan, the Students' International Union, Switzerland, gives a sketch of the activities of the Union under the caption "The world in miniature." There are also articles by Mr. R. Balakrishna Mudaliar, B.A., L.T., the usual monthly report on the activities of the Non-Brahmin Youth League and

notes on current topics are also appended. The "Non-Brahmin Youth" is fulfilling a legitimate purpose in the social life of Non-Brahmin youngmen and elders by concentrating their attention on the problems of the day. The large amount of space devoted to subjects on art, music and poetry shows that it is going to play a definite part in the cultural awakening of Southern India. The heroic, enthusiastic and herculean efforts of the Editor in getting contributions from such far-off places as Switzerland, Denmark etc., show his anxiety to make the journal a first class magazine of culture and art in our province. We are sorry to learn that he has not met with sufficient encouragement at the hands of the Non-Brahmin public. The readers would remember the appeal that we published some time ago for encouragement and support of the journal. We are sure that the generous and patriotic-minded Non-Brahmin public will respond liberally to keep up and sustain one of the leading journals of South India which is working towards cultural renaissance, social regeneration and religious awakening.---(Justice).