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THE NON-BRAHMIN
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NEW LAW MEMBER



The Hon. Dewan Bahadur
M. Krishnan Nair, B.A., B.L., M.L.C., Ex-Dewan of Travancore,
who has been appointed Law Member of the
Government of Madras.

“The members of the Non-Brahmin Youth Leagues that have been formed in different parts of the country can do a great deal in this direction. The spirit of service, integrity and independence, that animates them is contagious. Even older men amongst you cannot escape that contagion. I would implore all of you, young and old, to put your shoulders to the wheel and work whole-heartedly for the success of the great Non-Brahmin Movement. And may God bless your work.”

M. Krishnan Nair.



Miss Valliamma Nayagam, B.A.,
Opener of the Tanjore District Non-Brahmin Youth
Conference.

"Knowledge is light we must agitate for increased education in each and every corner of our land. We must carry on campaigns for higher as well as compulsory elementary education."

Miss V. Nayagam.

THE NON-BRAHMIN YOUTH

THE TASK OF A MYSTIC.

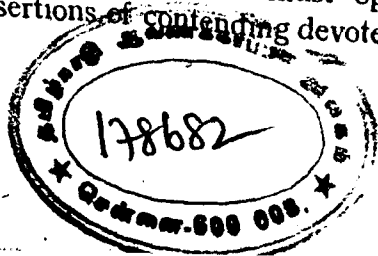
A true mystic is moved by the inward light of the infinite, eternal and immortal Parabrahma who is Satyam, Shivam and Sundaram to establish His Kingdom of Knowledge, Power and Love on this earth. His thoughts, words and deeds are moulded and guided by the still small voice of the all-seeing, all-knowing and all-wise Mouna Guru who resides most in the heart of His bhaktas. He is not bound by the man-made laws and regulations which are external to him and are narrow and limited. His message is meant for him who aspires to make himself or to become the master of his fate and the captain of his soul. His message is not exclusively intended for anyone particular age, but it is meant for all ages. He is a seer who lives and toils hard for the emancipation and enlightenment of the present as well as of the future generations. He lives in time and yet he is very much above time. He is a Jivanmukta whose task, in the language of Blake—the great English poet, painter and mystic is

To open the Eternal Worlds, to open the immortal Eyes
Of Man inwards into the Worlds of Thought: into
Eternity

Ever expanding in the Bosom of God, the Human Imagination.

MYSTIC IS A UNIVERSALIST.

The religious experiences of a purely ethnic or historic mystic who allows his feet to be firmly established in the soil of the tradition of his race and does not allow God's jothi (light) to expand his vision and enlarge his mind, may be valid to him and to his race, but they will have little or no meaning to all ages and to all peoples. A true mystic must be above all racial or traditional differences and distinctions. He must courageously rebuke all those who take immense delight in white-washing and philosophising the caste and communal doctrines of man and his origin which separate men from men and pull down the divinity of the image of God. He must openly revolt against the dogmatic assertions of contending devotees of schisms whose one



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ambition is to imprison the mind of man in their creedal coops. A true mystic must declare in unmistakable language the dignity of man and the possibility of his obtaining the infinitude in His maker. The tone of his mysticism must be universal.

AVVAI WAS A UNIVERSALIST.

Avvai was such a universalist. Her mysticism does not give shelter to the evil and pernicious doctrines of the votaries of Varnashrama Dharma. She speaks only of the good and the wicked, the generous and the avaricious, and the pious and the ungodly. She knew no other way than that of losing herself in the thought of God to conquer the littleness of her self, the smallness of its individual demands, to expand her vision, to co-operate intelligently and sympathetically with her maker's plans and purposes and to increase her capacity and thought-power to render the best possible service to the suffering humanity. Her mouth was always full of songs in praise of her God. She was ever industrious and energetic. She knew no senility of mind. Her mind was always fresh and youthful. She was a perfected seer. She was a practical mystic. There was nothing of crabbedness about her. In spite of her intellectual, moral and spiritual perfection and sainthood, she was always simple, sweet and natural in her life. Whenever we endeavour to raise ourselves morally and spiritually by spending a few moments in contemplating on some of her virtues, Coventry Patmore's portrait of a saint comes to our mind. He says in his, *The Rod, the Root and the Flower*, "There is nothing outwardly to distinguish a saint from a common person...the saint has no fads, and you may live in the same house with him and never find out that he is not a sinner like yourself, unless you rely on negative proof or obtrude lax ideas upon him, and so provoke him to silence. He may impress you, indeed, by his harmlessness and imperturbable good temper.....and by never seeming to have much use for his time when it can be of any service to you; but on the whole he will give you an agreeable impression of general inferiority to yourself. You must not, however, presume upon this inferiority so far as to offer him any affront; for he will be sure

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to answer you with some quiet and unexpected remark, showing a presence of mind—arising, I suppose, from the presence of God—which will make you feel you have struck rock, and only shaken your own shoulder.....I have known two or three such persons, and I declare that but for the peculiar line of psychological research to which I am addicted, and hints from others in some degree akin to these men, I should never have guessed they were any wiser or better than myself or any ordinary man of the world with a prudent regard for the common proprieties."

Avvai had no enthusiasm for sack cloth and ashes. She did not believe in wasting herself and annoying others by putting on a sour face and being peevish. She was an optimist of a right type. She loved the world as much as any sane and sound person should love it. She moved with all men and women irrespective of caste, creed or colour. The rich aroma and fragrance of her profoundly religious experiences which are the direct inward apprehension of the Divine were shared and enjoyed by all bhaktas. Her soul was never in a static condition. We find in the movements of her soul the union of the timeless and the progressive, the absorption and the independence, surrender and acquisition. She maintained all her life a unique passion for heroic fervour. Her didactic poems reveal her to be a woman of strong sense of justice and fortitude. She bore her poverty with manly courage. She was a true ascetic for she feared none. Her senses obeyed and served her as the good horses obey and serve their strong and powerful master. She was a great tapasvini who knew how to rule her senses, herself, and remain invulnerable and victorious, untouched and untarnished by the impure things in this sin-smitten world. She is like a citadel built on a rock. Her unique teachings and her exemplary life shall be a pattern of faith and fortitude for all true servants of humanity and sincere devotees of God as long as the Tamil language has a place in this civilized world.

Her mysticism can be divided into four main divisions: First—Training of the Body, second—Discipline of Thought, third—Service to Humanity and fourth—Devotion to God.

TRAINING OF THE BODY.

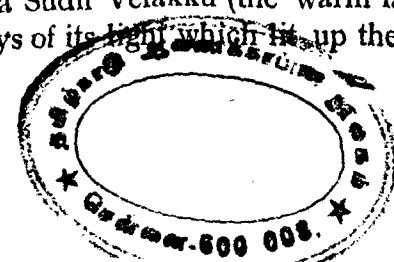
Avvai believed in the supreme importance and the utmost usefulness of the body. She is quite definite on this point.

1. உடம்பினைப் பெற்ற பயனாவ தெல்லா முடம்பினி லுத் தமனைக் காண்.
2. உணர்வாவ வெல்லா முடம்பின்பயனே உணர்க உணர்வு டையார்.
3. ஒருபயனாவ துடம்பின் பயனே தருபயனஞ் சங்கரனைச் சார்.
4. மாசற்ற கொள்கை மனதிலடைந்தக்கால் ஈசனைக்காட்டு முடம்பு.
5. உயிர்க்குறுதி யெல்லா முடம்பின் பயனே அயிப்பின்றி யாதியை நாடு.
6. உடம்பினுற்பெற்ற பயனாவ வெல்லாம் திடம்பட வீசனைத் தேடு.

—ஒளவை.

OUR BODY IS THE CITY OF GOD.

It is in the body of His bhaktas He lives most and it is there that the Paranjoti (Supreme Light) reveals superabundantly the undying splendour of His sublime light. When the body is neglected, tortured and mortified on the altar of superstition, pseudo-mysticism and false religion, then it ceases to be the city of God. He who is the essence of all that is true, good and beautiful, He who is the one real source of all power, strength and wisdom refuses to live in a body emaciated by dreary self-denials, inhuman austerities and brutal self-mutilations. One who is all Love loathes to live in a heart impoverished and emptied by the most repelling, disgusting and fierce infatuation with pain, sorrow and suffering. All the external and internal senses are so many gateways which have to be kept pure and clean, for it is through them that Surva Kalyanaguna sampanna enters into our body which is His pavitra mandiram, His Kalyanamantapam. It is through these gateways that His Gnana Sudir Velakku (the warm lamp of wisdom) allows to send the rays of its light which fill up the entire universe



with His warmth of love and joy, to carry the one great message "the great Nataraja cannot be obtained by the weak." God is omnipotent and he who endeavours to enthrone Him on the lotus-seat of his heart cannot afford to carry about him a weak and frail frame of skin and bones. He and his body must be worthy of his Lord who is surva-shaktiman. Unnatural incitement of one's soul against his body till it becomes a perpetual abode of disease and ugliness cannot be condemned in too severe a language by true bhaktas of God, who adore Him as Satyam, Shivam and Sundaram. A modern British writer on mysticism says "To cease looking upon Nature and all the sweet and tender human ties as means of grace and to view them as hindrances, as part of that "flesh" that lusts against the Spirit and against which the Spirit must ever lust, is the way, not to 'deification', but dehumanisation. A so-called love of God which strikes human love in the face can only have one logical ending—the creation of a fictitious world and the alienation of the soul from ultimate Reality. Of all the many ways of cutting the world in two with a hatchet, none is so tragically disastrous as the separation of the love of God from the love of one's brethren, from simple joy in natural beauty, and from a self-respect that includes the body as a temple of the Holy Ghost which it is sacrilege to belittle or neglect."

The wicked and pernicious theory that body and mind are two separate entities that what affects the one does not affect the other was never countenanced by our yogis and jivanmuktas. They knew it is only a sound body that can speak of a sound mind. Body and mind act and react on each other. The death of body means the death of mind so far as our life and its activities in this world are concerned. How can we expect a leaky pot to hold water. A broken lamp with a dirty chimney can never be expected to give bright light. A true mystic's life is characterized by strenuous action, profound thinking and deep meditations. Do not these virtues imply that a true mystic must possess salubrious health, robust body, sound mind, a well regulated and disciplined physical, mental, moral and spiritual life? Do not these virtues imply concentration of energy? How can we expect one to concentrate his energy when his body and nerves

are shattered and demoralized? Let us see what David Fraser Hassis has to say on this subject in his book on "Nerves."

"It has been too much the tendency in the past to regard the nervous system as something remote from the life of the body, to regard the vehicle of the soul as not a protoplasmic system as much as the digestive is, and consequently to forget that a strong nervous system, a strong character and a strong mind all actually depend on good blood. Poor or poisoned blood cannot support a robust nervous system, and unless the nervous system is vigorous, character, emotions, thoughts, will, cannot attain to adequate development.

The transcendent nonsense of the post-impressionist painters arose from absinthe-poisoned blood. Their blood was abnormal, their nervous system was abnormal, their painting was abnormal; this series looks very like one of cause and effect. Pure blood, pure thoughts, is not a wholly misleading aphorism. But pure blood is recruited from pure food, and pure food unless digested well will not contribute to good blood. Thus, beginning with the food, we are forced to acknowledge that a healthy mind and normal morals depend, to a large extent, upon the so-called "humble" digestive organs. This lowly basis of morals is not the one usually emphasised, but it exists for all that".

THE NON-BRAHMIN YOUTH
**SWAMI RAMALINGA'S CONTRIBUTION TO
 DRAVIDIAN RELIGION.**

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

Swami Ramalinga's place in the history of our Tamil religious consciousness has not yet been properly located. He is a recent poet, so recent, indeed, that the great controversy he roused among the traditionalists must be within the memory of some old men still living. This is not the place where a full life of the great religious poet, even if the materials are available, should be inserted. We can content ourselves by remarking that his name recalls to our minds that of John Keble, the author of the *Christian year*. Both of them found religious life at a very low ebb, Keble in the Anglican Church and the Swami in the Tamil Nadu. Both of them faced a highly ritualistic worship, and an organised creed. In addition, both heard the incessant din of dry theological disputations, from which had fled the life that is the soul of religion. It was given to both to recall men to a living devotion in a living and loving God and reanimate the dry bones that lay rattling in the valley of theology. But there is a difference, whereas John Keble's poetry has fallen very much into disuse and is far below that of the acknowledged genius of a Wordsworth, Byron and a Shelley, that of our Swami is still the living possession of the *baktas* of the Tamil land. The notes of true religious poetry can be found in his devotional hymnology and are the only adequate explanation of its hold on the Tamil mind. They are a noble simplicity, combined with depth of religious attachment, having that true quality of raising the heart and melting it. Without expanding any further these features, we ought to mention also the unending variety of his poetry. Great poets, like Shakespeare and Browning in English, are noted both for the quality and the quantity of their productions. In this respect our Tamil genius is fully the equal of his English compeers. In one word, it may be said without exaggeration that his whole life was one long overflow of poetry; the perennial vitality of the Tamil Non-Brahmin religious aspirations found in his musical cadences the fitting expression. To use the language of Macaulay in respect of England's organ voice, Milton, the Swami's name and devotional lyrics will live as long as the race and language of us Tamilians in this stream of time.



NON-BRAHMIN YOUNG WOMEN'S MISSION.

BY MR. KURMA SURYANARAYANA MURTHY, B.A.

WOMEN'S appeal to man to sanction her freedom is folly. She has to wrest it from the hands of the selfish man. Man may be willing to give certain concessions to the weaker sex, but that is only to make them better slaves.

Thoughtful women apprehend that, in the mad rush after freedom, the sex may lose its essential characteristics, which are put in a nut-shell in the following Sanskrit verse :

శ్రీ॥ కార్యం దాసీ, కరుణా మత్రీ ।
 సూత్రం లక్ష్మీ, క్షమయాధర్మీ ।
 స్నేహేషు మాతా, శయనేషు వేశ్యా ।
 పట్కర్మనా, కలధర్మపత్నీ ॥

To the student of language this may serve well as a beautiful text, but the idea contained in it is as old as Eve. It is no wonder that woman, accustomed to long ages of servitude, never blushes to admit her subordination to man. She has to serve man; use her intellect to further his ends, her charms to satisfy his lust, her virtue to tolerate his wickedness and tyranny. This stanza, with all its implications, is to woman a veritable Pandora's box. If ever poetry is a potent instrument, wielding

superb power, it has nowhere exceeded in its operations than in this, which has carried through successive generations the cup of poison to the lips of the sons of India. Woman acts up to it, the devil quotes and the philosopher justifies it, but none has exposed its dangerous contents—the germs, which for centuries have defiled the social atmosphere and have been a menace to progress. It maintains the exploded idea that woman is inferior to man. She is an object of pleasure, an instrument of utility, and an indispensable play thing to man. She glorifies and revels in her servitude and brings and breeds as a servile race with unmistakable manifestations of slavish mentality.

If man takes pride in subjugating woman, his position is in no way better. His resources are constantly preyed upon by a devilish priesthood at home and an alien power abroad. In his reaction against oppression, he forgets that his freedom is not justified, and hence cannot be obtained, until and unless he affords facilities to woman in her fight for freedom. He must be taught by woman to give up his hold over her rights.

Sisters! be self-reliant. Make a public vow, and have a daily little gratuitous exercise to defy and set at naught the unwarranted authority of man. Be on your guard and never bow to the tyrants' sceptre. The examples of Damayanti and Savitri may be salutary at times to some, but these days require women of the type of the Rajaput ladies who drove back the run-aways from the battlefield with insults and threats. Women of yore may shine in their setting, like stars on the dim horizon of the past, but they can never be beacon lights for all generations to come. They cannot possibly be exemplars of our modern sisters with the culture and refinement of the twentieth century; woman must spur man to activity. She has to give up for a time her 'labours of love' in art and music and come out of purdah to take to the arduous task of social reconstruction. She is to be busy, not in making herself a better slave to man not 'to suckle fools and chronicle small beer' but in solving real problems of the day. She has to be more a Veeramatai, than a Dharmapatni. Sisters! Come and join with the youth in the fight for social emancipation.



INDIAN MUSIC.

BY MISS M. MAHESWARI AMMAL.

"He that hath no music in himself, nor is not moved
with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils,
The motions of his heart are dull as night
And his affections dark as Erebus"

—Shakespeare.

The Editor of "The Non-Brahmin Youth" has honoured me with an invitation to contribute an article for his journal and as I find it impossible to refuse him, I am accepting the kind but mis-placed invitation with reluctance and diffidence. Acharya Arya has made my task lighter by suggesting the subject—*Music*. Yes, music, what a charm there is in that word! In solitude, sages alone found charms, but in music every living being including the brute have found charms! Music has controlling influence alike "on the passion of the fierce brute and on the yearning heart of man that seeks the peace and joy that come with spiritual awakening". The restless infant, innocent of every worldly pleasure or pain, becomes calm and peaceful

at the sound of the mother's melodious voice singing the lullaby! The fierce cobra, with its venom, desists from its distinctive work at the sound of the *Makidi* and dances before the snake-charmer with spreaded hood! It is the most successful medium whereby the starving beggar enlists the sympathy of many a stone-hearted donor! It is the trump card of the *Bhakta*. Men in every walk of life, often with a diseased mind or body, fly to this mother of charms, equally for stimulation, as for the relief of the monotony of their labour. A Western savant defines music as "the art of combining sounds so as to please the ear." That is not exactly what music is. Every sound that pleases the ear is not and cannot be music. It must appeal to the heart. It is "the natural language of the emotions," "idealized language of the feelings" according to Herbert Spencer. In short it is a divine art, "the finest of fine arts". The lines quoted at the top puts in a nut-shell, most beautifully what is absolute truth. The fact could never be put better unless perhaps, a Shakespeare comes. The presence or absence of affection in a human being could easily be tested by music. It is not only the best test but it is also a wholesome purifier of the heart. However diseased a man may be, devoid of love, sympathy and such other finer qualities, yet he could be redeemed and made a perfect man by means of music. It is said that the Government in Scotland put down crime by sending among the people musicians who give free concerts. Of course this proves that music has a moralizing effect on the minds of the people, and what more, the Government of that country has realized that fact!

Music in India is as old as everything Indian and from the early times it has been a perfected science. As mention is made of it in the Vedas, it is clear, that music has been in existence in this country prior to the Vedic time. Dr. Ananda Coomaraswamy observes:—"Music has been a cultivated art in India for at least three thousand years. The chant is an essential element of Vedic ritual and references in later Vedic literature; the scriptures of Buddhism and the Brahminical epics show that it was already highly developed as a secular art in centuries preceding the Christian era."

During the Vedic times music as an art was much cultivated and the Vedic Hymns were set to music. About the state of music at this period, Sir William Hunter observes "the Hindus had their own scales of music and a regular system of notation had been worked out and the seven notes were designated by their initial letters." Even after the Vedic period music continued to progress and must have passed through several stages and "its zenith may, perhaps, be assigned to the imperial age of the Guptas—from the fourth to the sixth century A.D." However, as Mr. Chinnaswamy Mudaliyar rightly observes "the absence of historical records, and the want of a systematic written literature have been the bane of oriental music, as of so many other indigenous arts and sciences." But there is ample proof to show that music was highly respected, well patronized by royalty and aristocracy and the fate of the musician then was not what it is to-day—an unwelcome bore—and he had not to sell his commodity for a paltry *Pisa* at the street corner to eke out a weary existence. To quote Dr. Coomaraswamy again, "the art-music of India exists only under cultivated patronage and in its own intimate environment. It corresponds to all that is most classical in European tradition. It is the chamber music of an aristocratic society, where the patron retains musicians for his own entertainment and for the pleasure of the circle of his friends. The public concert is unknown and the livelihood of the artist does not depend upon his ability and will to amuse the crowd. In other words the musician is protected. Under these circumstances he is under no temptation to be anything but a musician."

But times changed and a stranger filled the Gupta throne. Under the Mohammadan rule, the Hindu music sank to its lowest level and the late Justice Muthuswamy Iyer says "the wonder is that it survived at all, considering the political tyrannies and other persecutions that India had to undergo, under the long ordeal of the Mohammadan conquest. Hindu music was nearly crushed out of life and the patronage, if at all, afforded was very feeble." Thank God with all these ill-treatments the art has survived and it is only for the past fifty years

or less that our people were able to devote any attention to this and save it from the chaotic condition it was found in at the close of the Mohammadan period. However with all the rough handling and unsympathetic treatment referred to above, Indian music emerged out most successfully and intact, thanks to the patriotism of the people. "While it is true" Dr. Coomaraswamy observes, "that, until modern times, music has remained in the best sense one of the most popular of Indian arts, it is also true, though with exceptions, that it has been neglected and despised, for example, by Arungazeb, as well as by more modern puritans. But the music remained too intimately associated with religion, with drama and with life whether courtly or popular and was too faithfully guarded by the traditions of the guilds, for it to be possible that it should die out altogether." The doctor continues, "Long anterior to this (the time of Kalidas and Bharata) however, music was a most highly cultivated—perhaps the most highly cultivated—of Indian arts and *to the present day, it has remained the most continuously vital and most universally appreciated art of India.*" (The italics are mine).

India is not a country, but a continent composed of a diverse nationality with languages and dialects too numerous to mention. As such it is not possible to have anything like a uniform system of music and, as the late Mr. Chinnaswamy Mūdaliyar observes "it should be no matter of astonishment if there be found any number of heterogeneous systems, as well as incongruous classifications in standard works forming the musical literature of the land." This was a great drawback and was the primary reason why the foreigner could not have been made to take an interest in and understand Indian music. It is said that an English traveller when he returned home after a tour in India remarked that the Indians held that the best musician was he who made the loudest noise. While sympathising with this Englishman and his ilk, in their ignorance, we cannot blame them for our own fault. In the Western music they have the notation which is common to all countries so much so a German composition is as clear to a Scotchman as his own. But unfortunately we have not got anything like it, with the result that the music in our country becomes provincial and is confined within a narrow

limit. The North Indians are denied to enjoy the sweet outbursts of Thiyaigaiya than whom a greater musician South India has not produced; and in the same way some of the master-pieces of the North are Greek to the Southerner.

Sir George Clarke (now Lord Sydenham) former Governor of Bombay once said, "a literature cannot exist until writing has been perfected and musical evolution in India has been hampered by the want of improved methods of recording and thus of permanently preserving its forms. Until a general and thoroughly scientific system of musical notation had been arrived at, real progress was impossible in western countries which now have a rich and extensive musical literature." In order to rectify this defect, if a defect it is, an attempt was made a few years back by a talented musician of Madras, the late Mr. Chinnaswamy Mūdaliyar, M.A. His work remains incomplete and the attempt ended with him. Nor do I think, he received the support his undertaking deserved, from the public. As to the advisability of rendering Indian Music in European notation, opinion is divided, while the pronotationists think that "the adoption of the staff notation taps another source of pleasure, which the two nations can commonly enjoy and appreciate; and the gulf between the English and Indian systems of music will closely accompany the English language in its triumph over the whole world," thinkers like Mrs. Ethel Coomaraswamy opine that it would be a doubtful blessing. She says in her *Ceylon Music* "this attempt at writing down in English notation, a few Tamil tunes, has made me realise how impossible it is to at all adequately represent Tamil music by western methods and that if much of this is done, the inevitable result will be the decline of Indian music." That is a bold and frank statement and I wish reformers in India would ponder over it before they take the final leap. She adds "Indian music can only be represented either by the voice or by stringed instruments. To attempt to play the notes on a piano must result in a miserable fiasco". As I am ignorant of the staff notation system, I am not in a position to say either way, but I feel that it would almost be an impossibility to bring out in detail all the minute graces (சுருது) of Indian music in staff notation. It is for abler men to say. The

absence of a scientific notation in our system of music should not lead us to conclude that the ancients who are responsible for this 'finest of fine arts' which stands on a pedestal of its own, were incapable of evolving a system. No, that would be uncharitable. The Hindus taxed the memory more than the eye or hand and when once a music was committed to memory, it was there for ever. It is not always possible to express in words every idea springing in the human brain in a manner sufficiently clear to all. It is so with music. "No notation however complete can fully or accurately delineate those magnificent fore-shadowings of eternal beatitude which fill the imagination of the composer in those happy moments of his highest inspiration."

The primary difference between oriental and accidental music is, while the former is *melodious*, the latter is *harmonious*.

"The dominant factor in the Hindu system" wrote the late Sir Muthuswamy Iyer "is *melody* and that in European system is *harmony*. Harmony arises from agreeable concord of simultaneous notes, whereas melody is produced under the Hindu system by the combination of successive notes in the relation of harmony." "Melody" says Thompson "is retrospective harmony or depends on the perception of a harmonious difference between successive notes artistically arranged." Harmony, on the other hand, is a combination of concordant sounds, on the effect of two or more sounds simultaneously produced. From this it would be seen that the two systems stand on two different basis, as such, I do not know whether it would be right to say one is superior to the other. It is for specialists to decide. Each has its own merits and demerits, as such, if sympathetically viewed, without a biased mind, one would find beauty in both the systems. At the present day there is a tendency to blend both these musics and Indian musicians are trying to import harmony into our system. For the pro-changers let M. Bourgault Duconchay, speak. He says "that the application of harmony to oriental scales is productive of good result. Eastern Music, till now, exclusively melodic, will start upon a new harmonic career; Western music hitherto restricted to the exclusive use of two modes, the major and minor will escape at last from its long confinement."

The fruit of this deliverance will be to provide western musicians with fresh resources of expression and with colours hitherto unknown to the palate of the musician."

The late Mr. Chinnaswamy Mudaliar is opposed to this, for he observes "The laws of the modern European harmony which recognises no ragas at all, and permit the interpolation of accidentals foreign to the melody-moulds are quite ill-suited for oriental music and should never be engrafted on the chaste indigenous system". Again Mr. Krishna Rao, the talented author of "The Psychology of music" observes in his book "Such being the difference between the two systems of the East and West, voices are heard often and loud that as Indian music is lacking in harmony attempts should be made, *to harmonize* Indian music. If done so, the resulting music would be, as stated in the Indian Journal of Education a dozen years ago, "as incongruous a mixture as would be the clothing of Appolo in a swallow-tailed coat and a top hat."

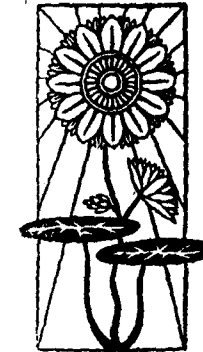
Mrs. Coomaraswamy is emphatic on the point. She says "Music in the West and in the East have trodden different paths, one has developed harmony and the other melody. To attempt a combination of the two is as foolish and unscientific as it is impossible".

Mr. Sambamoorthy, the indefatigable Principal of "The Summer School of Indian Music," Madras, is out and out a pro-changer. About this time last year an attempt was made at forming an orchestra, at the closing day function of the school, at which the present writer had also the honour of taking part. We had, Veena, Violin, Sattar, Harmonium, Mridangam, Thambur, and if I remember correct, Flute too. I am not in a position to say what was the effect produced in the minds of the audience, but if the repeated applause, is to be taken as the gauging rod, I must say it was a success and was pleasing to the audience. I feel that it is not, correct, after all, to say that there is no harmony in Indian Music. Usually in India, the vocalist is accompanied by the Drone, *Thambur*, the Violin and the Mridhangam and the cymbals and surely all these do produce a harmonious sound quite pleasing to the ear.

THE NON-BRAHMIN YOUTH

I am afraid I have trespassed the limits of a newspaper article and I shall only crave the indulgence of my readers just for a word or two more. Music in our country is not what it was. It has fallen and the reasons are not far to seek. Dr. Coomaraswamy most pithily observes "the constant use of the tempered Harmonium; the endeavour to adapt Indian modes to the purpose of tenth or fifteenth rate brass banets maintained by Indian Rajahs; the absence of any aesthetic element in modern Indian education; the mania for English accomplishments, all these causes have actively contributed to the degeneration of Indian Music". The present state could be rectified only, if the educated among us would take an interest in the subject, and for this the "Study of National Music of the country will occupy, as it should, a foremost place in all Indian schools" as Day observes. It is disgraceful and criminal that music has not so far found a place in the school curriculum in our country. The present system of education—cramming—does not develop the finer faculties in us and this could be achieved only through music. As education is now a transferred subject and within the gift of the ministers it behoves them to see that music is not only included as one of the faculties in our Universities but Degrees also conferred.

I do not propose to enter into the technic of Music as that would swell this article, but shall deal with it separately another time if an opportunity is offered.



RELIGIOUS MUSINGS.

AN ADAPTATION OF SWAMI RAMALINGA'S

சத்த சிவநிலை.

COUNTRYMEN, all the words of my mouth are those of the Lord and not mine.

Who am I and what is my wisdom that I should utter such words, but for the undwelling spirit of the Lord!

(The Swami's claim to inspiration.)

2. The Vedas and Agamams toil hard to trace the footsteps of my Lord in the ever-winding mazes of life.

To me He has given the clue. He has shewn me the mystery of the web of causation.

I have seen. I rejoice. I have eaten out of the cup of Ambrosia in the realm beyond the reach of night and day.

3. The many creeds have fled like chaff before the wind.

The creed of goodness alone stands green amid the waste.

To this faith all the world has given hard and united itself by the grace of the Lord who lives in love in all life.

THE NON-BRAHMIN YOUTH

4. The pride of caste and birth, of religion and creed and
of our vaunted Varnasrama, and all the devil dance
have taken flight before the truth.

And the tongue of the disputer has ceased its movements.

5. All the shastras flounder and fall in their search of the
ineffable. They cannot see like the unwavering vision
of our eyes.

His sovereign grace has fashioned such eyes for those on
whom He has poured His grace.

6. Our King, our Father, what is the day of His coming?
Be not troubled, let not your heart be afraid.

Long have you racked your minds. Hear the truth, the
Lord comes even to-day, and the Sound of His mystic
steps my ear has caught afar off.

RECOLLECTIONS.

There I far away from throngs of pressing crowds,
'Twixt rows of palms thick grown on either side,
Beside a lonely graveyard's twilight calm,
Beneath a narrow bridge of antique build,
Unheeded by the fleeting passers-by
Amid the silence circling round,
A river flows.

1

Thither, one mournful eve, all still and calm,
Woo'd by her lonely charms, of Nature bred,
I willing went : in front the lone graveyard,
Beside the rolling stream and down below
The twilight sky, I soft reclined ; and there
Upon her banks I dreamt of things
Which might have been.

2

The silent waters of the pallid stream
As if too weary of their restless course
Did murmur flow ; not less unhappy I,
My course of joy all run, and now o'er full
Of weary stagnant grief, did musing lie ;
But though my grief was stagnant, still
My tears flowed.

3

Dear child of Nature ! I have known thee long ;
To all my vanquished joys no stranger thou !
When once on these thy banks I used to lie
What visions would not rise before my mind !
And oh ! what happy visions those ! But now
As I recall my happiest dreams
I longest grieve !

4

THE NON-BRAHMIN YOUTH

Then, as now, thy banks were greeny soft
Thy limpid waters clear and silver bright;
Then as now thy palms were high aloft
And e'en those pebbles there as smooth and white;
The self-same weeds did yield themselves I ween
As onwards rushed thy waters: but in me
Oh! what a change!

5

I would thy lot were mine, unchanging stream!
Unmoved by aught that mortal mind bewails
Alone thy rolling waters heedless flow;
When on some wintry night, 'twixt clouds bedimm'd,
The waning Crescent floats, what knowest thou
Of pangs of unrequited love?
I envy thee!

6

S—Y.

KESARI'S
LODHRA
FOR
LADIES'
TROUBLES AND DISORDERS.

For Particulars Consult your Chemist or

"KESARI KUTEERAM,"
Indian Chemists and Druggists,
Egmore, MADRAS.



NON-BRAHMIN YOUTH AND JOURNALISM.

[BY A JOURNALIST.]

I

IT is a matter for deep regret that, inspite of the recent awakening among the Non-Brahmins—an awakening which has stirred the ambition and the enthusiasm of the educated young men of the community for taking an increasing part in all important avocations of life—the profession of journalism has not come in for that measure of attention at their hands which it deserves. In fact, as matters are at present, there are but few Non-Brahmin journalists of outstanding ability and acknowledged distinction connected with the press of this country. Naturally, the interests of the community have very few interpreters and champions in the press. And even the few there are are so handicapped by the circumstances in which they are placed that, even if they are so inclined, they are unable unreservedly to speak out their minds, much less to dedicate their services towards hastening the uplift and furthering the advancement of their community. On the other hand, the community that stands opposed to and fights eternally against the higher aspirations of the Non-Brahmins for a richer, fuller and self-respecting existence has a large number of able representatives to look after and safeguard its particularistic interests in the press. These Brahmin journalists are so enterpri-

THE NON-BRAHMIN YOUTH

sing and adventurous, indeed, that there is hardly any newspaper in the whole of India which has not one or two of them on its staff. Is it any wonder, in the circumstances, that, whenever a crying grievance of the Non-Brahmin community is sought to be ventilated on a discussion on any important question of special Non-Brahmin interest engages the public mind and arouses a controversy, the newspapers from almost all over the country come down with a heavy hand to stifle the voice of the community and pour ridicule on the heads of those who would take up their stand by the side of their kith and kin? This phenomenon has been repeating itself so often that it is high time, we think, that an earnest attempt is made by the leaders and well-wishers of the community, not only to start newspapers of their own in large numbers, but also to persuade the educated young men of the community to choose journalism as a profession and get themselves trained up for following it with credit to themselves and to the cause they uphold.

No one in these days will have the fool-hardiness to contend that, as a profession, journalism is any the less honourable or noble than any other. Nor can it be denied that a career of great potentialities for public service and the service of the poor, the weak and the oppressed, is opened out to the spirited youth of the nation by the press. Furthermore, with the advent of democracy in most countries of the civilized world—democracy which depends, for its proper and effective functioning, on the steady growth and development of a powerful public opinion, eternally alert and alive to the needs and requirements of the times—the power of the press has increased so enormously that even Parliaments and Cabinets have often to bow down to those who mould and shape the thoughts and feelings of the public. The course of events in India, too, has had the same encouraging story to tell. Not long ago, the bureaucracy in India was as stiff-necked and unbending in its reactionaryism as it was defiant and contemptuous of the voice of the people; but to-day, thanks to the unflinching courage and steady perseverance displayed by a resolute handful of outspoken journalists and publicists during the last couple of decades or so, and that, too, in the face of innumerable obstacles wantonly thrown on their way, even the tin-gods of

NON-BRAHMIN YOUTH AND JOURNALISM

the bureaucracy have been forced to acknowledge that, in the press of the country, there lies a strength and power which they had not reckoned with hitherto. And, with the passage of years, this power of the press and its capacity to correct the wrongs under which the country labours and to improve and advance the welfare of the people is bound to increase. If the educated youths of the Non-Brahmin community do not strive early enough to annex into their own hands a share proportionate to their requirements of this growing influence of the press, not only will they have for ever to play second fiddle to the brahmins and remain in a subordinate position, but the interests of their community will also inevitably suffer for want of effective leadership and adequate self-expression. It is the earnest hope of the writer, therefore, that an increasing number of educated Non-Brahmins would seek entry into the portals of journalism and try in all possible ways to distinguish themselves in that sphere. It is with a view to stimulate their enthusiasm and to acquaint them with some of the essential qualifications with which they should equip themselves for the venture that these lines are written.

A youngman desirous of entry into journalism must, first of all, provide himself with a good knowledge of shorthand. Proficiency in typewriting will certainly help him further, but this I do not consider so essential as the former, especially if his handwriting is of a steady and legible character. But shorthand is essential, and no respectable newspaper will need a man in these days who has not a working knowledge of it. There is often a misconception that it is only for a reporter's job that a knowledge of shorthand is necessary and that, if one seeks the office of a sub-editor or editor, he can very well dispense with it. The facts are otherwise. There is no knowing when a sub-editor may be called upon by his "chief" to report a function or to interview an important person, and it is not infrequently the case that an editor happens to be in the company of high-placed people wherefrom he can glean information of a very useful character—information which he can hardly hope accurately to retain in memory but which he can jot down in shorthand in his diary, if he knows the art. It is said of great editors in America and England that they very often use the starched fronts and cuffs of their shirts

for noting down points in shorthand of conversations in which they participate and which take place during important political gatherings and parties. I admit, however, that in India most parents have a very poor idea of shorthand and its use, it being considered a fit subject for study only for the fool of the family. This prejudice against shorthand and ignorance of its utility as a help to one's career is so rooted in the minds of our people that it is invariably the "failures" of the University that are sent up to shorthand institutes. And the result is that, in the majority of cases, the so-called shorthand writers which the various commercial institutes of the country turn out from year to year are mere apologies of shorthand writers, unable to make themselves useful either in a newspaper office or anywhere else. This state of affairs must give place to a better conception of the value and usefulness of shorthand, and this will come about only when the graduates of our Universities and other competent young men possessed of a sound knowledge of English do make up their minds to study shorthand and qualify themselves in it. To the Non-Brahmins especially, I have a piece of advice to offer. As it is, there are not even a hundred good shorthand writers from among them in the whole of India, and, so long as this dearth of efficient writers exists in the community, they cannot hope to have the place they deserve in the world of Indian journalism.

A knowledge of shorthand by itself cannot push a youngster on to the higher ranks of journalism. He must from the very beginning actively endeavour to cultivate a sense of style and a habit of writing easy and intelligent prose. The cultivation of an effective style is the fruit of years of hard labour and study, and it has to be remembered that it is not all who knows the language and even speak well who can write. Effective writing connotes a thorough grasp of the subject dealt with and a precision of mind which comes only by persistent endeavour. A good writer, someone has said, is born and not made; though this is true to a certain extent, yet it is possible, by a steady pursuit of studious habits and incessant utilisation of all leisure moments for self-culture and self-education to command a flow and ease of writing which will carry a beginner in journalism far on the road to success. The taste for reading has

to be developed early enough, and, when one begins to experience an unalloyed measure of delight in communing with the masters of literature in one's cloistered study, one may well feel that the beginnings of a convincing faculty of self-expression have been attained. I would advise all Non-Brahmin young men, therefore, who would choose journalism as a career to cultivate a taste for literature from the very beginning of their collegiate career, for one who is bereft of a love for literature and is disinclined to devote arduous hours to study and research is sure to come a cropper in the profession he has set his heart upon. No journalist who has not a command and mastery of the language is ever able to distinguish himself, and hence the need for a good knowledge of the language and the development of the faculty for effectively using it.

Side by side with this, there must be a real attempt made to gather as much information as possible on all sorts of subjects. It is a wrong impression to cherish that one has need only for a smattering of politics to be a successful journalist. Politics forms, after all, only one of the questions in which the public are interested, and the journalist who is not able to understand intimately the needs and feelings of all classes of people and interpret them aright cannot be said to be successful in his profession. Economics, sociology, sciences, psychology—in fact, in all branches of knowledge he must be something of an expert if he is to be a success. The need for all-round knowledge for a working journalist is so much appreciated in advanced countries like America and England that several of the Universities there have faculties of journalism instituted for the purpose of preparing youngsters for a journalistic career. We have no such facilities in India, and yet it cannot be denied that no one poorly equipped can have a lasting place even in Indian journalism.

(To be continued.)

ETHICS OF THE NON-BRAHMIN YOUTH MOVEMENT.

By P. YUDDISHTURUDU, M.A., L.T.

The Non-Brahmin Youth movement is a spiritual reaction against Brahminism, not a revolt against Brahmins. Its object is not to provoke hatred against Brahmins either in the genus or in the particular but to condemn their cult which is based on selfishness, exclusiveness and arrogance. The movement is a protest against the organised self-interest of the priestly class and its aim is not to pull down the Brahmin but to pull up the Non-Brahmin. It is doubtless a pro-Non-Brahmin movement but certainly not Anti-Brahmin.

The Non-Brahmin Youth movement is a spiritual revolt which aims at emancipating the masses from the tyranny of the priestly class, and break the fetters with which they have been enslaved for ages, deceived by the much boasted of spirituality, humility and self-denial of the close corporation of priests. Critical study of the glorious accounts of the selflessness, and other worldliness of the priesthood has opened the eyes of the Non-Brahmin and has revealed to him the fact that our priestly class is the embodiment of egoism, the quintessence of selfishness and the incarnation of worldliness. The Non-Brahmin is perfectly convinced of the utter hollowness of the pretensions of the Brahmin who with an air of injured innocence and conscious rectitude challenges you with the question. "Is there any man less selfish and worldly than myself! I have left the Crown to the Kshatriya King, - assigned to the Vaisya the fruitful sanus of wealth, land and trade and conferred on the 'Sudra' the dignity and emoluments of all kinds of service. I am left with God whom I worship in the temple or contemplate in the forest. Could self-denial and selflessness go any further?" The Non-Brahmin is no longer deceived by the legends of old and is discovering in an ever increasing measure that the asceticism of the Brahmin is the subtlest form of selfishness. What the Brahmin denied himself is not the enjoyment of pleasures but the cost of pleasures. He would not suffer the cares, anxieties and risks of the crowned head but was prepared to pull the strings from behind the throne. In the reigns of the Kshatriya Kings it was the Brahmin ministers and priests that ruled the country. Not

ETHICS OF THE NON-BRAHMIN YOUTH MOVEMENT

sufficiently bold or patriotic to face the perils of the camp and dangers of the battlefield, the wily Brahmin bestowed the glorious duty of defending the country and preserving peace and order on the Kshatriya warrior. Though too indolent to cultivate land or carry on trade, he never scrupled to sponge on the sweat of others brow and claim as his supreme right everything precious that others possessed. Fattest cows, richest land and purest gold were the gifts worthy of a Brahmin and it was the primary duty of every Non-Brahmin to protect and pamper him. The Brahmin chose the idle and comfortable calling of mendicancy which was exalted into a pious profession and governed the world and commanded all its pleasures by pretending to hold the keys of Heaven and Hell. The performance of sacrifices was chiefly undertaken to ensure conjugal bliss with the houries of heaven. Thus the ideal of the Brahmin has been to make the best of both worlds.

The modern Brahmin is no less pretentious than his forefathers and claims the same sanctity, superiority and selflessness as his ancestors arrogated to themselves. With all his vaunted spirituality and piety the Brahmin has never cultivated the sense of fairness and the spirit of sacrifice. Hence he is horrified when the Non-Brahmin claims equality, or presses for interdining or pleads for intermarriage. The recent campaign for interdining has thoroughly exposed the cant of nationalism preferred by the South Indian Brahmin who swears by his sacred thread that he would rather shed his last drop of blood than stomach his food in the sight of a Non-Brahmin. The orthodox Brahmin is unsparing in his criticism of the man who has the temerity to advocate intermarriage and tries to put him out of Court by denouncing him as heterodox or ridiculing him as a modern Akbar. No less a man than Mahatma Gandhi incurred the fatal wrath of the orthodox Brahmin who condemned him to lynching for preaching the removal of untouchability. The stubborn resistance offered against social reform by the Brahmin community, having a few honourable exceptions of individual members, generally causes little sensation and less surprise as it is well-known that the holy order is still obscured with the notion of caste superiority and self-esteem. The same spirit of ruthless and

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relentless exclusiveness is displayed in the field of politics and the Brahmin monopoly of public services is sought to be perpetuated in the name of efficiency which is claimed to be the exclusive property of the Brahmin community. The cant of patriotism involves no change of heart. One may profess nationalism in words but may cherish communalism at heart. It is the spirit of self-conceit, self-interest and self-aggrandisement which is no less characteristic of the political Brahmin than the priest that explains the need and supplies the justification for the Non-Brahmin Youth movement.

Self-reverence, self-reliance and self-help are the cardinal principles of the Non-Brahmin Youth movement. The chief aim of the movement is to assert and achieve the equality of the Non-Brahmin with the Brahmin in every respect, in social rank, spiritual development, intellectual ability, political sagacity and administrative efficiency. The Non-Brahmin feels that he no longer needs the leading strings of the Brahmin who may cease to play the earthly providence for his Non-Brahmin fellow countrymen and leave them to take care of themselves. Unfortunately the Brahmin is labouring under an exaggerated sense of responsibility which makes him lose faith in all except himself. It is the profound belief of the Brahmin that the grass will not grow in the night unless he keeps awake to watch it and that everything will go amiss unless the world goes his way. This is the besetting sin of the Brahmin that he loves the Non-Brahmin too much and trusts him too little. The Non-Brahmin appeals for less concern but more confidence. In all conscience the Brahmin has played out his part and can no longer claim to be the divinity that shapes our ends. And it is the part of wisdom that he should leave the Non-Brahmin to himself, and take better care of his own soul.

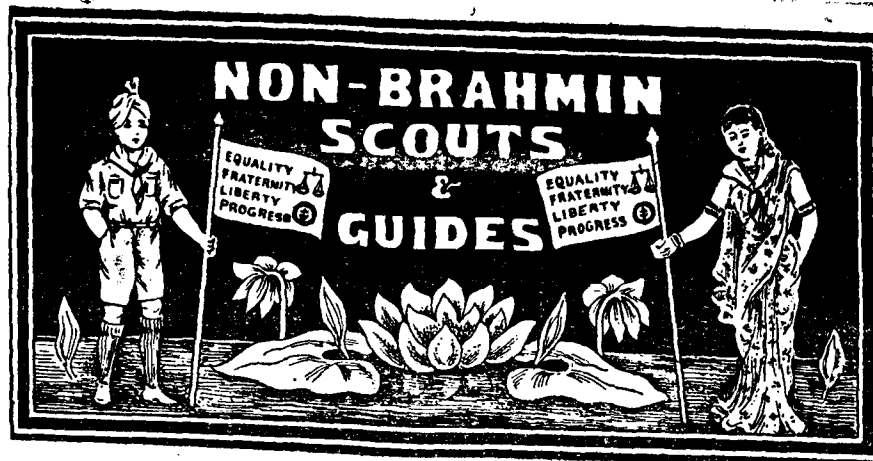
The Non-Brahmin Youth movement is inspired by the instinct of self-preservation, sustained by the spirit of self-help and guided by the principle of justice. It is a movement, started as a shield of defence against the spirit of aggression but not as a weapon of offence for self-aggrandisement. It has been founded not to promote communalism but to serve as a counterblast to it.

ETHICS OF THE NON-BRAHMIN YOUTH MOVEMENT

It has come into being to end communal monopoly and to establish communal justice. It is a movement of self-help, which received no outside inspiration for its inception and sought no alliance to prop it up or push it on. It is a movement which can stand and move on its own legs. It asks for no support of any outside agency. Conscious of the righteousness of its cause and confident of ultimate success, the movement set out on its noble career, gathered strength and momentum in its progress, and won the reluctant recognition of the powers that be as a force that could not be ignored or slighted we should be heeded and obeyed.

The Non-Brahmin Youth movement is no less a turn of the times than the movement for Swarajya. If the latter is a movement for liberty, the former is a movement for democracy. If the one is aimed against foreign domination, the other is directed against Brahmin ascendancy. If the one attempts to wrest political power from the alien bureaucracy, the other tries to break down the Brahmin monopoly. If the one endeavours to secure free and unfettered development of the country, the other seeks to ensure equal and just opportunities for all in that development. If equality, liberty and fraternity is the watchword of the one in relation to other states, it is no less the motto of the other with regard to the internal organisation of the society at home. If the one fights for Swaraj, the other fights against Brahminraj, and self-governing India shall not be a Brahmin Paradise but should be governed by the people and for the people. The social and religious aim of the Non-Brahmin Youth movement is, therefore, to found a social democracy and to prevent the perpetuation of Brahmin theocracy.

The movement has made rapid advance inspite of the vigorous campaign of vilification and misrepresentation, thanks to the inherent justness of the cause, for no cause based on justice can fail to gather mass and momentum with the march of time and achieve complete triumph sooner or later. Let us pray that one of the most righteous, just and humane causes ever espoused by man will ere long establish a glorious era of equality, liberty and fraternity and progress and make our country a happier place to live in than it ever was before.



SCOUTING.

(By K. P. S.)

The little school fellows were playing marbles one morning on their way to school. A grown up fellow came along, and wrested the marbles from one of the little chaps who, after a short and useless resistance, began to cry piteously. A third form student who happened to come that way, noticed the pitiable plight of the small fellow, and immediately rushed upon the hard-hearted wretch who had taken the marbles from him. A scuffle ensued. First there was an attempt at wrestling, but very soon blows were exchanged freely. The passers-by interfered and separated the two, and the third form student had the satisfaction of seeing his little school-mate happy with his marbles. But he had to pay for this with his blood which was dripping from his nose and which a kindly spectator offered to stop with powder of cow dung. He refused courteously this kind offer and ran to the hospital with a kerchief pressed to his nose.

At mid-day when the good fellow came home from school, his parents learnt from him what had taken place and there was a regular volley of abuse from the mother. "What an idiot you must be to interfere in a quarrel in which you were not concerned? What is it to you if one fellow takes the marbles of another?" and so on and so forth. The reader will recognise that this is nothing strange and that thousands of mothers and fathers in our country blame their children when the latter try to be chivalrous and helpful.

SCOUTING

Scouting is nothing but an attempt to take advantage of the generous instincts of boyhood and turn them to good account. Boyhood, with its golden dreams and freedom from the sad and unfortunate experience that harden our hearts, is the period when it is easy to learn and practise self-help, sacrifice and service. That is why the movement is known as "Boy Scouts Movement". Any man can be a scout. For instance, the humble villager who quietly removes the thorn that lies in the country path, is a scout. None but a cad will stand by laughing when a fellow being is bleeding from a hurt. But in middle and old age we never do anything before coldly calculating advantages and counting the cost. For this reason, we prefer boys whose enthusiasm and love of fair-play, could be made to bear abundant fruit by proper management, encouragement and discipline. The ignorance and selfishness of parents, the general apathy of the people towards movements which try to elevate the young, and the dearth of grown-up men who can enter into the feelings of boys, are some of the difficulties against which we have to contend.

When a man has broken his limbs by some accident, what generally happens is that a small crowd gathers round the injured man, and eager enquiries are made as to how the man met with the accident. The fellows in the rear of the crowd stand on tip-toe and their necks to catch a glimpse of the man, after which they turn to each other, and, with parted lips, say mournfully, "Ah! poor fellow, what a pity?" Of course, there will be one or two in the crowd who will at once think of a doctor. But who is to go for the doctor? There is unnecessary confusion, delay and suffering. It is to avoid such difficulties that scouts are trained who can give first aid and do the needful without any fuss.

But if you had observed the behaviour of a crowd of the sort referred to above, you would have noticed that those who declare that love for all life is the essence of their religion, the sanctimonious section. These are the least ready to help a man in need. These speak learnedly about inauspicious hour, fate, karma and such other things which can never relieve present suffering. When a house is on fire he must be a fool who, instead of rushing to quench the fire, sits down to argue whether it is due to accident or incendiarism. The scout has not time to waste on such things. He must fight against every thing mean and despicable, everything vile and vulgar, everything cruel and unjust, whatever might be the source from which they spring.



A LITTLE HEROINE.

The following story of the bravery of a nine-year old girl of Japan has been contributed to the "Young East" by K. Ishimura :—

"Masako-san!" said her teacher, "you are late in school recently. From now on, you must be here in time early in the morning." This was said in a class room of the Hachiman Primary School, Tokushima Prefecture, one afternoon, early in 1923, to a child of nine years of age clad in rags and with an emaciated face. The child's name was Masako and she was in the second year class. "Please, teacher pardon me" she replied. "I cannot get up early for anything."

"Then, you mean that you do not care for success in life. Did I not tell you all that great women were early risers?"

"O teacher, I cannot rise up early, because I sit up every day until late in the night. I must make match-boxes to earn money."

"Ah! Masako-san, I see I see all about it. Don't worry yourself about school after to-morrow," said her teacher as he patted Masako on her shoulder, with tears in her eyes.

THE FATHER'S DEATH.

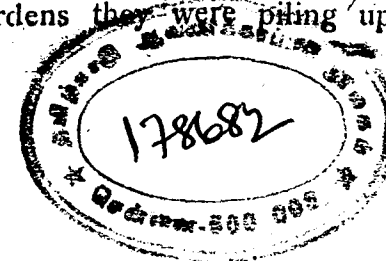
The father of Masako died the previous year in his 48th year of age, leaving behind him his wife, the eldest son Isamu a

CURRENT TOPICS

15-year-old boy, eldest daughter Masako then a 9 year old girl, and the second son Kinya, a 4 year old boy. The only fortune he left was 13 yen in cash against a mountain of debts. The bereaved family found themselves standing face to face with hunger. The poor widow got for her eldest son the post of an office boy with a neighbouring business firm for 16 yen a month while herself began to do needle work for her neighbours. Their income was not enough to enable them to live in comfort. So, the eldest son Isamu worked till late at night to earn a few yen besides his regular pay. On holidays, the boy went out to the neighbouring hills to gather woods. Thus peaceful days lasted for some months in spite of their bitter poverty. But the boy soon fell a victim to his overwork. He was caught by consumption. And, to make the matter worse, the mother contracted a stubborn form of rheumatism. Their struggle with hunger was now a matter of desperation.

DESPERATE STRUGGLE.

In spite of their suffering the sick boy and mother took up the job of making match-boxes. At first they made 400 boxes a day, and could earn 60 yen. In the second month, however, they could make only 300 boxes a day, for their energy and strength were fast deserting them as their diseases developed. The number of the match boxes they made dwindled day after day so that in the third month they could make only 200, in the fourth 100, and in the fifth not more than 50 boxes a day. This meant that their income was reduced to 7.5 yen a day, or just enough to get a few bowls of rice. At the beginning of 1923, the sick mother became entirely helpless and was confined to bed, never to leave it again. A month later, the sick boy was also confined to bed. Masako a poor thing only 9 years old, gathered what clothes were left, pawned them for a small sum of money and asked a doctor to examine her mother and brother. The doctor found that both the mother and the boy were nearing their ends, but he had no heart to tell the truth to poor Masako. Her mother and elder brother were well aware of the heavy burdens they were piling up on the slender



shoulder of the poor little girl, but were impatient because of the intolerable pains from their fatal diseases. The sick mother would often ask herself to be shampooed all over or order the poor girl to go out to buy a bottle of lemonade even at midnight. Masako could scarcely sleep night after night. When the mother and the elder brother were called by nature, she would carry them one by one on her back to the place where they could wash their hands. Nor were these all the works she had to do. Kinya, than a five year old boy, was left in her care. We cannot imagine how a girl only nine years old, could have withstood such a life.

THE DELIVERANCE.

But better days were coming to her soon. The owner of the house occupied by the poor family came to demand the rent that had not been paid for over ten months, and was so moved by the pitiful sight of the family, that instead of getting paid, left a sum of money with Masako. A clerk of the electric company, who came to Masako's house, to remove the lights, because they had not been paid for months, saw the miserable life of the inmates and left, saying, "Well my dear girl I will take the whole responsibility on my shoulder. You may use the lights for nothing." At last the villagers were all moved by her heroic conduct. On May 18, 1923, the local authorities gave a prize in recognition of her filial piety and fraternal love. All the pupils of the Hachiman Primary School numbering 800 contributed a large collection of money for the poor family. The lives of her sick mother and brother were however, already numbered. The mother passed away on May 22, 1923, and Esamu her sick brother followed mother in August of the same year. And so poor Masako and her five year old brother were left orphans. But their trouble was now at an end. A wealthy man of the village, who had been impressed with the good conduct of Masako, adopted both of them as his children. Masako is now attending the Hachiman Primary School. She is the head of the sixth year class of the school.

A REFORMER'S TASK.

To make Hinduism a living vitalising creed and not a bundle of dead dogmas and decayed superstitions, to make the Hindu proud of the glorious truths which his ancestors had discovered instead of being ashamed of the illogical and absurd practices of his generation, to enable every Hindu to rise to the full stature of manhood instead of being cribbed and cabined by the soul-destroying anathemas of ritualistic Hinduism—that is the hope and the work of the Hindu reformer. He claims to be a better Hindu than the Sanatanist buried in meaningless ceremonialism. He feels he understands the eternal verities of his faith more thoroughly than the Mahasabhite entangled in infinite cobwebs of rituals. And he never despairs. There is no reason for despondency. The measure of his understanding true Hinduism, the measure of his faith in its beautiful and solacing philosophy is also the measure of his optimism in the future of his race and religion. There is no room in his imagination for those dark and harrowing figures which thoughtless critics often draw. There is no room for that agonised cry which those who indulge in extravagances for the sake of forcing the pace of reform often raise. Neither does he feel the need for the adventitious help of those of another race or religion in his attempts to help himself and reform his own society. Such help may be well meant and may be offered with the best of intentions but it is impertinent at the worst and insulting always. We trust that those foreign ladies and gentlemen who desire to help in reforming either the Hindu or Moslem would realise this absolute truth.—*Justice*.

MR. C. RAJAGOPALACHARI AND THE CODE OF MANU.

A. Non-Brahmin Crusader :—

The world is indebted to Mr. C. Rajagopalachari, the chota Gandhi of Southern India, for his masterful defence of the Code of Manu. There is no wonder in his assuming the role of a lawyer, because Mr. Achariar who was the defender of the Code

of Macaulay has only turned out as the defender of the Code of Manu. But the world is really at a loss to understand, what remuneration Mr. Achari is going to receive for his pleadings.

Mr. C. Rajagopalachari, who has resumed his legal practice, at the court of his glorious forefather, the ancient law giver of the world, Manu, will be doing a great service to the world, if he comes forward and rebut the following single argument.

Mr. C. Rajagopalachari, a Brahmin by caste a lawyer of His Majesty's Court of Judicature at Madras, has openly violated the most important tenet of Manu. Manu says that a Brahmin, who lives in a land, governed by a Mlecha King is no more a Brahmin. He commands all the Brahmins to emigrate to another land, if the country they live in is under a Mlecha King. I hope Mr. Achariar is well aware that the present rulers of our country are Mlechas according to the Code of Manu. Besides Mr. Achariar being the subject of a Mlecha King, he is also a defender of the Mlecha King's Laws. If he is a true son of Manu, he ought to have emigrated to some other land with all his caste men. But he has not the courage to do so. When he is acting against the tenet of Manu, is it not his duty to proclaim to the world that he is no more a Brahmin. But he keeps silent.

If service is the duty of a Sudra, may I ask Mr. Achariar to which caste he belongs now? Is he not doing "Service" to the nation? Is it not for that he joined the Congress movement? I need not tell him that individuals are different units of a nation. Service done to the nation is service done to an individual. Is he a Sudra then? If so, let him proclaim it to the world. Let him discard his title of a Brahmana and teach a lesson to the world that necessity makes even a coward brave.

I would respectfully ask Mr. Achariar to think over a little of himself and what he staunchly supports, before he proceeds on his sacred mission of bombarding the "ignorant Non-Brahmin crusaders".

A HEALTHY RESOLUTION.

BY E. SUBRAMANIA PILLAI, B. A.

Quite recently, it was refreshing to find that the Board of High School and Intermediate Education in the United Provinces had carried a resolution that, with effect from the year 1931, no male married students except those who marry before July 28 will be admitted to the High School examination from any recognised institution, and that male married candidates may appear only as private candidates. The Director of Public Instruction has been asked to amend the Education Code suitably. Apart from other sentimental reflections which a resolution of this description is bound to raise, the obvious fact which stands out is that the Board had the interests of the younger generation in mind when it passed this resolution. The degeneration of the modern youth so far as physical stamina and endurance are concerned has become proverbial, and the Senate of the Madras University not long ago tabled a resolution against married young men entering the portals of the University, but for reasons which are not apparent the resolution was passed over.

But the United Provinces Board of High School and Intermediate education showed that it was made of sterner stuff when it passed the resolution under reference. The *Indian Social Reformer*, an organ devoted to the social improvement of the community, raises an objection scattering to the winds all its ideals of the past and wonders whether, if this rule had been in existence forty years ago, most Indians of our time would not have found themselves in recognised schools. Let the past bury its dead; we live in the present, and we have to see whether the conditions of the present do not require that a wholesome rule like the one under notice should not be introduced in our schools and Intermediate Colleges. Whatever may have been the circumstances which precluded the enactment of such a rule in the past, the present state of affairs makes it abundantly manifest that a rule of this description is necessary. A student above everybody else should be free from

THE NON-BRAHMIN YOUTH

mental worries and anxieties, and the trammels of family life, with its incidental worries should be kept at a respectable distance. The High School course, which practically includes all sorts of subjects, whether congenial or otherwise, is undoubtedly a most trying period for the student. The intermediate course is a stumbling block to many, being midway between the High School and the Degree course it is beset with all manner of difficulties. The standard of efficiency required is very high, and the constant massacre of the innocents is really deplorable. Circumstances being what they are, we have to be thankful to the Board of High School and Intermediate Education in the United Provinces for having given the lead in the matter, and it is to be hoped that other parts of India and the Native States will adopt similar rules, so that the educational career of our boys may not be beset with insurmountable family difficulties.

—*Bangalore Daily Post.*



NEW BRANCHES.

AMBALUR.

49TH BRANCH.

April 9.

YESTERDAY was a gala-day for Ambalur, a village situated at a distance of about ten miles from Jalarpet, on account of the visit of Mr. E. V. Ramasami Naicker, the founder and leader of the "Self Respect Movement" which is spreading like wild fire in these parts. Mr. Naicker and Messrs. J. S. Kannappan and N. Dandapani Pillai who accompanied him were given a hearty welcome by the elite and youth of the village. They were taken in procession along the main streets which were decorated with thoranams, flags and festoons. In the morning a big meeting was held in the special Pandal erected in the Nandavana where Mr. Naicker was presented with an address of welcome by the Non-Brahmin Youths of the place.

Another address of welcome was also presented to Mr. Ramasami Naicker by the Samarasa Sanmarga Sangam in Mr. Karia Gounder's bungalow. After a short reply, the guests were treated to tea and the gathering dispersed amidst great enthusiasm. Mr. Ramasami Naicker also performed the pleasing function of opening a branch of the Non-Brahmin

THE NON-BRAHMIN YOUTH

Youth League at this place amidst loud cheers in the presence of a very large and distinguished gathering and a group photo was taken.

In the evening a very big mass meeting was held in the maidan opposite to the temple with Mr. J. S. Kannappar in the chair. There were about two thousand people in all, including hundreds of Adi-Dravidas and ladies. Messrs. Ramaswami Naicker, N. Dandapani Pillai, K. P. Santosh, Selvaranga Mudaliar and others made stirring speeches on the Non-Brahmin Youth League and its ideals. Great enthusiasm prevailed throughout. Messrs. Arjuna Gounder and Karia Gounder the two energetic youths of the place are to be congratulated on the perfect order and arrangements made by them in bringing this function to a very successful end. Messrs. Naicker and others left this place late last night.

The following are the office-bearers :—

President—Mr. S. Arjuna Gounder; *Vice-Presidents*—Messrs. A. K. Sri Ranga Gounder and I. G. A. Ramaswamy Gounder; *Secretaries*—A. I. Kuppuswamy Gounder and A. M. Vijiaranga Mudaliar; *Executive Committee Members*—(1) R. N. Natesa Mudaliar, (2) A. T. Samanna Gounder, (3) A. K. Kandaswamy Gounder, (4) A. K. Shanmuga Gounder.

Then they took the oath of allegiance.

The following resolutions were passed :—

(1) This league congratulates Dewan Bahadur M. Krishnan Nair on his appointment as Law Member.

(2) This league expresses its deep sorrow on the death of Mr. M. T. Subramania Mudaliar.

THIRUPAVANAM.

50TH BRANCH.

A meeting was held on 29th March 1928 at 4 p.m. in Thyagaraya Reading Room under the presidency of Ramanuja

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Naidu. Subscribers were enrolled for 'Justice', 'Dravidan', 'Kudiarasu'. The following resolutions were passed :—

(1) This meeting offers its heartfelt condolences, on the death of Mr. M. T. Subramania Mudaliar, Zamindar of Uttamapalayam, to the members of his family.

(2) This meeting recommends to the Trichy, Tanjore Conferences that resolutions to boycott "Tamil Nadu" and to encourage 'Justice', 'Dravidan' and 'Kudiarasu' be passed.

AMBASAMUDRAM.

51ST BRANCH.

A meeting of the Branch was held on 30th March to express their sorrow on the death of Mr. U. P. Kanthimathinatha Pillai, B.A., the President of the League. Speeches were delivered extolling the qualities of head and heart of the late President.

[N. B.—Though the Branches Nos. 50 and 51 have been active for some time yet by oversight they were not included in the rolls earlier. Our regrets—Ed. N. Y.]

FIRST NON-BRAHMIN YOUTH CONFERENCE.

MADURA-RAMNAD DISTRICTS.

BULLETIN No. 1.

The above Conference will be held in Madura on the 19th and 20th of May 1928, under the Presidentship of Rao Bahadur Dr. C. Natesa Mudaliar, L. M. & S. (Councillor, Corporation of Madras).

BULLETIN No. 2.

Mr. S. Ramachandran Servai, B.A., B.L. (President, Taluq Board, Sivaganga, and Member, District Educational Council, Ramnad), has been elected Chairman of the Reception Committee.

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BULLETIN No. 3.

The entrance fee for a member of the Reception Committee has been fixed as Rs. 2 and that for a Delegate as As. 8.

BULLETIN No. 4.

Those who wish to come as Delegates for the Conference are requested to kindly intimate to the Secretary, League of Non-Brahmin Youth, Maninagaram Road, Madura, on or before the 10th May 1928.

BULLETIN No. 5.

Suggestions and proposals to be moved, and other subjects to be taken up in the Conference, should be sent to the Chairman of the Reception Committee on or before the 12th May 1928. Subjects received later than this date cannot be considered.

BRANCH LEAGUES.

TANJORE.

March 29.

A meeting of the Executive Committee of the above League was held on the 28th March at 5 p.m. at the League premises with Mr. A. Somasundaram Pillai, B.A., B.L., the President in the chair.

The Executive Members recently elected attended the meeting and evinced much interest in the affairs of the League. About ten resolutions were passed relating to the management and conduct of the several branches of activities of the League. It was resolved to circulate pamphlets about the ideals of the League in the ensuing Supthasthanam festival at Trivadi.

It was also resolved to open a Library for the League and to acquire a site for games for the benefit of members. The work of enlistment of members and collection of subscriptions from them was distributed among several Executive Committee members of the League.

The meeting then terminated.

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A MEETING ON 5TH APRIL.

A meeting was held at 5-30 in the District Board Meeting hall under the presidency of Mr. Muduramuthu Moopanar, B.A., B.L., when Mr. K. A. Chandrasekaran delivered an interesting speech on "Child Marriage Bill." The following resolutions were adopted:—

That this league while welcoming Mr. Sarda's Bill is of opinion that the marriageable age of girls and boys should be raised to 16 and 21 respectively.

This meeting of the Non-Brahmin Citizens held under the auspices of the League of Non-Brahmin Youth, Tanjore, convey their hearty congratulations to Diwan Bahadur M. Krishnan Nair on his appointment as Law Member to the Government of Madras.

This meeting expresses its deep sorrow at the death of one of their revered leaders Mr. M. T. Subramania Mudaliar and offers its condolence to the members of his family.

This meeting expresses its deep sorrow at the demise of Mr. David Nadar of Mayavaram and offers its condolence to the members of his family.

EXECUTIVE MEETING.

An Executive Committee meeting of the above League was held on 8th April 1928 in the League premises at 6 p. m. Nine members were present on the occasion. One of the committee members presided. The following resolutions were passed after long discussion.

1. Regarding the selection of a plot of ground for Physical Training the report of the sub-committee is awaited.

2. Resolved that the sub-committee appointed for the purpose (Sapthasthanam Festival) is authorised to print and publish suitable modifications to the pamphlet prepared by Mr. P. C. P. Nathan, one of the members of the committee.

3. Resolved that an address be presented to the Hon. Dr. Subbaroyan, Chief Minister to the Government of Madras during his visit to Tanjore on the 18th of this month.

THE NON-BRAHMIN YOUTH

4. Resolved that the League be called in Tamil "பார்ப்பு பனரல்லாத இளைஞர் கழகம்."

5. Resolved that the Night School started informally by Mr. Sankarlingam, B.A., on behalf of the League is recognised.

6. Resolved that the members of the executive committee be requested to take earnest measures to enroll more subscribers to Justice and Dravidan and Kudi Arasu.

7. Resolved that Bhajana Parties and lectures be arranged for the Trivadi Sapthasthanam festival.

TIRUTTANI.

April 2.

The League passed the following resolution:—"The members of the Non-Brahmin Youth League, Tiruttani, rejoice over the happy news of the appointment of the Hon. Dewan Bahadur M. Krishnan Nair as Law Member to the Madras Government.

CHITTOOR.

April 7.

Under the auspices of the Non-Brahmin Youth League, Chittoor, a large gathering of the leading citizens of Chittoor met at the Liberal Club on Wednesday the 4th instant under the presidency of Rao Bahadur B. Munisami Naidu, B.A., B.L., M.L.C., to convey their heartfelt congratulations to Dewan Bahadur M. Krishnan Nair on his being elevated to the exalted office of the Law Membership of the Government of Madras.

The president and Messrs. Devaraja Mudaliar, B.A., B.L., R. Janarthanam Naidu and Rangasami Appa spoke on the occasion. A resolution congratulating the new law member was put to vote and carried.

KARAIKUDI.

March, 28.

The following resolutions were passed at a meeting of the above League:—

This meeting while welcoming whole-heartedly the Child Marriage Bill and the Age of Consent Bill brought before the Imperial Legislative Assembly, begs to request the Govern-

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ment that they will be pleased to fix the minimum marriageable age of males at 21 and that of females at 16.

This meeting expresses its emphatic disapproval of the message sent to H. E. the Viceroy by Srimat Sankaracharya of Kamakotee Peeta as the "Central Religious Head of the Orthodox Hindus of India" and begs to bring to the notice of the Government that the Non-Brahmans of South of India who form a major portion of the Hindu Society, do not recognise the said Sankaracharya as their Religious Head much less as Jagat Garu.

The meeting expresses its deep felt gratitude to Dr. Muthulakshmi Reddi for bringing a bill for abolishing the dedication of Devadasis to temples and places and record its cordial support for the same.

That the President of the meeting be empowered to communicate the above resolutions to the authorities concerned.

THE LEAGUE OF NON-BRAHMIN YOUTH, CENTRAL.

The following resolutions were passed by the Executive Committee in its meeting on 4-4-28.

(1) Accounts of the Secretary, Mr. Mani and the President were passed.

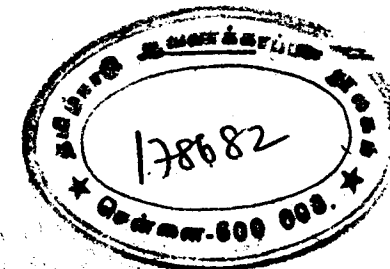
(2) That this meeting places on record its deep sorrow on the death of Mr. M. T. Subramania Mudaliar of Madura and offers its heartfelt condolences to Mr. P. T. Rajan and other members of the family.

(3) That this meeting offers its congratulations to Mr. C. R. Reddy on his election as Vice-Chancellor of the Andhra University.

(4) That this meeting offers its congratulation to Mr. S. Muthiah Mudaliar on his appointment as Minister.

(5) Resolved that an address of congratulation be presented to Dewan Bahadur Krishnan Nair, B.A., B.L., on his appointment as Law Member, during the course of next week.

(6) That the money belonging to the League be deposited in the Savings Bank account of the Imperial Bank, Mount Road Branch.



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