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THE NON-BRAHMIN YOUTH

VOL-I

NO-I

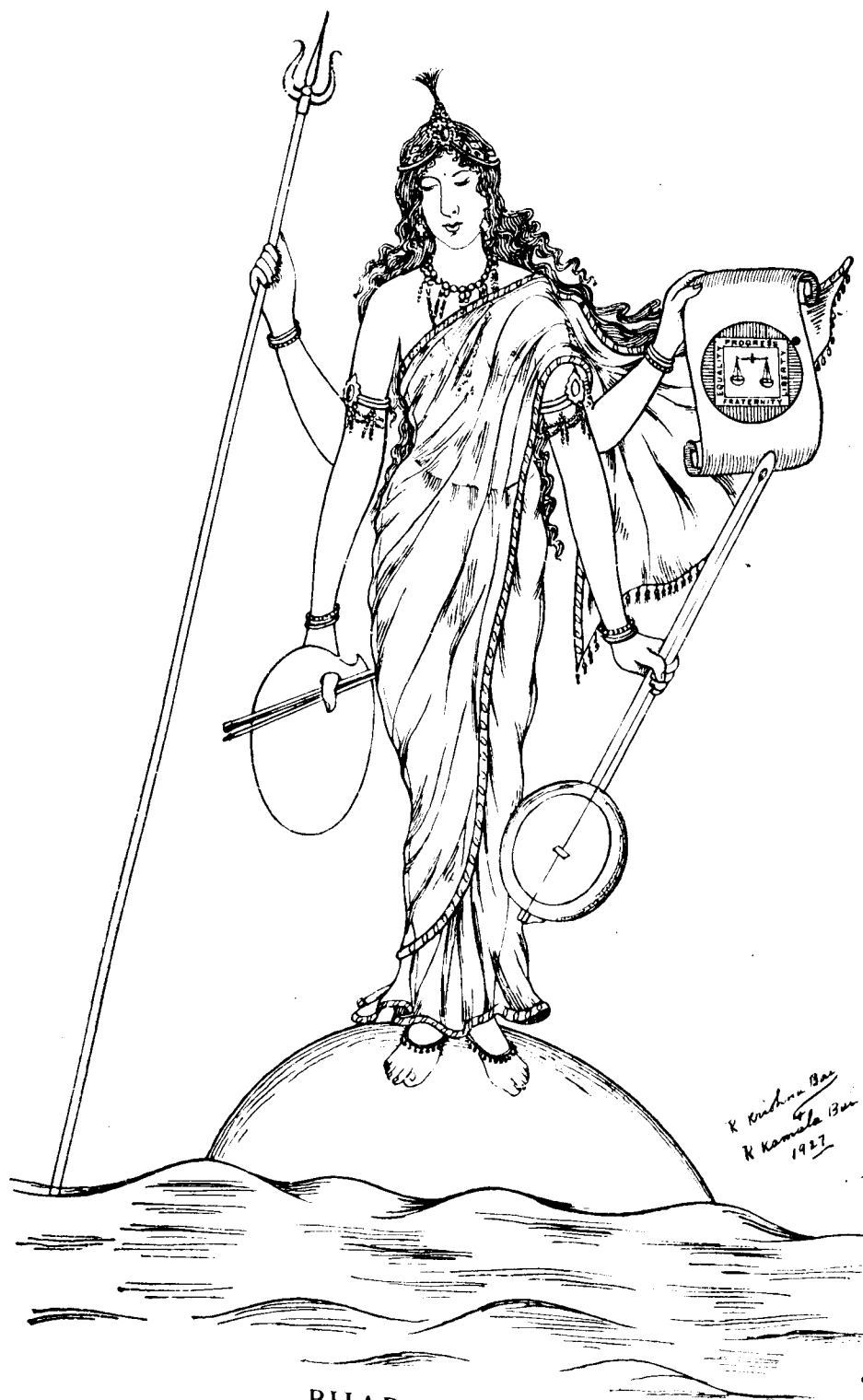
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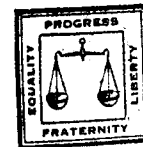
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BHARAT MATHA.



THE NON-BRAHMIN YOUTH.

Vol. I.

FEBRUARY 1928.

No. 1

OURSELVES.

IN these days of democracy, individual freedom and internationalism, when there is so much talk of religious toleration of all races, appreciation of artistic achievement of all people and encouragement to all civilizations and cultures, we do not think it necessary to offer our apology for presenting ourselves before the public. For us every nation must have a place in the comity of nations, so every community must have a place in a nation; as every community must be represented in a nation, so every individual must be represented in a community. It is only then we can speak of democracy. A true democracy is fed and nurtured by the voluntary service and sacrifice of its members, and voluntary service and sacrifice mean individual freedom. We can speak of the rejuvenation and regeneration of a nation, only when this fundamental principle of individual freedom to work, to live and to die for one's country and countrymen according to the light and conscience of its individual members, is granted. Individual freedom is the life pulse of a nation, it is the heartbeat of a democracy.

We lay so much stress on individual freedom, because the stability and solidarity, dignity and honour, freedom and immortality of a nation depend on the progress, development and the creative energy of its individual members. In the past, this was denied to all but an infinitesimal fraction of the vast population of this land. The result is that we have lost our country and we have all of us become serfs and slaves.

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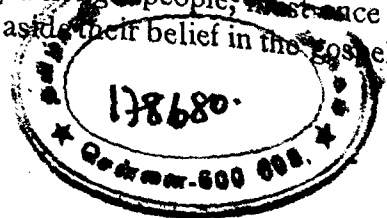
It is this sincere desire to serve our people to our utmost capacity and lay all that we possess on the altar of our mother country willingly and voluntarily, to make our people great and glorious, our land rich and immortal, by getting ourselves well-tutored, trained and developed in all aspects of life that we have ventured to come out. By the grace of God, we shall endeavour our honest best to remain loyal to this primal impulse of our life.

TRADITIONS, CUSTOMS, INSTITUTIONS ETC.

We believe that all Institutions, Traditions and Customs are meant for man. Their value consists in promoting his interests. They are always means and they are never ends. We are not eager to perpetuate those institutions etc., which do not serve life, but which on the other hand stand as so many barriers on the onward path of man's progress. There is no divine right in a caste, enjoying supremacy and special privilege. It shall be our sacred duty to demolish all shibboleths and barbaric notions of caste and class distinctions. Whenever and wherever we know that any institution, tradition or custom rests on any form of injustice, we shall not be afraid of breaking or destroying it. We shall raise our standard or revolt and wage war against all institutions etc. which tend to make man a mere machine or instrument, to carry out the orders of the few, without any right either to question their preposterous presumption or to exercise his power of reason, to help and enrich the few monopolists, at his own cost and at the cost of the masses.

UNITY.

We believe that the unity and the solidarity of a nation wrought on the principles of expediency or of the give and take policy of the political philosophers of our country to-day, are like the vain attempts of a man who toils hard to spin a rope out of the grains of sand. The cohesion and the solidarity of a strong and powerful nation are based on more enduring principles of man's inner nature. They must be accomplished on the higher moral and spiritual principles of life. They who are anxious to establish unity among people, must first make up their minds to cast aside their belief in the gospel of particularism and monopoly



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and strive to live the life which upholds social equity, justice and righteousness. Through this magazine we shall preach the divine sanctity of man and oneness of the human race; not merely as theoretical doctrines of some abstract philosophy of conduct and character towards our neighbours and strangers, but as working principles applied to our everyday life, in our relations to all people irrespective of creed and colour.

CULTURAL VANDALISM.

Indian art, literature, culture and civilization are not the product of the intellectual, moral, spiritual and artistic ambitions and aspirations of anyone particular race or community in this country. Dravidians, Aryans, Dravida-Aryans, Non-Brahmin Aryans, Brahmin Aryans, Greeks, Persians, Musulmans, Jews, Parsis and Christians have contributed their mite to the Indian Art, Literature, Culture and Civilization. In the past, fanatical zealots and biassed propagandists of a particular civilization and culture, with an immoral and impious motive mutilated and corrupted the literature of other people and misinterpreted their culture and civilization. Those whose livelihood and prestige depended on hypnotising the masses and leading them into the belief that their civilization and culture were inferior to that of their false teachers, fed them with blackest lies in regard to the divine origin of their caste, literature and civilization. It is the intellectual dishonesty and moral pilfering of the particularistic brigand that are responsible for the ruin of the Dravidian art and culture, the disappearance of Buddhism from the land of its birth and innumerable other cruel things. Physical wrongs and injuries are very much less painful than mental wrongs and injuries. We are deprived of the rich heritage of our ancestors. We are deprived of our mind and soul. It shall be our moral and spiritual duty to fight with undaunted zeal and courage against all such cultural vandalism and render justice to all cultures and civilizations.

WOMEN.

We believe that the future greatness and glory of our nation will be established not only on the achievements of our men, but also of our women. We shall fight against all bar-

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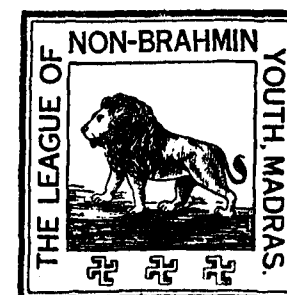
RAJAH OF PANAGAL.

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riers which are on the path of women's progress and development. We shall not tolerate unjust, irrational and immoral interpretations of woman's duty to man. We shall condemn double standards of ethics—one for man and the other for woman. Whatever we shall demand for our young men, the same privileges and prerogatives shall also be demanded for our young women.

CONCLUSION.

In all these and in the various topics we may have to discuss, we shall maintain the balance of mind which is very necessary for our success. We shall allow no feeling of hatred or injustice to enter into our heart and offend anyone. He who has learnt to dethrone the tyrant hate in his heart, to retain the composure of his mind, and conquers the lust for revenge in his heart; is spiritually free and is the master of those who wrong him and his people. Thus it is our privilege and sacred office not to hate persons, but to attack without hesitation and without fear all pernicious and inhuman systems, which in the name of our Culture and Religion, develop selfishness, greed, monopoly and predatory instincts in man.



PRESIDENT'S MESSAGE.

NON-BRAHMIN young men and women :

In these days of competition, efficiency and competency, when our Non-Brahmin masses are deprived of their privileges and prerogatives to shape and mould their lives according to the dictates of their conscience, and are forced to wallow in intellectual and moral squalor and dirt, when there is so much of weeping and wailing owing to economic injustice, when there is so much of communal bitterness and religious intolerance, when one-sixth of our race are tabooed as untouchables, when one-third of our race are being ground down by exploiting capitalists, when our women are hurled down from the high pedestal of domestic and national suzerainty which was once theirs, when these and many more evils exist in our midst, those who betray slackness of thought or will, those who scamp work and run away from their duty, those who seek ease and are eager to sip pleasures of life are sinning against their God, their people and their country.

So, the League asks you to develop a passion for knowledge and wisdom, to make yourselves creative gods and goddesses, to contribute to the sum total of human happiness and joy and work for the salvation of your Bharat Mata.

• The League asks you to make yourselves the fearless defenders of the oppressed, untiring servants of the poor, courageous advocates of progressive ideals, and harbingers of a new heaven and a new earth.

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The League asks you to stand by all that is noble, sublime, and righteous in your country, and fight with a fierce anger against everything that is irrational, inglorious, inhuman, immoral and impious in your land.

The League asks you to believe in true internationalism which is rooted in true patriotism, true patriotism which is rooted in true communalism, true communalism which is rooted in true self-love.

The League asks you to believe in self-expression and not in self-repression, self-development and not in self-effacement, self-emancipation and not in self-enslavement.

God is our Commander and we are His soldiers; ours is to march on with a disinterested motive and without any attachment to the fruits of our labour.

Your servant,
S. P. Y. SURENDRANATH VOEGELI-ARYA,
President,
The League of Non-Brahmin Youth,
Madras, (Central.)

Non-Brahmin Youth
Feb - 1928



INDIAN WOMANHOOD—THE PRESENT NEED.

By R. KRISHNA BAI, B.A., L.T.

India is passing through a stage of transition for now the clamour for women's education is answered by patriots, politicians and 'champions of woman's cause.' But the kind of education that women should get seems to be the much disputed and unsettled question. Recent events show that some at least realise the fact that women should be given cultural education different from that which is imparted in all the existing institutions, while some enthusiastic women think that they will lower themselves in the eyes of society by consenting to have a different course. What is education first of all? To some it means all the training that one can get for money in Schools and Colleges. Schooling is only a part of education, for the instruction that one receives in schools is a mere incentive to gain the wider realms of knowledge. Well has Lord Avebury put: 'Reading, writing, arithmetic and grammar do not constitute education any more than a knife, a spoon and a fork constitute a dinner'. Education is then a preparation for life and if applied in the true sense it "helps us to live". The word education itself signifies the act of drawing out or educating the hidden powers which are implanted in Man.

What is really wanted is to bring back the lost culture, art and religion and keep up the individuality of Indian womanhood. The function of pedagogy hence, is to organise the mind

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with knowledge and give it the impetus to perfect itself by self immersion which is the same as self-realisation. Though centuries of neglect on the part of our countrymen, have visibly dimmed the glory of Indian womanhood, though whirlwind after whirlwind of foreign invasions thrust various changes over the head of Aryavarta, the key stone of the arch of Indian womanhood stands unshaken, unimpaired still. It is because our women did not try to imitate man and compete with him in his lines of work. It would be a sad mistake indeed if woman dazzled by the present ideas of freedom and equal rights should forget that in her hands lies the future happiness and progress of the country. I do not certainly mean that women should have no activities beyond the family. The whole world is her realm and whatever, may be her chosen sphere of activity, let her not lose her individuality and mechanise life. Let us not imitate another nation. We are children of an ancient civilisation, we inherited a glorious past and we are proud of her past and ardently wish to be proud of our future. The glory of our future depends on the homes of the present. To woman then belongs the greatest privilege—the careful tending and educating the future citizens of 'Baratha Matha'. Her mission is greater than that of the politician. But as Rabinranath Tagore, our honoured poet, says: "It is not that every woman should be made to learn the culinary art or that she should have no higher ambition than to be a home-manager." We want politicians like Mrs. Sarojini Naidu and Dr. Muthulakshmi Reddi to fight for our long neglected rights, at the same time, let us not neglect our homes for the Law Courts and Legislative Councils entirely. I am not opposed to women entering politics, we need them absolutely to make "men in power" realise their long-forgotten duty to women, but I am certainly opposed to larger numbers entering public life leaving their much needed social work at home and in society. As Mrs. Sarojini Naidu aptly warned in the recent National Social Conference let not "new ideals of liberty affect the cherished notions of Indian womanhood." We want our Savitries, Sitas and Damayanties to once more glorify annals of History. There has been no break in the glorious History of women till the time when English education gave a new culture to man in which she had no share till

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now and which carried him away into a new world, while she remained ignorant at home. We have illustrious names like Padmini of Chittore, Meera Bai the Poetess, Tara Bai the skilled Warrior. Do not these names shine out as brilliant stars in the sky of our Nation's history? Now that the gap is being filled up gradually by enthusiastic champions of woman's cause, and that women have given ample proof that they are not in any way inferior in intellectual capacity to men, it is high time we looked into the kind of education that women should get, in order to enable her to perform the duties of a woman successfully.

The education given to women (elementary, secondary and higher) should make them enlightened in their sphere of daily life. A girl who stops after passing the elementary stage should be able to possess an elementary knowledge of subjects that are useful in every day life e.g. hygiene, first aid, domestic science, general principles of nursing the sick, care of children, in addition to the instruction she gets. Besides, the present system of education is sadly neglecting the development of the finer faculties in man; the aesthetic sense. It is deplorable to hear our girls complain of "monotony in drawing lessons and dislike in the singing classes." It is no real education which does not develop all the higher imaginative faculties. Music "the universal language of mankind" and art "the science of the beautiful" should find a place in schools and colleges. To respect art and music is a national as well as individual duty as their influence tends to develop the best moral virtues, teach reverence, beget unselfishness, elevate the mind, and create a dislike for all that is mean, and ignoble. We, a nation whose aesthetic understanding has been deadened by generations of foreign notions of culture and teaching, have now to stimulate instead of suppress in our young, the lively inborn artistic sense of our people. Set out Art and Music free to follow the natural channel, remove the impediments that are placed in their course and without doubt they can minister to the intellectual needs of Mother India. Let us get rid of that false culture which blinds the eyes and stops the ears of our girls, to all that the sublime nature, art and melodies of our own country have to teach them. Let education give the impetus to the powers of observation to appreciate beauty of form, and line

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to understand beauty, to enjoy and feel it; for it is towards realising the divine beauty on which the universe rests, that all the hopes of humanity are centred. If the aesthetic spirit which is more natural in women, and which is the motive force to develop all the higher intellectual faculties, is kept out of the newly formed Indian Universities they will only establish, rather perpetuate, all the evils of the old. They must make way for Art and Music. Then and only then will there be any hope for the revival of our past culture. The Andhra University has recently included Music and Art as one of the faculties and has also instituted a Degree. Let those who have the facilities and opportunities to take up University course specialise according to their special aptitudes, but let those who want education to prepare them to take up the noble mission of women train themselves in that groove. India needs mothers at present; "good mothers" to lead the home, to instil into the future sons the noble ideals of life and citizenship. "This done" as Rabindranath Tagore says "the country will be a heaven of man and woman—a world of love, service and sacrifice".

PURDAH SYSTEM.

BY MR. S. M. FOSSIL.

"WOMAN has no soul"—is a charge which its enemies are never weary of levelling against Islam. A perusal of the Quran and the accredited sayings of the Prophet Mohamed, will reveal to the impartial and unbiassed student how baseless that charge is. I do not propose here to discourse on the status of woman in Islam. Such of my readers as are anxious to know anything about it may profitably refer to Moulana Kidwai's masterly treatise entitled "Position of woman in Islam". The following quotations from the Quran and the traditions speak for themselves: "Paradise is at the feet of thy mother". "The best of you is he who is best to his wife". "And verily ye have rights over your women and your women have rights over you". Islam is life to be lived and not a bundle of theories to be discussed. However ideal the position of woman in Islam might be in theory, in actual everyday life it is most unenviable. Especially in India at the present time, the treatment meted out to Muslim women is a libel on Islam. Just as a tree is judged by its fruits, so is a religion judged by the life its votaries live. It is therefore small wonder that the treatment accorded to women by the generality of Mussalmans in India has forced non-Muslims to the conclusion that woman in Islam has no soul.

I propose in what follows to briefly indicate that Purdah system is quite foreign to Islam and does not have behind it any religious sanction.

The Arabs before the advent of Islam were a barbarous race who regarded their women as mere chattels and child-producing machines. The hatred of women in pre-Islamic Arabia was so implacable and deep-seated that when a female child was born it was buried alive. Whatever might have been the indignities, hardships and humiliations to which Arab women were subjected, they were never kept in seclusion. There was no Purdah system. They moved about freely wherever they chose. With the advent of Mohamed, the status of woman legal,

social, political and moral was raised. All the disabilities under which they were smarting vanished. The grant of equal rights and privileges to women, roused their sense of duty with the result that the emancipated Muslim women acquired a greater sense of self-respect and responsibility than their pagan sisters. This positive historical evidence conclusively proves that greater freedom for woman does not lead to immorality but makes them more moral. So long as the Arabs remained in their microcosmic desert world, unsophisticated by outside influences, their men and women enjoyed the utmost freedom. But with the expansion of the Muslim Empire, the Arabs came into contact with Byzantine and Persian civilizations. There is irrefutable historical proof to show that purdah system was prevalent in ancient Byzantium and Persia. It was specially in vogue amongst the ladies of the upper stratum of society. When there is an impact of civilizations and two individuals or nations come into contact with each other, there is mutual give and take. This was true of the early Moslem conquerors who emerged from the Arabian desert. The conquered Greece took the conqueror Rome captive. The Arabs adopted the purdah system from the conquered race.

City is the birth-place of civilization. Fashion is usually associated with civilization and flourishes in the city. Fashion has been defined as the eccentricity of the aristocratic townsman hardened into fact. Purdah was regarded as a mark of civilization and was adopted by all those whose passion was fashion. It was only confined to the city. God made the country and the country folk refused to cover their faces with anything artificial. Man made the town and the townsmen muffled their faces with veils. The peasantry are a practical people. They possess that uncommon commodity commonly called common sense. They refused to adopt the purdah as it not only interfered with their health but was also a hindrance to their work. So even in those days it was towns women who appeared with a veil. The peasantry have consistently stood against that most unhealthy and inhuman system and even to this day they do not follow it. When towns women went to the country they discarded the veil and when they returned to the

town they donned it again. That in short is the history of purdah system in Islam.

Dr. Sulaiman in his presidential address to the social section of the All-India Mohamoden Educational Conference, has propounded another theory. He says that in the Middle Ages the minority of Muslim invaders of India found themselves in the midst of an alien majority and as they had to live an active outdoor life and could not always be by the side of their women, the only course open to them in that age of battle and brigandage, was to keep their women in seclusion. He adds "Thus were Indian women denied that liberty which their sisters enjoyed in Turkey, Afganistan and Egypt". But a moment's reflection will show untenable this theory is. Turkey, Afganistan and Egypt were not Moslem countries. They were conquered by Mussalmans. The first Muslim conquerors of those countries found themselves in the midst of an alien majority even as the early Moslem invaders of India, and yet they never kept their women in seclusion. No one with a modicum of historical knowledge can ever say that the non-Muslim populations of those countries were more civilized, docile and peace-loving than the inhabitants of India. I am inclined to think that the womenfolk of the early Muslims of those countries, were exposed to far greater dangers than their sisters in India, in those remote days. So it cannot be said that seclusion in India was resorted to as a means of protecting women. Prof. Habib is emphatically of opinion that purdah system was in vogue in India, specially amongst the Rajputs from whom the Muslim invaders copied it.

When we examine the religious aspect of purdah system, we find that the Quranic injunction to women is not to display their (zeenath) that is ornaments. There is no mention of purdah. What is insisted upon is that women must not expose their persons in a meretricious manner. The dress worn by our Hindu and Parsee sisters is quite in consonance with the injunctions of the Quran. The following passage from Hamilton's translation of the Hedaya, an undisputed authority amongst Mussalmans supports my view: "It is not permitted for men to look at strange women except in the face and palm of

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the hands, which is allowable, because women being frequently concerned in business with men such as giving taking etc., it would therefore subject them to great inconvenience if these parts were veiled, whence there is necessity for leaving them bare." It is therefore transparently clear that purdah system has no religious sanction behind it. A custom however absurd and alien it might be, when it comes to stay in a community, after the lapse of a few years assumes a religious air and is even invested with sanctity. The priest whose duty it is to trade upon the ignorance of the gullible masses, by perpetuating old customs and practices, like the proverbial Devil who quotes the Scriptures, with his ingenuity and fertile imagination, so interprets the Holy Writ, as to support his view. That is exactly what the Mullah does to-day with regard to this admittedly iniquitous and un-Islamic practice of purdah.

Purdah system whatever might have been its advantages in the past, it is admitted by every honest Mussalman, has now out-grown them. The Pasha or the Effendi in Turkey lived in a palatial building surrounded by orchards and gardens so that the denizens of the harem could move about freely, take exercise and enjoy fresh air and sun-shine. With the increase of Muslim population the middle class and the lower class came into existence and they could not provide their women with the same comforts and conveniences as those enjoyed by high class ladies. They had therefore to live in small tenements with no fresh air, no sun-shine and no opportunities for recreation and exercise. Intestinal and pulmonary diseases took a heavy toll of life. Turkish nation was not only degenerating physically but was also dwindling numerically. The thinking section of Turkey was very much perturbed and the committee of Union and Progress put in the forefront of its programme for national reconstruction, emancipation of women which, as every one is aware, has been completely achieved under the liberal rule of Mustapha Kemal.

The condition in India to-day is much worse than what it was in pre-Kemalist Turkey. The recent Mortality Report of Madras ought to open the eyes of every right-thinking Mussalman to the conviction that if Mussalmans should live

PURDAH SYSTEM

they must at once discard purdah. The one sure cause of the physical degeneration and intellectual decay of the Muslim community is purdah system.

It is argued that purdah system is a mark of chivalry and Mussalmans as a chivalrous people ought to preserve it. I am not prepared to admit that it is an outcome of chivalry for chivalry does not consist in shutting up women within the four walls of the house thus killing them with kindness which is much worse than killing them with cruelty.

There is nothing more mischievous than to suggest that the purdah system was instituted to prevent them from going astray. Trust begets trust. Shutting women up within the four walls of the house is a gross reflection on their good faith. Immorality is not peculiar to women. It is equally rife amongst men. If purdah system could be an effective check against immorality men and women alike ought to be kept in purdah.

The world is changing. Humanity is progressing. Mussalmans must either progress or perish. The leading Islamic countries have discarded purdah. The croaking of the conservative Mullah can no longer stem the tide of Islamic progress. I believe in the inherent vitality of Islam which has never been opposed to human advancement. Just as in politics the sedition of one generation becomes the imperial loyalty of another, so in theology the heresy of one generation becomes the orthodoxy of another. If this generation were to condemn the protagonist of the feminist movement as heretics, the next generation would canonize them as saints. Signs are not wanting to show that Muslim women of India are determined to discard purdah. How glorious and chivalrous would it be for Mussalmans to assist their womenfolk in their efforts to emancipate themselves from this most pernicious system which has wrought the physical intellectual and economic ruin of the Muslim community!

SOCIAL REFORM AND LEGISLATION.

By 'M'.

THE year One Thousand Nine Hundred and twenty eight promises to be a year of Social Legislation. Much of the time both of the Central and the Provincial Legislatures is likely to be taken up in the discussion of Bills which seek to reform some aspect or other of Indian Society. Bills which have already been introduced will emerge out of the select committee stage and several new Bills are awaiting introduction. Mr. Sarda's Bill to fix the marriageable age and Dr. Gour's Bill to raise the Age of Consent will be prominently before the public eye. In our own Province, Dr. Muthulakshmi Reddy's Devadasis' Bill will evoke much discussion. In the sister province of Bombay the attention of the Legislators will be directed towards the prevention of Prostitution. The slanderous attacks levelled against Indian society by the Miss Mayos and Pilchers of alien lands have served to turn the searchlight inwards and to whip our reformers into activity. It is therefore perhaps well at this stage to inquire into the criticisms of those who are opposed to social legislation, who feel that the reforming of society neither can nor ought to be effected by legislative enactments.

We are however, at the very outset willing to concede that it would be better and far more desirable if, instead of seeking legislative intervention, we were able by silent and quiet propaganda to eradicate the evils of our society. But unfortunately for us, a resourceful priesthood has seen to it that our social customs are so intricately interwoven with our religious creeds that the moment a reformer seeks to point out the social evils prevailing in our midst the priestly finger of scorn and contumely points at him as a religious renegade. Therefore it seems to us to be inevitable, that to effectively eradicate the evils of our society we cannot help having recourse to social legislation.

The most favourite though the least tenable argument advanced by the opponents of legislation in the matter of social

reform is that the enactments interfere with the religious beliefs of the people and endanger the very foundations of Hinduism itself. When the inhuman practice of Sati was sought to be abolished, when the Civil Marriage Act was sought to be placed on the Statute Book, when the Religious Endowments Bill was about to be made into law, and at practically every stage when attempts were made to reform society in any manner whatsoever, critics were not wanting who raised the bogey of "Religion being in danger". Now it seems to us, that those who raise this plea are doing an injustice, both to themselves and to the religion they pretend to defend. We claim to know something and understand a little about Hindu religion and we believe that this great and ancient religion is not built on the quicksands of transient customs and passing usages but upon firmer and more rocky soil. None derogates more from the dignity and sanctity of the Hindu religion than he who seeks to make out that that religion is nothing save a bundle of social and ceremonial codes. We believe that the Hindu religion has a glory and a sanctity all its own. No one who has read even a single verse from the Bhagavat Gita, who, as the dusky rays of the juvenile sun fall dimly upon his garden, has chanted a solitary hymn from the entrancing works of our Dravidian Saints, no one who has imbibed the true spirit and significance of the ancient Hindu scriptures will dare to affirm that the great and the glorious edifice of Hindu religion and Hindu culture will tumble down like a pack of cards because, forsooth, law forbids a girl of twelve from being a mother.

Even a casual perusal of the statistics connected with infantile mortality, the number of child widows and of mothers that die of child birth in our land will convince one of the enormity of the havoc wrought by the innumerable social evils that have taken so firm a root in our society. And breathes there a fanatic whose zeal for what he erroneously supposes to be his religion is so deep and so blind that, even when the lives of hundreds and thousands of the chaste daughters of India are being sacrificed at the altar of blind customs and meaningless superstitions day after day and night after night, he is content to complacently look on at the gruesome spectacle, rather than

let social legislation effectively check the massacre of the innocents?

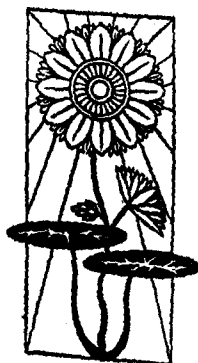
Then again, there are those critics who affirm at all times and on all occasions, that public opinion is not yet ripe and is against the enactment of a legislation of the kind proposed. The essential fallacy in this kind of argument will we hope at once be perceived. To suggest that we should wait till public opinion has become sufficiently ripe, vocal and assertive, is to argue in a vicious circle. If public opinion were all that it is desirable, if the prevalent social evils are looked down upon with contempt and abhorrence by a vast majority of our countrymen, then even the most enthusiastic of social reformers would not care to add another superfluous piece of legislation to the already all-too-voluminous pages of the Indian Statute Book. It is because public opinion is not sufficiently ripe, it is because child marriages are the order of the day and the alarming number of child widows in our land is increasing day after day, it is because several other social evils are a menace to the honour and the dignity of our country that we want social legislation of a more or less drastic character to effectively check all these evils. It is idle and futile therefore to suggest that legislation will have to wait for public opinion to become sufficiently ripe.

We shall refer to only one more ingenious argument advanced by the critics of social legislation. It was when the Age of Consent Bill was being debated upon on the floor of the Legislative Assembly that several Honourable Members rose from their responsible seats and declared that the passing of the Bill will result in Police oppression and concoction of false charges against the husband. And the ex-Deputy President even went the length of saying that the very object which was sought to be attained by the enactment of the Bill, namely the protection of the child wives, will be frustrated if the measure were passed into law. He suggests, and we cannot conceal from our readers our surprise that a gentleman of the undoubted legal acumen of the ex-Deputy President of the Indian Legislature should have ventured to make that suggestion—that if the husband were convicted of the offence punish-

able under the Act, he must perforce have to be imprisoned and therefore would become a social outcaste, leaving the innocent wife to lead a life of lonely misery. According to the argument of these ingenious critics, the whole of the Indian Penal Code will have to be radically amended so as to exclude all married persons from the purview of the Act. For, say the critics, if you imprison a husband, however monstrous the crime and however heinous the offence of which he is convicted, *ipso facto* he becomes a social outcaste and the innocent wife spends her life in lonely misery. Our difficulty lies not in answering these critics, but in understanding how eminent legal luminaries of the Bench and the Bar, thought it fit to advance so flimsy an argument from the responsible seats of a deliberative Assembly.

One of the strongest arguments that we could advance in favour of social legislation is that it will create a feeling of relief among those who to-day are compelled, owing to a variety of reasons, to perpetrate most of the social evils under which we are ailing. Let us take two glaring instances, child-marriages and disfigurement of girl-widows. Is it not a fact that most parents marry their daughters in haste, without having had even the leisure to search after the most suitable bride-groom, more out of dread of public criticism than in obedience to any religious injunction? And is it not also the dread of social ostracism that compels a parent against his own finer feelings, against his own conscience, against his own religious sentiment itself, to disfigure the face of the offspring of his love, the apple of his eyes—his widowed daughter, scarcely past her teens! And the one thing, in fact the only thing that will silence the slanderous tongue of neighbours and relatives and make social ostracism and ex-communication a thing of the past is the enforcement of social legislation. Thus alone can we end the misery of millions of India's daughters.

It is here that the argument in favour of Social legislation really lies: not that it is a shortcut to Social Reform, but that it is the only cut, the inevitable cut to the reformation of Indian Society.



TO THE SUN OF DHARMA.

RISE, glorious Sun of Truth, once more arise
 Upon our darkened hapless Motherland,
 Darkened so long by countless Shastric lies,
 Her soul in death-like slumber steeped ! Thy hand
 May rouse her yet, dispel this gloom of hell
 Encircling her, this ignorance immense,
 And from her eyes disperse the vapours fell
 That blind her sight. Too long thou hidest hence,
 Strong Sun of Justice ! Long the Night hath run !
 Come, burn away the tiger webs that bind
 Her hands and feet, by Faith and Custom spun,
 Spiders that strangle still her limbs and mind !
 Then, Ind, like Samson from his spell, shall wake
 To strength anew enhanced a thousand-fold.
 And, smiling, with a finger touch shall break
 Falsehood's hell-dark and million-pillared hold !
 But she, unhurt, in glory grow once more
 To all the world again a staff and light.
 Rise, Sun of Dharma, Buddha light of yore,
 Immortal Sun of Justice, Truth and Right.

S. M. MICHAEL.

THE CAUVERY.

AROUND the banks there reigns a calm,
 A Stillness in the rolling stream,
 And silence lends her secret charm,
 Unto the solitary scene. (1)

The weeping weeds are lying low
 In token of the parting day ;
 Alone the murm'ring stream doth flow
 Along its dreary winding way. (2)

The dusky rays of twilight eve
 Do linger on the rocky shore ;
 The weary sun doth slowly leave,
 But fain would stay for sometime more. (3)

Is it the sound of murm'ring stream ?
 Is it the charm of falling night ?
 Is it the love of pleasant scene ?
 That tempts yon maid towards this site ? (4)

She nears the banks with mournful eyes ;
 Of cares of life all weary, she,
 On Nature's tenderness relies,
 And loves the crisping Cauvery. (5)

No trace of joy her face does show,
 No ray of hope upon her beams ;
 But steeped in thoughts of dreary woe
 Of days long past she sighing dreams. (6)

Alone she moves along a track
 Beside the stream—her favourite walk,
 She nears a falling Cataract—
 The night is growing stiller dark. (7)

Of all the charms of Cauvery,
 The least frequented this :
 A sight enrapturing to see
 A scene of unmixed bliss. (8)

THE NON-BRAHMIN YOUTH

The rising foam with moonlight lit
Is sparkling pure and crystal bright;
Upon a bank near by doth sit
The damsel clad in virgin white.

(9)

Her curly tresses loose are gay,
And all those lovely ringlets free,
About her lonely face they play,
Full joyous of their liberty.

(10)

Oft she smooths those curls away
From off her weary care-worn eyes;
But near them do they always stay,
As if 'tis there all comfort lies.

(11)

The waning crescent floats before
Its visage in the stream to view;
Naught save the river's muffled roar
Doth stir the calm of waters blue.

(12)

Ah! Soothing scene! Ah! Sight sublime!
Ah! Stream beloved in vain!
For she that on thy bank reclines,
Was never seen again!

(13)

I see her rise and Westward go;
I strain my eyes her form to see;
She moves with musing steps and slow
Beyond the shores of Cauvery.

(14)

Faint is the moon upon the skies!
Fades the maiden pale!.....Gone is she!
As in a dream the vision flies:
Alone is left the Cauvery!

(15)

Did Slander's venom cause her woe?
Can no one say what ailed her heart?
Was it the loss of friends: or oh!
Was it that Cupid's cruel dart?

(16)

S—y.

THE BOY SCOUT MOVEMENT AND NON-BRAHMIN YOUTH.

(By "BOY".)

TO the Non-Brahmin youth, whose schooling, in these days of unemployment, leads nowhere, whose suppression of the native instincts of love of open air and wooded country, for the sake of certificates and diplomas and degrees and the wealth which these were supposed to endow, has met with no compensating reward, and whose awakening, in the national life of our province, has roused in him a thirst for activity; no field of organised work offers greater scope for the development of his fullest capacities to his own benefit and to the benefit of the community to which he belongs, than the scheme of Character Building that has come to be known all the world over, as the Boy Scout Movement.

The Non-Brahmin as a class has never been particularly noted for his adaptability. When the modern book-school drove out of existence the old practical village school, offering the boy nothing but words to cram and repeat parrot-like, the adaptability and the age-long word-repeating traditions of a certain class of boys helped them to go forward and learn the new mantrams, but the practical, active, lively boy of the working classes found himself in a hole that was not the thing for him. It was not his fault that life-less word-chanting schooling did not fit him, but all the same, people called him a dunce, because he would not fit into the school. His honest attempts to adapt himself to the new circumstances were wrecked even in their infancy by hypnotic suggestions from his unsympathetic teachers, who told him that their learning was not for him. Having lost his occupation and missed his early acquaintance with God's Open Country, and being told he was unfit for modern secondary school education, he found he had no place to lay his head.

In Scouting, we give him back what he had lost without taking off any of the material benefits that he is going to gain

out of the modern High School. We open up before the Non-Brahmin boy a field in which his capacities and capabilities are developed to their fullest extent and we equip him with the power for success in life. We have in the Boy Scout Movement a scheme by which the Non-Brahmin boy can show to the world what he can do, and what is not so easy to acquire as book learning and what is not so simple to achieve as passing examinations; we have in it a system of education* which does not suppress the natural instincts and tendencies in the Non-Brahmin boy who loves out-door life and open-air activities; a method which does not damn him negatively by telling him that he is unfit as a class for a certain kind of work and therefore for all kinds of work, but one which sympathetically helps him to discover as an individual what he can best do and how he can best approach it, and encourages him on these lines, and gives him confidence in himself. When this confidence is born in him, the great obstacle to the beginning of any kind of learning or any other pursuit vanishes and he no longer feels that he is attempting to master something that has been declared to be eternally out of his reach and realisation.

With the experience in practical life which Scout Training gives, school learning becomes for the boy a more intelligent and more purposeful affair, a much more living thing than mere transference of matter from books to the memory. The gulf between practical life and school learning was what has prevented many boys from benefitting by school education, leaving only a few persistent boys of special powers of adaptability and word-memory, to just manage to get over the gulf to the extent of passing their examinations. The methods of the Boy Scout Movement supply this deficiency, bridge this gulf between practical life and the aims and methods of school education. The success of the Movement with the boys is ample proof of the degree to which it has met their need.

Not only does the Movement educate the boy on practical lines, but it holds up as its main aim the building of character, the making of good citizens from a generation of happy, healthy and helpful youths. Its four-fold method of character-training

giving the boys resourcefulness, self-reliance, pluck and persistency—handcraft-training, different forms of being helpful to others, and physical development and personal hygiene, gives the boy just the equipment he wants in life but which the schools do not very much care about giving him on practical lines interesting to him and appealing to his imagination. Any constructive scheme for the betterment of Non-Brahmin youth should have these aims—of character-building, handcraft-training, service and physical development—in view; and what is more easy to realise these aims, than the taking advantage of a well-organised Movement, perfect in every detail, that has come as a Godsend to revive the traditions of our country?

It is high time that the older generation of our community which has often in the past showed a tendency to view any new movement or any revival of an old Movement under a new name, with scepticism, if not with distrust or suspicion, wakes up to a realisation of the possibilities of this Movement, recognises the important part which this Movement has to play in the regeneration of Non-Brahmin youth, gives to the Movement all the encouragement that it demands, and makes it its own.

A TRIP TO KOLAR.

By T. S. ALAGUSUNDARAM, B.A.

TRULY has Shakespeare said, "All that glitters is not gold," but we are sometimes led to think that the reverse also is to a certain extent true, namely, much that does not glitter is gold. Let our readers pay a visit to the Kolar Gold Fields, and there is proof positive of our statement. At the huge works, we see that everyday the apparently useless white rock, which to most of us does not seem much different from the road metal got from Pallavaram, is pounded and made to yield shining gold. One needs no argument to be convinced of the enormous difficulty, with which Puny Man wrests from Dame Nature her hidden treasures. It shall be our purpose here to give a short account of how extraction of gold is done at Kolar, with a hope of enthusing our readers to go and personally visit the mines, without which, it is our honest conviction that no amount of theoretical study would give an adequate conception of this Mining Industry in particular, and all such industries, chemical or otherwise, in general. Such visits are of educative value not only to the scientist, but also to the layman, the historian and the philosopher.

Gold is one of the few metals occurring in nature as such, in the free state uncombined with any other element. But it is embedded in the form of tiniest particles imaginable in the 'rocky material' which is worked up for gold. The mining process covers nearly half the field of work. The curious visitor is taken to a kind of platform, and is asked to step into an iron cabin with perforated sides, brought into position. The door is closed, the signal given and down goes the shaft (for such is the cabin we are in) at terrific speed, worked by strong wire ropes wound round a huge wheel, which is turned by electricity. A buzzing in the ear is felt and we seem to be flying upwards. Not a minute has elapsed presumably, before the shaft comes to a standstill, the door opens and we step out into the dingy underground tunnel 4,500 feet below the surface (in the slanting.)

A TRIP TO KOLAR

For every 100 feet there is a flat (a platform) and also a tunnel leading sideways and we have alighted on the forty-fifth flat. We walk along the tunnel lighted by electricity, and here and there, are the side tunnels dug for the gold-bearing rock. We see the coolies, candle in hand, at their work in dingy holes, hammering away at the rocks, or pushing up and down heavily laden trolleys over the rails running along the main tunnel. With a hearty 'Hey' to warn us off the rails, they vanish round the bend. The white patches of rock, we are informed, are the veins of gold and the neighbouring black rock is useless. It is interesting to note that these patches (like streams) run in a particular direction, throughout the mines, namely North to South.

The digging itself is done thus. Sharp crow-bars connected to and worked by pipes containing air under pressure, drill holes into the rocky walls. Within these are put dynamites which are exploded by setting fire to the fuses. The rock bursts, and huge holes are formed. The process is continued from place to place, tunnel to tunnel along the patch of quartz veins. It is wonderful to see huge boulders of wood, used as props for the rocky roofs, bent like twigs under the weight of the rocks. The rocks are carried on rails by trolleys to the central places where the shafts (both the vertical and the slanting, which latter run on rails) work, which in turn carry the ore to the surface. We do not know where the digging will end. At certain places they have dug as far as 7,500 feet below the surface. We are told that surveyors are always at work, measuring the extent of space emptied, the number of tons of rock carried up, the quantity of rock in store and even the number of years for which a mine is likely to be of value. After wandering through the highways and byways of the forty-fifth flat, we are again carried up the shaft to the surface where we breathe more freely, after the awe-inspiring air of the underground passages we had visited. We get a vague idea of the risky life, the miners lead everyday, when every moment of their lives they are in danger threatened by fall of rocks, of being entombed alive or crushed shapeless. The not too slim Scotchman in heavy ammunition boots, who was our guide, in-

forms us with an air of mystery that the lowest flats are most dangerous. We give a sigh of relief that we are again alive after our venture underground; and think our guide knows better.

On the surface the big blocks of stone that are brought up are preliminarily broken up into smaller stones, and as they pass over, carried by a wide canvas belt, experienced workmen, standing on either side pick out the useless black rocks. The smaller stones, well watered go to feed the stamping mills. Amidst deafening noise in the mills, we go up the rickety wooden stairs which literally tremble by the force of impact of the huge iron ram-rods working in hollow cylinders. 'Thud, Thud' go the rods as they fall with tremendous force on the stones inside the mortars, and crush them to powder. The powdered rocky material trickles over flat copper plates coated over with mercury. The mercury absorbs the gold particles in the powdered stone, forming an amalgam (a mixture of gold and mercury). Every now and then the mixture is scraped off and sent away for the separation of gold. Although much of the gold in the ore is removed by this process, much remains in the refuse which is treated again to yield a further percentage of gold. It is crushed to finer powder by rolling in gauze cylinders, mixed up with pebbles, at enormous speed. The impact of the pebbles with each other, powders the refuse still further. This in turn, is ground with mercury which absorbs more of the gold left over from the first process. The refuse from this is led away to the huge tanks where a third and a more complicated method is adopted to recover the last traces of gold. Before studying this we are led into the furnace room where the separation of the amalgam is done. The semisolid mixture of gold and mercury is put into iron trays coated with ash of wood, and introduced in the furnace. Mercury evaporates (at a lower temperature than gold) and distills over. It is collected after cooling, in suitable reservoirs, and thus recovered. What is left over in the trays is a spongy dirty yellow material, which is called sponge of gold. It is literally like sponge, with many air holes, soft and pliable. This sponge of gold is put into the electric furnace which gives a high temperature, and is melted and made into bars of solid

gold. 8,000 ounces of gold nearly, are recovered every fortnight by this means.

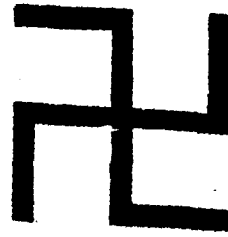
The final process is by itself a huge affair. The tanks, where as we have told, the refuse from the previous processes awaits treatment, are filled partly with water and partly with a weak solution (35%) of potassium cyanide (one of the deadliest of poisons) and the mixture stirred well by mechanical stirrers so that free access to air is had. The gold goes into solution with the cyanide forming a complex compound and this solution is filtered off and removed from the tanks. Now the solution is treated with zinc filings, which take the place of gold in the solution, and powdery gold separates out. This is removed and excess of zinc got rid off by roasting (as with mercury). Here again the gold is melted and made into bars.

We have given here a rapid survey of what had taken us nearly seven hours to study. To the technical expert, the Engineer and the Scientist, there are many more interesting details for assimilation, and the advantages of college students visiting such places cannot be exaggerated. The experience itself is a pleasant food for thought afterwards and the knowledge gained cannot be ignored.

A SOLEMN CEREMONY

"I have given you no gifts. I can give none except a pair of *taklis* and copies of my dearly beloved Bhagavad Gita and Bhajanavali. Let the cotton garlands be a shield of protection for you. Could I have procured rich gifts for you from friends, the world would rightly have ridiculed my conceit, but to-day it will bear testimony that I have given you only such things as become one in my position.

"Let the Gita be to you a mine of diamonds, as it has been to me, let it be your constant guide and friend on life's way. Let it light your path and dignify your labour. May God give you a long life of service."—*Young India*.



A SOLEMN CEREMONY.

EXACTLY at 9-30 a.m., all gathered together on the prayer ground and Gandhiji blessed the couple in a brief speech which was as solemn as the occasion itself. It was a most moving scene in Gandhiji's life. Those present could see that Gandhiji on such occasions could be as human as any of them. He was nearly moved to tears as he referred to Ramdas and Devdas as two of his sons who had been brought up exclusively by him and under his care. The consciousness that the son had never deceived him, and had hidden none of his faults and failings from him nearly choked him with a feeling of grateful pride. "You have confessed your faults to me, but they have never alarmed me, for your frank confession has exonerated you in my eyes. I am glad that you would rather be deceived by the whole world than deceive any one. May you live always in the same truthful way.

"You will guard your wife's honour and be not her master, but her true friend. You will hold her body and her soul as sacred as I trust she will hold your body and your soul. To that end you will have to live a life of prayerful toil, and simplicity and self-restraint. Let not either of you regard another as the object of his or her lust.

"You have both had part of your training here. Let your lives be consecrated to the service of the Motherland, and toil away until you wear out your bodies. We are pledged to poverty. You will therefore both earn your bread by the sweat of your brow as poor people do. You will help each other in daily toil and rejoice in it.



THE RIGHTS OF YOUTH.

SIR CHARLES WAKEFIELD, ex-Lord Mayor of London, thus writes in this book "On Leaving School and the Choice of a Career":—

The world of to-day is recognising the rights of Youth, and on every hand agencies are ready to help, to guide, and to instruct. And this is wisdom, for whatever the one generation gives in service to Youth will be repaid by that which succeeds it. But for Youth the truth still holds good that, under God, all that is inspiring and worth while in life must come from within. Take and use whatever help is offered in good faith; learn every moment of every day in the schools both of thought and experience; but see that the inner light burns brightly.

Trust your own original ideas, and do not fear the thoughtless scorn of others when they prove less good in actual practice than they seemed in the crucible of your mind. It is much braver to act upon your own initiative and fail than to be content always to follow the lead of others. And you will not fail.—
The Miligate Monthly.

THE DOCTOR IN THE SCHOOL.

Malnutrition is, of course, a difficult enemy to fight. It is an effect as well as a cause of disease. It may be due to poverty or to ignorance, or to both. It may take the form of too little food, or of too much of the wrong kind—pickles and puffs and the infinite variety of canned comestibles that civilisation has provided for us. As to the right kind of food, Sir George

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Newman is eminently sane. He has no use for the fashionable stunts of the present time or of any time. He is not an advocate of carrot scrapings, or nothing but wholemeal bread, or no sugar, or a bellyful of porridge. The child, as he says, needs all of these foods, or their equivalent, in a properly mixed diet; and the foods want decent cooking and mastication and to be taken at regular times. And he very rightly lays stress on the importance of the provision of school meals. It is not merely that the dinner at school is a means of ensuring that the child is suitably nourished. (There is some interesting evidence in the report on the beneficial effects of school meals during the mining dispute last year.) But from the educational point of view, it affords

an opportunity of training the child to take its food in a proper manner, a pleasant and wise discipline in dietary. . . . Further the school meal is, if we would make it so, a peculiarly valuable occasion of education in domesticity. It brings the day-elementary school a little nearer in character to the residential secondary school, and introduces the important element of social obligation, nice modes and manners and even a sense of family relationship.

All these ideas were in the minds of the pioneers of "school feeding" twenty years ago, and we are glad to learn from this report that they have gained a substantial measure of recognition. It is true that many local education authorities still deal grudgingly in the business, and regard it merely as a form of poor relief. But others have taken a larger view, and expanded the old "provision of meals for the necessitous" into school canteens and dinner schemes on a self-supporting basis where the parent pays for the feeding of the child.

Hardly less important than what the child does with its stomach is what it does with its limbs. To talk to Englishmen of the importance of games would seem to be a preaching to the converted. Yet, as Sir George Newman shows, it is only in quite recent years that organised games have found their way into the curriculum of the elementary schools. And, now that they have, there is a crying need for more suitable places in which to play them. The most enlightened of the local authorities are striving to provide pitches for cricket and football, and hockey and netball, in the public parks, or even to acquire special grounds for the schools, and Sir George Newman pays a proper

tribute to the assistance that the National Playing Fields Association is giving in this matter. But very much remains to be done, for "only a small proportion of the young people have any opportunity of playing organised games in a playing field." In another form of exercise, and an exceedingly valuable one—swimming—there has been a rapid development. But here, again, existing accommodation, whether in open or covered baths, is nothing like equal to the demand. On the teaching of swimming the report speaks at some length, and even discusses the respective merits of the breast-stroke and the "crawl." We agree with the conclusion of the doctors that the "crawl" should not be allowed in races for children under the age of twelve. Everyone who has tried it is aware that this stroke is an exhausting exercise, and though we can see no harm in a boy "crawling" for a few yards at a time, it is quite another thing to let him "go all out" with it in a race lasting for perhaps two or three minutes.

From the physical pleasures of the child we pass to its less agreeable duties. Every parent knows that the natural human young does not want to wash itself, or brush its teeth, or blow its nose, or keep its bowels open. These things, and other important things that come under the head of hygiene, have to be inculcated. And hygiene, as Sir George Newman insists, is an extremely important part of the school discipline. It need not, and probably it should not, appear on the time-table as a special subject. The Board of Education holds that

primarily, health is a life to be lived and not a subject to be taught, and therefore that the acquisition of healthy habits is better than theoretical instruction. In a word, that hygiene, like English, cannot be merely an isolated subject in the curriculum, but is pervasive. It is intimately connected with physical training, domestic subjects science (and, especially biology), and even history and geography. The study and, practice of health must form, from the first, part of the everyday life of the school.

Unfortunately the Board is ahead of most of the local authorities in this matter. A good deal is being done in the schools—from tooth-brush drill to talks on fresh air or fresh fruit, from warnings against spitting to essays on flies. Sir George Newman is, however, very far from satisfied. He finds the teaching of hygiene unequal and variable; in some cases the fault lies with the teachers, in others with the authorities. But, whose-ever be the fault, it ought, he urges, to be remedied without delay.

There are three other reforms that he calls for. Fuller and more exact clinical study is necessary; what the best of the school medical officers are doing all should be doing. Indeed, as Sir George Newman argues, there ought not to be any "worst." school medical officers, for the work of every one of them is of incalculable importance. Yet, as he complains:

Many education authorities appear to hold the view that the school doctor may suitably be an inexperienced junior, paid accordingly, and restricted to the narrow engagement of hastily inspecting large numbers of children. Such authorities also usually provide inferior or inadequate facilities for medical examination and discourage a spirit of research and investigation, which is itself the life blood of sound clinical practice. Not along this road of indifferent and superficial workmanship need we expect good or economical results. An authority may be extravagant in saving £100 if thereby it spoils the real value of its medical service.

Secondly, there is the extension of the open-air school principle for the normal as well as for the sick child, for which Sir George Newman pleads eloquently. We have now abundant evidence in support of this principle, and nothing but a stupid conservatism delays its fuller application. Is it not a little ironical that thousands of children are having lessons on the value of fresh air, not in the fresh air, as they might be, but in stuffy classrooms? And is it not odd that, while we enthuse over artificial sunlight (an admirable but costly thing), we should forget the virtues of a simpler and cheaper method of benefiting the child's body?

Lastly—or perhaps first in order of urgency—there is the question of the pre-school child. Although there has been in general a considerable improvement, from a quarter to a third of the five-year-old children entering the elementary schools are still in need of medical treatment. Moreover, as Sir George Newman says, their disease is constitutional. It is not a defect here and there which can easily be put right, but all too often a degenerative process, in part hereditary, in part due to irregular feeling and lack of sleep, in part to infective diseases or a "delicacy" of the whole system. All this clearly constitutes a heavy burden immediately on the education rate and on the school doctor, nurse and clinic, and ultimately on the whole nation, since we are "allowing disease to get ahead of us." There is some check to the evil provided by the maternity and infant welfare centres. These are doing excellent service, but

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they are mostly concerned with the children under one year of age. For the rest there are a couple of dozen Nursery Schools recognised under the Education Act of 1918, some run by local authorities, others (like Miss Margaret McMillan's at Deptford, by voluntary committees, and all of them taking children from 2 to 5 years of age. There are, besides, a hundred or so Day Nurseries for the children of mothers who are obliged to go out to work. These two institutions between them accommodate less than 5,000 out of the three and a-half million children below school age (or two million odd between 2 and 5). What ought to be done, then, is to extend this Nursery School service. It will cost money, as Sir George Newman admits. But he thinks that a less expensive as well as a better organisation of the Nursery movement is possible, and he contends, quite justly we believe, that it will soon save money. For economising on the infant's health is a gamble, in which experience shows that the community is a certain loser.—*The New Statesman*.

ADI-DRAVIDAS TO BE ADMITTED

INTO PACHAIYAPPAH'S INSTITUTIONS.

DECISION OF TRUSTEES.

Madras, 22nd Nov. '27.

Consequent upon the disposal of the petition, by Mr. Justice Waller, with regard to the admission of Adi-Dravida students to the Pachaiyappah's College and other institutions maintained by the Pachaiyappah's Charities, it is learnt that at a meeting of the trustees held yesterday it was decided to admit Adi-Dravida boys and other depressed class students to all the institutions maintained by the Pachaiyappah's Charities.

The following resolution was adopted:—"In view of the observations made by Mr. Justice Waller, the Trustees of the Pachaiyappah's Charities resolve to admit the depressed classes in their educational institutions."

Dewan Bahadurs V. Thirumalai Pillai, G. Narayanaswami Chetty and O. Thanikachellam Chetty, Messrs. P. T. Kumaraswami Chetty and P. V. Nataraja Mudaliar voted for admitting the Adi-Dravidas and the depressed classes, while Mr. V. Venkateswara Sastrulu, the only brahmin member present, voted against.—*Justice*.

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[Our readers will be glad to note that one of the most important resolutions passed at the recent Provincial Non-Brahmin Youth Conference has been realised. We convey our heartfelt thanks to the Trustees for their bold step in eradicating this blot which was disgracing the fair name of that prince of Charities, Pachaiappan.]

We beg to draw the pointed attention of our readers to the last sentence appearing in the above report. If nothing else, this justifies the existence of the League of Non-Brahmin Youth.—*Ed. N. Y.*]

CASTE TYRANNY.

"The depressed classes have not to fear any estrangement of sympathy of the caste-Hindus. These latter are known to show sympathy only to those that teach them good lessons.

"We have recently been touring the regions affected by the Moplah rebellion. It would appear that the caste-Hindus in those parts are still cruel and intolerant to Thiyyas and other depressed communities while they are very considerate towards Mahomedans. It cannot have been otherwise."—*Sahodaran: The Thiyya Organ of Cochin*.

WELL DONE U. P.

It is very significant of the mood of India towards free and full opportunities for women that the members of Legislative Council of the United Provinces have removed the sex disqualification which prevented women from entering the Council. The motion to allow them to be nominated or elected to the Council was moved by the Deputy-President. It received hearty support from all sections of the house and was adopted unanimously.—*Stri Dharma*.

DEVADASIS!

Dr. Muthulakshmi Ammal, M.L.C.'s enthusiastic campaign for ending the Devadasi system met with splendid success, the Legislative Council accepting unanimously her (resolution requesting the Government to bring an) Amendment to the Religious Endowments Act for ending the evil. Some of

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the Devadasis cling to the idea of dedication to the temple, and argue that the temples will not receive their full service of song and dance to the God. They forget that while people look on these women as public property for purposes of "sanctified vice", the original intention cannot be performed purely by them as a caste. It is a case where

"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

More harm is now done to people and to God by the persistence of the old order than by the transitional stage in which the office of the dancing girl is abolished. Heartiest congratulations to our Deputy-President of the Legislative Council on the passing of her Resolution!—*Stri Dharma*. (Parenthesis is ours.—*Ed. N. Y.*)

REFORM AMONG DEVADASIS.

"It was as clear as possible to me, that those who spoke to me and pleaded with me for my support had kept a purity of heart still unsullied, and that they were far more sinned against than sinning. The hideous mockery of justice was this, that the world's blame and shame fell upon *them*, while those men, who sinned far more deeply in dragging them down, were often honoured and respected members of society. As far as I could gather, on enquiry, no social ban reached these men at all, only these poor innocent women suffered. I have called them 'innocent,' without in any sense condoning the evil, because the noxious evil did not lie with them, but with those who had brought such a system into being and had produced this abomination into which they had been born. In one thing I could feel at once that the consciences of those, who were gathered before me, had begun to make them suffer deeply. They had with them little daughters of their own, and these children were there before me, seated with their mothers. When I asked the question, would not the mothers wish their daughters to abandon their life of misery, they un-animously said 'yes.' Indeed, they told me that this was the very reason for which they had called me."—*Rev. C. F. Andrews in Young India*.

CURRENT TOPICS

AGE OF CONSENT BILL.

Sir Hari Singh Gour, in his speech, said: "If the Government opposes this elementary piece of justice, the Government must face the criticism that the Government is the enemy of social progress, because its strength lies in the weakness of the people." It is perhaps this home-thrust that brought forth the announcement subsequently by the Home Member that the Government were going to appoint a committee of officials and non-officials "to undertake a comprehensive survey of the whole question with a view to further action" after receiving reports of the working of the legislation of 1925 from the local Governments. When the Government will be able to receive the reports from local Governments, when the committee will be appointed and when it will finish its "comprehensive survey" and submit its report, and when finally a similar legislation will find its place on the statute book, it is impossible to say. It may take months, years and possibly decades. Meanwhile the tragedy of immature girls misused and tortured by unscrupulous individuals should go on! The one paramount need at present is all-round propaganda work in the cause of social reform. During the troublous days of the Great War, Lord Kitchner wanted "Men, more men, still more men." What is needed for our society for the remedying of its evils is propaganda, more propaganda, still more propaganda. If that is done, and done effectively, the work of the pioneers in social reform legislation, like that of Sir Hari Singh Gour, will be rendered far less difficult.—*Justice*.

MARRIAGE LEGISLATION IN INDIA.

The Inquirer of London, a high-class religious weekly established in 1842, writes with reference to Mr. Harbilas Sarda's Hindu Child Marriage Bill:

"The Government of India would appear to be powerless to interfere with the social customs of the Hindus, based as they are upon religion; nevertheless the leaven of education is working, and the fact that a private Bill to make the marriage age limits fifteen for boys and twelve for girls has been brought up in the Legislative Assembly and sent to a Select Committee is

a sign of advance, inadequate though it seems to us. But the way of the legislators is, of course, being made very hard by the religious communities."

The London paper is misinformed in speaking of the powerlessness of the Government of India to interfere with the social customs of the Hindus. The custom of *suttee* or the immolation of widows on the funeral pyres of their dead husbands was based upon religion, but that Government stopped it by legislation. The ban on the remarriage of widows was a socio-religious custom, but Government made such marriages valid by law. There are other examples, which need not be mentioned. If English papers want to write on Indian topics, they ought to be accurately informed. Knowledge of things Indian does not come by intuition to Englishmen, simply because they are masters of India.

In order to illustrate its remark that "the way of legislators is being made very hard by the religious communities." *The Inquirer* refers to the protest issued by the Marwari Association against the Bill mentioned above. The Marwari Association certainly did protest. But it represents at the most a few thousands and men. But 36 Hindu members of the Legislative Assembly supported the motion for referring the Bill to a select committee, while only 17 Hindu members (including several who were Government servants) were of a different opinion. We speak only of Hindu members, because the Bill is a Hindu Child Marriage Bill. This ought to suffice to show that the main opposition does not come from "the religious communities."

The main opposition comes from the British Government of India. When Mr. Sarda's Bill was introduced on the 1st February last, the Hon'ble Sir Alexander Muddiman, the Home Member of the Government of India, said "on behalf of the Government," that he would "oppose any other motion after motion for introduction, other than a motion for circulation." For this reason Mr. Sarda spoke thus in the Legislative Assembly on the 15th September last:—

"Sir, it was a surprise to me as it was to most people, to see that a Government which professes to work for the good of the people, a

Government that is representative of a nation that certainly is one of the most advanced in the world in wisdom and in the development of justice and freedom, and claims—and I think rightly—that it has a great respect for womanhood, should take up such an attitude, and instead of welcoming and promising to support such essentially necessary legislation for children and helpless girls, declare its intention to oppose it." (*Legislative Assembly Debates*, Vol. IV, No. 62, page 4409).

The Inquirer ought now to be able to judge who opposes the Hindu Child Marriage Bill.—*Modern Review*.



NEW BRANCHES.

AYYAMPET.

BRANCH No. 43.

Dec. 22.

IN the premises of the local Board High School, the young men of the town of Ayyampet met under the presidency of Mr. K. Mahalingam Pillai, B.A., L.T., on the 20th instant to form a Non-brahmin Youth League. The meeting began at 5 o'clock with a few remarks from the chair, pointing out the necessity for and usefulness of drawing together the youths of the different Non-brahmin communities in a common bond to make efforts to better their position and march onwards along the road of progress. Mr. Arunachalam Pillai, an Assistant of the School, then spoke at length on the importance of forming a League of the kind and indicated the lines on which it should be run. He read out the objects of the League as tabled out in the N. B. Youth League Diary and it was unanimously decided to form the League. Mr. Muthiah then proposed Mr. Mahalingam Pillai as the President of the League and T. S. Arunachalam Pillai as the Secretary, and the proposal was carried unanimously. The meeting came to a close with a vote of thanks to the chair.

The League hopes to begin active operations in the beginning of January and its immediate object will be to do its mite to hold the Non-brahmin Youth Conference at Tanjore as proposed by the League there.

THE LEAGUE AND ITS ACTIVITIES

Ayyampet, Feb. 2.

An ordinary meeting of the local Non-brahmin Youth League was held in the premises of the local Board School when Mr. Mahalingam Pillai presided. The business gone through was the election of office-bearers, and delegates for the ensuing 2nd Tanjore District Non-brahmin Youth Conference. Mr. Theagaroya Kavarayar, was elected as the Vice-President of the League and Messrs. P. C. Singaravelu Pillai (Mirasdar, Pasupathi Koil) and Apparsamy as Joint Secretaries. About 50 delegates propose to attend the Conference. Attempts are being made by the President, Vice-President, Secretaries and members of the League to collect Rs. 100 towards the expenses of the Conference. A sum of Rs. 60 has already been promised.

KARAIKUDY.

BRANCH No. 44.

At a meeting of the Non-brahmin Youths of Karaikudy held on Sunday the 14th January on the Anandavalli ground under the presidency of Mr. K. Subramania Pillai of Tinnevely, a Branch of the "Non-brahmin Youth League" for Chettinad was formed electing Messrs. S. Murugappa Chettiar, Editor, "Kumaran" as the President, A. V. L. Arunachallam Chettiar as the Vice-President and V. Ramanathan Chettiar as the Secretary of the League.

ORATTANAD.

BRANCH No. 45.

After all on the 3rd February 1928 the wish of many to form a N. B. Youth League here was realised. The N. B. Youths of the locality mustered strong in an Elementary School building and unanimously resolved to start the League. In the preliminary meeting held for this purpose under the presidency of Mr. Thiruvengadam, a provisional Committee was formed with Mr. T. S. Velayutham as President and Messrs. Christadoss, Sivagurunathan, Balasubramanian and Appasamy as members. It is understood that the League has got an interesting programme of work chalked out before it. With a view to promote the physical, social and intellectual advancement of the members, it is proposed to arrange for monthly socials, open

THE NON-BRAHMIN YOUTH

tennis and badminton courts and arrange lectures under the auspices of the League for the benefit of its members.

THE LEAGUE OF NON-BRAHMIN YOUTH, ROYAPURAM.

The inaugural address of the above League was delivered by Mr. A. Ramaswami Mudaliar on Sunday 5th instant at G. N. V. S. Elementary School, Royapuram. Mr. J. D. Mathias presided on the occasion. The learned lecturer spoke for over one hour on "The Youth Movement in National Salvation", during the course of which he advised the youth not to take part in politics at an early age, emphasised on the need for discipline among them and also pointed out the benefits of a real education which will be of help to root out false doctrines and superstition. In conclusion, he made a fervent appeal to the youth to work for the uplift of the villagers. Messrs. Arya, P. V. Subrahmanyam and Dandapani Pillai also spoke. After a few remarks from the Chair, Mr. P. D. Sankarnarayana Pillai proposed a hearty vote of thanks and the function came to a close.

DISTRICT NON-BRAHMIN YOUTH CONFERENCES.

I.—THE TANJORE DISTRICT SECOND NON-BRAHMIN YOUTH CONFERENCE.

Bulletin No. 1.

The above Conference will be held at Tanjore on 26th February 1928.

Mr. V. Chakkarai Chettiar, B.A., B.L., has kindly consented to preside.

Miss C. D. Nayagam, B.A., has kindly consented to open the Conference.

Bulletin No. 2.

Mr. A. T. Pannirselvam, Bar-at-law, will unfurl the flag of the Non-brahmin Youth.

Mr. D. Xavier of Mayavaram has been elected Chairman of the Reception Committee.

Mr. N. Sivanandam has been elected Captain of the volunteers.

THE LEAGUE AND ITS ACTIVITIES

Bulletin No. 3.

The Conference will be held at Rao Bahadur Ramanathan Chettiar Hall near Clock Tower, Tanjore.

Bulletin No. 4

A cosmopolitan dinner will also be arranged. Boarding and lodging for mofussil delegates will be free. The fee for a delegate is Rs. 0-8-0 and that of a Reception Committee member is Rs. 3.

II.—TINNEVELLY DISTRICT CONFERENCE.

Dr. M. A. Netto, writes :—The Executive Committee of the Tinnevely League met on 14th January 1928 at 6-30 p.m., in the Office Building and decided to arrange a District Youth Conference in the month of April 1928. Secretaries are authorised to commence the work for the District Non-brahmin Youth Conference. On behalf of the League, the Secretaries request all Non-brahmin ladies and gentlemen to lend them a helping hand and make the function a success.

III.—MADURA-RAMNAD DISTRICT CONFERENCE.

Mr. K. Ramaswamy, writes :—The League of Non-brahmin Youth, Madura, has resolved to hold the first Madura-Ramnad District Youth Conference at Madura in May 1928. All the Youth Leagues and associations in the above two Districts are hereby requested to send in their opinions in the matter to the Secretary, League of Non-brahmin Youth, Madura.

IV.—CHINGLEPUT DISTRICT CONFERENCE.

The Conjeevaram branch of the League of N. B. Youth is busy arranging for the above District Conference on a grand scale. Date and place will be announced later.

V.—NORTH ARCOT DISTRICT CONFERENCE.

The above Conference is proposed to be held at Vellore in the month of March. The energetic President and his colleagues are exerting themselves to make it a unique success.

BRANCH LEAGUES.

VELLORE.

The Non-brahmin Youth League held a meeting on 1st December 1927 at 8 p.m. in the High School ground of the Voorhees College to elect office-bearers for the coming year and to discuss about holding a District Non-brahmin Youth Conference. A large number of Non-brahmin students attended the meeting. Some Brahmin students also were present. Before the business meeting commenced, at the request of some members Mr. S. S. Pani, President of League, who occupied the chair addressed the students. His speech was interesting and instructive. First he explained the several noble objects with which the League had been founded. The one great object of the League was, he said, to produce a type of men who would be able to fight the Non-brahmin cause boldly and kill the pernicious system of caste which is making social life impossible in the country. He exhorted the students to build their character and follow the lives of great men like Abraham Lincoln, Garibaldi and Prahlada who strove to be men before being anything else. Then the following gentlemen were elected office-bearers for the coming year. Mr. S. S. Pani, President, Mr. Veeraswami Mudaliar and Mr. K. P. Santhosh, B.A., L.T., Vice-Presidents, Mr. Ettiera and Mr. Narappa, Joint Secretaries, Mr. S. M. Idris, Treasurer and Messrs. M. A. Madjid, Jagathesan, M. Srinivasan, K. Annamalai and N. John Cornelias, Committee Members. The question of holding a Conference was discussed and the Committee has been empowered to do the needful in the matter.

SALEM.

RAJA OF PANAGAL OPENS N. B. Y. LEAGUE.

8th Nov. 1927.

On Sunday the 6th instant at about 6 p.m. a grand procession of our leaders took place from the Salem electric theatre up to Salem College as soon as the District Political Conference was over. There was a large gathering of youths and leaders in the hall. Leaders from the various parts of the province were present. Among them there were Raja of Panagal, Dewan Bahadur

S. Kumarasamy Reddiar, B.A., B.L., M.L.C., Messrs. R. K. Shanmugam Chettiar, B.A., B.L., M.L.A., A. Ramasamy Mudaliar, B.A., B.L., Chidambaranada Mudaliar, M.L.C., Rao Bahadur S. Ellappa Chettiar, M.L.C., V. O. Chidambaram Pillai, N. Dandapani Pillai, Palanisamy, V. V. C. Kandappa Mudaliar, V. V. Natesa Mudaliar and others, Mr. S. Thammanna Chettiar, B.A., B.L., Chairman, Municipal Council, Salem, requested Raja of Panagal to open the League. After giving an excellent speech about the importance of the League and the advantages to be derived from it, he declared the League open. After that Messrs. R. K. Shanmugam Chettiar, A. Ramasamy Mudaliar, and N. Dandapani Pillai gave long speeches about the League. And then office-bearers and the Executive Committee of the league were proposed by Mr. R. K. Shanmugam Chettiar and unanimously passed. After a vote of thanks to the President and the leaders, the meeting closed at about 9 p.m., with cheers to the leaders.

OFFICE-BEARERS.

Messrs. S. Thammanna Chettiar, B.A., B.L., President, Mr. S. P. Rajamanicka Pandaram, Vice-President.

Messrs. A. K. Chendriah Chettiar, S. Periyasamy Mudaliar, K. Krishnasamy Chettiar, and T. P. V. Sama Goundar, Secretaries.

Mr. Sivaperumal Pillai, Treasurer.

COMMITTEE MEMBERS.

Messrs. R. Thiruvengadam, M. V. Chokkalingam, D. M. Subramaniam, R. N. Venugopal, S. Manickam Pillai, K. Ponnusami Mudaliar, K. A. Sethia Chetty, V. Varadarajulu and M. Subramania Chettiar.

The following is the speech of the Rajah Sahib :—

My friends, young and old, I am deeply touched by the cordiality of the welcome you have accorded to me on this occasion. I deem it a great privilege to have your invitation to take a leading part in this evening's function, and I thank the organisers of the function for giving me this privilege. Only the other day when I had the honour to unfurl in Madras the flag of the Non-brahmin Youth League my friend Mr. Arya complimented me by addressing me as the youngest of the youths. How I wish

I were 50 years younger to deserve the compliment! Old as I am I may yet have the physical vigour of a young man; but having lived this earthly life for 3 scores of years and more, I am afraid I cannot have that vivacity and that divine freshness of a young mind. Youth is full of ideals and optimism. It is idealism and optimism that inspire men with enthusiasm. Without enthusiasm coming into play we cannot hope to succeed in any enterprise. We are in need of enthusiasts. We are in need of young men full of enthusiasm to carry on the propaganda of the great renaissance movement, which our late revered leaders inaugurated. Objection is sometimes taken to students taking part in the propaganda of the political movements. But it must be remembered that ours is not purely a political movement, nor do I say that it is purely a social movement. It is a socio-political moment, and there could be no objection to your carrying on the S. I. L. F.'s campaign on the social side. You young men are desirous of maintaining your self-respect, and when the S. I. L. F. appeals to the Non-brahmins in general to maintain their self-respect that appeal is made to you too. There could be no objection to your joining the elder generation of the Non-brahmins in responding to that appeal. If you do that you would have done yeomen service to the cause for which the Federation stands. Thanks to the unsparing activity of Surendranath Arya the Non-brahmin Youth Leagues have been organised in important places all over the Province. I am glad to learn that there is a Youth League constituted at Dharmapuri in your district. It is a matter of no small surprise to me that you youngmen in the Head-quarters of the district have been so late in organising yourselves into a league. Better late than never is a good old saying. I am glad that to-day you are forming your youth league. It has been suggested in some quarters that the Non-brahmin Youth Leagues are being organised as adjuncts to the S. I. L. F. Even if the suggestion were well founded there is no harm in our having them as adjuncts to the Federation. There is a great deal of social work to be done by the Federation and that work can safely be entrusted to the Youth Leagues. None could execute that work better than the Youth Leagues. I have very great pleasure in declaring that the League is well and truly constituted.

CHITTOOR.

The general body meeting of the above league was held on Tuesday the 22nd instant at 5 p.m., in the Board High School under the Presidency of Rao Bahadur B. M. Naidu, B.A., B.L., M.L.C., District Board President, Chittoor. After the Annual Report was read by the Secretary the following office-bearers for the ensuing year were elected:—

Rao Bahadur B. M. Naidu, President; Rao Bahadur Ramakrishna Pazu, B.A., B.L., President, Taluk Board, Karvetnagar, and Mr. R. J. Naidu, B.A., L.T., Dip. Ed. (Oxon) Headmaster B. H. School Chittoor, Vice-Presidents.

Mr. M. S. Kotiswaram Mudaliar, B.A., L.T., General-Secretary.

Mr. P. V. Sundaravaradulu Naidu, Secretary.

Mr. T. Chengalvaraya Pillai, B.A., L.T., Treasurer.

Fifteen other distinguished gentlemen were elected members of the Executive Committee.

After a spirited address by Mr. R. J. Naidu to the members of the league, and an exhortation by the President the meeting terminated.

CONJEEVARAM.

At the inaugural meeting of the League of Non-brahmin Youth, Conjeevaram, Mr. M. Murugesu Mudaliar, Member, Chingleput Taluk Board, presiding, the following resolution was passed:—

“That this League expresses its congratulations to Mr. G. Narayanaswami Chettiar, a prominent Non-brahmin, on his re-election as the President of the Corporation of Madras for a second time.

PUDUVAYAL.

Jan. 20.

A band of enthusiastic youngmen connected with the above League of Karaikudy arrived here on 18th January 1928 headed by Mr. A. E. L. Arunachalam Chettiar on a lecturing tour. A

THE NON-BRAHMIN YOUTH

public meeting was held under his Presidenry before the Pillayar Koil at 7 p.m., where a large number of people of all denominations and classes had assembled. Mr. Chettiar delivered a spirited address on the need for social reform. Messrs. M. N. Rajan of Trivandrum; V. G. Nair of Palghat; K. Subrahmanyam Pillai of Tinnevely and Narayanaswamy Naidu of Tirupuvanam addressed the audience on the urgent necessity for social reform.

The meeting dispersed at 10 p.m.

RAJAMUNDRY

On the 17th of November 1927, Mr. Govinda Rao Naidu, B.A., B.L., on his election as Municipal Chairman was entertained by the members of the N. B. Youth League at a tea-party in Kanchamoorthy gardens. The President of the League, Mrs. Indrani Balasubramanyam, Municipal Councillor, presided on that occasion. After the guest was garlanded, congratulatory speeches were made by Mrs. Indrani Balasunderam, the Chairman, Mr. Kurma Suryanarayana Murthi Naidu, B.A., the Secretary of the League and Messrs. K. Narasimha Rao and K. Bangarazu. A few songs were then read by Mr. S. Subramaniam in praise of the guest.

After Mr. Govinda Rao Naidu had suitably replied the pleasant function came to a close.

TIRUVANNAMALAI.

The above League celebrated its anniversary early this month. It had the opportunity of having in its midst Messrs. A. Ramasamy Mudaliar and J. S. Kannappar who had come there in connection with the Temple-Entry case. The function was an unique success and immense enthusiasm prevailed. The two distinguished guests addressed the gathering.

An address was also presented to Mr. A. Ramasamy Mudaliar by the League. The state of its finances were as follows:—

Receipts		Rs.	337	0	0
Expenditure		"	115	14	3
Cash on hand		"	221	1	9
			337	0	0

MUTHIALPET.

On 2nd December 1927, Dewan Bahadur G. Narayanasamy Chettiar was presented with an address of congratulation by the League of N. B. Youth, Muthialpet, Mr. V. Chakkarai Chettiar, B.A., B.L., presiding.

The address was presented by Mr. Sambandam Chetty and speeches were made by Dewan Bahadur O. T. Chettiar. Messrs. T. S. Nataraja Pillai and G. Rangiah Naidu. After the leaders were garlanded the function came to a close.

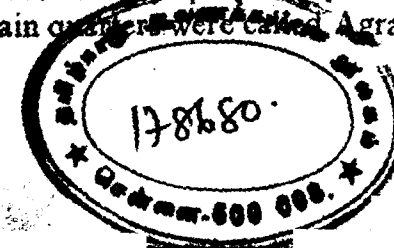
THE LEAGUE OF NON-BRAHMIN YOUTH
(CENTRAL).

A COSMOPOLITAN DINNER.

Jan. 1.

Under the auspices of the League a cosmopolitan dinner was held in the house of an Adi-Dravida gentleman in Swaminaicken Cherry, Kilpauk, on the morning of the 1st of January 1928. Among those present were Mr. and Mrs. Bittmann, Mr. and Mrs. Bjerrum, Miss O. Kaae, Miss Dalgaard, Messrs. Surendranath Arya (President of the League) Ramanjulu Naidu, Narayanaswami Naidu, Prakasa Rau Naidu, Bashyam, R. S. Mani, T. S. Alagasundaram, Varadarajulu, Rajagopal, Subramaniam and many Adi-Dravida young men and women. The house presented a neat appearance, of which any Brahmin could be proud. The members of the league partook in preparing the dinner with the inmates of the house, thus setting an example of true brotherhood, which knew no caste, colour or creed. It was a pleasant sight to see men and women of all denominations and among them Europeans too, eat together squatting in Indian fashion, in loving harmony. Mr. R. S. Mani was voted to the chair unanimously.

He said he had not much to say since he believed in putting to practice their ideals rather than talking. He called upon Mr. Arya to speak. Mr. Arya explained in Tamil the objects of the league, of which he was the President and said that they recognised no differences between man and man, and man and women; the League stood for social equity and justice and he knew no reason why certain quarters were called Agraharams, and certain



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Dewan Bahadur G. Narayanaswami Chettiar, in the course of his reply, that there was a time when he felt that Non-brahmin Youths were not taking any interests in the public affairs; but now he was glad to find them taking a keen interest in the affairs of the city. Mr. Chettiar said that his success was chiefly due to the Rajah Saheb of Panagal and his success was the success of the party. He thanked the Non-brahmin members of both the parties who contributed to his success.

With a vote of thanks proposed by Mr. Thangavelu Chettiar, the meeting terminated.

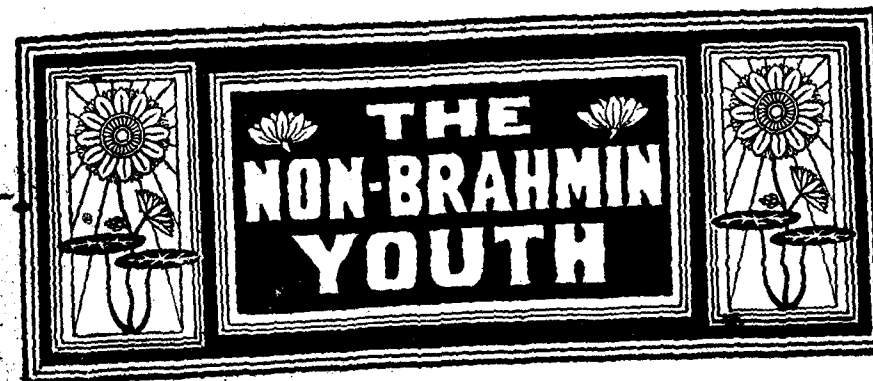
The following resolution was also passed in the meeting.

This meeting congratulates Mr. Mohamed Abbas Khan, the President of the first Provincial Non-brahmin Youth Conference for his being elected as President of the Bangalore Municipality against great odds.

CHRISTMAS CELEBRATION.

On 7th January 1928, the Non-brahmin Youth League celebrated Christmas under the Presidency of the Rajah of Panagal. There was a large attendance of Hindus, Moslems and Christians. As the Rajah Saheb came late, Mr. E. Kirk, occupied the chair till his arrival.

Speeches were delivered by Mr. S. M. Fossil, Mr. S. M. Michael, Mr. G. Vandanam, Rev. J. Bittman, Sir A. P. Patro, Mr. A. Ramasamy Mudaliar, Sadu T. L. Vasvani and the Raja of Panagal. The speakers quoted instances from the life of Christ and asked the audience to follow his precepts. They also congratulated the League for having undertaken to celebrate the religious festivals of Hindus, Muslims and Christians and said that celebrations like these would go a long way towards achieving inter-communal harmony. With a vote of thanks proposed by Mr. S.P.Y. Surendranath Voegeli-Arya, the function came to a close.



NOTES.

APOLOGIA.

WE regret that owing to the hurry with which we had to bring out this first issue of The Non-brahmin Youth, several printer's errors have crept into its pages. We earnestly crave our reader's pardon for this and many other minor defects which could certainly have been avoided if more time had been at our disposal.

We also regret that partly owing to want of space and partly owing to the late arrival of some of the articles, we are compelled to keep them over for the next issue. Prominent among such articles are Mahakavi Vallathol, the Non-brahmin poet of Malabar, A short story, Our Heritage etc.

WHERE WOMAN LEADS.

Critics whose favourite argument against the granting of equal rights to women in all spheres of life, not excluding the political, had been that the fairer sex was intellectually inferior, will be shocked at the following message which has been received from London:—

London, Feb. 18.

Women have been allowed to appear for the examination for recruitment to the Diplomatic Service, men failing to achieve the required standard. Successful candidates are being enrolled in the Foreign Office for posting to Foreign Embassies.—(F.P.)

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We offer our heartiest congratulations to the successful candidates, and hope by the adequate discharging of the delicate responsibilities usually associated with Foreign Embassies, they would give the lie direct to the charge that they are inferior in intellect to their male colleagues:

A NETWORK OF LEAGUES.

Elsewhere we publish a short account of the opening of the 43rd, 44th and 45th branches of the League of Non-brahmin Youth. It is a matter of sincere gratification to the organisers of the League that within eighteen months of its inception its branches and ramifications have extended so far and wide into the Presidency. We beg to offer our grateful thanks to the sympathisers of our League both in the Presidency town and in the mofussil for their having bestirred themselves and made it possible for as many as forty-five of our branches to flourish in our midst. It is, we believe, a vindication of the principles and ideals for which the League of Non-brahmin Youth stands.

But at the same time we should like to emphasise that the harvest is plenty and the labourers are few. It is our ambition that branches should be established in every village of our Province. Wherever the interests of the Non-brahmin Youths have to be safeguarded,—be it in a village school or a City College,—at all such places we want our League to be established so that "Co-operation" and "Concerted action" may be possible.

Looking back on our past, we know there is room for satisfaction; but it is with happier delight that we like to plunge into the work before us, the task of forming a network of Leagues throughout the Province, so that in the assurance that we are a strong, organised and determined family, we may march towards our cherished goal. Ours is a battle for freedom—freedom from monopoly, freedom from priesthood, cant and superstition, and we know that

"Freedom's battle once begun,
Bequeathed from bleeding sire to boiling son,
Tho' baffled, is ever won."

