

RAJAH OF PANAGAL, KT.

Let us not talk of lifting up or pulling down this or that community but act in the spirit and the full belief that all are members of the same motherland and all are equal in the eyes of God and Man.

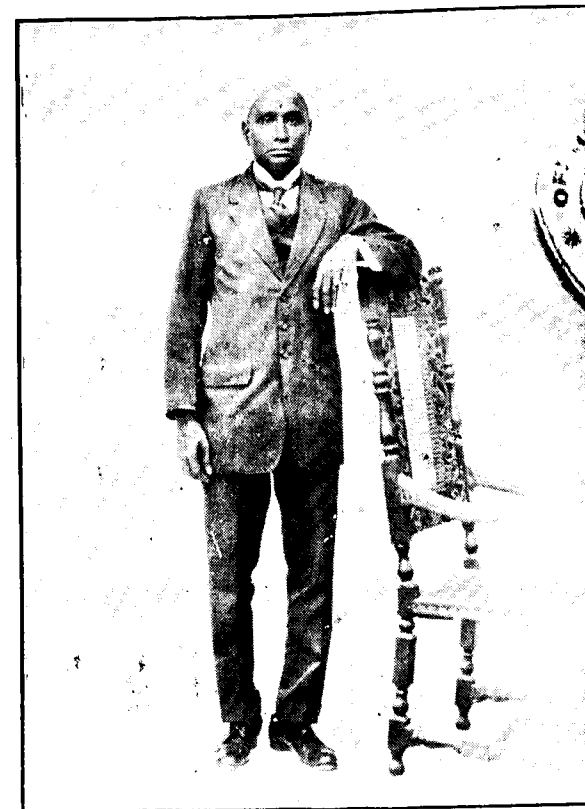
—Rajah of Panagal, Kt.



AVVAI—OUR TAMIL MOTHER.

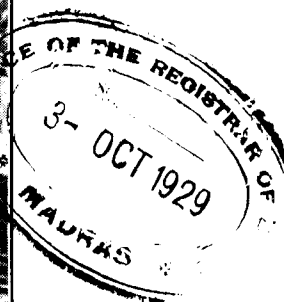
There are but two castes in this world. Those who lay all their physical, intellectual, moral and spiritual wealth on the altar of public service are of high caste and those who keep back all the good things given to them by God for their own self aggrandisement are of low caste.—*Avvai*.

(This picture was supplied to the President of the Non-Brahmin Youth League by Mr. Velayuda Chari's son.)



THE HON. MR. S. MUTHIAH MUDALIAR
Who opened the Conference.

The only caste which any human being can claim to be in is the caste that serves and I do not consider myself as an out-caste, and I think I have some claim on that ground to proceed to open this Conference which is to be presided over by that great social reformer E. V. Ramaswami Naicker.

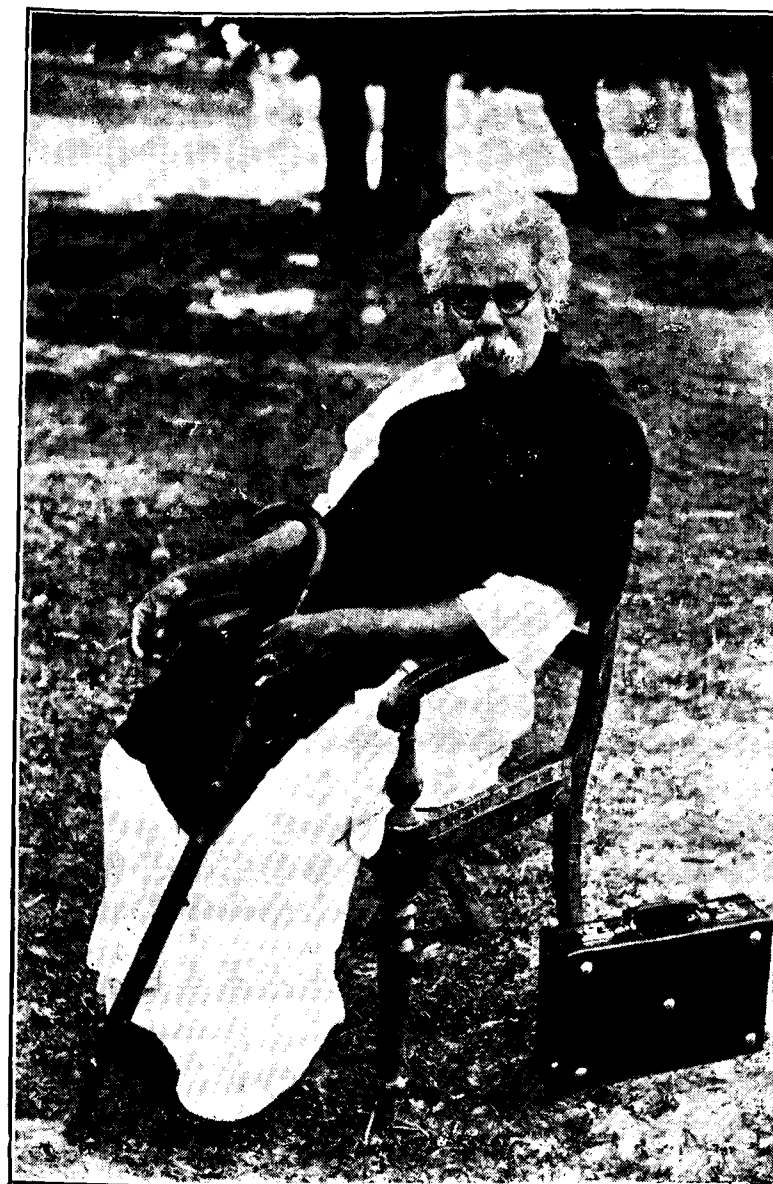


DEVI KAMALAKSHI PANDALAI.

Wife of Major Pandalai, who unfurled the Social Service Flag in front of the V. P. Hall.

I trust under this flag would unite all patriotic citizens of this presidency whose aim is the advancement of our Motherland.

128681



MR. E. V. RAMASWAMI NAICKER

Who presided over the Social Reformers' Conference.

The true social reforms must not be bound down by any restrictions. The foremost path towards reform is to break away the bonds of slavery that bind the people. Social reform with restrictions and with limitations will be a futile and pointless procedure, so far as our country is concerned.



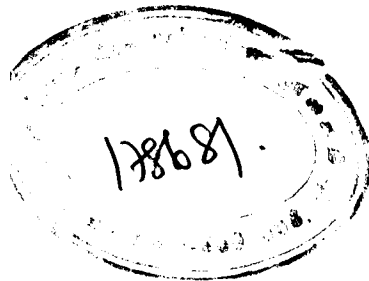
RAO BAHADUR M. K. REDDI, B.A.,
Chairman of the Reception Committee.

I may, however, suggest that we must support all progressive legislative measures, for in legislative protection alone is there any hope of redemption. I may recall here that the Aryans would not have given up their customs of Sati and human sacrifice were it not for legislative intervention. Gentlemen, the task before us is of colossal magnitude. We must therefore endeavour to establish a social service league in every District and Taluk Head-quarters, with a net-work of affiliated leagues in the villages which will carry on a campaign of propaganda devised to bring about a Social Regeneration and help us to live recognizing but one caste, one creed and one God.



MRS. E. V. RAMASWAMI NAICKER.

She stands by her husband in all his heroic battles against irreligious and immoral practices in our country and inspires him with fresh courage and enthusiasm.



MR. S. P. Y. SURENDRANATH VOEGELI-ARYA.

Chief Organiser of the Conference and President of the South Indian Social Service League.

Avvai was not only an apostle of culture and learning but she was also a social reformer who had divided the whole humanity into two classes, those who served society and those who did not do so.



The First South Indian Social Reformers Conference.

PREFACE.

The South Indian Social Service League, Madras, believes that the Salvation of India depends on Unity and Solidarity of the Indian people. The Indian people are composed of many races and of many religious persuasions. Bringing together these people of divergent social and religious views is not an easy task. Any number of resolutions, passed on Congress and Conference platforms, mainly because of the political pressure, brought on us by the presence of a Foreign Government, will not help us. We must be courageous enough to discard all notions of Indian Reform which have their roots in expediency and diplomacy. It is because of this reason we wanted to strike a new note in our religious and social reform activities. Throughout the deliberations the Conference was guided by the rationalistic national spirit. Pseudo and sentimental patriotic spirit was not allowed to blind and bandage our eyes to the sad and deplorable facts which exist in our social and religious affairs of life and which lie as obstacles in the way of our national progress and development. The President, the Chairman of the Reception Committee and many others fearlessly exposed the existing evils of our land. They did not follow the path of those who swim with the tide but accepted the difficult and arduous task of swimming against the tide.

Though it was pointed out by a certain South Indian Brahmin Editor in a reform paper, edited in Bombay that this

CONTENTS.

Chapters.

- I. Unfurling of the Flag.
 - (a) Those who were present at the Conference ...
 - (b) Introductory Speech by Mr. S.P.Y.S. Voegeli-Arya, M.A., B.D. S.T.M. ...
 - (c) Address before the unfurling of the flag by Devi Kamalakshi Pandalai ...
- II. Presentation of Addresses. ...
 - (1) Devi Kamalakshi Pandalai ...
 - (2) The Hon. Mr. S. Muthiah Mudaliar, B.A., B.L. ...
 - (3) Mr. E. V. Ramasawmy Naicker Avl. ...
 - (4) do do ...
- III. (1) Opening Addresses by the Hon. S. Muthiah Mudaliar, B.A., B.L., Minister of Health with the Government of Madras ...
 - (2) Welcome Address by The Chairman of the Reception Committee, Rao Bahadur M. K. Reddy, B.A. District Board President, Chenglepet ...
- IV. (1) Proposals of the President by :
 - (a) The Raja Saheb of Panagal, Sir P. Rama Rayanigar, M.A., M.L.C., Leader of Non-Brahmin Party, Madras ...
 - (b) Sir K. V. Reddy Naidu, B.A., B.L., Agent to the Governor-General in South Africa ...
 - (c) Diwan Bahadur S. Kumarasawmy Reddy Garu, B.A., B.L., M.L.C., District Board President, Tinnevely ...
 - (d) Mr. A. Ramasawmy Mudaliar, B.A., B.L., President, Madras Corporation, President Madras District Council of Education ...
 - (e) The Hon. Dr. P. Subburayan Avl. Bar-At-Law, LL.D., B.C.L., M.L.C., Chief Minister to the Government of Madras ...
 - (f) Mr. N. Sivaraj, B.A., B.L., M.L.C., Professor, Law College, Madras ...
 - (g) Rev. John Bittman ...

is not the first time that a Social Reformers Conference was held in the Madras Presidency, still we call this Conference the first South Indian Social Reformers Conference, because of the entirely new and radical methods we have adopted in our programme of work. Never before, we believe, such radical yet constructive resolutions were passed on a Social Reformers Conference platform. For instance we remember how the Brahmin President of the Indian Social Reformers Conference, Mr. Natarajan, held in December, 1927, in Madras during Congress sessions, owing to his Brahmin bias and pseudo-patriotism, joined the few Brahmin reactionaries and obscurantists and refused to give freedom of speech to a certain friend of ours, who suffered for his country on more than one occasion by going to prison, etc., because he had the courage to defy some of the statements of the said Brahmin president and ask his countrymen, present there, to face the facts in regard to the position of women in India, revealed to us by Miss Mayo in her book, "Mother India", irrespective of her motive in publishing it. But no such pseudo-patriotism nor high-handedness marred the proceedings of this conference. Every one was given freedom to speak for or against the reform resolutions on the platform; irrespective of the dissenting voice, whether expressed by the majority or the minority. We are extremely thankful to Providence in having given us Mr. E. V. Ramaswami Naicker, as the President of this Conference. He believed that the minority opinion was as sacred as the majority opinion. He is one who had the mettle to defy the authorities, in Travancore, who took shelter in custom and tradition and stood by the orthodox Brahmins. There, on more than one occasion, he paid the high price of his freedom of speech and action, by being imprisoned, in order to secure the rights and privileges, hitherto denied to the so-called untouchables and unapproachables. He is one to whom Social and Religious Reform is not merely a rosy philosophy; to him it means sorrow, suffering, and imprisonment. He did not believe in caste distinctions in any shape whatever. He did not adopt the line of least resistance and the principle of progress by the slow and gradual methods.

We also believe that this is the first South Indian Social Reformers Conference which courageously insisted in having



a Cosmopolitan Dinner on quite a new line. Hitherto Cosmopolitan Dinners meant Dinners arranged by Brahmins, with food cooked by Brahmins and served by Brahmins. In this Cosmopolitan Dinner, cooks were our so-called depressed class men and those who participated in serving the food were Hindus, Mohamedans and Christians. We also had different kinds of food, vegetarian and non-vegetarian. There were also some Mohamedans and Europeans who took vegetable food. We loathed to coerce any one in the name of Offending the Feelings to accept one kind of food for the other. No vegetarian ran away from the Dinner because there were many non-vegetarians participating in non-vegetarian food. Real tolerance and feeling of brotherhood prevailed.

This Cosmopolitan Dinner must not be mistaken for that of Breakfasts and Dinners in Railway Refreshment Rooms etc., where a Brahmin or a Non-Brahmin, stealthily or unstealthily, enters and takes food, prepared by our Panchama brethren and on that account, claims himself to be a reformer with a great deal of bravado spirit but without true change of heart. The philosophy that underlied this Dinner was the principle of Oneness of the Human race and not merely of Eating-together.

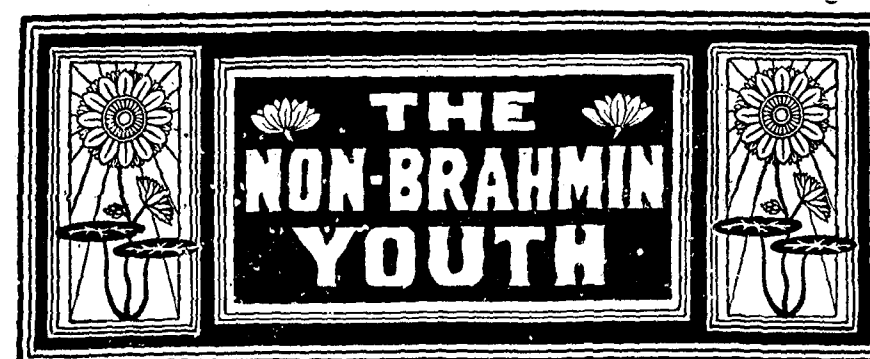
On the whole, the Conference was truly a real reform Conference which inspired men and women to translate their zeal and enthusiasm into deeds and actions and discard once and for all distinctions based on sex, caste, colour and religion. We are sure that those who were present at the Conference will work with undying vigour for the cause, for which the whole conference stood in their respective districts, taluks and villages.

S. M. A. SAMAD,

Secretary Reception Committee.

Chapters.

- (h) Moulana Md. Kuddi Sahib, Editor of Islam (A Tamil Islamic Monthly) ...
- (2) Address of the President E. V. Ramasawmy Naicker Avl., Editor, Kudi Arasu (A Tamil Weekly) Joint Editor "Revolt" (An English Weekly) ...
- V. Resolutions ...
- VI. Cosmopolitan Dinner ...
- VII. Appendix No. 1. ...
 - (a) Letter forms. ...
 - (1) Mr. R. K. Shunmuga Chettiar Avl., B.A., B.L., M.L.A. ...
 - (2) Dr. Venkatasawmy Naidu ...
 - (3) Mr. Ernest Kirk, Editor "Indian Labour Review" ...
 - (4) Dr. (Mrs.) Anna Thomas ...
 - (5) Miss R. Krishna Bai, B.A., L.T. ...
 - (6) T. Kadirvelu Nayanar ...
 - (b) Telegram ...
 - (c) List of the Donors ...
- VIII. Comments. ...
 - (1) "Justice" (English) ...
 - (2) "Dravidan" (Tamil) ...
 - (3) "Samatharasini" (Telegu) ...
 - (4) "Kumaran" (Tamil) ...
 - (5) "Sakhotharan" (Malayalam) ...
- IX. (a) Adverse Comments (The Indian Social Reformer) ...
 - (b) Counter Comment—Justice ...
- X. (1) Constitution and Rules ...
 - (2) Membership Form ...
 - (3) Patrons and Officers ...
- XI. Illustrations. ...
 - 1. Avvai (Big block.)
 - 2. Rajah of Panagal for the Conference.
 - 3. Mrs. Devi Kamalakshi Pandalai.
 - 4. The Hon. Mr. S. Muthiah Mudaliar, B.A., B.L.
 - 5. Rao Bahadur M. K. Reddy Garu.
 - 6. Mr. E. V. R. Naicker.
 - 7. Mrs. E. V. R. Naicker.
 - 8. President of the League.



Vol. I.

DECEMBER 1928.

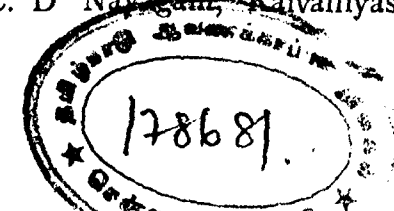
No. 11

CHAPTER I.

UNFURLING OF THE FLAG.

(a) THOSE WHO WERE PRESENT.

The Rajah Sahib of Panagal, Sir A. P. Patro, the Hon. Dr. Subbaroyan, the Hon. Mr. S. Muthiah Mudaliar, Sir K. V. Reddi Naidu, Mr. E. V. Ramaswami Naicker, Rao Bahadur M. K. Reddi, Major and Mrs. Pandalai, Dewan Bahadurs G. Narayanaswami Chetty, T. Varadarajulu Naidu, and S. Kumaraswami Reddi, Rao Bahadur A. T. Pannirselvam, Messrs. A. Ramaswami Mudaliar, C. Jayaram Naidu, T. Sundara Rao Naidu, Rao Bahadurs Krishna Rao Bhohsle, S. Ellappa Chettiar, and C. S. Ratnasabapathi Mudaliar, Mr. and Mrs. Bitman, Mr. and Mrs. Arya, Messrs. K. V. Menon, J. S. Kannappar, P. T. Rajan, K. Rangiah Naidu, P. S. Guruswami Naidu, Principal S. Ratnaswami, Messrs. Narayanaswami Pillai, E. V. Sundara Reddi, W. S. Krishnasami Naidu, D. Subramanyam Pillai, Balasundaram Mudaliar, Manicka Mudaliar, N. R. Samiappa Mudaliar, Srinivasa Mudaliar, Nataraja Pillai, N. Ganapathiar Pillai, T. R. Kodandarama Mudaliar, Rao Sahib Ranganatham Chetty, Rao Bahadur Deenadayalu Mudaliar, Chidambaranatha Mudaliar, Periaswami Mudaliar, Mrs. Alamelu Mangathayarammal, Moulana Mahomed A. Hudda Sahib Pandit S. S. Anandam, M. Sundaram Naidu, N. Dandapani Pillai, W. P. A. Soundra Pandiya Nadar, Ari Gounder, N. Sivaraj, C. D. Nayagam, Kaivalliyaswami, and several others.



(b) INTRODUCTORY SPEECH

BY MR. S. P. V. SURENDRANATH VOEGELI-ARYA,
M.A., B.D., S.T.M.

In requesting devi Kamalakshi Pandalai to unfurl the flag, Mr. Arya explained the symbolical significance of the flag, Mr. Arya explained the symbolical significance of the Woman, light and Flower represented on the Flag. The Woman was Avvai who represented culture and learning in ancient South India. She was not only an apostle of culture and learning but she was also a social reformer who had divided the whole humanity into two classes, those who served society and those who did not do so. The light represented Grihalakshmi and to-day's. Grihalakshmi who is to preside over our deliberations is Mr. devi Kamalakshi Pandalai. The lotus flower stood for beauty and aesthetic excellence and the speaker added that the First South Indian Social Service League believes not only in Social and Religious reform activities but also lays special stress on the aesthetic and artistic values of life and requested devi Kamalakshi Pandalai to unfurl the Flag.

(c) ADDRESS BEFORE THE UNFURLING OF THE FLAG
BY DEVI KAMALAKSHI PANDALAI.

Mrs. Pandalai, before unfurling the flag, said:—"I am proud of the honour that has been done me in being asked to unfurl the flag of this Conference to-day. This flag is a symbol of the ideals which we are striving for and hope to carry out in the course of the coming years. All great movements in the world have had their respective flags and this flag stands for service to all and for the social liberty and equality of all classes and creeds in the life of our country. All thinking persons have realized for a long time that the weakness of Indian civilization, especially in the South of India lay in the unwholesome division of society into water-tight compartments which kept people asunder even in the face of external aggression and promoted ill-will and dis-harmony. This process of artificial division of human beings into communities, each excluding the other, has been going on for so many years, that great many people imagine

this to be an arrangement ordained by the Almighty and forget the entirely artificial nature of it. The enlightenment which has been spread among the people by contact with the west has at last opened our eyes to the fact that if we are to deserve the name of a worthy and honourable people, it is important and urgent to annihilate these inhuman distinctions (Applause).

I trust under this flag would unite all patriotic citizens of this presidency whose aim is the advancement of our Motherland and by wiping out all the existing causes which promote inequalities and injustices and thus foster unhappiness in our social relations, by spreading culture among the masses and purifying society in general to pave the way for a brighter and happier India".—(Applause).

She then unfurled the flag amidst deafening cheers.





CHAPTER II.

PRESENTATION OF ADDRESS.

The meeting adjourned to the Hall above. Addresses were presented to Mrs. Pandalai, the Hon. Mr. S. Muthiah Mudaliyar and two addresses to Mr. E. V. R. Naicker, one by the Non-Brahmin Youth League and the other by the South Indian Social Service League. The leaders were then garlanded and there was some excellent music by two boys.

(1) DEVI KAMALAKSHI PANDALAI.

தென்னிந்திய சமுதாய சீர்திருத்த மகாநாட்டில்
கொடியேற்றிய

திருமதி கமலா தேவி பண்டலே அம்மையார் அவர்களுக்கு
வாசித்தளித்த வரவேற்பு வாழ்த்து.

அறிவும் திறமும் மிகுந்த அம்மையாவர்களே!

மக்கள் தொகுதியில் பின்னடைந்திருக்கும் கூட்டத்தாரில் பெண்மக்களும் ஒரு தொகுதியாராயிருக்கின்றனர். அவர்களும், எல்லாத் துறைகளிலும் முன்னேற்றமடைவதே நாட்டின் முன்னேற்றமாகுமன்றோ! அடக்கமும் அன்பும் உள்ள அம்மையாரே!

ஒவ்வொருவரும் தமது முன்னேற்றத்திற்குப் பிறரை எதிர்பார்த்திருப்பதைவிடத் தாமே முன்னேற்றமடைய முயல்வது எளிதில் முன்னேற்றமடையும் முதல் வழியாகும். இவ்வுண்மையை உணர்ந்தே இது போது பெண்மக்கள் பலரும் பெண்மக்கள் முன்னேற்றத்திற்கு உழைத்து வருகின்றனர். அவ்வாறே தாங்களும் பெண்மக்கள் முன்னேற்றத்திற்கு உழைப்பவர்களிற் சிறந்தவர்களாயிருப்பதுபற்றி மகிழ்ச்சியடைகின்றோம். மேம்பாடுடைய அம்மையார்!

நீங்கள் எமது மகாநாட்டின் கொடியை உயர்த்தி, சமூக ஊழியம் புரிவதிலும் முதன்மையாக விளங்கி நோயற்றவாழ்வும், நீடிய ஆயுளும், செல்வமும் புகழும் எய்துமாறு வாழ்த்துகின்றோம்.

சென்னை,
26—11—28.

இங்ஙனம்,
தென்னிந்திய சமுதாய சீர்திருத்தச் சங்கத்தார்.

(2) THE HON. MR. S. MUTHIAH MUDALIAR, B.A. B.L.,
MINISTER OF HEALTH WITH GOVERNMENT OF MADRAS.

தென்னிந்தியா சமுதாய சீர்திருத்த மகாநாட்டைத்
திறந்து வைத்த

சென்னை அரசாங்க மந்திரி திருவாளர்
கனம் எஸ். முத்தையா முதலியார், பி.ஏ., பி.எல்., அவர்களுக்கு
வாசித்து அளித்த வரவேற்பு வாழ்த்து.

அன்பும் அருளும் மிக்க அமைச்ச ரவர்களே! தாங்கள் பொது ஊழியங்களில் தலையிட்டு மக்களுக்கு ஆற்றிய நலங்கள் எத்தனையோ பல.

இதுபோது அமைச்சராக இருந்தும் பொது ஊழியஞ் செய்து வருகின்றீர்கள்.

அறிவுந் திறமையும் மிக்க அண்ணலே! நாட்டின் முன்னேற்றத்திற்கு முதன்மையானது சமுதாய சீர்திருத்தமே என்பது தாங்கள் உணராத தன்று. நீங்கள் சமுதாய சீர்திருத்தத் துறையில் மிக்க பற்றுடையவர்களென்பதற்கு, இம் மகாநாட்டைத் திறந்துவைக்க மனமுவந்து முன்வந்த தொன்றே போதிய சான்றாகும்.

நாட்டிற்கு உழைத்திடும் நல்லன்புடையோய்! நீங்கள் இம் மகாநாட்டைத் திறந்து வைத்து நோயற்ற வாழ்வும், நீண்ட வாழ்நாளும் பெற்று வாழுமாறு வாழ்த்துகின்றோம்.

சென்னை,
26—11—28.

இங்ஙனம்,
தென்னிந்திய சமுதாய சீர்திருத்தச் சங்கத்தார்.

(3) MR. E. V. RAMASAWMY NAICKER AVL.

தென்னிந்திய சமுதாய சீர்திருத்த மகாநாட்டில்
தலைமை வகித்த

வைக்கம் வீரரும் “குடி அரசு” “ரிவோல்ட்”
அதிபருமான

திரு ஈ. வெ. ராமசாமி நாயக்கர்
அவர்களுக்கு வாசித்துக் கொடுத்த
வரவேற்பு.

உள்ளத்தெழும் உண்மையை ஒளிக்காது கடும் வரவோய்!

இந்நாட்டுறையும் எல்லா மக்களும் ஒத்த இன்பம் பெற்று, உலகை அடைவதற்கான வழியில் இடையறாது உழைத்து வருகின்றீர்கள்.

அரசியல் உரிமையைக் காட்டிலும் சமூக சமய சீர்திருத்தத்தால் விடுதலை பெறுவதொன்றே முதன்மையாக வேண்டற்படுவதென்று விளம்பி

வருகின்றீர்கள். உங்கள் கொள்கையை இத்தமிழுலகம் முழுவதும் பின்பற்றி நடந்து வருகின்றது.

அன்பும் அறிவும் நிறைந்த அண்ணலே!

நீங்கள், சொல்வதொன்றும் செய்வதொன்றும் இன்றி கூறியதை கூறியவாறே, நடத்திக்காட்டும் நாயகராய்த் திகழ்கின்றீர். அஞ்சாத் திறமுடைய அருங்குணத்தோய்!

சீர்திருத்தத் துறையில் புகுந்து உழைப்பாருக்கு முதன்மையாக விளங்கக்கூடிய தாங்களே, இம்மகாநாட்டுக்குத் தலைவராக அமைந்ததுபற்றி நாங்கள் பெருமகிழ்ச்சியடைகின்றோம். இம்மகாநாட்டைச் சிறப்பாக நடத்தித்தந்து சமுதாயத் துறையில் முன்னேற்றம் உறுதற்கான நெறிகளை காட்டியருள வேண்டுகின்றோம்.

சென்னை,
26—11—28. }

இங்ஙனம்,
சமுதாய சீர்திருத்த சங்கத்தார்.

வைக்கம் வீரரும் சுயமரியாதை இயக்கத் தலைவருமான

உயர் திருவாளர்

ஈ. வெ. ராமசாமி நாயக்கர் அவர்களுக்கு

சென்னை மத்திய பார்ப்பனரல்லாத இளைஞர் சங்கத்தாரால்

சமுதாய சீர்திருத்த மகாநாட்டில்

வாசித்துக்கொடுத்த வரவேற்பு.

இளைஞர்க்குரிய ஊக்கமும் உறுதியும் உடைய தோன்றல்!

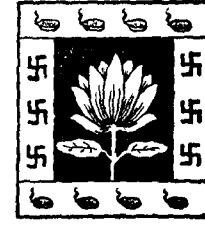
சமூக சமயத்துறைகளில் புகுந்து சீர்திருத்தம் செய்வதற்கான வழிகளை அடிக்கடி எங்களுக்கு எடுத்துக்காட்டி வருகின்றீர்கள். நீங்கள், ஆங்காங்கு சென்று ஆற்றிவரும் விரிவுரைகளாலும், வாரம் தோறும் வெளியிட்டு வரும் “குடிஅரசு”ப் பத்திரிகையாலும், தமிழுலகம் விழிப்படைந்துவிட்டது. இதன் பயனாக சமூக சமயத்துறைகளின் முன்னேற்றத்தை நாடி வீறுகொண்டு விரைந்து செல்கின்றது. உண்மைக்கஞ்சாத உயர்குணக் குன்றே!

தமிழ் நாடன்றிப் பிறநாட்டினரும், நம் சீர்திருத்தக் கொள்கையைப் பின்பற்றிச் சிறப்பெய்துதற்பொருட்டு “ரிவோல்ட்” என்னும் ஆங்கிலப் பத்திரிகையை வெளியிட்டதற்காக, நாங்கள் பெரும் கனிப்புறுகின்றோம்.

இளைஞர்களாகிய நாங்கள் உங்கள் வழி நின்று தொண்டாற்ற என்னும் முன்னணியில் நிற்கின்றோம்.

சென்னை,
26—11—28. }

இங்ஙனம்,
பார்ப்பன ரல்லாத வாலிப சங்கத்தார்.



CHAPTER III.

(1) OPENING ADDRESSES.

BY THE HON. MR. S. MUTHIAH MUDALIAR, B.A., B.L.,
MINISTER OF HEALTH WITH THE GOVERNMENT OF MADRAS.

MINISTER'S OPENING ADDRESS.

The Hon. Mr. S. Muthia Mudaliar thanked the organizers for giving him the privilege of opening the Conference. In the course of his address he said.—“In your address, gentlemen, you have been kind enough to present to me on this occasion you say I have done social service, and I am doing social service. I am not conscious of any social service which I have done and I do not think I would be able to pitch upon anything as social service, unless it be according to the truth as is written on the flag—“There are but two castes: he who does service, and he who does not”. The only caste which any human being can claim to be in is the caste that serves and I do not consider myself as an out-caste, and I think I have some claim on that ground to proceed to open this Conference which is to be presided over by that great social reformer E. V. Ramaswami Naicker. I need not introduce to you Mr. E. V. Ramaswami Naicker. He is known to all, not only to the Tamilians of this province but to people of other parts of India and Ceylon. This Conference, I am sure, will be ably guided by our worthy President.

I know very little about social service or social reform. But there are one or two points which I would just like to touch upon. Social reform has been understood in various senses

by various people and it is impossible to give a comprehensive definition of the subject. But to put it in a nut shell, any reform in the existing conditions which will conduce to the welfare of the masses, anything which will produce the greatest amount of good to the greatest number of people must be considered social reform. Social reform does not consist in changing the modes of my dress or of eating or of life. Social reform is the reformation of my conduct in such a way as the reformation will lead to some good either to myself or to others, I am sure Mr. Ramaswami Naicker has realized this ideal long long ago.

I do not think there is anything further which I can usefully say on this occasion; but there are some points which are now agitating the public minds of this Province. We have now just had the Age of consent Committee sitting here and taking evidence, and anybody who has gone through the evidence during the course of the last 10 days will be surprised at the nature of the evidence given before it. I do not say that people who are giving that evidence are not actually convinced of the view that they are at putting forward. But what I wish to submit to you, gentlemen, is that it is a view which will injuriously affect the welfare of the community and the welfare of the masses. People who say that this legislation ought not to be there at all, that it is not for the legislature to fix any age-limit, may be perfectly right, and people who hold the contrary view may also be perfectly right. But the question is what according to your view must be done. The legislation may be there on the statute book or may not be there. Would you, ladies and gentlemen assembled here, honestly believe that it is not for the welfare of the nation, if children are to be married early? Legislation cannot help you far in improving society. It ought to be the desire of a large majority of the people to improve themselves, and if there be any obstacle to such improvement by a very small minority, the legislature may intervene and remove the obstacles. Certainly, nobody will say the Indian Penal Code will rule the society. Before you look up to the legislature for any legislation, it ought to be the endeavour of everyone to educate the public and create a consciousness that it is not for the advance of the community, it is not for anybody's good to marry young children. This I consider social service.

Now, there are one or two things which are agitating the public mind in modern days, and one thing has come most prominently during the last two or three months. And that is the question of drink. There would be no use legislating in this matter. If I go to my neighbour and he goes to his neighbour and all agree that there should be no drink, then there is a real anti drink propaganda. This is social service. Social service is anything that conduces to the good of even a single man.

There is some sort of impression in some quarters, in very many quarters, that absolute unselfishness is necessary to the advance of society. Probably, I may be striking a discordant note when I say that selfish people are greatest social reformers. If there be a few people in the country who think they ought to work to advance themselves, I am perfectly sure they are advancing the nation. Every man should set himself to work in however humble a way, to advance himself and society. If every man will do so, certainly the nation is bound to advance.

WELCOME ADDRESS BY THE CHAIRMAN OF THE RECEPTION
COMMITTEE, RAO BAHADUR M. K. REDDY, B. A.,
DISTRICT BOARD PRESIDENT, CHENGLEPET.

Mr. M. K. Reddi, the Chairman of the Reception Committee, read the welcome address, which was as follows:—

Mr. President, Ladies and Gentlemen,—On behalf of the Reception Committee, I extend to you a warm welcome to this Conference organised under the auspices of the South Indian Social Service League.

AN ALTOGETHER NEW VIEW-POINT.

It has become almost a chronic habit with the professional politicians of the present day, while addressing their admiring audiences to paint the past in golden colours and recall a millennium which is no more, with vehemence which seldom fails to raise a ripple of laughter among the knowing men. The latter feel amused on such occasions as they find themselves at a loss to know whether they are to attribute the seriousness of the speakers to an attempt at perpetrating a conscious fraud which little availleth them on the credulity of innocent people, or an

unwilling anachronistic blunder. The age they speak of on the solemn authority of the Vedas, was not the beginning or middle, but the close of a millenium which their ancestors hastened by fanning the flame of internecine dissensions by multitudinous subterfuges, as by such nefarious means alone they could gain standing ground among a people who were much their superiors in point of civilization and proudly conscious of their power. The Vedas which they swear by whenever an occasion presents itself, have long since ceased to be the secret respiratory of hidden wisdom and have become an open book now, to which any literary dilettant can have access and judge for himself their historical value. A few works belonging to an earlier epoch and written in Tamil, which by the way was the language of the Dravidians, by human authors who in their honest way claimed to be little more than men of women-born, are also available to the literary critic and historical research worker. It will not be too much therefore if I confidently hope that the day will come in the near future when, with further evidence gathered by archæological, literary and historical research, and a discriminating study of available material dispassionately carried out, an altogether new point will have to be taken and the History of Ancient South Indians re-written.

MISS MAYO'S CHALLENGE.

The awful spectacle that the country presents to day has been brought about by a systematic propaganda spread over ages, actuated by selfish motives and finding expression in cunning and artifice, by the Aryan immigrants, to whom no despicable practice was unbecoming in their machination to gain sectarian importance at the sacrifice of communal and national self respect. I have read with shame the much maligned book of Miss Mayo; and although I could not appreciate it as a work of art, I could not at the same time challenge its position as a regard of facts, however unseemly and unedifying they may be. I wonder if any defender of the orthodox faith can possibly pick up the gauntlet she has thrown down and meet her squarely.

ARREST THE DECAY IN TIME.

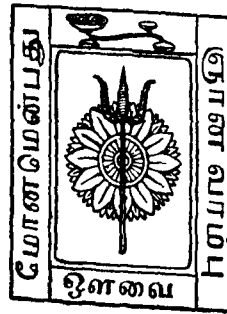
What is the panacea for all these countless evils which expose us to the mockery of the civilized world? Let it be

Social Reform for those who by precept and practice hope to rejuvenate their community by allowing a free admixture of other bloods. For us, however, it shall be a social revival. The burning topics of the day, the Child Marriage Bill, the Age of Consent Bill, the question of the Temple entry, the problem of the untouchables, the menace of Devadasis and such like could not possibly have been necessitated under the conditions in which our Dravidian Ancestors lived. But the infection has caught us when we believed in the doctrine of the false prophets and surrendered ourselves to the enslaving instinct of imitation in the chimeric hope of raising ourselves in the Social scale; and we will be hastening towards complete ruination if we do not arrest the decay in time. The question of political advance can arise only in a healthy state of Society, and so long as we remain where we are, there will be no beacon light to beckon us.

LEGISLATIVE PROTECTION, ONLY HOPE.

Now ladies and gentlemen, I leave it to your judgment to devise practical remedies for our social evils. I may, however, suggest that we must support all progressive legislative measures, for in legislative protection alone is there any hope of redemption I may recall here that the Aryans would not have given up their customs of Sati and human sacrifice were it not for legislative intervention. Gentlemen, the task before us is of colossal magnitude. We must therefore endeavour to establish a social service league in every District and Taluk Headquarters, with a network of affiliated leagues in the villages which will carry on a campaign of propaganda devised to bring about a Social Regeneration and help us to live recognizing but one caste, one creed and one God.

A Tamil translation of the address was then read.



CHAPTER IV.

PROPOSALS OF THE PRESIDENT

BY THE RAJA SAHIB OF PANAGAL, SIR P. RAMA
RAYANIMGAR, M.A., M.L.C., LEADER OF THE
NON-BRAHMIN PARTY, MADRAS.

The Raja Sahib of Panagal, in requesting Mr. Naicker to take the Presidential chair said:—

Ladies and Gentlemen,—I have been called upon to move the resolution, requesting Mr. E. V. Ramasami Naicker to take the presidential chair. My esteemed friend, Mr. Ramasami Naicker, is the greatest Social Reformer of modern times. To him, the cause of Social Reform is sacred. At the altar of that cause he is prepared to make any sacrifice, personal or financial. You know he has been to jail in fighting for what he considered to be a right cause. He is prepared to go to jail several times nay, lay down his life, if by doing so, he could advance the cause of Social Reform. As Mr. Shanmukham Chettiar has forcibly pointed out in his letter Mr. Ramasami Naicker has been able to achieve in the field of Social Reform in comparatively fewer years a good deal more than what many other social reformers have achieved during the last many years. Mr. Naicker seems to have realised that social reform should precede political reform. He is one of those who think that before India could have swaraj a great deal has to be done by way of Social Reform. We cannot have a better president than Mr. Naicker to guide the deliberations of this Conference. I move that

Mr. Ramasami Naicker does take the chair, and I hope my motion will be carried with acclamation by all those who have assembled here.

SIR. K. V. REDDY NAIDU, B.A., B.L., AGENT.

Sir K. V. Reddi Naidu seconded the proposition. He declared that it was impossible to select a more fitting person to preside on the occasion. In the course of his further remarks, he said:—"One who is engaged in the work with which he has been concerned during the last 20 or 25 years is expected to possess two or three qualities, and I think you will have to search the whole of South India to find another man who can claim those qualities (Hear, hear.) May I mention what those qualities are? First, courage, second, sacrifice third, knowledge of the procedure and the manner in which he has to proceed to do his work. Of Mr. Ramasamy Naicker's courage, I suppose I need not dwell upon very much. He is a real lion; his heart is a lion's heart (Applause). Fear he knows not as anything known in his life and a man who is not endowed with the courage which he possesses will not be able to do the work which he has been doing.

Continuing, Sir Venkata Reddi said that Mr. Naicker was a person ready to make any sacrifice if needed and his methods of procedure were the best. He used his pen, as the sword was used in former days, and with greater results, more visible and more durable.

DIWAN BAHADUR KUMARASAWMY REDDIAR, B.A., B.L., M.L.C.,
District Board President, Tinnevely.

Mr. Kumaraswami Reddiar spoke in Tamil and said that it would be madness on his part to recount what all services Mr. Naicker had done to society. Mr. Naicker was quite frank in his opinions and said what he thought and did what he said. He would congratulate them all, he concluded, in having secured such a great leader to preside.

MR. A. RAMASAWMY MUDALIAR, B.A., B.L.,
President, Madras Corporation.

Mr. A. Ramaswami Mudaliar, in the course of his speech supporting the resolution, said :—

“ Mr. Chairman, ladies and gentlemen,—I do not think I have been called upon to second this resolution because it requires any seconding ; but I take it that I have been given, by the generosity of the organisers of this gathering, a unique opportunity of paying my humble meed of tribute to my friend, Mr. E. V. Ramaswami Naickar, for the colossal work that he has been carrying on for the last forty years. Mr. Ramaswami Naicker's name is a house-hold word throughout the Tamil Nadu, and I venture to think his reputation has travelled to Andradesa, Bombay, and the Central Provinces (Applause). What is it that is characteristic of the work of Mr. Ramaswami Naicker, of his activities of his speeches and writings, that he should have so soon in the course of a few years a household name wherever Tamil literature is read and wherever Social Reform is understood and practised ? What is the distinctive contribution made by Mr. Ramaswami Naicker to the social service of the country that he should be uniquely marked out as the one man who has done more social work than any during the past 30 or 40 years ? I remember the days 25 years ago when we were discussing whether Social Reform should proceed on national lines or on rational lines. I recall to myself those days, and compare them with the galvanic energy that has been given to the people and to the masses by Mr. Ramaswami Naicker, and I ask myself whether the generation that is coming has any organic connection with the then generation. We were referring to the educated classes in those days. But Mr. Ramaswami Naicker has not cared to touch the educated classes. He does not bother himself with carrying his reforms among those who are determined not to be reformed. He has cast his lot with those who are illiterate and ignorant and I tell you that is the main reason for his success, to stir this peaceful pathetic entertainment of the masses, to touch their hearts—that has been the work of Mr. Ramaswami Naicker. He realized that there were people hungering and thirsting for light and yet more light and

he gave the light and stirred up their hearts and appealed to their reasoning which is very strong, and therein lies the secret of the success of my friend, Mr. Ramaswami Naicker. What can be more noble ? What can bring us nearer to our goal of political swaraj than appealing to the masses and trying to place before them the logic of facts ? To appeal to them in such a way that they can use their own reasoning faculties to come to conclusions ? That has been the great service that Mr. Ramaswami Naicker has done for the 'cause of Social Reform and I consider it for the great cause of the country itself.

Mr. Ramaswami Naicker did not care whose feelings he wounded. He only looked to the logic of things and not to the human feelings and the human hearts. He has gone to the very root of the question of Social Reform. He believes that man is the divine incarnation of the great Divinity itself, every man a reflection of that same Divine Glory. That glory exists in every individual and every individual ought to assert himself and show that he has a divine glory.

The speaker then referred to the question of temple-entry and how Mr. Naicker, by his efforts, had made it a question of live issue in Social Reform “ He has rejuvenated ” the speaker concluded, “ this presidency in a manner in which it has been never rejuvenated, drawn all the fire and enthusiasm of the younger generation and of the older generation also. My friend, Mr. Ramaswami Naicker, deserves not merely the thanks but the fervent gratitude of every man who has got his country at his heart (Applause). I have great pleasure in seconding this resolution.

THE HON. DR. P. SUBBARAYAN AVI.,

BAR-AT-LAW, LL.D., B.C.L., M.L.C.,

Chief Minister to the Government of Madras.

The Hon. Dr. Subbarayan, in the course of his speech, said :—“ One thing I can say for myself and that is that I have always believed ever since the age of 16 that this barrier between man and man which has been set up in this country

should be removed (Hear hear). Not only have I believed it, but I have also worked for it. That is my only qualification for standing before you this evening to support the resolution proposing my revered friend Mr. Ramaswami Naicker to the chair. From my days with the Congress, where I came to know Mr. Ramaswami Naicker, I have had a lurking affection for him for the simple reason that Mr. Ramaswami Naicker is one of those people who do not mind expressing their views even though it may hurt the people who hear them for the time being. And that is one of the qualities which we in this country have got to develop, for the simple reason that if only we know how to say the thing that we feel, we shall get on faster. (Applause.) By hurting the feelings of our friends, we are rousing the better qualities of their mind. He thinks that the cause Swaraj is advanced by advocating the cause of the Non-brahmins. He has come forward as an advocate of that cause (Applause). The one great obstacle in the way of our attaining the ideal of governing ourselves is this wretched idea we have of differences between man and man (Hear, hear). If every one of this country can think of each other as brothers, I am sure, Swaraj will come not because we have asked for it, but because we deserve it (Applause). It is in that sense Mr. Ramaswami Naicker has come forward as the leader of the Non-brahmin movement. I know the essence of the movement that has appealed to him. The great movement, as it was started by my revered and lamented friend Dr. Nair was one of Social Reform. It is that rich ideal that has also been exercising the mind of my friend Mr. Ramaswami Naicker. And it is but right that conferences like this should be presided over by men who really are going to translate into action the resolutions that you pass on paper. I hope, whatever you decide on for the reformation of our society will not only remain as mere resolutions, but young men who, I know, are attached to Mr. Ramaswami Naicker, will travel the length and breadth of this province and try to put into action the resolutions that you pass. I feel it a real honour to be here this evening and support the resolution proposing my friend Mr. Ramaswami Naicker to the chair.

MR. N. SIVARAJ, B.A., B.L., M.L.C.,
Professor, Law College, Madras.

Mr. N. Sivaraj paid a tribute to Mr. Naicker's work for the betterment of the depressed classes.

REV. JOHN BITTMAN.

Rev. Bittman said that Mr. Naicker was the young man of South India because of his unremitting labour in the cause of social reform.

MOULANA MD. KUDDI SAHIB.

Editor of "Islam" "A Tamil Islamic Monthly".

Moulana Md. Khuddi Sahib speaking in Tamil said that Mr. Naicker would light the way for them to liberty, equality and fraternity.

ADDRESS OF THE PRESIDENT.

E. V. RAMASWAMY NAICKER,

Editor, "Kudi Arasu" "A Tamil Weekly"

Editor, "Revolt" "An English Weekly".

SOCIAL REVOLUTION NEEDED.

The following is a free rendering into English of the lucid Tamil speech delivered by Mr. E. V. Ramaswami Naicker as President of the South Indian Social Reformers' Conference which began its sessions yesterday evening at the Victoria Public Hall :

Sisters and Brothers,—I thank you for the great honour you have done me in electing me as the President of this most important Conference. I hope you would excuse me when I say that it would have been more appropriate if you could have chosen as your President for this Social Reformers' Conference one who is a more firm believer in social reform than myself.

For day by day, I am fast losing my belief in social reform as an agency for the regeneration of our Country. I believe that the task before those who are anxious for the advancement of the Country and those who are interested in seeing that the large majority of our people are imbued with the ideals of self-respect, equality and liberty is not social reform. On the other hand, it is social revolution born of invincible courage and undaunted boldness. I have arrived at this conclusion after long and patient deliberations.

AN ILLUSTRATION AND A TRUTH.

I will illustrate what I have to say by an example. Suppose you have got a big well which has got a hoary tradition behind it. Let us imagine that it has been recorded in the ancient scriptures that "All sins and crimes will be forgiven him who drinks even a single drop of this sacred water or sprinkles a few drops of it over his body, and he will go to Heaven." Let us take for granted that the water in the well in question at present is of such a quality that, if drunk, it might be able to produce cholera, and if bathed in it would spread skin diseases all over the body. If that is the case, what is our duty? An account of the fact that poisonous insects have spoiled the water, we would throw some medicine, which would destroy those insects, into the well. Supposing even after this, the quality of the water remains the same. Inferring that the water has been corrupted beyond remedy by medicine, we would pump out the water completely and clean the well. But if even after this, the quality of the water remains unchanged, we would have to come to the conclusion that the very springs which supply water to the well are poisonous. What should we do with this well with the poisonous springs? Having regard to the tradition attached to it and the religious veneration in which it is held, would we drink and bathe in that water and get, cholera and skin diseases? Or, think you, would we cover up the well with sand and thus avoid the danger?

DESTRUCTIVE NATIONAL SERVICE.

The method of using medicine to cleanse the water and the method of pumping out the water and thus cleaning the well are methods analogous to social reform. The other method is the

destructive method of covering up the well with sand. It is in that sense that I beg to tell you that I am one who is doing destructive service to this country.

So far as our country is concerned all methods of social reform have been tried in vain. I do not refer to the so-called social reform now being attempted by some people. This is not true social reform. The much-talked about social reform of the present day is one of the crafty weapons of the educated and the wealthy classes who are competing with one another in an attempt to gain popularity and influence among the common people—a method copied from the westerners.

PSEUDO-SOCIAL REFORMERS.

Such methods of social reform are not intended to confer any benefit on those for whose welfare they are intended. These methods are adopted to serve the selfish interest of the so-called social reformers themselves. But those whose lot requires to be bettered always believed in the genuineness of these reformers. And the result of it all is that day by day, their condition is growing worse, that is to say, they are degenerating into a state of things from which they could not be reformed and uplifted easily. The chief reason for this is the fact that those set of people who had that attitude of mind towards society which brought about the degeneration of certain classes which require reformation at present, those class of people to whose selfish activities much of the unsettled condition of our society is due—it is these men who are now working and benefiting by their work in the department of social amelioration. That is why I say that society has degenerated to an extent which it is impossible to remedy by social reform.

EVILS OF SOCIETY.

The problem of reformation of society is different in various countries. For instance, social work in the west concerns all people irrespective of class or creed. In other words, the habits and customs which require to be reformed are common to all sets of people. But in our country, each class has social questions peculiarly its own which differ from that of every other class.

The most important evil which exists is that which is responsible for the division into superiors and inferiors in society on account of birth. This system is unique in India, and such a despicable superstition has never been adopted by any other country. Other evils in our social life belong to the group of blind belief and purblind acceptance of whatever is said by others. These evils have come to exist in our country on account of the fact that they have been established in the name of religion, god and heaven. But it must be said that the anxiety to reform society and purge it of evils was in the minds of men of long ago. It might be said that Buddha, Ramanuja and Tiruvalluvar were the foremost in their age to attempt something in this direction. But it cannot be said that in these directions, there has been any progress which redounded to the benefit of society from the efforts made from that time onwards till now. If anyone now comes forward and says that there has been some little change here and some little change there, we can only say that he has been influenced in his ideas by the social work done in the west by self-interested people. In our country, it is impossible for our people to effect anything by social reform. This is because the sentiments of religion and the veneration of God have been so inextricably connected with these superstitious ideas and beliefs. But this state of things is advantageous to some sets of people, and that is the reason, I think, for the failure of the efforts to improve the condition of the people.

REFORM AND RECONSTRUCTION.

The arguments and reasons for the purpose of disproving the false theories have been advanced and all the efforts for the improvement have been done. It is not an easy task to enunciate more wise theories or do more strenuous work than was done by Buddha, Kapila, Tiruvalluvar, Ramanuja and others. That is the reason why the opponents of social reform have strong belief in their constructive propaganda. Though there is some ground for hope for social reformers because the conditions, the conveniences and the aligning power obtaining in those times have undergone noticeable changes at the present day, yet the feelings towards religion and the attitude towards

gods are such that under the present conditions, one is inevitably led to the conclusion that it is difficult to eradicate the evils by social reform. For the feelings towards religion and the attitude towards God have been built on the foundations of ignorant belief and blind faith. Worshipping God out of blind belief, man has come to accept and live according to many of the purblind conceptions of religion. To say that ignorant belief and blind faith should be destroyed is not the work of social reform. It is the work of destructive national service destined for the benefit of humanity. A complete work of destruction and then a rebuilding of the social structure cannot be called social reform. It might be called reconstruction work.

Those who want to take part in this great work must be possessed with a highly strong mental determination and clarity of vision. Otherwise a mere enthusiastic participation merely may end in egregious self destruction. Because one has to work against terrible and incessant centuries the reason for it being that for centuries our society has become saturated with the false ideals and pernicious ideas and also that this condition of society is favourable to the interests of a large number of persons.

ROOT AND BRANCH REFORM.

We must be prepared in our efforts to improve society, to see to it that we eradicate those causes, which have made fruitless attempts at social reform and fight those obstacles that stand in the way of its success. It is our firm belief that those who want to spare a root here or a branch there would never become victorious in the mighty task of destruction of social evils.

I do not accept what some people say that continued patience are required in an abundant degree in a social reformer. I also refuse to accept the statement that there should absolutely be no hatred or persistence in this task.

It might seem that my opinions are diametrically opposed to the opinions of many great persons. I admit that I hold opinions which are contradictory to their own. I have considered with my limited knowledge the position of such persons and their patience, their caution, their calmness and the absence of hatred in them. I have found that these were due to a lack of courage and a lack of strength.

"BREAK AWAY THE BONDS."

Those who fear the opinions of others, who are afraid to lose their prestige and unwilling to incur the displeasure and contempt of some people, those who fear opposition and feel weak, they will never be fit to become true social reformers. The reforms effected by such people can never be beneficial to the country. The true social reformers must not be bound down by any restrictions. The foremost path towards reform is to break away the bonds of slavery that bind the people. Social reform with restrictions and with limitations will be a futile and point less procedure, so far as our country is concerned.

MEN WITHOUT BACKBONES.

People have for a very long time been carrying on this propaganda with caution, patience, love, sympathy, good words and persuading arguments. What has been the result of their attempts? If we think over the fact how long we are going to experiment on things like this, we will be able to find that such propaganda is done by people who are anxious to ingratiate themselves into the good looks of the opponents of social reform and gain popularity and prestige as reformers. It is also due to a lack of courage to push onward on the part of such reformers. Some people might quote the opinions of Swami Vivekananda, Gandhiji and others to disprove our contentions. I frankly accept that my opinions are opposed to theirs. The portraits of people who give such opinions are worshipped as Swamis and Mahatmas in the past, even now and also in the future. What is the ultimate effect of such opinions on those who lot requires to be socially reformed? It is not wise to judge opinions by the beauty of the words or the sweetness of expression but we must judge them by their intrinsic value and their resultant effect. I ask: Have we not had enough of the patience, the sweet words and the persuading arguments of social reforms? I ask again whether anybody can say that such cautious and persuading propaganda have succeeded in the test of solving the sufferings of the people and the sorrows of the country. Therefore it is clear that patience, caution and toleration should be shown with a view to effect something in practice and not with a view-to earn a name for proverbial cautiousness and patience.

THE OLD SYMBOLS.

Some people say: do not in the course of your reform movement destroy the old symbolisms, the ancient pictures and the hoary traditions and culture. Such things which these people want to foster are responsible for the degeneration of our country and demoralisation of our people, and this we must impress on the mind of every reasonable man by our propaganda work. Otherwise, a state of things will come into existence from which it will be well nigh impossible to obtain liberation and salvation.

For instance, Ramanuja with a view to reform society and at the same time preserve the old symbols, caught hold of many of those who were called "Pariahs" and put the namam on their foreheads and invested them with the sacred thread so as to bring about equality in society. The old symbols were no doubt preserved, but did the people get equality? Were they imbued with the feelings of fraternity?

RING OUT THE OLD.

Let us take the temples of the land. Instead of being a symbolical abode of the supreme being, they have degenerated into dens of all kinds of iniquity and hotbeds of vice. Even in the case of the ancient culture, the art and the paintings, it will be clear that they also stand in the way of social reformation. What benefit have the Vedas and the Puranas conferred on mankind? What have the people gained by reading the Bharatham, the Ramayana, Siva Puranam, Vishnu Puranam, Thiruvilayadal Puranam, et hoc genus omne? Consider whether you do not find in these books doctrines which go against the principles of human conduct and human character, and do you think that some of the worst books and worst set of people could be guilty of graver wrongs and serious crimes than some of those mentioned in these books? Also seriously consider the fact whether these old books do not stand in the way of social reform. Do not the social reactionaries quote from these texts and these scriptures and cite authorities to support their position? It is said that there are some passages in those

books which support the standpoint of the reformers. In my opinion, this is empty talk to deceive gullible people. Some of these texts have been said to be the direct expression of God Almighty Himself. It has been mentioned in the Puranas that the so-called pariahs have been admitted into the temples and that they have ultimately merged into the Godhead. If we ask how it is that now these pariahs are not admitted, they say that the pariah who was admitted belonged to a superior state of advancement in evolution, whereas the present-day pariahs are not. I ask why we should preserve and venerate these Puranas and scriptures. When it is said that no doubt the people observe the distinction between pariahs and others, but why should God also observe it—then these people say that the venerable scriptures are in danger of profanation. I feel that so long as the people want to hug these scriptures, so long will they be unable to achieve success in their reformatory efforts.

GOD AND RELIGION.

I have already said that the attitude towards religion and God has been responsible for the many evils in our society. I have not come here to speak about God. I think the less we speak about him, the better it will be for us. So far as religion is concerned, there is no paucity of propaganda and publicity. Every man believes that it is only through his religion that salvation could be reached. Why should there be so much competition between religions? When we deeply consider all this, it would be clear that religion is an absurdity. Even as the man who does all beneficial things to the people when he ascends the kingly throne and afterwards intent upon selfish aggrandisement commits murders, and annexes foreign territories, even so is the religious teacher who after establishing a religion for the benefit of the people afterwards canvasses supporters and adherents for his cause and calls himself the Apostle of God and the messenger of Almighty. If we accept this, we must accept that there are many gods and many agents for these gods. When even the existence of one God is in stake, what about the others? Therefore to connect religion with God is an absurdity.

RELIGION AND ITS ABSURDITY.

But if it is conceded that religion is an institution brought into existence so as to define certain rules and draft certain regulations for the better functioning of society, then it may be entitled to some consideration. Even then, if the principle is not accepted, that religion should change according to the needs and requirements of the times, but if the word of God or the preachings of the Son of God or the doctrines of the messenger of the Almighty are as sacred and sacrosanct as God himself and, therefore he should come near them, then the paramount duty of social reformers is to abolish and destroy those religions. The principle of Social Reform is the principle of adoption to the changing condition of the times. And so the Social Reformer should not flinch in destroying at once the things which would not change according as the changed conditions of the world require.

SLAVERY OF WOMAN.

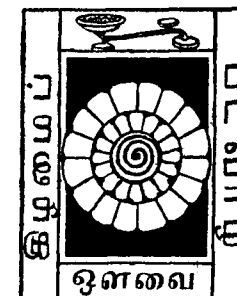
The next thing that the Social Reformers should devote their attention to is that of the relationship between man and woman. In our society, our women are being treated worse than untouchables. Women are considered to be slaves to man by God's decree, and so are they treated. If such a system has been made by God, the first thing that we should do is to destroy that God. It is a great pity that so many things should be foisted upon God and that he should survive bearing all these accusations.

Especially in our country, the position of our women folk is the worst that could be thought of. Chastity is considered to be foremost duty of women. The Gods that men worship have been symbolised as having their wives on their heads, tongue or shoulders, but the people have not the wisdom to treat their women well. As a result of the slavery of women, their children have been bred up as slaves and the country is under slavery. If we are to be free, we must free our women first. They must be allowed the same liberty and the same privileges as the men. The women must depend upon themselves for their emancipa-

tion of slavery and should boldly come forward and break their bonds. Turkey, Afghanistan and China are standing examples where women have achieved their freedom.

After referring to the great tragedy of Indian widowhood, the tyranny of caste, and the crime of untouchability. Mr. Naicker put for a strenuous plea for the eradication of pernicious social and religious customs and concluded by appealing to all work for the destruction of the superstitions and stupidities of religion and society.

The Conference rose for the day after Mr. Naicker's address.

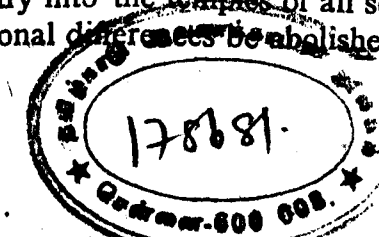


CHAPTER V.

RESOLUTIONS.

The Subjects Committee of the South Indian Social Reformers' Conference met yesterday morning in the V. P. Hall with Mr. E. V. Ramaswami Naicker in the chair, and discussed the resolutions to be moved in the open Conference in the evening. The following resolutions were unanimously adopted.

1. This Conference moves that the distinctions between man and man and sexes should be abolished.
2. This Conference resolves that the system of Devadasis be abolished and strongly condemns the attitude of some of the members in the Legislative Council on the subject.
3. This Conference resolves that compulsory education should be introduced in all the schools without observing any distinction of caste, creed or sex.
4. This Conference resolves that no cultural distinction should be made in University curricula, and liberal grants be given to the vernacular chairs.
5. This Conference resolves that vigorous attempts should be made to remove the barriers in getting justice for those who are debarred from entry into the temples of all sets, and within the temple all gradational differences be abolished.



6. This Conference resolves that the British Government and all Native States be requested to establish maternity and child-welfare homes in important centers in India.

7. This Conference resolves that the adherence of various religious communities be requested to the practice of religious toleration between religion and religion and steps be taken to create religious amity between all classes of people in India.

The second day's deliberations opened at about 6 p.m. There was music and two short farces by young boys. Mr. E. V. Ramaswami Naicker took the chair. Before proceeding to the other resolutions, he moved a resolution expressing grief at the death of Lalaji and with his bereaved family. The resolution was carried unanimously, all standing.

SEX EQUALITY.

Mr. S. P. Y. S. V. Arya moved the first of the resolutions passed in the Subjects Committee that distinctions between man and man and sexes be abolished. In a humorous speech in Tamil, he attacked the caste system and argued in a very convincing manner to prove how meaningless it was, and proved a means of exploitation of the masses by the monopolists. He strongly depreciated the unnatural privileges enjoyed by the differences between the sexes now existing in the country. The following three subsections to the first resolution were announced by the President (a) equal rights for the sexes in family property (b) after the husband's demise, all his wealth to go to his wife (c) the widow to enjoy all the rights and property that the husband used to have before his death in the undivided family.

Mrs. Alamelumangathayarammal in seconding the resolution in Tamil that nation, could not advance, unless the women of that nation enjoyed liberty and equality with men. She emphasized the necessity for the advance of female education and equalizing the inheritance rights between the sexes.

Moulana Abdul Khuddi Sahib, in a learned speech in Tamil supported the resolution and heartily endorsed all the views expressed as to the woman's rights and privileges.

The resolution was put to the vote and unanimously adopted.

ABOLITION OF DEVADASIS.

The second resolution about the Devadasi institution was moved by Mr. Arya. In commending it to the acceptance of the audience she said that the Devadasi institution, in one form or other was common through out the world and was fostered by men who had failed to attain to full manhood. Their mind was filled with obscene ideas they indulged in obscene conversation and obscene was their outlook on life. As husbands they deserted their wives in search of illegitimate pleasures, as priests they turned temples into brothels, and as law makers they fought for the continuance of Institutions of Devadasis, advancing 'saftey' value theories. What was society doing with such imbecile and moral bankrupts? Instead of avoiding them, it allows them to officiate as priests, to hold responsible public offices; it elects them to the legislative and other council of the country and it sets apart a number of innocent women to gratify their beastly desires, allows these bodies res-plendant of God's glory these souls reflecting the devine beauty to ³⁰⁶ ~~foot~~ away at their touch. Unless society decided to protect its mothers, wives and daughters against these sexual degenerates among men, women, sooner or later, were sure so rise in revolt. Womens' eyes have been opened. Such social atrocities as child marriage, Devadasi system etc., would no move be premitted to continue. She admitted that there were also women who upheld these social evils. But the fight should be waged not against them, but to protect other innocent females falling victims to their influence.

She was glad to see enlightened men (and other number was perhaps greater in this country than anywhere else) taking up the cause of women's progress, and they were bound to win the fight for which every true woman would thank and love them.

"Indian men" she cried, "be an example of chivalry and true manhood to the world once more and win the love and admiration not only of Indian women, but of women all over the world. Fear not opposition remembering that opposition exists but to be overcome. Would you demand the sacrifice of your lovely daughters, your own flesh and blood to a group of debacles? Why, if you are men with a

father's heart within you, you will rise with one accord against these ogres. Remember, it is for your smiling baby girl at home; rest not until she is safe. For the love of Indian womanhood, for the love of your mothers, wives and daughters, my sisters one and all, I propose that this Conference insists upon the unconditional abolition of the Institution of Devadasis".

Mrs. Alamelumangathayammal in seconding the resolution attributed many evils in this Country to the existence of the Devadasi system. She appealed to Government to legislate for the abolition of this pernicious system though conservative people might resent it. She thought it a good sign of the times that women had begun to agitate for its abolition. She appealed to all to help them in their agitation.

The resolution was carried unanimously.

COMPULSORY EDUCATION.

Mr. T.S. Nataraja Pillai moved the third resolution about the introduction of compulsory education in all schools. Speaking in Tamil he emphasised on the necessity of education to all. The ignorant masses were labouring under great difficulties due to their illiteracy. He referred to the excellent work done by the Madras Corporation in introducing compulsory education in many parts of the City. He said that Compulsory Education for both males and females was a potent factor in the advancement of the nation. He appealed to all to give financial help for the cause.

Mr. E. V. Sundara Reddiar speaking in English seconded the resolution. He declared that Compulsory Education alone could help to elevate the depressed classes. Without social freedom it was impossible to contemplate national freedom, and such social freedom could be achieved by advancing education. He was glad that education for the depressed classes has begun to receive the attention of the Public.

Mr. M. C. D. Varadaraja in supporting the resolution in Tamil appealed to the public, to advance the education of the depressed classes.

The resolution was carried unanimously.

RIGHT SELECTIONS OF TEXT-BOOKS.

Mr. Sami Chidambaranar moved the fourth resolution. In his speech in Tamil he emphasized the importance of the right sort of education to be imparted to the impressionable young minds, and for that purpose the judicious selection of teachers and books. He said that text books of the present day were unable to give the needed education to the children. He appealed to the leaders to devise new text books so as to achieve the ends of education.

Mr. J. S. Kannappar spoke in Tamil and seconded the resolution. He referred to the superstitious beliefs blindly followed by even the so called educated, orthodox, section of the people. This sorrowful state of affairs was due to the certain text books prescribed for the education of young children. The bad selection was due to the fact that the Text Book Committee was dominated by interested persons. The only salvation for the children lay in their leaders evincing more interest in this matter.

Mr. Arya supported the resolution in a speech which evoked peels of laughter from the audience. He advocated education which suited the intellect.

TEMPLE ENTRY.

The fifth resolution was moved in a short speech in English by Mr. K. V. Menon. In the course of his speech Mr. Menon said: "Gentlemen" this resolution does not require many words from me to commend it to your acceptance. It is perhaps the only resolution which does not require the assistance of any outside body for its enforcement. We ourselves can work it out. Hindu religion, as it is professed and practised in Southern India, at the present day, is a religion honeycombed with gradations and degradations. We have as a result of these gradations and degradations any number of inequities prevailing in our society. Among these inequities one is that our depressed communities are prevented from entry into temples.

Now let us for a moment consider whether this distinction which is invidiously maintained in our temples is really a pro-

duct of Hinduism. For one thing, I shall refer to the practice that exists in that great centre of religion, namely Benares. There, in the temple of God Viswanath, absolutely no caste distinction is observed, no section of the people is debarred entry, and all have got equal privileges and status. When that is the case in the very central place of worship for the Hindus of India, why should that practice not be followed in our own province? It is all a question of prejudice and superstition. If once you bring yourselves to the conviction that a temple is a place of God, a place where our common Father is, it is only logic and plain common sense that all children of God should have free access to it. If we the Hindus can be so hard hearted and cruel minded as to deny to a section of our people the right of entry into temples, we must certainly think that we have fallen to a very considerable extent on degenerate days.

The speaker then referred to the conditions in Malabar and the agonise to which the depressed classes, in term which he included all Non-brahmins were subjected. He referred to an incident in Madura where even the Trustee of a temple was treated as one lower in social status than a beggarly Brahmin widow.

"Why should you give preference to the Brahmins above others? It is not only the depressed classes, as the term is applied, who are discriminated in the matter of temple entry; all of us come under the same category of discrimination more or less. I think it is the duty of every one of us to see that entry into all the temples is made free and unrestricted to every individual in the land. I do not think any reform is practically possible so long as you want to achieve it after getting the consent and approval of the people; you cannot secure the consent of the masses unless a certain amount of pressure is brought to bear and that pressure can effectively be brought not so much perhaps by educating public opinion or by the mobilization of the popular mind in favour of the reform, as by the application of some little force, even physical force. Because the masses can be easily manipulated and manouvred into any side of action by the entrusted up-holders of obscurantist opinion, I suggest that steps of the kind we are accustomed to many not suffice in future.

In this connection, the speaker referred to the shameful incidents at Kalpathi and how the reactionaries had sought the help of professional "Gundas" to prevent the Arya Samajist Ezuvas passing through the public roads. "I still hope", the speaker concluded, "that it may be possible by lending our moral support to workers like Mr. E. V. Ramaswami Naicker and his friends to get the rights of not only the depressed classes, but the rights of everyone and all in every respect. I commend the resolution to your acceptance."

Mr. N. Dandapani Pillai, in seconding the resolution, strongly protested against the unfair treatment accorded to the depressed classes in society by withholding the privileges which they had a right to.

Mr. Narayanaswami Mudaliar supported the resolution and endorsed the views of the previous speakers. The resolution was duly supported and passed unanimously.

THE PRESIDENT'S REMARKS.

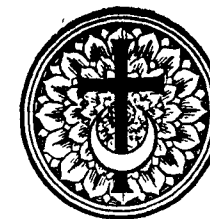
As it was very late the President himself moved the rest of the two resolutions. He said that social reform was not a thing unknown to India even in olden days. It was common to the India Society throughout the ages; social reform could not be brought about by mere legislation. A real heroic soul should appear to revolutionise society and bring about the needed reform. He did not believe in patient waiting and moderate views. Social reform should be forced on the people whether they would have it or not. Society should be roused to a sense of its rights and then social reform was an easy matter. Brahmin domination had degraded society to such an extent that it was very reluctant to advance and religious superstitious formed an almost insuperable impediment. Free scope the speaker said, should be given for the proper exercise of the human intelligence and it should not be cramped by belief in meaningless customs.

All the Vedas were the creation of the Brahmins to serve their own ends. The Brahmin defined a Hindu to be one versed in the Vedas, and Brahmins said that no other class

except the Brahmins, should study them. What was the natural inference? With such people how could society advance? What was the use of making vehement protests against Mayo? It must be the object of people to work for improvements and not make mere protests.

The speaker deplored the existence of a section of the Non-Brahmins who blindly followed the Brahmins and stood up against all kinds of advance. This was the result of Brahmin domination which should be done away with at the earliest opportunity. The Non-Brahmins should first root out the evils amidst them before they proceeded to find fault with the Brahmins.

As for giving free education to the depressed classes, it must be accompanied by substantial help from rich people to relieve their poverty. He further appealed to society to organize itself and by its own accord to do away with behind superstitious and meaningless customs. He advocated temple entry not with a belief that god existed there, but as a revolt against, the existence of that intolerant custom. He finally appealed to all to act up to their word with sincerity of conviction and honesty of purpose.



CHAPTER VI.

COSMOPOLITON DINNER.

We do not believe that in the interest of Indian National Unity and solidarity, much can be achieved by mere inter-dining. But what we do believe is that it is high time to put an end to the notion that eating with people of different castes and races, either degrades or elevates. It is decidedly a pernicious, wicked and immoral theory that eating together with people of other castes, religions and races affects the intellectual, moral, and spiritual growth and development. The theory of pollution places a low premium on the value of human beings and psychologically suppresses their personal dignity of on one hand and on the other, develops a morbid passion for tyrannising over people and attaching an unwarrantedly conceited notions about their own superiority. It is not my own opinion of the matter but it is an historical fact. Wherever the theory of pollution was accepted as an ethical and religious principle of life, there existed tyranny, oppression and slavery.

Therefore we advocate these cosmopolitan dinners to make people feel and believe that there was nothing very dangerous or immoral in coming together at a common table to break their bread. This must be treated as a common and an ordinary affair in our everyday life without getting excited over it. Undue importance, for or against, these dinners, is simply ludicrous. We must not make ourselves intolerable fools by trying to obtain. Sasthraic authority for a very simple affair of dining with men and women of other castes and other religions. If customs, sashthras or religions, threatens to ostracise people for dining with others then it is high time for us to do away with those customs, sashthras or religions once for all.

The cosmopolitan dinner organised under this Conference was a complete success in more than one respect. First of all we were under a very serious apprehension that it would be a failure because of the kinds of dishes we have decided to supply.



CHAPTER VII.

APPENDIX No. 1 LETTER FORMS.

R. K. SHANMUKHAM CHETTY, M.L.A.
HAWARDEN, RACE COURSE, COIMBATORE.

24th November 1928.

My dear Reddi,

Many thanks for your kind invitation for the South Indian Social Reformers' Conference to be held on the 26th and 27th instants. I regret very much that on account of other engagements I am unable to accept your very kind invitation. I need hardly tell you that I am in entire sympathy with the object of the Conference. I have always held that the great obstacle to the progress of nationalism in India is due to the fact that in our daily life political extremism and social reactionarism go hand in hand. An uncompromising fight against social reactionaries is very essential. In this connection I must congratulate you on having secured my esteemed friend, Mr. E. V. Ramasamy Naicker as the President of the Conference. On all matters relating to social reform I am in entire agreement with every word of what he has been saying. The work that he has done in the cause of reforming Hindu Society is of immense value. I can say without exaggeration that Mr. Ramasamy Naicker has done more to advance the cause of social reform during the last five years than all that has been done in this direction during the last quarter of a century. In advocating this cause he has the zeal of a missionary and the fearlessness of a prophet. I have no doubt that he will guide the deliberations of the Conference along right lines. I wish the Conference all success.

Yours sincerely,
R. K. SHANMUCKAM CHETTY.

THE FIRST S. I. S. R. CONFERENCE

461

J. VENKATASWAMI NAYUDU, L.M.S.
(RETIRED) BERHAMPORE,
21st November 1928.

To

The President,
The South Indian Social Service League, Madras.

Dear Sir,

I thank you for your kind invitation to me to attend the South Indian Social Reformers' Conference to be held on the 26th and 27th instant, and regret my inability for obvious reasons to respond to the call. I may, however, assure you that the League has my full sympathy, and that my prayer for it is that the coming Session may be crowned with huge success.

Yours faithfully,
J. VENKATASWAMI NAYDU.

THE INDIAN LABOUR REVIEW,
SULLIVAN STREET, COIMBATORE,
25th November, 1928.

My dear Mr. Arya,

I am really very sorry I am not able to come to the Social Conference. I have no doubt however it will be a success, as every honest effort in that direction, undertaken with the right motive is bound to be if only because it helps those who make it. In all your efforts to make the world a better, cleaner, sweeter place to live in. I am with you every time.

Yours fraternally,
E. KIRK.

DR. MRS. ANNA THOMAS,
LADY DOCTOR, BANGALORE,
(Cantonment).
24th November, 1928.

My Dear Brother,

It is very kind of you to have remembered us in the midst of your heavy responsible work in connection with the Conference and sent us a letter and the invitations. I regret my

inability to be present for the pleasant function owing to very heavy professional work which cannot be postponed. We wish every success to the Conference, which is bound to be success under the distinguished presidency of our great leader, the President elect Mr. E. V. Ramasamy Naicker, rightly called the Luther of India, a true reformer in spirit and in truth, and who practices what he preaches to others.

May God guide all the noble souls who come together at the Conference, with wisdom, sound judgment and real earnestness for the cause of Social Reform.

May I bring to the native of the Conference the following resolution ?

The cause of Maternity and Childwelfare work, I believe, comes within the purview of the Conference. Thanks to the efforts of Lady Goschen and other workers in Madras, much has been written and spoken on this subject and therefore, I do not propose to say anything about the great necessity of this great work, and the large scope it has at the hands of the Reformers. Will the Conference be pleased to consider and pass the following resolution ? "This Conference is convinced about the great need for the work of the Maternity and Childwelfare Scheme in our country to-day and therefore requests the Local Government to institute a special Department for carrying on this work, and also requests all the Indian States in this Presidency, all the District Boards, all the Taluq Boards, all the Union Boards and all the Municipalities in this Presidency, to open Maternity and Childwelfare work on the lines suggested by the All-India Lady Chelmsford Maternity and Childwelfare League, within their respective areas, under the supervision of qualified Lady Doctors".

I trust that this will meet with the approval of the Conference and some will be found to move it on my absence.

Yours sincerely,
ANNA THOMAS.

S. P. Y. SURENDRANATH V. ARYA ESQ.,
President,
South Indian Social Service League,
Madras.

"RUPA GRUHA"

RAJAHMUNDRI, 26TH November. 1928.

My dear Uncle,

Your letter with such big letters to hand. Thank you very much for the same, for I know how busy you must be now. I would have gone to the conference even without that special invitation from you had I been keeping good health. Even yesterday I had another attack, to day I am free but we all.

Praying for every success in all your attempts.

I remain,
With best regards to aunt and herself,
Yours affectionately
R. KRISHNA.

RAO SAHIB T. KADIRVEL NAYANAR,
Retired Tahsildar, Vellore.
26th November 1928.

Dear Sir,

Hearty congratulations for the success of the Conference. This is just the time for passing strong resolutions and speedy action in practical reformation.

Yours sincerely,
T. K. NAYANAR.

To
The Honorary Secretary, Social Conference,
Victoria Hall, Madras.

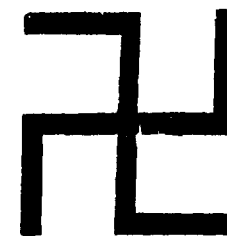
TELEGRAM.

Sorry unable attendance my wife underwent operation wishing Conference success heartily support abolition of distinctive caste title suffixes effective organisation and propaganda essential for our cause. Please congratulate Minister S. Muthiah Avergal for granting representative appointment in Registration Departments.

VAISU SHANMUGAM CHETTIAR.

LIST OF DONARS FOR THE CONFERENCE.

	Rs.	A.
Mr. C. J. Naidu	...	50 0
„ M. K. Reddi	...	30 0
Dr. S. Muthulakshimi	...	25 0
„ Venkatswamy Naidu (Perambur)	...	25 0
„ Martha V. Arya, M.A.	...	10 0
Mr. Kannoo Pillai	...	10 0
„ P. Perumal Pillai	...	10 0
Dr. Duraiswamy Pillai	...	5 0
Mr. Duraiswamy Iyengar	...	5 0
T. A. Ramachandra Rao	...	5 0
Mr. P. Ranganayagulu	...	5 0
„ A. Manickkam Pillai	...	5 0
„ C. A. G. Swamy	...	5 0
„ Bittman	...	5 0
„ Paul Appaswamy	...	5 0
„ V. Alwar Chetty	...	2 0
„ S. G. Sadagopa Mudaliar	...	1 0
„ C. M. Kanniappen	...	1 0
„ C. R. Manickavelu	...	0 8
Dr. Mrs. Anna Thomas	...	1 0
Mr. R. Ranganatham Naidu	...	1 0
„ S. Papiah Naidu	...	1 0
„ Subramanyam Pillai	...	0 8
Rev. Dr. Asirvatham	...	1 0
Mr. Chengalvaraya Naiker	...	1 0
„ S. Kunjithapatham Pillai	...	0 4
„ Vaisu Shanmugam Chettiar	...	50 0
Total	...	260 4



CHAPTER VIII.

. COMMENTS.

SOCIAL REFORM.

One of the Important problems that would bear any amount of discussion is the question of eradicating the pernicious evils and flagrant abuses of society. This task is beset with considerable difficulties and innumerable obstacles. Especially in a country like India, the task may well nigh seem an impossible one. The social reformer who is anxious to see a better order of things prevail in society is confronted with the tremendous opposition of vested interests as well as the innate conservatism of the people. His task is a thankless task. He would have to encounter the antipathy of the orthodox section of the community, the ridicule of the conservatives, and the abuse of the reactionaries. He would be denounced as an enemy of religion and an opponent of custom and tradition. And hence it is no wonder that with many people the question of social reform is still a subject of academic discussion rather than one of practical politics. It is, however, a gratifying feature that conferences and congresses are coming more and more to devote their attention to problems of reconstruction of society, though it cannot be denied that very often they pass resolutions on paper and rest content with that. Many of the social reform leaders who guide the deliberations of such conferences happen to be mere platform orators. Some of them have the moral courage to practise social reform within the narrow sphere of their own homes. But it is very rare to find persons who have

thrown themselves into the vortex of a raging and tearing propaganda for the cause of the amelioration of society, caring naught for the ridicule of the few or the opposition of the many. It is not often that we find men like Mr. E. V. Ramaswami Naicker who are imbued with the zeal of the missionary, the enthusiasm of the youth, the courage of the soldier, and the conviction of the martyr,—who are leading the vanguard of those reformers on whom depends the future of Hindu society as well as the advancement of the Indian nation. That was the most important thing that gave the South Indian Social Reformers' Conference which met in Madras a few days ago an added significance and an additional importance to its deliberations. Under the able, energetic, and enthusiastic guidance of Mr. Naicker, the conference discussed some of the burning questions of the day, and concentrated upon the absorbing topics of the hour. The conference rightly condemned the attitude of some social reactionaries in the Madras Council in opposing the legislation to reclaim the Devadasis from their present deplorable condition by absolving them of their duties to certain institutions without prejudice to their vested interests. It resolved that the system of Devadasis should be abolished. Resolutions to remove the distinction between man and woman in the matter of inheritance, succession etc., were also passed. An eloquent plea was put forward at the Conference for the cause of temple-entry by all Hindus, irrespective of caste and sub-caste. In the course of his concluding address, the president laid vehement emphasis upon the crying needs of the hour and touched upon the salient features of the Hindu body politic which required reformation and reorganisation. The evils of caste system came in for a good deal of rightful criticism by the various speakers at the Conference. It is a vital necessity that those who are out to destroy evils such as these should never flinch before opposition, and there is no doubt that the band of enthusiastic workers who follow the lead of Mr. Naicker will stand firm and true to the great ideals of the greatest renaissance movement in India and carry out into practice the sentiments given expression to in the Conference for ridding Hindu Society of the poisonous fungi that have grown under the shadow of tradition and under the shelter of religion.

CONGRATULATIONS.

We offer our hearty congratulations to the organisers of the South Indian Social Reform Conference which met at the Victoria Public Hall last evening. They deserve to be congratulated for more reasons than one. In the first place, thanks to their strenuous efforts and enthusiastic propaganda, they were able to rally round their flag a very large number of the educated men and women of the province; this fact was testified to by the huge audience that assembled at the Hall yesterday. Secondly, so sincere and earnest were they in their zeal for the cause that it was easy for them to secure as president of the Conference a social worker of the eminence, distinction, and achievements of Mr. E. V. Ramaswami Naicker. As all the world knows, Mr. Ramaswami Naicker is one of those who would never identify themselves with any movement unless they are wholly convinced that the time and energy they devote to it would not go to waste. Mr. Naicker has, indeed, no sympathy with causes that rely for success on mere lip-service laid to them from platforms and through the press; he is essentially a practical worker, and his passion for sincerity and honesty as such that he will have no truck with hypocrites and notoriety-hunters. Naturally the very fact that the Conference that commenced yesterday has Mr. Naicker at its head is a guarantee that whatever work is taken on hand as a result of the deliberations of the Conference will be pushed through with vigour and energy. Nor is this the only reason why the organisers may feel proud of their work. To their credit it has to be acknowledged that they have been able to enlist the sympathy of several prominent persons of the province on behalf of their endeavour to promote the cause of social democracy. Mrs. Kamalakshi Pandalai, who unfurled the flag; the Hon. Mr. S. Muthiah Mudaliar, who opened the Conference; the Rajah of Panagal, Sir. K. V. Reddi, Dr. Subbarayan, Dewan Bahadur S. Kumaraswami Reddiar, Mr. A. Ramaswami Mudaliar and others who spoke on the resolution proposing Mr. Naicker to the chair—all these are leaders of great influence and accredited exponents of sane and enlightened public opinion in this province. We may very well take it for granted, therefore, that the Conference and its labours would undoubtedly mark the opening of a new stage in the fight for social purity.

and reform—a stage which might well prove to be the beginning of the end of the age-old inequalities and iniquities that have made our province to be regarded as the most benighted and backward of all provinces, from the point of view of social progress and enlightenment. To the other features of the Conference we shall refer in a subsequent issue.

சீர்திருத்தக்காரர்கள் மகாதாடு.

நேற்று மாலை சென்னை விக்டோரியா பொது மண்டபத்தில் தென்னிந்தியா சமுதாய சீர்திருத்தக்காரர்களின் மகாதாடு சீரும் சிறப்புடன் கூடிற்று. சீர்திருத்தக் கொடியை திருவளர்ச் செல்வி, பாண்டலே அம்மையார் மிக இனிய மொழிகள் பகர்ந்து ஏற்றினார். சென்னை அரசாங்கத்தின் இரண்டாம் மந்திரி கனம் முத்தையா முதலியார் அவர்கள் சமுதாய சீர்திருத்தத்தின் அவசியத்தை வலியுறுத்தி மகா நாட்டைத் திறந்து வைத்தார். செங்கற்பட்டு ஜில்லா போர்டு தலைவர் ராவ்பகதூர் எம். கே. ரெட்டியவர்கள், வரவேற்புக் கழகத் தலைவராய் அமர்ந்து மகா நாட்டுக்கு வந்திருந்த பிரதிநிதிகளை அன்பு கனிந்த மொழிகளால் வரவேற்றுச் சீர்திருத்தக்காரர்கள் வேலை யாது? என்பதை விளக்கிக் காட்டினார். இனி மகா நாட்டின் தலைவரோ நம் வைக்கம் வீரர் “குடியரசு” பத்திராதிபர் திரு. இராமசாமி நாயக்கராவர். அவர்கள் இம்மகா நாட்டுக்குத் தலைமை வகிப்பதற்கு எவ்வளவு ஏற்றவர் என்பதை நாம் சொல்லவும் வேண்டுமோ? நேற்று அவரது தகுதியைப்பற்றிப் பனகால் அரசர், சர். கே. வி. ரெட்டி திவான் பகதூர் குமாரசாமி ரெட்டியார், டாக்டர் சுப்பராயன், திரு. ஏ. இராமசாமி முதலியார், முதலியோர்கள் பேசியிருப்பவைகளை கூர்ந்து நோக்கினால், இம்மகாநாட்டுக்கு திரு. இராமசாமி நாயக்கரே தலைமை வகிப்பதற்கு எவ்வகையிலும் பொருத்தமானவர் என்பது புலப்படும். மகா நாட்டுத் தலைவர் திரு. நாயக்கர் அவர்கள் நிகழ்த்திய முன்னுரை முற்றும் பிறிதோரிடம் வெளியிடப்பட்டிருக்கின்றது. அப்பிரசங்கம் முதலிலிருந்து கடைவரையும் ஒவ்வொருவரையும் விடாமல் படிக்கத்தக்கது. சாகிப் புரட்டு, மதப்புரட்டு, புராணப்புரட்டு, வேதப் புரட்டு, சீர்திருத்தப் புரட்டு, தீர்த் தப் புரட்டு, கடவுள் புரட்டு, திருவிழா புரட்டு, ஆண்பெண் உயர்வு தாழ்வு என்ற புரட்டு முதலிய பல புரட்டுகள் திரு. நாயக்கர் அவர்களால் வெட்ட வெளிச்ச மாக்கப்பட்டிருக்கின்றன. திரு. நாயக்கர் அவர்கள் கூறியிருக்கும் புரட்டுகளெல்லாம் இந் நாட்டைவிட்டு ஒழிந்தால்தான் இந்நாடுநாடு என்று சொல்லப்படும். இந்நாட்டு மக்கள் சுயமரியாதை உள்ளவர்கள் என்று கருதப்படுவார்கள். ஆகவே, சீர்திருத்தக்காரர்கள் என்று சொல்லிக்கொள்வோர் மேடை நாடகத்தோடு நிற்காமல், திரு. நாயக்கர் அவர்கள் சொல்கின்றபடி நடப்பவர்களாய் இருத்தல் வேண்டும் என்று அறிவுறுத்துகின்றோம்.

திராலிடன், -சென்னை.

தக்ஷிணாபிரமிய சாஹித்ய சேவா சமிதி.

தென்னிந்திய சமுதாயச் சீர்திருத்தக்காரர்கள் மகா நாடொன்று சென்ற திங்கள், செல்வாய்க் கிழமைகளில் நடைபெற்றிருக்கிறது. மக்கள் வாழ்வில் காலத்திற் கேற்ப வாழ்க்கையில் சீர்திருத்தங்கள் ஏற்படவேண்டுமென்று இன்றியமையாத தொன்றாகும். மனிதரின் இயல்பானது உண்மையிலும், ஒழுங்கிலும் நிலைத்து நிற்கமுடியாமல் அசைந்து அசைந்து பொய்மையிலும் தன்னலத்தின்பாற் பட்ட தீமைகளிலும் வீழ்ந்து செல்வதாயிருக்கின்றது. எனவே காலங்கள் தோறும் சீர்திருத்தங்களை மக்கள் வாழ்வு அவாவி நிற்பது கண்கூடு. நம் நாட்டில் செய்யப்பட்ட சமூகச் சீர்திருத்தங்கள் சமய வழியில் குழப்பப்பட்டு சிற்சில குழுவினர்க்கு வாழ்வளிப்பதை நோக்கமாகக் கொண்டு பெரும்பாலும் நிகழ்ந்திருப்பதால் நேர்மையான சீர்திருத்தம் தோன்றவில்லை. புத்தரின் காலத்திற்குப் பிறகு இந்நாள்தோறும் உருப்படியான சீர்திருத்தம் ஆட்சிக்கு வரவில்லை யென்று கூறுவது மிகையாகாது. பிறப்பால் மனிதனுக்கு மனிதன் தாழ்ந்தவன் என்றும், ஆயுள்வரை ஒரு குழுவினர் அடிமையென்றும், மற்றொரு குழுவினர் ஆள்வோராவதென்றும், ஆணுக்கு பெண் அடிமை யென்றும், பெண்ணுக்கு

Samatharasini.

சீர்திருத்தக்காரர் மகாதாடு.

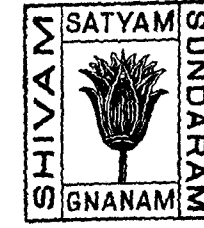
தென்னிந்திய சமுதாயச் சீர்திருத்தக்காரர்கள் மகா நாடொன்று சென்ற திங்கள், செல்வாய்க் கிழமைகளில் நடைபெற்றிருக்கிறது. மக்கள் வாழ்வில் காலத்திற் கேற்ப வாழ்க்கையில் சீர்திருத்தங்கள் ஏற்படவேண்டுமென்று இன்றியமையாத தொன்றாகும். மனிதரின் இயல்பானது உண்மையிலும், ஒழுங்கிலும் நிலைத்து நிற்கமுடியாமல் அசைந்து அசைந்து பொய்மையிலும் தன்னலத்தின்பாற் பட்ட தீமைகளிலும் வீழ்ந்து செல்வதாயிருக்கின்றது. எனவே காலங்கள் தோறும் சீர்திருத்தங்களை மக்கள் வாழ்வு அவாவி நிற்பது கண்கூடு. நம் நாட்டில் செய்யப்பட்ட சமூகச் சீர்திருத்தங்கள் சமய வழியில் குழப்பப்பட்டு சிற்சில குழுவினர்க்கு வாழ்வளிப்பதை நோக்கமாகக் கொண்டு பெரும்பாலும் நிகழ்ந்திருப்பதால் நேர்மையான சீர்திருத்தம் தோன்றவில்லை. புத்தரின் காலத்திற்குப் பிறகு இந்நாள்தோறும் உருப்படியான சீர்திருத்தம் ஆட்சிக்கு வரவில்லை யென்று கூறுவது மிகையாகாது. பிறப்பால் மனிதனுக்கு மனிதன் தாழ்ந்தவன் என்றும், ஆயுள்வரை ஒரு குழுவினர் அடிமையென்றும், மற்றொரு குழுவினர் ஆள்வோராவதென்றும், ஆணுக்கு பெண் அடிமை யென்றும், பெண்ணுக்கு

ஆண் தெய்வமென்றும் நூல்களையும் எழுதிப் போந்தனர். இக்கோள் பற்றிய வழக்கம் நாடு முற்றும் பரவிருக்கிறது. யார் அடிமைப் படுத்தப் பட்டிருக்கின்றாரோ அவரே, “தாம் கடவுளால் தாழ்த்தப்பட்டவர்” என்று பிடிவாதமாக நம்பியிருப்பதைக் காணலாம். வீணைய குழுவின்ரோடு அவர் சமத்துவமாக இருக்க அஞ்சுகிறார். இருக்கும்படி பிறர் கேட்டுக் கொண்டாலும் அப்படிச் செய்வது பெரும் பாவமென்றும், கடவுள் கோபத் திற்கு ஆளாகநேருமென்றும் நம்பும் நிலைமை இந்நாட்டில் ஏற்பட்டிருக்கிறது. பெண் மக்களை அடக்கி ஒடுக்கி விலங்குகளின் நிலைக்கு கொண்டுவந்து அவர் களையும் துன்பத்திற்குள்ளாக்கித் தாங்களும் அவ்வினைக்கு ஆளாகி நிற்கும் ஆடவரின் நிலை ஈண்டு எழுதமுடியாத தொன்றாகும். நமது மக்கள் கை யாண்டுவரும் பொருளற்ற சடங்குமுறைகளும் பரிகார வகைகளும் கொஞ் சமோ? பால்ய விவாகமும், அதனாலேற்படும் நோவும், சாவும் எண்ண முடி யுமோ? சோம்பேறி மதப் பேச்சிலிருந்து தோன்றி மக்களைத் துயர்செய்வ தென்றே கங்கணங் கட்டி நிற்கும் பாதேசிகளும், பண்டாரங்களும் கணக் கிலடங்குவரோ? இவைகளையும் இவைபோன்று சமூக மக்களின் வாழ்வை அரிக்கும் கறையாணைப்போன்ற எண்ணற்ற பொய்மை வழக்கங்களையும் வளர்க்க எழுந்து நிற்கும் வைதீகக் குழுவினரின் கொடுமையை ஒழிப்பதற் குத் தமிழ் நாட்டில் பலமான முயற்சிகள் செய்யப் பெருதல் வேண்டும்.

சென்ற பல நூற்றாண்டுகளாக வைதீகரின் கொடுமை வாழ்க்கைக்குத் தமிழ்நாடு இரையாகி வருகின்றது. தமிழ் நாட்டினைச் சீர்படுத்துவது ஒரு சிறுகாரியமன்று. பலருடைய தியாகமும்பெருமுயற்சியும் அதற்குத்தேவை, அம் முயற்சியின்கால் கோள்விழாவாக இப்பொழுது சென்னையிற் கூடிய தென்னிந்திய சமுதாயச் சீர்திருத்தக்காரர்கள் மகாநாடு நிலவுமென்று நாம் நம்புகிறோம். இம் மகாநாட்டிற்குத் தமிழகத் தலைவர்கள் யாவரும் விஜயம் செய்திருப்பது குறிப்பிடத்தக்கது. இம் மகாநாட்டை சென்னை அரசாங்க மந்திரி கனம் எஸ். முத்தையா முதலியாரவர்கள் திறந்து வைத் துள்ளார். ஸ்ரீமதி தேவி கமலாட்சி பண்டலே சீர்திருத்தக் கொடினை உயர்த்தியிருக்கின்றார். செங்கற்பட்டு ஜில்லா போர்டு தலைவர் ராவ்பகதூர் எம். கே. ரெட்டியார் வரவேற்புக்கழகத் தலைவராவர். தூங்கி விழுந்த தமிழக மக்களைத் தட்டி யெழுப்பி, சுயநல மிக்க மக்களின் குழ்ச்சியால் தூர்க்கப்பட்டிருக்கிடந்த அவர்களின் காதுகளில் சுயமரியாதை வீர உரை களைப் புருத்தி உணர்வூட்டிவரும் வீரர் திரு. இராமசாமி நாயக்கரவர்கள் மகாநாட்டின் தலைமை தாங்கியுள்ளார். இம் மகாநாடு தங்கோள் நிறுவு தற்குத்தமிழக முழுமையும் ஒவியும், எதிரொலியுமாக வீர முழக்கம் செய்து மக்கள் செயலில் சமத்துவம் நிலவுமாறு செய்யுமென்று நாம் நம்புகிறோம்.

குமரன், -காரைக்குடி.

SAKHOTHARAN (Malayalam.)



CHAPTER IX.

ADVERSE THE INDIAN SOCIAL REFORMER.

A Welcome Move:—The Non-Brahmin Party in Madras has been criticised for neglecting social reform in its zeal for politics. Some of its finest minds have fallen away from it on account of this lapse. We are glad that it has resolved to leave no further room for such criticism. It held a Social Conference in Madras last week presided over by Mr. E. V. Ramasami Naicker. The Conference was called the first South Indian Social Reformers' Conference, which is chronologically and etymologically incorrect because Social reformers have held several Conferences before in South India, but is gratifying as evincing a growing sentiment among Non-Brahmin leaders to slough off their communalism. The list of reforms advocated by the Conference is practically the same as that of previous Conferences. This fresh accession to the social reform movement is a sign of the fast increasing recognition of social reform as the fundamental need of the country. There is one remark of Mr. M. K. Reddy, the Chairman of the Reception Committee, which was based on a complete misapprehension. Mr. Reddy referred to the truth of much that was contained in Miss Mayo's "much-maligned book." The resentment provoked by the book is not due to the truth or otherwise of the facts stated in it, but to the broad inferences reflecting on the Indian and particularly the Hindu race and religion. If Miss Mayo is right, it is no use holding Social Conferences to set things right, because, as she says, Hindus are incapable of achieving any progress and are saved from extinction only by the existence of British rule.

1st December, 1928.