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THE NON-BRAHMIN
YOUTH

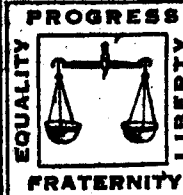
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The Non-Brahmin Youth

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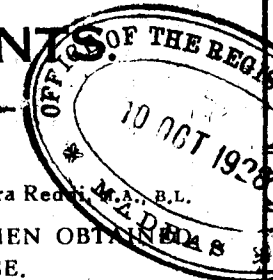
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The Non-Brahmin Youth.

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(GODDESS OF KNOWLEDGE.)

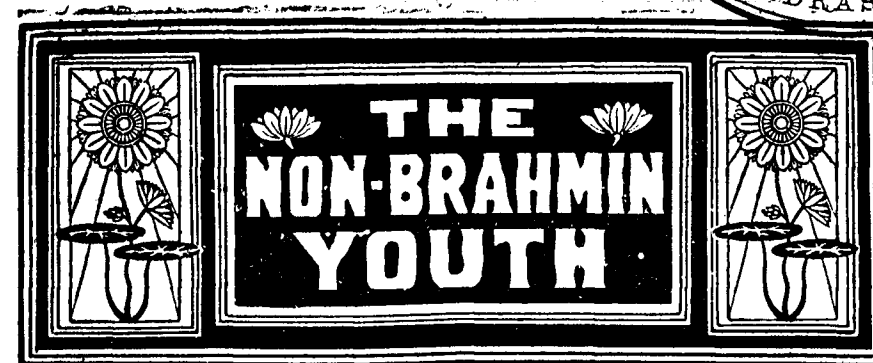
The wise man must endeavour to gather knowledge and wealth as if old age and death are unknown to him.



LAKSHMI.

(GODDESS OF WEALTH.)

The wise man must endeavour to gather knowledge and wealth as if old age and death are unknown to him.



Vol. I.

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THE VILLAGE.

IN recent years the village and the problems suggested by a study thereof have naturally assumed an importance which one must confess has not yet received sufficient recognition. The Agricultural Commission has come and gone and the report presented by it is now before the country. The problems dealt with in the report are essentially those which deal with the betterment of those who live in villages whose main occupation is agriculture. It is somewhat unfortunate that this report is not as widely studied and discussed, as it ought to be, by those who have the welfare of the village at heart. To those who seek light and knowledge on problems relating to the betterment of the rural community in India, a study of this report is of great value. No attempt will however be made here either to state the principal recommendations contained in the report or to discuss their utility or value. The object is more to present the problem with reference to certain of its aspects which might assist in a proper appreciation and valuation of the difficulties that be set progress and development in rural areas.

The great masses live in the villages and their occupation is essentially, if not solely, agricultural. It has often been sug-

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gested that the village is the citadel of conservatism and this is not altogether without any truth or reality. The village has been and still continues to be for the most part a self-contained unit and the points of contact between one village and another are few and far between indeed. It is doubtless true that there are now an increasing number of such points of contact and of other opportunities by which the villager is brought into closer relationship with the realities of life and conditions elsewhere. In fact, consequent on changed conditions and increased facilities for communication, there is to-day far greater inter communication between one group of people and another so as to warrant the belief that in the fulness of time there could be evolved a true national consciousness which would recognise that in any scheme of national life the villager has an important and an invaluable purpose to play and subserve.

The growth of such a true national consciousness can only be promoted and built up by affording facilities for education of the right type to the villager. It cannot be denied, whatever points of difference there may be between differing schools of thought as to the exact value of Western culture and ideals, that the impact thereof on the conditions here has on the whole tended to promote a wider and more national outlook on men and matters. The value of science, to the promotion of which the West has unceasingly devoted itself as applied to agriculture, we need not pause to consider here. It is sufficient for our purpose that we recognise that by the closer relationship of the East and the West there has been a change in the outlook of both which might ultimately lead to a proper appreciation of values. Any scheme of rural education designed to promote all that is best and valuable in the villager must therefore reckon with the utility and value of Western culture and its co-ordination with the Eastern. Not otherwise would it be possible for the villager to imbibe those ideals that could alone produce a healthy and progressive outlook.

Stress has often been laid on the need to relate education in rural areas to agriculture. But sufficient attention however has not been paid to relate it to the environment in which the

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ryot lives and works. Complaints have often been made that the villager is slow to take to the improved methods, notwithstanding that the utility of such methods have been demonstrated to him. In other words, the charge is that the ryot is conservative and that on that account he disables himself from being benefited to a degree which he could otherwise do. Among the causes that have tended to preserve such conservatism, there are a few of a deeper and wider import and significance than the rest, which have been in the main responsible for producing an atmosphere in which such conservatism thrived and flourished. The object here is to briefly examine those causes and see how far the growth of a new life and outlook could be promoted so as to enable the village to take its rightful place in the body politic.

Religion and law have both combined to impose certain conditions and limitations on man's activities and outlook. If both these factors and those that are held as integral parts thereof are regarded as unalterable and immutable, it would be obvious that in such an atmosphere conservatism of the most rigid type would dominate. Thanks to the new forces at work, we are beginning to recognise that law is the will of the people, imposed by the will of the people and for the benefit of the people and that it is always alterable by the will of the people. As for religion, while the cardinal truths may have a value for all time, there are a great number of excrescences to which the same sanctity is attached as to the cardinal truths themselves and it is the protest against such excrescences and the rigid enforcement of observance thereof and adherence thereto, which symbolises the inaguration of rationalism in the field of religion. An unquestioning faith in, and acceptance of, the environment and all that it means has been the unfortunate feature of conditions erstwhile. There is now an increasing realisation that such a position has retarded the progress and the growth of the society in an effective manner and that, for the growth of true national consciousness and of efficiency, it is of the greatest importance that we should look to the cardinal truths alone for our guidance and disregard

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without reserve every excrescence that has grown round the religion and which is found in practice to hinder progress and development. It may not be out of place here to mention that schools of religions thought have grown up which take the view that the teachings of the founders of religion were not for all ages and for all times, and that their utility and value must be tested with reference to their applicability to the existing conditions of society and its future development.

Judged in the light of what has been said above, it will not be seriously disputed by all right thinking men that caste is an excrescence and that it is the negation of nationalism. In practice the Society has been broken up into a hierarchy of castes each claiming superiority over the others in the scale below, in which the priestly caste claiming superiority over every other caste assumed functions and prerogatives, which has resulted by a slow but continuous process into the passing of the temporal power as well into its hands. The result is that to-day the priestly class not only enjoys a spiritual prestige to which it has no claim whatever now but a temporal power and influence which it could not have secured without the aid of the former and as a consequence, this class has been found to be the most ardent and unstinted supporters of the caste system with all its rigidity. If to-day the villager has to be set on the path of progress, the most formidable obstacle thereto is the rigidity of the caste system with all its implications. If social justice and equality of opportunity are to be secured to the individual, there should be not merely an emancipation from the tyranny of the caste system but an abolition altogether of the caste system. There should further be a close scrutiny and examination of the personal laws, written and unwritten, and the practices imposed on the individual and enforced against him in the name of religion, followed by such radical changes therein as may be found to be just and necessary. What goes under the name of Hindu law has to be studied carefully, examined with reference to its bearing on, and applicability to, the present conditions so as to remedy all the inequalities and the injustice inherent therein and to bring about modifications

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calculated to give equal opportunities to all. It is only by this process that the life in the village could be re-organized and the forces for progress mobilized so as to render possible the accomplishment of the ideal of "a prosperous and smiling country side".

E. V. SUNDARA REDDI, M.A., B.L.

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HOW DANISH WOMEN OBTAINED THEIR FRANCHISE.

FREDRIK BAJER, the noted apostle of the peace movement, was an ardent champion of women's rights, and it was he who in Denmark first urged the justice of giving women the municipal franchise. He persuaded Dansk Kvindesamfund, the leading woman's organization of the country, to make this demand a part of its program, and he introduced into the Rigsdag a bill proposing to give the women of Copenhagen the municipal franchise. Dansk Kvindesamfund supported the bill by a petition to the Folketing in February, 1887, and in March the bill passed the lower house. When it came to the Landsting it was, however, rejected.

In the late fall another bill of more far-reaching nature was drafted by Fredrik Bajer. This time he demanded municipal rights not only for the women of the capital city but for *all* Danish women on the same terms as men. Again Danish women sent addresses to government and Rigsdag, pointing out that women in Iceland and Sweden had municipal rights, and arguing that it would be unjust to deny the same to Danish women—unjust to the women and unjust to the community, "inasmuch as there were numerous cases where the peculiar faculties and special experiences of women would benefit the community."

HOW DANISH WOMEN OBTAINED THEIR FRANCHISE

Once more the bill was passed by the Folketing and, after a brief deliberation, rejected in the Landsting. Carl Ploug, the noted poet and politician, was especially severe with it. He would not have objected to giving the suffrage to well-to-do women tax-payers, but to washerwomen—never! Once granted the municipal franchise, it would not be long before women would claim political rights, and it would never do to allow them an influence on legislation!

In 1890-1893 another bill was brought in; women again trod the well-worn paths, and presented petitions, but with the same discouraging results. In 1895 Jutta Bojsen Møller, now honorary member of Dansk Kvindesamfund, was president of society. She proceeded to go the round of all the Rigsdag members, soliciting from each and every one his support of the cause on which her heart was set: the municipal enfranchisement of women. The bill was rejected.

"We're coming back," said Jutta Bøjsen Möller.

Three more years were to pass before women saw their hopes realized. On April 20, 1908, both houses agreed to give women the municipal suffrage. A deputation with Jutta Bøjsen Möller as spokesman waited on the Minister for the Interior to express the thanks of all women. "Of course we want more," she said. "Now we want the political suffrage."

At the next municipal elections in Denmark 127 women were elected to places on the town councils throughout the country. Dansk Kvindesamfund gave a fete in Copenhagen for these women. Fredrik Bajer, the women's first champion, and Minister of Justice Høgsbro were present. On that occasion a speaker said that "Women must become a power to be reckoned with, and that in their capacity as women." It was a call to battle.

Many able women have served on town councils in Copenhagen, in the provincial cities, and in rural districts. They have often shown that they can hold their own in debate, and recently we have had an example of how they assert their power as

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women. It was proposed in the Town Council of Copenhagen that the early closing law introduced as a wartime measure should be repealed, so that dancing halls and wet restaurants would be allowed to keep open until the small hours. In this case the women of the Conservative group voted against their own party and against the mayor of their group, because they were convinced that such a measure would work harm to young people.

Not satisfied with their partial victory in obtaining the municipal suffrage, the women returned to the charge, and over many obstacles carried to conclusion their struggle for full political enfranchisement. Though always supported by broad-minded men, they found that they had to break down as much resistance here as they had encountered in their first fray. The emancipation of women from age-old prejudices and wrongs has demanded an enormous output of energy the world over. In Denmark Dansk Kvindesamfund has always lead the way, and when the hour of liberty dawned, it was natural that the summons to all women should come from that organization.

On June 5, 1915, the King signed Denmark's new Constitution at Amalienborg Palace. On that day the political differences between men and women were wiped out, and Danish women entered upon their full rights as citizens.

Dansk Kvindesamfund issued an appeal to all women, of whatever class of society, of whatever political party, to gather, young and old, and go in a body to Amalienborg Palace at the hour when the Constitution was to be signed, to show the Government and Rigsdag that women appreciated those civil rights which men of all parties had agreed to confer on them. Thousands responded to the call.

Nothing similar to the Danish women's suffrage procession has ever been seen, before or since. Six color-guards, each consisting of five young girls, led the way to Amalienborg Square. So overwhelming was the attendance, so well-organized this noble procession of women, that a male spectator exclaimed, "Now God help the men!" The cheers from thousands of

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women's voices greeting the King when he appeared on the balcony of the palace made a deep impression. While a deputation was received by His Majesty, our beautiful old national songs, *Vort Modersmaal er dejligt, Danmark dejligst Vang og Vænge*, and others, were sung by the crowds in the square. In the same good order in which it had arrived, the procession left Amalienborg. In the evening a festivity celebrated the event.

In March 1918 the first elections took place in which women entered as candidates. To the Folketing (the lower house) were elected Froken Karen Ankersted (who died a couple of years ago), Fru Helga Larsen, Fru Mathilde Malling Hauschultz, and Fru Elna Munch. The three latter have retained their seats uncontested.

To the Landsting (the upper house) were elected the present Minister for Education Fru Nina Barg, besides Froken Marie Christensen, Fru Inger Gauthier Schmidt, Fru Marie Hjelmer, and Froken Olga Knudsen. These four also retain their seats to this day. In this connection it is natural to mention Fru Marie Lassen who was returned to the Landsting in 1920 by the Left party. She was a woman of wide political outlook and clear thought. After her husband's death she took over the editorship of the *Aalborg Amtstidende* and entered with great spirit into the work for the reunion of Slesvig and Denmark. In the years 1918-20 there was much talk of her being a minister. Her days in the Rigsdag were, however, soon numbered. Marie Lassen died the year after she had been elected.

We must now ask whether our female members of the Rigsdag have become "a power to be counted with," and in that case whether they are counted with "as women." The answer must be that individually they have acquitted themselves well within their respective parties. On many occasions women have spoken well in the Rigsdag, and they have been splendid canvassers before elections. But not only this—on several occasions they have in the Rigsdag energetically advocated woman's cause.

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Fru Malling Hauschultz is a highly valued member of the Conservative party. Immediately after the elections of 1918 she took part in the discussion of the budget, and was afterwards her party's spokesman during the deliberations on the marriage law. In the debate on this much disputed act she took the part of her sex against one of her own party. Fru Malling Hauschultz is the editor of *Berlingske Tidende's* woman's page, in which she generally writes the leader.

Fru Elna Munch was in the front rank during the struggle for women's enfranchisement, and for many years she was the president of the National Association for Woman's Suffrage. She belongs to the Radical party, and in her first speech in the Rigsdag set forth her party's claims for equal pay and equal admission to office for men and women. She also became an indefatigable champion of the new marriage law. The bill was carried in 1925 by the Socialist government, and even if women did not obtain all they wanted, this law marks a great step forward in the legal position of married women. Fru Munch argued her case with authority, and when in 1921 women obtain admission on the same terms as men to all offices except in the Church, she exerted her influence to pull down this last barrier too.

The proposal to admit women to be clergymen had aroused great resistance in the Church and especially in certain sections. The bishops put forward different points of view. Several, and among these Bishop Ostenfeld, saw no objection in principle to admitting women to offices in the Church, but desired that the right women should be at hand. After some years' violent controversy feeling has subsided a little, and one-time fierce opponents have now arrived at the stage when they can agree to women becoming chaplains at prisons for women or similar institutions, though they still object to their being ordained and thus acquiring to administer the sacraments.

There are in Denmark at the present moment seven women who have taken a degree in divinity, and twelve who are studying for it, and in so far as their object is to obtain office in the Church it may perhaps be said that they may look forward to their hopes

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being fulfilled. Such a bill has recently gone into committee. Fru Helga Larsen, who represent the Socialist party in the Folketing, was the spokesman of her party last session for the bill concerning women's night work, and rest after confinement.

Among the women in the Landsting Fröken Marie Christensen may be noted as an authority on questions of education. Fru Gauthier Schmidt and Fröken Olga Knudsen are much interested in social questions. Fru Gauthier Schmidt follows Church life with great attention, and both work for child welfare, the care of the young, etc.

Fru Marie Hjelmer is a faithful champion of women's rights and the peace movement, well versed in international problems.

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ART—ITS INFLUENCE IN LIFE

WHAT is Art? is a question which so many ask and so many answer so lightly. Some take Art to mean Painting only, others Music, and the ordinary educated man says, that Art is architecture, sculpture, painting, Music and Poetry in all its forms. No doubt Art is all that, but it means something more. True Art is not 'an eccentric display of colours' or a curious means of expressing oneself with nothing in particular or important to say. It is not an amusement or a means to decorate the 'drawing-rooms' of the wealthy idlers. It is something that touches the life of man, in short Art is the life-force that throbs and fills man's life.

All human life is filled with works of Art of all kinds from cradle songs, decoration of our homes, (as Muggu-^{മുగ್గు}) dresses, ornaments, buildings, statues, temples and temple processions to painting, music, architecture and sculpture. Thus life itself is an artistic activity. From time immemorial man strove to express himself in the various forms of Art. He told legends in verse and set them to 'Raga' singing them with the exaltation of joy or sorrow. He strove to express his feelings in

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colours, carved out his ideas and ideals on stones, and modelled granite into specimens of Art. The Ajanta, Ellora and other cave Temples are standing examples, how this creative activity manifested itself. Because this creative need had sprung from the heart enflamed with love and enthusiasm the feelings had rushed forth with that spontaneous rhythm and stamped themselves permanently in the wonderful cave paintings. This spontaneous flow of feeling is the essence of all true Art. The ancient Artist, Poet, Musician, Architect and Sculptor have touched the national consciousness, and by perpetuating the glorious deeds by making the past a great living Reality in the wall paintings, temples, and songs creating the national pride, had built up the life of growing generations. Art to them was a part and parcel of life itself. By reflecting and throwing light upon the inward and spiritual feelings of the times it has brought people face to face with the truth as revealed for the needs of different ages. This great need for expression springs into life by the force of a great love—love for the Beauty within that is ever seeking expression without. Hence Art is the natural expression of intense feeling. Love, Beauty and Joy—these are the mainspring of the work of an artist.

The purpose of life is not to obtain personal glory by composing poems, contributing to literature, painting pictures, modelling, statues etc, but to obtain the salvation—'Mukti'—to reach the kingdom of Truth and Reality by these means, when we may be face to face with the Divine Beauty and know it is far greater than any vanity of man. Many artists realised the Master Artist and attained Nirvana. Instances are not wanting of those who lived an aesthetic life and realised this life's object. One of the musicians of the South, Sree Thyagaraya was a bhakta. Kalidasa the great kavi, Vemana, Kambar, Avvai, Sreenadha, Allasani Peddanna, and ever so many Mahathmas showed to the world that the object of life was not merely to leave a few works of Art, but to live in Art and realise the Great Artist through Art. Sounds, words, colour, and form are nevertheless the symbols of the idea born in the innermost nature of the artist moved by the great power of the Master. His works are only the symbols with which he imparts his own



ideas to others and infuses the spirit that induces him to creative activity.

This effort of man to express the ideas which nature suggests to him of a power above nature, is the outcome of the inborn instinct to bring down to the earth something of the beauty of things above. It is by imagination and by meditation that he links the seen and the unseen together, and it is this spiritual vision, rather this recreation according to spiritual vision that characterises Indian Art. Religion goes a great way in influencing our Art, so "Art itself in all its methods is the child of Religion". The highest and best works in Architecture and Sculpture and painting, Poetry and Music have been born out of this nature of Art. 'The greatest Artist hence is always a devotee' as Goethe says, and undoubtedly Art puts more religion into us than anything else as it is based on a profound and mighty earnestness that is why Art is so prone to co-operate with religion, religion in turn nurtured Art and has been the Mother of so much that is great in Art—What are Thyagayya's songs but the outpourings of the eloquent soul in humble devotion. The crowning achievement in Art in the Buddhist Era the Ajanta the Bagh frescoes, and the most beautiful of those paintings are taken from the legends of the Buddha in various instances (Jataka Stories). As Prof. W. Rothinstein writes—'On the hundred walls and pillars of these rock-carved temples a vast drama moves before our eyes—a drama played by princes and sages and heroes, by men and women of every condition against a marvellously varied scene among forests and gardens, in courts and cities, on wide plains and in deep jungles while above the messengers of heaven move swiftly across the sky. From all these emanates a great joy in the surpassing radiance of the face of the world.....and woven into this fabric of material beauty we see the ordered pattern of the spiritual realities of the universe." It is this perfect combination of material and spiritual energy which marks the great periods of art. The highest problem of any art, therefore, is to cause by appearance the illusion of a higher reality, and as Michael Angelo rightly says, "the real works of

art is but a shadow of the divine perfection." But we must not mistake that art belongs to religion only. It neither belongs to religion nor to ethics, like these it brings us nearer to the definite, one of the forms of which it manifests to us. God is the source of all Beauty, as of all Truth, of all Religion and the most exalted object therefore of art is to reveal in its own manner the sentiment of the definite. Many mistake art and understand that it gives pleasure and should give pleasure in a vague ideality. Art is not that which seeks for the pleasure of sentiment in a vague ideality nor for beauty of form—but that which educates the youth into living heroes and heroines, and binds down the flights and the fondness of the heart into "practical duty and faithful devotion." That is what art makes a man. The study of art is of high value to the growth of the intellect. The Non-Brahmin Youths who stand for equality, fraternity and liberty should if they want to realise their equality, fraternity and liberty live an aesthetic life, should be great devotees of art. There I am sure that art will never fail to give harmony to the society and to the nation. 'They live who give'—Art teaches this simple and yet great truth. Let us prepare ourselves now to do something better, something nobler, something more heroic, now that we have realised that we had been sleeping over centuries. Out of the depths of this suffering let the renaissance of true Indian art rise and art will make youth younger and teach how to live'. Art surely owes much to pain and adversity. Some of the undying glorious art of our country was no doubt inspired by suffering. The best works of Art are the outcome of the artist's fight with pain, which immortalise the artist's joy in beauty. Life itself will be an inspiration for art inspires us with the Divine beauty and is as a light to lighten the darkness of time, to enrich us as a nation for all times to come. Now in the present struggle art will be a means of union, from the chaos and confusion with the eye of Faith and Hope, it will unite us with the episodes of Love and Courage. Every work of art causes the receiver enter into a certain kind of relationship both with him who produced or is producing the art, and all who appreciate that art receive the same artistic impression. Just as language or speech is a

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means of union and the linguist transmits his thoughts to another by means of his language, art acts in a similar manner and the artist transmits his feelings through his art. Such feelings as the artist experiences "intentionally revoked or successfully transmitted to others are the subject-matter of all art." It is by certain external signs that you can make others understand your thoughts and feelings. By movements, lines, colours, sounds or "arrangements of words,"—an artist injects others so that they share his feelings. Thus art is a bond that unites the society and the nation at large and is the means of union among men showing how the spiritual forces of love and sympathy rise to meet the tide of hate and disharmonious life.

From harmony,—from heavenly harmony—this universal frame began and the artist cannot successfully display his art if harmony is lacking. In fact no art can exist without harmony. In a picture though there are any number of shades, yet they should merge into perfect harmony with the depth of the technic and the subject, and the 'Bhava.' The general balance and rhythm of the whole not only in form but also in design and colour cannot fail to make us feel with the picture and take us "beyond appearances." This harmony was not thrust aside by the old masters even if the idea to be expressed was a violent emotion of struggle or pain. The paintings in the caves and the temples breathe perfect harmony—సంపూర్ణమృదుత్వం—which is the key note of all creation itself. One touch of colour too high would kill the subtle quality of marvellous expressions, and one touch less strong would leave the picture a blur instead of giving a sublime tone to the idea that the artist wants to depict. Forms only impelled by 'Bhava' will naturally lose restraint and orderliness, side by side with it Lavanya (the grace or the artistic sense) should step in and remove the stiffness of the picture changing it into a harmonious piece of beauty of form and feelings with the very 'Varnikabhanga' (colour technic) that go with the whole like the 'Tambur shruthi' while a song is accompanied to it. It is with the shruthi, thala, and raga that the tune captures the minds of the people keeping up the balance

ART—ITS INFLUENCE IN LIFE

and the rhythm in a perfect sweet harmony. Sree Thyagaraya sings in one of his songs that

"రాగము, తాళము, రక్తి భక్తియులేని
బాగవతులు ధరశయమలేగాని."

Hence the artist is irradiated, vivified, and glorified and raised to immortal life by the very harmony that rules his art. A more influencing instrument that harmonises the society is not wanting.

Then again, the study of art itself is "a taste at once engrossing and unselfish which may be indulged in without effort," and yet has the power of exciting the deepest emotions and give the mind a higher joy than the sight of art gives the senses, for, it has the power to gratify both the nobler and softer parts of our nature. Grace, rhythm and harmony will beautify life, in fact. Painting and music, sculpture and architecture and poetry etc.,—have an effect to teach us manners and abolish hurry. It necessarily makes us patient. A life purified and glorified by the sublime influence of art is worth living. Many people feel art, some understand it, but few both feel and understand it. Art does not imitate nature but interprets it. The end of art is to inoculate men with the love of nature. You love Him through His creation.

"For Art is Nature by Man,
To Man the interpreter of God."

Thus Art is inevitably connected with the life of man. The day artistic life displaces the conventional living will also see the dawn of freedom and natural progress. True art is the symbol of the spirit, it beautifies life, it is a heaven of strength—"Art is Power"—it is the way into that vision where is the changeless Beauty of the One spirit behind all Form. With him who dedicates his life at its altar would dwell the spring of an immortal youth though he grows old; the eternal youth of the world's heart would beat in his. "What strong images of virtue and humanity might we not expect would be instilled into the mind from the labours of the pencil!"

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



THE WORLD IN MINIATURE.

HAVE you ever, when a child, longed to be a ghost so as to walk through a crowded street and read the thoughts of men? That is impossible; but you can in Geneva sit in a comfortable room and read not merely the thoughts of men but the thoughts of nations, at the formal and the informal conferences of the Students' International Union. For here you will find the world in miniature, a miniature like an old Meissonnier so clear and so perfect that it grows more interesting and more exact the more closely it is examined. In the discussions in the study room, in the eager talks round the tea table, in the lazily comfortable conversations over a cigarette in the library the national temperaments emerge as clearly as in a meeting of the Assembly. *But* the talkers here are not yet hardened into solidity by time, by material interests, by the inescapable force of national solidarity. It is not probable that many of them will change their views but some at least will discover that a man may differ from them in politics or in his opinions of the things most to be sought for in life and yet be neither a knave nor a fool. Anyone who knows international affairs knows that if this spirit could spread it would remove at least half the existing difficulties. Perhaps the leaven started in the Students' International Union will ultimately leaven the whole world.

THE WORLD IN MINIATURE

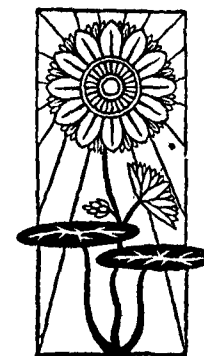
The first serious discussion to which I listened was typical and showed how the somewhat formal and academic subject of International Law could bring out national differences as clearly as a more vividly human subject such as mandates or Bolshevism. The subject was How the Covenant of the League has affected International Law and the debate was led by the son of the Chief Justice of Hyderabad. While the subject was academic and his treatment was clear and scholarly, his whole argument showed the lofty idealism of the Hindu mind. He was answered by an Italian student of International Law, equally scholarly, but viewing the subject from the Latin point of view which—in its fine passion for logic—sometimes misses the more human aspect; for the great majority of mankind inclines to rationalise its emotional action rather than to live by logic. He was answered by an American with the national inclination to judge the value of any change from the view point of its humanitarian use to the world, a view point whose appeal is so strong that it can often defeat both logic and tradition. An Englishman gave his views taking the usual English outlook of workable compromise, the view that the law is something to be respected as long as it does actually represent the average of public opinion and to be allowed to rust into as polite an oblivion as possible when it fails to keep up with the progress of thought. Senor Salvador de Madariaga, presiding over the discussion, who had the combination sometimes found in Spaniards of Latin clearness of thought and Anglo-Saxon acceptance of what is practically workable, summed up the discussion showing that each was correct in his interpretation of the Covenant but that each viewed it through the coloured glasses of his national temperament. No one's views were changed by the decision but each one saw—with some surprise—that the other had a genuine and to be respected reason for his view point.

The social aspect of the work of the Students' International Union is at least as valuable as the intellectual both in its immediate effect on the individual and in its ultimate effect on the international situation. The social aspect is sometimes undervalued by the intellectuals and, like Bismarck's impondera-

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bles, it can at times overthrow all other conclusions. Here in the Students' International Union students of all nations meet on an equality and there is one immensely valuable restriction, each must treat with politeness the opinions, the feelings and religious views of every member of the Union. The gain is enormous. Each member knows that he will forfeit the advantages of the Union if he does not treat with well bred courtesy each man or woman who belongs. I say man or woman advisedly though many members are under 20 because every student abroad is—whether he wishes it or not—taken as a representative of his country by those whom he meets and so takes on both the duties and the privileges of manhood. Therefore over the tea table or in the library national and international problems are discussed in an atmosphere of social politeness and anyone who has studied the detailed history of the first Hague Conference knows how very much can be achieved by talk in such an atmosphere. The social contacts also modify inherited prejudices and add much to the life of the foreign student who is always lonely and often poor and who—but for the Union—would have to seek his social contacts in the cafes and the dance halls. The extent of the social contacts at the Union can be measured by the fact that in the last 10 months we had members from 30 different countries and 22,979 people have used the Union rooms. It is the hope of the founders that the friendly, helpful and understanding attitude prevailing at the Union may in time moderate a little the various national bitternesses.

AMY CRYAN,
*The Students International Union, Geneva,
Switzerland.*



POEMS BY BAL.

O UNSEEN HAND OF GOD!

SOME hidden power holds His wand on high
And strikes a harmony! East brims aglow;
The dew upon the lawn dream-lifted, low,
Doth linger languorous and breathes a sigh;
A mingled murmur from the city by
Arises, kissed by the morning's lovely brow;
Yea! from every lowly cottage flow
Live voices that the music gloryfy!
O unseen Hand of God! World's creator!
Thy changing forms and colours of our life
On the quivering canvas of the world, seem greater
Than, we, involved in our interminable strife,
Can ever understand! Enough it were
We act and leave the rest to thy planning rife!

A LOVER IN THE EVENING.

THE birds have taken wing to mate till dawn ;
 The sun his heav'nly charioting at rest,
 And golden curtained all the green-ridged west,
 His love's lush bosom seeks in the bridal lawn ;
 The damsel dew-clad of the green and corn,
 Soft, shyly, stealthily ov'r fields gold-dressed,
 To greet her lover in the woodland tryst,
 Now glides along ! Ay me ! all thou-forlorn,
 I sigh and long in vain—my ling'ring lass !
 Why thou alone art late ?—upon the grass
 Chill flakes do spread—and stillness holds supreme !
 Ah break it with thy steps and clash of jewels !
 —Moon counts the stars and envious hours tells !—
 Ah haste ! we'll kiss and part' fore morning dream !

ALL FOR LOVE.

AH ! Phoebus rich with gold and pearls
 From the mellowing East doth rise !
 The billows from afar, with shells
 Of beauteous mould and dyes,
 Come bounding singing to the shore ;
 The fishers launch their boats
 And brave the sea in bands of four ;
 South-winds from their elfin grotts,
 Each garden wild with flowers new spread,
 In sweep and odours sweet,
 From honied blooms on their bridal bed,
 Gather on their nimble feet !
 —Ah ! why so busy everyone ?
 —All for love, my love !
 O blissfulness ! what have I done
 To win thy lovely brow ?
 Yea ! the sun and wave and wind
 And fishers everyone,
 In my net of song are bound ! Lo ! find
 Them here ! thee have I won !

OUR MOTHERS.

IT fills one's heart with joy and pride, to learn from our literature not only the place and position occupied by our mothers centuries ago, but also the rare virtues which are necessary to inspire a nation in times of peace and war, practised by them in their daily life. They were not only highly civilised in culture, but they were also very noble and patriotic. In the realm of true Art and Literature our Avvai stands as an unparalleled example, as an untiring literary worker in the cause of education and culture for all, irrespective of caste or creed, sex or station. In the field of civic and political administration of the country Queen Mangamma still stands as a supreme and unequalled pattern of able statesmanship and administrative capacity. And in the field of martial valour and sublime patriotism the spirit which our women exhibited in the days past is highly instructive and inspiring.

When our women saw that their country was attacked by others, they, animated by a noble feeling for the land of their birth and of their ancestors, unhesitatingly urged their male relatives to march into the battle field with a resolution either to win or die like heroes. The brave wife rejoiced to see her life's partner display his unbending courage, and the patriotic mother, to see her offspring expose his breast to the arrows of his enemy and fight with an unquenchable thirst to free his mother country at the cost of his blood, in the field of war where, not the question of life, but one of honour and freedom must guide the thoughts and deeds of all true patriots. Our mothers of the past had no regard for those sophists who attempted to take refuge in a philosophical doctrine and shirked their duty to the land of their birth and to their fellow countrymen, when the country demand their service and sacrifice. They knew that life was transcient, and honour, immortal. They also knew that a selfish and inglorious life was really a death, but death that was earned in the cause of liberating the poor and the oppressed and in the cause of their country, was a real life. Life is not a mere

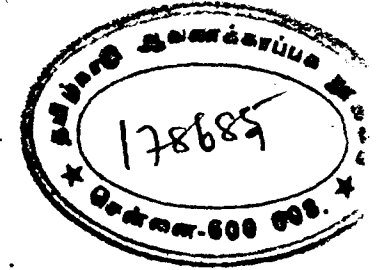
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prolongation of so many moments. It is not a continuity of mere consciousness. Life, though lived but for a brief period of time, yet spent in thoughts and deeds that benefit the humanity and enhances the richness of its life, is life not only well-lived but one that will also be remembered, as long as the sun, moon and stars retain their lustre. It is because of this significant fact, that our Ancient Mothers laid emphasis, not so much on the ill-spent and wasted life of years as on that of one brief moment but poured out in the cause of human benefaction. May we learn a lesson of true service from our Mothers and try to sacrifice our life and our all in the cause of our country and community? Now I shall give you a few stanzas from *Purannanuru* translated into English by my friend, Mr. P. Thiruvengkata Mudaliar, B.A., L.T.

சிற்பி னற்றாண் பற்றி தின்மகன்
பாண்டுள னேடுவன வினவுதி யென்மகன்
பாண்டுள னூரினு மறியே னேரும்
புலிசேர்ந்து போகிய கல்லினை போல
வீன்ற வயிடுகு விதுவே
தோன்றுவன் மாதோ போர்க்களத் தானே.

"Doest thou stand before me like an idler and ask me where is my son? I don't know where he is. Don't you forget that this my womb bore him. No tiger can be found in his den when he has scented game. Do you not know that there is a war on foot? Very likely you will find him in the battle-field. Go thither."

நரம்பெழுந் துலறிய நிரம்பா மென்றோண்
முளரி மருங்கின் முதியோள் சிறுவன்
படையழிந்து மாறின னென்றுபலர் கூற
மண்டமர்க் குடைந்தன னூரி னுண்டவென்



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Europe or America, their skin resumes its original white color. When however, Europeans or Americans stay in Japan and eat rice for a long time, their skins acquire a yellow tinge. The climatic conditions of Japan are not so different from those of Europe and America. There is no doubt that diet has a great deal to do with the color of human bodies."

Mr. Matsumura declares that the color and physique of Americans and Europeans are so far superior to those of the Orientals and South Sea Islanders that there is no comparison between them. The superiority of brain power of Europeans and Americans, too, is made apparent in their inventions and in their ability as investigators. He proceeds :

"Our own ancestors, it would seem, had large physique and superior brain power at one time. But as in India and China, with the introduction of Buddhism, they lost the habit of eating meat. And from the lack of needed vitamins they suffered deterioration of body and brain. The reasons why the Japanese have to-day brain power so far superior to the Chinese and the Hindus is because of the seas that surround them on all sides. They have enjoyed the opportunity of catching fish and gathering shell food."

The writer points out that animals may also suffer deterioration through diet. Several generations ago, he tells us, a number of silver foxes were brought over to Karafuto Island, from Prince Edward's Island. To-day their posterity have greatly deteriorated. Domestic animals have been affected in the same way—sheep, cows, horses, pigs, imported into Japan all have gone backward. There is one reason in all cases—poor food. As a striking instance of the effect of food in weakening the resistance of the human body against disease, he cites the case of an African tribe whose diet was made up almost entirely of bananas. The whole tribe was wiped out by venereal disease brought by the British, because of the lack of resistance in their physical make-up. Mr. Matsumura pays a high tribute to the United States. After telling how America has devoted herself to ascertaining the needs of the country,

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and how she is to-day centering her effects on the work of producing young men and young women of sturdy physique and brain power, he declares: I know of no other country but America which bases its national policy on the golden precept, "Health First."

Just, what will happen on the day when polished rice is conclusively proved to be unfit as the principal food for the full and best development of humans? Mr. Matsumura glories over the prospect. He pictures the happy day when millions of Japan's farmers will be freed from "mudturtle toil" in their paddy fields. The water that is now being used for the cultivation of rice will be harnessed, he predicts, to produce the best and cheapest industrial power on earth.

SOCIAL REFORM BY LEGISLATION.

The report of a meeting breaking up in disorder at Albert Hall last Wednesday has appeared in the papers. The fight was over the Child Marriage Prevention Bill introduced in the Legislative Assembly by Rai Saheb Harbilas Sarda. The meeting was organised to protest against social reform by legislation. A Brahman gentleman, who is seen very often on political platforms to demand *Swaraj* and democratic government was in the chair. The speakers quoted Sastri authorities against legislation. But there were men in the Hall who held very strong views in support of reform by legislation. They opposed, and when their arguments could not be refuted physical force was applied to silence them. This led to a free fight among the audience. Even the appeal from the Chair to submit to the authority of the Brahman was not heeded to, and he had to leave the hall for dear life. Do the advocates of social freedom without state-interference expect to improve the condition of their people by the method followed in Albert Hall? Fortunately the country is not in the hands of the small groups got up by interested parties. Brahmanism had its day when the people were not conscious of their rights and privileges. Education has widened the vision of the down-trodden masses.

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They know that *Sati* was not stopped by the people of their own free will nor were the widows permitted to marry till the Government came to their rescue. If social reform has to be undertaken then the sanction of the Legislature is imperative. Even the party for non-interference would welcome legislation to stop cow-killing. India is still in the grip of medievalism, and it is no wonder that educated people should invoke the authority of Sastras and customs which stand in the way of all progress. There is a growing consciousness that the vital issues of our national existence should not be left to the interpretation of a few Pandits, or should not be allowed to be decided by the Futwas of Maulvis. Public opinion is the ultimate authority and there is a greater likelihood of its expression in the Assembly of the representatives of the people than in a disorderly group.

The Indian Messenger, Calcutta.

REVOLT OF HINDU WOMEN.

The peaceful pathetic contentment of our women is largely responsible for their present condition. With the growth of education and the enlargement of their mental horizon, they are becoming dissatisfied with their lot. And naturally so. For a very long time, they have been content to take their place in the background. In fact, it was considered as the ideal of Hindu womanhood to take a secondary place in the home life and outside, to reverence the husband and other male members of the household as the supplementary deities of the Hindu pantheon, and to be meek, submissive and uncomplaining even though there might be oppression and persecution. This might have been a magnificent ideal but for the fact that it gave an undue sense of preponderance and power to man and a consciousness of inherent inferiority to woman. Whatever that be, the growing signs of the times show that the ideal is no longer tenable, and that man must adjust his life in the spirit of give-and-take. The fault of the ancient ideal was that it over-emphasised the woman's obligations and probably overlooked man's duties. Hindu women have now come to realise that they have too many

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duties and very few rights. Under the guise of religion, they have been bound down by rigid rules and unalterable conventions. Throughout their life, they have to be under the tutelage of some male member of the family or other. These restrictions and regulations were characterised as foolish, unnatural and one-sided by Mr. M. R. Jayakar the other day, speaking to a gathering of young men at Bombay. In a thought-provoking speech, Mr. Jayakar indicates the varied aspects of the problem of Hindu women, emphasises the rights of the weaker sex and lays stress on the need for a change in the antiquated and time-worn legal system. The main grievance of women against men is that they are selfish. Women demand that the present system of early marriages should go and they want that the marriageable age of girls should be raised to sixteen. Women demand that they must have the right to choose their husbands. Women demand that the present day laws relating to divorce, remarriage, and maintenance should be altered in accordance with the requirement of society. Women also demand that they must have the right to repudiate and divorce their husbands under certain conditions. The demands of women for equal rights, equal opportunities and equal privileges indicate that there is a growing revolt among the Hindu women of our country. They are carrying on a raging and tearing propaganda for spread of education and enlightenment, and it is only a question of time, as Mr. Jayakar said in his speech, when they would get what they wanted. They are competing in every department of life with men, and they have become legislators and leaders of the people. Mr. Jayakar in the end sounded a note of warning that the current of rebellion was fast approaching, descending with all its force like an avalanche from the highest peaks of the Himalayas, and what they should do as wise men at this moment was not to obstruct the devastating current, but to guide it into proper channels. Leaders of social reform and politicians would do well to note the warning, and guide the awakening of our womenfolk in a proper manner to the benefit of themselves and the country. The awakening of women is part of a growing movement in the country of self-respect and self-reliance. It is an indication that the monopoly and tyranny of man is going to

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be overthrown, even as that of classes and cliques is sought to be overthrown. He is the wise man who gauges the time-spirit at its proper value, and works for the speedy attainment of a better social order in which peace and harmony, equality and love, will reign predominant.

Justice.

MISGUIDED DEVADASIS.

I have read with much pleasure the editorial note which appeared in the Monday issue of the "Justice." You have rightly pointed out the fact that the Devadasi problem is one of those problems which affect the members of the community intimately, and have a very definite bearing "on the moral and social progress of the society as a whole." It is to be earnestly hoped that the enlightened public will never lose sight of this fact, especially at present when shibboleth after shibboleth is invented, or tolerated by a certain section of reactionaries who ought to know better. In the "gradation and degradation" of the Hindu caste-system of to-day, the Devadasi occupies a very unenviable position indeed. Her "honour" is rooted in dishonour and she is faultily "faultless." She is a victim of "sanctified" vice and the sport of circumstance. She is more sinned against than sinning, the male free-lance who trifles with her and behaves as the slave of sexual passion struts before the public and shamefacedly calls her a fallen woman. Is this not a cruel mockery in a country whose denizens claim that an ancient law-giver said that "where women are honoured, there the God are pleased to dwelling?" Any one who has a synthetic vision of humanity and the capacity to look beneath the froth and foam of controversy can easily find out the remarkable change in outlook and the growing sense of self-respect, among these victims of time-worn custom and usage.

As a social worker of twenty years experience in this field, I have first-hand and intimate knowledge of many Devadasis or temple women who are "mute with sullen silence over wrongs too dark to tell." In the course of your editorial comment, you have voiced responsible and enlightened public opinion by

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condemning the revolting *obiter dicta* of the new-fangled Madras Devadasi Association, and have deplored that "religion itself should be traduced by persons whose sole idea is after all the preservation of their present material advantages." Their extravagant claim to speak on behalf of the Devadasis of the Madras Presidency will not bear a moment's examination. Two are three of the members of the Madras Association are adepts in music, but even they are, I believe, innocent of the Agamas and the sections of the Indian Penal Code which are profusely quoted in the publications of this unfortunate association of the unfortunate sisters of George Town. I have a shrewd suspicion that some "Police Court Vakil"—I am indebted to the Hon'ble Mr. Ramdas Pantulu for his careful classification—should have put these innocent women on the wrong track and persuaded them to believe that the "neutral" British Government can be easily bamboozled or hoodwinked by lengthy and oft-repeated mahazars and memoranda. The George Town Association has appealed—I hope this is a final appeal to the All India Brahmana Mahasabha and the South Indian Varnashrama Sabhas to take up their cause, protect their hearth and home and save them from the impending doom. Drowning women just like drowning men, catch at a straw!!! In reply to the Post-puberty Marriage Bill or to the Child Marriage Prevention Bill now on the anvil, the Varnashrama leaders and their organs say in effect: "We, orthodox Brahmins, form a very low percentage of the population. Leave us alone." When such is their declared policy, I do not see how any responsible leader of the Varnashrama Movement can come forward in open and consistently champion the unholy pretensions of the Devadasis. Let me, however, wait and see.

In the meanwaile, my appeal to the misguided Devadasis is this. The wellknown songstress, the late lamented Godavari Ammal of Salem gave a donation of two thousand rupees to the permanent fund of the Madras Society for the Protection of Children, fully knowing the objects of this Society, namely, (a) to prevent public and private wrongs of children and the corruption of their morals; (b) to take action for the enforcement of the laws for their protection and when desirable

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to have such laws amended. I vividly remember that this Society was started in December 1908 with His Excellency Sir Arthur Lawley as its patron. Since then, successive Governors of the Presidency have extended their gracious patronage to this Society. Instead of wasting large sums of money in useless and pestilential propaganda the members of the Madras Devadasi Association should emulate the splendid example of Shrimati Godavari Ammal, even if some orthodox people, with an axe of their own to grind, try to tickle their vanity. Times are changing and it is not part of wisdom to set any store by any formula framed before the deluge nor listen to the evil counsels of the men of formula. Devadasis—my mothers and sisters—Awake, arise and stop not till you are free from social injustice.

Mr. N. LAKSHMANAN.

DEWAN'S APPEAL FOR CO-OPERATION.

Mr. Mirza Ismail, the Dewan of Mysore, in opening the proceedings spoke as follows :—

"Gentlemen, allow me to conclude on a personal note. So far as I am personally concerned, I bear no ill-will to any individual, much less to any section of the community. They are all the same to me and I will pursue my own path, the path of duty and righteousness, ever endeavouring to satisfy what has always been the ambition of my life, to render as loyal and devoted service to my August Master as it is possible for a human being to render. As for my fellow-subjects, I can only ask them to believe that to me religion, in the words of a great Persian poet consists only in the service of the people."

EVILS OF SUPERSTITION.

Superstition is the offspring of ignorance, and consists of unreasonable fear of man for the unknown and the mysterious such as magic sorcery, omens, and natural phenomena as thunderstorms. It develops the grosser side of human nature, and is a great handicap to social and intellectual progress.

Under its influence people become pessimistic, narrow-minded and incapable of reform. The unenlightened cannot make out causes of events and readily believe in superstition. In pre-historic times when man was steeped in credulity and irrational fear superstition became the dominant religion in India, and forged several Hindu customs. Many of these customs have filtered through ages down to modern times still crusted with ignorance. Despite advance in man's education and power of reasoning, and the valuable aid of science, in unravelling some of the mysteries, it has been found impossible to altogether kill superstition, owing to the fact that superstition and orthodoxy had joined their forces to build for themselves a strong bulwark to resist the storming by science and common sense though it cannot be denied that their forces have now become attenuated under modern progressive knowledge and enlightenment. Superstitious people are found all over the world, and even to this day some grotesque practices are in vogue in China and the Dark Continent. At this time of day when the whole world is in the throes of meteoric awakening of the feminine mind in matters social and political, and the shackles of inexorable customs and stern religious precepts are cast off with impunity under the amazing glamour of modernity, it is unfortunate that India should lag behind by still fostering some demoralising customs; such as child-marriages, ban on widow remarriages, devadasi institution's hook swinging, etc. So fatal to the social emancipation her womenfolks. Superstition has also invaded the realm of medicine and some diseases such as hysterical affections, vomiting of blood carbuncles out rheumatism and paralytic affections are attributed, no doubt by the ignorant in Madras to the influence of evil spirits. Some other medical superstitions are a belief in hare's foot as a talisman for cure of colic, crediting the tongue of fox with the power of preventing crysipelas, and a grim specific for headache consisting in wearing the tooth of a corpse. In the middle ages owing to supposed medicinal properties precious gems were used as ingredients of tonic concoctions to protect the heart against poison and plague. The children of superstitious mothers suffer mental stagnation and ignorance as the result of their bad training.

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The salvation of India lies in her own hands. Steady expansion of higher education among women and due recognition of their present claims for equal opportunities and equal status with men will serve to wipe out the blot of superstition and bring about their social regeneration.

J. VENKATASWAMI NAIDU, L.M.S.

BRAHMIN ATROCITIES.

The Secretary of the All-India Brahmana Mahasabha writes:—I am directed to acknowledge receipt of a communication from Srimathi Bangalore Nagaratnam Ammal, Secretary of the Madras Presidency Devadasis' Association, intimating to the Mahasabha a resolution requesting the All-India Brahmana Mahasabha to help the Devadasi Community in the matter of their being allowed to dedicate girls to Hindu Temples on the ground that such a dedication has full support of the Agama-sastras, and to state that as per rule 1 of the Mahasabha, the Mahasabha hereby gives its unqualified support to the time-honoured custom.

Justice.

HINDU RELIGIOUS SHEET No. 1 DEVADASIS.

A REQUEST.

Please think over the following opinions of great men before you judge; and answer the questionnaire; we all stand for truth and justice; not for parties we have the welfare of our nation at our hearts, not fame and titles.

I. Devadasis.

".....In former days they sought prostitutes in red-light districts.....with the breaking up of these districts they turned to girls of their (own) class, a thing they had seldom done in the past." (Judge Lindsey.)

II. "There are", says Judge Lindsey, 'at least fifty thousand girls in New York living with men who are not their

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husbands, girls who should become mothers but don't care to have children, because of the attitude society would take toward them.'

"The position of the Devadasis is exactly the same so far as 'living with men who are not their husbands' is concerned, but she considers it a privilege to breed healthy and good-looking children, after the birth of which.....she lives with the father of the child as his mistress either in her own home which he visits or in his house.

"The abolition of red-light districts in the United States have, as pointed out by Judge Lindsey, been responsible for undermining the morals of 'good girls.'"

Father India.

QUESTIONNAIRE.

(1) Out of the present corruption in Madras, for instance, how much is due to Devadasis and how much to the other castes? Is it not plain to many of you that among *the prostitutes a greater number belong to other castes* and they are not owned by Devadasis? Of course adoption of girls is made sometimes by this "red-light" caste but they adopt generally little girls. Those who turn away from other castes for immoral life are not owned by them. Again, can you deny the open secret that over and above this greater number of prostitutes who are not Devadasis, there is an overwhelming volume of anecdotes of back-door expeditions and beach-side tales and confidential motor runs, related to the civilised homes of respectable families also? What safeguards do you then devise for the promotion and protection of public morality and the purity of individual homes?

(2) In spite of penal codes and penitentiaries wickedness and sex criminality have been on the increase in the civilised world. The aggressive man invades the fair sex always. The sages of old who saw that prostitution is irremediable—a conclusion which several renowned scholars of the West, like Hevelock Ellis, have accepted to-day—addressed the fair sex to

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correct the wicked by all their peculiar influences, so that those whom even the police and the judge cannot correct may be brought round. They gave them (Devadasis=servants of divine commission) authority to master Upanishads and other Shastras, an authority which they never accorded to their own ladies. What function can be more holy than to turn wicked souls toward God? Hence Devadasis. They have always employed their talents of music, dance and Vedic learning to suggestions divine; and in their history there are many examples of otherwise incorrigible men turned by them pious and pure. Than this, what other devices can you suggest for the correction of the unrighteous?

(3) Who has contributed more to the preservation of music, dance and other fine arts in India and brought her immortal fame than the Devadasis?

"Wash clean thy heart off all trace of partiality and party, prejudice and prudery; let the light shine and illumine thy bosom with the wisdom of Truth."

U. P. KRISHNAMACHARYA.



NON-BRAHMIN YOUTH LEAGUE.

TANJORE.

August, 6.

A GENERAL body meeting of the above League was held yesterday at 5 p.m. at the District Board Meeting Hall with Mr. M. Venkatachalam Pillai, B.A., B.L., in the chair.

There were 29 members present from all parts of the district.

The first subject taken up was the election of the President of the League.

Mr. Manickam Pillai proposed, Mr. Arugadas Mudaliar seconded and Mr. M. Venkatachalam Pillai supported that Rao Bahadur N. Kandasami Pillai, retired Executive Engineer be elected as President of the Non-Brahmin Youth League, Tanjore.

The proposition was carried unanimously.

Mr. R. Venkatachalam Pillai proposed, Mr. Subramania Pillai seconded and Mr. N. C. Nathan supported that "this meeting congratulates Rao Bahadur A. T. Pannirselvam, Bar-at-law, on the title of Rao Bahadur conferred on him by the Government and requests the President to communicate the same to the gentleman."

THE NON-BRAHMIN YOUTH



S. J. KANNAPPAR.

THE LEAGUE OF NON-BRAHMIN YOUTH (CENTRAL.)

The following resolutions were passed in an urgent meeting of Executive on 2nd August 1928 :—(1) The Committee feels proud of Mr. J. S. Kannappar, one of its members, for the courage with which he stood by his conviction ever at the risk of undergoing hardships and congratulates him for the same. (2) The Executive offers its grateful thanks to Dewan Bahadur J. Venkatanarayana, Ex-Commissioner of the Corporation, in the name of the Non-Brahmin youngmen of the City, for the great services he has rendered to the public, improving the civic amenities especially of the poor and the depressed; and requests him to come back to the Corporation on the expiry of his leave, to continue the good work he has begun.

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Mr. S. P. Y. Surendramath Veegeli-Arya, M.A., B.D., S.T.M.



R. S. Naidu, Esq., Barrister-at-Law, Chairman, Municipal Council, Madura.

Mind you, in our attempt to put down the tyranny of one community, we should not allow another community to take its place and play the same havoc. Steps should be taken to see that there is complete levelling up and equal opportunities are afforded to all. If this is done, the country will become a fit and safe place for democracy. It is all idle talk to claim political equality on one side and deny social equality on the other. The work of this league lies more in the line of social upheaval than in anything else. All the political ills we are subject to, are due to the social cancer in our body politic. The league has to carry on its work steadily and persistently. The flag that is being hoisted now, will keep on flying for ever announcing to the world its mission of oneness of the human race.

From the speech delivered by Mr. R. S. Naidu when he unfurled the flag of the League of Non-Brahmin Youth on the occasion of the 1st Non-Brahmin Youth Conference, Madura and Ramnad Districts.—
26th May 1928.

(We heartily congratulate Mr. R. S. Naidu on his success in recent Municipal Election which took place in Madura and hope that he will evince a keen interest in the affairs of the local Non-Brahmin Youth League).



Are we not those who train you in your early age? Is it not the mother that trains the young child? Do you not owe whatever character you possess to your mother? If the mother is a well educated intelligent lady, the children get good training from her. Then, does it not follow that you men should up-lift us and give us good education and place us in our right place. Have we not shown to you, when chances were given to us, that we are capable of doing as men do, if not better? Have we not ruled countries? Who is Indrani? Who is Meenatchi? Who is Mangammal? Who is Kathammanachi? and who is the present ruling Rani of Travancore?—I can quote lot. Have we not proved ourselves as efficient medical officers, efficient teachers, efficient legislators and what not? I can give many such instances. Then why don't you feel for us and give us our dues?

(From the opening speech of Mrs. Amirthamani J. Moses, Member of the Dt. Board and the Dt. Council of Education, Ramnad-Madura Dt.)



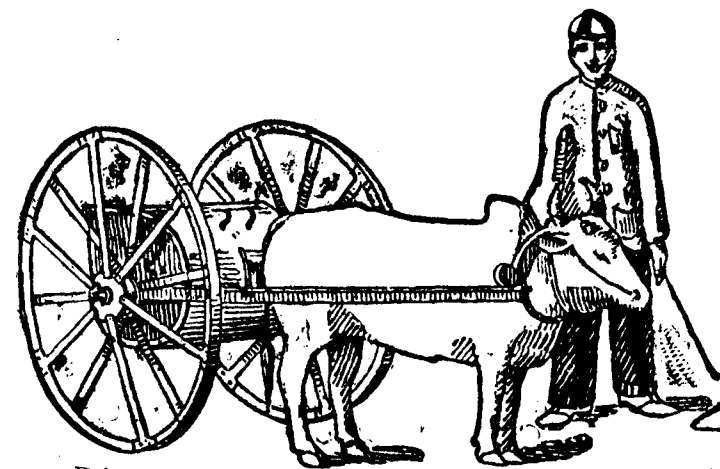
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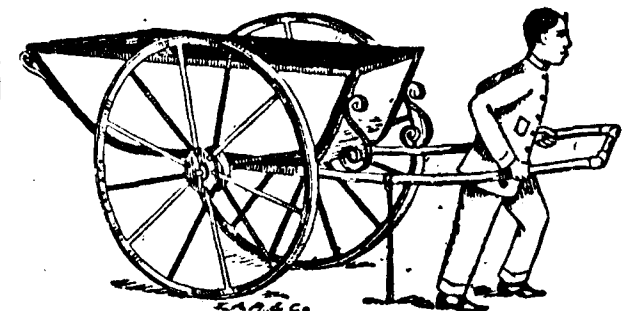
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