

Home (1917)) Department.
(Education)

Ordinary SERIES.

G.O. No. 1071

DATED 22-8-17

INDEXED

[Despatch Abstract.]

Muhammadan Education.

Recording resolution passed by the Peoples' Association
Vaniyambadi regarding the location of the proposed Usmaniah College.

PRIVATE SECRETARY'S OFFICE, MADRAS.

Memo. No. 222-P



Transferred to the Secretary to Government, *Home (Educational)*

Department, for favour of disposal.

ENCLOSURES :

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(By order of His Excellency the Governor.)

Heppner

Private Secretary.

Ootacamund,

The 6th August 1917.

Pentland Town,

Vaniyambadi, 29th July, 1917.

From

Muhammad Shariff Sahib,

Honorary Secretary, The People's Association,

VANIYAMBADI.

To

The Private Secretary to H. E. the Governor of Madras,
Government House,

O O T A C A M U N D.
=====

S i r,

143-40 I have the honour, by direction, to send you herewith --
a copy of the Resolutions passed yesterday at a meeting of our
Association and to request that you may be pleased, at your ---
earliest convenience to place them before His Excellency the --
Governor for his gracious consideration. The original resolutions
were in Urdu and an English translation of the same is also for-
warded to facilitate reference. I am to add that as we do not, on
principle, follow the methods of agitation now in vogue, I have -
been advised not to publish the resolutions in the newspapers --
lest the Usmaniah College controversy may be prolonged and the -
prestige of His Excellency's Government suffer in the public eye.
My Association considers that our duty at the present stage ends
with a respectful but straightforward representation to Govern-
ment of our real grievances and feelings and of the dangers that
we see ahead as the inevitable results of Government's proposals.

I have the honour to be,

S i r,

Your most obedient servant,

Shariff Sahib

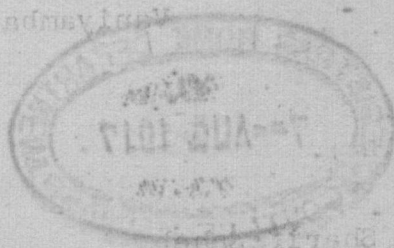
RESOLUTIONS

passed at a meeting of the People's Association, Vaniyambadi, held on the 28th July, 1917, with Chelamkar Moulana Saheb --- presiding:

(a) That this Association regrets that the Hon'ble Mr. Justice Abdur Rahim has published in the English newspapers, without sufficient thought and consideration, a statement regarding the Usmaniah College, a statement which must inevitably bring discredit upon our community and produce complications in our communal work, and that he has in the said statement embodied without sufficient verification matters which are not founded on facts and which did not deserve any comment from his judicial and effective pen.

(b) That this Association most respectfully protests -- against the decision arrived at by H. E. the Governor of Madras, without due inquiry, counsel and consideration and on the advice of but a limited few gentlemen, that the Vaniyambadi Usmaniah College should be located in Madras. This Association considers that in this matter opinions should have been taken also of those persons who have been accustomed to render financial aid to our communal movements, of those who have been making strenuous endeavour to advance the welfare of the community and of those who may be considered to represent the great majority of that section of the people who require the Usmaniah College for -- their children's education.

(c) That in the opinion of this Association the location of the Usmaniah College in a large city like Madras will result in virtually denying University training to those poorer Muslims who hanker after English education and in casting our --- young men adrift into the midst of various baneful influences. This Association also regrets that owing to the proposed change in the location of the Usmaniah College, not only will the -- general importance of our dear native town go down, but that -- its new extension which is associated with H. E. Lord Pentland's



Initials
8/14-7-17
(X)

to be
10/19/17
6-8-17 (V)

I have the honor, by direction, to send you herewith -- a copy of the resolutions passed yesterday at a meeting of our Association and to request that you may be pleased, at your earliest convenience to place them before His Excellency the Governor for his gracious consideration. The original resolutions were in Urdu and an English translation of the same is also forwarded to facilitate reference. I am to add that as we do not, on principle, follow the methods of agitation now in vogue, I have been advised not to publish the resolutions in the newspapers -- lest the Usmaniah College controversy may be prolonged and the prestige of His Excellency's Government suffer in the public eye. My Association considers that our duty at the present stage and with a respectful but effective representation to Government of our real grievances and feelings and of the dangers that we see ahead as the inevitable results of Government's proposals.

I have the honor to be,
S. I. R.
Your most obedient servant,
[Signature]

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distinguished name and the growth and development of which has been mainly due to the concourse of teachers, pupils and other educated people, will most likely languish.

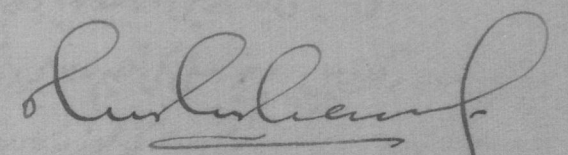
(d) That this Association most respectfully prays H. H. the Nizam, H. E. Lord Pentland as well as the leaders of the community that having regard to the interests of Musalmans in general, arrangements may be made to locate the Usmaniah College in Vaniyambadi as was originally intended.

(Sd.) Chelamkar Moulana,
Chairman.

28th July, 1917.

True translation.

Vaniyambadi,
29th July, 1917.


Secretary, The People's Association.

passed at a meeting of the People's Association, Vaniyambadi, held on the 28th July, 1917, with Chelamkar Moulana Sahib presiding:

(a) That this Association regrets that the Hon'ble Mr. Justice Abdu Kadir has published in the English newspapers, without sufficient thought and consideration, a statement regarding the Usmaniah College, a statement which most ineffectually brings discredit upon our community and produces complications in our communal work, and that he has in the said statement embodied without sufficient verification matters which are not founded on facts and which did not deserve any comment from his judicial and effective pen.

(b) That this Association most respectfully protests against the decision arrived at by H. E. the Governor of Madras, without due inquiry, counsel and consideration and of the advice of but a limited few gentlemen, that the Vaniyambadi Usmaniah College should be located in Madras. This Association considers that in this matter opinions should have been taken also of those persons who have been accustomed to render financial aid to our communal movements, of those who have been making strenuous endeavour to advance the welfare of the community and of those who may be considered to represent the great majority of that section of the people who require the Usmaniah College for their children's education.

(c) That in the opinion of this Association the location of the Usmaniah College in a large city like Madras will result in virtually denying University training to those poorer Mussalman who hanker after English education and in casting our young men adrift into the midst of various baneful influences. This Association also regrets that owing to the proposed change in the location of the Usmaniah College, not only will the General Importance of our dear native town go down, but that the new location will be a disadvantage.

جو پریس اسوشین و انباری کی ٹینک منقذہ ۲۸ جولائی ۱۹۱۷ء میں زیر صدارت جناب چیمکار مولانا منظور ہو

(۱) یہ انجمن نہایت افسوس کرتی ہے کہ انریبل مسٹر حبیب الرحمن صاحب القابہ نے عثمانیہ کالج کے مضمون پر بنیہ کافی غور و خوض کے انگریزی اخباروں میں ایک تحریر شائع کر دی ہے جس کا لازمی نتیجہ ہمارے قوم کی بدنامی اور قومی کاموں میں انجمن پیدا کرنے کے اور کچھ نہیں اور بنیہ کافی تحقیق کے ایسی بے اصل باتیں اپنی تحریر میں درج کر دیں جو آپ کے منصفانہ و پراثر قلم سے تشریح ہو سکتے ہیں۔

(۲) یہ انجمن نہایت ادب کیساتھ حدادۃ اجتماع بلند کرتی ہے کہ نیر اکسلنی دی گورنر آف مدراس میں بنیہ کافی تحقیق، غور، اور مشورہ کے صرف محدود و چند اصحاب کی رائے سے و انباری عثمانیہ کالج کو مدرس میں بنالینے کا ارادہ کر لیا۔ اس انجمن کی رائے میں نہایت ضروری تھا کہ اس معاملہ میں ان اصحاب کی بھی رائے لی جاتی جو قومی کاموں میں ہمیشہ رویہ پیسہ دیتے ہیں، اور قومی ہوجا کیلئے لکھا تا رجاں توڑ کوشش جاری رکھتے آئے ہیں، اور جو اس کثیر القادار گروہ کے نائب سمجھے جاسکتے ہیں جنہے لوگوں کی تعلیم کے لئے عثمانیہ کالج کی ضرورت تھی۔

(۳) اس انجمن کی رائے میں عثمانیہ کالج کو مدرس جیسے بڑے شہر میں بنانا، غریب مسلمانوں کو جو عموماً انگریزی تعلیم کے ساتھ شغف رکھتے ہیں، یونیورسٹی کی تعلیم سے محروم رکھنا اور نوجوانوں کو طرح طرح کے خبیث اثرات میں بھونکنا ہے نیز اس انجمن کو اس امر کا بھی افسوس ہے کہ محوزہ کارروائی کی بدولت ہمارے وطن کی وقت کو گھٹانے کے علاوہ وہ نوآبادیہ جو نیر اکسلنی لارڈ ٹیلر نڈکنے نامی سے منصوبہ اور جسکی نشو و نما و رونق محض طلبہ، اساتذہ اور دیگر تعلیم یافتہ اصحاب کی بود و باش پر منحصر تھی ویران ہو جائیگا غالب اندیشہ ہے۔

(۴) یہ انجمن بعد محزونہ نیا زندگی کا عالمی محفوز نظام خلد اللہ ملکہ و نیر اکسلنی لارڈ ٹیلر نڈکنے کی بارگاہ میں اور نیز نیرگان قوم کی خدمت میں التماس کرتی ہے کہ عام مسلمانوں کے مفاد کو ملحوظ رکھ کر محوزہ عثمانیہ کالج کو حسب فیصلہ سابق و انباری میں میں قائم کئے جائیگا انتظام فرمائیں۔

نقل صحیح (دقت) چیمکار مولانا ۲۸ جولائی ۱۹۱۷ء

سکرٹری پریس اسوشین

ٹیلر نڈکن
و انباری
۲۸ جولائی ۱۹۱۷ء

distinguished men and the growth and development of which has been mainly due to the concourse of teachers, pupils and other educated people, will most likely languish.

(5) That this Association most respectfully prays that the Hon. Mr. Lord Pentland as well as the leaders of the community, having regard to the interests of Muslims in general, arrangements may be made to locate the Muslim College in Wandsworth as was originally intended.

Chairman, 28th July, 1917. True translation.

Secretary, The People's Association, 28th July, 1917.

Home (Edu) DEPARTMENT.

7

Done + return
file

FROM

THE SECRETARY TO GOVERNMENT,

Home (Edu) DEPARTMENT

TO

The Hon. Secretary.
The People's Association
Vaniyambadi

FORT ST. GEORGE
DATED OOTACAMUND

Aug. 1917.

SIR,

I have the honour to acknowledge receipt of your letter _____, dated

the 29th July 1917, which will receive due attention. forwarding a copy of the resolution passed at a meeting of the People's Association, Vaniyambadi regarding the ~~management~~ ^{of the} college at Vaniyambadi.

I have the honour to be,

Sir,

Your most obedient Servant,

LSu
9-8-17.
my

GA
13/8/17

my
14/8/17

Box 43
enc 207

1917.
Home (His) DEPARTMENT.

CUTTINGS FROM NEWSPAPERS.

1. Name of Paper-- *Indian Patriot*
2. Publish'd at-- *Madras*
3. Dated-- *14. 7. 17.*

2181 70P-12

21 JUL 1917

MR. JUSTICE ABDUR RAHIM'S
LETTER.

We draw attention to Mr. Justice Abdur Rahim's letter on the Usmania College which we publish elsewhere. The *Indian Patriot* has been incessantly writing on this very important question,—to the Mahammadans—of higher English education and the part that some of those who were accredited leaders played in it. Mr. Justice Abdur Rahim, it will be remembered, enabled the Hon'ble Mr. Yakub Hussain to enter the Legislative Council by the certificate he gave him; this crushing exposure of a Mahamadan representative of the Legislative Council and a public man comes upon the public with no surprise, but with considerable force. Mr. Yakub Hussain owes an explanation to the public, and we sincerely hope he will give it. We must express surprise that an important letter relating to the Usmania College should have been smothered in the secretariat, and that an Indian of the position of Mr. Justice Abdur Rahim should have had to make such a complaint. It must seriously engage the attention of the Government of Madras whose attitude, in this affair, has been most unfortunate, almost hostile, to the moslem public. There is, however, nothing in this to make the friends of Moslem

advancement in Madras anxious for the future. The heart of the movement is sound, and the sterling commonsense of the leaders, who do not necessarily advertise themselves, will stand between adventurers and real workers. If this episode will warn the workers of the need to carefully know those whom they set up as leaders, and of the lightning speed with which faction spreads, the experiences, to which Mr. Justice Abdur Rahim refer, will not be in vain. Moslem education, we are of opinion, must find some one else to take care of it hereafter than the Hon'ble Mr. Yakub Hussain. But we must give him credit for much able spade work, although in this Usmania College question, he behaved as if he cared less for the progress of education and more for the establishment of a College at Vaniambady. If the Government of Madras is assured that there is no need for a Moslem college at present, we think it will so inform the Government of His Highness the Nizam and release the money which might be used for the Usmania University. We do not know how the Government will reconcile its attitude towards the Usmania and Islamiah college movements with this sudden awakening about moslem unpreparedness for collegiate education; but the Government know best to protect its prestige. We are only anxious that the real enthusiasm for higher education should not be allowed to waste itself for lack of proper encouragement from the authorities.

To P. S. G.

These papers may be attached to the main file

19/7/17

For the Secretary

The papers relating to the Usmania College are now with the P. S. G. With reference to the portion marked 'A', it is submitted that in his report on the establishment of the College, the D. P. D. mentioned that the board of management would be appointed by one of the Madras Madam Educational Associations. The Hon'ble Mr. Yakub Hussain who called at the Secretariat a few days after the receipt of the letter informed the then Secretary (the Hon'ble Raja Gopalakrishna Aiyangar) that the above statement was not correct and that the board would be an independent body. As there was then no real sign of opposition to the scheme, the Secretary trusting Mr. Yakub Hussain deleted the reference in the Director's letter to the association of one of the Madras Madam Educational Associations. The reply to the Resident at Hyderabad was based on the Director's report as thus altered. Since then when the above statement was made

Recd 19/7

19/7/17

19/7/17

1917.
Home (Edn.) DEPARTMENT.

CUTTINGS FROM NEWSPAPERS.

1. Name of Paper--

The Hindu

2. Published at--

3. Dated--

13. 7. 17.

THE OOSMANIAH COLLEGE

A STATEMENT OF THE PRESENT SITUATION.

The Hon'ble Mr. Justice Abdur Rahim, President, Board of Management of the Oosmaniah College, has sent us the following statement for publication :—

With reference to the proceedings of a meeting of the Board of Management for the Oosmaniah College held on the 2nd July, a short and incomplete notice of which, appeared in the papers of the 3rd July, I must at once mention that the Secretary to the Board of Management, the Hon'ble Mr. Yakub Hassan, chose to call this its very first meeting on a date when I was to his knowledge away from Madras in spite of my having requested him immediately I received the notice sent by him to me at Bangalore not to convene any meeting till after the 15th July by which time I should have returned to Madras. In his letter accompanying the notice he stated that the meeting was to be called as he wanted to propose that the Oosmaniah College would not be opened next month as there were few students available for it. This was on the 30th June. On the 3rd July, I received from him another letter in which he said that the meeting could not be delayed "as it was necessary to communicate the decision of the Board to the students who had applied for admission into the Oosmaniah College and to the applicants for lectureship etc." As the Board had never authorized Mr. Yakub Hassan to invite applications from students or from would-be lecturers or to do anything to secure the establishment of the Oosmaniah College at Vaniyambadi this or the next month, and as he had, on his own responsibility, without the least reference to the Board, taken whatever steps he says he did take in this connection, he could himself without a hurried meeting of the Board have told the persons concerned that the College could not be opened this year as he had intended. The fact is that the opening of the Oosmaniah College in such haste could not have been a serious proposition with any one but himself and the real object of calling the meeting in my absence was as the facts amply show, to get the Board to accept the position that the Oosmaniah College was to be established at Vaniyambadi. By the resolutions that were passed, the Secretary obtained authority to take all necessary steps for the establishment of the Oosmaniah College at Vaniyambadi and to operate on the account which he had opened with the Bank of Madras in the name of the Oosmaniah College and which included the sum of Rs. 25,000 paid to him as the Secretary of the Board by His Highness the Nizam's Government towards the cost of the building. He secured the sanction of the Board to certain expenditure purported to have been incurred by him in connection with the scheme and four new members were also added to the Board. None of these resolutions were necessary if all that was intended was to announce that the College could not be opened till July 1918. At the meeting, besides Mr. Yakub Hassan and his friend Mr. Kalami who has been working with him throughout in this matter, the other members present were Professor H. J. Allen, Principal of the Presidency College, and Mr. Naimur Rahman, Assistant Arabic Professor of the same College. The two latter gentlemen could hardly have been aware of the real situation beyond what could be gathered from the Firmans of His Highness the Nizam and such other papers as might have been placed before them. I doubt if they would have given their countenance to the proceedings in question, if they had been told that the Government of Madras had undertaken to consider the whole matter relating to the

grant including the important question of the location of the Oosmaniah College and that it was their desire which I believe was communicated both to Mr. Yakub Hassan, the principal supporter of the scheme for Oosmaniah College at Vaniyambadi and to Moulvi Zyauddin Ahmed, the spokesman of the rival Islamiah College scheme before the 2nd of July, that all further proceedings for the establishment of either College at Vaniyambadi must be postponed until further orders. On my calling in question the regularity of the proceedings of the meeting of 2nd July Mr. Yakub Hassan has written to me to the effect that all the moneys received for the Oosmaniah College will remain in fixed deposit with the Bank for a term of 3 months.

I have been striving my best almost from the very commencement within the knowledge of Mr. Yakub Hassan and with, as I certainly thought then, his concurrence, to secure a proper consideration of what in my opinion is the most important of all questions in connection with the scheme, namely whether the Oosmaniah College should not be located, at Madras instead of Vaniyambadi; but it will suffice for the present to state generally that all my efforts were frustrated by the interception of my letters and the employment of other equally unjustifiable methods. In fact there has been an amount of underhand intrigue at work in the matter of which I had no conception until lately. For instance, I find that another important proposal made by a high official in Madras, also within the knowledge of Mr. Yakub Hassan, to the effect that the management of the Oosmaniah College should be entrusted to a well accredited body like the Mahomedan Educational Association of Southern India was smothered in the Secretariat and never allowed to reach Hyderabad.

The question whether the Oosmaniah College should be located at any other place than Vaniyambadi would probably never have arisen but for the disputes between the two factions. But after all that happened it has become obviously necessary that the whole situation should be surveyed and a proper decision arrived at. It is clear not only from what has appeared in the newspapers but from the representations made to me personally by men of both the parties that the dissensions between them have taken a deep root. The differences which became accentuated by questions relating to the Oosmaniah College originated in connection with the management of the Islamiah School which is owned by the Vaniyambadi Educational Society to which both the parties belong. The party of which Moulvi Zyauddin, Khan Bahadur Hajee Badraddia Saheb and Mr. Mulang Ahmed Badsha Saheb are the prominent representatives seem to be at present in the ascendant while the other group represented by Mr. Yakub Hassan, Mr. Kalami and Mr. T. Aminuddin Saheb are in the minority in the councils of the Islamiah School. The result has been that the Headmaster of the School who is identified with the latter party has resigned his post and several other teachers have left the Institution and it is stated that a number of students also have been induced to leave the school. Recriminations and allegations of a serious nature have been published in the papers and as a Mahomedan I cannot but feel concerned at the ugly appearance of the feud which now divides the important community of Mahomedan merchants of Vaniyambadi whose prompt generosity in supporting every worthy cause is a valuable asset to the community.

The case of the Islamiah College party as it now stands is this: the Vaniyambadi people have for a number of years been spending large sums of money for the development of the Islamiah School and it has been their fond hope all along to raise their school to the status of a College. If there is to be a College

CUTTINGS FROM NEWSPAPERS.

1. Name of Paper--

2. Published at--

3. Dated--

at Vaniyambadi they contend that the Islamiah School should be raised to that position and there should be no other Mahomedan College at Vaniyambadi. They say that they are in a position to raise sufficient funds for the purpose and refused to recognise to claims of a separate Oosmaniah College. The supporters of the Oosmaniah College scheme allege that as the Oosmaniah College is intended for the benefit of the Mahomedans of Southern India generally, it should have a separate Board of Management and that it ought to be situated a good way from the school. It has struck those interested in finding a proper solution for the situation that the right way of dealing with the question is to ascertain what the needs are of higher education among the Mahomedans of Southern India and whether the establishment at Vaniyambadi of the first Mahomedan College of this Presidency would best serve those needs. The more I have thought over this question and consulted men who are unconnected with the Vaniyambadi factions the more I have been convinced that a College at Vaniyambadi at present, whether it is called Oosmaniah or Islamiah would have no prospect of success, it will only serve to perpetuate the discord among the local merchants, being a memento of the triumph of one faction and that a minority over the other. I am afraid that if the Oosmaniah College were to be planted there, the defeated party would hardly like to see it prosper while the Oosmaniah College party which is in the minority in the management of the local school would not at all be sorry if the latter Institution was brought to ruin.

Now, is Vaniyambadi a fit place at all for the location of a College at present? It is but a small village and unfortunately liable to periodic visitations of plague, cholera and similar epidemics. It has no pretension to any sort of academic atmosphere or advantages and it is extremely unlikely that Mahomedan parents of the different parts of the Presidency would be very eager to send their boys to a College there. The management of the Institution will have to be mainly in the hands of men who do not live there and in fact Mr. Yakub Hassan has got constituted a Board all the Members of which live either in Madras, Hyderabad or elsewhere. I do not know how Mr. Yakub Hassan, the Secretary, who himself is an outsider will manage to see to things personally; at any rate everything will have to be left to him and the Board will be obliged to rely mainly if not entirely on his reports. It was this and other similar considerations that induced me at one stage to doubt, in the light of all that happened, whether, unless the scheme was put on a sound and proper basis I could properly assume responsibility as President of the Board of Management. As more facts have gradually come to light it has become increasingly clear that Vaniyambadi could in no sense be a fit centre for a College, for some time to come. The local Islamiah Secondary School which is maintained I am told at a total cost of Rs. 25,000 a year has not been able to produce more than one student or so a year fit to pursue a collegiate course. This fact alone to my mind should be sufficient to put Vaniyambadi out of court.

On the other hand, can there be any doubt that Madras is the proper place for the first Mahomedan College in this Presidency? Being the capital town it will appeal in many ways to the convenience of the general Mahomedan population; it has become the biggest educational centre in the Presidency. Its University Lectures, Inter-collegiate sports, the Laboratories, the Libraries are valuable advantages which can not be overlooked. The student will feel here the stimulus of emulation, and especially important factor for Mahomedan students, which will be wholly wanting in Vaniyambadi. Madras can always be relied upon to supply some well-educated enlightened

Mahomedans able to manage the affairs of a College and what is very important they will have readily available to them the advice and guidance of the Government and various competent educational experts. The management could personally supervise the affairs of the College and would be able to satisfy themselves that the money spent which would not be inconsiderable, was being usefully applied. Luckily also, unlike other Presidency towns, in Madras or near abouts it would not be difficult to obtain an open spacious site in suitable surroundings where the College, with all its accessories, can be handsomely lodged. The demand for a College at Madras for Mahomedan students, a number of whom have found it increasingly difficult to obtain admission in the Presidency and the Christian Colleges has been growing in intensity for some time. In fact I believe that there was a serious idea of turning the Madrasa Azam into a College when the Nizam's grant was announced. If a College were established at a place like Vaniyambadi the Government would still be faced with the same demand. I further feel afraid on thinking deeply over the question that a Mahomedan College at Vaniyambadi might even prove positively injurious to the interests of Mahomedan education for, as soon as such a College comes into existence, the authorities of Colleges like the Presidency College and the Christian College will naturally be inclined to refer Mahomedan students to the College at Vaniyambadi which it may be taken for granted will not attain anything approaching a high state of efficiency for a long time to come, if ever. Further, the influence of local faction on the students would be anything but healthy.

So far as their factions are concerned the establishment of Oosmaniah College at Madras would also offer the best practicable means of ultimately reconciling the two parties. The Islamiah party or at least the more prominent of them who have seen me in this connection agree to support the Oosmaniah College if it is established at Madras and the reason for this attitude does not seem to be merely factions. They appear to realise that much has yet to be done to bring the Islamiah School to a proper state of development and it will take time before it grows sufficiently to admit of College classes being opened in connection with it. If the Oosmaniah College be established at Madras it will not stand in the way of Islamiah College being opened at Vaniyambadi when the proper time arrives. But they say that if the other party insist in having the Oosmaniah College at Vaniyambadi and on maintaining it as a sort of white elephant they can afford to maintain another white elephant there. For those who want the Oosmaniah College at Vaniyambadi the first argument that is urged is that it is a fait accompli and they point to the firmans in support of this contention. The weakness of this argument, it is pointed out, is that Messrs. Yakub Hassan and Kalami obtained the first order for the grant on the representation that it was the Islamiah School that was intended to be raised to the status of a College, that

only after they found themselves in the minority in the Vaniyambadi society that they changed their purpose and made up their minds that the Society which owns the school should have nothing to do with Oosmaniah College and that the Islamiah School should have no further connection with the College than any other school in the Presidency. Besides, the facts which I have already stated sufficiently show that the question of location was not even allowed to be considered by the Hyderabad Government.

The only other argument that has yet been urged in favour of establishing the Oosmaniah College at Vaniyambadi is that there it will receive adequate financial support from several merchants like Mr. T. Aminuddin Sahab while in Madras no such support will be forthcoming. I have very good

191

DEPARTMENT.

CUTTINGS FROM NEWSPAPERS.

1. Name of Paper--

2. Published at--

3. Dated--

reasons, however, to believe that the Oosmaniah College if established at Madras will be sure of receiving at least as liberal a financial support as at Vaniyambadi, from many Vaniyambadi residents as well as from the general Mahomedan public of the Presidency. In this connection I may point out that in the copy of the order of the Nizam's Government dated 21st Jamadi Usani 1335 H corresponding to 14th April last, it is stated that an assurance had been given—presumably by Mr. Yakub Hassan—that Rs. 50,000 had been "collected" privately for the Oosmaniah College which would be established at Vaniyambadi while as a matter of fact long afterwards on the 2nd of July instant he states that only Rs. 17,000 has been collected and that is the total amount of private subscription collected, which he accounts for. I find it also stated in the papers that Gandu Abdur Rahim Saheb who is said to have subscribed Rs. 10,000, part of the alleged total subscription of Rs. 50,000 for Oosmaniah College at Vaniyambadi denies according to statements published in the 'Indian Patriot' that he either paid or promised anything for Oosmaniah College if it was to be established at Vaniyambadi. I have found it necessary to place all these facts before the public as I felt that I have assumed considerable responsibility with reference to the Oosmaniah College scheme, for were it not for my intervention it is possible that final sanction might have been refused to the grant.

I may add that I have good reasons to believe that should the Madras Government come to the conclusion that it would be best for the educational benefit of the Mahomedans of Southern India that the Oosmaniah College should be located at Madras, His Highness the Nizam's Government will be disposed to re-consider or rather consider this important question. At Madras the Oosmaniah College will have every chance of proving worthy of the name of its princely founder who certainly does not want that his gift should be recklessly squandered away.

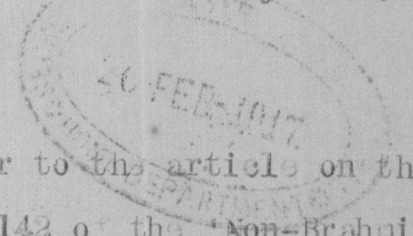
MB
176M

~~CN 630~~ ~~Mus~~ CN 89628
~~26-2-17~~
26-2-17
12



MADRAS GOVERNOR'S CAMP,
INDIA.

24th February 1917.



My dear Harvey,

p3 ufa
Please refer to the article on the
Usmania College on page 142 of the 'Non-Brahmin'
issue of Saturday the 18th February. Would you
please let me see the Government communication
to which it refers?

x del 1416
1416
22-12-16

Yours sincerely,

Letford

E.A. Harvey Esq., I.C.S.,
Ag. Secretary to Government,
Home Department,
Fort St. George.

as

13

House (Co.) Dep. 4

(Q)

The communication referred to on p. 1 ante is letter no. 1416 of the 22.12.16. which ^{is submitted} ~~has been put up~~ since that date, however, another ^{has been} communication ~~was~~ received from Hajee Moulvi Ziauddin Mahomed Sahib, the President of the Vanigambadi Muhammedan Educational Society, Vanigambadi, forwarding a copy of the resolution passed by the Society respectfully declining the contribution offered by H. H. the Nizam for the proposed college at Vanigambadi. This letter has been referred to the D.P.D. for remarks.

With this information the file may now be ^{sent} ~~returned~~ to the P.S.G.W.O.

* Vide papers flagged L

Op. No 1416 of 22.12.16 was encd to the Hon. Mr. H. G. Lewis & returned for him on 28/1/17

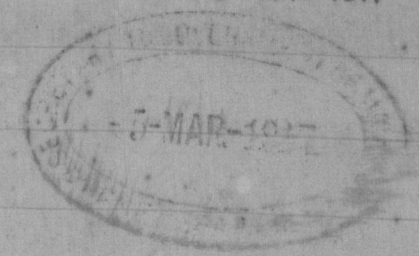
CD
28.1.17
H. G. Lewis

CD
1.3.17

P.S.G.W.O.

CD
2.3.17

3-MAR 1917



Box 9
enc 2.3.17
H. G. Lewis

1917.

Home (Education) DEPARTMENT.

3

CUTTINGS FROM NEWSPAPERS.

1. Name of Paper-- *The Madras Times*
2. Published at-- *Madras*
3. Dated-- *5.3.17*

14

T. HE OOSMANIAH COLLEGE.

It is surely time that the trouble about the Oosmaniah College came to an end. With a view to straightening things out, Mr. Goolam Ahmed Kalani and the Hon'ble Mr. Yakub Hasan have issued a pamphlet showing how things have gone. We learn that it is not proposed to turn the existing "Islamia School" at Vanyambadi into a College, but to create a new College altogether for South Indian Mahomedans, quite distinct from the Mahomedan School at Vanyambadi which will be the "Islamia School" as hitherto. In view of the generous contributions that the Nizam has made towards a new College, it has been agreed that the new College is to be called the "Oosmaniah College," in his honour, in accordance with a request to His Highness that it might be thus styled. Even if it should have been the case that the Vanyambadi Educational Committee did not authorise such a request, it is surely not worth quarrelling about such a matter. "What's in a name?" The Nizam's assistance and the good will of the educational world in Hyderabad are worth having; and dissentients at Vanyambadi would surely do well to forbear any further opposition and help to make the Oosmaniah College a success. The Madras Government have approved the idea, and the greater the support the better for the South Indian Mahomedan world.

for perusal
Ca
7.3.17

6.3.17

Home (Edu) Secy

Subject - Ismaniah College at Vaniyambadi[C.No: 2595] From the Hon'y Secy, The People's Association, Vaniyambadi of the 29th July 1917

The Hon'y Secy of the People's Association, Vaniyambadi, submit a copy of the resolutions passed at a meeting of the association praying for the location of the Ismaniah College, at Vaniyambadi. Attention is solicited to the press Communiqué on p 61 of L.O 10198 6-2-17 where the Govt have decided that if it should be found desirable and practical presently with the help of the Community to establish a Mussalman College, such a College should be located in the Madras City itself. As the decision appears to have been reached after personal conference with representative Mussalman officials and non official it does not appear necessary to change it now.

No further action seems to be necessary on this paper for the present. Submit that it may be recorded.

A draft acknowledgement to the

NOTES.

Page 2
16

Copy of the People's Association
is submitted for approval.

ASU

9-8-17.

11/16/17

After issue of the acknowledg-
ment, the file may present
to H.E. the Governor for perusal.

CA
12/8/17

Issue

11/14/8/17

X Issued on 15.8.17

Box 8
Enc 1570
12/8/17

H.E. the Governor

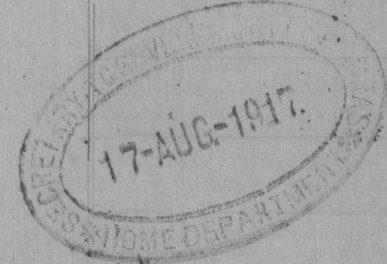
8/14/8/17

Returned with Thanks.

(30)

McMon

16.8.17



Submitted that the papers may
be ^{with} ~~not~~ 1071 & 21.8.17

Recorded

8/17/8/17

CA
20/8/17

6

17

C.F. 271.

OFFICE OF THE _____

Dated 29. 5. 1917.

____ Hours ____ Minutes.

TELEPHONIC MESSAGE.

From The Hon. Sir Alexander Cardew

To Secy Home Educational Dep't

Will you kindly send me
for reference, with H.H. the
Nagasaki Govt on the subject
of the grant to the Vaniambady
School & College

* Correspondence

chr
WHL
29/5/17

H.C. 29/5/17

The file on the subject was circulated to H.E. the
Governor and the Hon. Sir Alexander Cardew on the
9th inst in box No. 8.

2. Two communications on the same subject received
yesterday are placed below.

29.5.17

29/5/17

S. C. 29.5.17

The file on the subject was circulated to H.E. the
Governor and the Hon. Sir Alexander Cardew on the
9th inst in box No. 8.

NOTES.

Page

7

18

The Honble Mr. Yakub Husain Sahab who is the Secy of the Board of the proposed Ootmania College but likewise a member of the existing Educational Society saw me yesterday & spoke as follows.

The Nizam's gift is conditional on the College being named Ootmanah. He does not want a Muhammad College in Madras. In the interests of study, morals & hostel accommodation Vanyambadi. In his opinion there is no room for two Muhammadan Colleges in Southern India. The Educa. Society has collected subscriptions; he thinks all that money can be usefully applied to improve the High School itself. He proposes to confine his College to the College classes only. The controversy is now purely personal as who should be in the Managing Board. He thinks that if God, in accordance with an alleged promise in a communication to the Hyderabad durbar, positively declines to recognize the Islamiyah College, the trouble will cease. He thinks that if the Director goes to Vanyambadi, he can end the controversy.

Ascertain please where the case is & reply to him.

W 30/5/17



OTD

OFFICE OF THE

Dated.

Hours

Minutes

TELEPHONIC MESSAGE.

From

To

Submitted

2 The following telephonic messages are submitted
for approval: I

II

To the Honble Sir Alexander Forbes Robt

your telephonic message of yesterday about
~~the~~ the Vaniyambadi College. ~~and~~

The file is now in the hands of Mr Stone who is being asked to send it on to you

II

To the Middle North State 1881

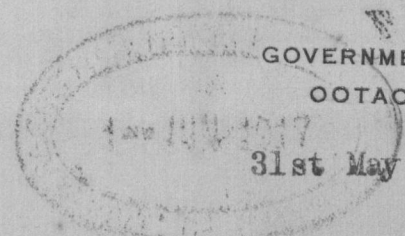
The Honble Sir Alexander Cardew wishes to see
the papers re Vaniyambadi College which ^{by the Vaniyambadi Secy} ~~are~~ ^{understood} were sent to you ~~by the Vaniyambadi Secy~~
His Excellency's instructions. Will you kindly send them
file to Sir Alexander Cardew for perusal?

S. Clark
30.5.77 30/7/77

114
801520



11/6/17



GOVERNMENT HOUSE,
OOTACAMUND.

31st May 1917.

My dear Ramachandra Rao,

I am to ask you to send me as soon
as possible the full file connected with the proposed
College at Vaniyambadi.

Yours sincerely,

W. P. R.

*We telephoned to the Director
to send the file to me.
Please ascertain where the file is*

W. P. R.

The Hon'ble

Diwan Bahadur R. Ramachandra Rao A.V.L.,

Secretary to Government, Home Dept.,

Stonehouse Hill.

Home (Adm.) Dept.

by telephone.

It has been ascertained from the D.P.S.
that the file regarding Vaniyambadi college
is with him & that he will send it
to the P.S.G. direct.

May (R)

Two memorials on the subject
of the establishment of the College recently

NOTES.

70

Page 2

received are placed below. They
maybe sent to the P.S.G.

SK
1.6.17.

~~AM
1.6.17~~

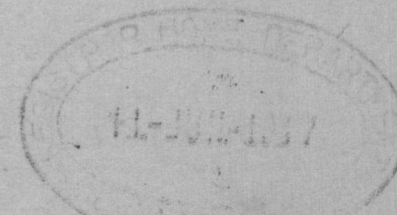
L. ~~AM
1.6.17~~

my 1/6/17

To P. S. G.

Edw. no 344B-1
160

It has been a considerable time since the
last of the following items were
sent to the P.S.G. and that it will be
a great relief to the P.S.G. to receive
the same.



Hakeem Munzil,

Popham's Boraadway,

Madras, 9th June 1917.

From

Mahomed Usman Sahib Bahadur, B.A.,
Hon. Secretary.

To

The Secretary to the Government of Madras,
Educational Department,
Ootacamund.

Sir,

I have the honor to inform you that, on the 25th May 1917, I sent to you a letter, communicating the resolution of the Muthialpet Muslim Anjuman, Madras, about the Islamiah College, Vaniyambady, which has not yet been acknowledged. I shall be extremely obliged to you, if you kindly let me know whether you have received the letter or not, so that, in case of its not having been received by you, I may send you another copy of it.

I have the honor to be,

S i r,

Your most obedient servant,

M. Usman

Hon. Secretary.

NOTES.

12

Page 2

Home (Ev.) Dept.

The letter from the Hon^r Sec^y to the Mathialpet Anjuman, dated the 25th May 1917, was sent to the P.S.G. no. on the 1st instant as the main file on the subject of the Vangambadi college is with His Excellency. ~~and~~ A letter of acknowledgment may now be sent to the Hon. Secretary. Draft is submitted.

SK
12.6.17.
12/6/17

13.6.17.

13

Home (E.S.) DEPARTMENT.

24

No. 2215-A-1 of 14.6.17

FROM

THE SECRETARY TO GOVERNMENT,

Home (E.S.) DEPARTMENT.

TO

The Hon. Secretary,
The Muthialpet Muslim
Anjuman, Madras.

DATED ~~Fort St. George~~ June 1917.
OOTACAMUND

SIR,

I have the honour to acknowledge receipt of your letter dated
the 25th May 1917, which will receive due attention forwarding
a copy of the resolutions
passed at a meeting of the Muthialpet
Muslim Anjuman, Madras, about
the Islamic College, Varuycambair.

I have the honour to be,

Sir,

Your most obedient Servant,

8/6
12.6.17.

12/6/17

(48) Home

(48) Home

The Hon. Secretary,
The Madras Legislative Council,
Arjuna, Madras

June 7

The 22nd July 1917
copy of the letter from
the Hon. Diwan Bahadur R. Ramachandra Rao Pantulu
to the Hon. Secretary, Madras Legislative Council,
dated 21.6.17, is forwarded for your information.

The Hon. Secretary,
The Madras Legislative Council,
Arjuna, Madras

Recd. 11 8 (2)

14



St. Margaret's,
Ootacamund,

20th June 1917.

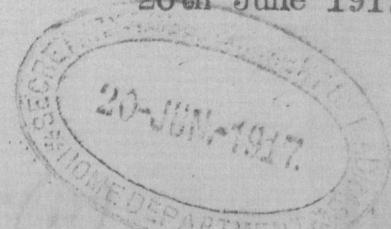
Educ A

2271

Regd No 6.7

25

Dear Mr. Ramachandra Rao,



I enclose a telegram on the subject of the
Vaniyambadi dispute. Will you kindly add it to the
file and submit it to His Excellency?

Urgent

Yours sincerely,

A. G. Cardew

The Hon. Diwan Bahadur R. Ramachandra Rao Pantulu
Garu,

Secretary to Government,
Home Department.

Home (Edu) Dept.

The file regarding the Vaniyambadi
College which was circulated
to H.E. the Governor has not yet
returned. This file may be submitted

to H.E.

SK
20.6.17.

H-E.

20/6/17

24/6/17

Box 44
recd 21.6.17
J.H.

Home Education Dept

CNo. 2329 A., from the President, Usmaniah College
Collection Committee ~~to~~ Varanasi to the 22/6/17

[Subject: Usmaniah College, Varanasi.]

The main file on the subject which was
submitted to H.E. the Governor on the 9th
May 1917 has not yet returned. ~~Submitted~~
~~to~~ This memorial may also be submitted
to H.E.

27.6.17
28/6/17

28.6.17

28/6/17

H.E.

191 7.

Home Edu DEPARTMENT.

CUTTINGS FROM NEWSPAPERS.

1. Name of Paper--

The New India

Zapansal

2. Published at--

Madras

3. Dated--

3 - 7 - 17

28
a
7-7-17

USMANIA COLLEGE, VANIAMBADI

THE HON. YAKUB HASAN sends the following:
A meeting of the Usmania College Board was held at the Anjuman, Madras, on Monday, the 2nd July, at 5-15 P.M. Mr. H. J. Allen, Principal of the Presidency College, presided. The Hon. Mr. Yakub Hasan, Secretary to the Board, presented a report, in which mention was made of the Memorial he and Mr. Goolam Ahmad Kalami presented to His Highness the Nizam on 30th September last. His Highness was pleased to sanction a building grant of Rs. 25,000 and a monthly grant of Rs. 1,000 to the College to be established at Vaniyambadi, and he gave the permission to name the Institution, Usmania College, after him. The Government of Madras in reply to a communication from Hyderabad asking them as to whom the grants should be paid suggested that "they should be paid to the Hon. Mr. Yakub Hasan who can be held responsible for their proper expenditure". They also suggested that there should be a Special Board of Management for the Usmania College. His Highness the Nizam approved of this Board in his Firman dated the 14th April, 1917, which was as follows:—

As assurance has been given that Rs. 50,000 have been collected privately for the Usmania College which will be established at Vaniyambadi recognition be granted to the Board of Management proposed by the Government of Madras and the donation of Rs. 25,000 which I had sanctioned for the building be now paid and as suggested by the Ministers, General and Finance Departments, the monthly grant of Rs. 1,000 be remitted to the Board of Management from the date the Usmania College comes into existence at Vaniyambadi.

The sum of Rs. 50,000, to which reference is made in the Firman, was collected by the Collection Committee formed in a large public meeting held at Vaniyambadi, of which Khan Bahadur Mittadar T. Aminudin Sahab is the President and Malayalam Haji Abdur Rahman Sahab is the Secretary.

Mr. Yakub Hasan has received His Highness the Nizam's contribution of Rs. 25,000 which is deposited with the Bank of Madras in the name of the Board. Malayalam Haji Abdur Rahman Sahab has also transferred to this account a sum of Rs. 17,500 out of the following donations:

Khan Bahadur T. Aminuddeen Sahab, President of the Collection Committee	Rs. 15,000
Malayalam Haji Abdur Rahman Sahab, Secretary of the Committee	7,500
C. Abdul Hakim Sahab	7,500
Haji Abdur Rahim Sahab	7,500
Gundu Abdur Rahim Sahab	10,000
Malayalam Haji Ibrahim Sahab	1,500
Goolam Ahmad Sahab Kalami	2,000
A. Hydari, Esq.	1,000

Total Rs. 52,000

As most of the members of the Board were away during the summer vacation, no meeting could be held earlier. The Secretary however consulted the Director of Public Instruction as to the advisability of opening the Junior Intermediate Class this month. With his approval, he took such steps as would help the Board in opening the class should it eventually resolve to do so. Necessary furniture was ordered, two spacious bungalows were secured for the accommodation of the classes and the lodging of the students and advertisement was made for staff. Numerous applications were received for the Lecturer-

ship and other posts which were kindly examined by Mr. Allen. The results of the S.S.L.C. were very disappointing this year; only 92 Musalmans (including 23 of Hyderabad) were declared eligible for admission into Colleges. The total number of eligible students this year is 2929 against 5276 last year. The Secretary's report was accepted and the following resolutions were unanimously adopted by the Board:

"Resolved that the grateful thanks of the Mussalmans of Southern India be conveyed to His Highness the Nizam for the munificent grant for the establishment of the Usmania College at Vaniyambadi and for allowing it to be called after him."

"Resolved that the Secretary convey the above resolution to His Highness the Nizam."

"Resolved that in view of the fact that the arrangements for opening the College were far from complete the Board is of opinion that the opening of the College be postponed till July, 1918, and that meantime all necessary steps for securing this object be taken."

"Resolved that the sum of Rs. 40,000 be placed in Fixed Deposit for three months with the Bank of Madras also other sums as they come in from time to time."

"Resolved that the following gentlemen be invited to serve on the Board: The Hon. Mr. J. H. Stone, Director of Public Instruction, Madras; A. Hydari Esq., Secretary to His Highness the Nizam's Government, Home (Education) Department; Syed Ross Masud Esq., B.A. (Oxon) Barrister-at-Law I.E.S., Director of Public Instruction, Hyderabad; The Hon. Mr. Asad Ali Khan Bahadur, Member of the Imperial Legislative Council."

Include this in the file
my 7/7/17

x This was denied subsequently?
my 9/7/17

CP
6-7-17

REGISTERED NO. M. 1244.

THE NON-BRAHMIN.

Published Every Sunday.

VOL. I. No. 16.
Registered as a Newspaper.

SUNDAY, FEBRUARY 18, 1917.

Price as. 2
Postage 1/4 anna.

The Editor will be pleased to consider manuscripts, if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.]

Thoughts for the Week.

The wind has changed! It has very distinctly changed. A Brahmin—edited paper has begun to attack *New India*, for attacking the non-Brahmin movement. It criticises, the "scornful attitude adopted by Mrs. Besant. It asks: "why the advocates of Home Rule for Indians should pour forth ridicule and scorn on the laudable attempts of the non-Brahmin community to raise and elevate themselves is more than we can say." That is encouraging indeed, and it looks as if the Brahmin has suddenly become more enamoured of the Mudaliar and the Naidu than his own brother-in-law. But surely we would like to see this enthusiasm for non-Brahmin displayed when the time comes for choosing between a Brahmin and a non-Brahmin to fill an important vacancy.

The *New India*, which hitherto was carefully avoiding all reference to Dewan Bahadur C. Karunakara Menon, and which found in the non-Brahmin movement the proverbial red rag, has thought it worthwhile to vigorously work for making Mr. Menon the president of the South Arcot Conference. *New India*, therefore, is "on the line" every day. It wrote one day as follows:—

"We see that the Anantapur District Congress Committee have passed the following resolution:

That the Anantapur District Congress Committee do vote for Dewan Bahadur C. Karunakara Menon to be the President of the Provincial Conference to be held at Cuddalore this year, and resolve to respectfully commend his nomination to other Congress Committees in view of his staunch adherence to the National Congress and his policy during the last 25 years and more, and his public services as a journalist.

We understand also that the Cuddalore Reception Committee will add Dewan Bahadur Karunakara Menon's name to its list of recommended candidates. This gentleman has always been a staunch Congressman and he cordially accepts the resolution of the last Congress and will speak, as he has already written in its support. Under these circumstances we think that the District Committees would do well to vote for him, thus showing that the union at Lucknow of the Right and Left Wings of the Congress is thoroughly endorsed by the Madras Presidency. A number of the Provincial Congress Committee intend to support his candidature, and we trust

that it will be carried by the various Presidency Associations. It is all important to confirm in every way the union made at Lucknow, and to prevent any new cleavage. Only India's enemies gain by divisions.

And again another day it again was "on the line," and brought forth the following:—

"Dewan Bahadur P. Kesava Pillai writes: favouring Dewan Bahadur C. Karunakara Menon as the President of next Provincial Congress. He says: "I have known Dewan Bahadur Karunakara Menon for more than 25 years intimately, and I need not tell you that he has been always a devoted and staunch adherent to the Congress all these years through stress and storm. Sir Pherozeshah Mehta and Mr. G. K. Gokhale considered his views with respect. The Hon'ble Mr. D. E. Watcha has always held him in high esteem. It will be just and also politic to select him as the President of the coming Provincial Conference. He is an experienced public man, and an advanced politician who may be taken to be too wise to accept any views that militate against the common cause of the country."

"As we said, a day or two ago, we think that it would be a good thing to recognise Dewan Bahadur C. Karunakara Menon's long labours for India by paying him the honour of electing him to the presidency of the Provincial Congress."

The educated zone of non-Brahmin community, which is accustomed to read newspapers is rather troubled over the vigorous wooing of Mr. Karunakara Menon who is the voice of our community. "Save me from my friends," was an historic exclamation in the Legislative Council by Dewan Bahadur S. Subbarayalu Reddiar. It is time that Dewan Bahadur Karunakara Menon made a similar exclamation. But the motive behind this wooing is plain. Non-Brahmins in South Arcot would have nothing to do with the Conference, for it is an entirely Brahmin organisation deliberately made to keep out Dewan Bahadur Subbarayalu Reddiar. Well, they are throwing the net to Mr. Menon, so that they may say: "Who says the Conference is a Brahmin Conference? Lo, the President is one of the most important of the non-Brahmin leaders." Well, we have seen through the trick.

Here is the voice of another Brahmin-edited paper on our movement:—It must be clearly understood, however, that the movement itself is real. They are busy organising it and putting it on a solid basis. They have bought an old press and intend to have a purely non-Brahmana organ, the *Justice*—the name is rather significant. Next it must be noted that the 'leaders' of the movement are not men of straw. The influence and position of

Mr. Theagaraya Chetty and Dr. Nair have the powerful help of Mr. Karunakara Menon's pen that has done such doughtly service in the columns of the *Indian Patriot*. Then, they will not rest content with an English daily, but add vernacular papers (Tamil and Telugu) as well. Well, it is really encouraging that Brahmins realise the significance of the movement. Let them, by careful handling of it turn a powerful organisation to one of aid not obstruction to the National cause.

And in a third, note the *New India* writes: "In answer to a notification from a mufasal station that the Congress organisation there had voted for Mrs. Annie Besant for the Presidency of the above, we are asked to say that she is not a candidate for the honour, and would be glad if her friends would vote for Dewan Bahadur C. Karunakara Menon." Thus Mrs. Besant is most vigorously working for Dewan Bahadur C. Karunakara Menon who, she told her readers, was praising Sir Harold Stuart to escape the Press Act. This woman, without any cause, without any provocation, abused an ornament of our community and a leader whose character stands high and commands the admiration and respect of the Government and the people. How is it that she now takes upon herself to see that Mr. Menon is elected President? How is it that she is writing upon the subject day after day, praising Mr. Menon? We know it. It is to draw him out of the movement, to conciliate the movement which she abused. We have faith in the judgment of Mr. Menon. Surely he could not be blind to the fact that the Madras Provincial Conference at Cuddalore is a Brahmin affair. Dewan Bahadur Subbarayalu Reddiar is out of it—was pulled out of it by a stinking combination of Brahmin vakils' and vakilets. And Mr. Sreenivasachari is the apple of the Besantine eyes. And so Mrs. Besant wants to make it a success. Non-Brahmins would keep off in a body from the Conference. She knows it. And so the bait to Mr. Menon. It is for non-Brahmin to show that they deserve Self-Government by refusing to be sung into sleep by Besantine lullabies.

But there have arisen some good people who strive to explain the non-Brahmin movement to those outside the Madras Presidency as a social, opposition to the Brahmin religious advancement Bombay and the Bengal politicians are asking what this movement is, and a Brahmin-edited paper steps out to explain as follows:—"One reason for this is probably the comparatively mild spiritual despotism of the Brahmana hereabouts. He has been, from a long time, noted for his practicality. He has had the practical sense, that is, to understand changed conditions, and to adjust himself accordingly. It may also be due to the Brahmana's degeneracy. Moreover social conditions cannot be changed in a day. Slowly but surely, however, they are changing." We must make it distinctly plain that there is nothing of religion here. If the Brahmin would not eat with us in the hotel or would rush to the nearest water-tap to wash away the pollution by our oucht, we do not care. We know that we have only to throw down a one anna price and clap hands, and we shall have more Brahmin priests ready to do any work—even more numbers than the crows that come to peck the sacred rice ball at death ceremonies. No one feel in the least the Brahmin ascendancy in religion. There is no one man despicable in Hindu society

than the beggarly Brahmin priest, although he claims his descent from Vasishta.

Sir S. P. Sinha is a non-Brahmin—and he suffers. Brahmin-edited papers are discontented with his nomination to the Imperial New Council. And yet where is the man who can be compared to him? Suppose Pandit Madan Mohan Malavya had been named? There would have been enthusiasm. If Sir S. P. Sinha could be spoken of with such scant respect by the Indian Press—of course the Brahmin section—it is only a demonstration of our utter lack of character. We abuse those whom we do not like. "Yes—" we are told, "that is what they do in England. They abuse Mr. Asquith and elevate Mr. Lloyd George." But there they have two parties there. Mr. Asquith, Lloyd George tangle is really a purely affair, though both are Liberals. Here it is the voice of the extremist that is heard. The voice of the moderate is hushed.

The latest evolution of the unfortunate moslem differences is a volley of inaccaracies and clever turn by Gulam Ahmed Kalam. Mr. Yakub Hussain is quiet yet, but behind him one sees shadow of the whole fabric of Madras Government, writting an explanatory letter. Uncalled for the Government explains to the Nizam that the Usmania College is "in connection with" but unconnected entirely from the Islamiah. The prestige of the Government has most woefully fallen among the local Mussalmans who say: "When the Government sides with Mr. Yakub Hussain, and whispers to the Nizam, what can we do?" Another surprise is that Mr. Justice Abdur Rahim should still lead his *chela* by his hand and thank the Nizam for a gift obtained by one representation and explained away by quite another move. It is time that Madras and Hyderabad Moslems tried to stem this torrent of alien aggression. One wonders what the Nizam has to say. It would be sad disillusionment to Moslems who look on the Nizam as leader of Moslems in India if His Highness should be represented as being hoodwinkable by adventurers. His Highness and His Highness' advisers gave the money for Islamiah. Let it be for Islamiah.

A most unfortunate event has occurred, and we fear we see the hand of the Brahmin in it. Khan Bahadur Vapuchi Marakkur Usman Sahib is said to be the Collector of South Arcot in place of Khan Bahadur Azizudeen Sahib, C. I. E. who is elected to the Board. The non-Brahmin paid a tribute to him as an ideal non-Brahmin Collector. But Mr. Marakkayar ought to have been passed over in favour of Khan Bahadur Bazululah, a capable official who would have made an ideal Collector. And he will have time to rise to the Executive Council via the Board of Revenue. As it is Brahmin officials will have the chance, and Mr. Bazululah may have to retire as Collector. Capable men of ambition ought to be encouraged. Why, we remember that even the late Venkatrama Doss was found incapable to be given a Collectorship, and he was passed over. We are sorry the Madras Government has made a mistake. Our heart is with Mr. Marakkayar, however. Let him be a success, and let our fears prove false.

Dewan Bahadur Krishnan Nair has given the account of his stewardship for another year of administration in Travancore. Taken from the

ranks of public life, Mr. Krishnan Nair, breathes a new spirit around him which at once shows to the subjects of His Highness the deep concern he feels for them. It has fallen to the lot of Mr. Krishnan Nair to fill a position which has been filled by some of the foremost of Indian Statesmen. Sir T. Madeava Rao, Sir Seshiah Sastri, Dewan Bahadur P. Rajagopalachari have planted mile stones in the forward march of Travancore. Not only has a Malayalee statesman fully maintained the steady current of progress, but has made more perfect an already perfected state. The feelings of utmost cordiality that prevail in the Council, the real desire to help the people as far as it is in his power, and above all, the reflection by the entire machinery of state of his own courtesy and impatience of injustice, have procured for Dewan Bahadur Krishnan Nair the love and confidence of all. The Indian press is extolling his good work and has assigned for him a high place in the ranks of our men of action. Especially his achievements in the realm of education are object lessons even to the advanced State of Mysore. The effects of the war on income have been, as usual, to disadvantage, but the Dewan has not sacrificed progress for economy in any direction.

We are surprised that the Government of Madras should have again nominated Mr. Yakub Hussain to the Madras Corporation, as if Madras has no other Mahomedan to occupy the place. We can understand the power of nomination being used in favour of one and the same candidate if, like the Hon'ble Dr. Nair, he is an authority on matters municipal. It is an insult to Madras that a foreign Musalman should be appointed to represent them. Of course the Muhomadans have elected Mr. Yakub to the Madras Legislative Council for they are ignorant and know not what they do. Mr. Justice Abdur Rahim's name was freely quoted in connection with Mr. Yakub Hussain's candidature, but we expect the Government of Madras to know better than the illiterate and backward Moslems. Mr. Yakub Hussain owes it to the late Mr. Krishnaswamy Iyer that he was nominated. And his association with Brahmin has made him so powerful that there is an impression that he could make the Government of Madras write to the Nizam what he wants. It is a pity that the Government should help aliens outside to tyrannise over us.

The Duty of Government.

The Brahmin non-Brahmin controversy rages in North India too, for we find Brahmin edited papers attacking the Government for framing rules and regulations to preserve representation of classes in the service. One newspaper has suddenly discovered some outrageous rules in the Police regulation of the United Provinces. They are:

'331 . . . Brahmins shall be seldom nominated.'

'337 . . . Brahmins shall not be enlisted in the armed or civil police of any district where they already number more than 10 per cent. in the civil police. Kayasthas and banias should seldom be enrolled.'

The newspaper bursts out into a passionate tirade against the Government, describing it as a "meaningless differentiation between one caste and another." We are familiar with this irresponsible cry in the newspapers. Advertisements in newspapers stating that non-Brahmins shall be pre-

ferred are of ten the subjects interpellation in the Legislative Council. Nothing comes as a handier weapon to attack the Government we read the following question and answer, not in the Madras Legislative Council, but in the Bombay Legislative Council:

The Hon'ble Mr. Ragnath Purushotham Paranjapye asked:—

- (a) Has the attention of the Government been called to an advertisement appearing in the *Times of India* over the signature of Mr. J. P. Harton, Personal Assistant to the Surgeon-General with the Government of Bombay to the effect:—"Wanted a Christian, Jew or Mahomedan candidate for a permanent appointment:—Pay Rs. 25 as a clerk in the office of the Surgeon General, with Government of Bombay, Poona."
- (b) Will Government be pleased to state what the disqualification of a Hindu as such are, for the purpose of this post?
- (c) Have directions been given to heads of offices to make racial distinction to such post and if they have, will Government be pleased to lay them on the Council table?

The Government replied:—

The Government from time to time have issued orders for a due admixture of races in Government offices, and the advertisement in question is intended to give effect to these orders in the case of the Surgeon General's Office in which the Hindu element at present very largely preponderates.

We congratulate the Government of Bombay on the frank statement. We want that this principle, which, as it is, lies imbedded in regulations, should be more liberally worked. We read in Nairne's revenue hand book of the Bombay Presidency:—"The Commissioners should break up family cliques in the same District and in Districts where there is a preponderance of either Brahmins or Prabhus or Wantias, other castes should be introduced. As a rule the first Karkun and Mamaltdar should not be of the same caste, and relations should not serve in the same Cutcherry. G. R. No. 1870, 30th March 1881." The Government of Madras is not also without rules. A standing order of the board of Revenue reads thus? Collectors should be careful to see that the subordinate appointments in their Districts are not monopolised by the members of a few influential families. Endeavour should always be made to divide the principal appointments in each District among the several castes. A proportion of the Thasildars in each district should belong to castes other than the brahmins, and it should be a standing rule that the 2 chief Revenue servants in the Collector's Office should be of different castes."

The spirit behind these rules is encouraging for it shows that the Government know the feeling of the non-brahmin community and has striven to do justice. It is human nature to wish for employment, and as paying employments as possible, because there are more educated people in one community the cry of merit and efficiency cannot always be raised. Every community must have its own chance in life.

Thanks to the persistent efforts of Mr. Basayya of the Mysore Legislative Council, and to the sense of justice and fair play of Sir M. Visweswrayya, the

Government of Mysore have fallen in line with the more advanced Government in British India. It has also issued circulars prescribing rules for what may be described as class representation in public service, of course due provision being made for efficiency. We sincerely hope there Sir M. Viswesvarayya will see to it that these regulations do not stand on paper alone, and are not entirely left to be worked by Brahmin officials. Mysore has a very black record in its public service from the non-Brahmin angle of vision. Out of 602 Graded Officer's in Mysore, Brahmins carry away as many as 449; only 60 belong to us; if we add Christians and Musalmans, who are practically protected against being overwhelmed, the figure is 104. Our community in Mysore is indebted to Mr. Nasayya's effort in bringing up this question of our representation before the representative assembly and in the Legislative Council, where his powerful voice has been incessantly heard. The orders of the Government of Mysore has been a source of encouragement to non-Brahmin employees of His Highness.

The Call of the Emigrant.

One of the most prominent questions that face the non-Brahmin community is the lot of the emigrants. We form the majority of those who leave the motherland and rush to the harbour to be carried away to lands beyond the seas, of which they do not know anything except what the Kanganis has said. The illiterate, country-bred, and the desperate belong to our community. They are cunningly allured most easily tempted away and the plantations flourish over their blood. It is for us to detail here the sufferings that the emigrants undergo in the plantations. They are very well known. It is compared to slavery. Well or ill, they are driven to the fields to work for ten hours contracted for. No mercy is shown and perhaps nothing is expected. To us it should be a source of shame and sorrow that a majority of the people thus treated are our own brethren. They are illiterate and uneducated as we have often repeated. They fall an easy prey to the temptation of Kanganis. Nothing has been done to stem this current; nothing has been done to approach the various hotels in Madras or any other ports of embarkation to see the unfortunate people staggering on to the precipice, tell them that they are going to a place where nothing but suffering awaits them. We leave them to their lot. We do not think of them at all. We simply forget in the daily stress of our life that hundreds of our countrymen and country women who, if they were here would enrich the country are led away to work for others' benefits. We are told that they earn there far more than they could ever hope of earning in India. If you pay your coolies well, they will never go from you. This argument is perhaps true. Perhaps it is not true. But the fact remains that the incessant current of emigration is kept up. Sometime ago, the condition of what is called free emigration depots was criticised in the Press and in the Legislative Council. Dewan Bahadur P. Kesava Pillay brought forth resolutions on the subject and most violently discussed it. Nothing came out of it. The Madras Government made a confession that they could not interfere. The free Emigration Depots were, we were told, the property of the Colonies. Whether Sanitary regulations were observed or not were the only concern of the Madras Government.

All the same, we feel that we have not done our duty. We have not felt for our brethren. We have not exploited, as it were, the greatest natural resource of our country. The *Madras Mail* in a recent article pointed out that when His Excellency the Governor visited the emigration depots and questioned some of the emigrants, they said that they most willingly left India and that they could not live here happily. The emigrants bitterly complained of the treatment in this country and hoped to find a paradise away from this land of suffering and starvation. We have not yet asked why it is that, in spite of the suffering and trouble that awaited them, they still leave India. The argument that some of those who come here themselves, a few the first to proceed back is no weak argument. It shows that in spite of sorrows and sufferings, there is still some temptation in the Colonies. We want every man of strength and energy to work for India. How long is this to continue? When shall we see a band of our young men working in systematic organisation, going to the Emigration Depots explain to them call them back to their own fields and pay them a living wage. When shall the spirit of comradeship enter our community when big landlords would see to it that their labourers are contented and live happily and find in them real parents who care for them night and day? The sin of neglecting the lot of the emigrants must redound upon our heads. We have not yet moved a little finger to stand between the emigrant and the clever Kanganis who stands to gain.

Let us realise for one moment that labourers who are grouped in Mandapam or who go crowded in a steamer to the Straits or to South Africa or the Fiji Islands are not Brahmins, but our unfortunate caste men. Educated and conscious of their lot, the Brahmin emigrant holds his own wherever he goes. In his case, emigration cannot be said to be working a hardship. When he goes, he goes with the full knowledge that he goes to better his status. Not so with our countrymen. It is this aspect of the question that must most powerfully appeal to one and all. Here is a great duty to our young men, particularly the clerks engaged in Mercantile Offices who now devote their evening hours to musical performances or an Amateur Dramatic organisations. One can very well devote two hours a week for the sacred purpose of luring the emigrants from the steamer. We must combine. But we do not combine. It is in our hands, to-morrow if necessary to make the whole machinery of civilisation tremble. Just as a Trade Union in England dictates to employers, we are the working population. We do in India what steam and electricity do in England or America, but we have absolutely no organisation of any kind. The educated people have not heard the call of their own community. They go, get employed, draw their salary and lose themselves in the galleys of the educated and the prosperous. Their immediate concern is for themselves. Education to them has meant nothing else but their own happiness and prosperity. Where is the educated Non-Brahmin who has taken into his head to organise labour around him, to form Associations where the labourer can be united to work and to demand a living wage? Where are organising Associations? Every village in India can have its labour organisation and labour clubs. Educated young men of our community can to-morrow combine for this. It will be a great movement, indeed, to bring back the labourer from the tavern, place before him higher

ideals of usefulness and duty. Will the educated members of our community set about starting labour clubs, take into their protection the humble labourers who work in the harbour, or drag the cart on the hardened roads of the town, who turn the machine with perspiration, who give their hard-earned money not to the family, but to the tavern. What a brilliant scope for work were here. Where else can we see the fruits of our education except in this tremendous task? Earning money is not the end of life. The satisfaction that we have done our best to raise one man from poverty and misery to contentment and happiness is great indeed. It is on the educated that the responsibility lies. They have not yet moved. Will they move? Will our leaders to-morrow form the Association, frame the rules and send up Agents who will approach the poorest of the poor and the humblest of the humble in the country. Stir the fire of mutual help that burns in every human being and the brilliance shall extend from one end of the country to the other. Nothing touches the human heart more deeply than the call of poverty and misery. We have not done anything for our poor. As merchants and traders, we have more money than the advanced community, although as lawyers, money is rapidly flowing into them. The elevation of the depressed classes is certainly one of the greatest objects which should rouse our brilliant instincts. This is only one way of elevating the depressed classes. Tell the labourer that he can make his life happy here. Tell him how in England workmen combine and stand against the incessant demand of the employers and they will understand it. We do not preach any atrocity against employers of labour because employers of labourers are to a large extent of our own community. But we say this, that it is our duty to raise the standard of life of the poor. It is because that we have failed in our duty that we owe to our countrymen that they are rushing to Indian harbours to go away to the Colonies. The call of the emigrant is a sacred call. The call of the labourer is a sacred call. The advanced communities do not care for us because it is none of their concern. They aspire for political advancement for themselves and take up the emigration question as a stick to beat the Government. We who ought to feel most strongly do not feel anything at all for the coolie and the emigrant. Appointments though good in their own, do not exhaust our mission. We must have also young men who will aspire to leave their name behind as selfless workers for the improvement of their society. If only half a dozen of our young imbued with love of community, go forward as missionaries, organising cottage industries among the village people, organising labour leagues and labour clubs. Ah! what a sudden awakening would there be in the Great Pacific Ocean of our community. This is what we have always meant when we have said, "Our work is grim before us."

Let us have a higher ideal of education than employment and an increase of our Bank-account. It is good in its own way. We want to be wealthy and we must not scorn it. We want our young men to be as highly employed as possible. But we want from our educated younger men the spirit of social service. To the educated member of the advanced community the responsibility is not much, for he is already advanced, but upon every one of us the responsibility

is crushing indeed. It is like the son of aged parents who had put him to the school and after school suddenly find that the son on whom all their hopes were concentrated and to whom they looked for support in their old age goes away, leaving them in their old age to perish unattended and uncared for. Just so will be the acts of our young men who are educated and who have turned back from the sufferings of the emigrant or the perspiring labourer. He sinks himself in some corner with his Rs 50 or Rs. 100 a month, contented in his own home. Remember that he is a foe to the country and to the community. His thoughts are absolutely selfish. He may as well not have been educated at all. We want that our young men should feel themselves called for service incessantly. We again repeat that because we are a backward community, we should look upon our responsibility as more instantaneous. Poverty there is among Brahmins also, but not of our kind. Emigration there is but not of our kind. How long will this intolerable situation exist in our midst. Already we have enough educated men; only they have to make up their minds to do social service to the community and we must have leaders who point the way and direct the footsteps of the willing youths.

Choultries and Non-Brahmins.

[TO THE EDITOR, "NON-BRAHMIN."]

Sir,—Wherever I go, to whatever realms I repair, I fail not to find at least a choultry or two in every village. The choultries were originally built under the idea of giving alms to the travellers, irrespective of caste and creed and especially to the poor, sickly, lame, blind and the old. But what do we find to-day? Matters are in a topsy turvy condition.

The humane and generous non-Brahmins who build choultries, are under the false notion that they can get salvation easily by feeding the Brahmanas sumptuously at least for three days. It is absurd to think so. Is not thirst and hunger common to all? Has not the non-Brahmin got a belly to feed? According to Manu and Dharma Sastras, we come to know that it is Dharma to give alms to the poor and sickly and not especially to the Brahmanas. Most of the choultries are built by Chetties and Mudaliars. The money they earn is from the non-Brahmins; but are spent to the Brahmanas to get the so-called supposed salvation. Is this not like robbing Peter and paying Paul? Though a Brahmin is selfish, he is given ghee and "thayirvadai" in the choultries. But the non-Brahmins get nothing but a kick to stand outside the gate. How long is this system to go on? If at all they go on building under that false notion, even after the advent of the Manifesto, I am forced to say with the authority of the Puranas that they will get *Naraka* not *Moksha* as they deem it to be.

Some are under the impression that the Brahmanas are the superior class. Who made them superior? It is you, my brethren. What difference is there between man and man. Does He, the All-knowing, show any difference between a Brahmana and a non-Brahmana. So, it is a high sacrilege on your part to think so. But on the contrary, the best and most honourable way in which you can spend your wealth is to give alms to the needy and open free boarding-houses for the non-Brahmana students. For how many genera-

tions have the non-Brahmins been the slaves of the Brahmins and do even the scavenging business for them. Let the non-Brahmins hereafter at least know that the caste-system mentioned did not rest on food and kitchen question. But it was based on the division of labour. Look to your ancient history. When Hinduism had not entered into the kitchen, India was great. The same soul permeates everybody and God finds no distinction between a Panchama and a Brahmana. So, let the non-Brahmins try to shake off these artificial bonds which have come into existence and try to open as many non-Brahmana Colleges and Industrial Schools as they can, instead of building choultries which encourages nothing but laziness. If at all they build, let them not show any difference between a Brahmana and a non-Brahmana, but feed the needy, irrespective of caste and creed, which alone will lead them to heaven.

Cuddalore, N. T.

P. V. GOPALAKRISHNAN.

Glorious Field for Work.

THE CALL TO OUR COMMUNITY.

Sir,

The mind governs the world, and any nation or community which is devoid of culture and which does not keep itself abreast of the times is sure to be driven to the wall. There are twenty millions of Dravidians whose intellect is untilled or lies fallow and whose cultivation will be attended with immense benefits to themselves and to their motherland. I feel from the bottom of my heart that I have failed or neglected to discharge my duty to my brethren as I should have done as an alumnus of the university, and am prepared to do the work of teaching and preparing my young friends, not placed in good or fortunate circumstances, at considerable self-sacrifice and without a thought of my personal inconvenience or discomfort. I have no doubt, that should men of wealth and influence make the start, a host of young and old men will follow suit. A Fergusson College for every district will soon be *fait accompli*, for wealthy and charitably-disposed ladies and gentlemen are not wanting in this Presidency. As suggested by Sir Subramania Aiyar, the religious trusts already bestowed for the non-Brahmins leave a surplus of 21½ lakhs of rupees a year which might profitably be diverted for the enlightenment of the posterity of their original devisers. Apart from this, the landed gentry and the mercantile nobility can, without great difficulty, manage to set apart for the charity of charities, for the education of their kith and kin, a certain percentage of their net profits which, in course of time, will swell into lakhs upon lakhs. If the gentlemen, favoured by fortune, find it hard to part with their accumulated gains so easily as others think they can, they may take the lead in the matter and organise co-operation. Every juthkawalla will contribute his mite most willingly if only he is convinced that every pie paid will be spent in the uplifting of the non-Brahmin community.

At this rate, millions can be collected in the course of a decade. But this is no light task: it is indeed Herculean. From every nook and corner of South India, men who are above want, either because they have inherited, or have earned and retired, must put their shoulder to the wheel of their communal advancement and prosperity and go from place to place on this noblest of missions, of the elimination of illiteracy from those near and dear to them as members of their community. If this were done and the non-Brahmins increased in their culture and character, they could vie with any community in their political uplift and be none the worse for their non-chalance hitherto. The bugle-call has been sounded none too soon and should arouse men and women from their sleep so that they might be up and doing and wipe out the shame—shame of, not physical, but intellectual slavery at no distant date. Our benign Government who look upon all communities with a like eye are ready to help those who help themselves, and if, under this impartial aegis the non-Brahmin community fail to work out their Manu mission and ring out their thralldom, despite the roll of a century and half of British rule, they will have to thank themselves for their degraded condition, without trying to throw the blame on the shoulders of those who make hay while the sun shines. It is absolutely of no use for them to think merely of their former glory in field and in council, and if they do not at once awake and arise, they must be fallen, fallen, fallen, irrevocably sunk in poverty and irretrievably lost in the esteem of the civilised nations.

Yours truly,

RAMANUJAM.

The Brahmins Wave in Masulipatam.

(From an Esteemed Correspondent.)

Masulipatam is a place of historic importance and is the capital of the Kistna District and as such, it is worthwhile to see what sort of compactness prevails among the officials and its citizens. In other words, it deserves to be investigated if it is free from any sectarian or brahmin influences which are making themselves visible in almost all big towns which have been brought under the influence of the so-called educated classes who in season and out of season claim the representation of the masses. In modern times no town can be great if it does not boast of men or institutions filled with the spirit of sectarianism or separatism or provincialism and it must be said to its credit that it does not lag behind other towns in this respect, though outwardly some of its citizens discover this crude feeling for the purpose of political achievement. This statement may be corroborated by the following narration of facts:

COLLECTORATE.

As in all Districts the majority of officials in every Department or institution belonging to the Government or private bodies, are the Brahmins with the scattering of a few non-brahmin individu-

als here and there. In the offices like the District Court and the Collectorate the antipathy towards non-brahmins sometimes degenerates into sectarianism, also so much so that if the Sheristadar happens to be a brahmin of a particular sect he would bring in 1 men of his own sect. But when the matter is one between a brahmin and a non-brahmin he would give his support for a brahmin to whatever sect he may belong. Of course there are several exceptions to the sectarian prejudices mentioned above. Recently in the Collectorate it is widely talked out that a sudra clerk has been sent out of office owing to a conspiracy hatched against him by some brahmin clerks who were serving in places below him with a view to get his place. In other cases the promotion to non-brahmins is not so very satisfactory as their influence with the superior officers is practically nil.

H. H. SCHOOL.

In the Hindu High School, Masulipatam out of about 30 teachers one teacher and the head writer drawing each Rs. 40 are the only non-brahmins and the rest belong to the sacred caste. Out of about Rs. 2,200 paid monthly by way of salary to the teachers and menial servants, a sum of Rs. 150 only goes to the non-brahmin community, though more than three fourths of the fees paid to the institution are derived from the latter. The Headmaster being a brahmin of the Vydaki sect has created a monopoly of getting all the necessary note books and other printed books from Messrs. Ramjee & Co., the owner being his relative. In spite of much public condemnation of this unjustifiable combination, the Headmaster is still issuing circulars as to the necessity of purchasing books in that shop and the Managing Committee is evidently sleeping over the matter.

MUNICIPALITY.

Till very recently most of the Municipal records returned to the Municipal Council brahmin Pleaders who all combined and passed resolutions to do away with the rice mills in the town by which the interests of the mercantile community chiefly composed of Vysyas were about to suffer considerably. Meanwhile elections came when the vysyas came to a common understanding and elected their own men, they being the majority of voters and were able to sit aside the objectionable resolutions. Thus the brahmin compactness was defeated by the Komati organisation and this serves as a good lesson to other non-Brahmin communities to adopt.

SOUTH VULLUR RECORD.

In the matter of appointing a tutor and guardian to the adventuresome South Vullur Ward after he had been brought to Masulipatam from Madras to say, the Court of Ward on the recommendation of the Collector appointed a brahmin Niyogi named Mr. V. V. Subba Row even against the wishes of his own mother though she protested against his appointment owing to her bitter experience of the man during her late husband's life-time and afterwards and though she expressed that a qualified non-brahmin should be appointed. The fears felt at the time of the appointment are now being realised, for the ward has not become improved in any way and it is said further that his gentlemanliness and self-respect, if he had any while reading in the Newington have been lost by his associating himself freely with all sorts of loafers and with his menial servants. It is a pity to see this Zamindar ward always driving in the streets in his motor cars or riding on horse back surrounded by a lot of Pariah dogs, as if he had no

other business to attend. It is said that the guardian pays a formal visit to the minor once a day during which time a good deal of chit-chat goes on between the two. Did the Court-of-Wards or the Collector find it impossible to appoint a non-Brahmin on Rs. 200 per mensem for the purpose of carrying on a compulsory and aimless talk with him? Anyhow they appear to have failed in their duty for not having selected a proper guardian to keep the spirited ward under proper limits of his position and to put him on the track of administering his valuable estate.

Not only in all public offices does the Brahmin element predominate, but also it is found in considerable number in all the boards of management, be they public or private. Even the National College which boasts of of true nationalism is not free from this fault, as its staff and management are mostly composed of Brahmins. From these examples, the number of which may be multiplied, it would be seen that the Masulipatam atmosphere is surcharged with the Brahmin element. Time and education coupled with the constant attention of the non-Brahmin communities to their drawbacks and their rights alone would free them from this excessive feature.

Brahmins in Public Service.

It is a pity that no witness examined by the Commission seems to have suggested that the numerous offices under the Government should be equally distributed to all communities alike. If the preponderance of one community in the service and concomitant effect to the country and other communities thereby were only pointed out to the Commission, it is certain that some safeguard would have been made in the recommendations of the Commission. If you go to the Government, the Secretariat, the position next below to the Secretaries of the various branches are monopolised by one sect or community. Similarly it is so with the Indian Secretaries in the Revenue Board. But a salutary change will be found in the High Court. In the Registrar's Grade, there is one exception, probably because he was an Indian Christian; and in the Sub-Assistant Registrar's Grade, there is one non-Brahmin; and so is the official Referee. In about 25 offices of salaries from 225 to 100, there are only 5 non-Brahmins. The offices below 100 are equally in the same state of affairs will be found in the Board and Government office in the lower ranks; but when we note the ministerial side, the High Court, is better and it is why it is salutary. When we go to the higher ladder of the High Court, the spectacle is regrettable. Out of five Indian Judges (top large a number in a Court of 12 Judges) there are four Brahmins. Why not these four offices be fairly distributed to the various communities? In a discussion about this in a Club of Brahmins, it was stated by a Brahmin, decently high in the official position, that Mr. Tyabji was not given, because he would become a second Mahomedan Judge in the High Court. I ask for an honest answer whether there can be four or three of the community of Brahmins, because they are Brahmins? Is it wholesome? Mr. Tyabji was in no way inferior to the brahmin Judges. The brahmins can speak in praise of themselves. Mr. Tyabji had his education and training in England and his environments were decidedly superior to our Brahmin Judges. Will it be questioned that there are no non-Brahmins in this Presidency or elsewhere to do the work turned out by our present day Judges?

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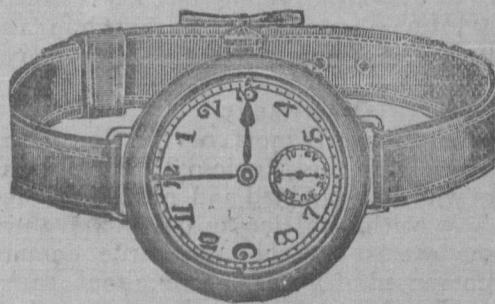
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