

The Non-Brahmin Youth.

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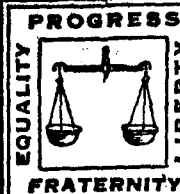
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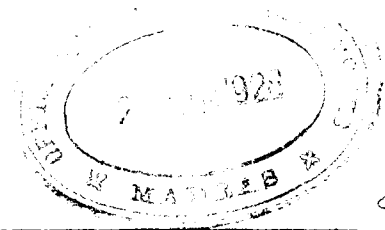
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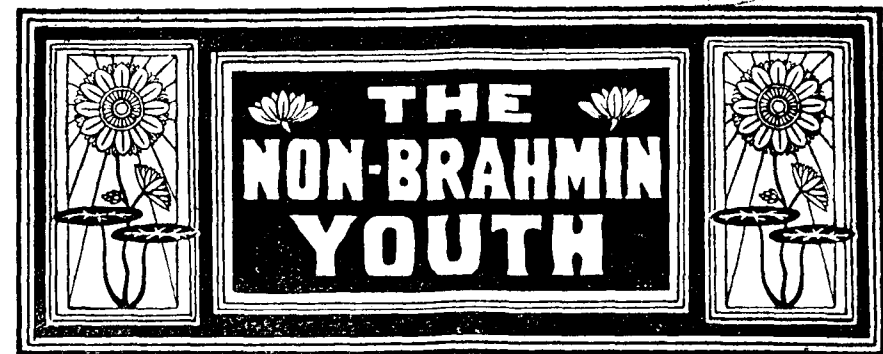
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RELIGIOUS REVOLT IN SOUTH INDIA.

(By T. A. V. NATHAN, B.A., B.L.)

A FEW months ago in some places of South India, a number of copies of the Manu Smrithi was burnt. This act of incendiarism sent a thrill of horror and indignation through the country. People were shocked. Their tender susceptibilities were wounded. Newspapers condemned the act in the most unequivocal manner. Even leaders of eminence had to say a few words of disagreement and disapproval. The burning of Manu Smrithi is an act of sacrilege. Manu Smrithi is more or less the bible on which rests the present socio-religious system. Manu was one of the greatest law-givers of ancient India. And ancient India has not changed much since Manu shuffled off his mortal coils. It has been said, and perhaps with a good deal of truth, that if Manu were to come back into the world and see the present state of the society for the regulation of which he enunciated laws, he would not have seen any appreciable difference between the society of old in which he lived, and the present day society. In other words, it means that Hindu society so-called (for Hinduism is a non-existent religion,

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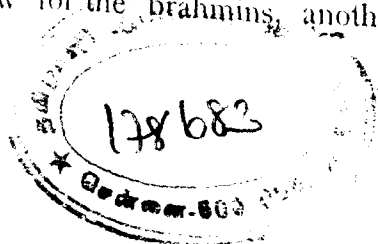
the name is a misnomer) has not progressed or advanced one step forward through the passage of ages and decades.

The burning of the Code of Manu was considered an act of sacrilege. To the brahmins, or the "monopolists," as they have come to be familiarly called, it gave the sanction and the authority for their assumed social and religious superiority. It gave them the methods and means whereby they could stifle the rightful and legitimate claims of the lower classes so-called. Further it is the basis of the present Hindu law. The Smrithis of Manu, Yajnavalkya, Narada and Parasara are some of the authorities which are incorporated into the law administered to the Hindus so-called by the British Courts in India. To the ordinary, unprejudiced and uninitiated reader of the Manu Smrithi, it would seem as if the man or God or the demi-god who wrote the Code did not seem to have understood the elementary principles, which are the fundamentals of law and justice. It would seem as if the great Manu betrayed an abyssmal ignorance of the cornerstone on which rested any sound system of law. The foundation of law and justice is equality, and in vain do we search for it throughout the Code of laws written by Manu. It was said of Dracon, the Greek law-giver who wrote his Code before Solon, that his laws were written not in ink but in blood. It would be more true to apply this to Manu's Code, for it was a monument of iniquity, a standing example of tyranny, and an unrivalled instance of autocracy. It would seem as if we are guilty of exaggeration in our condemnation of Manu's system, but to the man of self-respect, to the man who has felt the repression of the social order and wants to be free, to the man who looks forward with hope in his mind and optimism in his heart, it would seem to be the embodiment of all that is cruel, all that is inhuman, all that is iniquitous and all that is abhorrent, vile and mean in any system of law founded by the nations of the world. Such was the cruelty and inhumanity of the system that for centuries and generations our society has been bound in chains of iron, but it is trying in vain to break the shackles and be free. Wherever we read the Manu Smrithi, we find one law for the brahmins, another law for others. If a

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brahmin commits a crime, he can atone for it by doing prayas-chitha. But if a non-brahmin commits the same crime, he is to be punished in a manner which is given in meticulous detail in Manu's Code. It is unnecessary for our purpose to quote chapter and verse to substantiate our statements. From cover to cover, the cruel Code breathes the foul odour of the mentality of the man who did not understand that all men are equal in the eye of the law.

Such was Manu. It might be that he wrote his Code to be applicable for a certain state of society only and not to be binding for all time. It might be argued that the state of society in which he lived, required such stringent rules and hard regulations to guide it. If we argue like this, we can justify anything and everything in the world. It might be that a man's wife and children are starving in the streets. But that cannot excuse his murder and theft. He is a criminal in the eye of the law, and the starvation of his wife and children is at best only an extenuating circumstance. Even so, Manu stands before the civilised nations of the world as a criminal, as a criminal who differentiated between man and man in the administration of law, as a criminal who in his dealing out justice in his Code was partial to certain communities, and prejudiced against others, as a criminal who if the partiality is proved, would be at the present day dismissed out of his employment if he was a judge and possibly fined, though he might not suffer rigorous imprisonment for life, which he perhaps deserves! There have been no doubt inequalities and partialities in law all over the world, but it was rather in the administration of it than in its Code. It has been said that law is like the spider's web in which the big flies escape through, and the little ones are caught. The equality of all men before the law is an elementary axiom in the systems of the jurisprudence of the world. It may be that the rich man by dint of spending his money lavishly, by ingratiating himself in the favours of the jury, and possibly of the judge, may mitigate the severity of the sentence, if not escape it altogether. But in the very Code of law written by Manu, if the offender happens to be a brahmin, with a magnanimity of mind and a generosity of heart, he is left to go scot free in certain cases. But if he



happens to be a Non-Brahmin the rigidity and the severity of the primitive brutal law is brought in full force, and his hand or leg is cut off, or molten lead poured into his ears, and so on. Perhaps if such a law-giver had merited the mob fury and the class resentment in the Iberian peninsula of those days, he would have been tortured in the Spanish Inquisition. If he had lived in England of those tyrannous days and died before the vengeance of the people overtook him, he would have been disturbed from his place of everlasting rest, and his emaciated bones would have been publicly hung in the market-place. If he had lived in the France of the times when freedom dawned, he would have been consigned to the guillotine. If he had led his days in Russia when autoeracy prevailed, he would have been murdered in cold blood when people overthrew tyranny. If he had lived in any other country, he would have been socially ostracized, religiously outcasted, and politically hounded out of the public life of the country for seeking to perpetuate a tyranny of law in the name of God and religion.

But in India they burnt his book! Centuries after he died!

The burning of the *Manu Smrithi* is the symbol of the growing revolt against the old religious order. It is an expression of the increasing consciousness of self-respect among the great Non-Brahmin community. It is an indication of the feeling that is going to permeate the mass mind—the feeling of resentment at the hard and fast rules of an antiquated and decrepit religious system. After all, the burning of a book may not bring about much of reform in “Hindu” society. But what we have to take note of is the feeling behind the act, the volitional impulse that prompted the Non-Brahmins to express their dissent from the rules of religion which have made the religion of the Rishis a mere mechanical contrivance without any life or activity within it.

The religion of the Rishis was consolidated in a few books which were written mostly by the brahmins. Therein they wrote everything that was conducive to their permanent well-being as the superiors in the social and religious order. In some ancient books, they had the audacity to interpollate

certain passages so as to justify the caste system and emphasise their heaven-born nature, as for instance, the *Purusha-sooktha* Hymn in the *Rig Veda*. They were men of such religious temperament and such spiritual exaltation that they would stoop to deceive people by forgeries, falsehoods and foul misrepresentations! They were perhaps men of such mean and debased temperament that they would have stooped to do any crime for the sake of maintaining their religious headship and social superiority. They called themselves the “*Bhudevas*” and “*Brahmins*”, men who *did* not know the attributes of the Godhead, who did not understand what “*Brahman*” meant. They claimed that they were born from the head of God *Brahma*, while the Non-Brahmins were born from various other limbs. Because they were born from the head, they claimed that they were the superiors of others. It may be said that the origin of the castes was expressed in a metaphorical manner, and therein lies the truth. But the way in which they conducted themselves showed that they had implicit faith in the literal meaning of their claim, and successfully deceived the large mass of the people for ages and generations.

How magnificently the Brahmins imposed upon the ancient Dravidian people is an interesting episode in the world record of deceit and crime. When the Brahmins came to South India, they came, not as conquerors, but as beggars. The Dravidian civilization, one of the grandest and the most magnificent civilizations of the world, was then flourishing in the full height of its splendour and majesty. The Dravidian Kings were mighty warriors. If the Brahmins wanted to colonize the Deccan, they might have been shattered to atoms, and beaten within an inch of their lives. But like cunning, tactful and deceitful men as they were, and as they are now, they came disguised as holy men, and scattered themselves all over the Deccan, and acted as spies to their compatriots outside. They somehow or other succeeded in undermining the strength and permanence of the Dravidian power. The story of the *Ramayana* is the epic of the clash of the Dravidian and the Aryan civilizations. The Brahmins were not able to replace the civilization of the Dravidians by theirs, because it was a far

superior and highly advanced civilization. So a merging of civilizations took place. It has been said that of the three great gods, Brahma belonged to the Brahmins, while Vishnu and Siva were the gods of the Dravidians. This shows how remarkable and thoroughgoing was the merging of the civilizations.

And in this merging of civilizations, the Brahmins ultimately stood to gain. With the passage of time they wrote and manufactured books for which they claimed divine origin. They claimed for themselves that they were the representatives of God on earth. They asserted that no man could attain salvation except through their aid. Their mantras and hymns were in Sanskrit, and they alone had the power of singing or chanting them. The Non-Brahmins could not dare to sing those hymns. The Vedas and other sacred books were sealed books to the Non-Brahmins. If a Non-Brahmin even hears the Vedas being read, the Smritis provided that molten lead should be poured into his ears. If he reads the Vedas, his tongue was to be cut off. All sorts and grades of punishment were provided for according to the offences. The Vedas are said to be the word of God. If to hear the word of God is an offence, to hope for salvation is perhaps a crime. If a Non-Brahmin wants to attain liberation of soul from the sea of Samsara, he has to atone for his past sins by giving lavishly money and other gifts to the brahmins. He has to be born again and again into the world through a series of births, till at last he would be born a brahmin, and then he stands at the threshold of divinity. No man can attain moksha except through his becoming a brahmin. On the door of Heaven is written, according to the brahmins, "No admission to Non-Brahmins. Brahmins only admitted." Perhaps they thought Heaven was a coffee-hotel! But there it is written in their sacred books that a Non-Brahmin cannot directly go to Heaven, unless he becomes a brahmin in any one of his future births. If he wants to be born a brahmin in future, all he has to do is to give all that he has in the shape of gifts to the heaven-born beings who for a time have come down to the earth to save the souls of sinners and show them the "Path" and all that they ask in return for their mission of liberation and good will is hard cash!

For centuries and generations, the game of duplicity has been going on. For years and decades, the great Non-Brahmin masses have been content to take the word of the brahmin as gospel. They have considered the brahmins to be the mediator between man and god. They have been under the impression that the keys of heaven and hell were in the keeping of the elect of god. All that they have to do, they thought, was to propitiate the "bhudevas" by means of large and valuable presents. Even as the Roman Catholic Priests of the Middle Ages sold indulgences, gave dispensation and granted forgiveness to the humble and erring sinners in return for a fixed payment of money—even so the brahmins of India have sold their Gods, their principles and their religion for a handful of silver. Men may commit sins, but those sins can be overcome by doing prayaschitha, which means giving a large amount of money to the brahmins. The richer the man, the greater and more expensive is the prayaschitha. These men pointed out the way to Heaven—men who traded in the name of religion, men who conducted an immoral traffic in the most sacred and sanctified aspect of human life, men who deceived people and plundered them of their money in the name of god, men who toiled not, neither did they spin, men who lead the life of the lotus-eaters, a life of idleness, indulgence, pleasure and vice! Times without number have we been tempted to exclaim: Down with these economic pests that without work feed on the fruit of others' labours! Down with these bugs who are drinking the life-blood of the nation! Down with these monopolists who are the stumbling block in the advancement of the Non-Brahmin masses and a standing obstacle in India's onward progress! But the best way to pull down the political tyranny, the social superiority and the religious domination of the brahmins is to rouse the innate consciousness of self-respect among the Non-Brahmin masses.

That was what was done when Dr. T. M. Nair and Sir P. Theagaraya Chettiar started the South Indian Liberal Federation some eleven or twelve years ago, and that is what is being done by Mr. E. V. Ramaswami Naicker to-day. The clarion call of self-respect went forth, and the lions shook off their slumbers

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and roared, and the result was the Non-Brahmin movement in India, a movement essentially political, emphatically social, but most earnestly religious. The Non-Brahmin movement, or the "Justice" movement, as it came to be popularly and most appropriately called, is a revolt against political monopoly. It is a rebellion against social enslavement and religious bondage as well. It is highly regrettable that the latter aspect of the movement has more or less always been in the background when its proper and legitimate place ought to have been in the forefront. It might be that in concentrating their attention on the politics of the land, the leaders of the Justice Party may be able to capture the seats of vantage in the administration of the country, and do what they could to the elevation of the great communities of South India who had from time immemorial been under the grip of one monopolist community. But they must remember, what is perhaps most important, and which they have lamentably neglected, that the ultimate sanction for the greatest democratic movement of India, and perhaps of the world, lies in the great and eternal truth that it is the living expression of the force of cosmic progress, that it is the useful instrument which God is using to change the old order of things. Tennyson said: "The old order changeth, yielding place to new, and God fulfils Himself in many ways, lest one good custom should corrupt the world." The old order is changing no doubt, but how far the new order will be an improvement for the good and the welfare of the nation depends on the attention that the leaders will be devoting to questions of social reform and religious upheaval. If the Non-Brahmin millions of the motherland are to come forward and take their rightful place in the sun, a social revolt against the cramping and repressive restrictions in society should be brought about. If the movement of the masses is going to achieve some sort of permanent success, a religious revolution should be effected.



WOMAN'S CAUSE IS WOMAN'S.

BY MISS LILAVATI RAJARATNAN, BA., L.T.

"Say not the struggle nought availeth.

The labour and the wounds are vain."

IN woman alone lies her emancipation. It is she who will have to come forward as the champion of her own cause. Man is too self-engrossed in his own world to think of those outside his sphere, and alas, can we blame him, when all life in the great universe seems one big struggle for self-existence? When the odds are so great against us, can we ever dream of our upliftment without our taking an active part in the great struggle? Yes, when such is the state of affairs, how can woman ever find her emancipation outside herself. On her depends her existence, her upliftment and her freedom in social life.

The voice of one woman for her cause is nothing in a world throbbing with life and activity, it is like that of a voice lost in a wilderness, it is not until the woman's voice is heard that she will ever find her true place in the world. When will the day come when our women will be not what they are, but what they ought to be?

The time has come for us to take into our hands what we have so long neglected. It is for those who have had the great

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advantage of hearing the evidence of their mind and soul opened to different aspects of humanity, those who have a wide outlook on life and who through education have gained an experience in life which has been denied so many of our less fortunate sisters, from the sheer fact that woman was so little thought of that she has been entirely thrust into the back-ground. The fact comes home more forcibly to us that it is for those who have had the opportunities of education, the advantages of experience and of a higher, freer social life, to take into their hands the task of fighting out the woman's cause, and of giving woman the right place she ought to take, in life, in society, and in the world.

It is not

It is only woman who can clearly estimate the needs of her fellow-women. It is she who can understand just what ought to be done for her betterment, it is she who can do the task, with her intellect, her sympathy and whole-hearted devotion, her widened outlook will make her realise the great need of her suffering sisters, and it is only when united they fight against the barriers of convention, of custom, and all such conservatism which denies woman her true social life, that our women will be ever able to do something for their own cause.

The human tendency of self-love is often so great in many of us that we in spite of all the advantages with which we start out in life, we are apt to forget that it is not all who have had the same opportunities in life. We hardly think of the growing needs of our fellow-sisters, who groping in a world of ignorance, blinded to all that is beautiful in life and nature, living the same dwarfed life day in and day out. What are we doing for them? Is it not up to us to do our best to uplift these sisters of ours to a higher intellectual, social and moral life?

Yet words, and high talk are not the weapons we should use to grapple with the giants that come up against us, and it is only when we as women begin to realise the importance of our duty to our own fellow-sisters, and feel that it is with us to do what is so greatly needed, only then can we hope for a better state of affairs. Lying in a state of lethargy groaning under burdens that crush us down, and accepting them with grim

fatalistic subjection, will find us in no better place than where we are at present and not until.—

“ We live in deeds, not years
In thoughts, not breaths.
In feelings, not in figures on a dial.”
Can we even hope to uplift our cause, for
“ He most lives who thinks the most,
Acts the noblest feels the best.”

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THE TAMIL STAGE: CONSTRUCTIVE CRITICISM.

BY C. B. NAIDU, B.A.

DRAMA is nothing but an harmonious blending of various fine arts and anything unnatural or inartistic spoils the effect of the whole piece. The plot might have been constructed with great skill by a genius, but it might not prove a success while staging, if scanty attention is paid to certain other essential things, such as music, environment, etc. Hence, the need for examining thoroughly these things.

The camera-man will tell you that a good background is necessary if the picture is to be more clear. Likewise, if a piece is to draw the applause of the audience, a fine background is necessary. But, here instead of calling it the "background", we call it the "atmosphere". When the real and appropriate atmosphere is created, then everything becomes easy. Supposing a certain action is taking place in a forest; dramatic propriety requires that that atmosphere should be created for a proper appreciation of the piece. A bush and a lantern might represent a moon, but those of the audience who are slow to grasp the meaning might not understand the significance of the whole

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thing until and unless the meaning of the whole is placarded. The audience should not be left to draw upon their own imagination, but, on the other hand, an appeal should be made to their intellect through their eyes. Here, the art of painting comes to the aid of her sister art and it should be fully utilised. But this does not mean that everything should be dabbed in black and white; on the other hand, an artistic, almost scientific touching is required so that they might depict as nearly as possible the thing itself. Some of the dramatic companies are defective in this respect. A screen or two, some decades old, torn and filled with dust serve their purpose. This is to be clearly seen in the professional companies whose motives are only mercenary. Those who witness such things are to be pitied, since very scanty respect is paid to their intellect. If those who patronise such things are educated and if their artistic senses are developed, then the tale would be quite different. The Tamil stage is badly in need of this reform and if it is to serve as a reconstructive force to awaken the Tamilians from their lethargy, then no moment should be lost in setting aright this glaring defect. The characters should live and move in the atmosphere created for them by the dramatist and in their train carry the audience with them. If the scene is laid in bygone times, it should breathe the very same spirit. There is no place in it for anything modern. Then only the actors themselves will feel the spirit and adapt themselves to those conditions. Then only the audience would feel that they are quite at home. By a careful arrangement of screens and an effective use of the art of painting, the atmosphere necessary for the occasion can be created.

Hitherto, religious books have been laid under contribution and plots for the Tamil stage have been based upon the stories taken from them. The same was the case with other countries in early times. As for example, in England, the Moralities were being staged in olden times and the modern plays are evolved out of them. Just now, the Tamil stage is in the transitory stage. Religious dramas are still being staged, but already social and other kinds of dramas have been written. The forces of Renaissance are already in full swing and

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one finds changes in every walk of life. The impetus for all these forces has been given by the Great War. What-ever might have been the value of the religious dramas in olden times, they are out of order in this era—an era in which the nation is trying its utmost to shake off its tradi-tional lethargy. The stage plays no mean part in reforming the deep rooted evils of a nation and in giving inspiration to do things great and hence this active force instead of being wasted should be utilised in such a manner as to bring forth a happy result. A greater India is before us and we should strive on from now to build it up. A halt should not be made with the writing of social dramas. Not only the society require urgent reform, but there are other things too which cry for an early notice. Impetus should be given to Indians to distinguish themselves in the fields of science, commerce and other things which bring prosperity to the nation as a whole. Why not this great force—the drama—be not let loose for this pur-pose? Scientific and commercial topics can be interwoven with the plots, so that the driving force can be felt by the nation by constantly attending such dramas.

Hitherto, music predominated action and other things on the stage and only musicians of rare ability had the opportunity of becoming good actors. So long as this state of affairs existed, there was no place on the stage for the highly educated men of the country, since these men generally did not give much thought to music, their minds being altogether engrossed in obtaining university degrees, which was considered to be a more gentlemanly achievement than other things. The actors were treated with scant courtesy by the public outside the theater and the doors of respectable society were shut against them. They were a shunned lot, altogether unworthy to be associated with. They had to live and move within their own small world and not enough opportunities were afforded to them to reform themselves and indirectly the stage. The old order has already changed, yielding place to the new and educated men full of the energy and spirit of the age have come forward to appear before the footlights. Amateur dramatic societies have been formed in various centres by men of learning and talent. One happy

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result of this change is that music, as hitherto, from being a prime factor on the stage has been consigned to a secondary place. Instead of being a mistress, she became a handmaid on the stage. More attention is now being paid to action. The drama, for-merly, instead of being "the mirror of life" was nothing but a musical entertainment. From the time the curtain was raised and until it was dropped, (songs of what variety it need not be mentioned here), deafened the ears of the audience. Repartees, dialogues, and even soliloquies were carried on in songs. There was no time and place for these things. In moment of mirth and intense and sorrow situations songs had to be accommodated. The cue of the subjection of music to action has not been caught by professional companies yet.

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AVVAI—HER MYSTICISM.

DISCIPLINE OF THOUGHT.

A true mystic's life is a harmonious whole in which feeling, volition and intellect discharge their functions in a natural and normal manner. It is not necessary that in order to develop our body we must stunt our mind and in order to develop our mind our body must be starved. It is not necessary that in order to develop our body and mind we must repress our emotions and in order to become great aesthetes our flesh and spirit must be persecuted by us. Such an approach to mysticism on our part will not only be considered as unscientific and irrational by all sane and sound thinkers, but our attitude towards life will also be put down as stupid and ugly. Discord shows disruption in a living organism. Harmony introduces life into a dead body. Discord is the seed of death. Harmony is the elixir of life. In support of our point, we shall quote a few lines from Miss Maud Royden's "Friendship of God": "Here again modern psychology helps us. If we repress anything that is in us, any bodily impulse, any emotional instinct, any intellectual power, we are setting up discord in our being. There is war in our members, to use St. Paul's words. There is war in us, so long as we try to suppress some power, some emotion. But the greatest intelligence must have peace before it can work

AVVAI—HER MYSTICISM

at its best. If the cleverest man in the world neglects his body, and gets indigestion, his brain will not work half as well. In the same way, the person who is wanting to see spiritual things and suppresses impulses and instincts, and despises his body or his mind, is setting up in himself that kind of discordance that prevents his spirit from seeing clearly. The opposite of that suppression is not licence; for licence allows one part of your being to dominate the rest. To give rein to your body is to atrophy your spirit and mind. To give your intelligence play is not to make it master of your whole being. To give your emotions play does not mean that you are to be dominated by your emotions. All these are to be trained and disciplined; not destroyed but directed."

In the past, our people never suffered from the disease *misologia*. If they abhorred any thing, it was intellectual indolence. They were known for their disciplined will, purified emotions and ever-energetic intellect. They had no undisciplined and disproportioned enthusiasm for will and affection. They knew where intellectual frivolity or insensibility prevailed there a passion for vulgarity reigned. Mental deleteriousness means allowing ugly forms, ugly conduct and ugly principles creep into our body which is known as Bralunaparam—the city of God, till we arrive at the absolute ugliness which is vulgarity. When we desecrate our mind which is the throne of Paranjothi (பரஞ்சோதி) the fountain and father of all light, the inward vigour of reason gets quenched. When we do not pay sufficient attention to the training of our reason, we do not only make ourselves intellectual imbeciles but we also lose our earnestness and passion for truth, goodness and beauty. The ever energetic and ever new interpreter of God as Thejomaya (தேஜோமயன்) and Arulperun-jothi (அருள்பெருஞ்சோதி) is our highly trained and well educated mind.

When we are impudent enough to disparage the intellectual lucidity and logical consistency and raise instinctive suggestions to the pedestal of high authority of reason, then we sink into a primitive and barbaric stage of life. The inexhaustible treasure of a nation is the mental enrichment of its masses. When

a logical intellectualist, a profound thinker, does not find place in his nation and does not get its support, then let us be rest assured that that nation has fallen into the unclean, evil and impious hand of the priest. Priest is a trickster and a politician who cares not for the enlightenment and emancipation of his nation. His only aspiration is to live in a citadel of selfishness and self-glory, well fortified by the manmade Shastras and Puranas. It is in the interest of retaining the suzerainty over the masses and enjoying his many privileges without being questioned by others that he all along insisted that it was not necessary for the masses to develop their intellect. He knew that the moment the common people made up their mind to enter into the temple of learning, made reason their supreme deity and consistency the outward symbol of allegiance to it, they, without anybody asking them, will rebel against all cant and hypocrisy of the priest. He knew that if the mind of the masses is well trained in discursive logic, well informed and supplied with the facts and values of life and made to realise the dignity and divinity of man, it shall not be possible for the priest to maintain his position and the masses will not become his willing tools to defend caste, superstition, ignorance and other vices which go in the name of religious practices. When man is taught that the same God who lits up the light of knowledge and wisdom in the bosom of the priest, is also willing to lit up the light of knowledge and wisdom in his own bosom, if he only cares to seek God's help directly and rationally, is there any chance of his giving support to the priest and his nefarious craft?

Let us remember it well that God does not open the gates of heaven to those who glory in their foolishness, matters but little however pure and sinless they may be. They are loyal to their priests and their implicit faith in manmade Karma Mimansa are no passports to heaven. It is no more strange to expect a person who made himself blind that he may not cast his eyes on other women to admire the matchless beauty of a damsel whom he is asked, to adore as his wife, than it is to expect a fool to admire and appreciate the glory and greatness of Nithyathejomaaya (சித்திய தேஜோமயன்) by allowing him to appear before his

Maker whose intelligence and wisdom the sages and seers described as one crore of times more resplendent than one crore of suns.

Therefore, all the aspects of a mystic's life must be like the sides of an equilateral triangle. One is not smaller and the other is not bigger but all are equal to one another. A true devotee cannot afford to make himself a fool and a simpleton. His intellect must be penetrative. He must be keen and sharp in perceiving things. He must be accurate in his mental, moral and spiritual diagnosis. The urgent need of our nation to-day is the active, energetic and alert brain of the masses. I shall close this introductory portion on the subject of discipline of thought by quoting few pertinent sentences from saint Teresa : "Let no one be taken into this religious house of ours, unless she is a woman of a sound understanding. For if she is without mind, she will neither know herself, nor will she understand her best teachers. Ignorance and self-conceit is a disease that is simply incurable and, besides, it usually carries great malice and malignity along with it. Commend me to people with good heads. From all silly devotees may a God deliver us."

எண்ணிலியுழி தவஞ் செல்திங்கிசனை
உண்ணிலைமை பெற்ற துணர்வு.
பல்லுழிகாலம் பயின்றநீயர்ச்சித்து
நல்லுணர்வு பெற்ற நலம்.
ஞானத்தாலாயவுடம் சின் பவனன்றே
மோனத்தாலாய வுணர்வு.
ஆதியோடொன்று மறிவைப் பெறுவது
நீதி யார்செய்த தவம்.
காமுலையுங் கருதித் தவஞ்செய்தால்
கூடு முணர்வின் பயன்.

ஒளவை.

Intellect always means brains. It is the result of hard, regular, persistent and disciplined mental labour. Faith in instinct does not mean civilization. Taking shelter in intuitive suggestions and expecting the supersensuous world to come to one's rescue when difficult problems of life stare him in his face is not the sign of moral and spiritual growth but is the proof of

mental deterioration. When we divorce thoughts from devotion, we loose our enthusiasm for true religion which is more inward than outward. In its stead, religiosity or religiousness comes into existence. What will help us to serve God with love and loyalty, with faith and perseverance, with ardour and courage in our days of adversity and prosperity is our deathless devotion to reason. It will help us to understand God and His ways towards us aright. He who does not comprehend God aright can never be his steadfast soldier.

I do not say that the promptings of instinct and the suggestions of intuition have no place in the vocation of a devotee and in the life of a saint. On many an occasion instinct and intuition have achieved what cool and calculating reason was not able to accomplish. But blind and unintelligent dependence on instinct and intuition, irrational and unjustifiable faith in gurus and mediators of questionable conduct, character and motives robbed our countrymen of their devotion to true religion and gave them in its place fanatical faith in moth-eaten dogmas and doctrines. When reason is removed from devotion, religion degenerates into ceremonialism or sacerdotalism. Ceremonialism or sacerdotalism dethrones God and enthrones the priest in his place. It is because of this reason, Avvai laid emphasis on education and the training of our intellect as two of the most essential virtues of religious man. For the perennial freshness of a true religion and the eternal usefulness of its tenets, one thing is vitally important. The mental eye of its interpreters and adherents must always be kept open. A true and living religion never remains stagnant with one remedy for all ages and for all people. It is only a false and dead religion that is not tired of telling of its panacea for all ills and evils, for all ages and for all people. A true religion believes in the sublime doctrine of diversity in unity and in unity in diversity. It grows with the Time Spirit and endeavours to give new solutions to new problems according to the new light dawned upon it. It attempts to look at God from many points of view and tries to learn His dealings with His universe in infinite number of ways. For the protection and propagation of a true religion, mere loyalty and enthusiasm alone are not sufficient, though

they are no mean virtues. In the name of enthusiasm and loyalty to one's religion, many vices are upheld, many evils are perpetuated, many immoral practices are condoned and many meaningless superstitions are interpreted with the help of science, etc., by the followers of their respective religions. What a mockery of devotion! What a travesity of religion!

What is the reason? We say that it is the adequate mental equipment of the masses which help the few interested individuals to take advantage of their ignorance, assume the robe of teachers and preachers and exploit their credulity. The formidable weapon which is being constantly used against the progressive reformers in this country by the so-called pandits, known for their selfishness, cant and hypocrisy, is the inability of our masses to think for themselves and work out their salvation. The unpardonable sin on the part of the monopolists who go by the name of brahmins in our land is their teaching that they alone are ordained by God to think and interpret the Shastras and the rest of the people are ordained by the very same God to depend on them for their counsel and guidance in matters small and great. It is no wonder that Dharmadas, one of the great mystics of the north, a Bania by caste, warned his people not to believe in Pandits. Let me quote few lines from his poetry. He says:

"A million Brahmas reading, re-reading the vedas lost their lives.

A million Vishnus born, none ever reached the goal.

In pilgrimage not one found the rest; journeying on and on they died.

On the waters their hope was centred; so they gained the mugger's form.

False are the Pandits: reading, reading the vedas they misled the world.

Their fathers too are dead: not one of them save them."

Again another great mystic Raidas, a chamar by caste, said to be the guru of Mira Bai, known for her unparalleled devotion to God and self-sacrifice, and the contemporary of Kabir says :

“The Pandit is an empty husk ; empty are all his words :

Without hurry all the tales that men tell are empty.

The temple is an empty husk and pleasure and enjoyment :

And empty is reliance upon other gods.”

This is the verdict of all true Bhaktas in the north and in the south, in the east and in the west. They knew that the so-called Pandits or Brahmins are worse than nothing as far as true intellectual, moral and spiritual education is considered. They knew neither God nor did they care to lead people on the path that will take them to Him. They were selfish and all that they wanted was to retain their false prestige and power at any cost.

How can we expect a true religion to thrive in such an atmosphere ? The salvation which is not won by hard thinking, by true tapasya, by the unimpeachable character and inward meditative habit of a bhakta, but obtained by bribing a brahmin in the temple or elsewhere is not worth a copper pie. A true religion must help every one to depend on himself for his salvation. It must help every one to think for himself. It must teach every one to choose what is good or bad to him. That religion which says that few alone are expected to perfect themselves and the rest must wallow in the mire of ignorance and superstition is no religion at all. Any religion which asks its adherents to be in the leading strings of its priests is not worth serving. He who says that the salvation of the many is their willing obedience to carry out the mandate of the few and remain supremely satisfied with their physical, intellectual, moral and spiritual enslavement, and the salvation of the few is their right to command many and to toil with incessant vigour and energy till they reached the highest heights of physical, intellectual, moral and

spiritual excellence, is a criminal and he must be kept under lock and key by a just government. He is a danger and menace to the society, which aspires to imbibe the ideals of a moral and spiritual democracy.

Is it in vain that our ancestors addressed God as Jothi, (ஜோதி) Paranjothi (பரஞ்ஜோதி) Gnana Sudar Vilakku (ஞான சுடர்விளக்கு) etc.? Come, brothers and sisters, come ! Let us approach the lotus feet of our Avvai and seek her advice on this point. She says that he who aspires to become a true devotee of God, a real mystic, a true friend of suffering humanity, he must not only be a loyal and enthusiastic servant of God, not only a highly educated man, but he must also be a well-trained, well-tutored and an expert thinker whose duty it is to reveal to the people the things which are of God and the things which are of Satan. He as a superman must wage his war with un-firing zeal against the tyranny of caste and colour, creed and sect. He as a jnani must not allow false gods and false mediators stand between people and their Maker. He as a Jivanmukta (ஜீவன் முக்தன்) must not develop tenderness and mercy for things which are untrue, unjust, unrighteous, ugly and sub-human. He as one who has established himself in God must not think of enjoying peace and rest till he succeeds in making the least one of his race as good a jnani as himself. This is the teaching of our superwoman Avvai. To the last she kept up the vigour of her intellect, the clearness of her brain and the undying youthfulness of her mind. That is the only way by which we can attain to God and be of some use to humanity. We cannot make ourselves intellectually imbecile and expect to lead our men to the realm of perfection. He who wants to serve others must be a master first. A weakling cannot serve the weak, as the blind cannot lead the blind. We have to sharpen our mind and purify our perceptions. Mental vigour, alertness, incessant activity, vivacity and youthfulness must be the characteristic virtues of a non-brahmin youth, whose ambition is to become a servant of God, and a servant of man. If he despises the intellectual perfection of his mind in the name of simplicity and implicit faith in God, he despises God and keeps himself away from His kingdom. No salvation for him. The path that leads

THE NON-BRAHMIN YOUTH

to god is not so simple as he thinks it to be. It is sharper than the edges of a sharp razor. He who aspires to walk on it must be a jitendriya, (ஜிதேந்திரியன்) a taponidhi, (தப்பாதிதி) a kind and compassionate friend, of all human beings, irrespective of caste, creed or colour, and a superior gnani. Let us be rest assured that there is no other way than this. I shall close this chapter by citing few verses from the works of one who is known for his righteous thought and richest experience, our Saint Valluvar of Mylapore :

தொட்டனைத் தாறு மணற் கேணிமாந்தர்க்கு
கற்றனைத் தூறுமறிவு.

தாமின் புருவ துலகின் புறக்கண்டு
காமுறுவர் கற்றறிந்தார்.

மேற் பிறந்தா ராயினுங் கல்லாதார் கீழ்ப்பிறந்துங்
கற்றா ரனைத்திலர்பாடு.

உளரென்னு மாத்திரைய ரல்லாற்பயவர்க்
கரளையர் கல்லாதவர்.

நுண்மா னுழைபுல யில்லாவெழினல
மண் மாண் புனைபாவை யற்று.

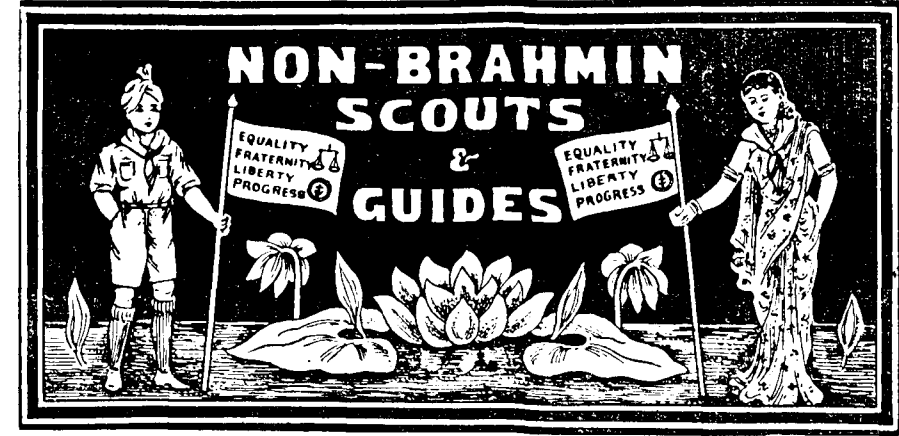
Knowledge is like unto a sand-spring: the more thou diggest and drawest thereat, the more excellent is the flow thereof.

The learned man seeth that the learning that delighteth him also all that listen to him : and he loveth instruction all the more on that account.

The fool though born of a higher family is esteemed much less than a learned man who is of inferior descent.

Like unto a waste land that yieldeth no harvests is the man that hath neglected instruction. All that men can say about him is that he liveth, and nothing more.

Behold the man whose understanding hath not been penetrated by the grand and the subtle : the comeliness of his person is no better than the beauty of an image of clay.



GIRL GUIDE MOVEMENT

BY MRS. INDRANI BALASUBRAHMANYAM.

(Lady Cub Master and Municipal Councillor.)

The highest form of social service is contained in the successful organization of the Girl Guide Movement. The earnest labours and endeavours of the present day social reformer would be of no avail to bring about peace and prosperity to a country, unless it is recognized that the Girl Guide Movement is the very soul and essence of all social reform. For, this movement has for its main object the spread of the spirit of sisterhood. It may be pertinently asked how this spread of the spirit of sisterhood will help to achieve the object of social reform. The reasons are not far to seek. A little reflection will bring home to the mind of every human being the truthfulness of the saying that 'As is the mother, so is the child.' The most endearing object to the imagination of the child being its mother, it readily imbibes all the qualities, good or bad, that the mother is in possession of. Taking advantage of this natural law, we should strive to train our girls to become best mothers. It is in this process of organizing all the girls in a nation between the ages of 8 and 16 and infusing in them a fixed course of discipline, whereby the spirit of sisterhood is sought to be

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spread, that the Girl Guide Movement took its origin. The movement has a great ideal before it. It is an earnest endeavour to weld into one harmonious whole the many castes and creeds of a nation without distinction of the high and low, rich and poor. It seeks to root out the devastating influences of social prestige and bigoted notions of race, caste, and creed.

The main duty of the members of the Girl Guide Federation is to hold aloft the torch of knowledge and work with zeal and earnestness so as to bring into its fold the entire womanhood of the world. Then alone it will become possible for the spread of the right religion and knowledge even amongst the lowest strata of the society. A successful working of the organization will doubtless make us feel that we all belong to one family and that our duty is to work for the betterment of this family imbued with religious zeal and a spirit of patriotism of the highest order.

The Girl Guide Federation should not be construed as a sort of school wherein instruction is imparted to its members. It is an organization quite at variance with the present day model of school teaching.

The organization is based on sound principles. The lessons of the movement are imparted not in a school room bound down by all the formalities and theoretical ways of instruction. A healthy environment outside the school is created and it is left to the ingenuity of the guider to develop what is best in her according to her tastes and tendencies. For example, a girl guide who has an interest for the study of nature can find material here to develop what is best in her. The healthy atmosphere of the federation will enable the girl to cultivate her sense of the beautiful and helps her to have an insight into the miraculous laws of nature. In short the girl will be able to appreciate the power of God and get into possession of that knowledge which will best enable her to interpret the ways of God to man or woman.

In this way each girl becomes an expert in the knowledge of her own instinct and thus feels herself quite fit to spread and impart her knowledge to other girls of the like temperament.

Our mission in life is to spread the truth as far as possible. There is no use to be good for ourselves unless our goodness in whatever measure we possess, is spread to others with whom we come into contact.

The Girl Guider is taught to cultivate a spirit of self-sacrifice and in attaining this spirit there is a long process of education. In following up the various stages of education the girl is gradually led into the innermost recesses of the federated fortification till at last she is placed in the forefront of that torch light in such close proximity, just remaining to see if she could snatch that torch light and held it aloft for other girls who may be still groping in darkness. The process of snatching away the torch light may justly be deemed to be the attaining of the spirit of self-sacrifice. Thus it will be seen that the spirit of self-sacrifice is the guiding motive and the arch-stone for the whole movement.

In the successful attainment of the spirit of self-sacrifice, the girl is taught, rather she automatically gets into possession of all the qualities that would make her a good guider. She imbibes in her the ten qualities that are essential to a guide. Her honour, her loyalty, her sense of duty to others, her spirit of friendliness to others and her sisterhood to other girl guider, her courtesy, her spirit of Ahimsa, her sense of humility and obedience, her spirit of cheerfulness under all difficulties, her thrifty habits and above all her purity in thought, word and deed.

This equipped with all the essentials of life and setting at nought the bonds of ignorance, the girl guiders sets forth into the world with a definite purpose to serve humanity at large.

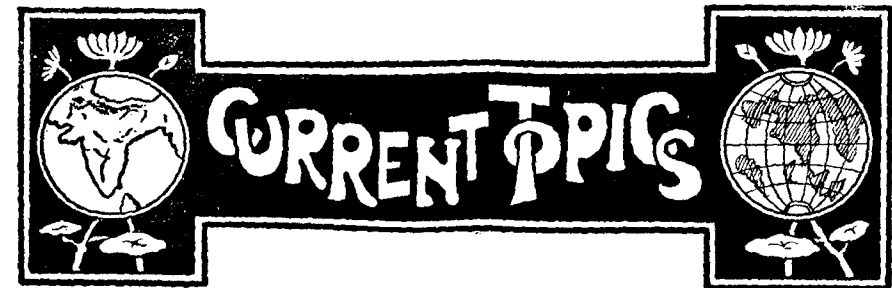
The activities of the girl guide will no longer be confined to the narrow sphere of her sex but they are bound to trespass the original limits and produce salutary and astounding effects in every field of life into which they are called upon to play. For, the spirit of service is illimitable and knows no distinctions and the highest form of philosophy which eminent intellects take so much trouble to expound in their voluminous writings is simplified and stands revealed even to the man-in-the street by the work of a true girl guide.

I dwelt so much at length on the efficiency of girl guiding in order to bring home to the mind of every affectionate father and mother living on our sacred soil of India the absolute necessity of organizing our girlhood. India has too long been suffering from the throes of bondage and so long as her womanhood is left unorganized, we cannot expect to restore our Mother India to her ancient glory; the mere talk of this ancient glory has roused the bitterest feelings of a foreign lady whose perverted intelligence has produced that ignominious book wrongly styled as "Mother India." This book, instead of seeking to harp on the beautiful side of our society, attempts to magnify the social evils prevalent in the country. This lady refusing to believe that the social evils are mainly due to the perpetual state of ignorance in which the country was placed, puts forward a plea for the indefinite postponement of our country's political emancipation. It is to be questioned whether in writing her book, the lady was actuated with the spirit of a true girl guide. And in so far as the authoress of "Mother India" has failed to fulfil her duty, it is left to the motherhood of India to take up the challenge in the right spirit and show by her example what an Indian woman is capable of doing, provided there is that organization and education which are so essential to the peoples of every country.

"Educate and Organize" should be our watch words in our struggle for the emancipation of our country, and till that end is achieved there can be no real rest. It is therefore high time for us to complete the organization of Girl Guide Movement on sound lines with a firm faith that the success of the movement alone could put an end to all the evils existing in our country, socially, politically and financially.

Unless we set right our homes, we cannot aspire to imbibe what is noblest in foreign civilization, and hope to spread our greatness to other parts of the world. I would, therefore, exhort every Indian parent to send in their girls and insist upon them to flock to the banner of the Girl Guider.

In the next article I shall deal with the organization and the law of the Girl Guide Movement.



HOW IT STRIKES THE NAMASUDRAS.

What is Non-Brahmin movement in the South, that is Namasudra movement in Bengal, though in a small scale. The Namasudras are sturdy agriculturists among whom education is spreading. The spread of education has awakened in them a deal of self-consciousness. They have opened their eyes to see that they are hated and kept at a distance by those high caste people who have all along been utilising their manhood and exploiting their energy. The educated among them, who feel the humiliation of their degraded position in the hierarchy of Hindu castes in the province, are bitterly opposed to the pretensions of Varnasrama Hinduism. They look with grave suspicions on the professions and practice of what is now advertised as aggressive Hinduism. *Adhikar*, an organ of Namasudra public opinion, commenting on the adventures of the Aggressivists in connection with the Saraswati Puja affair in the City College Hostel thus gives vent to their feelings of apprehensions:

We are thankful to the Namasudra leaders for whatever kind things they have said about the Brahma Samaj and City College all of which we have not space to reproduce here. The Namasudras are shrewd enough to understand that so far as Bengal is concerned the high caste Hindus talk of removal of untouchability, because they are in fear and trembling before the aggressive Moslems in recurring communal conflicts. The conciliated Namasudra, they think, will be a tower of strength

against all future desecrations of temples and breaking of idols. This necessity is the cause of invitation, not a change of heart. The treatment meted out to the enlightened Brahma community among whom are at the present time a galaxy of brilliant men whose name and fame the loud leaders, of aggressive Hinduism are never slow to exploit and utilise on their behalf, when occasions demand. The Namasudra leaders argue in their hearts that the objective of the aggressivists in planning the destruction of the largest Brahma institution is to cripple the Brahma Samaj and thereby to weaken Brahma influence on the depressed classes who naturally look up to it as the bearer of the message of equality and fraternity and therefore of their salvation. The Brahma Samaj, laid low, will make it easy for Brahmanical Hinduism to stifle the voice of the depressed classes among whom the Namasudras number the largest and are most vocal.

The Indian Messenger (Calcutta) May 13th, 1928.

HINDU MAHASABHA AND UNTOUCHABILITY.

Presiding over the 11th Session of the All-India Hindu Mahasabha, Mr. Kelkar not only urged the Brahmins and the Non-Brahmins to make up their differences but also pleaded for the removal of untouchability. He said :

The work of removing untouchability has already been taken up in hand by the upper classes in every province. But it must be pushed forward with still greater vigour. It must be recognised and perhaps even secured, if necessary, by legislation that there shall no longer be any distinction or preferential treatment as between touchables and untouchables in the participation of benefits accruing from the expenditure or investment of public funds. As for the disabilities of the untouchables in the matter of entering temples, I think the Brahmins should realise that the root cause of trouble is not necessarily that the untouchable is not allowed to enter the temples in some places or inner enclosures of temples in others, but that the Brahmin claims and enjoys superior exclusive privileges in that respect. Therefore,

if the only object of the Brahmin is to protect the sanctity of the inner enclosures, he can solve the problem by simply surrendering the special privileges he enjoys. My own idea is that in every public temple, a place or limit should be fixed at some distance from the idol, up to which even the untouchable may go and beyond which even the Brahmin should not go.

It is a clever compromise which Mr. Kelkar as President of the Hindu Mahasabha suggests. The suggestion may be taken up and given a trial for what it is worth. But all compromises are, by nature, meeting half way those who would otherwise break away from the body, and do not evince a change of heart. Brahmins will not give up their privileges for the mere asking. Even if they do so, they will feel they are parting with a half when the whole is threatened and will wait for the next opportunity to regain the lost half. What is known as *Varnavyavastha* is essentially irreconcilable with the abolition of caste and the removal of untouchability. The whole tendency of Varnasrama Hinduism (except in its Samnyasa Asrama), is to divide men rather than to unite them. *Sansari* Hindus or Hindu house-holders, while they follow this *Varnavyavastha*, must either consciously or unconsciously look down upon certain classes and shun and avoid others. Let not enthusiasts loose their heads over certain recent happenings. Such freaks of Hindu social life were not unknown in the immediate past. Rumour has it that King Ballal Sen who introduced Kulinism in Bengal married a *malini* woman. Such exceptions have not stood in the way of the rule having its course. Brahmin-ridden Hinduism will never come up to the mark. If a liberal Hinduism is to emerge under the auspices of the Hindu Mahasabha, it will be necessary that Non-Brahmins and the educated among the depressed should take the lead in the affairs of the Sabha, Brahmins being consenting parties to the lead given by them. Nothing short of it will bring about in the high caste Hindus a change of heart without which the removal of untouchability will remain a dream to delude the Hindus themselves and their critics, both far and near.

The Indian Messenger (Calcutta) April 15, 1928.

WOMEN'S RIGHTS.

SIR K. V. REDDY NAIDU, in opening the meeting said that they were there assembled to support three important bills relating to their social life, at present on the anvil of legislation. There might always be one section of the people containing many respected men, no doubt, who were by tradition, temperament and long habit inclined to oppose everything that was new. They were met there to express the feelings of satisfaction which the country as a whole felt on the introduction of these bills and the necessity for passing them into law. When Sati was abolished many were the objections raised against it and when the Widow Re-marriage Bill was on the anvil of legislation many were the objections, raised against that also by individuals and Associations. One of the objections raised was that if the bill was passed, Hindu religion would be in danger. The section of the people to whom he had already referred were inclined to hoist the red flag to mar the progress of social reform. This section of the people said that it was for the Society to move in the matter and yet they were not slow in censuring a woman—whose name he need not mention then—who had written a book which no doubt was full of lies and half truths and drew generalisations and suggestions based on insufficient enquiries and on the prevailing customs and made attacks on the country. One of the attacks she had made was in regard to the system of child marriage. He had no quarrel with that woman, for the simple reason that she was ignorant of the Indian conditions. But his quarrel was with his own country men who had Swaraj very near and dear to their hearts and who failed to see the dire disease working at the very root of their social organisms. The fault was there and it was the duty of every lover of India to find out their faults and to rectify them and thus help the country on its onward march to progress.

The Chairman then gave a brief outline of the three bills referred to and said that Mr. Sarda's Bill was for the prevention of child marriages and the Government invited public opinion on it. The other Bills—Women's Inheritance Right Bill—was

intended to give equal status to women along with men. Throughout the world women were treated on a par with men and though the necessity for this had been seen ages and ages ago in this country, no step was taken to give effect to it. Women had now begun to agitate and establish their rights along with men and it was left to Mr. Sarda to introduce this Bill and all honour and glory therefor due to him. The third Bill was intended to give facilities for the dissolution of marriages under certain specified circumstances and the Bill appeared to be a very modest one and deserved their support.—(*Justice.*)

ELEMENTARY TEACHERS' CONFERENCE,
POONAMALLI.

MR. M. K. REDDI'S OPENING SPEECH.

"Cultivate the spirit of love of labour in your boys. You will be thereby giving them an invaluable training for life. There is dignity in labour and in every kind of it. There is very little to be ashamed of in work. Work is essential to maintain interest in life. The boys must realize that they are learning only to serve as better workmen in their own lines than their illiterate comrades. The training you give the boys must be in the right direction. You must teach the boys with a view to fit them into better farmers and better citizens, than their forefathers. Then indeed you would have done your duty by your boys. Our ancestors realized the value of such education. For purposes of training, Princes and Peasants were treated alike, because the end of their education was to fit them for life. You might have read the stories from 'Hitopadesa or Pancha Tantra'. You must have known what amount of worldly wisdom is contained in them. Those stories were told by a Guru to the sons of a King. They are full of significance for the peasants also."



NEW BRANCHES.

WARUD. AMRAOTI.

52ND BRANCH.

ON the 15th of April 1928 a new branch of the League of Non-Brahmin Youth was opened in Warud under the Chairmanship of Srijet K. G. Badge, B.A., LL.B., who laid emphasis on the necessity and importance of it.

Mr. Amritkar was elected as the President of the League and Mr. N. K. Choudharias its Secretary. Young men of this place are evincing a great deal of interest in it.

TINNEVELLY.

SIR P. THEAGAROYA CHETTIAR'S ANNIVERSARY.

The League of Non-Brahmin, Youth Tinnevelly, celebrated the anniversary of Sir P. T. Chettiar, on Saturday the 21st April in Thayyammal's Girls' School, Tinnevelly Town, at 6-30 p.m. under the Presidentship of T. S. Kanthemathinatha Pillai, B.A., Vice-President, Tinnevelly District Board and President Non-Brahmin Youth League. Commenced with prayer and after the opening address from the Chair, Mr. A. Kaliappa Pillai spoke about Dravidian Civilisation and Leaders work. Then Mr. R. V. Chokkalingam, B.A., General Secretary, Non-Brahmin Youth League Central Madras, gave a clear history of Sir. P. T.

NEW BRANCHES

Chettiar's Life and advantage of our Non-Brahmin movement. In President's concluding remark he advised the League members how to work and bring up our youth movement, and meeting came to a close by 9 p.m.

PROFESSOR RAMAMURTHI'S LECTURE.

A grand public meeting was held under the auspicious of the above League on Sunday the 6th May 1928 at 6-15 p.m. in Thayyammal's Girls' School, Tinnevelly Town, when M.R.Ry. T. K. Chidambaranatha Mudaliar Avl., B.A., B.L., M.L.C., presided.

Prominent among those present at the meeting were Messrs. Mada Dalavi Ranganatha Mudaliar, P. Avadappa Pillai, B.A., B.L., R. P. Sethu Pillai, B.A., B.L., T. S. Kanthemathinatha Pillai, B.A., B.L., S. N. Saldana, C. D. Nayagam, Dr. T. S. Vaikuntarama Pillai and many other prominent ladies and gentlemen.

Chairman in brief felicitous speech introduced Professor Ramamurthi to the audience.

Then Professor Ramamurthi delivered a very interesting Lecture on Physical Culture.

After the concluding speech from the chair Dr. M. A. Netto, the Secretary, proposed vote of thanks and the meeting terminated at 8-30 p.m.

KUMBAKONAM.

The Kumbakonam League of the Non-Brahmin Youth celebrated Sir. P. Theagaroya Chettiar's Anniversary under the Chairmanship of Mr. C. R. Venkatram Naidu, a prominent member of the Non-Brahmin party. The meeting continued for two hours. Many prominent people took part in it. The Chairman paid a very high tribute to our late lamented Leader and exhorted the young men to walk in his footsteps.

TIRUNANAMALAI.

A PUBLIC LECTURE.

Taking advantage of the presence of Mr. Surandranath Arya and Mr. Kannappar the local Non-Brahmin Youth League arranged a public lecture on 'Our Advancement' in Kannapper Chowk. Over 500 people listened to the irresistible pleading on behalf of the masses by the lecturers. The lectures were of very educative value.

PRESIDENT'S TOUR

in connection with the First Madura-Ramnad Districts Conference.

I

MADURA.

Under the auspices of the local Non-Brahmin Youth League Mr. Surendranath Voegeli-Arya delivered an inspiring lecture on the Aims and Ideals of the League of Non-Brahmin Youth. Mr. Thomas presided. Mr. Narayana Pillai, B.A., B.L., proposed a hearty vote of thanks to the lecturer of the evening and the Chairman.

II

MR. ARYA'S LECTURE.

Last evening another mass meeting was held under the auspices of the League of Non-Brahmin Youth (Madura Branch) Mr. Arya delivered his second lecture on self respect. The meeting was presided over by Mr. S. Ramachendra Servai, President of the Sivaganga Taluk Board, Member of the Ramnad District Board and Chairman of the Reception Committee of the forthcoming Madura-Ramnad Districts Non-Brahman Youth Conference. A fairly large gathering assembled to hear Mr. Arya. Mr. Arya delivered a long speech on the oppression of the Brahmins over the Non-Brahmins. He quoted many instances from the text of the Vedas which demean the great Non-Brahmin community. He brought home to those present that they must break asunder the great obstacles which beset their advancement. It was the great word 'self-respect' which would open the gates of freedom. At this stage a Congress volunteer interfered

and said that as a Christian Mr. Arya should not talk about Hinduism. As the volunteer was constantly creating unnecessary disturbance he was bodily removed from the place. It was noteworthy that in spite of the indiscretion of the Congress volunteer all present used no violence towards him. Mr. Arya went on without further interference.

Mr. P. G. Thomas the President of the league who was next called upon to speak and who is a great Sanscrit-scholar in our midst quoted chapter and verse from the Vadas and Smrithies and challenged any one of those present to prove that they sanctioned the caste system which is now in vogue. He asked the volunteer who was so anxious about Hinduism whether his knowledge of Hinduism was even skin deep. He was prepared to argue from his knowledge of religious texts and from practical experience. If the oppositionists were bent upon using violence, let them not hit below the belt. The disturbers left the meeting when they found that their tactics were of no avail.

After a few remarks from the Chair and after a hearty vote of thanks proposed by Dr. G. Ramiah, the meeting terminated with cries of jais to the leaders.

Mr. Arya has to-day left for Sivaganga on a propoganda tour. He is expected to do propoganda work in Sivaganga, Karaikudi, Arupukotah, Sivakasi, Virudunagar and other places. He is returning to Madras on the 21st instant.

III

MR. ARYA AT SIVAGANGA.

PUBLIC MEETING.

Mr. Arya arrived at Sivaganga on the 16th inst. He addressed a mass meeting on the cultural contributions of the ancient Non-Brahmins, Mr. Ponnusami Pillai presiding. The lecturer cited authorities from Sanskrit, Marathi, Telugu, Canarese and Tamil Literature to show that poets, philosophers, prophets, and saints of rare excellence and piety came from Non-Brahmins, and how Non-Brahmins established world religions in the country and how the Brahmin assimilated till he felt them his own.

Mr. Karpurasundra Pandyan next exposed Brahmin attempt to claim great Non-Brahmins as Brahmins, particularly referring to the Non-Brahmin Saint Sathapiah, claimed by Sivaganga Brahmins as a Brahmin.

IV SIVAGANGA.

On the 17th Mr. Arya again addressed a large audience on Varnashrama Dharma, Mr. Karpurasundra Pandian presiding. Starting from the Vedas the lecturer waded through the upanishad, puranas and itihisas to find authority justifying caste and showed that there was no foundation, and that it was purely a trade guild and preposterous pretention was invented by monopolists to safeguard their prestige.

The President showed how Varnashramitee sought to include into their fold Mohamedan as the offspring of Kamadenu and Europeans as the illegitimate progeny of Boga rishi.

To-day Mr. Arya is proceeding to Tirupattur.

V TIRUPATTUR.

MR. S. P. Y. ARYA'S LECTURES.

Immense Enthusiasm for the Cause.

On the 18th, Mr. S. P. Y. Arya lectured before a large audience in front of the Chatram in Tirupattur on "caste and its evils". He pointed out how caste gave power over Non-Brahmins in religious and social matters, and unless the caste system is destroyed, the intellectual, moral and spiritual emancipation of the Non-Brahmin masses was not possible. Mr. Ponnuswami Pillai, Pleader, Sivaganga endorsed Mr. Arya's statements by citing quotations from Manusmirithis. Mr. Ramachandraservai, Taluk Board President, condemned the caste system and said we should no longer allow Brahmins to domineer over us.

VI MR. ARYA AT KARAIKUDI.

SPIRITED ADDRESS ON SELF-RESPECT.

Mr. Surendranath Arya arrived here from Tirupattur on the 20th instant accompanied by Messrs. Ramachandra Servai, B.A., B.L., President, Sivaganga Taluk Board, Ponnuswami Pillai, B.A., B.L., and others.

A public meeting, under the auspices of the Non-Brahmin Youth League was held in the evening at Kallukatti, in front of the Veda Patasala, where a large number of people of all denominations and castes were assembled to hear the veteran leader of the Non-Brahmins.

Prominent among those present were Messrs. S. Murugappa Chettiar, A. V. L. Arunachellam Chettiar, P. M. John, Tahsildar; Dr. T. R. N. Das Thomas Verghese and others.

Mr. Sandoo Somasundaram Chettiar presided.

After presentation of welcome address, Mr. Arya began his illuminating lecture, by referring to the various Youths' Movements of America, China, Russia and Japan and said that it is through the youths, these countries became independent. He emphasised the necessity, for an organisation like the Non-Brahmin Youth League to fight for emancipation from political and social slavery, in our presidency. In explaining the aims and objects of the League, Mr. Arya said that it stood for equality brotherhood, self-respect, independence and progress. Altogether 53 branches were in existence now, throughout our Presidency. He has travelled through America, Italy, Norway, Sweden and many other Western countries, but he has not come across anywhere such a social tyranny by the so-called high caste-men which is being practised in India. He exposed the pretensions of the Brahmin priests and warned the Non-Brahmins against falling victims to their Machiavellian methods and subtle artifices. He cited many scriptural and historical facts to show that distinguished poets, philosophers, dramatists, prophets and saints of rare excellence and piety were born from the Non-Brahmin community. To say that the

Brahmins were born from the face of Brahma, is a preposterous artifice, invented by them, to safeguard their prestige. It is all sham, hypocrisy and humbug. There is no foundation in the Hindu religious books to justify castes. It was purely for trade that the ancient law givers, divided humanity, into four castes, considering their vocation is life.

While Mr. Arya was explaining, at large the many artifices put up by the monopolists to enslave the innocent Non-Brahmins, a Brahmin coffee hotelwalla in post haste, brought a lemonade and offered it to him. After a few moments, he began to abuse the Non-Brahmin leaders and tried to create confusion among the audience. Anticipating trouble, he was bodily removed away from the scene but ere long some Brahmin hooligans were seen in the nefarious activity of throwing stones, with a view to disperse the meeting.

Finally Mr. Arya exhorted the Non-Brahmins to study the religious books; and arm themselves with the powerful weapon of knowledge, with which they could conquer the artifices of the Brahmins, who pretend that they are the legitimate custodians of the Sastras. He passionately appealed to the younger generation, to rally round the banner of "Self-Respect," and consecrate their lives, to the service of the poor, oppressed and tyrannised Non-Brahmin brethren, in the vindication of their rights and privileges.

He praised Mr. S. Murugappa Chettiar, for his untiring energy and enthusiasm, with which he is fighting single handed in Chettinad for the cause the Non-Brahmins.

Messrs. Ponnuswami Pillai, B.A., B.L., Ramachandra Servai, B.A., B.L., and others also addressed the gathering.

With a few remarks by the President, and with cries of "Karaikudi Non-Brahmin Youth Ki-Jai," the meeting terminated at 10 p.m.

Great credit is due to Mr. S. Ganeshan, for his enthusiasm, in making the meeting a complete success.

Mr. Arya, left the same night for Sivaganga from where he will proceed to Madras.

THE FIRST MADURA-RAMNAD DISTRICT NON-BRAHMIN YOUTH CONFERENCE.

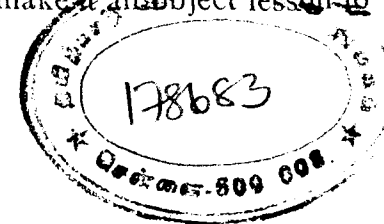
The first Madura-Ramnad District Non-Brahmin Youth Conference was celebrated with a great deal of zeal and enthusiasm on the 26th and 27th of May 1928. The credit of the success goes to Mr. Ramachandra Servai, B.A., B.L., Chairman of the Reception Committee, Messrs. Alauddin Rowther, Somasundaram Pillay, Thangamani Nadar, Gudasingam Pillay, T. M. Narayana Pillay, B.A., B.L., Thomas, President of the Local Non-Brahmin Youth League, Arunachellam and S. S. Rajan of Madura, Semasundaram Pillay, Ponnusamy Pillay, Karpoorasundara Pandyan, etc., of Sivaganga.

The presence of Sriman E. V. Ramasamy Naicker, the author and founder of the South Indian Renaissance also contributed a great deal to the success of the Conference.

The unfurling of the Flag was done by R. S. Naidu, Esq., Bar-at-Law, he said "you my Non-Brahmin youngmen and women, you are the torch bearers of Truth and Justice, you are the apostles of progress, I say that it is on you depends the liberation of your country from all its social and religious tyrannies." Now I consider it a matter of great pleasure to unfurl this flag which stands for liberty, fraternity, equality and progress. The Conference was opened by Mrs. Moses. In her sweet and simple speech she appealed to the Non-Brahmin Youth of Presidency, to cast aside all unnecessary customs and superstitions which stood as so many obstacles on their onward march to the goal of progress and work for the salvation of their mother country.

Mr. Servai in his speech laid emphasis on the education of boys and girls and the removal of untouchability. He said that he who touches a depressed class man touches God and he who receives food from his hands receives prasadam from his Maker.

The President, Dr. C. Natesa Mudaliar, said that it is on the Youth of the Non-Brahmin Community the salvation of our land depends. He also said "Young men stand by all the communities and make it an object lesson to others that each



THE NON-BRAHMIN YOUTH

individual in this world does exist for other individual each caste for other castes, each community for other communities, each country for other countries and thus the whole world is a single human family."

There was also a cosmopolitan Dinner in which, men of all castes, men of all religious persuasions, all sexes took part in it.

On the whole the Conference was a great success.

A separate report of Madura-Ramnad District Non-Brahmin Youth Conference will be published later on.



The bride and the bridegroom who had their marriage celebrated without the help of a Brahmin priest. In these days when we are slaves to so many meaningless superstitions and customs, it requires no small courage to assert our freedom and declare to the world that it is not birth and monopoly which make one fit to be our priest or teacher, but it is learning, wisdom and purity of thought, word and deed that help one to become our priest or teacher. Bridegroom's own relative known for piety and scholarship officiated as their priest. May Paramatman help our Non-Brahmin Youth to follow the footsteps of this heroic couple!

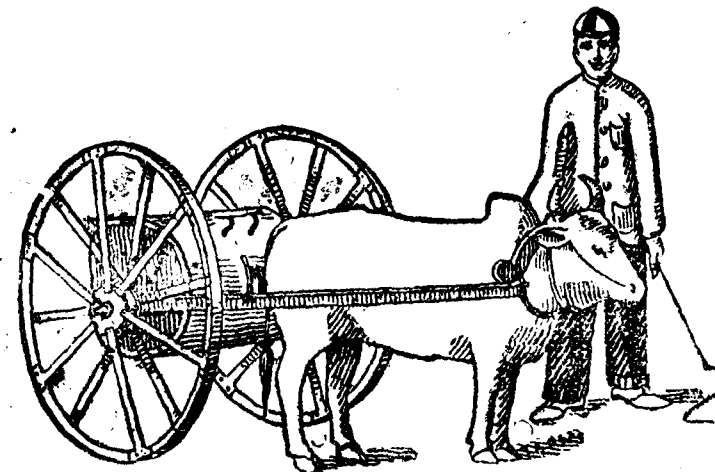
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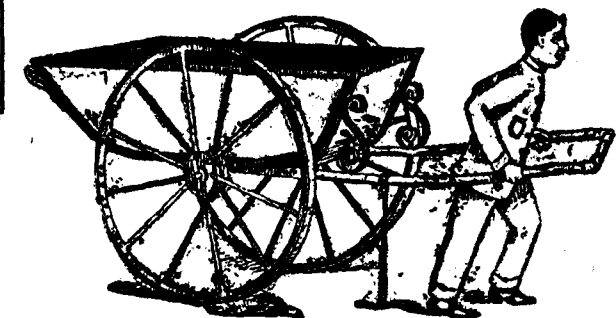
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