

878

THE NON BRAHMIN
YOUTH

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His Highness, the Maharajah of Jeypore.

By the generous statesmanship of the Panagal Ministry a wise provision has been made in the Andhra University Act with respect to the Pro-Chancellorship, which has enabled the Chancellor to bring about a close association between the landed aristocracy and the University. This association is based on the fact that the landed aristocracy have always been promoters of learning in the past; and I need hardly add that the traditions of my ancient House always placed the support and patronage of learning as their foremost duty, and I sincerely hope that my present connection with education in the Andhra Desa will enable

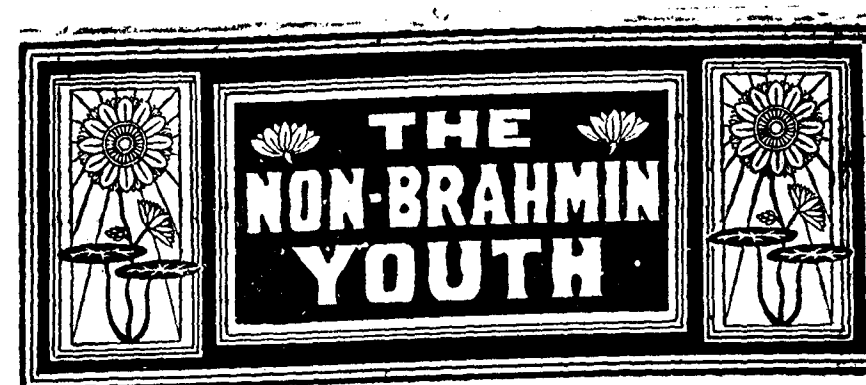


KAMAKRISHNA CHOWDRY, I.C.S.,
The Illustrious Dewan of Jeypore.



We have to give up the false notions of superiority and inferiority and embrace every one, to whatever caste or creed he may belong, as a brother, on a footing of perfect equality. In these days Brahmins are trying their best to set one community against another, and thus cause a split in the Non-Brahmin Camp. We have to take steps to counteract these mischievous attempts of our opponents.

THE HON. MR. B. V. JADHAD.



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THE TASK OF THE FUTURE.

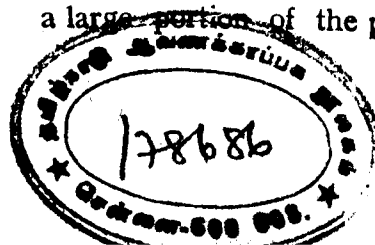
It has been said that a man, like a motor-engine, is judged, not by the noise he makes, but by his ability to get there. It is a tragic feature of Indian politics that much noise is made, but little effort is put forth "to get there." This could no doubt be explained by the necessities of the circumstances, but what is sought to be emphasised here is that amidst the noisy turmoils of political complications, the well-wishers of the country have ignored, though not forgotten, the great and mighty task of the reconstruction of society, the first step in the building of a nation. That Indian society requires a radical reformation on account of its inherent defects and its attendant disadvantages, has been agitating the minds of social workers and religious reformers for decades and generations. But their efforts have been so few and far between that they were wasted on the desert air. This was not because of their lack of sincerity or earnestness, but it was due to the fact that their isolated efforts to improve the governing ideals of the life of the people went counter to vested interests and prevailing conditions. They had to strike against the bed-rock of orthodoxy.

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and conservatism and they had to strike in vain. They are the pioneers who have shown the way and pointed out the goal. They had necessarily to meet with defeat, but they had the great privilege and honour of serving their country by their failures, as Gokhale once said.

Tradition, custom and usage hang like gossamer over Indian institutions, social, religious and political, and he would be a bold man indeed who dares disturb them. That a certain custom had the stamp of ages upon it is the hall-mark of its value, importance, and necessity, and society came to look upon it as something sacred, something to be revered, instead of something to be criticised and judged on its merits. And what is more, society would not tolerate or countenance any encroachment or inroad on the traditions handed down from time immemorial. That is why the social reformers were not able to make much progress in their mission, and even the little progress that they sometimes made, they were not able to keep up and sustain.

Some of the evils which they wanted to uproot in society were so imbedded in religious dogma and superstition that it seemed as if they had a religious sanction and a spiritual support for their existence and observance. That this state of things was not congenial for the social reform plant to grow, it is easy to observe. In addition to this, the people who were interested in perpetuating the existing state of things were those who stood to gain by so doing. Naturally, these people were the stoutest opponents of social reform and religious progress. Whenever anything was done, they set up a hue and cry that religion, handed down from the Rishis of old, was in danger from inroads from profane hands. The Government, being a foreign government, looked on unconcerned at the spectacle of a society degenerating and stagnating in the mire of superstition and ignorance. The politicians began to make half-hearted attempts to pretend as if they were the supporters of the new cause. Having an eye always on the applause of the people, it was not to their interest to wound the tender susceptibilities of a large portion of the population. No doubt on the platforms



THE TASK OF THE FUTURE

and in the press they magniloquently supported social reform measures, but so far as doing any actual work was concerned, they did not raise their little finger. The elders of society were constitutionally and naturally averse to any change, and they looked at the new movement for the reform of society, not only with distrust, but also with dislike. The women who form half of the population were completely incapable of exerting themselves for anything outside their domestic and culinary sphere. No wonder then, that social reformers were few and far between. They had neither encouragement nor approval in their efforts to better society. Theirs was a thankless job, a profitless task, perhaps a fruitless effort.

Under these circumstances, the only set of people who can shoulder the responsibilities of society and work for its reformation and rejuvenation is the youth of the nation. It is in their hands that the future of the world lies, and in proportion as they rise to the height of their manhood and womanhood, in proportion as they realise the remarkable things that they can achieve, if only they put forth their energy and enthusiasm, to such an extent will the future of the world and of civilisation be a better and a nobler thing than it has been hitherto. It is the youths of various nations that have been the respective beacons of progress and advancement. The only remarkable thing that they have got, which the others have not, is that in all their efforts and endeavours, they have got everything to gain and nothing to lose. They have no vested interests. They have no confounded prejudices. They have no confused ideas. It is of their stuff that the elements of progress are made. It is the mission of the youth of India to-day to liberate society from thralldom, to free religion from serfdom, and to break the chains of bondage that enslave the country—break them in the only inimitable way which they alone can, namely, by enthusiasm, energy, effort and exertion, till exhaustion.

One of the shackles that have bound society for such a long time as to make it benumbed is the caste system. The caste system might have been founded by the Rishis. It might have been inaugurated by Lord Sri Krishna. It might have been



instituted by Lord Brahma. It might be as old as the hills. It might be more ancient than the sun and the moon. It might have the sanction of the Vedas, the approval of the Upanishads, the authority of the Dharma Shastras, the acceptance of the Puranas, and the agreement of the Ithihasas. But if it is not suitable to modern conditions, if it is not amenable to ideas of progress, if it cramps, cripples and confines society in an atmosphere of suffocation, the best thing that can be done is to hang a millstone round its neck and throw it far out into the sea. I have always been watching with curiosity, perhaps with amusement, and certainly with interest the old, old controversy whether the caste system has its support in the Vedas or the Bhagavad Gita. People were loud in proving that the Purushasooktha Hymn in the Rig Veda was an interpolation, that the reference to caste in the Gita was a latter-day incorporation in the text, and so on. But I always felt in my heart of hearts that the controversy was an infructuous one. What does it matter if the caste system is referred to in the Purushasooktha Hymn, if it is not suitable to modern conditions? If the caste system is in conflict with the present ideals of society, it must be wiped out of existence, the authorities supporting it must be torn to shreds and burnt to ashes and cast into the sea. If caste is to survive, it must prove its credentials, it must demonstrate its usefulness, it must justify its existence. This is a thing which cannot be done. Then why on earth cling to an antiquated, tottering structure when man can build better houses to live in? Is the sabbath made for man, or man for the sabbath? Is the caste system intended for the convenience of society or society for the convenience of the caste system? Is man to have a cap according to the dimensions of his head, or is he to adjust his head to suit the cap? That is the whole point. Caste has played its part. It has now played out its part. Its time has become to retire behind the screens. Caste in its pristine purity might have been the most ideal thing in the past. In its present degenerated condition, it is one of the greatest tyrannous institutions of the world. Some of the ideas on which it is based are against the elementary principles of the law of the land.

The task of the future is the destruction of this caste system, the annihilation of this worn-out superstition, and the extinction of this institution, once perhaps pure, now corrupt, debasing and disgusting. If this task is to be a success, the co-operation, help and active assistance of the young men of the land, of all communities, creeds and castes, are of paramount necessity. Will they rise equal to the occasion and take their place in the fight for freedom from social serfdom, in the struggle for liberation from religious thralldom ?

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WOMEN IN PANAMA

THEY are wonderfully active, considering the very few chances they were given in the past. Political rights are not theirs as yet, but they are rapidly working their way into various professions and doing all they can to enlarge their educational gaps; so much so that they now outnumber men in colleges and high schools.

They mean to get the vote as well. Some four years ago, the leading women in Panama launched their Feminist Campaign, and to-day its work is to be reckoned with, as is revealed by the influence wielded by the Women's Party on legislative matters in the National Assembly.

At the head of this campaign is a remarkable woman, Clara Gonzalez, who can claim the distinction of being the only feminine lawyer in Panama. Under her able leadership, the Party soon worked out its own programme, which aimed at securing both the political and the economical betterment of their countrywomen. A little later, delegates of the Party drew up a report and presented it to the Government.

The first thing the women did out there was to found evening classes for women and girls. The State went forward to

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meet this scheme as soon as its utility was officially recognised. Clara Gonzalez became the principal and persuaded nine other women to become assistant teachers. They all came as voluntary helpers and worked so hard that they soon succeeded in attracting great numbers of women who began regularly to frequent the school.

A little later the Feminist Party turned its attention to economic problems. They succeeded in getting various laws passed which made it possible for women to own property and to look after it. Clauses in the marriage contract were altered to ensure the mutual obligations of both parties, in contrast to the "one-sidedness" of the old days when a woman had no voice in matters concerning her children or her dowry.

The Government has appreciated the tremendous work done by these untiring women. Their suggestions are listened to by men-legislators, and quite recently the State sent Clara Gonzalez to the United States, empowering her to make a thorough investigation of American women's prisons and juvenile courts.



APPRECIATION IN ART—I.

LINE AND FORM.

IN a world of doubt the theory of the survival of the fittest is accepted as axiomatic. It is a law immutable as it is inexplicable of origin. The Artist is perhaps the one to approach nearest a conception of that origin. Such survival is, at any rate, easily grasped in their respective fields, by the chemist, the biologist and the ethnologist. But, being inherently of the Infinite, it well may apply equally to the abstract as we know the abstract, as it applies to the concrete as we realise the concrete. Concrete matter may be reduced by the scientist to terms of waves and eddies of Force, which may equally well define the abstract; for thought, which is the parent of the abstract, is itself a definite force. Therefore, that intangible, undefinable, something which has survived the existence of man as Art may logically be accepted as the fittest of the abstract which has been depicted, delineated, or somehow made comprehensible to the impressionable mind of man.

APPRECIATION IN ART—I.

Chief of the methods adopted for the purpose of expressing an achieved impression of either concrete or abstract, (the impression itself being obviously abstract) is the method of drawing on a plane surface, with or without the addition of colour.

Appreciation of any such method of expression depends upon the capacity for acceptance of the impression expressed. Such acceptance may be, often is, purely passive. You either immediately like the picture or immediately you do not. But the gift of passive realisation is the primary genius of the artist, and is the possession of the few. Too often it is false and based on previous misinterpretations. It is, however, possible to educate the senses to analytical appreciation provided there is an honest endeavour. That endeavour is difficult for it entails the admission of a lack.

For this critical analysis it is essential to realise the imitations of the mode of expression chosen by the artist. Take, for example, a traditional landscape oil-colour on canvas, such as one by Turner. He was limited by such considerations as the texture of his canvas, the size of the canvas in comparison with the area of the depicted scene; the fact that he must draw his out lines in perspective to obtain "depth" on a plane surface; the character of the oils and chemical compounds he used for his colours; the texture of his brushes and pencils; the inaccuracy of his eye; the unsteadiness of his hand. Each and everyone of these factors he must control towards depicting in his own style the impressions (changing as he worked) of the landscape he portrayed. He must portray in terms of line, form, and colour. Those are the three fundamentals. But the limitations mentioned have controlled the output of *all* painters, and have affected necessarily the comparisons made with other pictures examined, by the critic. Surmounting the difficulties of these limitations is a matter of technique, the quality of which in turn controls the expressionism of the work.

The crude paintings on rocky cave surfaces by Neolithic man cannot be compared in any way to the skilful and meticulously technical work of a Turner. Yet each is an expression

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in terms of line, form, and colour. Each has its appeal. Each is a survival of the fittest. The untrained but appreciative critic of the Neolithic work remarks on the extreme childishness of what he terms the "Inaccuracy of design", despite the "Forcefulness of design". But the trained scientist in optics will affirm that Turner's work is full of inaccuracy of design only ascribable to astigmatism. It follows, therefore, that accuracy of design to the extent of geometric diminution of lines to a vanishing point is not necessarily desirable to gain effects. What is desirable is that the effect should be gained. If therefore, a painting be "wrong" in similar ways, it is necessary in order to appreciate that painting to discover whether a desired effect has been attained by this error or not. If it has, then the error is no error and the artist has succeeded in expressing in terms of Line and Form some impression received.

The thinking human mind loathes points. Since its infancy it has cut its body on sharp edges. Conversely it loves curves, preferably long shallow curves like the shape of a moulded bed after sleep. The artist, consciously or subconsciously, knows that points in his drawing are irritating and curves are soothing. It is legitimate for him therefore, to soften his sharper curves to obtain an atmosphere of calm, when photographic realism would have insisted on curves that are almost pointed angles. He must express himself so that the impression of calm he received may not be distorted by an accidental inclusion of an irritating line in some probably minor part of the drawing. You can forgive Nature for a point in an otherwise peaceful set of lines, but the critic is rarely so kind to the artist.

(By L. O. B.)

(Selection).



MEIKANDA DEVAR.

காணுங் கண்ணுக்குக் காட்டு முளப்போற்
காண வுள்ளத்தைக் கண்டு காட்டலி
னயரா வன்பி னரன்கழல் செலுமே.



SAINT MEIKANDA DEVANAYANAR.

I. *The place of His Birth.*—He was born in a village, in Pannagadan, near Thiruvengadu, in Tanjore District. South India may safely be called the nursing home of both the Vaishnavite and the Saivite Bhakti schools.

II. *His Parentage.*—A great deal of mystery shrouds round his parentage. But we believe that he was born to one, Achutan and brought up by his father's brother-in-law. He was a vellala by birth. Achutan and his brother-in-law were known for their piety and learning. Under their careful guidance and tuition, he soon became a profound scholar in Tamil and a God-intoxicated saint. As he grew he showed signs of originality and much creative thinking in Saivite Theology and Philosophy.

III. *Date.*—Various critics have given various dates. But we may safely assign his date somewhere in the beginning of the thirteenth century.

IV. *His theological works.*—Before the time of St. Meikandar the Tamil people had no formulated theology of their own.

All that existed in the form of Saivite Religious Literature was a collection of devotional songs, known as Tevaram (divine garland) on Lord Siva, his attributes and his attitude toward his devotees, by a number of Siva-bhaktas. There was nothing of original or systematic reflexion on the fundamentals of Saivite Religion and Philosophy. We are also forced to admit that by observing the phraseology which we find in Thirumanthram, and the hymns of Tevaram, the Tamil religious poets, anterior to the date of St. Meikandar, to a certain extent, depended on Agamas of Sanskrit origin for expressing their religious and mystico-philosophical concepts. This defect was remedied by our saint. He was not only a brilliant and an original thinker but he was also a great poet. His chief contribution on which the later Saivite-theologians raised a rich and imposing edifice of Saivite theology was his Sivagnana-Botham. It is a book of twelve verses written in a simple and terse Tamil. It stands in the same relation to Saiva-Siddhanta as Uttara-Mimamsa to Sanskrit Vedanta. As the Brahama-Sutras had great commentators in Shrikanta, Bhaskara, Nimbarka, Shankara, and others, so also Sivagnana-Botham had its commentators in Sakalaghama Pandithar, Tiruvadhigai Manavasagam Kadanthar, Umapati Sivacharya and others.

V. *He was also a great teacher.*—He had in all 49 disciples. His first two illustrious pupils were Arulnandi and Manavasagam Kadanthar. The former was so well known for his profundity and scholarship in Sanskrit and Tamil that he was addressed by his disciples and admirers, even before he became a pupil of our Saint, as Sakalaghama Pandithar. He was the author of two well known books. The first is Sivagnana Siddhiy which is divided into 2 parts, Parapakkam (பரபக்கம்) and Subakkam (சுபக்கம்). The Parapakkam is a criticism of different systems of thought and philosophy which existed in his day. The Subakkam is an elaborate commentary on his teacher's masterpiece (Sivagnana Botham). The second book is Irupa-Irupahtu (இருபா இருபஹ்து). It is said that this philosophical treatise was composed under the inspiration of his teacher, Meikandar. The latter wrote a famous treatise in fifty-four

stanzas consisting of questions and answers on the main teachings of Saiva Siddhanta known as Unmai Villakkam (உண்மை விளக்கம்).

VI. *Is it an original treatise (முதனூல்) ?*

1. Contention of the party propogandists.

(a) Some of the party-propogandists say that Meikanda Devar's Sivagnana Botham is not an original treatise but that it is a mere translation of the Papa-Vimochana chapter of the Raurava Agama.

(b) Others think that it is not a mere translation but an intelligent interpretation of the same.

(c) A few maintain it to be a semi-independent work based on some of the Sanscrit Stanzas found in Raurava Agama. These views are shared both by the Brahmin Propogandists and their Non-Brahmin and Western Chelas.

2. Creative thinking and original research are not the monopoly of any particular individual, community or race. The spiritual conceit and intellectual arrogance of the party-propogandists have led them into the belief that creative thinking and original research are the monopoly of a particular caste in India. They, being intoxicated by the theory that every thing good and great, useful and beneficial to humanity is the result of persistent, patient and laborious toil of the Brahmin mind and its intellectual, moral and spiritual enterprise, maintain, that it is not given to other castes or races to be as original and creative, and as useful and beneficial in various aspects of life, as they are. It is not necessary for us to point out that such a statement as this stands the challenge of fair examination. Indifferent and headless silence on our part will not only enable our critics to feel that we approve of the veracity of their words but it will also slowly lead us into the habit of living the dull and uncreative life of intellectual paupers.

3. All are endowed with God's infinite capacity to make themselves creative and original masters. We do not belong

to the school of obscurantists. He who believes, that the loyalty to his culture and civilisation must necessarily make him an enemy of other cultures and civilisations, does great disservice to his own culture and civilisation. When I was a student in a foreign University, a distinguished professor of mine, made a very pertinent remark about the spurious kind of passion for one's own culture and civilisation. It is this. He said, "he who knew only one culture and civilisation knew no culture and civilisation". He, who is eager to appreciate the goodness and beauty of other minds and to benefit himself by enriching his mind with the wealth of their creative activities makes himself an immortal advocate of catholicity of mind and kindredness of human nature, irrespective of superficial differences of caste, creed or colour. He who dogmatizes about the creative capacity of a particular individual, community or race, does great injustice to the Almighty God, who is the author and maker of the entire human race; for God is not partial; nor does he limit his revelation only to a selected few. God does not become a bankrupt by extending his light and wisdom to others, nor will he depotentiate himself by letting his creative energy lit up others' minds. Those who strive honestly without keeping back that which is given to them, and with indefatigable energy and inextinguishable thirst for knowledge, are reinforced by His inexhaustible richness. All are his children and all are participators of his infinite and immortal nature. It is nothing unnatural to suppose that two men can think independently of each other, the same idea and arrive at the same conclusion. It is a disease—a loathsome disease—which makes people say that, because two persons dwell on the same idea and arrive at the same conclusion simultaneously, one of them must have copied from the other. It is a matter of every day occurrence that students in schools or colleges, solve mathematical problems without consulting one another, and arrive at the same solution. What does this prove? It proves the Universality of human nature. It also proves that all human beings are endowed with the same creative capacity of mind. I do not believe that it is a hazardous statement. When persons do not believe that all human beings, by the very fact that they are God's images, participate in His

Creative Powers they begin to dub some as intellectual giants and others as intellectual imbeciles. This has produced a great deal of havoc in this world. This has extinguished the fire of ambition and enterprise in some people. There are imperialists not only in the realm of politics but there are also imperialists in the field of Religion, Art and Literature. Their one and only creed is to exploit others' achievements and attainments, and to father them.

C. E. Gover says in his introduction to the Folk songs of Southern India :—

"It is the common remark of all who study Dravidian Literature, that the older it is, the purer it is. The fact is induced by the growing influence of the Brahmins. At first warmly repelled, because of the pretensions of the priesthood, it gradually forced its way to the front, as the influence of an educated and closely united class ever will mainly because it embraces all the higher literature. For a while the fight was evenly maintained, but the foreign element progressed till almost the whole written literature of the country became Brahminic. Indegenous poetry fell into undeserved contempt or, where that was not possible, was edited so unscrupulously that the original was hidden under a load of corruption. Take for example the songs of Sivavakyar, purely deistical and strongly opposed to idolatory and cumbress ceremonial, they were so vigorous as poetry, so fervid in expressing the inmost feelings of every honest heart, and took such a hold upon the people, that they could not be hushed. What followed? The Brahmins have corrupted what they could not destroy. The editing of all books gradually fell to them, because they alone had the leisure and knowledge that literary labour required. To the public demand for Sivavakyar they responded by issuing "expurgated and improved" editions. Each editor added new names and references to Siva or Vishnu, left out further verses from the original, and softened still more the many vigorous phrases. This process was continued till it became almost impossible to discover the original. The Mackenzie MSS. contain but one mutilated copy of a decently pure collection. The only copies that

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I have been able to purchase are as obscure and overloaded with puranic superstition as the legend of any pagoda. The same thing has occurred with all the best Dravidian poetry. The Gnana Venba cannot be obtained at all, though in the 15th century it was one of the most popular of books. *The Tiruvalluva Charitra has been remodelled till it appears that every early Dravidian writer was a Brahman, although the very object of the book was to show that Tiruvalluva and his fellows were pariahs.*" This shows to what a low level the fanatical zealots and biassed propagandists of a particular civilization can descend."

If there is anything which must be assiduously guarded against it is the poison which is being administered into us to soften and blunt the edges of our desire to investigate and find out the truth for ourselves by the intellectual dishonesty and moral pilfering of the particularstic brigand.



NON-BRAHMIN YOUTH & THEIR OPPORTUNITIES FOR SOCIAL SERVICE.

I am one of those who believe that social service is as much a duty as it is a privilege. If we are endowed with certain qualities, if we have acquired useful knowledge, if we happen to be possessed of more than our share of the good things of the world, there is cast upon us at the same time, the duty of placing them at the disposal of our neighbours. Our material possessions are as good as not possessed if we do not agree to make them serve the ends of the community we live in. Those days are gone when knowledge was considered a close preserve, when the sciences were a sealed book to the masses. Whatever knowledge or information we possess, we must not merely apply them in the daily conduct of our lives, but we should see to it that our neighbours are also profited thereby. It is only a perverse mind or extreme selfishness that will refuse to recognize this obligation to give of our best to society. Sometimes our own safety lies in the well-being of our friends. If we help our neighbours to live a cleanly life and to keep their surroundings clean, we are thereby warding off epidemic diseases from our vicinity and ensuring our continued good health. Perhaps this is a point at which extreme altruism meets the most pronounced type of selfishness.

It is only the youth of a country that can do most effective social service. This reminds me of a recent experience of mine. A short while ago, in the course of a light conversation with a respectable old gentleman, the talk turned on "Depressed Classes and their redemption". I must tell you that that friend is one who has his own notions of religion and piety. Though he is yet strong and healthy, he employs no part of his time in

what you and I will call remunerative or productive work. His life may be correctly and exhaustively described as eating, sleeping and doing puja when he is not doing either of the two. There is no limit for the time he spends in the temple. It was explained to him how every temple was built by the labour of the Depressed Classes, how not even one brick was baked or put in position by the dominant classes, how it was iniquitable that the man who sweated to raise the temple should be debarred from admission into it and how the God behind the idol he worships expects us to love our fellowmen and find the God in them. The old gentleman could not raise any objection. He appeared to be convinced that the practice of keeping so many of God's creatures out of the temple was inhuman and unreasonable. When he found that the position he had taken up was untenable, the proper thing for him to do was to simply to own conviction and acknowledge the logic and fairness of the other's point. But this he would not do. He kept dumb for a few minutes, and then scratched his head only to exclaim, "Well, Sir, you may be right; or you may be wrong. But that has not been our custom. A custom cannot be wrong". You will excuse me if I say the answer was most provoking. Older people have their own place. Their experience and caution may be of immense value in other spheres. But they are too much attached to the past to be of service to us with modern ideas. We have to break away from the past without much of ceremony. Youth is the period that is singularly free from prejudices. An abundance of vigour, a robustness of will and understanding and a spirit to dare the consequences of an act are among the main characteristics of youth. Disappointments in life have not soured the temper. Imagination and leisure are to be had in plenty. These are qualities that eminently fit a person for social service work. One has therefore to look to the youth of a country for such work.

The question may arise, "Are there opportunities for service?" I may say at once that they were never so plentiful as now. Of all the youths of the world, the Indian youth is in a

sense the most fortunate to-day. I do not say that in the sense that the picture before him is all rosy, and that he has only to put out his hand and snatch at careers for himself. I am aware that his facilities in this direction are very limited. But compared with the youths of most other nations, he has the greatest scope for service. He has received the benefit of English education which has killed the blind regard for custom, has released his reason and has instilled the spirit of enquiry. He rebels against customs that are not reasonable. He has no patience with orthodox pandits or superstitious practices. He aspires for freedom of thought and action and helps to foster that spirit among his brethren. He sees what other nations have accomplished and asks himself why his country should not produce similar results. When he turns round, he finds about him on every side squalid poverty, abject misery, loathsome diseases, appalling illiteracy, and hollow formalities in the place of religion. Avoidable diseases are claiming their toll at every epidemic season. Preventive measures have yet to be generally adopted. Departmental efforts are being nullified by holy festivals at unreasonable periods. 70 to 80% of the people cannot spell their names. At a time when other nations are trying to establish communication with Mars, there are village-folk in India who cannot believe there is a world beyond their taluk. Labourers are ill-equipped; they do not know how to improve their means of production or efficiency. They hardly appreciate their worth or strength. They are hopelessly involved in debt. They have not given up their toddy-shop habit. Many a labourer does not know there is a Workmen's Compensation Act. The producers of wealth are so many untouchables. They have nothing in common with the higher orders of society except a nominal allegiance to the same religion. Our temples do no longer serve any useful purpose; the idol in the temple has usurped the place of God in men's minds. The institution of Deva Dasis has helped to make temples into dens of vice. While religion has been debased, religious intolerance has aggravated. Discussions on religious texts have become more frequent and long-winded with the decline in the essential content.

THE NON-BRAHMIN YOUTH

Women have no place in society. The nomination of women to local boards and municipalities is still viewed with suspicion. The education of women is just spreading. Early marriages are still the rule. Girls are transferred from the doll-room direct to the nuptial chamber. Women have no rights of property. Widowhood is a compulsory "ashram" for almost every woman to go through; and the conditions of widowhood are such that to many the horrors of death are more inviting. The brothels in cities are eating of the very vitals of society. They provide a regular stream of patients to the wards of the venereal hospitals. Lastly, while the economic condition of the country is depressing enough, every census shows an increase over the last. If ever any country in the world needed a check on over-population, that is India. That there is such a thing as birth-control, and that it is non-moral in its working many are not aware of.

It will thus be seen how unlimited are the opportunities for service and how at this stage in our evolution we cannot say we have enough workers. It is for us therefore to avail ourselves of those opportunities as far as lies in our power.

Again, the present appears to be a time most propitious for launching social service organizations. Reformers there were in the past; but they only succeeded in perpetuating priestly tyranny and the iniquitous caste-system. It is probable the indifferent achievements of the earlier reformers were due more to the lack of an appreciative spirit among the masses or to their unpreparedness. But to-day the conditions are different: English education has introduced a spirit of inquiry; the answer that a custom is old does not satisfy any one at present. The political advance has led to a social awakening. Mr. E. V. Ramaswami Naicker's is a name to conjure with. His self-respect movement is spreading like wild fire. The depressed classes have begun to assert themselves in a manner never before heard of; and the higher classes have for the first time come to feel that, if they are wise, they must give up their unreasoning prejudices, and surrender their undeserved privi-

NON-BRAHMIN YOUTH AND THEIR OPPORTUNITIES

leges before it is too late. The mass-mind is more responsive to-day so that the soil is there ready prepared for the sowing. It seems therefore that this is the most opportune time for social workers to be most active.

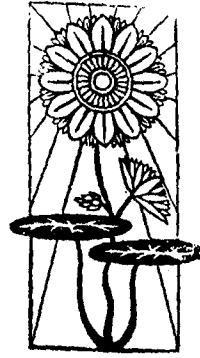
Mrs. Arya and gentlemen, I shall thank you for the indulgence you have shown me. I shall conclude this my address with the remark,

"No temple is more magnificent or sacred than a man or woman,

And no worship more loyal than service to mankind".

MR. T. MUDALIAR, B.A., L.T.

S. S. S. OINTMENT For all skin affections. Specially prepared according to the recipe of an eminent physician experienced in Dermatology. Solely manufactured by T. E. Ranganathan, Chemist (By Exam.) Price As. 8. Can be had at STOCKING & SONS, Vepery, Madras.	TO LET.
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THE AGONY OF SEPARATION

From Swami Ramalinga—பரிவாற்றாமை.

1. O Father, in this world fear is everywhere, and sorrow has filled my heart.
What then is my prayer unto thee, and what again and again have I desired of thee?
Banish the slavery of this fear and lift the burden of this grief.
Under the shadows of thy feet have I sought refuge where fear abides not and sorrow is vanquished.
2. O thou whose fame fills the hearts of thy chosen with the fragrance of the flower of thy love.
O thou who art the apple of my eye, the precious gem of my soul and my guru,
My flesh falters because of grief and heart faileth because of this unnamed dread.
My body and the life within come from thine own.
Then shoulder thou restore them unto the source where fear abides not and sorrow is vanquished.

THE AGONY OF SEPARATION

3. I belong to the fellowship of thy baktas.
Yet the mystery of thy will orders this poor soul to dwell in the midst of alarms.
Ah! is it thy will, is it thy *dharma*? I know it not.
Am I not thy son, art thou not my father and the mother who has borne me?
No longer can this feeble soul endure this separation, and even now satisfy me with thy love and the light of thy grace.
4. As a boy, wandering in the streets of this world, solitary and sad, thou didst find me.
With the garland of thy grace thou didst adorn me because of thy love.
This form pleased thee, then, and what has happened since, I know not.
Thou hast held me in my mother's womb, and thy feet have I held with the devotion of my heart.
How canst thou escape from me—no more than I from the tokens of thy love?
5. Filled with the illusions of life I strayed far from thee,
And thou didst meet me and thy glorious form didst reveal to my vision.
Long have I held this in the jewel-casket of my memory as a glittering gift.
Memory has become dim, and the beauty of the gift has faded.
Grant unto me once again the vision of thy glory.
O, thou who art my knowledge, my love, and the succor of my life.

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



SIR JAGADISH ADDRESSES YOUTH

MAKE UP YOUR MIND, AND YOU WILL SUCCEED

"Is there anything you cannot do, if you put your whole mind to it?" asked Sir Jagadish Bose, the eminent Scientist, replying to an address presented by the Bombay Youth League at a meeting this afternoon presided over by Sir Chimanlal Setalwad.

"When a disciple," said Sir J. C. Bose, comes to me, I ask him whether he would carry out certain duties to be entrusted to him. He generally answers "I will try." That betokens not true humility, but cowardice which seeks a loophole of escape. It is the habit of weakness to throw blame on others, on the University, on the Government, and on unfavourable circumstances but you must bravely accept them, confront them, dominate them, and learn once and for all what you are going to do; and say: "I will get rid of narrow provincialisms, attain the highest manhood or womanhood, realise the privilege of being born at a time when the country needs me most, realise that there could be no happiness for any one unless it is won for all.

"Pursue the doctrine of strength, and build up the Greater India yet to be."

WORK AND DIET

Interesting investigations have been undertaken during the last few months to determine the amount of work performed by

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groups of individuals at different hours of the day. Among the classes of people observed were factory workers, clerical and office employees, executives of retail and manufacturing enterprises, students in colleges and universities, children in primary schools and finally, household workers.

Charts compiled from these studies showed that 70 per cent. of the useful work of the day was performed during four or five morning hours, the hours between breakfast and luncheon. Only about 30 per cent. of the day's work was done in the afternoon.

It was further observed that many manual workers and office or clerical employees slowed up their work towards mid-morning. Some suffered headaches; others nausea, all due to lack of sufficient nourishment to carry them on with full vitality to the noon meal.

COLLEGES AND SCHOOLS.

The investigations made among colleges and schools produced similar data. In general, students were more receptive to study during the morning than during the afternoon. Yet, here too, there was a noticeable let-down during the last hour or two before noontime. Energy was being drawn upon without being properly replenished by the morning's food.

It was found in most cases that the workers and students who were subject to these mid-morning lapses took virtually no actual nourishment in the morning. When asked what they ate for breakfast, they would almost invariably reply that a roll or bread with tea or coffee formed practically their entire morning meal. The overwhelming evidence of loss to both employee and employer, to student as well as to teacher which the investigations produced, led educators, executives, doctors and dieticians to join in a plea for a first meal sufficiently substantial to properly sustain the body throughout the morning hours.

IDEAL FOOD.

It is important to every one, therefore, to know what kind of food most quickly replenishes the energies of the body after

THE NON-BRAHMIN YOUTH

a night's sleep what food is quickly digested yet builds sound muscular tissue and supplies the system with the energy to carry on through the morning hours. The mass of evidence shows that white rolled oats is an ideal food for this purpose.

Oatmeal contains 16 per cent protein—vegetable meat—the element which builds muscles. The oat contains more of this important growth-element than any other cereal grown. It contains half again as much as wheat; 60 per cent. more than wheat flour, over twice as much as cornmeal.

Besides protein, oatmeal is rich in carbohydrates which supply energy. It has minerals and an abundance of Vitamine B, so necessary to health. It retains, too, the rough-age to lessen the need for laxatives. Many authorities agree that the oat is the best balanced food that grows.

Oatmeal for the first meal of the day therefore, is health insurance. It is one of the surest means available to increase the physical and mental capacity of every member of the family. It is a food which can be relished and yet one which contains the essential elements of perfect nutrition.

Oatmeal, too, contrary to the popular belief, is not heating to either blood or body.

HEALTHFUL LAUGHTER

Indians are spiritual by the metaphysical cast of their intellect, and because of their fatalistic instincts. These frames of mind are fatal to one's Existence in the stress and strain of the modern work-a-day world. Comed by long run of illsuccess in life, and harassed by the tyranny of superstitious customs, poverty, family burden, and epidemics, many people slowly drift to a life of despair. Mental torture is their life poison and laughing spells its antidote. To these unlucky mortals mirthful optimism serves to bring a cheery ray of hope and courage in their gloom. They should endeavour to laugh their troubles away.

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Laughter is the song of joy of the loving and cheerful spirit in man. It lightens his out look and makes him more vivacious. A light heart lives long. A fit of side-splitting laughter is more invigorating to body and mind than all the tonics of the world combined together. If you would keep the wrinkles out of your face, keep sunshine in your heart. Laughter allures the Halcyon Bird of Happiness to bring peace to a saddened heart. Man is born to trouble and must greet both happiness and misery with a cheery face. Mr. Pickwick and Charlie Chaplin are the greatest benefactors of mankind, as they have banished gloom and sorrow from many a homestead, and brought in sunshine. Lack of cheery smiles breeds anger, jealousy, and hate, which are deadliest poisons affecting body, mind, blood and digestion. The smiles of folly, contempt and satire are unhealthy. A cheerful man brightens his surroundings, and makes others radiant with joy. It is not given to every one to enjoy cheery optimism, as one is sometimes found rolling in wealth and yet leading a wretched life.

J. VENKATASWAMI NAYUDU.

DEVADASI BILL.

A TRUSTEE'S VIEWS.

Mr. M Kandaswami Mudaliar, B.A., M. R. A. S., Trustee of big temple in George Town writes:—

The time appears to be favourable for the serious consideration of the question of the continuous employment of Devadasies in temples. It is not for this correspondent to go into the origin and the early development of this system. That will naturally be considered by the learned Pundits and others interested in the early history of this institution. The present writer is chiefly concerned about the actual working in the religious institutions of Southern India. Temples are places of public worship and naturally ought to be free from the debasing suggestions and temptations of the outside world. A

man or a woman goes there in order to derive moral and spiritual inspiration which he or she cannot ordinarily get in the midst of the work a day world. If this view is upheld, then it certainly follows as a corollary that the common women of the town or village, under whatever other name they may go, should not play any part in the routine of temple worship.

The Devadasies are mostly public women and are known to be such in the localities concerned. Their education and upbringing are shaped with a view to their character as public women. Singing, dancing and otherwise entertaining the gay and the loose among the society, apart from their function in temples, are their chief avocations in life. They have to secure patronage only by these means and naturally enough, these degenerate into a vulgar art supported by innumerable, unspeakable wiles and tricks. In short, it is a 'trade' and 'temples' become for them a daily market.

Apart from the consideration of the question of vested interests of Devadasies in the temple property, the functions performed by them as part of the rituals as temple worship are not anything peculiar to the Devadasies as such, but can very well be performed by married women and males.

As our educational programme contains provisions for the fine art, music, and as societies, big and small, are to be found throughout the country for preserving the other connected arts such as Baratha Nattiam, etc., no one need be anxious that from the withdrawal of the Devadasies from the temples, the few fine arts, for which they have been the main exponents, will be a thing of the past.

The following incident which happened in November 1926 may well illustrate one or two observations made above. When the deity of a temple in G. T. was taken in procession in one of the crowded streets, with the temple Devadasies certain young men threw stones at them which had apparently a history of its own and which ended in a fight between the temple servants and the young men. Naturally the police had to intervene and

it gave the trustees lot of anxiety and worry before they could save the fair name of the temple.

Again, because of the financial and commercial interests, which the Devadasies possess in the temples, they very naturally are forced to perpetuate this system, and it cannot be expected that they will be very considerate in the means they adopt for this purpose. The orphan girls are very often found to be victims of this necessity. This aspect of the question at least ought to appeal to the enlightened sense of the public and make them move in the matter and it is believed that the Hindu Religious Endowments Amendment Bill, which will be introduced into the Legislative Council in its forthcoming session takes into consideration this objectionable aspect of the system of Devadasies in temples.

The abolition or a material change in the working of the system of the Devadasies in temples will redound, not only to the purity of temple worship, but also to the glory of our womanhood.

A LECTURE ON LABOUR UNREST.

"The present labour unrest: Its Cause and Cure" was the subject of a lecture delivered in the Crescent Society's Hall, Ellis Road, Madras, on Friday night by Mr. Ernest Kirk with Mr. M. Fossil in the chair. Mr. Kirk said that a careful study of the causes of the unrest indicated also the nature of the remedy. There must be more education, and a better and a more expert understanding of the problem, leading up to an entire change in the present wasteful selfish and entirely unscientific economic system styled Capitalism. Great monopolies like Railways, Banking, Insurance, Electric Lighting, etc., must be taken out of the hands of private individuals and private companies, whose chief object was to make profit, and turned over to the nation to be managed by the nation's experts for the whole community on the basis of "service." The more immedi-

ate remedy was the encouragement and development of genuine Trade Unionism (as against the destructive Moscow brand) and the education, training, and advancement of the workers, and incidentally also the redressal of their grievances in India. The problem was complicated by the presence of a certain selfish type of Nationalism which introduced a bias against foreign capitalism, as distinct from Indian capitalism, and worker had to beware of the tendency among certain politicians to make use of labour for purely selfish, if national ends.

BRAHMIN ATROCITIES. No. 1.

Mr. Acharya discussed the biological and psychological effects of marriages and quoted largely from scientific books in support of his view that early marriage was not bad. He pointed out that the Bill itself had been considerably altered by the Select Committee. While originally it was invented to regulate child marriage, the Select Committee had altered it into one of imposing restraint upon the solemnisation of child marriages. He feared under the Bill domestic life would be torn and career of girls would be ruined on account of husbands being sentenced to imprisonment. He held that real sexual morality was impossible without child marriage. (Ironical cheers.)

MR. M. K. ACHARYA'S APPEAL TO SELECT COMMITTEE.

Mr. M. K. Acharya, in a vehement speech which lasted for more than half an hour and who was subjected to considerable interruption, urged the Select Committee to examine the orthodox point of view carefully before submitting their report.

At one stage, the heckling reached such a pitch that the President had to intervene pointing out that although Mr. Acharya might be in a minority he was entitled to express his views, however unpalatable they might be.

THE FAILURE OF DEMOCRACY. No. 2.

LECTURE BY MR. S. V. RAMAMURTHI.

Madras, Sept. 11.

The failure of democracy as a remedy for all political ills and a forecast of a form of Government in which only selfless patriots will hold the political power in a State, formed the subject of an interesting address delivered by Mr. S. V. Ramamurthy, I.C.S., last evening before the Presidency College Historical Association. Mr. M. Ratnaswamy, Principal of the Law College, presided.

Mr. Ramamurthy, in the course of a long lecture, said that democracy and science were the outstanding achievements of the 19th century and the home of both had been Europe.

But faith in democracy was waning now in Europe, as was noticeable from the writings of Mr. Bertrand Russell and Mr. H. G. Wells.

India, even the best of whose traditions had become enfeebled by a century of European learning, was too weak immediately to remould European democracy. But while she had lost much she had also gained much. The question was how shall India refashion democracy when once more her life-blood coursed in her veins?

The basic principle of European democracy was that all men have an equal right to political power. But in the light of what India had been seeking the criterion of the right to political power would be selflessness. Political power should be used for the good of the community and should be vested only in those who will so use it, that in selfless men. If it was impossible for men to become selfless the history of India for 4,000 years would have been in vain. It was not open to the countrymen and contemporaries of Mr. Gandhi to deny the possibility of selfless men. Where there was one Gandhi there was the possibility of more Gandhis. Mr. Gandhi as a selfless man was

THE NON-BRAHMIN YOUTH

by no means unique in India. What was unique in him was the use to which he put his power of selflessness. That was his forecast of how India shall refashion democracy—a political state where the sovereign power will be vested in a body of selfless patriots who will use their power for the good not of themselves but of the country.

THE CHAIRMAN.

The Chairman, in concluding the meeting, said that he was thankful to the lecturer for his stimulating and thought provoking speech. *He for himself entered a protest against the alleged failure of democracy. It was true that it had failed in Italy. But it was also true it had succeeded in many other places. Democracy in its most perfect form and carried out to its logical conclusion existed in Switzerland and no fault could be found with it there. Democracy had come to stay and whatever its faults, had been found to be better than other forms of Government experimented upon to the present.*

MR. SARDA'S BILL.

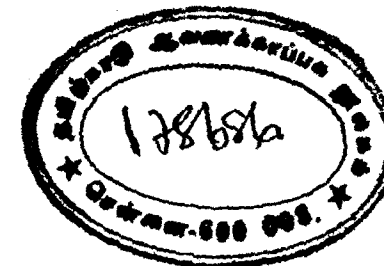
MR. M. K. ACHARYA, M.L.A., gave expression in the Assembly to the dictum that "real sexual morality will be impossible without child-marriage," and it is not too much to say that they Hindu public throughout the country is disgusted with the mentality of the Chingleput representative in the Assembly which must have led him to indulge in this false and libellous out burst against India's womanhood. The falsity underlying Mr. Acharya's statement may be apparent from some statistics relating to the number of Hindu widows. According to the 1921 Census Report, there were in the country, 612 widows under the age of 12 months, 498 between the age of 1 and 2 years, 1,285 between the ages of 2 and 3 years, 2,863 widows between the ages of 3 and 4 years, 6,758 between the ages of 4 and 5 years, or a total of 12,016 widows under 5 years.

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There were also 85,580 widows between the ages of 5 and 10, and the number between the ages of 10 and 15 years was 233, 533. According to these figures, there were 97,596 widows under 10 years, while the total number under 15 years were 331,793. The question can also be considered from another point of view. The figures show that, of 1,000 Hindu women who are married, 14 are under 5 years, 111 are under 10 years, and 437 under 15 years—which indicate an alarming state of affairs. More than three hundred thousand Hindu widows are under 15 years, and there can be no doubt that a good many of these tragedies in life were due to the peculiar system of marrying infants. Nevertheless, we are gravely informed by one of our reverend senators that real sexual morality is impossible without child marriage. The truth lies the other way rather and, as pointed out by a correspondent in our columns a few days ago, it can be safely asserted that child marriage is the cause of sexual immorality, for the system of marrying very young children must have contributed to the increase in the number of child-widows. Notwithstanding the fact that 11 per cent. of the total number of Hindu married women are under 10 years of age while 44 per cent. are under the age of 15 years—all of them mere children who cannot realise the solemn significance of their "marriages"—we are informed by one of India's advanced Parliamentarians that "real sexual morality will not be possible without child marriage"—a statement whose absurdity is patent on the face of it. And yet, Mr. Acharya is, or rather was, until very recently, an advanced politician, one of the shining lights in the Swarajist firmanient. We fancy there will not be even a dozen cranks throughout the length and breadth of the country who will endorse Mr. Acharya's amazing and amusing dictum. That the opposition to Mr. Sarda's Bill is not entitled to serious consideration will be evident from the fact that "the law laid down by Shushruta is explicit that no girl under sixteen is to have motherhood imposed on her." Mr. Sarda's Bill, as amended by the Select Committee, does no more than fix the marriageable age at 14 in the cases of girls and 18 in the case of boys. Why, in the light of these circumstances, Messrs. Acharya and Co. should raise all these hubbub and "pother" is more than we can understand.

We do not presume to know the exact nature of the thousand odd memoranda said to have been received the Age of Consent Inquiry Committee. But that the Committee's inquiry has aroused widespread public interest in the country and that no efforts have been spared to acquaint the Committee with all points of view bearing on the question admit of no doubt. Indeed, the vast awakening which has come over the people of India recently, and their determination to free themselves from age-long social tyranny, are almost without parallel. Especially, on the question of the age of consent, the women of India, who are the worst sufferers from the evil, have not been slow to make the people understand what their opinion is on the matter. The large number of meetings and conferences they have held in all parts of India and the nature of the resolutions passed by them are all indications of the growing volume of public opinion against the existing practice and law. That child marriages react adversely on the health and happiness of a nation cannot be disputed. Responsible medical opinion holds that the present deplorably low vitality of the Indian people is, to a large extent, due to the pernicious system of child-marriages prevailing in this country. Statistics show that in the year 1924 every 411 out of 1,000 children born in the city of Bombay died within their very first year. And in cannot but be so. Ignorant, young girls are saddled with the responsibilities of motherhood before they grow to an age when they can realise the consequences of their actions. Their health becomes shattered; and their progeny becomes weak imbeciles. And yet you wonder why the infantile and maternity death-rates in India stand so high! But the pity of it is that, amidst this growing popular opinion against this vicious system, a set of obscurantists are gaining prominence with their cry of "religion in danger." Unprejudiced students of the scriptures and religious texts declare that there is very little sanction in religion for child-marriages and early maternity. And if at all there are any such injunctions in later writings and books, there is no knowing whether they are not interpolations and forgeries made

by a designing priest-hood. Even supposing that sacred writings do exist enjoining child-marriages on the community, what is written law against the law of God as written in nature itself? Child-marriages are, in all respects, injurious to the health and welfare of the people; and no true religion can uphold anything which goes directly against the interests of its followers. Hence the bogey of "religious injunctions" raised by an unscrupulous priesthood is only a false one, designed to perpetuate monopolistic interests and personal predilections. Again, there are amiable critics who aver that social reform cannot be brought about by legislation, and that only education and propaganda can secure the objects in view. To them we commend the following wise observations of Dicey. Dicey says: "Law fosters and creates law-making opinion. A principle derives prestige be mere recognition by Parliament. The true importance of law lies far less in the direct result than in their effect upon the sentiment or convictions of the public." And that is the truth about it. Until society advances to such a stage when every individual comprising it become conscious of his own responsibilities and duties and acts up to them, there is necessity for legislation; and it is for the enlightened few to lay down such legislation as is needed for the interests of the community at large. Enlightened opinion in India demands not only that the age of consent, both in marital and extramarital cases, should be raised substantially, but also that the whole system of child-marriages should be put a stop to as soon as possible. The Government have been rather too considerate towards the feelings of orthodoxy hitherto, but now that the Joshi Committee has been appointed it lies within its power to make India a healthier and happier land to live in.





NON-BRAHMIN YOUTH LEAGUE.

MADURA.

August, 6.

The members of the League of the Non-Brahmin Youth were "at Home" to Mr. P. G. Thomas, the President of the League, yesterday, Mr. Koppu Menon, B.A., B.L., presiding. Many of the friends and admirers of Mr. and Mrs. Thomas spoke on the qualities of head and heart of both the guests who are on the eve of departure to Bangalore. Prominent among those who spoke on the occasion were Messrs. Janab Fakrudin Sahib, Municipal Councillor, Susai, A. S. Arunachalam, Chinnu Naidu and Somasundaram Pillai.

It was announced in the meeting that Mr. Arya, the President of the Central League, Madras, was ill. The whole audience stood up and prayed for his early recovery.

The Office bearers for the next year were then elected:— President: Mr. Fakrudin Sahib, Municipal Councillor; Vice-Presidents: Mr. Koppu Menon, B.A., B.L., Mr. Chinnu Naidu; General Secretary: Mr. V. Alagappan, B.A., B.L.; Joint Secretaries: G. Manickam, K. Ramasamy; Treasurer: A. S. Arunachellam.

The proposition was unanimously carried.

Mr. Arunachalam Pillai of Iyyampet proposed, Mr. Somasundara Mudaliar seconded and Mr. Sivanandam supported

NON-BRAHMIN YOUTH LEAGUE

"That this meeting congratulates Mr. T. V. Umamaheswaram Pillai, B.A., B.L., on his re-election as President of the Tanjore Taluk Board." The proposition was carried unanimously.

Proposed by Mr. N. C. P. Nathan, seconded by Mr. Kyla-gudu and supported by Mr. Subramania Pillai "that this meeting congratulates Rao Bahadur P. S. Rajappa on the title of Rao Bahadur conferred on him by the Government and requests the president to convey the same to the gentleman." The proposition was unanimously carried.

Proposed by Mr. R. Venkatachalam Pillai, seconded by Mr. Sivanasan and supported by Mr. R. Manickavasagam "that this meeting requests Tiruvallars Swami Vedachalam and E. V. Ramasami Naicker to deal with each other more peacefully and amicably without vain disputes and without attacking each other personally, whatever their difference of opinion might be, as the discord between the two gentlemen having of late grown more virulently tends to create evil and disunion among the Tamilians." The proposition was carried unanimously.

It was proposed by Mr. Arunachalam Pillai, seconded by Mr. Sivanasan "that this meeting of the League of Non-Brahmin Youth, Tanjore congratulates Mr. J. S. Kannappar, Editor, "Dravidan" on the bold stand he has taken in supporting the cause of Labour."

An amendment was proposed by Mr. Manickam Pillai "that the meeting of the League of Non-Brahmin Youth, congratulates Mr. Kannappar, Editor, "Dravidan" on his profound sympathy shown for the cause of labour at considerable self-sacrifice."

The mover accepted the amendment and the proposition was carried unanimously.

Proposed by Mr. P. C. P. Nathan, seconded by Mr. Sankaralingam Pillai "that this meeting strongly condemns the journals, 'Nava Sakti' and "Tamil Nadu" for attacking under the cloak of religion the movement of "self-respect"

THE NON-BRAHMIN YOUTH

and its leaders and workers creating vain deception, discord and disunion in contravention to the unity of the Tamilians" The proposition was carried unanimously.

Proposed by Mr. Kylagudi, seconded by Mr. Sankarabujam Pillai and supported by Mr. P. C. P. Nathan, "that this meeting requests the President of the 2nd Non-Brahmin Youth Conference and Secretary to arrange for holding the meeting of the Sub-Committee of the Conference as speedily as possible and settle its accounts. The proposition was carried unanimously.

Great enthusiasm prevailed, throughout the meeting.

With the usual vote of thanks the meeting terminated at 8 p.m.

August, 9.

A meeting of the members of the League was held at 6 p.m., on 10th August, 1928 and the following resolutions were passed. Mr. A. K. Menon the Vice-President, presided:—

This meeting of the League of the Non-Brahmin Youth, places on record the irreparable loss caused to this presidency by the untimely death of the Raja of Ramnad.

The League of the Non-Brahmin Youth is strongly of opinion that Mr. S. Ramachandran Servai, B.A., B.L., President, Taluk Board, Sivaganga, be nominated the President of the Ramnad District Board in the vacancy caused by the sad demise of the Raja of Ramnad.

This meeting of the League of the Non-Brahmin Youth congratulates Messrs. E. V. Ramaswamy Naicker and J. S. Kannappar for the great services rendered by them for the cause of the labourers.

This meeting authorises the President to communicate the above resolutions to the Press and the persons concerned.

NON-BRAHMIN YOUTH LEAGUE

SIVAGANGA.

NON-BRAHMIN YOUTH LEAGUE.

The first anniversary of the Young Men's Association was celebrated with much eclat on 4th August, 1928 in the association premises. There was a treat to the members in the morning and at 9 a.m. the general body met to elect the office bearers for the new year when it was resolved by a large majority to change the name of the association to 'Non-Brahmin Youth League.' There was a keen and lively debate on this resolution. Ever since its inception, this Association has adopted the creed and acted according to the principles of the Youth League. So it is but natural that the members cherished an instinctive desire to give the label to it.

The public meeting began at 6 p.m. with its Patron the Raja Sahib of Sivaganga in the chair. Mr. S. Meenakshisundara Mudaliar, B.A., L.T., the Head-master of Raja's High School, Sivaganga, delivered an interesting and instructive address on "Youths' Progress" in chaste Tamil which was highly appreciated by the audience. He was followed by Mr. V. Chella Nadar. Mr. S. Ramachandran Servai, B.A., B.L. gave a thrilling lecture and brought to the notice of the audience an incident in the local Theosophical Society some days back. Some inmates of the Poor Boys' Hostel who numbered 40 could not take their baths in the hostel well at one and the same time and so some boys went to the Theosophical Society close by and took their baths which was objected to by the members who are brahmins. The next day they put up a notice that, "non-members had no admission into its premises." The site of the Society was a free gift of a Non-Brahmin and the well within was constructed by a member of the Sivaganga Zamindar's family in memory of a revered lady. Moreover the Society gets a certain portion out of the profits that accrue to the Hindu Permanent Saswatha Nithi, Ltd., which is a common property. It is indeed a very great surprise to learn that the Non-brahmins who daily contribute to its maintenance are denied the privilege of admission for bathing and that, in times of acute water scarcity. The lecturer therefore made an appeal to youngmen to enlist themselves as

THE NON-BRAHMIN YOUTH

members of the Theosophical Society break the monopoly of the bigotted brahmins and teach the latter the principles of equality and fraternity for which the Society stands.

The President in his concluding speech congratulated the members on their multifarious activities, laid great emphasis on physical culture and religious study and wished the League success and prosperity. With a vote of thanks to the President and lecturers the function came to a close.

DHARMAPURI.

NON-BRAHMIN YOUTH LEAGUE.

The general body meeting of the above League was held on the 4th evening at Vivekananda Town Hall, under the presidency of Dr. D. B. Rajamanikkam, Private Medical Practitioner, Dharmapuri. Speeches were delivered by Messrs. P. Kasturi Pillai, Deveraj, Chithambalam and D. M. Natesan, regarding the activities of the League during the course of one year after it was started and also appreciating the work rendered by the old office-bearers.

The following office-bearers were elected for the next year :—
President : Mr. S. R. Dharmalingam Pillai : Vice-Presidents : Messrs. D. B. Rajamanikkam and K. S. Kanjamalai Chettiar : General Secretary : D. G. Chithambalam ; Asst. Secretaries : D. M. Natesan and D. S. Ramalingam ; Treasurer: Devaraji Executive Committee Members : Messrs. (1) D. A. Gurunathan, (2) P. Kasturi Pillai, (3) Abdul Wahab Sahib (4) Abdul Hamid Sahib, (5) Abdul Karim Sahib, (6) Palanivelu Mudaliar, (7) Kuppuswami Chettiar, (8) Sadasivan, (9) Appadurai Chetty, (10) D. K. Thangavelu Chettiar.

With the usual vote of thanks, the meeting terminated.

VRIDHACHALLAM.

NON-BRAHMIN YOUTH LEAGUE.

A meeting of the members of the above League was held to-day at the District Board Meeting Hall at 5 p.m., with Dr. T. A. Ramchandra Chettiar in the chair.

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There was a large gathering of the members and outsiders.

Mr. Somasundaram Mudaliar of Karanthai delivered an interesting lecture on the Tamil Saints and Social Reform. Messrs. P. C. P. Nathan and Manickavasagam spoke on the same subject. With the usual vote of thanks the meeting terminated at 8 p.m. The members are showing more enthusiasm in holding meetings as often as possible. A resolution was unanimously passed at the meeting wishing for the speedy recovery of Mr. S. Arya from his illness and requesting that an account of the state of his health be published as often as possible for the information of the public.

TRICHINOPOLY.

HONOURING THE LEADERS.

August, 18.

The Non-Brahmin students of Trichinopoly met Dr. (Mrs.) Arya, M.D., Mrs. Bittman, Mr. Arya, M.A., B.D., S.T.M., the President of the League of Non-Brahmin Youth and Mr. P. T. Rajan, B.A. (Oxon.) Bar-at-law, M.L.C., the Chief Whip of the Justice Party at the Trichy Junction on the 17th instant on their way to Madras, and paid their respects by garlanding them.

Mrs. Arya in a short speech impressed them with the necessity of affording equal opportunities for women in every walk of life. Mr. Arya specially emphasised the necessity of elevating the depressed and the oppressed. He appealed to them to subscribe "for the Non-Brahmin Youth" the Monthly Journal published by the Central League of Non-Brahmin Youth.

MADRAS.

MRS. ARYA'S ARRIVAL.

The members of the Non-Brahmin Youth League gave an enthusiastic reception this morning at the Egmore Railway Station to Mr. and Mrs. Surendranath Arya, on their arrival from Kodaikanal by the Boat Mail. Messrs. T. Sundara Rao Naidu, W. S. Krishnaswami Naidu and T. R. Kothandarama Mudaliar were among those present on the platform on the occasion.

THE NON-BRAHMIN YOUTH

On alighting from the train, Mr. and Mrs. Arya were profusely garlanded after which Mr. Chockalingam, on behalf of the members of the Non-Brahmin Youth League presented an address of welcome to Mrs. Arya in the course of which they expressed their hope that under the able guidance of herself and Mr. Arya they would become chastened in their thoughts and actions and would be induced to follow in their shining footsteps and be of some use to those around them. The address prayed, in fine, for their long life, health and happiness.

Mrs. Arya thanked them for their kindness shown to her. After a group photo was taken and the members were introduced to Mrs. Arya, the gathering dispersed.



DR. (MRS.) ARYA'S ARRIVAL.

SELF-RESPECT PROPAGANDA.

MR. E. V. R. NAICKER AT OMALUR.

Salem, Aug. 22.

Messrs. E. V. Ramaswami Naicker, J. S. Kannappar and party left Salem this morning at 10 in a special motor bus to

NON-BRAHMIN YOUTH LEAGUE

Omalur where they received a rousing reception by the Non-Brahmin Youth League and the public who profusely garlanded them and took them in procession through the streets to the Velaswami Chettiar's Secondary School Hall which was packed to the full. Mr. Sivalingam Chettiar of Jalakandapuram presided. The Youth League presented welcome addresses to Mr. E. V. R. Naicker and Mr. J. S. Kannappar who in replying to the address spoke on social reform and self respect movements. With a vote of thanks to the chair, the meeting terminated—(By wire.)

NON-BRAHMIN YOUTH LEAGUE.

A FAREWELL FUNCTION.

To meet Mr. R. S. Mani, B.A., Assistant Secretary of the League of Non-Brahmin Youth, (Central), on the eve of his departure to England, for higher studies, the Executive Committee was 'at home' yesterday evening at the "Tower House", Kilpauk. Refreshments over, a group photo was taken by the Photo News Agency, Madras, after which a meeting was held under the chairmanship of Rev. J. Bitman.

Messrs. J. S. Kannapper, R. V. Chockalingam, S. M. A. Samad, Vincent Solomon, M. Varadaraj, Ponnurangam Naicker, Alagasundaram, Mrs. Bitman and Dr. (Mrs.) Arya next spoke paying warm and eloquent tributes to the qualities of head and heart of their friend, Mr. Mani.

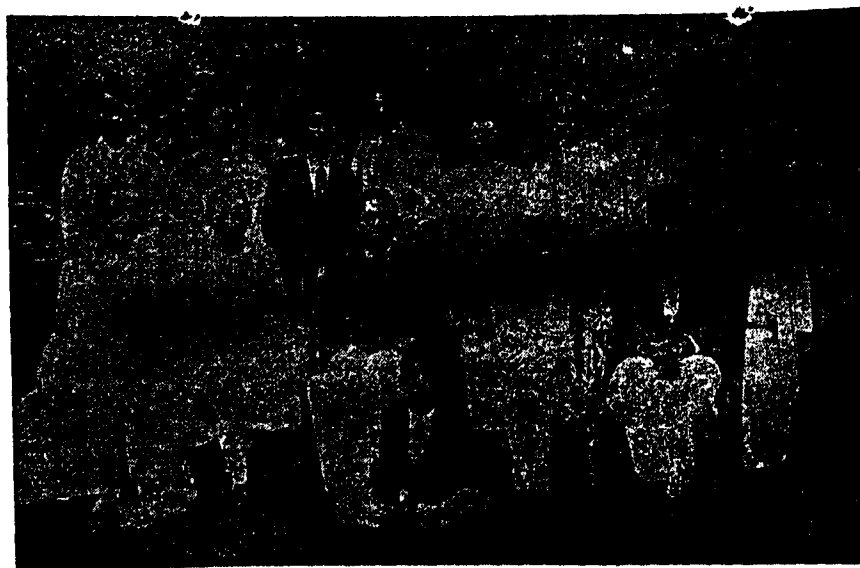
Mr. S. P. Y. Surendranath Voegeli-Arya, President of the League, who was called upon last to address the meeting, on rising to speak, burst into tears and sat down for a moment. He however got up again and said that it was indeed a sad thing for him that he had to remain separated from one of his best friends for sometime. But it was a great gratification to him to see he was going out in pursuit of knowledge. The first and the foremost object of their League was the education of the Non-Brahmin Youths. They wanted, through their League, to persuade every Non-Brahmin Youth to make himself an ideal youth by equipping himself with intellectual wealth. Many a research scholar should rise from among them and they ought

THE NON-BRAHMIN YOUTH

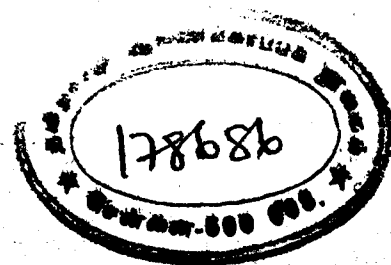
to go to any part of the world, if possible, where they thought they could attain real culture. Continuing, Mr. Arya said, "I would be the last man to ask Non-Brahmin students to take part in any public movement or demonstration at the expence of their studies. Education ought to be, your first and foremost concern." It was with this idea, said the speaker that he was trying, whenever an opportunity occurred, to convince the Non-Brahmin Youths of the need for education. Mr. Arya then dealt at length with the qualities of the head and heart of Mr. Mani and spoke of his services to the League.

Mr. Mani in a short speech thanked the Executive Committee for the honour done to him.

With a few remarks from the Chair and the usual vote of thanks the function came to a close.



MR. R. S. MANI'S DEPARTURE.



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