

The Non-Brahmin Youth.

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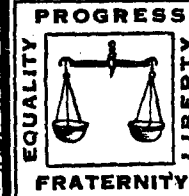
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ARDHA-NARISHWARA.

God is neither exclusively man nor is He exclusively woman. He is both masculine and feminine. Perfect worshippers of God are they who realize this fact and endeavour to acquire in their lives both His masculine and feminine virtues. Only such devotees can aspire to enter into His Kingdom of Beauty and Goodness, and not others.



The Non-Brabhin Youth

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DEWAN BAHADUR J. VENKATANARAYANA NAIDU

THE RAJA OF PANAGAL. Mr. Venkatanarayana was a conscientious public servant and that in the three years of his work as Chief Executive Officer of the Corporation the drawbacks in no department escaped his ever-watchful attention, and he had striven hard to place the civic administration on an efficient footing. Mr. Venkatanarayana was appointed as Commissioner amidst a good deal of agitation against the appointment. But the brilliant record of work in other depart-

ments was such that he, the speaker, felt he would be failing in his duty in the then state of Corporation affairs if he did not appoint Mr. Venkatanarayana as Commissioner. Administration of the Corporation during the past three years showed that the choice was not an unhappy one. Even those who misunderstood him in the beginning of his career because of their determination to criticise him adversely, knew he was a straight man and wellmeaning.

HOME MEMBER'S TRIBUTE

A STERN DISCIPLINARIAN

Last year I know when cholera was raging in the city, Mr. Venkatanarayana Naidu was seen visiting slums and cheries. I know as a matter of fact that it was due to his strenuous work and vigilance that disease was reduced in these slums to a very great extent. If you now go and visit these slums, you will find what a healthy condition they are in. All this is due to the great interest that Mr. Venkatanarayana Naidu has taken in his work.

I am extremely glad that the officials of the Corporation should have come forward this evening to show their great regard and respect to their Chief in spite of the fact that he has been a stern disciplinarian in the discharge of his duties. (Cheers).

WORK FOR THE D. C.

As I told you just now, gentlemen, I came into intimate contact with your Commissioner as a member of the depressed classes. Time and again I discussed with him problems connected with the depressed classes in the city of Madras and the improvements and the sanitary condition of our slums. I received nothing but encouragement at the hands of your Commissioner and he has been doing his utmost to improve the cheries of this city.

The Hon'ble Khan Bahadur Sir Muhammad Oosman Sahib Bahadur.

CORPORATION PRESIDENT'S TRIBUTE.

Mr. Venkatanarayana in the course of his very successful administration had performed various

departments of the Corporation. He had been able to bring down corruption in some of the departments, had steadily improved its revenues, stopped much of unnecessary expenditure, put the Health Department on a satisfactory basis and helped the steady expansion of elementary education. In his having to relinquish the office of Commissioner, the Corporation Council had lost one of its best officers and owing to drawbacks of the Act, he could not be continued for a few years more to administer the affairs of the Corporation. Mr. Venkatanarayana had by his solid work earned the gratitude not only of the councillors but of the public at large and it was fitting that a portrait of his should adorn the halls of the Corporation.

Dewan Bahadur G. Narayanaswami Chetti, President of the Corporation.

DEPUTY PRESIDENT'S TRIBUTE.

She praised the work of the Commissioner especially in the matter of giving the city pure water, in improving sanitation and public health and giving a beggar home to the city. But above all those must be counted his great service to maternity and child welfare work, for which cause he had given greater facilities and to some extent relieved the various employees in the scheme of their hard work. She was sure if he were to continue for 3 more years as Commissioner, the scheme could be developed still more. In conclusion on behalf of the staff of the Child Welfare Scheme she wished him success in his future career and long life.

Dr. Muthulakshmi Reddi, M.B. C.M., M.L.C., Deputy President Madras Legislative Council.



Vol. I.

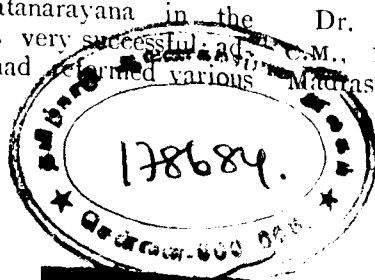
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Nos. 5 & 6

PHILOSOPHY OF THE ANCIENT TAMIL PEOPLE.

ONE may wonder if there is anything like a philosophy peculiar to the Tamil people especially when one is often told about the six systems of Indian Philosophy. It is my purpose in this article to show what the philosophy of the ancient Tamil people is and how it is expressed in their national literature. Inquiries of this kind have not received the attention they deserve simply for the reason that there has been a belief that Tamil is a daughter of Sanscrit language. Times have changed and ideas are changing too. Men like Dr. Maclean have concluded after an elaborate comparative study that the Dravidian languages are older in point of time than Sanscrit, that the Vedic language was largely subject to Dravidian influence both in phonetics and in vocabulary and that Tamil can stand by itself and dispense with Sanscrit. These statements by men of undoubted scholarship compel the suspensions of prejudice for a while and urge the need for a sympathetic study of the question under discussion.

After restless wandering for a long time the Aryans entered India and settled down on the banks of the great rivers in the



north. As they were mere wanderers in quest of pasture for their cattle they had neither the time nor inclination to appreciate the beauties of nature but instead cultivated an awful regard for the powerful elements of nature which appealed to them by their frown and favour in the course of their nomadic life. But when they had settled down in Aryavarttha guarded by mighty mountains, watered by majestic rivers and surrounded by beautiful scenery they became imaginative and added to their stock of knowledge ideas that were inspired by the new environments. The Vedas, the original prayers to the personified natural elements gave birth to a number of ideas and thoughts which constituted the Vedic Religion.

The advent of Buddhism with its practical virtues raised a banner of revolt against Vedic Religion and rendered it very unpopular so that a number of learned Brahmins like Gautama, Baudayana, Apasthamba and Vasishta came forward to reform the Vedic Religion and by writing a number of Dharma Sastras laid the foundation of the subsequent Hinduism. Then came in the Puranas with their wonderful mythology and interpretation of Vedic thoughts giving place to different schools of philosophy as are found to-day in India.

Away from these changes and progress of philosophical thought South India had already evolved a strange but by no means a less important philosophy. It is beyond the power of history to point out a time when the Tamil people were not occupying the southern part of the peninsula. Naturally the Tamil people had become alive to the beauties of nature amidst which they lived and imbibed inspiration from them. They cultivated a love for nature so intensely that it played a very dominant part in their life and literature. It is their settled life and appreciation of the beauties of nature that made the Tamil people poets and thinkers at a time when other races of the world were roaming about the globe. Instinct for beauty is an element of human nature, the development of which ultimately led the Tamil people to the most perfect form of philosophy. The blue mountains, green valleys, silvery streams, sparkling tanks, blooming lotus, swim-

ming swans, singing kokils, dancing peacocks, refreshing south breeze and above all the bright sun and the beautiful moon conspire against man and induce Cupid to attack him irresistably with his amorous but sharp arrows on all sides. Man becomes conquered and chained to a woman. This compels man to enlarge his self so as to include another human being within its compass. The law of nature operates and the man is compelled again to make room within himself for other human beings that issue out his union with a woman. This process of the enlargement of the man's self in course of time gathers all the worldly experience for him and in the end reveals to him that even as his children are members of his own family so is he an integral part of the whole human family at large and that the purpose of life consists not in neglect of mundane pleasures and human existence, retirement from the world and silent meditation but in the propogation of love and sincere service to humanity. Thus a man evolves from the selfish individuality to the altruistic humanity. For him the world is a home, all the human beings are rightful dwellers in it and the object is to lead a happy and perfect life. This is the attitude of Tamil literature towards life. The spirit of Tamil literature is against the invidious distinction between man and man unlike that of the Dharma Sastras of Sanscrit. •

Tamil literature is quite conscious of human limitations and does not therefore venture upon metaphysical speculation which is bound to throw the apple of discord among the Tamil people.

Let us now see what the principles of this indigenous philosophy are and how they contributed to the shaping of a great South Indian national life. The fine sounding doctrines of liberty, equality and fraternity of the French Revolution were the keynote of the Dravidian life which was not contaminated by the caste-ridden influence of Aryavarttha. Birth was an accident for a Tamilian and it imposed no restriction upon a man. Anybody could become anybody by his own effort. What was morally good for one was good for all. No exceptions were recognised in the general rules of life. Sex was no disqualification and a woman enjoyed the greatest liberty ever enjoyed

by her sisters anywhere in the world's history. In short the principles of Tamil philosophy enabled the ancient Tamil people to lead almost an ideal national life which is deservedly described as the Golden age of Tamilakam. The Tamil people practised more virtues than they spoke of. Their guide was their king rather than written codes of Dharma Sastras. The Tamil people lived such a natural, simple and virtuous life that there was no need felt for the writing down of rules of social and moral life. But with the progress of time and the advent of Buddhism there was a tendency to imitate certain aspects of north Indian social life which resulted in the introduction of some changes into South India. Tamil scholars began to imitate the Dharma Sastra writers and import into their country ideas and thoughts which were foreign to them. To the love, remance and warfare of Tamilakam or Tamil country came to be added rishees or Sages, Thapas or penance and mythology of Sanscrit literature. Of the various elements of Aryan influence Buddhism and the great "Dharmapada" the sayings of Lord Buddha appealed to the Dravidian mind so strongly that the Tamil moral codes written subsequently breathed more of the Buddhistic fervour than the orthodoxy of the Aryan Priests. The sacred kural of Thiruvalluvar may be said to be the typical echo of the north Indian influence as you find it in the elevating and enheartening teachings of the ethical religion founded by the great Gautama Sakya Muni. This embodies the principles of Tamil philosophy of course modified by the north Indian influence. It is not desirable here to discuss how far Thiruvalluvar was original. Even the most unsympathetic critic of Thiruvalluvar is bound to admit that while writing his kural after the Dharma Sastra model he preserves the principles of the original Tamil philosophy and stops with his third book on love or kama without proceeding a step further into the field of speculation called Moksha. Thiruvalluvar knew full well that Moksha is something indescribable though it is something that could be realised by experience through the practice of the virtues he enunciates. For him Moksha is neither in Kailas nor in Vaikuntam but in perfect love. That is why he stops with love or kama as the

highest stage of human development. There is no force greater in the world than love. Love helps man to realise his individual self in the universal self which is another name for God. After all God has been described as love and "Sivam" means love also. The doctrines of karma and the transmigration of the soul do not find a place in the golden casket of pure Tamil philosophy. According to this philosophy there is but one birth of men upon the earth and only one way for all men to walk in.

"The ignorant think that God and love are different. None knows that God and love are the same. Did all men know that God and love are the same, they would dwell together in peace, considering love as God."

"As milk once drawn cannot again enter the udder, nor butter churned be recombined with milk ;

As sound cannot return to a broken conch, nor the life be restored to the body it left ;

As a decayed leaf and a fallen flower cannot be reunited to the parent tree ;

So man once dead is subject to no future birth."

Can the world dream of a better system of philosophy than these brilliant and thought-provoking ethical and religious conclusions of the Dravidian mind ?



WOMEN AND MEDICINE.

(BY DR. MRS. ANNA THOMAS, SUPERINTENDENT, I

MATERNITY AND CHILDWELFARE DEPARTMENT, MADURA.)

THE woman problem, is one of the important social problems of the day that agitate the public of India. Even in this century of enlightenment, advance, and progress, there are people in India who look upon women, as created by God to serve man and to be a mere slave to satisfy their animal passions. While she was addressed 'Patni', which means, partner in life, she was slowly shifted to the position of a kitchen maid. From the public platforms, our reformers cried in season and out of season, that the women in ancient India did occupy a more honored place than she does to-day and they quoted the authority of the Vedas, Smrithis and Ithihasas, while the orthodox Pundits and Priests quoted the same authorities and proclaimed that women should never have freedom of will and that "in her childhood a girl should be under the will of her father, in youth of her husband, in widowhood of her son".

What is the real position of the women in India to-day? Though we have a few women graduates and other cultured women, here and there, in the country; the generality of them,

are treated no higher than mere chattels. To procreate children, to mind the kitchen, and prove a vigilant housemaid, such is a woman's position to-day in the generality of cases, and it is a pity, that the men who clamour for political privileges should tolerate this iniquity within their own doors and not raise their little finger to eradicate the evil and better their position.

Education, which is a pannaacea for all our evils, is now slowly spreading among women, especially in the southern parts of India, so much so, in the Native State of Travancore, the unemployment among women graduates has become a serious problem for consideration. But, if we take the case of the whole of India into consideration, only 3 per cent. of the 117,525,435 females in India, know to read or write their own vernacular. Education is the herald of progress and is being recognised as such in our days. But, like every other country, India has her own educational problems and even our leaders seem to give very little attention to the special features of the problem of education of our girls. A girl properly educated means, a whole family enlightened, and one girl spoiled means a whole family ruined; whereas, the evil or imperfection of a boy ends mainly with himself, and, therefore, the education of our girls, is an important national problem.

When our women are properly educated, they must be given equal opportunities with the men to take up any avocation in life suitable to their nature, temperment and capacity. It is silly to stand by the old dictum that home is the only sphere of the women and that beyond that she has no work to do. I respectfully hold that women are joint partners with men in making the world better, and that sex has nothing to do with that arrangement. I agree that the first duties of women are at home and these are the duties of maiden, wife and mother. But she has also a duty to State and Humanity. "There is no sex among souls and hence there is none in success". When we survey the progress of women, in all spheres of activity, for example, in the world of letters, we find that she is not intellectually inferior to men, and that her progress has been in exact corres-

pondence with the increasing educational advantages placed at her disposal. As an enthusiast and reformer, she has been keeping equal pace with men.

Some years back, "Aryan" wrote in the "Illustrated Times of India" as follows:— "That women should avoid the kind of education that is suited for men is not quite a Hindu idea. The famous educated ladies of former times like Maitrayi and Gargi studied the same philosophy as the male Sages and discussed with men in male assemblies. Mathematics, Science, Law and philosophy know no sex." Even in Politics, women shone well in ancient days in our country. The names of Allyarasani, and Mangamal who ruled Madura are famous in the pages of ancient history. Of all professions, medical profession is the best suited for women Lala Lajapat Rai says:

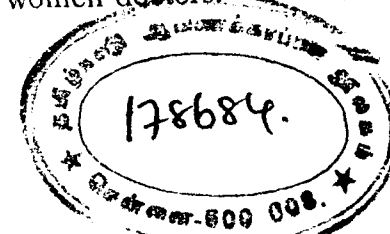
"But woman is woman and man is man. To say that both are in every respect absolutely equal is nonsense pure and simple. Why, woman is superior to man in several respects. No man can stand comparison with woman in the latter's capacity to live absolutely, disinterestedly, loftily, devotedly, to mother, to heal and cure, to comfort and solace, to sacrifice and give, to efface herself and to suffer. The stream of kindness and love that flows from her bosom, the creativeness that is her function in life, these alone put her head and shoulders above man." This shows that women are more aptly fitted, and one even might say, created to pursue the avocation of medical profession, with greater success than men because of their temperment, delicacy of handling and more generous impulses.

If it is found necessary to have separate institutions for the education of women, much more is it necessary in the case of medical attendance, in which case, between the doctor and patient come questions touching very delicate matters of the life and ailments of the woman. It is no exaggeration to say that many women have willingly succumbed to premature death owing to the shyness on their part in disclosing their ailments to men doctors. If Lady doctors are found to be a necessity in the enlightened Western countries, much more are they so in

a country like India, with her peculiar social customs, purdah and traditions, not to speak of the appalling illiteracy, ignorance and superstitions. I know of more than one instance where women would not allow a male doctor to attend on their complicated labour at a critical juncture of life and death and deliberately preferred death. Just to particularise one instance, I may mention, that the wife of an old-school Hospital Assistant in a mofussil station, did not allow the District Surgeon to attend on her complicated labour, in spite of the entreaties and threats of the husband who did not know how to conduct the operation, and she deliberately preferred death.

Just to mention one instance, about the extent of superstition among our people. A graduate, who was a Gazetted Officer of this Presidency, once approached a District Medical Officer (who is now retired and living) and said that his wife was in pains and as that day was an inauspicious one he wanted the Doctor to stop her delivery that day and see that she delivered the next day. If superstition and ignorance are so rampant even among graduates, we can imagine to the extent it will be among the illiterate masses. This is by the way.

As it is natural with man or woman, a woman will disclose her secret ailments to one of her own sex than to a male even if he is a familiar friend. Majority of women will never submit themselves to be examined thoroughly by a male doctor. The success of a doctor's treatment mainly depends on his diagnosis and for that he has to put all sorts of questions to his patients overlooking all conventionalities. Just imagine! how difficult and awkward it will be for the patient and the doctor, when they happen to be of opposite sexes. I have come across instances of wives of eminent doctors who would not submit themselves to the examination of their own husbands for treatment and that I had to examine them and consult with their husbands for treatment. Such is the extent of shyness and idea of delicacy and modesty among the Indian ladies. Therefore, in a country like India, women doctors are an indispensable necessity. Many women are dying annually in India for want of medical aid by women doctors. It is calculated that India is



loosing annually 2 lakhs of mothers for want of proper medical aid during confinement, and that approximately 1,771,339 foetal lives have been lost in 1925 for want of proper care of the expectant mother. Women are naturally suited for medical work. Their patience, and ministering tendency make them suitable for the profession. There is an old English proverb which says that "a good surgeon must have an eagle's eye, a lion's heart, and a lady's hand". "There is no hand so gentle as a woman's hand, no eye so observant, no foot so soft, no ear so wakeful, no head so unselfishly thoughtful, no heart so unceasingly loving and no life more devoted than woman's", said a gentleman in a meeting at Calcutta some years back. Do you not expect these qualities in a doctor? And these you will find in a lady doctor. The advantages of having women doctors are realised by the public and the Government as days pass by, because we find that Government, Missionary bodies, and other philanthropic individuals and societies are offering scholarships and other encouragements to women to take up the study of medicine. Thanks to the efforts of the late lamented Lady Dufferin a fund is established for the purpose of encouraging women doctors.

Though the number of lady doctors are on the increase year by year yet their number is quite insufficient to cope with the demand. The few who are available are crowding together in Towns and Cities. The proportion of registered medical practitioners (both male and female) in India is one to 45,000 as compared to one to 2,000 in England. India is a country of villages and therefore lady doctors are very largely needed for the villages. The rural medical service scheme, which is becoming very popular, and which was introduced by that far sighted Statesman the Raja of Panagal when he was the Minister of Local Self-Government with the Government of Madras, if extended to, by appointing lady doctors also in select rural areas will be a great boon to the women of this Presidency. In the Madras Presidency, the latest report of the Surgeon General shows that out of the 1006 Government, State-aided and Private medical institutions, only 46 are exclusively for women and that there are only 3,463 beds

in all the medical institutions for the exclusive use of the women, and mark, this is for a female population of 21,693,995. In our Presidency, in 1925, 1,382,377 births have taken place and out of these only 62,785 received any skilled attention during confinement. This means, only a little over 4 per cent of the delivery cases, got any scientific attention during confinement. More than 95 per cent of the delivery cases in our Presidency are attended to by the indigenous, illiterate superstitious Dhais, whose person and "dirty midwifery" are described by the Public Health Commissioner with the Government of India in one of his annual reports as follows :—

"The vast majority of the women in India are attended to in their confinements by indigenous midwives known as Dhais and that their midwifery practice follows custom and tradition and is not based on real training and knowledge. Such women are lowest caste and of uncleanly habits. Clothed in voluminous dirty garments, their arms are decorated with innumerable glass bangles, their fingers covered with shoddy rings and their finger nails filthy. Their apparatus consists chiefly of a large tobacco pipe of the hooka variety, a dirty old knife, and a small oil lamp, the oil of which serves indiscriminately for burning and oiling the hands for vaginal examination. A few scrap of rags or old wool pulled out from a mattress and some string complete the outfit".

The "dirty midwifery" of the Dhais is responsible for the appalling infantile deaths and maternal deaths in our country. We, therefore, want lady doctors in large numbers to educate the women of the dangers of such unscientific "dirty midwifery" and to treat the cases. Government appointment need not necessarily be the motive of a lady student in medicine. The beauty of this profession, unlike many other professions, is, that without any Government appointment, one has the hope and the scope of exercising her knowledge to oneself : and to the service of humanity.

Sir. P. Lukis, a late Surgeon General of India in the course of a speech to the students of the Royal Free Hospital in London, laid special stress on the need of medical women in India,



MODERN INDIAN PAINTING.

There is a constant confusion of criticism over the aesthetical merits and technical features of this modern movement in Indian painting, and doubt is often expressed as to the genuineness of its Indian character, and some—and they are the limit—even going so far as to the question how this art could be called Indian when the very materials these artists use, such as the Whatman's paper, Winsor and Newton's colours and the Japanese brushes, are not Indian. It will not be possible to deal at any length with those criticisms here, but it is hoped that the art of some of the leading painters of this school which we propose to sketch in these columns will help a little to a better understanding and a greater appreciation of the significance of this artistic revival. It is inevitable that there should be more than one school of thought on a subject like Indian art which has a history dating far back into the night of time. There are those who are influenced by the Greek ideals of art and who wish to imitate and copy the methods and mannerisms of the progressive European art, and they see nothing modern or vital in this revival but a recrudescence of a wornout, archaic type of

art, which is weak, anæmic, effeminate and wanting in the first rudiments of art, such as anatomy, proportion, perfective and definiteness. There are others who believe in the past and the greatness of the past in these things, and who wish to go back to the art traditions, conventions and ideals of ancient India, and they see a subtle beauty, a new vision and a spiritual significance in this art. They claim not only a glorious heritage but the possibility of a greater achievement in the fine arts in the future.

FUNDAMENTALLY DIFFERENT IDEALS.

Indian art fundamentally differs from European art both in its ideals as well as in its expression and technique. Western art is essentially realistic and representational, calling forth from the artist skill of his hands and eyes, while Indian art is idealistic, symbolic, religious and suggestive, where devotion, intuition and imagination play a greater part than the mere skill of hands and eyes. The angle of art-vision in the East is fundamentally distinct from the angle of art-vision of the West. This difference is to be seen not only in matters of technique, such as the Indian preference for water-colour and for miniatures, or of mannerism such as the slender waist, the elongated eyes and tapering fingers of Ajanta, but in the ideals and function of art and its relation to life. Art expresses life and life enriches art; and Indian art is the multicoloured expression of the rich and variegated creative consciousness of the Indian people. It is not an achievement of a single individual or even of a particular epoch, but the sum total of Indian racial experience expressed in terms of colour, form, sound and beauty.

THE CENTRAL IDEA.

The central idea of Indian art is the concept of the *One Life* behind all manifestation, and that Life "elaborating itself through the wonderful multiplicity and variety of form in nature and humanity, and smiling with a joy that is reflected in the soul of the artist when he apprehends and registers some juxtaposition

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of apparently discreet elements in the detail of life, and so comes upon the secret of her unity." This Hindu idea of the *One Life* runs through in all the Indian paintings from the Ajantan Frescos to the modern art; and since Indian art is symbolic, great cosmic truths are portrayed in concrete forms that are extremely suggestive to the Hindu mind. An artist's aim is not merely to create forms, but to symbolise eternal Beauty and Truth through the medium of his creation. That art is truly great which reflects in it the threefold platonic concepts of the Divinity, Truth, Beauty and Goodness. And Indian art aims at such an ideal.

AN ECLECTIC REVIVAL.

While, therefore, this modern revival in painting seeks its inspiration in the past and cherishes its ideals, it borrows freely ideas, methods and techniques from European and Japanese art. It is eclectic and therefore richer in expression, and this gives room for the oft-repeated criticism that modern Indian art is pre-Raphaeletic to some extent and Japanese to a larger extent. But what is often forgotten with regard to the latter criticism is that the so-called Japanese influence in modern Indian painting is verily the old art of India coming back to its motherland after enriching itself under the aesthetical sensibility of a picturesque and beauty-loving people. The primitive art of Japan can be traced to the art of the Buddhistic era in India, and with the introduction of Buddhism into Japan *via* China and Korea, the art of India was also ushered in. There was further the conscious mutual exchange of the arts of these two countries, in the visits of the Japanese artists to India who taught their methods to Indian artists and of the Indian artists to Japan who gave their idealism to Japanese artists. The avoiding of *Chiarooscur* and too many details, (which are characteristic of a certain type of modern Western art,) the comparatively even washes on wet surface, the using of simplified abstract forms and the suggestiveness of objects, are some of the features common to all Eastern art. Oriental artists believe in economy of line, and paint in

MODERN INDIAN PAINTING

low tones, because their objects is to *suggest* rather than to paint anything fully. To them there is more beauty in a bud than in a full-blown flower, and behind all their works there is always a predominant philosophical idea or a religious motive.

MENTAL NOT PHYSICAL.

Indian painting in its most realistic phases is essentially "a mental summary of visual perceptions" rather than a faithful reproduction of an object from a certain point in space. The physical perspective, therefore, is generally disregarded. The perspective of the academic type as is taught in Western art is too rigid for the purpose of artistic design; it obstructs the flight of vision and interferes with the Indian notions of mental and imaginative visualisation. The perspective in Indian art is more mental and psychological than physical, and therefore it is that when an Indian artist paints even a historical theme, he depicts it within the range of a single painting in a series of tableaux or incidents which the artist could not have witnessed at the same time from any given point. Further his experience of optic illusions do not give him the certainty of the correctness of physical perspective, of which so much is made in European art.

UNITY IN COMPOSITION.

To an Indian artist the world, both animate and inanimate, is but an expression of the Divine, and consequently there is always a sense of unity and natural harmony in his compositions whether it be a portrait study or a big decorative work. The ensembling of human beings, animals, birds, flowers and plants into a decorative scheme of a flowing frieze or a moving panorama, is but this inner urge within the artists for sensing the unity in diversity. The philosophical idea of rebirth gives him inner rhythm of ebb and flow of life which is so much to be seen in all great creative works of art in India.

PSYCHOLOGY OF SOFTNESS.

The Indian artist prefers water colour to oils because he finds it more suitable to his artistic temperament. He loves its fine, delicate, tender tints and shades; and his subtle mind and sensitive fingers find the oil colour a heavy and difficult medium to express his genius. The reserve and tasteful toning down of colours in his pictures strongly contrasts with the bright and colourful atmosphere of his environment, and this is often mistaken for his incapacity to use strong colours in juxtaposition successfully. The modern Indian artist can easily use bright colours in architectural structures even as his mediaeval ancestors, the Rajput masters did. The excessive softness and refinement that one sees in modern pictures are not deliberate but necessary psychological reactions to environment. In these softly coloured and daintily-done paintings every kind of struggle is banished, crudeness and vulgarity suppressed and only the gentle looking goddess of beauty, peace and contemplation is seen. There is a feminine warmth in them, tender, pure and enobling nothing glaring, everything restrained, with the greatest tact and the finest feeling for style.

SOME MORE DIFFERENCES.

Indian art is linear, not massive and structural. Depth, as represented in the Western art, is merely an illusion, and with inherited feeling, the Indian artist avoids this third dimension, the depth. To him only length and width exist on the plane of paper. In all his studies, whether a group composition or a landscape, you will notice the details of the scene worked out most naturally, with a feeling for reality, but the central or object figure itself is often painted without third dimension, "without space in a world without space." The colours indicate the expression with much delicacy; and emotions are portrayed by gestures and motions of the body and limbs and not by the faces. There is generally a great expressive energy behind all their decorative style of works. The proportions are based on a canon more ancient than the Greek standard of beauty and

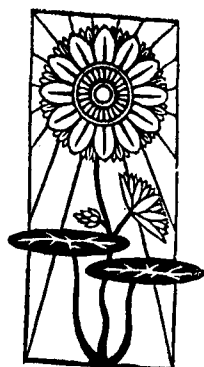
more in keeping with the conventions of ancient art. Forms when idealised need not be of one standard of beauty the Indian artist can choose his ideal forms from any kingdom of nature, and that gives him a wider field for creating new types to clothe his abstractions. Human form limits art, and therefore the discouragement of models in Indian art.

Such then are some of the technical and aesthetical features of modern Indian art, which fascinate some but puzzle more. The artist needs understanding and sympathy, and with the magical key of intuition one can easily enter his sanctuary and partake with him the pleasures of The Kingdom of Beauty.

V. VENKATACHALAM.

(Selection).

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FLOWERETS

IN THE GARDEN OF POESY.

1. His love-creation man
God brings on earth to live;
If man creating earn
Immortal name he'll give
God pleasure in return!
2. Lotus's of the mire and mud;
Pearl shell's of the slimy deep;
Rainbow's of the murky cloud;
Blissful vision's of our sleep!
3. Love! hummed the bee to the rose,—
It blushed in balm and honey!
Sang bard to his maid, of his woes,—
She sighed in tears many!
4. Three drops from heaven fell on a lotus pool,
On leaf and flow'r—a bubble, pearl and ruby:
One swelled in pride, on laughed, the other cool
Did swing—each brother-blind to what would be!
Ah! ruby wind-plucked fell, pearl wave-washed lay,
And the bubble burst,—all brothers in decay!
5. The bee woos the flower;
The soft cloud the rainbow:
And the star the moon afar'—
Ah! why not I thy brow?

R. BAL.



CHANDRA.

A FOLK TALE, RETOLD.

BY R. BAL, B.A., L.T.

I

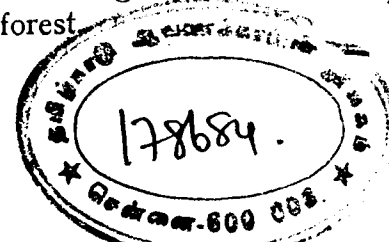
THE COUCH-SHELL.

RULASEKAR, King of South India, had a wife Sita. She was young and beautiful, and he loved her dearly. But being childless for long, the couple prayed to be blessed with a son.

Year after year silently passed away, and no prince was born. The King, thereupon, married, for his second wife, the princess of a neighbouring Kingdom.

At the instigation of his new bride Lila, the king built a small house, away from his palace, for Sita to live alone, upon a daily dole of food.

The King's love for Lila seemed never to suffer any change, but his ardent wish for the birth of a prince never came to be. So, consulting his Court astrologers, he set out to perform penance in a far off lonely forest.



Years of devotion brought before him Parvathi and Paramasiva. They asked him to name the boon he prayed for. He fell at their feet and begged for the gift of a son.

Paramasiva asked the King to choose between a clever and beautiful prince, who would live till his twentieth year, and a dull lame son, who would live to a green old age. The King's choice fell on the former, and Siva instructing him to go to the temple of Vigneswar and to beg of him for a mango fruit suddenly disappeared.

The King did as he was told and got his gift of a mango-fruit. He, returning to his palace, gave the hard-earned fruit to Lila, but not a bit to Sita! Lila, drinking the juice squeezed out of the fruit, threw its seed and peel into the garden.

Suba the hand maid of the elder Rani, coming as usual to the Kings palace to receive the daily dole for her mistress, got scent of the King's return and of the divine fruit.

Carefully searching for the thrown away remains of the fruit, she picked them up in the garden and hastening home, gave them over to Sita. The latter, breaking the seed, shared it with her maid, and the scattered bits were eaten by a mare and a bitch of the house.

The Rani Sita and the hand-maid became pregnant on the same day, as also the younger Rani Lila. The bitch and the mare carried as well.

In due course, all of them gave birth,—Lila, to a cripple male child, Sita to a beautiful conch-shell, the hand-maid to a eby and the mare and the bitch to a young horse and a puppy respectively!

The King and the Queen Lila were very much grieved to find themselves parents of a cripple prince. They were not a little angry with God Paramasiva for having deceived them and they were ignorant of the strange births at the elder Rani's residence.

Sita's grief at her giving birth to a conch-shell, knew no bounds. She placed the shell on her lap and shed tears all day.

She then kept it safe in a hole in the wall. She looked at it daily and to her amazement it swelled in size day by day.!

On the sixteenth morn she took it out and—lo! to her wonder and joy, the shell broke open and there shone out of it a beautiful child! Embracing him to her bosom, she ran to her inner apartments and fondled with him in ecstasy!

II

THE HANDFUL OF RICE.

Chandra, the shell born prince, rapidly grew into a blooming youth of might and courage, and by the grace of god, the Book of knowledge lay bare before him in all its entirety.

The prince asked his mother one day, some cakes to eat. Having no eatables, she gave him, with tears in her eyes, a handful of raw rice. Consoling her, he took it and embarked upon a ride on his new born horse, accompanied by the hand-maid's son Bal and his pet little dog.

The lovely company, arriving at the shop of a wealthy merchant, Chandra asked for a balance and gunny bags to weigh his little knot of rice. The merchant, laughing at the demand, had them brought and the prince, undoing his knot, poured down the rice. Lo! there gushed out grains of glittering gold! The merchant scarce believed his eyes! Soon, hundreds of bags were filled and the grains still poured out like a ceaseless flowing spring!

The prince stopped pouring, and asked for his due in coins, gold and silver. The merchant, all aghast, told out thousands of mohars and yet he was owing!

Chandra, with his new-earned treasure, went to the richest shops of the city, and bought laced robes and silken sarees and other many valuables, bespeaking royal pomp and splendour.

Thus gaily and richly accoutred, the charming little company marched home in all glory, Chandra, told his anxious mother what had become of her handful of rice and she kissed him with tears of joy.

Sometime after, he built, amid a thick forest, a magnificent palace for his pleasure-resort.

III

CHANDRA IN THE KING'S PALACE.

Chandra knowing his royal birth, wished to see the King. The poor mother objected to it, suspecting danger from the second Rani Lila. But Chandra, assuring her that he would never reveal himself as the prince of the realm got her permission.

The day following, Chandra made his appearance in the palace. With mingled feelings of love and affection, the Rajah took the charming youth by the hand and enquired about his parentage. He replied that he was the son of a Zamindar of a distant country and that he had come to seek service under the King. The latter who was only too glad to accept his services, employed him as his favourite counsellor, on a fat pay.

Days and months passed by on rosy wings, and the King's attachment for Chandra became greater and greater. He prayed many a lonely hour that he should have a prince of the beauty and intelligence of his young favourite.

The Rani Lila grudged the king's attachment for Chandra and grieved the lot of her poor lame son. Even the minister, envying the happy state of the new counsellor, approached the Rani and insinuated to her that the loss sustained by the kingdom, on account of the youngling, was very great, and that, there was even the probability of Chandra being adopted the heir to the throne—to the exclusion of her own dear son

Anantha. The queen taken aback, asked the minister for advice in the matter. He instructed her to feign severe headache and illness which accordingly she did. The king consulted the palace physician, who carrying out the instructions of the minister, told the Rajah that the feverish ailments of the Rani, could be cured only with the juice of the Parijatha flowers that were to be had from beyond the seven seas!

As foreseen by the minister, only Chandra undertook to fetch those flowers by crossing the seas. The king parted with the princely youth,—quite unwillingly. The latter, taking leave of his aggrieved mother, started on his journey alone!

IV.

CROSSING THE SEAS.

Chandra, unaccustomed to the hardships of travel on foot, suffered from hunger and thirst, from weariness and despair. Days of hard journey brought him only to the first seashore. He became disheartened about his venture, at the sight of the roaring waves which gaped their giant mouths as if to swallow him. He sauntered about the shore, helplessly looking at everything that flashed upon his eyes, as if seeking for some mysterious help.

His eyes soon fell on a Sannyasin sitting at a distance,—an oasis to quench his thirst upon! Nearing the Yogi, he found him in deep meditation. But seeing his clothes near by, he washed them clean and dried them on the sand. He fetched from a neighbouring forest, fruits and drink and puja requisites, and waited on his knees beside the Yogi.

The tapasi opening his eyes, found with pleasure everything made ready for his pooja and repast. Turning round, he saw a prince on his knees. He embraced him with love and gratitude and conversed him for long.

Learning about the prince and his enterprise, the Yogi gave him fourteen magic stones, and a small gourd-shell, and told him, that, if he threw one stone in every one of the seven seas utter-

ing the words, "Ebb in front, O sea, and flow behind" the waves before him would subside to the very bottom, though the billows behind would rise to terrible heights, and that he would be able to walk many times faster than usual. The gourd-shell, said the Yogi, would be of great use, since it could hide even gigantic things. He informed the prince that the land beyond the seven seas was a beautiful isle—a frequent resort of fairies, and that the flowers he went in search of, lay there blooming in a pond.

Thus aided, the prince prostrated before the Sanyasin and took his leave. Coming to the first sea-shore, he threw one magic stone into the waves, muttering the words, 'Ebb in front, O sea, and flow behind' at which the rising waves before him fell low, though there arose behind a battalion of roaring waves. Never turning back, he hastened on and on, and thus crossing the seven seas in succession, set foot on the fairy isle.

R. BALAKRISHNAN.

THE RELATION OF CAPITAL AND LABOUR.

This is more or less technical subject, but it is hoped that it will appeal to others besides students of Economics, as Economics has a profound human interest. Besides in our day and generation, the Great War has accentuated as never before the Economic tension in the world. But it is not true to say that the Great War has created the problem. It has only widened and deepened the already existing cleavages and thereby at once revealed and accentuated the Economic struggle in the world as never before. But the War between Capital and labour is a far greater war than the so called Great War, which is after all but a mere episode in world History, which will inevitably shrink with time, in magnitude and importance alike even though it looms large before the eyes of our generation. Unlike this, the Economic struggle between Capital and labour is an eternal War which is not confined to any one age or country or people, but is broadly human and world-wide. Through the economic problem is universal and know no racial or territorial boundaries, yet it assumes a local colouring and specific shape and distinctive form according to the ever-varying conditions of particular times and places and peoples. I must frankly confess that we in India are centuries behind in our economic development. India is still predominantly an agricultural country. In the villages of Southern India, as well as throughout the fertile Indo-gangetic plains of Upper India we are still in the more or less peaceful days of mediaeval feudalism, in which the hereditary landlord enjoys almost sovereign rights over the labouring classes. But the peculiarity of Indian feudalism lies in the striking fact. That the world-wide familiar distinction between capital and labour is enforced in India by religious sanction and stereotyped for all time in the unique Indian phenomenon of Hindu caste. The primitive peace of Indian agricultural feudalism is already beginning to be disturbed by discordant notes that are heard here and there now-a-days. The peaceful waters of Indian Social and economic life are now being

ruffled by rumours and echoes of rumours of storms and strifes, of strikes and lock-outs, of the formation of trade unions and labour unions in the few and scattered Industrial Centres of India. Already they have assembled in conference and have actually held two All India Trade Union Congresses. Unlike all this, the labour organisations in Ceylon may be still in their infancy, yet their economic life is far in advance of ours, due mainly to their happy insular geographical position on the great highway of the world's maritime commerce, and also the peculiar physiographical conditions of their country. Besides, these, historic causes like their more intimate contact with the highly industrialised nations of Western Europe, have played no small part in supplementing natural conditions and shaping their economic development. Even to a casual visitor economic production in Ceylon seems to be much more capitalised than in India. One sees on every side in Ceylon, vast areas of tea, rubber, Cocoanuts, and Cocoa plantations manned almost if not altogether entirely by imported Indian labour, and financed almost wholly by foreign capital. Extensive tracts of fertile agricultural land lies fallow, apparently through the ineptitude or disinclination of the children of the soil. Another unmistakable sign of the advanced state of the economic life of Ceylon, is apparent in the fact that money is far cheaper and time is infinitely more valuable in Ceylon than anywhere in India.

Out of this wide field perhaps the most interesting theme is "The Relation of Capital and Labour". Before proceeding further, it is essential that certain familiar terms in Economics should be clearly understood. By capital is meant that part of the resources or wealth of a country which is available for the production of further wealth. Wealth is not necessarily money; in reality it is composed of all the many factors that satisfy human wants, and in the satisfaction of them tend to produce further wants and the means of satisfying them. Capital is one of the chief factors of economic production. By economic production is meant not merely composition, but also the creation of the values of articles of composition. Human life centres round the satisfaction of certain elemental wants; and the greater the civilisation of a country, the greater and more varied

are the wants of the people. In primitive times people's wants were few. Then they were quite satisfied with the bare necessities of life—food, shelter, and raiment; whereas to-day we require many luxuries to satisfy our sense of comfort and decency. Labour is another important factor in economic production. Capital alone can achieve next to nothing without the aid of labour. Though in modern times labour saving machinery has come to play an increasingly large part in economic production, yet labour in some shape or form is still found to be absolutely indispensable. Thus capital and labour are both alike necessary for the production of the wealth of a country.

For a long time the tendency was for capital to dominate and govern labour. For long centuries the authority of capital over labour was universally accepted without question as a matter of course; and with the progress of time the grip that capital had over labour became increasingly tight and there arose powerful associations of capitalists on the one hand, for the more complete mastery and control of labour and on the other hand, for increased mass production with a view to cheapness and consequent successful competition with other manufacturers. Competition between manufacturers was inevitable and in the struggle the petty capitalists and small-scale manufacturers were driven out of the market leaving the entire monopoly in the hands of one or a few large trusts and cartels or large associations of capitalists who arbitrarily dictated their own prices to the needy public. The inevitable result of all this, was, increased cost of living and augmented prices of even the bare necessities of life. The labourers found to their dismay that while on the one hand they were paid the lowest possible wage for their productive labour, yet on the other hand they had to pay the high prices dictated by the big manufacturers who were their employers. The growing discontent gradually took shape and found utterance in modern labour organisations. As these developed the workmen attained a full consciousness of their own real position in the economic world as creators of wealth, and with increasing clearness and force they began to formulate their rights and assert their claims. Thus what in the initial

stages was but a mild protest against the tyranny of capital, gathered force with the advance of time and developed in its turn into a gigantic scheme of production by association rather than by competition or monopoly for the direct benefit of the associates. This is the very essence of the constructive programme of labour association to day. The move for labour to take a far more important and active part in economic production as well as Government is called Socialism. It is the name given to any of many schemes for regenerating Society by a more equal distribution of property and more especially by substituting the principle of association for that of competition. For the classical expression of this ideal in the world's literature we must turn to the golden age of Greek civilisation, when Athens was the intellectual metropolis of the world. We owe it to the superb genius of the incomparable Plato himself, who is not only the world's greatest philosopher, but was also a constructive statesman and an original economist of the highest order. In the immortal pages of his "Republic," Plato has sketched for all time the outlines of an ideal communistic city-state. Coming to more recent times, to the golden age of English Literature, in the days of Queen Elizabeth, we find in More's *Utopia* a more modern if less picturesque attempt to describe an ideal communistic state in which private property is abolished and the articles of production and consumption are commonly shared by all the peoples. Soviet Russia is the supreme modern example of such a communistic experiment on a gigantic scale, many people hold that the bold Russian attempt in our day, to build up a communistic state is a dismal failure, while others claim that it is already a remarkable success full of promise for the future. But it being contemporary history, we are far too near the events and do not have the right perspective to judge how far it has succeeded or failed. Though the Russian Soviet experiment is considered by some competent authorities to be a success from an economic point of view, yet politically, it is so far admittedly a failure. This is not surprising as there is no such easy royal road to the world's economic and political salvation. No one-sided solution of this ancient and chronic problem by sacrificing the interests of capital to those of labour or of labour to those of capital is ever likely to prove satisfactory

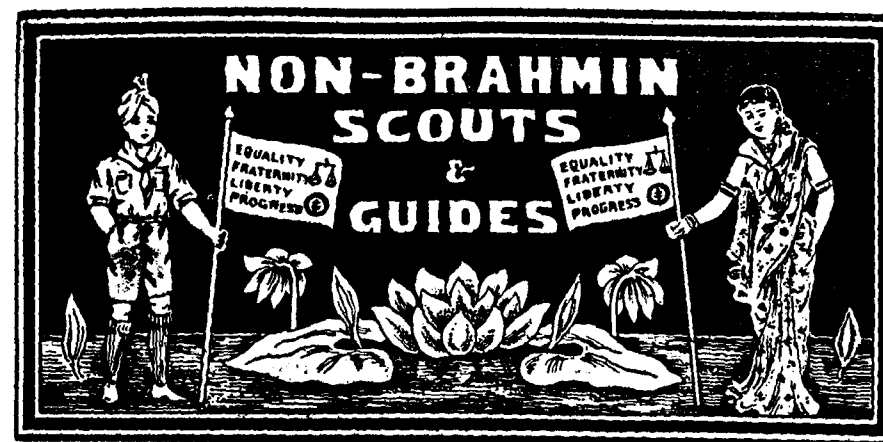
or permanent. The value of all such partial experiments lies in the fact that they furnish invaluable human experience and serve to pave the way to a more balanced and comprehensive solution of this chronic problem. The true solution lies and must lie in the steadying and sobering influence of educated and enlightened public opinion. In the recent strike in England when the impasse between labour and capital reached an acute crisis of unprecedented dimensions and precipitated a national calamity of appalling magnitude, almost rivalling the horrors of war time itself; in an incredibly short space of time the sober voice of enlightened British public opinion effectively asserted itself and brought both sides quickly to their senses. The sage of Chelsea, Thomas Carlyle, and the great English workingman's prophet, John Ruskin, wrote bitterly against economics as a dismal science which pondered to the sordid selfish instincts of men and as concerned with mere questions of wealth, leaving out the vitally important and fundamental question of human welfare. In short the essence of their message consisted in a trumpet call to the men of their generation to turn their eyes from mere economic wealth to human welfare. What Socialism and the application of the principles of a soul less political economy could not achieve in revolutionary Soviet Russia, has been accomplished in conservative monarchist England by the levelling influence of educated public opinion and unfailing loyalty to the highest ideals of religion, mere education or what is called culture is a dangerous double edged sword of doubtful value. It may cut both ways. To what appalling calamity and unrestrained frightfulness, the cult of mere culture bred in the fatherland of Germany, is still within living memory. Mere knowledge may only add fuel to fire in fanning into flame the latent embers of human selfishness. It is true that knowledge is power, as the wise Bacon said. But what may not unscrupulous selfishness do with it? We need more than knowledge and power. We need an efficient motive and an effective moral and religious dynamic to tame the native selfishness of the human heart and to divert human resources into fruitful channels. We can no longer uphold that religion which teaches that each soul reaps what it sows and that we all live our own

THE NON-BRAHMIN YOUTH

separate individual lives, alike unhelped and unhampered by any other soul in the last resort. Such teaching has no inspiring message to social service or national solidarity or disinterested philanthropy. Unlike this we must broadcast the message which lays emphasis on the principle of vicarious suffering and sacrifice, we must broadcast the message which lays emphasis on the grand truth that we are indeed members one of another and that we do in very truth help and hinder each other. While emphasising the solidarity of man, we must not lose sight of the opposite truth of the infinite worth of each other human soul, of its distinctive inviolable individuality, of its sacred rights and privileges, of its divine origin and of its immortal destiny.

Non-Brahmin youth! we are the inheritors of this glorious living tradition, to which the world knows no parallel. It is our sacred duty and glorious privilege alike, to augment, enrich and hand on this priceless heritage to generations yet unborn. The world needs nothing more urgently than the uplifting influence of the Gospel of liberty, equality, fraternity and progress, you, young men and women of the Non-Brahmin Youth League who had the misfortune of suffering under the tyranny of caste and many other evils for long number of centuries are especially invited by God to make yourselves servants of the poor and the oppressed and introduce peace and good will instead of war and hatred between the labourers and capitalists. Let your religion be one of love and service. Let it bear rich fruits of joy and happiness in the lives of all irrespective of caste, creed or colour.

MISS AMALA BANGARU, B.A., L.T.



THE GIRL GUIDE MOVEMENT.

II.

In my previous article I proposed to deal with the "organisation and the Law of the Girl Guide Movement." There has been much misapprehension amongst the public in the correct interpretation of my subject. I would like to emphasise in the first instance, on the absolute importance of developing the literature in the movement so as to spread the spirit of the movement to every nook and corner of our country. Every community and sect existing in the Sacred land of India should realise the immense possibilities of the movement and to this end vigorous propaganda should be carried out by an organised band of workers in every locality. We will now discuss and devise methods of such organisation. First a Central Association should be formed by a band of earnest and enthusiastic workers for the cause. This association should draw up the constitution of the movement in such a form inspiring into it the High ideals of life expressed and depicted in such a way as would appeal to every person. The Central Association having thus drawn up the constitution should begin the propaganda by distributing pamphlets, arranging lectures showing by their activities the efficacy of the high ideals to which they are pledged. Branch

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associations should be formed side by side and the propaganda carried rapidly till a net work of Girl Guide centres are formed in the whole land. When this organisation is thus complete, efforts should be made to make the movement a living force, in the country. To achieve this end great personalities are required. It is a well known fact that our Mother country never lagged behind to bring to the arena her great and worthy personalities who are best fitted to take up and successfully lead it. Indian history is not wanting in instances when many a renowned and brave son and daughter came forward and showed to the world what Indian genius is capable of achieving. The manner in which the people responded to the call of such great men and women bear ample testimony to the fact that Indians as a people are not inferior but even superior in some respects to the other nations existing in the world.

There is nothing in this world like organisation and education and if these two things are not present in any country that country cannot go far for want that is how great nationalities have sprung up attained their eminence through organisation and education and have collapsed in consequence of the demoralising influence having crept into them and thus relaxing the influence of proper organisation and education.

It is very painful to find that our sacred soil which once enjoyed its glory and greatness did not become an exception to the rule and fell a prey to the demoralising influences. And it is still more regrettable to observe that our vast country after 150 years of British rule is still groping in darkness in utter helplessness, bewildered as it is and not knowing what to do with the clash of Western culture staring at its face. What is this helplessness and why are we incapable of organising ourselves as a great nation? The reason is not far to seek. A little reflection will tell us that the remedy lies within and not without. There is nothing wrong with the external world and we have no right to complain that external pressure and force of circumstances brought to bend on our country are hindering our progress. For the whole problem of our uplift lies in one simple yet powerful factor, the place of women in our social, political and

THE GIRL GUIDE MOVEMENT

economic life. If we solve this problem, if in our attempt at solving the same we restore the woman to her rightful place in our society and political life, then we have achieved a great thing. Thus arises the question of bettering the position of our women. The best way of organising the womanhood of this country is to successfully carry out the Girl Guide movement in our Country. In the Western countries we know how the movement is worked on sound lines and how mainly on account of this movement those countries are so very well organised in every sphere of life. It came to be recognised in these countries that woman is the sole cause for the greatness or the weakness of a nation. It is therefore very essential that education of a very high order, practical and useful should be given to women more than to men. Educate the womanhood of your country on right lines and then you will have no cause for discontent or disintegration.

The Girl Guide movement will help our country to regain its greatness. Girls when properly educated and disciplined will no doubt become excellent mothers and be a source of inspiration to the rising generation. For the girl guides with their acquired knowledge in the various walks of life will be in a position to train their offsprings in a manner best suited to serve their country. The art of good citizenship which is inculcated in the minds of young girls can never be rooted out but form as it were the bedrock of a powerful nation.

I have sufficiently dwelt at length on the need for organisation and how it should be carried out. For the detailed working of the organisation it is best we should at present, copy the methods adopted in the western countries. The general principles of organisation of the Girl Guide movement are available to us in books printed on the subject by eminent western authors.

The question of the adaptability of such methods to our country can be attended to and improved upon with limits to local condition as progress is made.

INDRANI BALASUBRAMANIAM.



EXPLOITATION OF YOUTH MOVEMENT.

The Youth of all countries have been stirred to a new consciousness of their rights and privileges. The war has taught them the position they hold in society. They have realised at their own expense the cost of mutual suspicion and spirit of aggrandisement among the nations. Since the close of the war they have been trying to bring about a relationship of friendship by mutual understanding. They have also taken upon themselves the solution of some of their own problems, political, social, moral and spiritual. They are no longer satisfied with things laid down for them by others. In India young men have always supported all popular movements. Sometimes they have been exploited by self-seeking leaders. Young men have generally been on the side of liberalism and freedom. We are therefore pained to find that they are being organised against freedom to support age-long authority. Some of the practices in India owe their origin to the machinations of self-seeking priests. Idolatry and caste are the two pernicious systems which are eating into the very vitals of the community. They have been so long maintained in the interests of Brahminism. We naturally expect that the leaders of the youth movement in India would break through these fetters. But unfortunately these young men lend their support to persons who would like to keep India in perpetual bondage. Persons who want to keep India divided and unprogressive by maintaining intact child-marriage, caste and idolatry are invited to guide the young men against institu-

CURRENT TOPICS

tions pledged to liberal education and liberal outlook on life. When will our young men know their own minds and see through the designs of their leaders?—*The Indian Messenger, Calcutta.*

DR. P. C. RAY ON MADRASI DIET.

A Hindi address was presented to him by the Hindi Premi Mandal. Dr. Ray in reply spoke for a few minutes on various things including the diet problem of the South. He said that Madrasis looked weak owing to the vitaminless food that they ate. Mere rice and rasam had absolutely no nourishment. Madrasis, being vegetarians generally, must take more of the pulses and milk. The buttermilk which they take must contain cream floating over it as without it buttermilk has no food value and is given in Europe to pigs and animals. Without building the muscle he said, the intellect could not be built up properly. The food of the Madrasis is the poorest in all India in muscle-building properties.

THE TEACHING OF PREVENTION. TRAINING DOCTORS FOR A NEW ERA.

The idea of preventive medicine will never fully prevail until more doctors enter the field as leaders, until physicians in general understand and actively support public health activities and until they themselves seek to keep people well through periodic examinations and by advice about personal hygiene. If this is ever to happen, medical schools will have to change their courses and their attitude. A few perfunctory lectures on public health and hygiene wedged into a crowded curriculum leave medical students uninformed and indifferent. Something more radical and effective will have to be done. Surely the lot of medical teachers is not a happy one. They are beset from all sides.

For decades the progress of medical research has demanded more and better laboratories for biology, biochemistry, physiology, bacteriology, and pathology; elaborate installations for X-ray and radium therapy and for treatments by machines,

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baths, and artificial sunlight; as well as operating facilities of many kinds. Hospitals with patients in beds are no longer sufficient for studying diseases and teaching students. There must be out-patient clinics for the sick who are able to get about, and even health centres for well persons. In addition to all these requisites the public health leaders are clamouring for the teaching of prevention seriously and to some purpose. It is not surprising that the medical school authorities have appointed a Committee to study the whole problem of the Curriculum. The Foundation is making a small annual grant towards the support of this Committee.

Rockefeller Foundation.

"OUT-DOOR LIFE AND THE EDUCATED INDIANS."

Rao Bahadur D. Ananda Rao, B. Sc., delivered a lecture on "Out-door Life and the Educated Indian" at the Kellett Hall, Triplicane, Rev. J. S. M. Hooper presided.

The lecturer said that in India educated classes were in no way better than the villagers, so far as out-door life and the study of nature was concerned. As students, they were so engrossed in their particular branch of study that they paid little or no attention to things that surrounded them. In this respect, the educated Indian was a complete contrast to an educated European. The reason was to be found in the way they were brought up as boys, and the training given to them by their parents. The average Britisher's knowledge of the ways of nature was certainly more than an average Indian's. This might be put down to want of proper observation. It was incumbent on all educated parents to give their children such training in their early life as would help them to study and observe the workings of nature around them. A study of the plant and animal life would create a passion in the young to explore, a trait which parents should encourage as it would develop the habit of courage and self-help. Observation would tend to beget imagination which, in turn, would lead to invention.

were few. Then they were quite satisfied with the bare necessities of life—food, shelter, and raiment; whereas to-day we require many luxuries to satisfy our sense of comfort and decency. Labour is another important factor in economic production. Capital alone can achieve next to nothing without the aid of labour. Though in modern times labour saving machinery has come to play an increasingly large part in economic production, yet labour in some shape or form is still found to be absolutely indispensable. Thus capital and labour are both alike necessary for the production of the wealth of a country.

PHYSICAL CULTURE.

The chairman Mr. M. Ratnaswami, Principal, Law College observed that physical exercise was very important in one's education. Madras and next Bengal compared most unfavourably with other provinces of India, especially the Punjab, in the matter of physique of its people. Therefore anything that went to promote physical culture deserved encouragement.

Mr. K. V. Menon, in his lecture, said that one of the reasons for the physical backwardness of people in Madras was because of the undue emphasis placed on the literary character of education. The Government was partly responsible for this as they had created the impression that it was only the diplomaed or degreed people that would get jobs. But in ancient days, as was now the case in some of the Indian States, great prominence was given to physical education.

In India, he continued, the average life of a man was 25 years while in other countries it was double or treble. One of the reasons for this was that the average Indian did not cultivate a liking for games or sports. Secondly, he became addicted to habits frowned upon by nature such as smoking, drinking coffee, tea, etc., and early marriages which sapped his vitality. But now when everybody was asking for Swaraj, and the students, more than political leaders they should develop their capacity for self-defence. Much of their agitation for Swaraj does not command as much respect with the powers-that-

be because they knew that the Indians were not capable of giving momentum and driving force their aspirations put forward so glibly. One thing, in this connection, he would like to speak of—the Hindu Mahasabha. It was really a good idea of Swami Shraddhanand to organise a Hindu Mahasabha for the physical regeneration of India and Hindu Society, but the hitch came in when it was also advocated as a means of protection against Muslims. However that might be, any attempt to improve the physical condition of the Indian people was welcome.

There was then a demonstration of physical feats by Mr. Durairaj. Prizes were afterwards distributed consisting of silver medals and cups to the winners of the various Badminton tournaments held under the auspices of the Club.

The Chairman then exhorted them all to take to physical culture so that, he said, if the British Government in a moment of absent-mindedness gave them Swaraj and people from the West or East attacked them to deprive them of their freedom, they should be able to defend themselves.

With a vote of thanks the meeting came to a close.

PRACTICAL DEMOCRACY.

The Rajah Saheb of Sivaganga in responding to the toast proposed on his behalf said that the Kaleswarar Club was started by him for the welfare of the clerks, to provide them with opportunities for games and social life, and that he has given the Club grounds which is his private property for Club activities in the interest of his subjects. He greatly emphasised the fact that he considers all his subjects as his equals, as his brothers, and that he is a lover of common people. He also emphasised that the Club stands for physical and social development and therefore requested all the members to throw overboard caste-pride and all reserve, and develop social habits which alone will bring them national freedom. In fine he requested the members to show increased interest in the activities of the club.

THE GENIUS OF BUDDHISM

The genius of Buddhism is such that it includes within its fold the most divergent points of view, yet all are synthesis in the source from which all came and the goal to which all tend. For above all doctrine and divergence of interpretation stands the glorious figure of the Buddha as the prototype of all men, while the different schools are so many convergent ways to the self-same journey's end. If we wish to know the cause of the decline of Buddhism in recent centuries, we shall find it in a gradual substitution of doctrine, ritual and outward form for that 'immediacy of living experience' which Dr. Dahlke rightly holds to be the only way to Buddhahood. The West is tired of dogmas, creeds and rituals and needs to-day some rational philosophy which will, while offering an explanation for its problems, leave it free to accept or reject that solution as it pleases and which, above all, will stand the acid test of daily life. 'If we are to supply this need, we must be prepared to offer Buddhism as a reasonable and practical philosophy. That it is the former can be proved by reasoning and common sense, but how else can it be shown to be practical except by the personal example of those who have the courage and the strength of mind to practise what they preach? This must be the keynote of our work in the years to come, and only when it once more becomes the keynote of all Buddhists in the world, will the Dharma again be visible for all to see.

We send our greetings to our brothers in the East and wish them a happy year of good work well and truly done.

J. B. PRATT,

The Eastern Buddhism.

THE AGE OF CONSENT COMMITTEE.

AN APPEAL BY THE MADRAS LADIES.

The public are aware that the social reform movement in modern India began as a movement of domestic reform and that, ever since the days of Raja Ram Mohun Roy, the far-sighted among Indian leaders have rightly concentrated their

attention on the education and emancipation of women. Sir Morapant Joshi is entitled to the gratitude of the public for issuing a circular calling upon the enlightened women of India to come forward and give their views on Dr. Gour's Bill on the Age of Consent. It is to be carefully borne in mind that this Bill, if passed into law will protect girl-children, of all castes and creeds, from the evils of premature wifehood and early maternity. It is therefore the primary duty of every one of our sisters to concentrate their attention on the questionnaire issued to the public by the Age of Consent Committee and send the replies before the 15th August, at the latest. We wish to impress upon the public that it is a unique opportunity given to all progressive and right minded men and women to express their opinions freely and fearlessly and thus strengthen the hands of Sir Hari Singh Gour, the great champion of women's cause.

The Amendment Act of 1925 passed by the Government of India raised the Age of Consent from 12 to 14 years outside the marital relationship and to 13 within the marital relationship. But Dr. Gour's Bill intends to raise the Age of Consent from 14 to 16 outside the marital relationship and to protect married girls between 13 and 14 years of age. Now the declared object of the Government of India in appointing the Committee is to stimulate and concentrate public opinion with a view to formulate lines of further possible advance. It is not necessary that all the 21 queries should be answered by every witness. As the note appended to the questionnaire states, the queries may be answered wholly or in part according to the sphere of experience of each person answering. It is to be earnestly hoped that experienced social workers and social reform associations composed of men and women interested in raising the Age of Consent in non-marital cases will also bestir themselves early and communicate their views to the Secretary, Age of Consent Committee, Simla.

- (Sd.) Mrs. L. Masilamani.
 „ Mrs. R. Tiruvenkatam.
 „ E. K. Janaki Ammal.
 „ Rukmani Lakshmipathi.
 „ S. Muthulakshmi Reddi.

PREVENTION OF CHILD-MARRIAGE.

The Bill introduced by Rai Saheb Harbilas Sarda has not received the attention which it deserves. It is a measure to improve the national life of India. Marriage of parties when they are neither physically developed nor intellectually equipped can never be conducive to health and morality. Such a marriage leads to large infant mortality and gruesome maternity fatalities. Orthodox communities do not like interference with their social practices which, they maintain, carry with them religious sanctions. The world has made sufficient progress in the knowledge of human health and social life since the *Samhitas* were written, or the present-day customs received their definite forms. It is time that people revised their mode of life in the light of modern science. Indians can ill afford at the present time to neglect the solution of their social problems. Marriage laws should be thoroughly revised to ensure a satisfactory condition for the promotion of national welfare. The Bill introduced by Mr. Sarda is conceived in good spirit. It wants to penalise any marriage below 14 in the case of girls, and below 18 in the case of boys. The Brahma Samaj has been following this age-limit ever since 1872. This is also considered by many as too low. At a public meeting held at Lahore under the presidency of Lala Harikishen Lal in the Hall of the Punjab Brahma Samaj, it was urged that the limit should be raised to 16 in the case of girls, and 21 in the case of boys. In fact in the Brahma Samaj marriage below 16 and 21 is very rare. It can be definitely proved by an intensive study that the health of the community has improved by abstaining from child marriage. There are signs that orthodoxy will not easily yield. The liberals all over the country ought to organise their forces to turn back the currents of reaction and to give it a right direction in this matter so vital to the nation's growth and development.

The Indian Messenger, Calcutta.

REFORM BY LEGISLATION.

The world opinion matters in the case of the political emancipation of a subject people. That opinion, however, is

being poisoned to our detriment by our enemies. And we cannot say we have not given them handle for it. We have misused our opportunities, we have not harkened to the voice of our social reformers. Vidyasagar cried in the wilderness and was unheard when he advocated the remarriage of widows. The children's children of those who opposed him and refused to marry widows cannot now protect their sisters and daughters against the outraging goondas. Some people are even now so obtuse that they see no harm in insulting the memory of Ram-mohun Roy and are conspiring to upset the whole plan of his reform propaganda. The poet's warning cannot be in vain. "To lag behind is to court death." That we are not a sufficiently living people the civilized world has begun to suspect. With our social fabric as it is to-day we cannot command respect and recognition. A mediæval India has no chance in the race of nations. Our hope lies in the making of India a modern nation and that can only be done by carrying out reforms by legislation. Writing in the May number of the *Vedic Magazine* on "Legislation and Reforms" Indra Vidyalankar rightly observes :

If the writer be allowed to express himself clearly and candidly, he will at once point out that it is all due to the lack of knowledge of civic duties amongst our countrymen. The people as yet have not enough faith in the governmental initiative in the matters of social reform. In almost all civilized countries, social evils have been rooted out by the force of legislation. In every country there were such people as resisted every new innovation by legislation, but they had to yield ultimately, as there was no other alternative left for them. Here, too, in India, only those measures of social reforms have been crowned with success, which had the support of the government at their back. The *sati* could never be abolished, had not Lord Bentinck taken up the matter in his own hands.....

If Turkey has been re-born in the short period of ten years only, it is due simply to the dictatorial powers of Mustapha Kamal Pasha. With one stroke of his pen the President of the Angora Government has brought about so many reforms—social

and political—as could not have been brought about by hundreds of reformers working together. Really legislation for eradicating evils is sure remedy to cure the body-politic of its diseases.

We are glad that people are coming to realise the fact that legislative interference in matters social have become a necessity. The hollowness of the shibboleths such as reform on Sastric lines, reform from within, is thoroughly exposed. These pretences of do-nothing deluders of men have simply delayed reforms and reforms thus delayed have led to social revolution. In the atmosphere which encourages the burning of the *Manusanhita*, social reform at a snail's speed is not to be thought of. Social wrongs must at once be mended or ended and that can only be done by legislative enactments. To be entitled to the respect of a free, modern people, the Hindus and Mussalmans of India must be prepared to part with many things which do not fit into the life to be lived here and now. An antediluvian people is an anachronism.

The Indian Messenger, Calcutta.

EVILS OF PURDAH.

Being asked by a Muslim sister of mine to give my views on 'Purdah' I gladly avail myself of this opportunity to give expression to my thoughts upon this question which is of paramount importance to a good section of the women of this country. Purdah, as we all know, derives its origin from those war-like days and from that turbulent period in our history when human life and honour were unsafe and women had to be protected from the invading legions by special contrivances; but now when peace and order prevail in the land, there is no valid reason whatsoever why the better half, the mothers of the race, should be denied opportunities and facilities for the health and natural development of the body and mind. To be frank, I do feel that nowadays, Purdah is preached, is kept up and insisted upon and inflicted by the men upon the fair sex, simply from a feeling of distrust, suspicion and jealousy and from a false notion of safety and modesty.

Women, owing to their ignorant and helpless condition cannot but submit to these unnatural fetters imposed upon them against their inclinations or desires by the iron will of their masters. The existence of Purdah is still kept up by a wrong feeling of sex superiority and tolerated on the assumption that women cannot take care of themselves and cannot resist temptations and can have no imagination to be fed and no mind to be trained, forgetful of the facts in our history that women have proved to be the best fighters in the raging battle when their honour was at stake and the best administrators in peace time when opportunities had been given to them. Nay, history has furnished many glorious instances of wives' loyalty to their husbands; but alas many have been the lapses on the part of men and much has been the disappointment caused to pure and good women by their inconstant and disloyal partners in life.

INJURIOUS EFFECT UPON HEALTH OF WOMEN.

Again Purdah being a transgression of nature's laws, has produced many serious consequences upon the individual and society. While every living being from the single-celled amæba upwards enjoys nature's free gifts, basks in the sun and lives under the open sky and breathes the dust-free air, women styled the men's better-half and the authors of life, are imprisoned within the four walls of their house, the beauties of nature being denied to them and their movements being limited. They are deprived of open air, bright sunshine and all those innocent amenities that render life sweet and pleasant and make for a healthy and happy existence. Could men become so purblind as not to realise the results of such an unnatural and such an uncomfortable life on the individual and the community?

Of course a few men will boast with pride that some of their women themselves do not want to leave off the Purdah. How could they expect those women, who have been caged for ages to know the advantages of a free open air life? Is it not the height of folly to expect the blind to give his opinion of a beautiful landscape or the deaf to appreciate the well-toned melody of an expert musician?

The poor among the Purdah ladies drag on a most miserable and unenviable existence living like caged birds, having very little space to move about within their dingy, ill-ventilated rooms, inhaling the foul latrine and gutter air, and thus falling an easy prey to such chronic diseases as consumption of the lungs and bowels, dysentery, diarrhœa, chronic dyspepsia, hysteria and neurosis. The well-do-do, even though they command better comfort are still narrow in their outlook and unhygienic in their habits owing to their ignorance of the laws of health and sanitation and owing to the absence of free and healthy social intercourse with the outside world. They suffer in health and mind as much as their poor sisters. It is a common event in many Muslim families that owing to the premature death of their first wives the husbands have to marry twice or thrice in their life-time.

As the result of ill-health of the mother and the insanitary conditions in the home, the maternal and infantile mortality record is the greatest in that community. Naturally the infants and children who spend most of their early days with the mothers have necessarily to share their hardships and privations.

RACE DETERIORATION.

In addition to actual loss of young promising lives and the consequent human suffering and sorrow, there is going on amidst us increasing race deterioration from generation to generation. No wonder we are found unfit to compete in the race of life with other nations that lead a freer and a more natural life. The Calcutta Health Officer's report says:—"Between the ages of 15 and 20 years for every boy that dies of tuberculosis, six girls die, the contributory causes being purdah and early marriage. This is also confirmed by the Delhi Health Officer's report.

This evil custom by preventing natural and free social intercourse between the sexes has brought about an artificial barrier and has deprived each of their mutual contribution to the formation of the individual and national character. Its highly demoralising and pernicious effect is seen in the fact

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that the women grow in the consciousness that men, other than their fathers and brothers, are the enemies to their morals and men are nurtured in the thought that women are mere reproductive machines and that they are not capable of anything better and higher. Even though the Prophet has said wisely that 'Heaven lies at the feet of the mother' yet in practice, women whether wives or mothers, are treated as if they are of the sub-human grade and are considered incapable of right action and judgment. It is a very regrettable and painful truth that even to-day there are men among the educated section of the Muslim community who oppose their women's education and who stand for the Purdah. The other day when I was engaged in a hot and interesting discussion on this subject with a young England returned Barrister, I could not repress my feelings of just anger and disappointment at his cool remark that the Purdah has its own advantages, and just then I noticed his English educated wife who was listening to our conversation with a good deal of interest flying into the room, at the sight of a menial male servant. I have a great mind to suggest to these gentlemen "Why not impose Purdah on the men also, if it has conferred benefits upon our women and thus allow the good to be shared by both the sexes?"

As far as I could see, the arguments that the loyal votaries of Purdah advance to defend the system are not based upon good and clear reasoning and sound judgment, but seem to be founded on a baseless fear that women may abuse their freedom, that they may turn out to be unchaste and disloyal and lose their modesty and womanly charm and above all become rebellious. I need not point out in this connection that such unwarranted conceptions of women's mentality cast a slur on the whole womanhood. Further, the advocates of Purdah are not able to justify their action by any other argument. The reasons given by that great nation-builder and leader of Turkey, Mustapha Kemal Pasha, for the abolition of Purdah which must appeal to his co-religionists in this country are quoted below: (1) Purdah makes women pale and anæmic, and interferes with their proer growth and development. (2) It induces licentiousness on the part of men; encourages immorality and thus

lowers the moral tone of the society. (3) It enables criminals to escape under the veil, and lastly the country is deprived of the economic value of woman's labour.

To me who has a large number of friends among the Muslim women, it is a pleasing sign that women themselves are getting impatient at their own slow progress and are awakening themselves to the evils of Purdah and illiteracy, and have already begun to revolt against a custom that is hindering their physical and intellectual development.

So, I can safely and surely prophesy that the salvation of the Muslim community is going to come through the honest efforts of their own women at reform; and in this connection I may bring home to my Muslim sisters the bitter lesson we have learnt from the world's history that no nation has secured its freedom by an act of free gift. So I would advise them to demand their rights, agitate for free and compulsory education and go on agitating till they get it and thus educate themselves that they may become free.

No angels, not even the mighty gods, can deny our birth right to us and keep us ever in ignorance and bondage. So let us go on labouring and agitating till the goal is reached, in the firm faith and hope that success is sure to attend a just and righteous cause.

DR. S. MUTHULAKSMI REDDI.

SOCIAL REFORM.

He made a pathetic appeal to the young men to allow women to take their own place and not to impede their path, even if they were not going to help them. People opposed to it, might quote Sastras, but he asked the young men not to believe all that and that they must dismiss such advocates. If they were not going to adopt to the environments consciously, they would only be a back number and the woman would one day revolt against the many iniquitous customs and take her own place. He compared the present position of women to that of two decades ago and pointed out that in that same

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strain progress was bound to come for them in their social advancement, despite the dynamic forces at work against it. In this direction they must copy the West.

THE HON. JUSTICE M. VENKATA SUBBA RAO.
THE BLACK BOY.

The letter headed "The Black Boy" badly needs correcting. Its author says first, that things won't be right "until the African native woman is lifted from the terrible position in which she lives," and then later that European women prefer "the native fresh from the reserve . . . to the boy who has been taught by the missionaries." As missionaries are the only people who attempt either any lifting or any teaching, these two statements cancel one another out. The first of them is sheer nonsense. Wives in Bantu tribes are no more slaves than they are in Welsh mining villages. And both they and their husbands resent insults and assaults at the hands either of Europeans or of Africans exactly as we do. They suffer, exactly as the wives of the workers in Europe do, chiefly from ignorance and poverty.

As for missions, opinions differ. Those who want to prevent Africans from learning what we know and from becoming as able to manage their own affairs as we manage ours, naturally don't want him taught that he is the equal of the European, which is what the New Testament teaches. But one thing about missions is certain. Where theirs was the only influence from Europe, as was the case in some parts 20 years ago, crime of all kinds was extremely rare. More than 20 years ago my wife and child lived with me in North Nyasa, where except for the magistrate and three traders all the European residents were missionaries. I had often to be away from home for a week or more and leave my wife and child totally unprotected by any "white." They felt and were as safe as they would be in London—in fact, a good deal safer. No European in these days ever thought of locking a door. One house we lived in for months had no door.

I am aware that things are different now, and that crime is rampant now in East Africa, at least in the towns. In 1926

more than 8 per cent. of the total European population of Kenya, men, women and children, appeared before a court charged with some offence. For the foul diseases of the heart and mind that are bred, in Africa as in Europe, by capitalist exploitation, do even greater injury to the exploiters than to the exploited. In Jamaica, by contrast, where there is no racial discrimination, either in the laws or in the schools or in the churches, the proportion of criminals and paupers and the insane is in each case far lower than in this country. The suicide rate, the lowest in the world, is an eighth of the rate in British and a fiftieth of the rate in the United States.

I feel bound to add, that it is to be feared that the older type of missionary who, whatever his faults, gave and taught all he knew without stint, is being replaced by courtier priests who teach only what reactionary governments think Africans ought to know.

NORMAN LEYS.
The New Leader.

Brailsford, near Derby.

HOW BRAHMINS BOYCOTT THE SIMON COMMISSION.

MR. SRINIVASACHARI'S MEMORANDUM.

The following is the text of the memorandum submitted to the Simon Commission by Mr. Srinivasa Achary.

The orthodox Hindus form the bulk of the community. Their long cherished religious and social sentiments and practices are not merely not respected but often treated with indifference and ever recklessly violated when such matters are sought to be legislated upon. The so called representatives in the Council do and cannot represent the orthodox community. Hence appeal has frequently to be made to the executive Government to stay the hands of hasty and revolutionary legislators. The oath or the affirmation of allegiance by the Members of Councils should include a declaration that they shall abstain from all such interference.

The working of the Reforms so far has barren of good result. Political principles do not sway the elections or the activities of the Council. There is no such thing as the mandate of the electorate. The worst of Council crises have not necessitated any appeal to the country changes in the Ministry or no confidence motions related to ministers as individuals and not to their politics. The Ministers remain in Office so long as Government helps them. The Council only furnishes opportunities to ambitious persons to secure office and power, naturally therefore the principles of the Council parties are often changing. Communalism which means denial of democracy for all time and promotion of perpetual differences and bitterness is being exploited fully to serve the above end.

Responsibility in the Government must be evolved free from the poison of communalism. To this end the remedies suggested are as follows :—

(a) The Governor's cabinet should consist only of members chosen from those elected to the Council. The present number is top-heavy and must be reduced to five. Only the very best men fitted by integrity, ability and statesmanship should be appointed to the Cabinet, communal considerations playing only a secondary part.

The members of the Councils shall not look forward to any appointment ordinarily. The Council should be like the parishad of old deciding the dharma for dharma's sake.

(b) There shall be two Chambers (1) The Popular Assembly (2) the House of representatives. To the former the electorate should be a rural one, and the qualification for vote should be the payment of some tax or possession of some property, however small. *Universal adult suffrage is deprecated.* The latter Chamber shall be on the lines of the present Council making provision for the representation of communal and social, economic or other interests. This can correct communal and other wrongs, if any committed by the first Chamber. The Budget and Bills must pass through both the Chambers being first introduced in the Popular Assembly.

(c) The Governor's power of certification and veto are necessary, though for limited purposes. Reason must be assigned for the exercise of such extraordinary power.

(d) This scheme applies *pari passu* to the Imperial Government.

(e) Communalism in services, especially the judicial be tabooed. The morbid idea that Government is run to find appointments for communities and in proportion to their number should be fought out with a firm hand.

(f) The local bodies should be completely elective, though the local administration officials may have *ex officio* seats in them.

(g) Other questions do not call for special representation from the view point of the orthodox community.

MEETING AT TRIPLICANE.

Under the auspices of the Sri Madhwa Association a public meeting of the orthodox Brahmins of the city was held last evening in the Uttaradi Mutt, Singarachari Street, Triplicane, with Mr. V. V. Srinivasa Iyengar in the chair, when Mr. N. Srinivasachariar explained the memorandum submitted by him to the Simon Commission and spoke about the present position of the Brahmins. There was a large gathering present on the occasion.

The Chairman began by saying that for the last twenty years he had not been taking any part in politics, though he had been studying the situation closely, both in India and elsewhere. He had found that all were agreed on having complete responsible self-government as their goal and that the present reforms had not wrought them any good. The Indian National Congress and all the other political organisations in the country were working towards the ideal of democracy, emphasising equal participation in it by all communities. At the time the present reforms were being discussed, all the communities demanded representation whereas the Brahmins,

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though a minority communities did not want communal representation. The result was that at the present-day there were communal fights especially in this presidency. The Brahmins were everywhere hated and their position had become intolerable. It was a happy sign of the times that they had Sabhas like the one under whose auspices they had met amidst them to point out to the community the need for unity. Mr. N. Srinivasacharya probably thought that the Brahmins' case would go by default if some representations were not made to the proper authorities. There would be two sides to every question. He was not going to discuss them. Taking for instance the question of child marriage, they had now a Bill pending before the Assembly on the question. Public opinion was not invited before the Bill was introduced. In no other country would this procedure be adopted on a matter which affected the custom of a large number of people. He knew that the Bill would be passed. But in his opinion the Assembly had no right to interfere with age-long customs of a large number of people. Marriage has been considered in India as a sacred tie and not as a contract and it was not for any assembly composed of non-Hindus and non-believers in Sanathana Dharma to pass any law on such a question. In this country teeming with millions of different religions, castes and creeds, the speaker continued, democracy would be unworkable to a certain extent (A voice. Could it be attained under the British Supremacy?) True, Brahmins who practised their true dharmas would not care for the form of the Government.

Proceeding, the speaker said that in politics also they had differences of opinion. At the present time almost all the political parties in the country had voted for the boycott of the Simon Commission. But Mr. N. Srinivasacharya had submitted a memorandum. He had stated the case of the Brahmins. 'Divide and rule' had always been the policy of the foreign government, though they had often proclaimed that self-government for India was the ultimate goal. They did not know when it would be conceded. The speaker had doubts whether they were fit for it at the present time. (A voice: You have

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yourself held a high post and had administered well. Why are we not fit?)

The speaker went on to say that Brahminism was dying to-day and that efforts must be taken to improve the community and thus strengthen the principles of Brahminism, for if it were not for those principles, the Hindu civilisation would have shared the fate of other ancient civilisation such as the Roman and the Assyrian. In conclusion, he appealed to the Brahmins to revive their old traditions and to lead the true life of a Brahmin.

Mr. N. Srinivasachariar, in the course of his speech explained the objects of the Brahmana Maha Sabha and the memorandum submitted by him to the Simon Commission. (Extracts from the memorandum had already appeared in these columns.)

The speaker then explained why he submitted the memorandum. The Varnashrama Conference which was held in Madras last year passed resolutions condemning the interference of the Government in religious matters and on standing its views to the Parliament. The memorandum dealt mainly on the question of interference in religious matters and communal representation. He submitted the memorandum to Mr. Simon and his colleagues, as they were the authorised Commissioners of the Parliament. He also thought that their case must not go by default. *In the memorandum he had only asserted the rights of the Brahmins. Considering the circumstances under which they were placed especially in his presidency, he thought that he must not lose this opportunity of asserting their rights. He hoped that he would receive the support of all Brahmins.*

Mr. M. S. Subramania Aiyar and others wanted to speak on the occasion and wished to know whether the subject was open to discussion.

The Chairman observed that it was already late (8 p.m.) and they had no time to have a free and fair discussion on the

subject. They had met mainly to hear Mr. N. Srinivasachariar. They had heard him and his views. If a discussion was necessary on the subject they could convene another meeting for the purpose and take further action. He therefore dissolved the present meeting.

MR. V. V. SRINIVASA IYENGAR'S WISDOM.

Mr. V. V. Srinivasa Iyengar presided. There was a large number of Brahmins present at the Meeting. There were constant interruptions apparently because of some difference of opinion in the submission of the memorandum to the Simon Commission and the President had to interfere promising to give the speakers later scope for discussion.

The President, in the course of his remarks in Tamil, said that his interest in politics had of late dwindled and he was able to know the present political situation of the country by means of newspaper and Journals. Referring to the Reforms he said that no benefit had accrued to the country by the Introduction of Reforms and one of the evils that the country was now faced with was the embitterment of feelings between Brahmins and Non-brahmins. He only wished that they should both come to an amicable settlement. Referring to the Marriage Bill he said that there were two bills pending before the Legislative Council and the Legislative Assembly with a view to raise the marriagable age of girls. It was quite against the Hindu customs, for Religion enjoined upon the parent to marry his daughter before she attained her puberty. He regretted that even some Brahmins in the legislatures were in favour of passing the Bill and if they did so they would not be acting in the best interests of Brahminism. In any country before and Bills of this nature were introduced, the Government would first of all see whether they were supported by a large majority of the people. He regretted that the Government was trying to interfere with the religious rights of the people in violation of the British pledge of 1858. Unlike in other countries marriage in India was made for Grihasta Dharma.

Referring to the Simon Commission he said that the Government of India Act of 1919 had enacted that a Commission to inquire into and report on the working of the Reforms and to recommend if or not a further instalment in Reforms might be given to the people and that according to this Act the Simon Commission was appointed. There had been a volume of public opinion to boycott the Simon Commission. He was of opinion that the Brahmana community would not advance its own interests by boycotting the Commission. He was very glad that Mr. Srinivasa Achary, even though he was sure he would be severely criticised, had drafted a memorandum to the Simon Commission with a view to safeguarding the Brahmin interests.

THE BRAHMANA MAHASABAHS.

It is significant that Associations of Brahmins are being formed in this presidency "for the protection," as the organisers state, of the interests of the Brahmins. At one time, some of the protagonists of this community proclaimed from house-tops that there was no such thing as the interests of any particular community, that there were only the national questions which came in the political field, and had to be decided from the national point of view. Withering sarcasm which was levelled against the communal organisations by the members of the Brahmin community at one time is seen in its proper light to-day, when associations like this are slowly coming into existence, unnoticed and uncriticised by the advocates of nationalism. The promoters of these associations justify their activities on the basis that the interests of the Brahmins are being threatened to-day, and that, therefore, they must come together to protect such interests. We do not propose to question the sincerity of those gentlemen but would like to point out that others who supported similar associations at an earlier period, were imbibed precisely with the same feelings which have been given expression to to-day, that they were no less sincere, no less patriotic, and no less nationalistic, and their apprehensions were just as real. It seems to us that the formation of these Brahmana Sabhas affords a most complete vindication for the movements like the Non-brahmin Movement, just as the formation of the Hindu Maha Sabha is the best

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argument for the continuance of the Muslim League. We should, however, like to have a very clear statement of what the Brahminical interests are, which are either threatened or jeopardised, and what lead to the formation of these associations. We have our own theory to explain the coming into existence of this institution at the present juncture, but it would be unfair on our part to give expression to that theory before we have a fuller and a more complete justification from the organisers of those associations. One statement, however, which the chairman of the public meeting of the Brahmins last night gave expression to, does not correctly represent the facts of the case. Mr. V. V. Srinivasa Iyengar is reported to have said that "the Brahmins in the interests of the whole country had even gone so far and said that they do not want communal representation and the reservation of seats to the minority communities (Brahmins)". We are amazed at this ingenious statement. We wonder whom the Chairman meant to convince by the child-like simplicity of his theories. That is to say it is quite absurd to suggest that the Brahmins oppose communal representation for themselves on the ground of nationalism. The fact simply is that they knew that the principle of communal representation, if introduced into their community, would give them very few seats, as compared with what they would gain in a free general electorate. Camouflage as it may be, it is undeniable that according to the political situation in 1920, the real objection for the Brahmins for giving up communal representation was that their power and their influence would be much less than otherwise. It was only later that forces were at work which tried to bring about a more equitable distribution of political influence among the different communities, so that the Brahmin community is slowly coming to occupy a position which is more nearly akin to that which it is entitled to. We do not think any good purpose will be served by exaggerations of this kind, and we trust that now that the Brahmana Mahasabhas have come into the field, we will have a clear analysis of divergent interests and a truer perspective of the position of the different communities.

Justice.



NON-BRAHMIN YOUTH LEAGUE.

NAGORE.

May, 30.

AN ordinary meeting of the League of Non-Brahmin Youth, Nagore, was held on Tuesday, the 29th instant under the Presidentship of Mr. N. Govindaswamy, the President. After prayer, the Secretary, Mr. M. P. Swamy, read the minutes of the last meeting. The President then called on Mr. Pakiriswamy Chettiar to speak about the G. O. No. 955 of 16-11-26.

Mr. Chettiar then delivered his speech. He emphasized the fact how the above mentioned G. O. is affecting the poor Non-Brahmin Youth and state that Non-Brahmin leaders should agitate about this in the Council. The Secretary then said that Minister in charge of the Department should look into their grievances. He also pointed out that the Hon'ble Minister, Dr. P. Subbarayan during his visit to Nagore on 15-4-28, was presented with an address of welcome in which much was said of the G. O. and their grievances. The Minister being moved much showed sympathy at that time, saying that he would look into the affair. The speaker then said that the members should again request the Hon'ble Minister to redress their grievances. Then a resolution was passed unanimously requesting the Hon'ble Chief Minister to redress their grievances. The President was authorized to send the above resolution to the Press, and a request to the Hon'ble Minister. With a vote of thanks to the chair, the meeting was dissolved at 8 p.m.

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AMBUR.

ANNIVERSARY OF THE LOCAL NON-BRAHMIN YOUTH.

June, 18.

The Anniversary of the Local Non-Brahmin Youth League was celebrated with great eclat and enthusiasm. Mr. S. P. Y. Surendranath Voegeli-Arya unfurled the flag of the League. In the course of his speech he laid emphasis on the cosmopolitan character of the League and requested those who were present there not to stop and seek rest till they reached the highest heights of eminence and attained the full stature of their manhood and womanhood.

Dr. Natesa Mudaliar, Veteran leader from Madras, who presided on the occasion spoke for nearly an hour and half about the history and origin of the Non-Brahmin Youth League. He exhorted the audience to be ever industrious and persevering in their endeavour to make themselves true men and women.

Meeting was closed with usual vote of thanks to the chair and others who took part in it.

After the meeting was over there was a cosmopolitan dinner in which men of all classes, castes and religions took part.

The following resolutions were passed at the General Body meeting of the Non-Brahmin Youth League of Ambur held on 16-6-28, at Ambur, under the presidency of Rao Bahadur Dr. C. Natesa Mudaliar.

"This meeting tenders its hearty congratulations to the Hon'ble Dewan Bahadur M. Krishnan Nair and Hon'ble S. Muthia Mudaliar on their appointment as Law Member and Second Minister to the Government of Madras respectively."

"This meeting requests the Hon'ble Dr. Subbarayan, the Chief Minister, to see that, in all the Government Colleges and Schools, not less than 75 per cent. of the students admitted, are Non-Brahmins."

"This meeting lends its hearty support to the "Age of Consent Bill" brought forward by Mr. Hariblas Sarada in the

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Legislative Assembly and requests the other members of the Assembly to give their support and successfully pilot the same and thus, bring about the social, physical and moral amelioration of the Mother Land."

KUMBAKONAM.

MR. PANNIRSELVAM CONGRATULATED.

June, 23.

A special meeting of the members of the League of Non-Brahmin Youth was called for on 20-6-28 at 5-30 p.m., in the gardens of Mr. Karuppannasami Nadar to congratulate Rao Bahadur A. T. Pannirselvam on the honor conferred upon him by the Government, when Mr. V. Chinnathambi Nadar presided. After light refreshments and tea, the proceeding began. Mr. M. Ramachandran moved and Mr. P. Rathnasami Nadar seconded the following resolution:—

"The meeting conveys its heart-felt congratulations to Rao Bahadur A. T. Pannirselvam, Bar-at-law, on the title of Rao Bahadur conferred upon him by the Government and heartily thanks the latter for having bestowed on him the deserved honor".

The mover remarked that the Rao Bahadur was the only gentleman here who could command the undoubted confidence of the Non-Brahmins of all sections and no proof would be more positive than the recent princely welcome accorded to the Chief Minister under his able management. With a vote of thanks proposed by Mr. K. G. Venkatachalam, the meeting terminated at 9 p.m.

VIRUDHUNAGAR.

SELF-RESPECT PROPAGANDA.

July, 1.

In compliance with the request of the local Non-Brahmin Youths Messrs. J. S. Kannappar, Editor, "Dravidan" Visvanatham Pillai of Trichinopoly, Alagarwamy Naidu of Pattukotai, P. G. Thomas of Madura, Lakshmana Pillai, Dandapani

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Pillai, and party arrived here by Trivandrum express at 6 p.m. yesterday. They were cordially welcomed and garlanded by the president and members of N.B.Y.L., and taken to Nadar Girls' School where they were put up for the night.

A mass meeting of the Non-Brahmans was convened at night in the Amman Maidan under the auspices of N.B.Y.L., and the honourable guests addressed the public on multifarious topics. The meeting was well attended, those present being students and leading merchants from various parts of the city numbering over 2,000. Those found on the platform specially erected for the purpose, were Messrs. T. C. Kylasam Chettiar and M. S. P. Ramaswamy Nadar President and the Treasurer of the N.B.Y.L., C. Palaniappa Nadar, Secretary, Cosmopolitan Club, V. V. Ramaswamy Nadar, M. S. Muthumari Nadar, T. C. K. Kandasamy Nadar and others. Proposed by Mr. V. V. Ramasamy Nadar and seconded by Mr. K. Sambanda Nadar Secretary N.B.Y.L., Mr. M. P. Sundrapandia Nadar occupied the presidential chair amidst vociferous cheers and applause from the audience.

After a brief narration from the chair Mr. Lakshmana Pillai addressed the meeting on "Self respect". He said that the purohit wisdom never seeks to have a broader view than the narrow corridors of his Communal ends. He exposed to what is called the political "volte face" of monopolist politicians quoting many an instance from the anomolous Madras politics, the latest of them being the leading acrobat's (Sreenivasa Iyengar). He wondered what has happened of Rs. 70,000 that were found in the balance sheet of the last Congress.

Mr. N. Dhandapani Pillai cited instances from his vast experience of men and matters of all political shades and exhorted his attentive audience not to be duped by the coaxing terms and sweet expressions of the monopolists any more. Unless the purohit oligarchy is immediately rooted out poor India cannot hope to advance an inch further in her ambitious march towards Swaraj. Unless the so-called untouchables and unapproachables are kept on equal footing with the remaining

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section of the country harmonious blending of national growth is a bare impossibility.

Then Mr. P. G. Thomas, a well know Sanskrit Scholar of Madura had an eloquent discourse on "why the Brahmins are criticised". His wealthy Sanskrit quotations tended to an early proof of unbearable tyrannies, imposed upon the Non-Brahmans, under crude notions of religious fidelity. They are a traditional cheating race and are never ashamed to stoop to any measures, however mean and degraded they be, should they find thereby they can achieve their ignoble selfish ends. A regular and incessant crusade must be made against them, unless they show an appreciable change of heart within a short duration. His condemnations were severe and strong but appropriate and necessary.

Mr. Visvanatham Pillai then spoke. He said that should the Non-Brahmans care to be aware of the dangerous claws of the Brahmin eagles and not to entangle themselves in the destructive meshea of Brahmin machinations, the Brahmins will never venture to intrude the highway of Non-Brahmins. His spirited plea in favour of Non-brahmin papers like 'Justice' 'Dravidan' 'Kudi Arasu,' Kumaran,' 'Nadarkalamithran' and 'Revolt' preaching the Non-Brahmin views had fully convinced the people of the malicious and mendacious propaganda carried on by the Brahmin press against as Mr. Pattukottai Alagarsamy Naidu in his long and logical lecture on Hinduism explained the hollow ignorance of Hindus about doctrines and principles of their own religion.

He regretted to note that Hindus are conscious slaves to blind beliefs and crude superstitious notions tending to national retardation. In fine he said that inasmuch as Britain was able to make notable progress only after Martin Luther's religious revolution and Turkey began to loom large in the tantalised vision of great nations only after Mustpa Kemal's bold social reformation, India can attain self-respect and Swaraj only if priest craft is sunk ocean deep.

Mr. J. S. Kannappar in the course of his lecture on "Origin and Growth of Non-Brahmin Movement paid a glowing tribute to

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late Sir P. Theagaroya Chettiar and Dr. T. M. Nair whose joint and unabated enthusiasm in the matter of founding our divine movement should be immortalised in the glorious annals of Non-Brahmin History. It was the wily cannibals and cunning machinations of caste-ridden Brahmins that had necessitated the birth of Justice Movement. Conspiracies are made to root out the movement in the very bud. But Mr. Kannappar was sure that the new divine spirit which has just now begun to pervade the Non-Brahmin Youths will assuredly hold the self-respect banner aloft for ever. He opined that platform orations and vain platitudes will carry no fruitful balm to the lacerated hearts of the unlettered mass. Genuine work with sense of justice and fairplay will bring the desired effect. Hence he appealed to all students and youngsters to take vigorous propaganda work and enlist subscribers for Non-Brahmin papers.

The president, in winding up the proceedings, epitomised the various speeches made into a consolidated piece of precious advice, and requested the audience, especially the youngsters, to gird up their loins and be heroes in the sublunary struggle for existence. He believed in the survival of the fittest and therefore he said that should Non-Brahmins like to eke an honourable livelihood in the world they should rise from their torpid lethargy and work with earnest zeal, untiring industry and unflinching perseverance. Then only they can free themselves from age-long social serfdom, political thralldom and religious aggrandisement. After a vote of thanks by Messrs. V. V. Ramasamy Nadar and S. Uthanda Nadar, the meeting, which began at 8 p. m., terminated at 12 p. m. It is a special future to note that the gathering was thick until end and audience listened to the lecturers with rapt attentions. Some of the Swarajist rowdies who attempted disturbance were disillusioned in their attempt and retraced their path crest-fallen.

MADURA.

NON-BRAHMIN YOUTHS' MASS MEETING.

July 8.

Under the auspices of the Madura League of the Non-Brahmin Youth, a public meeting was held at the Krishnarao

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tank last evening. Mr. V. O. Chidambaram Pillai of Koilpatti, who had given his consent to address the Non-Brahmin Youths on the "League of the Non-Brahmin Youths and its Duty" did not turn up, as he was otherwise engaged. However, the meeting was conducted and several gentlemen addressed the meeting. Mr. T. Narayana Pillai of the local Bar presided over the meeting. In his introductory speech, Mr. Pillai announced the happy news of the release of the eleven accused in the Health Week Case at Arupukottah. After reading to the audience the wire sent by Mr. Chidambaram Pillai, the President requested Mr. P. G. Thomas the President of the League, to speak.

Mr. P. G. Thomas said that the Non-Brahmin movement has been condemned not only by Brahmins but also by some uninformed Non-Brahmins. He asked the audience why such a movement as the self-respect movement was started? Answering it himself he said the movement was started to kindle the fire of self-respect in them. If we go through the history of the movement he said we will find that it was not a movement of yesterday. In fact, the movement has been in progress for the last so many centuries. The movement was an aftermath of the Aryan civilization. The necessity for the movement arose when the great Dravidian civilization collided with that of the Aryans. The Aryans had nothing but contempt for the Dravidians. In fact, the Ramayana was written with a set purpose—the purpose of blackening the Dravidians and their civilization.

Japan and Turkey have been very zealous in guarding their self-respect. If the English who were nowhere two thousand years ago he said are now ruling us, who had the highest civilization for thousands of years, let us gauge the extent of our degeneration. This movement has set in to pave the way for the salvation of the Non-Brahmins. Let not this movement be misunderstood as a communal one. It is a revolt against social evils. The justification for the movement lay in the fact that this revolt is again bound to set in, if the higher sections among the non-brahmin deny the rights due to the so-called depressed classes.

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Mr. A. L. Arunachellam then spoke a few words.

Mr. Pattukottai Alagirisawmi Naidu was then called upon to speak. He explained how the Brahmins had to be excluded from the movement. When we began our national struggle in which company Brahmins he said a very important question stood in the way of our joint action and that was the doctrine of equality. Equality was denied to Non-Brahmins. When the Non-Brahmins organise themselves against those who wanted to rob them of their precious liberty, they have been branded as communalists. Another charge that is frequently levelled against the Non-Brahmins is that they are abusing a particular community. If they abuse any particular community the movement is bound to fail. On the other hand they are ever ready to co-operate with that community if they would accept the doctrine of equality.

Why should the Non-Brahmin Youths be organised the speaker asked? The older section among the people are imbued with the impurities of ignorance and superstition. It is impossible to expect them to free themselves from those shackles. Only the youth whose mind is pure, free from cares and anxieties and who can sacrifice for noble causes, can rise to the occasion and solve the most difficult of the social problems. They are bound to be of considerable help to the country and the community at large. There are more than seventy branches of the Non-Brahmin Youth League throughout the Presidency. There are more than seven thousand members in all. A few thousand youths out of a population of three and a half millions he said are not sufficient to carry out the arduous duties that lie ahead of us. He requested all the youths present to enroll themselves as members of the League. He made an earnest appeal to the elders not to throw obstacles in the way of the youths.

Mr. Govindasami Naidu, member of the Provincial Congress Committee, Tamil Nadu, was then requested to speak.

Mr. Subramaniam of Sholavandan then moved the following resolution "that this meeting congratulates Mr. Somasundaram Chettiar and others of Arapukottah who have vindicated their self-respect by their success in the case, instituted against them."

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Mr. A. V. Sethuram seconded the resolution and it was passed amidst applause.

The meeting terminated with a vote of thanks to the Chairman and other speakers, proposed by Mr. A. G. Arunachellam.

VELLORE.

NON-BRAHMIN YOUTH LEAGUE CONFERENCE.

The above Conference which was to have been held under the Presidency of Mr. A. Ramasamy Mudaliar in the last week of this month had to be posted *sine die* as Mr. Mudaliar will be engaged in Age of Consent Committee.

ROAYAPURAM.

THE LEAGUE OF NON-BRAHMIN YOUTH.

At an extraordinary meeting of the above League held on 4th July 1928 morning, the following resolution was unanimously passed, all members standing:—"This meeting of the members of the League places on record its deep sense of sorrow at the irreparable loss sustained in the death of its Patron the Rajah of Chellapalli and conveys its heartfelt condolences to the bereaved family. A wire was at once sent.

LEAGUE OF NON-BRAHMIN YOUTH (CENTRAL).

DR. NAIR'S DAY CELEBRATIONS.

The Secretary writes:—

The following resolutions were passed at the meeting of the Executive Committee on 11th July 1928.

That "Dr. Nair's Day" be celebrated on the 19th instant and a public meeting be arranged.

At the request of Dr. Nair's Memorial Literary Association the celebration was postponed from 17th to 19th).

That this executive extends a hearty welcome to Dr. Mrs. Arya on her return to India, after completing her studies in medicine at Berlin; and resolves to give her a reception on her arrival in Madras from Kodaikanal.

That this executive offers its congratulations to their patrons Sir K. V. Reddi Naidu and Mr. A. Ramaswami Mudaliar

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on their nomination to memberships on Geneva Delegation and Age of Consent Committee respectively and also Dr. Muthulakshmi Reddi on her nomination to a membership on the Auxilliary Educational Committee to the Royal Commission.

That this executive offers its congratulations to Messrs. Sundara Rao Naidu and Abas Ali Khan on their appointments as a Judge of the Small Cause Court and Chief Presidency Magistrate respectively.



DR. NAIR.

MEETING AT PACHAIYAPPA'S HALL.

ELOQUENT AND SOUL-STIRRING ADDRESS.

The League of Non-Brahmin Youth (Central) celebrated the ninth anniversary of the death of Dr. T. M. Nair at the Pachaiyappa's Hall yesterday evening. Hundreds of Non-Brahmins, young and old, poured into the Hall from the early hours

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of the afternoon to pay their respects to the memory of the great Departed Leader. The Hall was packed to overflowing, and great enthusiasm prevailed throughout. Indeed, yesterday's large and enthusiastic gathering was a measure of the abiding faith and love which the Founder and Promoter of the great democratic Movement of the Non-Brahmins in this country has left in the minds of the thousands of his followers in the city. The interest and enthusiasm evinced especially by the young men of the community was truly commendable.

Owing to unavoidable circumstances, the Raja Sahib of Panagal, who was to have presided on the occasion, could arrive at the meeting only a little late. So the meeting commenced with Dewan Bahadur T. Varadarajulu Naidu, Retired District Judge, and Secretary, South Indian Peoples Association, in the chair.

Prominent among those present in the Hall were the Raja Sahib of Panagal, Messrs. A. Ramaswami Mudaliar, K. V. Menon, P. Subrahmaniam Chetty, T. S. Nataraja Pillai, A. Govindaraja Mudaliar, Pandit S. S. Anandam and many others. Before the meeting commenced, a group photo was taken.

In proposing Dewan Bahadur T. Varadarajulu Naidu to the chair, Mr. K. V. Menon apologised on behalf of the Youth League for the delay in starting the meeting. They had been writing for the Rajah Sahib of Panagal and, as he had not yet arrived, they would proceed with the meeting with Dewan Bahadur T. Varadarajulu Naidu in the chair (Applause).

The proposal was greeted with applause, and Mr. Naidu occupied the chair.

The President said that he was only a 'stopgap' in the absence of the Rajah Sahib. He called upon Mr. K. V. Menon to address the meeting.

MR. K. V. MENON.

He began by saying that when he proposed Mr. Varadarajulu Naidu to the chair, he did not know that he would be placing himself in such an embarrassing situation so soon. But anyhow,

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since he had been called upon to address them, he would place before them some thoughts about the great Leader who had passed away nine years ago, but whose spirit, he imagined, was still very vigorously working in their midst.

Dr. Nair was one of the greatest leaders of the nation, and had played several roles in his life in various spheres of activity. First he was a Doctor, a specialist in eye, nose and throat diseases. He went to England at a very early stage of his life, and had his medical study there. Even as a student, the late Dr. Nair exhibited his high qualities of head and heart which were to distinguish him in his later life. He received encomiums from his fellow-students and professors alike. After his College career in England, he was taken on the staff of one of the hospitals there, in which capacity also his ability was appreciated by his superiors.

Returning from England, he came to Madras and set up practice. As a practitioner, he had few rivals in the profession. He became the editor of a leading medical journal, the "Anti-septic" and thus devoted a good portion of his time to matters pertaining to the welfare of the people at large.

As a politician too Dr. Nair was unexcelled. The speaker pointed out how Dr. Nair succeeded in his many activities and how he broke the vicious cult of Leadbeaterism which was very much in evidence then. The late Dr. Nair was a friend of the poor, the oppressed and the depressed. As a member of the Factory Committee, he very vigorously defended the cause of the workers. Then again when the Home Rule agitation was at its height, he took up a manly stand on the side of the masses. He wanted to root out social tyranny and oppression at the hands of a community which formed but a microscopic minority. He started the Non-Brahmin Movement at a time when the Non-Brahmins were groping in the dark and suffering under social oppression and tyranny. His opponents then tried to tease him, to harrass and ridicule him but with his undaunted and indomitable courage he survived all those attacks. With the same inflexible determination and undaunted courage, he strove till the end of his life, for the achievement of the ideals

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he had at heart. And at last, he sacrificed his very life for his country men, for the poor. In spite of medical advice not to proceed to England, Dr. Nair as he was a friend of the poor, proceeded to England and there he died.

Dr. Nair was a journalist of the type which could rarely be found in those days. He started the "Justice" and left behind him great and noble traditions in journalism. Considering the various activities of Dr. Nair and the signal services he had rendered to the Non-Brahmin community in particular and the country at large, it was in the fitness of things that his memory should be honoured and venerated by all of them. Dr. Nair had been really a young man, though old, and a youth in every sense of the term. Social emancipation, political freedom, and democratic awakening among the masses of the country—these were the ideals which Dr. Nair held. Mr. Menon appealed to them to follow in the footsteps of Dr. Nair and strive to bring about social salvation for the toiling and teeming millions of the country.

MR. CHOKKALINGAM.

Mr. V. R. Chokkalingam said that he was also a sort of stop-gap in the absence of the leaders who were expected to speak. He would not take their time for long as they were all anxiously expecting to hear Mr. Ramaswamy Mudaliar. He pointed out how Dr. Nair spent the whole of his time in developing the Non-brahmin Movement and how even against all advice went to England at a time when he was in serious ill-health, to fight for communal representation, and there sacrificed his life. He appealed to Mr. Ramaswamy Mudaliar, and other leaders to publish a cheap edition of Dr. Nair's life and career. He appealed to all the present to follow the spirit of revolt of Dr. Nair against tyranny and oppression. Dr. Nair always wanted to move with the masses and not to go in advance along with the flying columns. He assured them that Dr. Nair might die and Sir P. Theagaroya Chetty might die, but the Non-Brahmin Movement created by them would not die and it was for the youth of the country to carry on the work left behind by Dr. Nair.

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MR. ANANDAM.

Pandit Anandam, Ayurvedic Physician, who followed, said that it was not for a man like him to speak of Dr. Nair's glory. Several saints and leaders had lived and died in the past like Budha, Thiruvalluva Nayanar, Swami Dayananda Saraswathi and Ram Mohun Roy and their activities and work were confined to one particular section. But Dr. Nair worked for the whole of the human race, and the work started by him would never die. Dr. Nair was a true patriot working for the betterment of the country as a whole and not for his own glorification. It was therefore the duty of all Non-Brahmins to keep fresh in their minds the spirit of Dr. Nair by celebrating this anniversary day year after year. He suggested that a Scholarship be started in the name of Dr. Nair.

MR. RAMASWAMI MUDALIAR.

Who, on rising, was greeted with tremendous applause lasting for minutes, warmly thanked the organisers of the meeting for having given him the opportunity to add his own humble tribute to the memory of the glorious Departed. Mr. Mudaliar proceeded :—

There have been speeches made, here and elsewhere, about the high character of the late Dr. Nair, his ability, his political inclinations and the large amount of good work that he turned out during his short span of life. I did not know him in the very much older years, when he went to England to qualify himself for the medical profession and when at Edinburgh he started for the first time the Indian Association, which is doing excellent work even now. As a student in the nineties of the last century, he went about in England fighting the battles of Gladstone, the great Liberal Leader, standing by the very high ideals and principles of Liberalism. It is remembered to this very day by those Indians who had any share in the triumph of Mr. Gladstone then as also by the very old members of Parliament now, that young Dr. Nair was an active force, a very welcome and novel force, to count with in the election campaigns of those days.

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Dr. Nair was first and foremost a politician. Politics was in his very blood. And it was in the nature of things that he should have taken to politics so assiduously and so successfully. In medicine, he specialised himself in all diseases in the head, pertaining to the brain or anywhere near it—eyes, throat, etc. And his undoubted proficiency in the medical line made his name a house-hold one throughout the Presidency.

Great as he was as a medical man, greater still he was as a politician. His correct realisation of political principles his early training the lessons that he studied from the great Liberal regime of those days in England—be it remembered, not the Liberal regime that we see to-day in England or even in India—stood him in good stead in his after life.

The clarifying and illuminating issues of Gladstone's Liberalism played a great part and influenced a great deal his thoughts, his speeches and his writings throughout.

My earliest recollections of Dr. Nair are associated with the days of the Partition of Bengal. Those were the days of the Curzonian administration. Lord Curzon was then the Viceroy of India—with his University Act and his archaeological investigations. But the Partition of Bengal by him led to an agitation, the parallel of which is hard to come across either in this country or elsewhere. Into the vortex of that agitation Dr. Nair threw himself heart and soul. I remember the days in 1905 and 1906 in this Hall or in the maidan opposite when Dr. Nair made many a spirited speech in condemnation of that Partition. And on these occasions, as on others, his incisive logic and his convincing eloquence had their own effect. He would get upon the platform and would speak a few dazzling sentences and an illuminating flash would go round the Hall and throw light on many a knotty question. After the Partition days, it was during the great War that Dr. Nair came, violently shall I say, into the cesspool of politics.

Mr. Mudaliar at this stage referred to the predominant interest Dr. Nair evinced in the uplift of the labourers of this country and also the part he played in the shaping of the factory

legislation. "His agitation for years on behalf of the labourers, his violent writings in the press—all this compelled the Government of the day to appoint the Factory Committee, and naturally Dr. Nair himself was appointed a member thereof. His famous dissenting minute to the report of that Committee forms even to this day the Magna Carta of the labour movement in this country. Dr. Nair was not one of those visionaries whose view left aside the difficulties of capitalism. Neither was he one of those who would make labour a cats-paw for exploiting capitalists. He sought for a via media between the two, and he succeeded in that to a surprising extent. And it should also be remembered that in those days of Dr. Nair, there were no champion of labour anywhere in the country, even at Adyar.

Mr. Mudaliar proceeded: Friends, as I was saying, it was in the days of the Great War, that Dr. Nair came to the political field again. In this connection, I have to offer to the Theosophic movement—of course with hated breath and whispering humbleness. The theosophists had figured very largely in the courts of this land. Their methods were very severely brought to light by those who fought them in those days. Dr. Besant and some of her followers had not a very happy time of it, answering a lot of matter of fact questions in the witness-box before my Lord Justice. . . . That case—the case over the person of the persent World Teacher—went on for some years; and out of it all the Theosophic Society did not come, to put it mildly, with flying colours. Dr. Besant wanted somehow or other to forget all that occurred in the law courts—or better, she wanted you and me to forget all about them. Naturally she diverted her attention to politics. As I told you, the Great War was then on and no body could say what the fate of the British Empire would be at the end of the War. It was then that Dr. Besant come forward with her Home Rule agitation. It was also exactly at that time that our late revered Dr. Nair threw himself whole-heartedly into a counteragitation to sum this oceanic wave of exterminism and unreasonableness.

It must be remembered that till he threw himself into the heart of that agitation, Dr. Nair by all accounts, without anybody

controvening the theory, was a great patriot and a great politician. For twenty-five years he had worked for the country in all spheres and in all walks of life. The great and the mighty who were then responsible for the administration of the country, came under this scathing criticism and withering scorn. And Dr. Nair was then acclaimed as the patriot of the age. But, when this very same Dr. Nair started this counteragitation against the Home Rule movement, he was denounced as a reactionary, a renegade and a man wanting in patriotism and courage. It was freely talked about that he was playing to the gallery, that he suffered himself to be bought over by Government. But I ask myself, and I ask you to ask yourself, Gentleman, is it conceivable at all that a man with such large ideas and robust patriotism could suddenly become a reactionary and a Johukamwalla? The man who had fought tooth and nail Governors, members of Council—even Law Members!—on all conceivable occasions, with all his weapons overborn with his hands clean, taking all risks—is it possible that that man can suddenly turn round and whine for the smiles and the favour of the bureaucrat. They say it was a question of bargaining. It is natural, that you should hear of bargaining from those who were experts in the art. These amiable critics have bargained all their lives; then have bargained for many things which you and I would not dream of bargaining; and it is no wonder that the idea of bargaining was dominant in their brain when Dr. Nair started the agitation. But what I ask you, was it bargaining that Dr. Nair thought of? You have only to look at the man every inch a masculine man, to give up that idea. Dr. Nair the hero—to be thought of as bargaining, to be thought of as bending his knee to the Treasury Bench!

Bargaining was not the lesson he had taught his followers and that was not the heritage he had handed down to those who still toiled in his footsteps. The Government might also have felt that the Home Rule Agitation at that time in that form was not good for the country, but Dr. Nair's counteragitation had nothing to do with the Government's attitude and action. He thought that the Home Rule Agitation was not good for a country of down-trodden masses and so started his vigorous

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campaign against it. Later events had proved how Dr. Nair was right in his counteragitation.

Mr. Mudaliar then pointed out how stern and sturdy a fighter Dr. Nair was and what an amount of sincerity and truth he brought to bear in all his actions. He was the champion of the depressed and the oppressed. He had convened the famous conference of the depressed classes in the Spur Tank, and the inspiring speech and message he had given to them would ever be remembered by the whole province. The late Dr. Nair asked the depressed classes on that occasion whether they were not conscious of the fact that they were socially degraded and whether it was not due as much to their own apathy and, to their own lying down and taking insults, that they were treated in such degrading manner. He asked them also to have a little of that self-confidence in themselves and refuse to be bamboozled by others. Then their salvation would be assured. Even to this day, therefore, the Depressed Classes looked to Dr. Nair as the one man who had put them on the right path of progress, as one who inculcated into them the lesson that after all progress must come from within themselves and could not be put into them by any interested people from outside.

Continuing, Mr. Mudaliar said that one of the speakers had taken the leaders to task for not printing Dr. Nair's speeches in book form so that they might be of use to the future generations. His speeches, no doubt, contained the wealth of a nation and it was also a wealth of literature. Circumstances favouring him Mr. Mudaliar said he would have them published by the time when they would meet next to celebrate the anniversary.

Mr. Mudaliar then gave a vivid account of the treatment which they received from their own countrymen at the time of Dr. Nair's death in England. This sad event would ever continue to be a poignant memory to the very end of their lives. Nothing other than personal antagonism it was that was responsible for this malicious conduct of their countrymen at that time.

Dr. Nair's life, said the speaker, was an object lesson to the Non-Brahmin Youths. Dr. Nair was one who had nothing

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cautious about him. He went into the very root and fundamentals of a thing. The speaker only wanted the Non-Brahmin Youths to remember that Dr. Nair was true to his word and practised what he preached. They should remember that it was they who formed the masses, and it was their opinion that would count and their views that would ultimately hold sway in the country.

Referring to the "Justice" paper and its achievements, Mr. Mudaliar said that it was Dr. Nair's inspiration that carried it aloft. How could they honour his memory better than trying each to do his best, each in his own way to make it the foremost daily paper of the masses? He hoped his appeal to them to make the paper more popular would not be in vain.

THE RAJAH OF PANAGAL.

The Rajah Sahib of Panagal who was the last speaker said:—

Ladies and Gentlemen.—I feel thankful to the President for his generous references to me. Although I have to apologise for not having been here in time to take the chair I think I need no apology to say a few words on this touching occasion and pay my tribute to our great departed leader in memory of whose premature and much-lamented demise we have met here this evening.

Those who have spoken before me have with eloquence referred to the various aspects of the late Dr. Nair's personality. He was a great man. He was great as a patriot, more than that he was a great as a philanthropist and more than that too he was great as a man, full of human sympathies. He had always a soft corner in his heart for the poor and afflicted. He felt for the fate of the backward and depressed classes in India. He tried his best to elevate them. In fact he had the upliftment of the down-trodden as his life mission, and with a view to carry out this mission he conjointly with late Sir Thegaroya inaugurated the great South Indian movement which stands for justice. Unmindful of the mud-slinging from the monopolists, both the late leaders advocated the cause of the depressed and backward